

# WOULD YOU LIKE A REFILL?

## JOHN 2:1-11

### THE NEED FOR A REFILL (2:1-3)

#### *Jesus' Mother Is at the Wedding (2:1)*

**And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:** There is a cloud of confusion in reference to the phrase **the third day**. Some say it referred to three days after Jesus' interaction with Nathanael while others believe it was third day of the wedding feast since the typical feast lasted seven days. Most commentators agree it refers to the third day after His interaction with Nathanael since it would have taken Him and His disciples about three days to travel from **Bethabara beyond the Jordan** to **Cana of Galilee**. John notes that **the mother of Jesus was there**. She is mentioned because of the important role she is about to play and most likely she was the reason Jesus was invited.

#### *Jesus and His Disciples Attend the Wedding (2:2)*

Both Jesus and His disciples were **called** (Greek *kaleo* "to summons"), they received invitations to the **marriage**. As stated in the previous verse, the Hebrew wedding feast lasted about seven days. Based on the concept in John 14:2-3, where Jesus tells His disciples He is going to the Father's house to prepare a place for them. The groom would go prepare a place for His bride and when it came time for the wedding, he would bring his bride to the dwelling place built on to his father's house. This would commence the celebration of the wedding. Wealthy families would invite the whole city while those of lesser means might have a selected guest list.

#### *The Wedding Hosts Run out of Wine (2:3)*

**And when they wanted wine**, the word **wanted** comes from the Greek word *hystereo* and it means to lack or fall short. Mary came to Jesus with this problem. The fact that she comes to Him indicates she played a special role in the wedding or she was close friends with the family. It is not clear why Mary came to Jesus or what she expected Him to do. Up until this point, Jesus had not performed any miracles (see vs. 11) so it is not clear that she expected Him to do something miraculous. However, she knew Him better than anyone else. Having conceived Him without the seed of a man and raising Him from a baby, she figured that He might be able to provide a solution to the problem.

#### *Jesus' Response to His Mother (2:4)*

**Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.** Jesus responds by calling His mother **Woman**. Some have taken this term used by Jesus as cold and disrespectful. Even though it doesn't reflect the intimacy between a mother and son, it is an expression of politeness in addressing a woman in that day. Jesus was now beginning His public ministry and the usage of this word reflects a shift in their relationship. He was no longer the child that submitted to her as He was raised in Nazareth. He is the Lord that she would now have to submit to. Jesus also refers to Mary as woman in (Jn. 19:26). After calling her woman He says, "...**what have I to do with thee? mine hour is not yet come.**" Jesus literally asks her, "**What does that have to do with me and you?**" He may have said this because it had nothing to do with His mission or purpose for coming to earth. This can be supported by Jesus'

statement **mine hour is not yet come**. Jesus' **hour** or ultimate mission was to die on the cross and be resurrected from the dead.

*Mary's Command to the Servants (2:5)*

**His mother saith unto the servants, Whatsoever he saith unto you, do it.** In spite of Jesus' response to her, Mary had some reason to feel that Jesus was going to deal with the situation at hand. Whether there is further unrecorded dialogue between them or if there was some non-verbal communication, she has reason to believe He was going to do something. She turns to the ones who were serving and said, **Whatsoever he saith unto you, do it.**

## JESUS REPLENISHES THE WINE (2:6-11)

*Jesus Turns the Water into Wine (2:6-8)*

**And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.** The Jewish people of Jesus' day had stone **waterpots** that were used for purification—to wash hands before and after meals (see Mk. 7:3-4). **Waterpots** made of stone would not be prone to corruption which would render them unclean. Each one of these stone water pots held **two or three firkins apiece**. A **firkin** (Greek *metretes*) measured somewhere around nine gallons. Therefore, each vessels would have held between 18 and 27 gallons. At the wedding, water in these vessels would have been used for cooking, cleaning and washing hands. **Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.** Whether or not there was water in any of the pots, the Bible does not say. The servants put enough water in each pot to fill it to the brim. **And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.** Jesus told them to take some of the wine out of the waterpot and give it to **the governor of the feast**. The word **governor** (Greek *architriklinos*) means “ruler of the banquet. This could have been the head waiter or someone selected by the groom to oversee the banquet.

*The Governor of the Feast Questions the Bridegroom (2:9-10)*

**When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom.** The ruler of the feast was surprised when he drank the wine given to him by the servants. Immediately he called the bridegroom, **And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.** It was customary to serve the best wine first and then to serve the one of lesser quality toward the end. Then when men had **well drunk** (Greek *methyo*) which means “to be drunk” the lesser quality wine was set out. It seems the governor is mildly rebuking the bridegroom for putting the **worse** wine out first and the **good wine** afterwards. How are we to take the phrase **well drunk**?

Listed below are the various thoughts on these words.

- The good wine was given to make people intoxicated and the worse wine was served when they would not know the difference.

- The good wine was good to the taste but after awhile the guest would know it was know the difference and were served that which was worse.

*Jesus' First Miracle (2:11)*

**This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.** This was the first miracle (Greek *semeion* “sign”) performed by Jesus. Throughout the Book of John, Jesus did many signs/miracles. The purpose of these signs was to verify His deity (3:2) which would in turn convince many to believe in Him (2:23; 6:2, 30). John confirms this when he says Jesus **manifested forth his glory** and His **disciples believed on him**.