

Dr. Dustin Daniels | River Bible Church

John 2:1-11 | Water Into Wine

Sunday October 11, 2026

WELCOME:

Announcements:

REVIEW:

- Started John's Gospel 2.5 months ago.
- Prologue: Jesus is God
- Learned several new titles for the Lord Jesus: The Word, the Lamb of God, the Son of God, Rabbi/teacher, King of Israel
- Met the last prophet of the OT—John the Baptizer.
 - He was the bridge between the OT and the New
 - His role as the forerunner to prepare Israel for their Messiah
- Witnessed John's disciples transition into Jesus' disciples.
 - Andrew and John
- Also witnessed these disciples witness to others, making more disciples
 - Simon Peter, Philip and Nathanael

INTRODUCTION:

- Today's first miracle—controversial
- Wedding, party, celebration
- Mary, bride and groom, headmaster and his staff
- Disclaimer: This passage is controversial for many church people—why?
Because others are having fun!

Last week, Jesus promised Nathanael that he would see greater things. Today, those greater things begin in an unexpected place—a wedding celebration.

How does this wedding impact your life? Let's find out!

Please stand to read and honor God's Word.

SCRIPTURE:

John 2:1—On the third day a wedding took place in Cana of Galilee. Jesus's mother was there,

John 2:2—and Jesus and his disciples were invited to the wedding as well.

John 2:3—When the wine ran out, Jesus's mother told him, "They don't have any wine."

John 2:4—"What has this concern of yours to do with me, woman?" Jesus asked. "My hour has not yet come."

John 2:5—"Do whatever he tells you," his mother told the servants.

John 2:6—Now six stone water jars had been set there for Jewish purification. Each contained twenty or thirty gallons.

John 2:7—"Fill the jars with water," Jesus told them. So they filled them to the brim.

John 2:8—Then he said to them, "Now draw some out and take it to the headwaiter." And they did.

John 2:9—When the headwaiter tasted the water (after it had become wine), he did not know where it came from—though the servants who had drawn the water knew. He called the groom.

John 2:10—and told him, "Everyone sets out the fine wine first, then, after people are drunk, the inferior. But you have kept the fine wine until now."

John 2:11—Jesus did this, the first of his signs, in Cana of Galilee. He revealed his glory, and his disciples believed in him.

May the Lord bless the reading of His Word.

PRAY:

You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. Only goodness and faithful love will pursue me all the days of my life, and I will dwell in the house of the LORD as long as I live. (Psalm 23:5-6)

EXEGESIS:

John 2:1—On the third day a wedding took place in Cana of Galilee.

Cana is a sixty-mile hike from where John was baptizing and preaching.

That's like us walking here to Flagstaff.

Cana is between Nazareth and Capernaum.

So it took three days to travel to this wedding—hence, “the third day.”

First-century Jewish weddings were not like our weddings today.

The wedding celebration was considered to be the grandest event in Jewish life.

The entire town was invited, and most made the effort to come.

Refusing a wedding invitation was considered an insult.

Weddings were community events, a time of special focus not just on the bride and groom but also on their extended families.

The Jews know how to party—because weddings could last as long as a week!

Think of this week-long celebration was a bachelor party/wedding shower/ceremony/honeymoon/family reunion/ all rolled into one!

If you thought your wedding was stressful and expensive, imagine what a week-long celebration was like!

Typically, the wedding ceremony took place late in the evening following a feast.

After the ceremony, the wedding party paraded through town.

Torches lit their way, and people held a canopy over the bride and groom's heads.

The canopy represented God's presence in their new dwelling as husband and wife.

They were considered king and queen for that week and actually wore crowns and bridal robes.

So we can see how this was a once-in-a-lifetime event.

As for the bride and groom—we don't know who these folks are.

However, we do have a hint—not only is Jesus there, but so is his mother, Mary.

John 2:1—*Jesus's mother was there,*

Why is this detail important?

Jesus's mother may have been a family friend, helping behind the scenes.

Mary may have had an official role as a hostess, making sure supplies were available, because she was the first to know about the lack of wine.

John 2:2—*and Jesus and his disciples were invited to the wedding as well.*

Why was Jesus invited to this wedding? We don't know for certain.

It is possible that during the conversation that Nathanael had with Jesus last week, Nathanael invited Jesus to this wedding because Nathanael's hometown is Cana (John 21:2).

Not all of Jesus' disciples are there, but rather everyone that we've met so far: Simon Peter, Andrew, John, Philip, Nathanael.

John 2:3—*When the wine ran out,*

We think, that's no problem, I'll go down to Costco.

But for first-century Jews, running out of wine is devastating.

Apart from a runaway bride, this is one of the worst things that can happen.

Unlike our weddings, the groom paid for everything.

- Maybe he didn't plan accordingly.
- Maybe more people came than he expected.
- Maybe everyone drank more than he anticipated.

Whatever the reason—the groom has a ginormous problem on his hands. Why?

Because wine means much more to Jews than it does to us.

First, wine symbolized joy.

The rabbis said, "Without wine there is no joy."

Psalms 104:15 — *wine that makes human hearts glad*

Ecclesiastes 9:7 — *Go, eat your bread with pleasure, and drink your wine with a cheerful heart,*

Ecclesiastes 10:19 — *A feast is prepared for laughter, and wine makes life happy.*

Zechariah 10:7 — *and their hearts will be glad as if with wine.*

Even the weeping prophet has something good to say...

Jeremiah 31:12 — *they will be radiant with joy because of the Lord's goodness, because of the grain, the new wine, the fresh oil,*

So, running out of wine at a wedding meant that the bride and groom had no joy.

Needless to say, wine is a BIG deal—joy is an even bigger deal at a wedding.

Wine and joy go hand and hand.

This moment has the potential to be a massive embarrassment for the groom.

It's so serious that the groom could face a lawsuit from the bride's parents.

That's how seriously hospitality was taken in Israel.

Not a great way to start a marriage.

Childhood dreams of the ideal wedding were about to dissolve in a nightmare.

Running out of wine was a truly scandalous moment.

ILLUSTRATION:

Imagine paying tens of thousands of dollars for a wedding reception, inviting everyone you love, and then hearing the caterer whisper, "We don't have enough food."

Guests are already seated— The speeches are about to begin. Suddenly, the celebration becomes a crisis you cannot quietly fix.

John 2:3—*When the wine ran out, Jesus's mother told him, "They don't have any wine."*

The anxiety of Jesus' mother is quite understandable.

We have her words, but not the tone.

How do you think she said—"They don't have any wine?"

Is it a whisper? Terror?

Remember, we could translate Mary's words as, "They have no joy."

The failure of the wine set the stage for a God-sized intersection.

Now, we don't know what Mary was thinking.

At this point, Jesus hadn't performed any miracles.

- Was Mary passing on the tragic news?
- Maybe Mary wanted Him to speak to the bride and groom in private to relieve the shame.
- Maybe she wanted Jesus to speak to the entire wedding party in public and ask for grace.
- Or maybe she knew her son was incredibly resourceful and that He would somehow find wine.

We don't know, but we do know she took the initiative to solve this problem.

Why did she take it upon herself? Maybe she was the hostess—maybe not.

Regardless, Mary loves this couple and doesn't want them to be stigmatized with shame for the rest of their lives.

Mary knows what that feels like—being chosen to be Jesus' mother—and the scandal that rocked that little town of Bethlehem.

So what does she do? It seems that her husband has already died.

Mary would naturally have learned to depend on her firstborn son—and oh, by the way, he happens to be the Son of God!

Whether she expected Jesus to perform a miracle is not clear, yet Mary knew the true identity of her Son.

Now, Mary must have known something was different about Jesus, because He brought five disciples with Him.

This is new—Jesus is up to something.

How does Jesus respond to His mother's statement, "They don't have any wine... they don't have any joy."

John 2:4—"What has this concern of yours to do with me,

Now, personally...I really like Jesus' response.

In other words, "This is not my circus and not my monkeys. This is not my problem."

Does His response surprise you?—It was meant to surprise Mary.

Behind it lies unfathomable spiritual depth.

Make no doubt, this moment signaled a major change in their relationship.

His answer directs her attention beyond the immediate crisis.

John 2:4—“What has this concern of yours to do with me, woman?”

What’s this about? What does Jesus mean? What tone did He use?

Some people say that “Woman” was a title of respect— like saying “Ma’am” or “Madam.

The NIV translation reads, “Dear woman, why do you involve me?”

The translators are trying to soften the blow.

The Greek noun for woman here is, *gune* (you-nay).

It is a term of respect but not warmth—So Jesus responds to Mary with a rebuke/reprimand/chide.

KEYPOINT 1:

Jesus answers with a rebuke— not because she is His mother, but because He is her Savior.

That’s the divine transition.

Jesus pushes back on Mary because their special mother-and-son relationship has changed.

Mary was to treat and speak to Jesus not as her son— but the Son of God—her Savior!

If Jesus had called her “mother” instead of “woman,” it would have drawn attention to their human relationships.

But calling her “woman” showed her that God was now speaking to her.

Jesus uses this term politely but firmly to create distance between them.

“Woman” was a respectful way for men to address women in first-century culture.

Jesus told the Samaritan woman at the well...

John 4:21— *“Believe me, woman, an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.*

Jesus told the woman caught in adultery...

John 8:10— *“Woman, where are they? Has no one condemned you?”*

Jesus addresses Mary from the cross...

John 19:26— *“Woman, here is your son.”*

Jesus continues answering Mary...

John 2:4—*“My hour has not yet come.”*

Throughout John’s Gospel, the theme of his “time/hour” always refers to the time of destiny—which is the cross.

John 7:30—*Then they tried to seize him. Yet no one laid a hand on him because his hour had not yet come.*

When Jesus predicted his crucifixion...

John 12:23— *“The hour has come for the Son of Man to be glorified.*

Before Jesus washed the disciples' feet at the Last Supper...

John 13:1— *Jesus knew that his hour had come to depart from this world to the Father.*

With this statement, Jesus asserts that His Father, not Mary, determines the timetable of what He is to do and not do.

Moms: Can you imagine how difficult this moment must have been for Mary?—To let her son go and do what He was destined to do?

She had borne Jesus, nursed him, watched him fall over as he learned to walk, and heard Him say His first words!

But now that His ministry had begun, everything, even family ties, had become secondary.

Mary cannot approach the Lord Jesus Christ on an ‘inside track’—a lesson several Disciples had to learn for themselves.

KEYPOINT 2:

Jesus doesn't respond to human pressure, but to the Father's sovereign providence.

In other words, Jesus will not be hurried or pressured by human will.

Jesus will not let human expectations determine His actions.

How does Mary respond to His rebuke?

Mary's next words give us a fitting response to that authority:

John 2:5—*“Do whatever he tells you,” his mother told the servants.*

Mary doesn't respond to Jesus—it's like she turns and talks to the staff and walks off.

Sometimes we bring the Lord a problem with the solution already attached: “Here is what needs to happen, here is who needs to change, and here is when You need to do it.”

Mary identifies the need, but she doesn’t tell Him how to fix the need— ***“Do whatever he tells you.”***

KEYPOINT 3:

Mary trusted Jesus to help, even though she didn’t know how He would help.

The point is that Mary is no longer in charge.

KEYPOINT 4:

At first Mary approaches Jesus as his mother, but now responds as a believer.

No one could have guessed what Jesus would do next.

Because at this moment, Mary completely fades out of the story.

John 2:6—Now six stone water jars had been set there for Jewish purification.

The Pharisees were obsessed with ceremonies and external rituals as a way to reach God.

The six stone water jars were normally used for ceremonial handwashing as part of Jewish purification rites before and after meals.

Before eating, the Jews would pour water over their hands to cleanse themselves.

Notice that there are six jars for this purpose.

The number seven is the biblical number of completeness or fulfillment.

By contrast, six represents human incompleteness or imperfection.

Some suggest these six stone water jars represent man's best effort to reach God.

They compare and contrast how, through man's best effort, those jars remain empty, but Jesus comes to fill them with true joy.

Whether that's true or not, we don't know—something to consider.

John 2:6—*Each contained twenty or thirty gallons.*

These are not small jars—there are a lot of people at this wedding.

So let's do a little math: 6 jars times 30 gallons is 180 gallons!

That's 5,760 glasses of wine (four ounces each).

Evidently Jesus doesn't need Costco!

John 2:7—*"Fill the jars with water," Jesus told them.*

Wait! I thought Jesus said this wasn't His problem.

Didn't Jesus tell his mother, "not my circus, not my monkeys?! Leave me alone woman!"

By the providence of His Heavenly Father, Jesus moves forward to solve this problem.

Jesus is more than willing to meet ordinary people where they are, with their everyday needs.

Pause: Jesus gave the staff a command—what are they thinking?

- Are they giving each other... “the look?”
- Are they rolling their eyes at one another?
- Are they giggling as they walk out of the room?

Regardless, they did what they were told.

John 2:7—*So they filled them to the brim.*

Why is this detail important?

It shows that nothing was added to the water—it proves that Jesus didn’t touch the water or the jars.

In other words, Jesus has nothing up his sleeve.

The fact that the jars were filled to the brim shows nothing was added to the water.

This detail matters because skeptics say Jesus simply added wine to the water and it was a diluted form of wine.

Next, notice the servants' obedience—they didn’t argue with Jesus or ask Him questions.

The servants filled thirty-gallon jars to the brim, even though they had no idea what would happen next.

How long did this take? I’m guessing it took several hours.

It’s not like they took a water hose to fill these things up.

And while they were doing this, can you imagine Mary looking at her watch?

ILLUSTRATION:

Have you ever been waiting for an important email?

You refresh the screen every thirty seconds, as if refreshing the screen is going to make it arrive sooner.

We often approach prayer that way.

We have brought the need to the Lord, but we keep reaching for control—we keep refreshing that screen!

Maybe the groom knew, maybe he didn't—but this tension of not knowing what Jesus is doing is called “God-room.”

We have to learn to give God space to work—God doesn't need time—we do!

We need time to learn humility and submission and ultimately to cooperate with God's divine timetable.

John 2:8—*Then he said to them, “Now draw some out and take it to the headwaiter.” And they did.*

Jesus uses people as the means/method/manner/way to fulfill His purposes.

Let me ask you...*What has Jesus done to perform this miracle?*

He spoke:

- “Fill the jars.”
- “Take it to the headwaiter.”

Where's the miracle?

He didn't even *command* the water to become wine!

The water became wine somewhere between the kitchen and the tasting.

John 2:9—When the headwaiter tasted the water (after it had become wine), he did not know where it came from—though the servants who had drawn the water knew.

KEYPOINT 5:

Jesus did the miracle, yet the servants did all the work.

BTW, that's exactly how God performs miracles today.

The prophetic and apostolic offices have ceased—the Lord performs miracles through people.

Now, what do you think the servants were thinking and doing as they listened to this man testify about the wine?

Are they rolling their eyes now?

No, I bet their eyes were bulging out of their sockets!

Don't we do the same when God does something surprising, or even miraculous, in our own lives?

Why are we surprised when God does something above and beyond all that we ask or think? (Eph. 3:20)

Is it because we don't give Him the opportunity most of the time?

Is it because of the illusion of control that we think we have over our lives—we rush in to fix the problem?

Our demand for control and comfort, our demand to live our best life now, keeps us from letting God work.

Sure, we pray—or at least we think we do—but we really don't, because our prayers are more like treating Jesus like a divine butler than the King of kings.

The bottom line is that we settle for so little when the Lord wants to bless us with so much.

John 2:9/10—*He called the groom and told him, "Everyone sets out the fine wine first, then, after people are drunk, the inferior."*

It's a good thing we're in a Baptist church this morning.

Because Baptists don't recognize the pope, they don't recognize infant baptism, and they don't recognize each other at the liquor store.

Can you believe that Jesus made water into wine?

Jesus making wine makes some "church people" very uneasy—because this verse talks about drunkenness.

Some people go so far as to say that Jesus made "nonalcoholic" wine.

How dare we twist Scripture to say something that it doesn't.

It's a week-long wedding celebration—of course people are drunk.

John 2:10—*But you have kept the fine wine until now."*

This is interesting—the groom gets all the credit for what Jesus has done!

Notice here that this is "fine" wine.

This isn't Mad Dog 20/20!

Every good and perfect gift is from above (James 1:17)

Jesus not only turned the water into wine, but also into very good wine.

Now the wedding goes on without a hitch.

One last thought:

What a great wedding gift to the couple.

Jesus not only saved them from shame and embarrassment, but He also gave them an abundance and overflow of fine wine.

In a way, this wine was a newlywed gift, so they could sell the excess and make a profit as they started their new family.

John 2:11—*Jesus did this, the first of his signs, in Cana of Galilee.*

John doesn't use the word "Miracles."

He uses the word "signs," for a specific reason.

When you're on I-17, and you see the sign for Cottonwood, you don't pull over, unpack your suitcase, and start dinner—you simply exit the highway.

The sign has a purpose— which is to point you home.

The wine at this wedding is wonderful, but John wants us to look through the miracle to who performed it.

A sign is significant because it points to a reality greater than itself—a spiritual reality.

John implies we should expect more signs.

As Jesus told Nathanael last week—"You ain't seen nothing yet."

In fact, next week, we'll see Jesus' second sign—where He cleanses the Temple.

There are dozens of signs in the Gospels—and a sign does two things:

1. The signs demonstrated God's great love for people and his concern for their individual needs.
2. On a deeper level, they also revealed Jesus' glory.

John 2:11—*He revealed his glory,*

God's glory describes His character, majesty, and honor.

God's glory shows that He alone is worthy of worship.

By this first sign, John points us back to his prologue, ***'the glory of the One and Only, who came from the Father, full of grace and truth'*** (1:14).

John 2:11—*He revealed his glory, and his disciples believed in him.*

Only the disciples, Mary, and the servants knew about Jesus' miracle at first—obviously they didn't keep it to themselves.

“Believed”—The disciples had *some* faith.

As they followed Jesus, He slowly gave them more opportunities to believe—and as they did, their faith grew stronger.

APPLICATION:

This passage has a clear progression:

- A serious need is brought to Jesus
- His authority is established
- The servants obey
- And the sign/miracle reveals Jesus' glory, that He is God
- The disciples believe

This passage teaches us, that we too, are to trust the Lord when we don't understand what He is doing.

We would do well to follow Mary's command: ***"Do whatever he tells you."***

Many of us are so familiar with this story— that we knew the outcome because of the sermon's title.

However, 2,000 years ago, no one could have guessed how Jesus would solve this problem.

Let's fast forward to a situation in your life right now.

How are you praying through it? Are you telling the Lord how to fix it?

Are you suggesting, or even demanding, a plan for next month, next year or ten years from now?

Are you assuming that God will lay it out so clearly that your next steps are a no-brainer?

Or are you ***"trusting the Lord with all of your heart? Not leaning on your own understanding?"***

Are you living ***by faith and not by sight?***

Mary's willingness to obey was settled beforehand.

She told Jesus the need— and left it up to Him.

We, too, must be willing to make a decision—to trust the Lord— or to trust in ourselves.

We can't do both simultaneously.

Because when it comes to God's providence and His means of answering prayer, nothing has changed.

Like the servants, the Lord won't tell us the details of His plan beforehand.

We don't pray for clarity, we pray for conformity.

The Lord unfolds His plan for us the same way—one step at a time.

And the moment we stop following Jesus— is the moment Jesus stops walking.

Have you noticed that it's not so much the trial that's so painful— but instead it's our *resistance* to the trial?

Our resistance— to not getting our way— is harder to bear than the cross we're carrying!

In our resistance, which is really disobedience, we want to strike a bargain with God.

We at least want Him to place some limits on our suffering.

And because we resist the will of God, we actually end up staying in this place of suffering longer than we need to.

Maybe not, maybe so—I don't know. But the Lord does. Something to think about.

Dear friends, we will learn these lessons—whatever they are— regardless of how many times we have to walk around Mount Sinai.

The proof that God loves you is that He doesn't spare you from whatever you're going through.

Yes, He has either allowed or ordained this trial in your life—but your surrender to Him must be voluntary.

If God is good all the time—then we must repent of our resistance.

One last thought...

Why is Jesus' first miracle at a wedding?

Because a divine wedding is to come.

Revelation 19:9— *Blessed are those invited to the marriage feast of the Lamb!"*

Whos the Lamb? Will you be there? The invitation is before you—that you would believe.

If you believe, here's what's going to happen:

Revelation 21:1—*Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more.*

Revelation 21:2—I also saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband.

Revelation 21:3—Then I heard a loud voice from the throne:, Look, God's dwelling is with humanity, and he will live with them. They will be his peoples, and God himself will be with them and will be their God.

PRAYER:

SONG:

BENEDICTION:

May the LORD bless you and protect you;

*may the LORD make his face shine on you
and be gracious to you;*

*may the LORD look with favor on you
and give you peace.” (Num. 6:24)*

BIBLIOGRAPHY:

PREACHING BIBLE:

Christian Standard Bible. Nashville, TN: Holman Bible Publishers, 2020.

BIBLES:

Greek-English Interlinear New Testament CSB. Nashville, Tn: Holman Bible Publishers, 2022

The Holy Bible: English Standard Version. Wheaton, IL: Crossway Bibles, 2016.

Legacy Standard Bible. Irvine, Ca: Steadfast Bibles, 2021.

STATEMENT OF FAITH:

Reeves, Stan, ed. *The 1689 Baptist Confession of Faith in Modern English*. Cape Coral, FL: Founders Press, 2017.

PARAPHRASE BIBLES: (Used as Commentaries)

The New International Version. Grand Rapids, MI: Zondervan, 2011.

Tyndale House Publishers. *Holy Bible: New Living Translation*. Carol Stream, IL: Tyndale House Publishers, 2015.

COMMENTARIES:

Barton, Bruce B. *John*. Life Application Bible Commentary. Wheaton, IL: Tyndale House, 1993.

Bell, James Stuart, ed. *Ancient Faith Study Bible*. Nashville, TN: Holman Bibles, 2019.

Blum, Edwin A., and Trevin Wax, eds. *CSB Study Bible: Notes*. Nashville, TN: Holman Bible Publishers, 2017.

Boice, James Montgomery. *The Gospel of John: An Expository Commentary*. Grand Rapids, MI: Baker Books, 2005.

Borchert, Gerald L. *John I–II*. Vol. 25A. The New American Commentary. Nashville: Broadman & Holman Publishers, 1996.

Bruce, F. F. *The Gospel of John: Introduction, Exposition and Notes*. Nashville, TN; Bath, England: Kingsley Books, 2018.

Calvin, John, and William Pringle. *Commentary on the Gospel according to John*. Bellingham, WA: Logos Bible Software, 2010.

Carson, D. A. *The Gospel according to John*. The Pillar New Testament Commentary. Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991.

Courson, Jon. *Jon Courson's Application Commentary*. Nashville, TN: Thomas Nelson, 2003.

Crossway Bibles. *The ESV Study Bible*. Wheaton, IL: Crossway Bibles, 2008.

Farmer, Craig S., Timothy George, Scott M. Manetsch, and Brannon Ellis, eds. *John 1–12: New Testament*. Vol. IV. Reformation Commentary on Scripture. Downers Grove, IL: IVP Academic, 2014.

Gaebelein, Frank E., Merrill C. Tenney, and Richard N. Longenecker. *The Expositor's Bible Commentary: John and Acts*. Vol. 9. Grand Rapids, MI: Zondervan Publishing House, 1981.

Gangel, Kenneth O. *John*. Vol. 4. Holman New Testament Commentary. Nashville, TN: Broadman & Holman Publishers, 2000.

Hughes, R. Kent. *John: That You May Believe*. Preaching the Word. Wheaton, IL: Crossway Books, 1999.

Klink, Edward W., III. *John*. Edited by Clinton E. Arnold. Zondervan Exegetical Commentary on the New Testament. Grand Rapids, MI: Zondervan, 2016.

Lenski, R. C. H. *The Interpretation of St. John's Gospel*. Minneapolis, MN: Augsburg Publishing House, 1961.

MacArthur, John F., Jr. *John 1–11*. MacArthur New Testament Commentary. Chicago: Moody Press, 2006.

Michaels, J. Ramsey. *John*. Understanding the Bible Commentary Series. Grand Rapids, MI: Baker Books, 2011.

Morris, Leon. *The Gospel according to John*. The New International Commentary on the New Testament. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1995.

Osborne, Grant, Philip W. Comfort. *Cornerstone Biblical Commentary, Vol 13: John and 1, 2, and 3 John*. Carol Stream, IL: Tyndale House Publishers, 2007.

Phillips, Richard D. *John*. Edited by Richard D. Phillips, Philip Graham Ryken, and Daniel M. Doriani. 1st ed. Vol. 1 & 2. Reformed Expository Commentary. Phillipsburg, NJ: P&R Publishing, 2014.

Pink, Arthur Walkington. *Exposition of the Gospel of John*. Swengel, PA: Bible Truth Depot, 1923–1945.

Ridderbos, Herman N. *The Gospel according to John: A Theological Commentary*. Translated by John Vriend. Grand Rapids, MI; Cambridge, U.K.: William B. Eerdmans Publishing Company, 1997.

Spurgeon. *The Spurgeon Study Bible: Notes*. Nashville, TN: Holman Bible Publishers, 2017.

Sproul, R. C. *John*. St. Andrew's Expository Commentary. Lake Mary, FL: Reformation Trust Publishing, 2009.

Sproul, R. C., ed. *The Reformation Study Bible: English Standard Version (2015 Edition)*. Orlando, FL: Reformation Trust, 2015.

ADDITIONAL RESOURCES: