# The Wedding in Cana - The Spiritual Significance

Turning Water into Wine - Its Meaning

(Version 1.9)

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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 Christ, ensuring there was enough wine for the wedding guests. The old wine running out during the wedding actually symbolises the running out or end of the animal sacrificial system of the First Covenant. Jesus, turning water into wine, which was the better wine, looked forward to him being chosen to establish the Second Covenant in his blood that would be sufficient for all creation for all time. There is much to unpack, as well as who the mother of Christ represents and what the six stone water pots symbolise. Thus, we will look at each verse independently, in a commentary format.

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,

Many instances in the Bible refer to events occurring on the third day that we can 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. This has similar overtones to 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 (Exod. 19:1).

The congregation was told 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). They were also 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.

Moses served as a forerunner to Jesus. When the Lord instructed Moses to approach the people, consecrate them over "today and tomorrow" and let them "wash their clothes," it held significant meaning for the New Testament Church. This event can be seen as a foreshadowing of Christ's mission, which occurred around 2000 years ago when God sent him.

If we interpret each day as symbolising 1000 years (2 Pet. 3:8; see also Psa. 90:4; Gen. 2:17), it follows that Christ has been consecrating those given to him by his Father for two thousand years (or two days, "today and tomorrow').

An intriguing correlation emerges when we scrutinise the structure of the seven-day creation week, as described in the book of Genesis, and interpret each day as symbolising 1000 years. The third day following the life and death of Christ as a man aligns with the seventh day of creation.

This seventh day signifies 7000 years from when Adam was created. It is understood to indicate the onset of the millennial reign of the Messiah, reflecting the seventh-day Sabbath rest. This significant occasion is also when the first resurrection and the marriage supper of the Lamb occur (Rev. 20:4-6; 1 Cor. 15:23-24, 51-52; Jn. 5:28-29, 6:39-40; 1 Thes. 4:16; Acts 24:15). The prophet Hosea also reflects on this momentous occasion.

Hos. 6:1-2 BSB  Come, let us return to the LORD. For He has torn us to pieces, but He will heal us; He has wounded us, but He will bind up our wounds.  (2)  After two days He will revive us; on the third day He will raise us up, that we may live in His presence.

#### ‘…in Cana of Galilee’

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In scripture, Galilee is portrayed in two ways - as a physical location and as a mirror reflecting its people's distinct qualities and the Church's character. A fascinating image emerges as we piece together the references to Galilee in scripture.

*Christ came as a shining light to Galilee, to those of us who once lived in darkness (Isa. 9:1). He healed 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 God’s, in Christ, for we speak with a peculiar dialect (Mat. 26:73; Mk. 14:70), which is distinct from others. This world undeniably recognises us, 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 serve him so that we may also ascend and be with him in 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's hands-on help in hosting and organising the wedding suggests a likely blood relation to the bridal party; therefore, no invitation was necessary. Her primary role would have been to ensure that all guests' needs were met, such as distributing food and wine. She directed the servants with clear instructions, ensuring a smooth execution. Her presence and help made her an indispensable figure in the grand celebration.

The gospel of John never refers to Jesus’ mother by name. Its purpose is likely 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 infer that the mother of Jesus symbolises the physical nation of Ancient Israel and the Levitical priesthood through the seed of Abraham. The rationale is that the mother of Christ belonged to the tribe of Levi. Offering assistance may represent the sacrificial system in which the priesthood participated during the First 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 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 God’s 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 is not the one who decides who is on the guest list, so to speak. It is God the Father who 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 that 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), reflecting a profound spiritual connection of their inseparability. An intriguing observation is that when Christ attended the wedding feast, he was joined by five disciples. This could potentially symbolise the five churches mentioned in the book of Revelation, regarded as the bride entering the kingdom. However, it's worth noting that only individuals from the Laodicean and Sardis churches manage to succeed. This underscores the significance of individual faith and commitment in attaining salvation (cf. Phil. 2:12).

When we consider this invitation as a covenant in progress, we can trace it back to the time of Abraham. God, long before Christ's birth into the Adamic family, extended his invitation to Abraham. Genesis 12:3 and 22:18 indicate that all nations will be blessed through Abraham.

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 still burning oil in their lamps could only 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 God’s holy spirit still burning in us in obedience, faith, and hope who will be able to enter when the bridegroom returned (Mat. 13:43-44; Prov. 23:23).

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, 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 feast, where the old wine runs out and Christ is called upon to remedy the situation, parallels the course of mankind’s redemption through the First and Second covenantal agreements set out by God. The running out of wine symbolised the running out or end of the redemption process sought through the animal sacrificial system of the First Covenant. For the new Covenant to take its place, the sacrificial system had to end (Dan. 9:27; Heb. 10:14).

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 went to him. We have to contemplate the concept that Mary (Mariam), in part, symbolised the nation under the physical priesthood.

His mother's concern for the wine draws attention to the fact that the priesthood was expecting the Messiah. They 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.

Some argue against the consumption of fermented wine, suggesting that specific references to wine in the Bible actually pertain to unfermented grape juice. This misguided view even leads some to believe that only unfermented wine should be used during the Passover observance. 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. For a more detailed explanation, please read the paper "*The Passover of the New Covenant - Its Purpose and Correct Observation.*"

In Scripture, wine is usually associated with joy and glad tidings. When Mary said, “*They have no wine*,” she may also have been referring to the fact that they were not able to experience the full joy of the gift the Holy Spirit brings (1 Thess. 1:6). Even Christ’s disciples had difficulty 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 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.”

Indeed, the time of Christ’s sacrifice was at hand. However, it is crucial to note that the entire process must be in accordance with the will of God. We are not granted the ability to alter who, when, or how we worship the One True God. For a deeper understanding of the nature of the One True God and the relationship between God and His Son, Jesus, please refer to the paper titled 'Who is God?'

In his response, Christ specifically directs his words to his mother, using the term 'woman' as a figurative representation of physical Israel and as a means to 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.

Upon careful examination of the situation, it becomes evident that Christ is directing his words towards the priesthood, highlighting their limited understanding of the imminent unveiling of the second or new covenant he is about to introduce. Additionally, he draws attention to the fact that the sacrificial system they currently adhere to will be fully realised and completed through him. In this manner, Christ highlights the disparity between the physical and religious aspects of the sacrificial system prevalent during that period and the profound spiritual transformation he is ushering in—a rebirth of the spiritual nation of believers (John 3:5). For more information on the structure for the Church, see paper 'What is the Church Model?'

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 that 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, representing 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 by him through his sacrifice and subsequent resurrection (Heb. 10:10; Eph. 5:2; 1 Cor. 15:20; Rom. 4:25, 5:1; 2 Cor. 5:21). Only the literal sacrificial system was removed by this act. The sequence of the system of worship, i.e., the observance and adherence to God's law and commandments, which included His sabbaths, new moons and holy days, was not altered.

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 law of liberty (Jas. 1:25).

John, Chapter 2, verse 5, has the last recorded words of the mother of Jesus Christ. We see that only those who recognised her position and relationship to the bridal party, who listened and submitted to her (i.e., the servants), are told to obey whatever Christ says. She did not direct the servants to any other.  For it is only through Christ that we are 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, under the direct leadership of Christ (see paper *'What is the Church Model?'* They were now in the care of the individuals who made up the Church.

This theme is 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 "*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. Spiritually, the Messiah tells the Church to recognise and honour the covenant Ancient Israel kept. It directly refers to the fifth commandment, '*Honour thy mother and thy Father*' (Ex. 20:12). From Christ’s death, the Church was responsible for God's covenant ordinances, commandments and statutes.

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 (Ps. 110:4; Heb. 7:17). 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 abandoning the observance of the law by the Church; he was actually magnifying 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. However, 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 also as living together under one roof. The First Covenant could be viewed as a mother to the Second Covenant. It was not to be removed, forgotten, or discarded. It was to be matched to the Second Covenant, to be 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). Our purpose is to serve, not be served. See the paper, [*'What is the Church Model?'*](https://editor.wix.com/html/editor/web/renderer/render/document/87573a6c-7825-47b5-97b8-654bf454de25/copy-of-the-good-samaritan)​  for a clearer understanding of how the Church functions and operates, what roles we may fulfil and which ones we cannot.

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?*' for a better understanding of who God is and who His Son, Jesus.

##  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. The Bible portrays people as vessels (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?

It may be that these six water pots of stone represent man, as six denotes the number of man.

They may also represent the saving grace extended to Adamic creation, which has spanned some 6,000 years. This is in part seen in the seven-day week of creation, the first six days picturing the first 6,000 years of human history, and the Sabbath (of rest, be it peace) symbolising the 1000-year millennial reign of Christ.

The water pots, being mentioned as made from stone, could allude to the fact that humanity’s rejection of God's Word and adhering to man-made traditions hardened our hearts, like 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 expanded 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 that 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).

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Heb 10:19-22 BSB  Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus,  (20)  by the new and living way opened for us through the curtain of His body,  (21)  and since we have a great priest over the house of God,  (22)  let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and our bodies washed with pure water.

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Like the waterpots, whose outer self sees deterioration, scars and marks, our outer self is wasting away, yet our inner self is being renewed day by day.

2Cor. 4:16 BSB  Therefore we do not lose heart. Though our outer self is wasting away, yet our inner self is being renewed day by day.

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Before Christ's sacrifice, God bestowed His holy spirit upon only a chosen few, mainly within the nation of Israel. We could also infer that the six water pots reflect mankind, formerly Gentiles in the flesh, who can now be beneficiaries of God's holy spirit through the blood of Christ. We are now one in Christ, no longer Gentiles but fellow citizens with the saints, members of the household of God, and members of the commonwealth of Israel.

Eph 2:11-22 EMTV  Therefore remember that you, **once Gentiles** in the flesh--who are called Uncircumcision by what is called the Circumcision made by hands in the flesh--  (12)  that at that time you were apart from Christ, being estranged from the commonwealth of Israel and strangers to the covenants of promise, not having hope and atheists in the world.  (13)  **But now in Christ Jesus, you who once were far away have come to be near by the blood of Christ.** (14)  For He Himself is our peace, who has made both one, and who destroyed the dividing wall of separation,  (15)  having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, that He might create in Himself one new man from the two, thus making peace,  (16)  and that He might reconcile them both to God in one body through the cross, putting to death the enmity in Himself.  (17)  And having come, He preached peace to you who were far away and to those near.  (18)  **Because through Him we both have access by one Spirit to the Father.**  (19)  So then, you are no longer strangers and aliens, **but fellow citizens with the saints and members of the household of God**,  (20)  being built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,  (21)  in whom the whole building, being joined together, grows into a holy temple in the Lord,  (22)  in whom you also are being built together for a habitation of God in the Spirit.

Christ's sacrifice opened the door and tore the veil that separated mankind and God so that everyone who asks can receive God's holy spirit (Mat. 27:51).

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Lk. 11:13 So if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask Him!”

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Thus, we can ALL put on the new man, which is Christ (Rom. 13:14). If anyone is in Christ, they are a new creation; the old (symbolised by water) has passed away, and behold, the new has come! (symbolic of the wine).

2 Cor. 5:17-21 BSB  Therefore if anyone is in Christ, he is a new creation. The old has passed away. Behold, the new has come!  (18)  All this is from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation:  (19)  that God was reconciling the world to Himself in Christ, not counting men’s trespasses against them. And He has committed to us the message of reconciliation.  (20)  Therefore we are ambassadors for Christ, as though God were making His appeal through us. We implore you on behalf of Christ: Be reconciled to God.  (21)  God made Him who knew no sin to be sin on our behalf, so that in Him we might become the righteousness of God.

We now walk in the newness of life (Rom. 6:4). Having died to what bound us, we have been released from the sacrificial law to serve in the new way of the Spirit and not in the old way of the written code.

Rom. 7:6 But now, having died to what bound us, we have been released from the law, so that we serve in the new way of the Spirit, and not in the old way of the written code.

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). Refer to the paper, 'What is the Church Model?' and 'Witchcraft and the occult'.

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 only washing the outside, the image we present to the world? Are we abiding by the commandments of God? Why do we participate in Christmas, Easter and Halloween 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? (Lev. Chap. 23). Do we sincerely love 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.

If we are to presume that the six water pots reflect the 6000 years of the existence of Adamic creation, then filling them all up to the brim with water reveals that all of mankind, from Adam, will be given an opportunity to be cleansed and purified by the spirit of God through Christ.​

Rev 17:15 BSB  Then the angel said to me, “The waters you saw, where the prostitute was seated, are peoples and multitudes and nations and tongues.

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). No nation or people will be left out; everyone will benefit from Christ’s sacrifice (Mk. 13:10, 16:15).

Mat 24:14 BSB  And this gospel of the kingdom will be preached in all the world as a testimony to all nations, and then the end will come.

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 had not obeyed. Like them, we must first 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 if we remain in him, we 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 could not produce wine without abiding by Christ.

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

The servants were told 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 according to God the Father's foreknowledge and timing.

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, as followers of Christ and members of the spiritual body, the Church, we humbly receive the esteemed citizenship of spiritual Jerusalem. We received this significant privilege upon entering a crucial covenantal agreement with God the Father by repenting of our sins and being baptised into Christ, thus allowing us to draw near to God.

As citizens of spiritual Israel, the covenant we entered into with God, we are bound by the solemn duty to observe the Passover of the New Covenant. The importance of this obligation resonates deeply within us as we reflect on the fact that Christ, our Passover lamb, willingly sacrificed himself for our sake (1Cor. 5:7). To gain a deeper understanding of the symbols and the precise timing associated with this sacred event, we kindly direct you to the paper titled "The Passover of the New Covenant."

It is by the blood of Christ that we are all purchased for God.

Rev 5:9 BSB  And they sang a new song: “Worthy are You to take the scroll and open its seals, because You were slain, and by Your blood You purchased for God those from every tribe and tongue and people and nation.

## 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.

Christ revealed himself through his first sign to only the servants, picturing those called of God who are described as servants of Christ (Rom. 1:1; 1 Cor. 4:1-2; Gal. 1:10; Phil. 1:1-2).

1 Cor. 4:1-2 Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. In this case, moreover, it is required of stewards that one be found trustworthy

If we are those servants who know, then we all must understanding that we are part of the body of Jesus Christ and are saved through grace, having faith in Christ. We are given to understand that miracles are involved and that the Spirit of the Lord is that body. That is, the Spirit of the Lord, the Spirit of truth, seals Christ, seals us, 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. 14:20-21 BSB  On that day you will know that I am in My Father, and you are in Me, and I am in you.  (21)  Whoever has My commandments and keeps them is the one who loves Me. The one who loves Me will be loved by My Father, and I will love him and reveal Myself to him.”

God has planned the wedding and allocated the bride. He uses this symbolism to convey humanity's salvation.

The cup drawn from the water pots may 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 Christ’s sacrifice, 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.

## 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 can 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 Christ (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. 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 and Feast of Unleavened Bread. 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.