The Significance of the Wedding in Cana of Galilee

Turning Water into Wine - Its Meaning

(Version 1.2)

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The synopsis of John is the only record of the sign of water being turned into wine at a wedding in Cana of Galilee. Its meaning goes beyond that of Christ ensuring there was enough wine for the wedding guests. The events leading up to, and after the water being turned into wine, actually picture mankind's redemption through the sacrifice of Christ. We will see that the wine running out pictured the animal sacrifices of the First Covenant coming to an end. The water that was turned into wine, which was the better wine, portrays the sacrifice of Christ and the New Covenant established in his blood.

The story begins in John 2:1.

Jn. 2:1-10 On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. 2 Now both Jesus and His disciples were invited to the wedding. 3 And when they ran out of wine, the mother of Jesus said to Him, “They have no wine.” 4 Jesus said to her, “Woman, what does your concern have to do with Me? My hour has not yet come.” 5 His mother said to the servants, “Whatever He says to you, do it.” 6 Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece. 7 Jesus said to them, “Fill the waterpots with water.” And they filled them up to the brim. 8 And He said to them, “Draw some out now, and take it to the master of the feast.” And they took it.  9 When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. 10 And he said to him, “Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!” (NKJV)

We will look at each verse independently, in a commentary format, beginning with verse one of John chapter 2.

## John 2:1 On the third day there was a wedding in Cana of Galilee,

There are many instances in the Bible that refer to events occurring on the third day that we are able to draw out a theme of deliverance, salvation or life, associated with it. The most notable is Christ's resurrection to life on the third day (Mat. 16:21; Lk. 24:7, 46).

The gathering for this wedding occurred on the third day. There are similar overtones with ancient Israel, who gathered together and arrived at the wilderness of Sinai in the third month after leaving Egypt to enter into a covenant with God (Ex. 19:1). The congregation was to wash their clothes, which is related to one’s wedding garment and the white robe of overcoming this world (Rev. 6:11; 3:5) clothed in humility (1Pet. 5:5).

The congregation was asked to be ready by the third day (Ex. 19:11,15). For it was on this day that God, through His Angel, which was Christ, came in the sight of all the people to enter into a covenant (Exod. 14:19, 19:11; 1 Cor. 10:1-3). This is comparable to Christ attending the wedding in Cana with his disciples

Exodus 19:10 Then the Lord said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their clothes. And let them be ready for the third day. For on the third day the Lord will come down upon Mount Sinai in the sight of all the people.

Likewise, Christ, accompanied by his disciples, came to the wedding, where a covenant between a bride (equivalent to the Church) and the groom (comparable to Christ) was to take place. Christ was to reveal himself through his first sign to the servants, picturing those called.

#### ‘…in Cana of Galilee’

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The town of Galilee is used and referred to in such a way that it is capable of relating to us, as individuals and a church body. Galilee can come to mean more than just a place in Israel. The word Galilee, superimposed, can describe us as individuals and as a church.

Christ came as a shining light, to Galilee of the Gentiles, those who once lived in darkness (Isa. 9:1). Christ came healing every disease and sickness among us (Mat. 4:23). We welcomed Christ into our hearts (John 4:45) and he uses us to reach others (Jn. 4:3,4). We have been given the spirit to teach all nations (Acts 2:7). Those who hear us will know we are His, in Christ, for we speak with a peculiar dialect (Mat. 26:73; Mk. 14:70), which is distinct from others. This world, undeniably picks us out, for we keep the commandments and testimony of Jesus Christ (Mat. 26:69). Christ is seen in us, after his resurrection (Mat. 26:32) Now that Christ lives in us, we the Church, follow him and minister to him, so we may come up with him to spiritual Jerusalem (Mk. 15:41), the mother of us all (Gal.  4:26).

Note: all of Messiah’s disciples were Galileans; except one - Judas Iscariot (Mat. 4:18; Jn. 1:43–44; Acts 1:11; 2:7).

## “and the mother of Jesus was there”

Mary, assisting in the hosting and organisation of the wedding, shows she was likely related by bloodline to the bridal party; therefore, no invitation was required. Her primary role would have been to ensure the needs of all the guests were taken care of, i.e., the distribution of food and wine. She would have also instructed the servants as to what to do.

The gospel of John never refers to Jesus’ mother by name. It is likely done that way to draw our attention to a greater spiritual meaning. For example, in scripture, a woman represents a church or nation (Eph. 5:23-32; 2 Cor. 11:2; Rev. 12:4-6, 17:1-7). In this account, we can assume that the mother of Jesus represents the physical nation of Ancient Israel, and the Levitical priesthood through the seed of Abraham.

We should also consider the fact that the mother of Christ was part Levi. Rendering assistance, in this case, may symbolise the sacrificial system in which the priesthood took part during the first element of the covenant.

Num 3:5-9 BSB  Then the LORD said to Moses,  (6)  “Bring the tribe of Levi and present them to Aaron the priest to assist him.  (7)  They are to perform duties for him and for the whole congregation before the Tent of Meeting, attending to the service of the tabernacle. (8)  They shall take care of all the furnishings of the Tent of Meeting and fulfill obligations for the Israelites by attending to the service of the tabernacle.  (9)  Assign the Levites to Aaron and his sons; they have been given exclusively to him from among the Israelites.

They (the priesthood) were "there" assisting in matters relating to the observance of the Covenant of God, which of itself, is a union between God and His people, where parties make certain promises to one another.

Exod. 19:5-8 BSB  Now if you will indeed obey My voice and keep My covenant, you will be My treasured possession out of all the nations—for the whole earth is Mine.  (6)  And unto Me you shall be a kingdom of priests and a holy nation.’ These are the words that you are to speak to the Israelites.”  (7)  So Moses went back and summoned the elders of the people and set before them all these words that the LORD had commanded him.  (8)  And all the people answered together, “We will do everything that the LORD has spoken.” So Moses brought their words back to the LORD.

## Jn. 2:2 Now both Jesus and His disciples were invited to the wedding.

To be part of the wedding feast, one must be invited. It is God the Father who calls (Acts 2:39; Rom. 8:29-30; 1Cor. 1:9; 1Thes. 2:12). Christ does not give the invitation so to speak. God draws the person and gives them to Christ (Jn. 6:39, 17:12, 18:9; 1Cor. 1:30; 1Pet. 1:3). It is only because of God's grace we receive an invitation (2Ti. 1:9; Gal. 1:15; 1Pet. 5:10; Eph. 3:7).

Christ is symbolised as the bridegroom of the Church (Mat. 9:15; Mk 2:20). His five disciples who came with him to the wedding feast may represent the five churches in Revelations, which make up the bride that make it into the kingdom (with only individuals making it through from the Laodicean and Sardis churches).

When we view it as a covenant in progress, we see that Christ’s invitation takes on a dual purpose. His invitation was sent thousands of years beforehand through Abraham (Gen. 12:3, 22:18).

Genesis 26:4 And I will make your descendants multiply as the stars of heaven; I will give to your descendants all these lands; and in your seed all the nations of the earth shall be blessed; because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws.”

Accepting the invitation requires first faith on our part (Eph. 2:8; Lk. 3:3; Acts 2:38; Isa. 59:20; Jer. 8:4; cf. Isa. 1:27; Ps. 2:11, 4:4, 7:12). Abraham took up his invitation to enter into a covenant with God, by walking a life of faith (Heb. 11:8-10). He considered God’s laws as a treasure to be desired. We must also do likewise if we are to accept the invitation (Jn. 14:15, 15:10; Prov. 4:4, 7:1).

Compare the parable of the five wise and the five foolish virgins.  Those who still had oil in their lamps burning were able to enter the wedding feast.

Today, outwardly, we all look the same. But it was those of us who treasure the word of God and have the Holy Spirit still burning in us who will able to enter when the bridegroom returns (Jn. 17:3).

Proverbs 21:20 [There is] treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.

All people, of all nations, are assured of salvation through Christ.

Galatians 3:8 And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.”

God the Father chose us before the foundation of the world and has placed us in the body of Christ.

Ephesians 1:4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love

We should note that after baptism the converted Christian is told to be holy and without blame before God in love, for God is holy (Lev. 19:2). His law emanates from His very nature. As we see, His law is holy (Rom. 7:12). His laws emanate love, for God is love (1Jn. 4:16). Thus, we must come to the same conclusion as Abraham, and Solomon, in this matter, which is to fear God and keep His commandments (Eccl. 12:13).

We have been given a great invitation (Isa. 55:1-13) at no cost (Rev. 22:17) to become sons of God. Philip, for example, was given an invitation to ‘follow’ Christ (Jn. 1:43). It is an invitation to take up the cross (Mk. 10:21). It is an appeal to become living sacrifices (Rom. 12:1). Many have declined the offer (Lk. 14:15-24). But it is not too late (Joel 2:12-13); for those who take up the invitation will be blessed (Mat. 25:34).

## Jn. 2:3 And when they ran out of wine, the mother of Jesus said to Him, “They have no wine” (NKJV).

The course of the wedding parallels the course of mankind’s redemption. The sacrificial system had to come to an end in order for the new Covenant to take its place. The running out of wine symbolised the running out or end of the redemption process that was sought through the animal sacrificial system.

The blood of bulls and calves was to be fulfilled in Christ, who was appointed to die once and for all (Heb. 7:27, 9:24-28, 10:10,12,14; 1Pet 3:18). God opened the way to salvation through Christ. That is why Jesus’ mother goes to him. We have to contemplate the concept that Mary (Mariam), in part, symbolised the nation under the physical priesthood.

The way in which his mother signifies her concern for the wine draws attention to the fact the priesthood was expecting the Messiah. They just did not know how the Messiah was to fulfil the animal sacrificial system. They just knew that a blood sacrifice was required.

Let us not overlook the fact that the wedding guests drank wine. The word used for wine in the text is Strong's Greek Dictionary (SHD) 3631 *'oinos*'. A primary word (or perhaps of Hebrew origin [H3196]); “wine” (literally or figuratively): - wine. The Hebrew '*yayin*' (SHD 3196) is from an unused root yayan – to ferment or to effervesce. It is thus wine as fermented wine and, hence, also can mean intoxication.

There are some that purport that wine is not to be consumed, and that reference to wine in the Bible refers to unfermented grape juice. This view is misguided in its understanding of scripture. Christ not only drank fermented wine, but he also made fermented wine a symbol of his shed blood in which the Second Covenant is consecrated. See the paper, "[*The Passover of the New Covenant - Its Purpose and Correct Observation*](https://editor.wix.com/html/editor/web/renderer/render/document/87573a6c-7825-47b5-97b8-654bf454de25/the-passover-of-the-new-covenant)" for a fuller explanation.

In Scripture, wine is usually associated with joy and glad tidings. When Mary said, “*They have no wine*”, she may also be referring to the fact that they were not able to experience the full joy of the gift of the Holy Spirit brings (1Thes. 1:6). Even Christ’s disciples had difficulty in understanding what Messiah was trying to teach them. They only really began to understand God’s word when the Holy Spirit was poured out upon them at Pentecost in 30 CE.

Lastly, there may have been a number of people there who would have doubted Christ was conceived by the Holy Spirit. The mother of Jesus may have wanted to be vindicated before all those present. The Pharisees in a later instance, when defending their own righteousness, declared to Jesus, “*We be not born of fornication*,” (Jn. 8:41), possibly implying Christ was. Mary may have thought this was an opportunity to dispel any rumours that may have circulated.

## Jn 2:4 Jesus said to her, “Woman, what does your concern have to do with Me? My hour has not yet come.”

Yes, the time of Christ’s sacrifice was at hand. But the entire process that takes place must be in accordance with the will of God. We cannot change who, when, or how we are to worship the One True God.

Christ directs his reply to his mother. Christ uses the word ‘*woman*’ to figuratively refer to physical Israel and address the physical priesthood.

Galatians 4:4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law.

We could deduce that Christ is saying to the priesthood that they do not recognise what he is about to introduce to the existing covenant, and that the sacrificial system they perform would be fulfilled in him. Christ is highlighting the distinction between the physical religious structure of the day, and what he was accomplishing, a rebirth of a spiritual body (Jn. 3:5).

Modern Christianity has misunderstood what the second part of the same covenant requires and for this reason, they stumble (Heb.10:1-31).

## Jn 2:5 His mother said to the servants, “Whatever He says to you, do it.”

These words of the mother of Jesus relate to the words spoken by Moses to physical Israel concerning the Messiah.

Deut.18:15 The LORD your God will raise up for you a prophet like me from among your own brothers. You must listen to him (NIV).

It also reflects the message three of Christ's disciples heard.

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Luk 9:34-35 BSB  While Peter was speaking, a cloud appeared and enveloped them, and they were afraid as they entered the cloud.  (35)  And a voice came from the cloud, saying, “This is My Son, whom I have chosen. Listen to Him!”

His mother, who represented Ancient Israel, understood that the commandments had to be kept (Deut. 26:17-19). The sacrificial law was integral to the whole law (Ex. 20 to 34). The sacrificial law pointed to Messiah and was fulfilled in him (Heb. 10:10; Eph. 5:2; 1 Cor. 15:20; Rom. 4:25, 5:1; 2 Cor. 5:21). The law was not removed by this act. The sequence of the system of worship was not altered. The symbolism merely took on another meaning.

Christ says:

Mat. 5:17-19 “Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. 18 For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. 19 Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. (RSV)

We are commanded to continue in the perfect laws of liberty (Jas. 1:25).

These are the last recorded words of the mother of Jesus Christ. We see that it is only the servants that are told to obey Christ. She did not direct the servants to any other. For it is through Christ we are to be saved (Acts 15:11).

From this point, Christ takes over from his mother. This points to the fact that the responsibilities and oracles had been taken from the physical priesthood of Israel and are given to the Church, God’s servants. They were now in the care of the Church.

This theme can be seen being carried over to when Christ places his mother, into the care of the “*disciple whom he loved*”.

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Jn. 19:26 When Jesus saw his mother standing there beside the disciple he loved, he said to her, “Woman, he is your son.” 27 And he said to this disciple, “She is your mother.” And from then on this disciple took her into his home.

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We should consider that the term the disciple whom he loved takes on a greater meaning. Christ loved those given to him by his God. He laid down his life for his friends (Jn. 15:13). The disciple he loved can be figuratively used to describe the Church.

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If we contemplate that Christ's mother pictures the Levitical priesthood, her being placed in the care of the one he loves, symbolises that the Church is her natural, (be it, spiritual) offspring.  At the same time, Messiah is also telling the Church that it should recognise and honour the covenant ancient Israel kept. It has direct connotations to the fifth commandment, '*Honour thy mother and thy Father*' (Ex. 20:12). From Christ’s death, the Church was responsible for the covenant ordinances, commandments and statutes of God.

In one day, as the Scriptures foretold, one sacrifice would take away the Levitical sacrificial system (Mal. 2:3), so a new order of priests, after the order of Melchizedek would be established. It was for this reason when told that his mother and brethren were outside wishing to speak with him, he pointed to his disciples and said: “*Behold my mother and my brethren*.” Christ had symbolically merged the two. Spiritually, his mother and brothers and sisters were those who did the will of his Father in heaven (Mat. 12:46-50).

Thus, those who purport to be followers of Christ today and yet disregard the commandments and laws of God are in breach of the fifth commandment. Christ was not negating the observance of the law by the Church; he was actually increasing its significance and relationship to believers. If we, the Church, the body of Christ reject God's commandments, laws and statutes, we can figuratively be accused of neglecting to uphold the Covenant that the nation of Israel entered into and from which Messiah was born.

Remember, Mary had other sons of her own whom she could have easily gone to live with. But when we understand how each person symbolises aspects of the Old and New Covenant, we see that they were to be seen not only as a family but live together. The first covenant was not completely done away with. It was to be matched to the second covenant and cared for, and honoured.

#### Only the Servants were asked to help

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Christ's mother did not ask everyone at the wedding to pitch in and give a hand. Only those who were there to serve were chosen for the task. Those who obey God and His Son Jesus are portrayed in Scripture as servants. (2Chr. 24:9; Titus 1:1; Jude 1:1; Jas. 1:1; 2Pet. 1:1). For that is our purpose, to serve, not be served. See the paper, [*'What is the Church Model?'* for a better understanding of how the Church is to function and operate, and what positions we can, and cannot hold.](https://editor.wix.com/html/editor/web/renderer/render/document/87573a6c-7825-47b5-97b8-654bf454de25/copy-of-the-good-samaritan)​

1 Cor. 4:1 This is how one should regard us, as servants of Christ and stewards of the mysteries of God. (RSV)

1Cor. 1:27 He uses the weak and the base of this world, to confound the mighty.

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We, the Church, continue to worship and obey the One True God, Eloah, keeping His Sabbaths, New Moons and holy days. We have not been given the power to remove God’s laws and replace Eloah, the God Almighty, with a triune Godhead. See the paper, '[*Who is God?*](https://editor.wix.com/html/editor/web/renderer/render/document/87573a6c-7825-47b5-97b8-654bf454de25/who-is-god-)' for a better understanding of who God is and who is His Son, the Messiah.

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## Jn 2:6 Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.

Jewish tradition required several kinds of ceremonial washings. Strict Jews washed their hands before a meal, between courses, and after the meal. This ‘purifying’ extended not only to washing one’s hands but also to washing one’s cups and vessels (Mk. 7:3, 4).

Water pots are instruments for storing water. People are portrayed as vessels in the Bible (Isa. 66:20; cf. Num. 16:17).

Jer. 22:28 ESV  Is this man Coniah a despised, broken pot, a vessel no one cares for? Why are he and his children hurled and cast into a land that they do not know?

These six water pots of stone may come to represent man, as six denotes the number of man. It may also extend to reflect the 6000 years given to the Adamic creation, as seen in the 7-day week; the Sabbath symbolising the 1000-year millennial reign of Christ.

The water pots being mentioned were made from stone could allude to the fact that by our rejection of God's Word and adhering to man-made traditions, our hearts were hardened, like that of stone. (cf. Ezek. 18:31; Jer. 31:33; Heb. 3:8).

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Ezek. 11:19-20 LITV  And I shall give to them one heart, and I will put a new spirit within you. And I will remove the stony heart out of their flesh, and I will give them a heart of flesh,  (20)  so that they may walk in My statutes and keep My judgments, and do them. And they shall be to Me for a people, and I will be to them for God.

Zec 7:11-12 LITV  But they refused to listen, and gave a stubborn shoulder, and they made their ears heavy from hearing.  (12)  And they made their heart adamant from hearing the Law and the Words which Jehovah of Hosts has sent by the former prophets through His Spirit. And great wrath was from Jehovah of Hosts.

Christ expands upon the concept of us being compared to vessels when he refuted the Pharisees. Christ was teaching that we should clean first that “which is within the cup” and that the outside may be clean also (Mat. 23:26). The cup is used because it is an instrument that can hold water, and therefore is symbolic of a vessel.

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The prophet Ezekiel spoke of the transformation of these vessels with a heart of stone, into vessels filled with God’s Holy Spirit, with a sincere desire to abide by God’s word.

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Ezek. 36:25-27 “Then I will sprinkle clean water on you, and you will be clean. Your filth will be washed away, and you will no longer worship idols. 26 And I will give you a new heart with new and right desires, and I will put a new spirit in you. I will take out your stony heart of sin and give you a new, obedient heart. 27 And I will put my Spirit in you so you will obey my laws and do whatever I command. (NLT)

Ezekiel is speaking of the sprinkling clean by the Holy Spirit. We will be given a new heart, so we will obey God’s laws. God’s laws, which were written on tablets of stone, will be written in fleshly tables of the heart (2 Cor. 3:3).

In regards to ceremonial washing, we really ought to cleanse our hands of wickedness and purify our hearts.

James 4:8 Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. (NKJV)

We must come to realise we are vessels of the Most High God. If we adhere to pagan religious festivals, such as Christmas and Easter, we then become like the Pharisees, only washing outwardly, in appearance, ‘leaving the commandment of God, and holding fast the traditions of men’ (Mk. 7:8).

We should be more concerned about purifying our hearts in obeying God’s laws in all truth.

1Peter 1:22 Since you have purified your souls in obeying the truth through the Spirit in sincere love of the brethren, love one another fervently with a pure heart, (NKJV)

We should ask ourselves, “Are we still washing the outside, and not abiding by the commandments of God? Why do we participate in Christmas or Easter celebrations, traditions instituted by man, under the guise of worshipping God? Why aren't we obeying God in truth, keeping His Feasts and holy days, according to His word? Do we have a sincere love of the brethren? Is our heart pure?”

This world is set up to draw us away from God. We should be thinking about our repentance from pagan festivals and contemplate being baptised, for the washing away of our sins (Acts 22:16). Those who are baptised should continue to purify their hearts in obedience to God’s laws. By drawing close to God, He will draw closer to us (Jas. 4:8).

## Jn 2:7 Jesus said to them, “Fill the water pots with water.” And they filled them up to the brim.

We may presume that Christ is telling us to first fill the people of the nations with water, which in this instance may mean the washing of the Word.

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Eph. 5:24-26 ESV  Now as the church submits to Christ, so also wives should submit in everything to their husbands.  (25)  Husbands, love your wives, as Christ loved the church and gave himself up for her,  (26)  that he might sanctify her, having cleansed her by the washing of water with the word,

Heb. 10:22  Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

We are to be living examples of the faith and spread the gospel to all people, always ready to give an answer to the hope that is within us (Rom. 12:1;1Pet. 3:15). Every nation and person is included. No nation or people was to be left out who would not benefit from Christ’s sacrifice.

We all have a job to do, and we are to perform it faithfully. We have a faithful God, who is always there (Deut. 7:9; 2Thes. 3:3). We are guided step by step.

The miracle would not have occurred if the servants didn’t obey. Like them, we first must walk by faith.

## ***Jn. 2:8 And He said to them, Draw some out now, and take it to the master of the feast.” And they took it***.

Christ had now turned the water in the pots into wine. Scriptures tell us Christ is the true vine and we, who are his, are the branches (Jn.15:1-11). Every branch in him will bear fruit. We who are the branches “cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me” (verse 4). In the same way, the servants were not able to produce wine without abiding by Christ.

As the wedding was drawing to a close, depicting the close of this age, only a small portion was drawn out to the Master of ceremonies. The Lord God “is our master” (Jer. 3:14).

The servants were told that they could ‘now’ draw from the water pots. This pointed forward to Christ’s life being laid down, and his blood being shed, for the remission of sin.

Rom. 6:9-11 BSB  For we know that since Christ was raised from the dead, He cannot die again; death no longer has dominion over Him.  (10)  The death He died, He died to sin once for all; but the life He lives, He lives to God.  (11)  So you too must count yourselves dead to sin, but alive to God in Christ Jesus.

Rom. 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Today, we too have been given the opportunity to draw wine. We as servants, have an opportunity to come into a relationship with God in Christ.

## Jn. 2:9 When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.

God has planned the wedding and allocated the bride. He uses this symbolism to convey the salvation of humanity.  The cup being drawn from the water pots, appears to represent Christ as the first of the first fruits and may also incorporate those who make up the body, the elect. These are drawn out of this world, made possible only through the sacrifice of Christ, and are poured out as a drink offering to the Most High God.

2Tim. 4:5-7 (BSB)  But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.  (6) For I am already being poured out like a drink offering, and the time of my departure is at hand.  (7) I have fought the good fight, I have finished the race, I have kept the faith.

The One True God knows the end from the beginning (Isa. 46:10; Rev. 1:8). We may draw from this that the Father is not a respecter of persons. Everyone who fears Him and lives by His Word is acceptable in His sight.

The servants knew where the wine came from. If we are those servants who know, then we must all come to understand that we are part of the body of Jesus Christ and that we are saved through grace, having faith in Christ. We are given to understand that there are miracles involved and that the Spirit of the Lord is that body. That is, the Spirit of the Lord, the Spirit of truth, seals Christ and seals us all, and makes us part of that body. We become part of God, as Christ is part of God. We live in Christ, and Christ and God the Father live in each other. We are all inter-related.

## Jn. 2:10 And he said to him, “Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!”

God the Father distinguishes between Himself and how humans think and operate. Our heavenly Father thinks, operates and considers on a much grander scale than we could ever imagine. God’s understanding is infinite (Ps. 147:5). Our Heavenly Father is perfect in knowledge (Job 37:16).

Providing better wine later in the wedding feast is reflected in Scripture. God foretold of the glory of the temple in the latter days.

Haggai 2:9 ‘The glory of this latter temple shall be greater than the former,’ says the Lord of hosts.

The wedding in the gospel of John parallels the covenant God had established with Abraham and how it continues with the Church of God. We are now to purify our hearts in obedience to God. God has transformed our hearts of stone, into hearts in which He has written His laws.

When we read what Christ says in John 15:1-11 regarding him being the true vine, his Father being the vinedresser, and we being the branches, we are able to see a closer correlation with the wedding account in Cana.

Jn. 15:1-11 “I am the true vine, and My Father is the vinedresser. 2 Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. 3 You are already clean because of the word which I have spoken to you. 4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. 5 “I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. 6 If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. 7 If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. 8 By this My Father is glorified, that you bear much fruit; so you will be My disciples. 9 “As the Father loved Me, I also have loved you; abide in My love. 10 If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love. 11 “These things I have spoken to you, that My joy may remain in you, and that your joy may be full.

God, the Father, is the owner of the field that is creation. He is the vinedresser; He has appointed His Son, Jesus, as our only saviour. (See the paper, *'Who is God'*).  Christ is the way, the truth and the light. No man comes to God except by him (Jn. 14:6). If we are to have eternal life,  we must be willing to submit to Christ, and accept him as our Lord and Saviour. We must be willing to follow Jesus' instructions, placing our trust in him as the captain of our salvation.

Jn. 17:3  Now this is eternal life: that they know you, the only true God, **and** Jesus Christ, whom you have sent. (Emphasis added)

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Jn. 14:1 “Do not let your hearts be troubled. You believe in God; believe also in me.

Christ's sacrifice brought the animal sacrifices to an end. The sacrificial system was merely a tutor pointing us to Christ.

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Gal. 3:22-29 BSB  But the Scripture pronounces all things confined by sin, so that by faith in Jesus Christ the promise might be given to those who believe.  (23)  Before this faith came, we were held in custody under the law, locked up until faith should be revealed.  (24)  So the law became our guardian to lead us to Christ, that we might be justified by faith.  (25)  Now that faith has come, we are no longer under a guardian.  (26)  You are all sons of God through faith in Christ Jesus.  (27)  For all of you who were baptized into Christ have clothed yourselves with Christ.  (28)  There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.  (29)  And if you belong to Christ, then you are Abraham’s seed and heirs according to the promise.

The mother of Christ, symbolic of the Levitical priesthood and the sacrificial system it oversaw pointed us to Christ. From Gal. 3:24 above, we can say she *'became our guardian to lead us to Christ, that we might be justified by faith. Now that faith has come, we are no longer under a guardian"*.

Once we repent and are baptised into Christ, we have thus clothed ourselves with him, able to approach the throne of grace with confidence so we may receive mercy and find grace to help in time of need (Heb. 4:16).

Eph. 2:18-20 BSB  For through Him we both have access to the Father by one Spirit.  (19)  Therefore you are no longer strangers and foreigners, but fellow citizens with the saints and members of God’s household,  (20)  built on the foundation of the apostles and prophets, with Christ Jesus Himself as the cornerstone.

To be faithful stewards and followers of Christ, we are instructed to eat, figuratively, of his flesh and drink his blood. For Christ is our Passover, is sacrificed for us: (1 Cor. 5:7).

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Jn. 6:53-54 BSB So Jesus said to them, “Truly, truly, I tell you, unless you eat the flesh and drink the blood of the Son of Man, you have no life in you.  (54)  Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.

See the paper, '*The Passover of the New Covenant - Its Purpose and Correct Observation*' for a better understanding of how we are to observe the Passover. Its correct observance is vital if we are to be permitted to take part in the wedding supper of the Lamb (Rev. 19:9).

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End.