

## **Grace to You :: *Unleashing God's Truth, One Verse at a Time***

### **Christ's First Miracle**

Scripture: John 2:1-11

Code: 1504B

John's gospel chapter 2, I'll read 1 to 11 as you follow in your Bibles. "And the third day there was a marriage in Cana of Galilee. And the mother of Jesus was there. And both Jesus was called and His disciples to the marriage and when they lacked wine the mother of Jesus saith unto Him, 'They have no wine.' Jesus saith unto her, 'Woman, what have I to do with thee? Mine hour is not yet come.' His mother saith unto the servants, 'Whatever He saith unto you, do it.' And there were set there six water pots of stone after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, 'Fill the water pots with water.' And they filled them up to the brim. And He saith unto them, 'Draw some out now and bear it unto the governor of the feast.' And they bore it. When the ruler of the feast had tasted the water that was made wine and knew not from where it was but the servants who drew the water knew, the governor of the feast called the bridegroom 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.' This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory and His disciples believed on Him."

May God bless this important passage to our hearts this morning.

Now having given the words of testimony, he turns beginning in chapter 2 to the works of Christ because the deeds and the works of Christ also tell us that He is God. It's not just the testimony of other people, it's the testimony of Christ's life, His words, His personality, His divine knowledge, the deeds that He did, the miracles He performed. All of these things tell us that Christ indeed was God in a human body.

And so, John moves then in chapter 2 to tell us by the works of Christ, His deeds, that He indeed is God. Now in order to corroborate this thought, John gives eight different sign miracles. In his gospel there are eight miracles that Christ performs. All of these eight miracles are different, no two are alike. Christ healed many blind people, John only records one. Christ fed multitudes at least twice that we know about, John records only one. Christ may have done many of these things several times, John only records them once. He merely takes illustrations from the variety of miracles that Christ performed to show us that indeed Christ is God. And he chooses eight miracles. And we'll see them. The first one is water to wine in chapter 2. The second one is healing the nobleman's son in chapter 4. The third one is curing the paralytic in chapter 5. Then in chapter 6 there are two, and they are feeding the 5,000 and walking on the Sea of Galilee. Chapter 9 gives the sixth one, giving

sight to the blind. Chapter 11 gives the seventh one, raising Lazarus. And the eighth one is in chapter 21 where Christ provided fish for the nets of the disciples. Eight different unique miracles showing His power over eight different aspects of nature.

And there's no duplication in these. And they all have the same purpose. You say, "What is the purpose?" Why did Christ do these miracles? The answer is in chapter 2 verse 11, right here in our own story that we read. This beginning of miracles, and it's the reason He did all of them, did Jesus in Cana of Galilee and manifested forth His glory, that's why He did them, in order that men might believe, even as the disciples did there in verse 11. Christ wanted to manifest His glory. What glory? What? The glory as of the only begotten of the Father full of grace and truth. He wanted to reveal His deity by His miracles. Glory means deity.

Remember I told you in our message on glory some months ago that glory means all that God is, in all of His character, in all of His person, in all of His attributes. Glory means all that God is. And Jesus wanted to reveal by His miracles that He was God in control of nature, in control of all of the forces of the universe. And so, Christ did miracles to show His glory. And John really pulls out eight of these miracles, guided by the Holy Spirit, to verify the glory of Christ.

Now as we come to chapter 2 by way of a little outline, we come to the real formal part of the book. From chapter 2 to chapter 12 is the public ministry of Jesus to the Jews, just those chapters, two through 12, the public ministry of Jesus. From chapter 13 to 17 there is no public ministry, it is all a private ministry with the disciples. He calls out His disciples in chapters 2 to 12. He takes them aside in chapter 13 to 17 to get them ready cause He's going to go away. Then in chapter 18 to 20 He leaves. So the book falls in to three categories...public ministry, His private ministry with His own, and then from 18 to 20, His final departure as He leaves.

All right, so today we are beginning His public ministry. And we arrive at the first miracle that He ever performed. His first public act to reveal His true glory. Now I want you to notice four things in this text...the scene, the situation, the supply and the significance...the scene, the situation, the supply and the significance.

First of all, notice the scene in verse 1. "And the third day there was a marriage in Cana of Galilee." Now what is the third day refer to? The third day basically refers to the fact that there were three days between the time that Christ had called Philip and Nathanael which is just in the passage before, there were three days from the time He had called Philip and Nathanael, until this marriage took place.

Now Cana of Galilee was approximately 20 to 22 miles, and that's kind of as the crow flies, from the banks of the Jordan where everything in chapter 1 took place. So it took them a couple of days to get there. Two nights had intervened, Jesus and His six newly won disciples had journeyed from the

banks of the Jordan where all of this had taken place in chapter 1, and they arrived in Cana in two days. Now Cana was a little village about eight or nine miles from Nazareth, very near. In fact, some of the old writers say that you could see Cana on a clear day from the city of Nazareth, only eight or nine miles away, just a little village outside Nazareth. Nazareth was the town where Christ had lived His 30 years. All of His family were there. His sisters and brothers and relatives.

So they arrived in Cana of Galilee and there was a wedding there. Now the second part of verse 1 tells us something more about the scene. It says, "And the mother of Jesus was there." Of course, this was Mary. Now it wasn't strange that she would be at this wedding because, as I said, this was kind of a suburb anyway, in a sense. And she perhaps knew these people. In fact, it may be that they were related. Some Bible scholars feel there's a definite relationship here, a family relationship because you see Mary as kind of an assistant to the host of the whole thing, she's kind of in on the inside of what's going on. And it could well have been that this was somebody, a part of the family. Nevertheless, Mary was there. And surely it was at least the friends of the family of Jesus, if not some relative.

Now this is very interesting that Christ would choose to do His first miracle right here. You see, now what's happening, and I want you to get this cause it's a very interesting thought. What's happening is Christ at this point is moving away from that isolated family life into the public light. And as a point of contact between the 30 years of private life and isolation with His family in Nazareth, and the years of public exposure as a point of contact, He does His miracle, His first miracle right at that initial point where He's still got the family and yet He's opening up that public ministry. And He does it right there near His home town and yet He's already called His disciples and He's moving out. So this miracle is almost a kind of a point of contact, it's almost a royal farewell to His family. He does the miracle right there where they are in view of them and from there moves out. And so, His first miracle takes place in the family circle, kind of a point of contact between the obscurity of private life and the demands of the public life as He moved away.

Now as I said, Mary was likely an assistant to the host here because she goes to Jesus when they ran out of wine, as we'll see in a moment. One interesting thing that's really kind of not even in the verse, but just interesting to think about, is the fact about where was Joseph? Well after the time of Christ in Jerusalem at the age of 12, we don't ever hear about Joseph again. Once Christ said, "I must be about My Father's business," Joseph was no more concerned. And I believe that Joseph had long ago died by the time you get to the marriage at Cana. And perhaps that is part of the reason that Jesus remained there until He was 30 because He probably had the ultimate responsibility for caring for the family. But I believe Joseph had died prior to this time. And it must have been some time prior or perhaps John would have mentioned it here.

It is also interesting that Joseph must have been dead by the death of Christ or Christ would never have committed Mary to John. If Joseph was still alive, Christ wouldn't say, "Now, Mary, I'm going to

commit you to John." Joseph would have said, "Wait a minute, my wife you're giving away." But Joseph wasn't around at the crucifixion, evidently he wasn't around at the marriage at Cana. You say, "Well maybe he died during the ministry of Christ." No, if Joseph had of died during the three-year ministry of Christ, that would have been a big thing and Christ undoubtedly would have gone there with His disciples and we would have read about it in the narrative. It appears then that Joseph has long ago died and Mary is alone. And she is at this wedding.

Now in Palestine a wedding was a big thing. In fact, the biggest thing going in those days was weddings. That was the number one occasion. It was really when the man and the wife came together and that union was the time when they entertained practically the whole community. Now a wedding feast normally would begin on a Wednesday. It would begin with a very, very luxurious feast. Following the feast there would be the ceremony of the wedding itself and there was always a ceremony, always. Even in the Old Testament there was a ceremony, and I'll say more about that in a moment. But it began on Wednesday and it lasted anywhere from two to seven days, depending upon how wealthy you were. Sometimes it went to two weeks if you were really loaded. But most of the time weddings ran about a week and you just said goodbye to your job, you dropped all the worry about the crops, you went over to the house and you had a great time for a week. In fact, the bride and the bridegroom would have been betrothed to each other long before this but not come together to live. They didn't really come together to live until the wedding ceremony and then, of course, all those people hung around for a couple of weeks. But anyway, they came together at the wedding ceremony, that was the occasion of the marriage itself.

Now each night was a festival occasion and very often night by night they would dress the bride and the bridegroom in their bridal robes and with a lot of people carrying a lot of torches they would parade them through town singing songs. It was a big occasion. They were treated like a king and a queen. And in a life where there was much poverty and much hard work and coarseness of life, this was truly a refreshing festival of joy and a time really which was a supreme occasion of life in those days.

And so, here is the wedding going on in Cana. Now in verse 2 it says, "And both Jesus was called and His disciples to the marriage." Jesus and His disciples got an invitation to the marriage. You say, "Well how could the disciples get an invitation to the marriage when they just got called three days before and they didn't have any airmail, they didn't have any letter carrier, I mean, they just have been walking from Jordan over there, how could they get an invitation?"

Well, undoubtedly what happened was this, Christ, of course, knew that He was going to Cana to perform this miracle. Obviously, He knew everything. And sometime on the journey when they got to Nazareth, which would have been His home, someone probably extended an invitation to go on down to Cana because there was a marriage there and His mother was there, to just go on down and participate. So Jesus having been invited, along with the disciples, went down to the marriage at

Cana.

Now Christ's presence at this marriage is very important, very important. By Christ going to this marriage and doing a miracle, now watch this, and doing a miracle to ensure the success of the marriage ceremony, Christ is sanctifying marriage and the ceremony itself. Marriage is a sacred union and it is, mind you, it is a union. It is two becoming one in the sight of God. That's why God hates divorce like He hates it. It is a union. In fact, in Genesis chapter 2 when Adam and Eve were brought together to become one and marry, God referred to them together as, listen to this, as Adam, not the Adams...they were one...they were one. Marriage has been designed by God. Marriage was blessed by Christ in attending it and ensuring the success of the ceremony.

Now this leads me to say this. I am constantly hearing today in all of the marriage counseling that I get involved in that the ceremony is immaterial, that if you just love somebody, go live with them. Now that's really the philosophy of our day. If you don't believe it, just check around on some of the attitudes of our young people. Fortunately not the young people in this church but many young people in our society, obviously. They don't want to get married. Marriage is immaterial, if you love somebody, what's marriage, it's just a piece of paper. You hear this all the time. I heard a symposium on television the other night with a bunch of spaghetti-brain people talking about the fact that marriage was immaterial. Well I want to tell you that I can think of at least 15 good reasons why the ceremony is important. Perhaps most significant of which is that in the Bible a ceremony was always a part of marriage, both Old Testament and New Testament. Here Christ sanctifies the ceremony itself. I feel that the reason people don't want to get involved in a ceremony is they want to get out cheap so they figure if they get in cheap they could also get out cheap.

I think another reason that people don't want a marriage ceremony is because they're not really willing to publicly state their promise of faithfulness. And the kind of people who want into a marriage like that are usually the kind that you couldn't trust.

Listen, Jesus Christ Himself sanctified the ceremony. It was a clear honest testimony before God and the world of the intent of one man and one woman to live together with the promise of fidelity and godliness. And it was a statement to the world of that promise. And there was nothing cheap about a marriage ceremony, nothing cheap about it at all.

And I'll tell you something else, it would be very dangerous, very dangerous to go into a union without a marriage ceremony because it would eliminate a tremendous motive and a tremendous restraint to make things work out if there's trouble. If you didn't have that ceremony and that certificate and that legalized condition before God and society, people would be getting out of it faster than they are now. The vows themselves, the sanctify of marriage, the ceremony itself gives to people a restraint and a motive to make things work when there are problems. Also, you would have to add that people who get married without the advantage of a ceremony aren't really married, they're merely committing

adultery. But they are a severe stumbling block to other people...severe stumbling block to the weaker Christian and even to the stronger Christian perhaps.

Add to that the fact that the Apostle Paul says we are to be subject to the powers that be and the legal state laws and national laws of America are that a ceremony is required. And you find that there is no way that a Christian can be right before God in marriage without going through a ceremony. Christ Himself sanctified the marriage ceremony. In fact, Paul told Timothy in 1 Timothy 4:3 that in the last times false prophets would come and tell people not to marry, forbidding to marry, remember that? And we're having it today, you don't need to get married, just live together.

So Christ went to a wedding and by going to a wedding He sanctified that wedding and that ceremony. Christ sanctified many of the times of life. Christ wasn't like John the Baptist, He didn't withdraw into the wilderness, He had a harder job, He had to go right in to the mingling of the crowds and try to purify the daily life of man. That was His job. And He entered in to the trials and tribulations and events of life. And at first the first miracle was at a marriage. How fitting that is, too, in terms of His own likening of His relationship to the church as that of a bridegroom and a bride. And you want to know something? If you think the ceremony is meaningless, then you misread Revelation 19 because some day when Christ comes to take us to be with Him in heaven, we're going to have a ceremony called the marriage supper of the Lamb.

All right, so we see the scene, a wedding. Now look at the situation in verses 3 to 5, this is the problem that came up. "And when they lacked wine, the mother of Jesus saith unto Him, 'They have no wine.'" This is the situation that comes up. Now they've run out of wine. Now wine was a staple food in those days. I've heard people always say, "Well, you have to remember, the wine wasn't fermented." Oh yes it was. You try to make grape juice and they didn't have any refrigerators and they didn't have any preservatives, it was fermented and fermented fast. That was a hot area. Wine was a staple food in those days. In fact, back as far as Genesis 14:18, you remember Melchizedek showed up and brought bread and wine. They didn't have the purification process, water was worse to drink than wine was. And in those parts of the world when it was hot, in the times of heat they would need to have their thirsts quenched. And wine was used with milk, and, of course, milk was used for other than festival occasions, milk was used much with children as it is today. But wine was the staple drink and it could be the wine from many different kind of fruit, many fruit juices but primarily from grapes because they lended themselves so well to the production of wine.

Now because there was no preservatives for that wine and because there was no freezing or refrigeration technique, there was the problem that the wine did ferment and develop an intoxicating power. Because of that and because they had to drink it because it was the only drink they had, its use became very, very definitely restricted, though very necessary because it was the drink of the day. And drunkenness became a monumental disgrace. In fact, in the time of Christ, for the most part, wine was a mixture of three parts water for every two parts of wine in order to eliminate this

problem of drunkenness. But on a very warm occasion, on a hot time when a man would want to be working and want to quench his thirst, it would be very easy for him to become intoxicated with wine so the Bible put tremendous stringent rules on the consumption of wine and drunkenness, both Old Testament and New Testament, right? They teach explicitly about drunkenness, absolutely sinful.

Now today we don't have that problem. We don't have that problem. We have all kinds of preservatives. We don't need to even fool with those things that can ferment. We have preservatives, we have refrigeration techniques and we can gain the same flavor and we can gain the same thirst-quenching thing out of Welchs or whatever else and it has no ill effect on us. And so, because of the fact that we have these preservatives that eliminate the necessity for any kind of fermentation, we don't have that same problem, except that today we have decided to create fermentation. And the wine and the alcoholic drinks that are prepared today are prepared purposefully to dull people's senses. And you can read it on the bottle, it took them 35 years to get it the way they wanted it.

You say, "Do you think it's wrong for a Christian to drink?" Not only wrong, unnecessary. In those days they were drinking it because they had to drink it and because God knew they had to drink it there were tight restrictions put on it. Today we're eliminated from that necessity and drinking today is, of course, strictly an option and it's an optional killer. It's not a necessity anymore and above that it's a stumbling block.

And so, Mary told Jesus they're running out of wine. Now she didn't say, "Now go down and do this, Jesus, and do that and do the other," she just told Him because she knew that He would do what He wanted and she knew that He had the power to do anything.

Now in my heart I just kind of believe that she was in effect saying, "Jesus, now's Your chance, show them really Your power." She didn't tell Him what to do, she just said there's the need and she knew that He would take care of it. You say, "But after all, such a trivial miracle. Jesus is going to provide a whole lot of wine for a party, that's what He wastes His time doing?" Is that a trivial miracle? It isn't for two reasons. Number one, hospitality in the east was very important and this was a very important occasion and these were thirsty people and this was a need. Secondly, it was a miracle of love, wasn't it? Sure it was a miracle of love, the host was embarrassed. All the people were thirsty. Christ was providing the simplest thing.

Have you ever noticed that the miracles of Christ were always very simple miracles? Do you know that if He wanted to He could have pulled off some things that absolutely would have flipped this world upside down? Have you ever...I use to think about the miracles that Jesus could have done. He could have walked into Jerusalem and just gone like this....and everybody in the city would have gone 40 feet up in the air and just been suspended there and just left them there for a day and said, "Now I'll let you down when you believe that I'm Messiah." Jesus Christ could have picked up the

entire city of Jerusalem and dropped it in the middle of the ocean. Jesus Christ could have pulled off some miracles that absolutely would shatter your concepts to hold in your brain. But He never did. He never did anything for the sake of sensation. Every miracle He ever did had an inherent need, didn't it? There was a blind man who needed to see. There was a paralytic who couldn't walk. There were some hungry people who needed to be fed. You see, He never wasted His power, He always did a miracle and it was always a beautiful simple miracle to give somebody something they needed. He didn't ever go the way of sensation because once you start that way, brother, there's no end, the law of diminishing returns, yesterday's trick is tomorrow's bore.

It wasn't any trivial miracle, it was the beauty of the simple Savior meeting man on the simplest level of his life and supplying his simplest need. Does that tell you something about Christ in your life as a Christian? He literally moves creation to supply the simplest need. Does Christ supply our food? We tell our children that, do we believe it?

Now look at verse 4 because this is really the crux of the whole thing. "Jesus saith unto her...she said they have no wine...Jesus saith unto her, `Woman, what have I to do with thee? Mine hour is not yet come.'" Now I want to break this up and I want you to see it.

The first thing He says to her is "Woman," in the Greek that's gune, interesting word, woman. Now you say that sounds a little bit cold, I mean, after all, this is His dear mother. Why would He say to her "Woman," isn't it a little harsh and a little unloving? No it isn't, not really. You don't really think that Jesus Christ would be unkind to His mother, do you? I don't. What is He saying? This word gune is a very interesting word, it's the same word that Jesus used on the cross when He said, "Woman, behold thy son," and committed her to John. Same word. Do you know what it means? If we could put it into a classical English word it would be the word in its most grandiose concept, the word "lady." It's an elevated word, it's an exalted word, lady. But it is a distant word. It's not mother, it's not mother, it's definitely lady.

You say, "Well why does Jesus not call her mother?" I'll tell you why. Had Jesus called her mother, He would have been emphasizing His human relationship to her. When He called her lady, in effect He was saying, I'm God. You see, Mary was not only the mother of Jesus Christ humanly, but Mary needed Jesus Christ to be her redeemer. Mary needed Him as a Savior. And Jesus is pointing that out at this time. In effect, He is saying, "Mary, it's no more the human relationship, that's over. I'm leaving the private life, you're now talking to the Son of God. It's no longer mother, and it's always woman."

And then He says this, "What have I to do with thee?" What does that mean? That's very hard to translate, very hard because the Greek is an idiom, it's a fixed formula in Greek and it really means this, literally it means, "What is there for you and Me?" Put it this way, "What do we have in common? What are you, a woman, telling Me the Son of God that I have to do? Are we working



together, you a woman and Me God? What do we have in common in this situation?" That's basically what He is saying. Scofield gives a note on it which is the general comment of most commentators. Scofield says Jesus is saying this, "This is your concern, Mary, not Mine." Now I think that He is saying the exact opposite of that. I think Scofield and the general run of commentators are absolutely diametrically wrong in that conclusion. He is not saying to her, "This is your concern, not Mine." You say, "How do you know He's not saying that?" Well He wouldn't say this is your concern, not Mine and then go ahead and do a miracle. That wouldn't make any sense. What is He saying? He's saying, "What do we have in common?" What do you mean? He's saying just the opposite. He's saying this, "This is My concern, not your's," that's what He's saying. And when My hour comes I'll act, see it there? He's not saying it's your concern, not Mine or He wouldn't have done a miracle. He's saying it's My concern, not your's, in effect. That's very hard to translate that. But it means you don't have any relationship to what I do in this matter, it's Mine to do as God. And when the hour comes I'll do it.

You think Mary got the message? Sure she got the message. The next verse she said, "Just do whatever He tells you to do?" She knew He was going to do something. She knew He hadn't said it's your concern, not Mine. She knew He was saying I'll take care of it in My own time.

You see, there was no more relationship with Mary as a mother and son. Having entered His office as Messiah, the old relationship at Nazareth was gone. And it was a different relationship. In fact, you remember in Mark chapter 3 verse 31 to 35 Jesus was teaching and His brothers and His mother showed up outside and they said, "Go in and tell Jesus we want Him? The family wants Him? Your Mother's calling you." And this person went in and told Jesus and Jesus said this, "Who is My mother? Who are My brothers?" And the people looked around at each other in amazement, doesn't even know His own family. And then He said this, "He that doeth the will of My Father, the same is My brother and sister and mother." In other words, the supernatural divine relationship had totally superseded any human relationship. And He is saying to her, "Mary, I'll do it in My own time, it's My concern not your's, that's why I'm here."

He says, "My hour is not yet come." You know, that's an interesting statement because that statement is repeated oh maybe seven times in the gospel of John, "Mine hour is not yet come." Christ had a total awareness of the fact that He was on a divine schedule decreed by God before the foundation of the world. And nothing happened out of the fullness of time, nothing. And He said when that moment comes, I'll act.

Well, Mary got the message, verse 5, "His mother said unto the servants, 'Whatever He says to you, do it.'" She knew He was going to act. She knew it. She got the message. You know what she did? Listen to this, she read a yes in His no, do you see? He said I'll do it when I'm ready, no, when My time comes. But she went and said when He tells you what to do, do it. She read a yes in His no. You know what Martin Luther says in commenting on this? He says this, "In our prayers whenever

God says no, look into that no somewhere because there's a latent yes there." For ever no that God gives there's a yes somewhere. Remember David? David said, "God, I'm living in a house of cedar, You're living in a tent, ridiculous. I'm going to build You a temple, God. I'm so excited about it." God says I don't want you to, David, you're a man of blood. And David's heart was shattered. Oh, you mean the answer is no? That's right. But then God said would you like a yes to go with that no? How would you like an eternal Davidic kingdom? You can't build Me a house but how would You like an everlasting throne? It's a deal.

You see, whenever God gives a no, there's a latent yes there, isn't there? If you pray to God for one thing and God shuts the door and says no, look around there's a yes somewhere else. And Mary read a latent yes in the no.

And then the supply, we've seen the scene, the situation, look at the supply and this is very obvious as we look at verses 6 to 10 as we look at the narrative of what happened. "And there were set there six water pots of stone after the manner of the purifying of the Jews." Now you remember the Jews went through ceremonial cleansing. Before you ate you washed your hands and it wasn't the fact of dirt so much as it was a ceremonial cleansing and washed their feet and all of this. Now in order to accommodate all the guests at this big wedding, there had to be a whole lot of these water pots. So there were six of them in which the people could purify their hands before they were eating. After the manner of the Jews...Mark 7:3 says, "For the Pharisees and all the Jews do not eat unless they wash their hands observing the traditions of the elders," see. So they were there for that purpose.

Now they were large. It says that they contained two or three ferkins apiece. Now that strange word "ferkin" is approximately eight and a half gallons which means that each one of those water pots held somewhere between 17 and 25 gallons of water. And if there were six of them, that means there were approximately a hundred to a hundred and fifty gallons of water available when those were filled to the brim.

Now in verse 7 Jesus says unto them, "Fill the water pots with water, and they filled them to the brim, so there could be nothing added to the water." They filled them up. Now think about that. That's not an easy job, they didn't just take it under the faucet, there wasn't any faucet. There must have been a spring or a well somewhere and a whole lot of servants had to go traipsing around with whatever they used to carry it and fill up all those water pots. And they got them all full to the brim, and I don't know what those servants were thinking but I can imagine. In verse 8 He said unto them, the servants, Christ said to the servants, "Draw some out now and bear it unto the governor of the feast and they bore it." Now the governor of the feast is the word architriklinos the Greek and it means head waiter. That's perhaps as close a definition as we can give in English. And he was responsible for all the guests and the seating and all the food and making sure that everybody was well supplied with everything. And so they took it to him to let him know that they had wine. And so they just took it to him, verse 9, he tastes it and he thinks that's the greatest wine, down in verse 10, that he's ever

tasted. He tells the bridegroom that's fabulous. Where has it been? You've been serving us the worst. You can imagine when Christ made it, it was good, I mean, it was good.

So he brought him this. That's the miracle. The miracle was the water became wine. And it's almost incidental. Look at verse 9, "When the ruler of the feast had tasted the water that was made wine," it just says it was, it doesn't tell how it was, it just says it was. "And he didn't know where it was from, the servants knew. He calls the bridegroom in and says...Boy, this is terrific, most people keep it to the last...till the first they give the good wine and the bad wine at the end, you've reversed it and this is great." That was the miracle that Christ turned water into wine. That was the miracle. He eliminated all of the natural processes.

Did you ever think about this miracle? Let's think about this miracle. Where does wine come from? Grapes. Where do grapes come from? Vines. Well where do vines come from? Seeds and little vines. Well where do little seeds come from? Other vines. Well where do those other vines come from? Other seeds. Well how do they grow? In the earth. Well what makes them grow? Water and sunlight. Not these, this wine didn't come from any grapes. There never were any grapes. You say, "Wine has to come from grapes." Nope, no grapes here. I'm sure somebody thought, "I wonder where such tasteful grapes were grown." There never were any grapes.

No grapes, no vines, no other vines, no seeds, no dirt, no sun, no water, just wine. That, friends, is a miracle. Christ created wine out of...what?...nothing. Nothing. He eliminated water, created wine. There never were any grapes. There never were any vines. There was no field. Nobody planted them. Nobody cultivated and nobody pressed them down. No. You see, that's a creative miracle, isn't it? Absolutely. Parallel to this, remember the feeding of the five thousand? Who caught the fish? Nobody. What ocean did they come from? They never swam. Did they have mother and father fish? Nope. What did they eat when they were growing? They never ate. Well who cooked them? Nobody, they were already prepared. Well what about the loaves, who had the field where the grain grew? Nobody had a field. There was no field. Well who planted the grain? There was no grain. Well who harvests it? Nobody harvests it, there wasn't any grain, there wasn't any field. Well who cooked the loaves? Nobody did, nobody ever rolled the dough or cooked the loaves. That's a creative miracle. Jesus made fish...made loaves.

Do you know that when you're dealing with Jesus Christ you are dealing with the master creator of the world? And then some little pea brain comes along and says, "Wow, it happened like this, once there was a puddle and there was a one-cell thing..." Don't come to me with any of that balderdash. I don't need evolution to explain the creative Christ. I don't need anything but a miracle like that. Christ made wine out of nothing. It's no problem for Him to start with nothing and make a whole world full of everything. You have just a little creation right there in Cana. No grapes, no vines, no nothing. And you're probably a living illustration of the fact that He can make something out of nothing, too. And I mean that in terms of 2 Corinthians 5:17 where it says, "If any man be in Christ he

is...what?...a new creation." And so am I. Jesus Christ is the master creator, He needs nothing.

Well the head waiter was really impressed in verse 9 and he didn't really know where it came from but he was glad that they had kept it till the last. The thing that interests me is what about these servants. You see that little parenthesis? "But the servants who drew the water knew." I wonder why that's included there because when you go down to verse 12 and Jesus leaves this wedding, there's nobody with Him, none of these servants, just His family and His six disciples. Now if these servants knew, how come they didn't pick up and follow Jesus Christ? I mean, if they knew this creative miracle had happened? It's interesting to think about. But nobody bothered to follow Him from that wedding.

How could they miss the Messiah? How could they see a miracle like that and not see who it was? Well, I don't know but I ask myself that same question every time I preach the gospel. How can people hear who Jesus Christ is and walk away from Him? This is just the old story of Satan, the god of this world has blinded the minds that believe not, lest the glorious light of the gospel of Christ should shine unto them. I don't, but I know they weren't there when Jesus left, the servants they saw it but it didn't matter. You also remember that a prophet is without honor where? In His own...they probably thought to themselves, "Oh, we could explain this away, this is only Jesus, He's been living here for 30 years."

Such a miracle and yet they didn't see it...they didn't see it. Amazing. But look lastly at the significance in verse 11 just very briefly. What was the significance of this miracle? Verse 11, "This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory," that's the significance of it. What was the result of such significance? His disciples did what? Believe on Him. No miracle goes without result. Oh, maybe the servants didn't go along with it but I'll tell you, those disciples really got their faith driven into the ground, didn't they? They got rooted. They had heard that He was the Messiah, now they saw that. And Jesus showed them His glory. He let them see a little dazzling glimpse of who He was. He was building His disciples. That's why He did it, for them. A simple miracle for them. You see, even miracles don't bring people to Jesus Christ unless they're drawn already by the Father.

Think about this. Are you a disciple already? You already love Christ? You're already one of His disciples? Then if you already are does this miracle make Him mean more to you than He has before? It did to these disciples. It did to me. I trust that when you've seen the creating Christ here, He means more to you than He did before you got here this. You believe in Him more? Did your faith strengthen any? He supplies every need, doesn't He?

You say, "Well I'm not a disciple." Well did you see Him for who He is then? Did you see Him as the Son of God? That's who He is. You just saw Him operating right in those 11 verses. Did you see His glory? Did you catch the dazzle of His brilliance? He's the miracle worker. He's the one who creates

without the aid of anything. And He the one who turned water into wine can turn your death into life. He can turn your sorrow into joy, He can turn your pain into peace. He can turn your sin into righteousness. He can turn your judgment into glorification. He can create in you a clean heart. He can make you know. He's the creator Christ, the miracle worker. If He's already wrought a miracle in your life, I hope by this miracle you see Him to be more beautiful than ever you knew Him before. And if He hasn't wrought that miracle of creation in your life, I trust this morning that you'll meet Him as Savior and let Him recreate you.

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