



Faith and Love C.O.G.I.C
Sunday School

Lesson 8 January 25, 2026
A WEDDING IN CANA

SUNDAY SCHOOL CORE VALUES



SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Behold how good and how pleasant it is for brethren to dwell together in unity. **Psalms 133:1**

School/Class: But do not forget to do good and to share, for with such sacrifices God is well pleased. **Hebrews 13:16**

Superintendent/Teacher: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. **2 Timothy 3:16**

School/Class: Your word is a lamp to my feet and a light to my path. **Psalms 119:105**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: Let each of you look out not only for his own interests, but also for the interests of others. **Philippians 2:4**

School/Class: He who has a generous eye will be blessed, for he gives of his bread to the poor. **Proverbs 22:9**

Superintendent/Teacher: Therefore he says: "When He ascended on high, He led captivity captive, and gave gifts to men." **Ephesians 4:8**

School/Class: As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God. **1 Peter 4:10**

SUNDAY SCHOOL RESPONSIVE READING

Superintendent/Teacher: For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. **1 Corinthians 12:12**

School/Class: For as we have many members in one body, but all the members do not have the same function. **Romans 12:4**

Superintendent/Teacher: By this all will know that you are My disciples, if you have love for one another. **John 13:35**

School/Class: For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another. **Gal. 5:13**

SUNDAY SCHOOL RESPONSIVE READING

ALL:

But grow in the grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

2 Peter 3:18

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- Bible Basis: John 2:1-12
- Bible Truth: Jesus performed His first miracle in Cana and His glory was revealed.
- Memory Verse: “And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now” (John 2:10)
- Lesson Aim: By the end of the lesson, we will: UNDERSTAND that Jesus performed His first miracle when He met an important hospitality need; REFLECT on the meaning and practice of hospitality; and PRACTICE ways in which the learners can demonstrate hospitality.
- Background Scriptures: [John 2:1-12](#) & [Matthew 5:12-16](#) – Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

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John 2:1-12 KJV

- 1** And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:
- 2** And both Jesus was called, and his disciples, to the marriage.
- 3** And when they wanted wine, the mother of Jesus saith unto him, They have no wine.
- 4** Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.
- 5** His mother saith unto the servants, Whatsoever he saith unto you, do it.
- 6** And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.
- 7** Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

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John 2:1-12 KJV

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

LIGHT ON THE WORD

Stone jars. In Jesus' time, large stone jars were often used to hold the water used for ceremonial cleansing. Stone jars, as opposed to jars made of other substances, were more easily cleaned and therefore suitable for use as demanded by the strict requirements of Jewish law. The jars would have been used for ritual hand-washing prior to the meal, and the mention of the number and size are an indication of the number of wedding guests. To use these jars for another purpose would temporarily defile them.

LIGHT ON THE WORD

Signs. The Apostle John, writer of the Gospel of John, always refers to Jesus' miracles as "signs." This is significant, because John is pointing the reader away from the deed itself to what it accomplished and why. In this story, Jesus performs His first "sign" by turning water into wine. The immediate result of this action is that the wedding guests were happy, but the greater result was that Jesus' glory was revealed and His disciples believed in Him.

LIFE NEED FOR TODAY'S LESSON:

AIM: We will learn that when guests are invited to particular types of celebrations, they expect the host to have enough food and beverages.

INTRODUCTION

The Wedding Feast

Weddings were very important social events in biblical times. It is likely that most wedding feasts lasted seven days, and though guests were expected to bring gifts, it was up to the host to provide enough food and drink for the entire feast. People normally drank only water or wine, as not much else was available. However, for a normal beverage, this wine was sometimes watered down with a ratio of two to three parts water and one part wine.

INTRODUCTION

The Wedding Feast

The "master of the banquet" was not necessarily the bridegroom or host, but a person in charge of making sure the wine was properly diluted. This person would also oversee the consumption of wine, to prevent anyone's drinking to excess or becoming drunk. Still, the guests' sense of taste would likely be dulled after several days of feasting. Therefore, the best wine was always served first, at the beginning of the celebration, with the cheaper or more watered-down wine being served at the end.

INTRODUCTION

The Wedding Feast

If the supply of wine ran out before the feast was over, the master of the banquet would be held at least partly responsible for this embarrassing social blunder. To fail to offer proper hospitality to guests was a serious offense and would surely be remembered for years to come.

BIBLE LEARNING

AIM: We will see that John shows how biblical hospitality is modeled by Jesus.

I. JESUS SEES THE NEED

John 2:1-5

Jesus, His mother, and His disciples were invited to a wedding in Cana, not far from Nazareth. It was customary in those days for people to invite as many guests as possible, especially revered leaders or teachers. After several days of feasting, Jesus' mother Mary came to Jesus to tell him that the host had run out of wine. She seemed to expect Him to do something.

I. JESUS SEES THE NEED

John 2:1-5

Jesus responded to her, reminding her that His "hour" had not yet come. In the book of John, Jesus' "hour" or "time" refers to His crucifixion ([cf. John 7:6, 8, 30; 8:20](#)).

Jesus knew that once He revealed Himself, His death would be imminent.

Though it seemed as though Jesus brushed off her request, Mary didn't give up.

Apparently believing that Jesus would fulfill what she had asked, she told the nearby servants to obey whatever Jesus instructed them to do.

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I. JESUS SEES THE NEED

John 2:1-5

John 2:1-5

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage.

The story of Jesus turning water into wine at Cana is only told in the Gospel of John. The village of Cana is located northwest of Jesus' hometown of Nazareth. Moreover, the third day foreshadows Jesus' resurrection, the ultimate miracle.

In contrast to the other Gospels, the Gospel of John introduces the mother of Jesus as being present from the beginning of His public ministry. John never refers to Jesus' mother by her name, Mary; she is either referred to as "the mother of Jesus" ([vv. 1, 3](#), [cf. 12; 6:42; 19:25-27](#)) or "Woman" ([vv. 4; 19:26](#)). By her introduction in the first verse, the reader can infer that Jesus' mother has a central role in the passage. Jesus is introduced second, with the disciples added as an afterthought.

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I. JESUS SEES THE NEED

John 2:1-5

John 2:1-5

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

Verse 3 provides a rare instance of direct discourse between Jesus and His mother. John uses Jesus' mother to reveal a problem – the wedding party has run out of wine before the revelers have been sated. Jesus' mother's frank statement implies that she expects Him to do something to resolve the situation. As important as it was to one's family honor in first-century Palestine to make sure that the festivities happened without any mishaps, the potential violation of societal expectations was not the focus here, but rather what Jesus' response would reveal about Him and His ministry.

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Some scholars are surprised at the disrespectful tone Jesus uses with His mother. Jesus appears to place a certain distance between Himself and His mother by calling her "Woman" even in light of the command to honor one's parents ([Exodus 20:12](#)). Moreover, the bond between mother and son from ancient times to the present has been understood as usually close. Mothers are held in high esteem. Honoring one's mother and father is one of the Ten Commandments. Jesus' terse response, which amounts to "It's none of our business," is not meant to be interpreted as a disrespectful retort to His mother. In other places in John, this address is used in the context of revelation to a woman ([4:21](#); [19:26](#); [20:13-15](#)). It is more like "Dear woman" like abba is "Dear father." Jesus is understood to be saying that He will not allow even His mother to dictate His divine mandate; only God sets the hour when Jesus' purpose will be revealed to the world.

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Rather than respond with, "Boy, don't You use that tone with me," His mother instructs the servants to do whatever He tells them. Several scholars have understood her command to do as Jesus says as her demonstrating what discipleship looks like.

II. JESUS MEETS THE NEED

John 2:6-7

Though Mary asked Jesus to meet the need of their friends, Jesus chose to do so of His own accord. He instructed the servants to fill up the large stone pots with water. Jesus knew that using these pots for purposes other than ceremonially clean water would defile them, at least temporarily. Apparently, He chose to put His friends' needs over the demands of ritual. He knew that His friends would suffer loss of respect and perhaps even social position if the guests found out that the wine supply was exhausted halfway through the feast. By using the jars for another purpose, Jesus was also pointing out that there was nothing inherently "holy" about them. Moreover, the water in the jars had already been used for the ritual hand washing and the water needed to be replaced before the jars could be used again. Though no doubt wondering to themselves, the servants obeyed Jesus and filled the huge jars.

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II. JESUS MEETS THE NEED

The Significance of the Waterpots

John 2:6-7

John 2:6-7

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

The reader is told that there were six stone waterpots. The Greek word for water pot is *hudria* (hoo-DREE-ah). The writer specifies that the pots were made of stone because they were intended to hold water for the pools intended for ritual hand-washing prior to a meal. This detail alerts the readers that the Jews, among them Jesus and His mother, attending the wedding ceremony observed the Law of Moses. Jars made of clay were porous and therefore would require much more work to rid them of any impurities. These were not the type of jars that one might associate with women carrying on their shoulders or heads to draw water from a well, but large standing jars that when filled could hold up to 20 to 30 gallons of water each. The Greek word for firkin is *metretes* (met-ray-TACE) and means "a measure." Firkin is the English word for the Greek measuring utensil called the amphora, which was used to measure around seven gallons.

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II. JESUS MEETS THE NEED

The Significance of the Waterpots

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7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

Jesus instructs the servants to fill the jars to the top with water and they do as He commands. He then orders them to draw out some of the contents and take them to the governor. The word translated "governor/ruler of the feast" is *architriklinos* (Gk. ar-khee-TREE-klee-nos) and means "master of the feast." The master of the feast was responsible for seating arrangements, overseeing the courses, and tasting the food and drink.

III. JESUS GETS THE GLORY

John 2:8-12

Jesus now instructed the servants to take some liquid from the jars and take it to the master of the banquet. The Scripture points out that the servants knew where this "wine" had come from, but the master did not. The wine's quality so surprised the master that he called the bridegroom aside and asked him why he had kept the best wine until last. Jesus had performed a miracle that saved His friend from social embarrassment. But as Jesus' first "sign," this event had much larger ramifications.

III. JESUS GETS THE GLORY

John 2:8-12

Jesus always kept the end result of any action in mind. Throughout His time on earth, others sometimes asked or urged Jesus to do a specific thing or go to a certain place ([John 7:3-10, 11:1-7](#)), but because He had the "hour" in mind, He had to move on His own time table. On the occasion of the wedding at Cana, Jesus knew that performing His first miracle would not only show His love for His friends, but reveal His glory and cause His disciples to believe on Him.

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John 2:8-12

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom. 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

III. JESUS GETS THE GLORY

The Good Wine

John 2:8-12

The writer informs the reader that the servants share knowledge that the governor of the feast is not privy to – the source of the wine. They know that Jesus is responsible for the wine. The governor tastes it, as was his duty, and is apparently surprised by the taste because he summons the bridegroom. He assumes that the bridegroom has provided the wine, so he never inquires of its origins. The governor compliments the bridegroom for going against custom and saving the best wine until well after the guests have become inebriated from drinking the lesser quality wine. The servants do not disabuse the governor of his misplaced belief.

III. JESUS GETS THE GLORY

The Good Wine

John 2:8-12

John 2:8-12

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. 12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

This is the first of many miracles that John refers to as signs that Jesus would perform. *Doxa* (DOK-sah) is Greek for "glory" and also means honor, renown, and the manifestation of God. God's power and authority are revealed to humanity in Jesus at Cana. As a result of witnessing His glory, the disciples believe in Jesus. This passage opens and closes with the mention that His mother and disciples were present with Him. The reader is now made aware of the presence of His brothers also. It is ambiguous whether they were always present, since they are not mentioned in verse 2. In contrast to the Gospel of Mark that depicts the relationship between Jesus and His followers and His family in Capernaum as divisive ([cf. Mark 3:20-21, 31-35](#)), John presents a united front, at least briefly.

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LIGHT ON THE WORD

Be a Blessing

True hospitality is rooted in servanthood, opening your heart and home to others, that they might see the love of Jesus working through you. True hospitality is blessing others without expecting anything in return.

BIBLE APPLICATION

AIM: We will know that because we are God's servants, we are called to serve others.

BIBLE APPLICATION

Virtually all of Africa sees hospitality – a willingness to share one's time and resources-as an essential virtue. This is because in African societies, others are viewed as essential to one's personhood. To treat others like you would treat yourself is to affirm your own humanity ([Matthew 7:12](#)). The same willingness to share traveled with the slaves brought to America and traces of it can be found especially in the American South. In our culture, hospitality often has the connotation of entertainment – preparing fabulous dinners, making sure the house is spotless. But entertaining guests is very different from the kind of hospitality that Jesus modeled.

STUDENT RESPONSES

AIM: We know that believers develop ways to build the Kingdom of God by showing hospitality to unbelievers or new believers.

STUDENT RESPONSES

Many Scriptures compel us to extend hospitality to others, including unbelievers, orphans, widows, immigrants, foreigners, missionaries, the poor and needy, and even our enemies. Brainstorm ways that you could extend godly hospitality to those in need. Ask God to place someone in your path this week to whom you can show His love and mercy.

Prayer

Jesus,

Thank You for caring for us in our times of need. Your faithfulness and generosity are wonderful blessings that we need to share with others.

You give us miracles and mercy in ways that we cannot always explain or imagine. Jesus, we worship You.

In Jesus' Name we pray.

Amen.

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Next Sunday
February 1, 2026
Lesson 9
Passover
Exodus 12:1-14