

The Gospel of John 2:1-11

The Book of John is a book of Signs

All the miracles performed by the Lord, in the gospel of John, are called signs (**vv. 23; 3:2; 4:53; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30, 31**). John 2:11 refers to the first miracle recorded as, “**This beginning of signs** Jesus performed...” Later, in John 20:30 -31 says, “...**many other signs** also Jesus did...but these have been written that you may believe that Jesus is the Christ, the Son of God and that believing, **you may have life** in His name.” The miracles John records signify that Jesus Christ brings eternal life to us, regardless of our condition. The events in this gospel were accomplished by the Lord Jesus to establish and illustrate the principle of life. The Lord’s life changes death into life.

The First Sign is Set at a Wedding in Cana on the Third Day

Marriage signifies the continuation of human life, and a wedding (feast) signifies the pleasure and enjoyment of human life. Marriage is very significant and essential to human life, for without it human life is hindered. If you eliminate marriage, you terminate human life. The wedding which Jesus attended in John 2 was in Cana of Galilee. Cana means land of reeds, and reeds signify weak and fragile people (**Isa.42:3; Matt.12:20; 11:7**). Galilee was a place despised by people (**7:52**). As a despised place, Galilee signifies the low and mean condition of the world. John 2:1 indicates that it was on the third day that the Lord Jesus came to Cana of Galilee. This means that the Lord came in resurrection. When the Lord Jesus came to us, He came in resurrection...In 11:25 the Lord Jesus says, I am the resurrection and the life.” Notice that here the Lord says, “I am the resurrection;” He does not say, I shall be the resurrection.” Even as a Man of Nazareth in the flesh, the Lord could say, I am the resurrection.” It was in resurrection that the Lord Jesus came to the weak and fragile people in Cana of Galilee—a despised place.

Human Enjoyment Runs Out (John 2:3)

The wine, which was the center of the enjoyment of the wedding feast, ran out. Wine, the life juice of the grape, signifies human life. (**Rev.14:19-20**) Hence, the wine’s running out symbolizes that human life running out. This signifies that the enjoyment of the human life will be terminated when human life runs out. When the wine runs out, the pleasure of the marriage feast is gone. This signifies not only that the enjoyment of life is over, but that human life is finished. When our wine is about to run out, we know that our marriage feast will soon be over. When the wine has been exhausted, the feast is over, for the feast is dependant upon the wine. All your enjoyment depends upon your life. If your life has been terminated, your enjoyment is brought to an end. Regardless of how good your wife, your husband, your parents, your children, or your job may be, if your life has come to an end, your pleasure is gone. During the course of the wedding feast in Cana “the wine ran out”(2:3). We can testify that in every human “wedding feast” the wine eventually runs out. However Christ in resurrection never “runs out”. Nothing in this present life is lasting. Everything is running out. Only the Lord Jesus Christ is eternal, everlasting

The Natural Life & Religious Practices Unable to Reverse the Loss of Enjoyment

Mary, the mother of Jesus, here signifies the natural man, which has nothing to do with life and which must be subdued by the divine life (**vv.3-5**). When the wine was exhausted, the natural man came out and even prayed to the Lord. Nearly all of us would act the same way as Mary did. The Lord commanded that six water pots be filled with water. The six water pots signify the created man, for man was created on the sixth day (**Gen.1:27,31**) The pots were used for the Jews’ rite of purification with water-this signifies religion’s attempt to make people clean by certain dead practices. Water here signifies death, as in (**Gen.1:2,6; 7:17-24; Exo.14:21-30; John 3:5; Rom.6:3**). Naturally speaking, we are nothing but “water pots,” vessels to contain something. We, the “waterpots,” were located in Cana, the land of reeds, full of weak and fragile people. The Lord told the servants to fill the water pots with water, and they filled them up to the brim (**2:7**). The waterpots, that is, mankind created on the sixth day, are filled with the waters of death.

Changing Water into Wine Signifying Changing Death into Life

The Lord’s miraculous change of water into wine signifies that He changes our death into life. The water signifies death and the wine signifies life. When the Lord changes our water into wine, that wine will never end. Since we have been regenerated, life with its spiritual enjoyment will last forever. As the ruler of the feast discovered that the new wine is better than the former wine (**2:9-10**), so we too find that the life we receive through regeneration is much better than our natural life. Our former life, symbolized by the poor wine, was greatly inferior. The Lord did not give us the best first, but the best last. The first life, the human, created one, is an inferior life; the best life is the second life, the divine and everlasting one. This life is the best because it is the life of God Himself in Christ. We have everlasting enjoyment, for Christ has translated us from death into life. He, as our everlasting, eternal life, can maintain our pleasures and enjoyment forever and ever. A new marriage feast began when we were saved, and it will never end. What is the genuine Christian life is? The Christian life is not a character-changing life or a behavior-improving life. The Christian life is altogether a matter of changing our death into life.