

# THE FIRST MIRACLE

John 2:1–11



And when they wanted wine (*oinos*), the mother of Jesus saith unto him, They have no wine. (John 2:3)



# WANTED WINE . . .

- *hysteréō*—Literally, “the wine failed.” Having assisted in arrangements for the wedding (see *DA* 146), Mary felt responsible to supply the lack, and sought to avoid the embarrassment that would otherwise follow.
- No Greek words for “when” and for “they”
- And wine failed the mother of Jesus . . .



And went to *him*, and bound up his wounds,  
pouring in oil and wine (*oinos*), and set him on his  
own beast, and brought him to an inn, and took  
care of him. (Luke 10:34)

And they gave him to drink wine (*oinos*) mingled with myrrh: but he received *it* not. (Mark 15:23)



For he [John the Baptist] shall be great in the sight of the Lord, and shall drink neither wine (*oinos*) nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. (Luke 1:15)

*It is good neither to eat flesh, nor to drink wine (oinos), nor any thing whereby thy brother stumbleth, or is offended, or is made weak. (Romans 14:21)*



The wine which Christ provided for the feast, and that which He gave to the disciples as a symbol of His own blood, was the pure juice of the grape. To this the prophet Isaiah refers when he speaks of the new wine “in the cluster,” and says, “Destroy it not; for a blessing is in it.” Isaiah 65:8. (*DA* 149.3)



It was Christ who in the Old Testament gave the warning to Israel, “Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.” Proverbs 20:1. And He Himself provided no such beverage. Satan tempts men to indulgence that will becloud reason and benumb the spiritual perceptions, but Christ teaches us to bring the lower nature into subjection. His whole life was an example of self-denial. In order to break the power of appetite, He suffered in our behalf the severest test that humanity could endure. (*DA* 149.4)



It was Christ who directed that John the Baptist should drink neither wine nor strong drink. It was He who enjoined similar abstinence upon the wife of Manoah. And He pronounced a curse upon the man who should put the bottle to his neighbor's lips. Christ did not contradict His own teaching. The unfermented wine which He provided for the wedding guests was a wholesome and refreshing drink. Its effect was to bring the taste into harmony with a healthful appetite. (*DA* 149.4)



Jesus reproved self-indulgence in all its forms, yet He was social in His nature. He accepted the hospitality of all classes, visiting the homes of the rich and the poor, the learned and the ignorant, and seeking to elevate their thoughts from questions of commonplace life to those things that are spiritual and eternal. He gave no license to dissipation, and no shadow of worldly levity marred His conduct; yet He found pleasure in scenes of innocent happiness, and by His presence sanctioned the social gathering. A Jewish marriage was an impressive occasion, and its joy was not displeasing to the Son of man. By attending this feast, Jesus honored marriage as a divine institution. (*DA* 150.5)



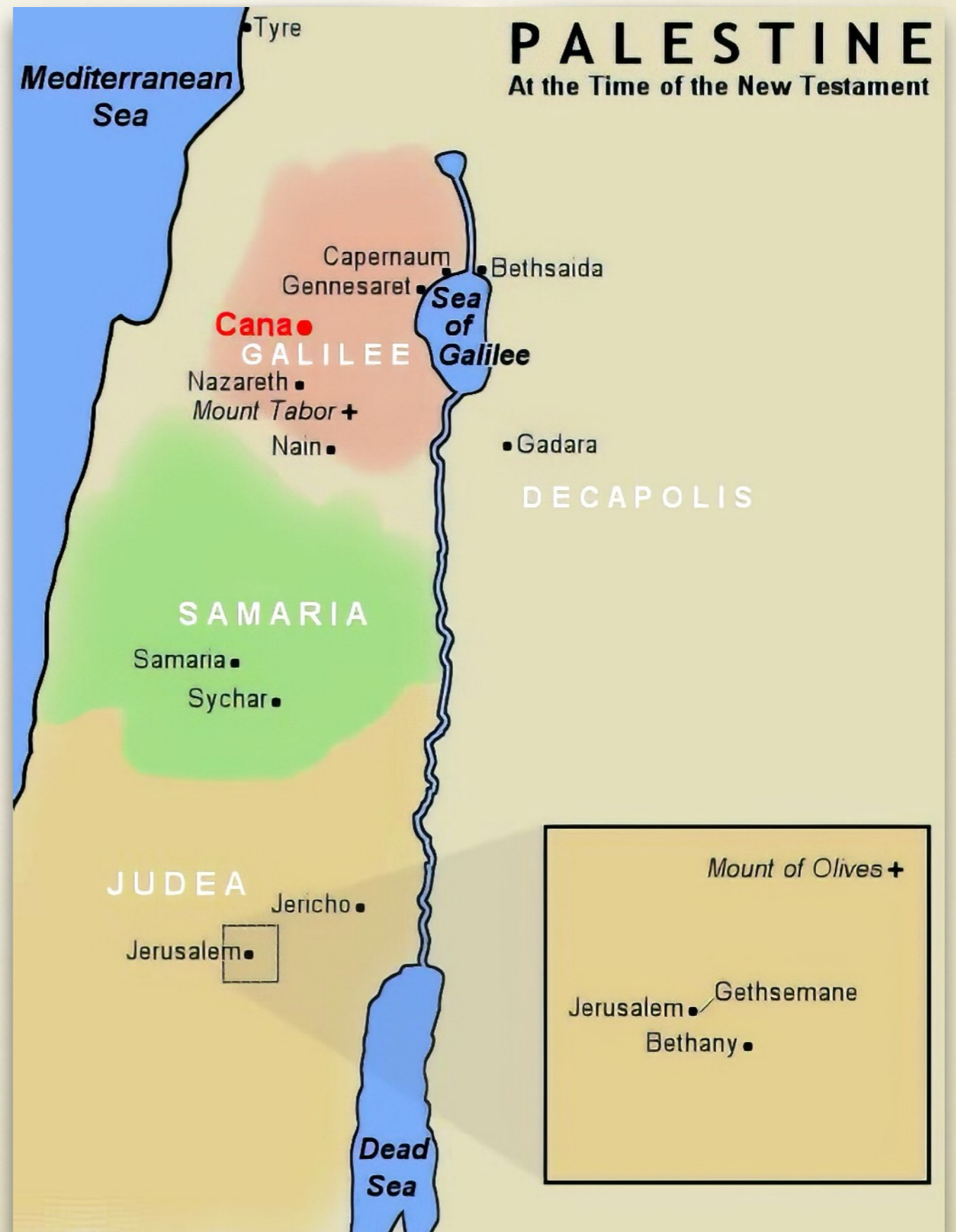


TAKE THESE THINGS HENCE

John 2:13–25

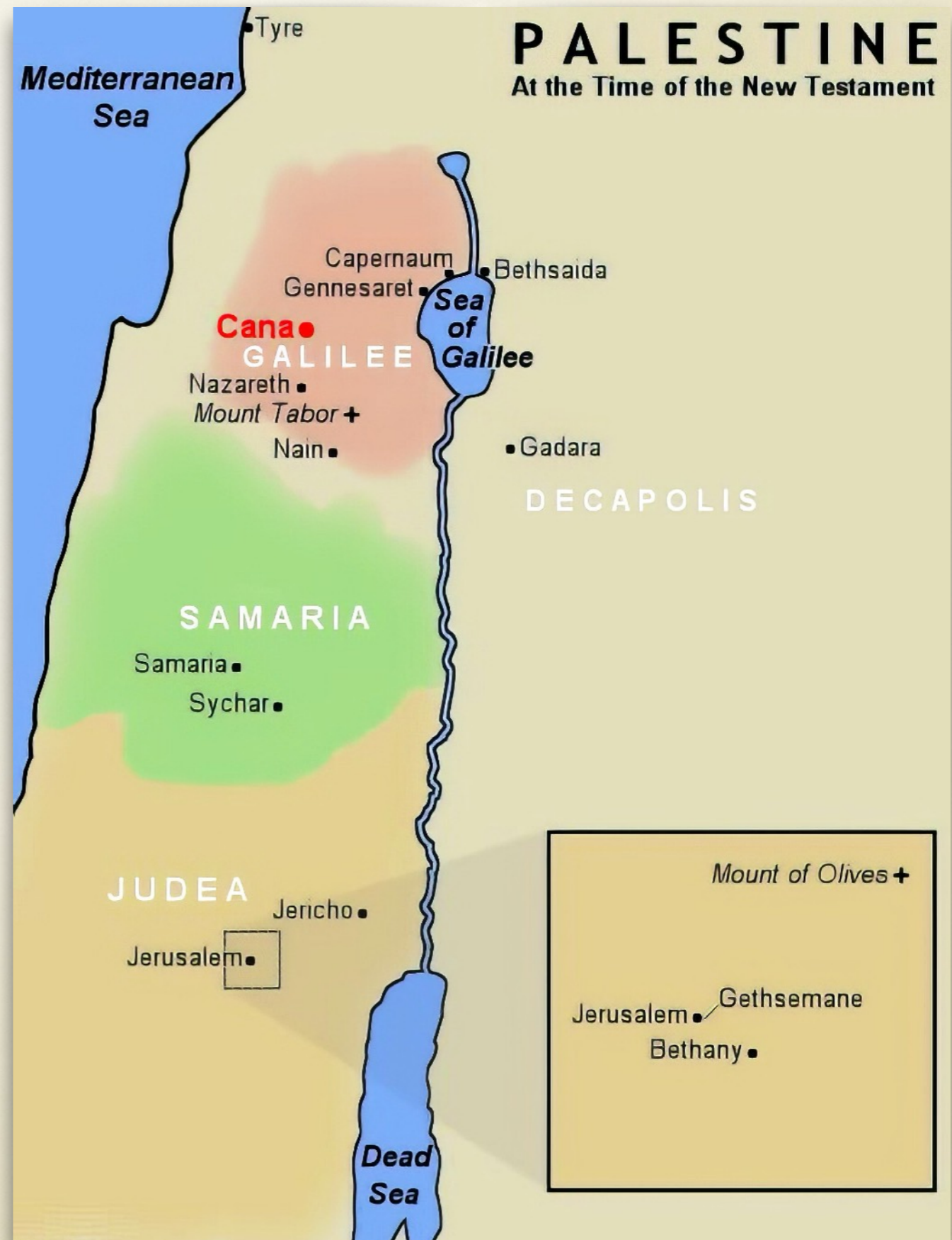


*Down to Capernaum.* From Cana, deep in the Galilean hills, it would literally be “down” to Capernaum on the shores of the Lake of Galilee, 685 ft. (209 m.) below the level of the Mediterranean (see on Matt. 4:13).





*Up to Jerusalem.*  
Jerusalem, about  
2,600 ft. (792 m.)  
above sea level





***19. Destroy this temple.*** Here the word for temple is *naos*, the sanctuary proper (see on v. 14). In these words Jesus intimates for the first time the fate that awaited Him at the end of His earthly pathway. The Jews were already plotting His death (see *DA* 164). At His trial they distorted this declaration into the charge that He purposed to destroy the Temple, and made the charge their excuse for fulfilling Christ's prophecy.



Above all others the priests and rulers should have seen in Jesus the anointed of the Lord; for in their hands were the sacred scrolls that described His mission, and they knew that the cleansing of the temple was a manifestation of more than human power. Much as they hated Jesus, they could not free themselves from the thought that He might be a prophet sent by God to restore the sanctity of the temple. With a deference born of this fear, they went to Him with the inquiry, “What sign showest Thou unto us, seeing that Thou doest these things?” (*DA* 164.1)



Jesus had shown them a sign. In flashing light into their hearts, and in doing before them the works which the Messiah was to do, He had given convincing evidence of His character. Now when they asked for a sign, He answered them by a parable, showing that He read their malice, and saw to what lengths it would lead them. “Destroy this temple,” He said, “and in three days I will raise it up.” (*DA* 164.2)



In these words His meaning was twofold. He referred not only to the destruction of the Jewish temple and worship, but to His own death,—the destruction of the temple of His body. **This the Jews were already plotting.** As the priests and rulers returned to the temple, they had proposed to kill Jesus, and thus rid themselves of the troubler. Yet when He set before them their purpose, they did not understand Him. They took His words as applying only to the temple at Jerusalem, and with indignation exclaimed, “Forty and six years was this temple in building, and wilt Thou rear it up in three days?” Now they felt that Jesus had justified their unbelief, and they were confirmed in their rejection of Him. (*DA* 164.3)



Christ did not design that His words should be understood by the unbelieving Jews, nor even by His disciples at this time. He knew that they would be misconstrued by His enemies, and would be turned against Him. At His trial they would be brought as an accusation, and on Calvary they would be flung at Him as a taunt. **But to explain them now would give His disciples a knowledge of His sufferings, and bring upon them sorrow which as yet they were not able to bear.** And an explanation would prematurely disclose to the Jews the result of their prejudice and unbelief. Already they had entered upon a path which they would steadily pursue until He should be led as a lamb to the slaughter. (*DA* 164.4)



It was for the sake of those who should believe on Him that these words of Christ were spoken. He knew that they would be repeated. Being spoken at the Passover, they would come to the ears of thousands, and be carried to all parts of the world. After He had risen from the dead, their meaning would be made plain. To many they would be conclusive evidence of His divinity. (*DA* 165.1)



**24. Commit himself.** Or, “trust himself,” that is, to those who professed to believe in Him (v. 23).

He knew that many of those now so eager to acclaim Him would, like the people of Galilee two years later, turn away and walk no more with Him. He knew the fickleness of the human heart, and how many fair-weather converts were heedless or hypocritical.