

Most difficult of Jesus' miracles to interpret.

- What is the meaning of this miracle?
- Why start w/ water? And why the big explanation about the jars?
- Isn't that kind of a trivial miracle? Providing beverages for a party? That's what the Son of God wastes his time doing? Getting "warmed up"?

2:11

1 On the third day a wedding took place at Cana in Galilee.

MAP

Jesus' mother was there, 2 and Jesus and his (5) disciples had also been invited to the wedding. 3 When the wine was gone, Jesus' mother said to him, "They have no more wine."

4:04

Was she just asking for a miracle? Did Mary just expect J to do a miracle every time there was a problem?

"J, get that room clean." J snaps his fingers. "Jesus, the roof is leaking" snap (Catholic Bible)

No - (v.11)

4 Dear woman

A term of respect yet distance. Very unusual. Jesus was beginning to show her that there was a new relationship. He is now God's Son and God's Son only.

why do you involve me?" Jesus replied. Clearly a negative response.

Jesus' response was negative, yet he did a miracle.

What was she asking for? TT Jn.7:3-10 Don't have to speculate - look at the passage. **"My hour has not yet come."**

She was asking for something that would have involved his "hour" coming. (v.4)

What was the hour?

Best parallel: Jn.7:3-10

3 Jesus' brothers said to him, "You ought to leave here and go to Judea, so that your disciples may see the miracles you do. 4 No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world." 5 For even his own brothers did not believe in him.

6 Therefore Jesus told them, "The right (lit my) time for me has not yet come; for you any time is right. (for an unbeliever it doesn't matter what you do or when you do it – life outside of God's calling is utterly meaningless) **...8 You go to the Feast. I am not yet going up to this Feast, because for me, my time has not yet come." 9 Having said this, he stayed in Galilee. 10 However, after his brothers had left for the Feast, he went also, not publicly, but in secret.**

Did Mary know about Jesus' hour?

She knew who he was. How many times over 30 y did they have convers. "When will your time come?" I had a lot of conversations w/ my mom and I moved out after HS (plus I'm just a regular human).

Why would she assume now? Think of the recent events. For 30 years he had lived a quiet life at home. Then, all the sudden, - he packed a bag and went down to Jerusalem to be baptized by that great prophet.

* Heaven opened

* The Holy Spirit appeared for the first time ever, came down, and landed on J

* The Father spoke audibly from heaven!

THIS WEEK

SATURDAY - J the B officially proclaims him to be M

SUNDAY & MONDAY - J calls first 5 disc. spent T walking back up to Galilee

now it is WEDNESDAY

It's obvious that Jesus is beginning *something*.

Mary was apparently asking Jesus to take care of this problem in some spectacular way so to reveal his messiahship in full. Perfect time - everyone is there.

"My time has not yet come."

10:27

Jesus says no because the time was not yet. He was on a divine clock. He never hurried or got frustrated waiting. Everything happened exactly according to schedule - was right on time to meet the woman at the well, etc. (same with us – things are not coming too fast or slow)

11:16

5 His mother said to the servants, "Do whatever he tells you."

Mary got the message But she knew J love - knew he would do *something*. She read a yes in Jesus' no. There is always a latent, implicit yes. When God says no, it's always for a good reason – a yes in the future. Like the kid who wants a junky bike (dad already bought a new one for his B-day). We ask God for things, and sometimes His answer is, No, I'm not going to get you *that* bike...(with a wink)

11:40

6 Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons. 7 Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim.

You noticed that Jesus didn't do the hand washing ceremony (Mt.15:2)

The minimum amount of water to be used was a quarter of a log, which is defined as enough to fill one and a half egg-shells. The water was first poured on both hands, held with the fingers pointed upwards, and must run up the arm as far as the wrist. It must drop off from the wrist, for the water was now itself unclean, having touched the unclean hands, and, if it ran down the fingers again, it would again render them unclean. The process was repeated with the

hands held in the opposite direction, with the fingers pointing down; and then finally each hand was cleansed by being rubbed with the fist of the other. A really strict Jew would do all this, not only before a meal, but also between each of the courses.

'Purification' was one of the main points in Rabbinic sanctity.

1 The whole Mishnah is divided into six books (Sedarim). One entire book - by far the largest and most elaborate is the treating of 'purifications.' (Seder Tohoroth) It consists of 12 tractates (Massikhtoth), 126 chapters (Peraqim), and 1001 separate sections (Mishnayoth) (the next largest Seder, Neziqin, contains 689 sections Mishnayoth).

The first tractate in this 'Order of Purifications' treats of the purification of vessels (Kelim) – it goes on and on for 30 chapters

15:30

The 11th is all about cleansing hands ('Yadayim'), is 4 chapters.

Members of the Sanhedrin were said to be so skilled with these rules that they could actually clean a creeping thing, which the Bible declares unclean. (That's like saying they could make a ham sandwich kosher)

16:24

Each person files in and does this. Imagine you are one of the disciples. Jesus walks right past the ceremonial water tanks. 180 gal! 1500 lb! No hose in front yard - had to go to well in town. Each jar would weigh well over 250 lb. So they lug it back, plop it in front of J. "There!"

John goes out of his way to say this is not just any water – it is the sacred, holy ceremonial water.

Wow! This new religious leader must be instituting some SUPER ceremony! What kind of cleansing will *this* be?!

Why did J start w/ water? He wanted them to

think ceremony.

Nothing was to be in those jars except the holy water - Keener

Then he desecrates their ceremony. Jesus went out of his way to do that, because it was what was false about their religion.

(Continental)

This would be like going into a Catholic Church and mixing cool-aid in the holy water

22:08

8 Then he told them, "Now draw some out and take it to the master of the banquet." They did so, 9 and the master of the banquet tasted the water that had been turned into wine. Whoa! back up! Where was the miracle? In the white space between vv.8 & 9.

This was a very quiet miracle. (Disciples: "I missed it!") It wasn't time yet to make a big show. This was for the disciples he had just called (v.11).

23:32

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I think one reason people are not too impressed with J miracles is cuz they don't have the glitz we are used to. Look at vv.7,8. We expect "...so they filled them to the brim, and Jesus said, stand back - SHAAZAM! lights, smoke, angels sang, music, wine poured out of heaven...

We get that when we see a commercial for a can of pop (lasers, explosions, etc.). They do that because a can of soda, by itself, isn't all that impressive. But Jesus never went the way of sensationalism.

Notice all J miracles meet some human need. Does that tell you something about J? He literally moves creation to meet our needs. Do

you believe that?

23:32

Trivial miracle? Not very impressive?

Try it. This is a miracle of creation. ONLY GOD CAN DO THAT. Where did the fructose come from? grapes? vines? There were none. Creation *ex-nihilo* I think the quietness adds to the greatness. Jesus' creates matter that never before existed - suspending the laws of thermodynamics - effortlessly!

When you are dealing with Jesus you are dealing with the Creator! It is no problem for Jesus to start with nothing and create a whole world full of everything. He did it in 6 days. Jesus created all that is, and here creates 180 gal. of wine.

25:14

Meaning of this miracle?

- to sanctify wedding ceremonies & celebration

11 This, the first of his miraculous signs, Jesus performed at Cana in Galilee. He thus revealed his glory, and his disciples put their faith in him. his glory is an expression of deity

Jesus here is acting as God.

1. Jesus is God.

Only God can create, and he creates effortlessly. Every year God creates millions of gallons of wine from water all around the world. Science has no explanation for how this happens (they know the chem. reaction, but no idea *why* or *how*). God displays his power every day by doing this, and God the Son displays his power by doing it here. It's no problem for Jesus to make wine - he has been doing it every day for thousands of years.

27:30

2. God is Good.

One of the most important things you can learn about God is His goodness. Do you know a loving person? He must have come from a loving God? Etc.

9 He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside 10 and said, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now."

When Jesus creates wine, it is the best wine you ever had.

3 God's love

Jesus saves them from their plight (legal liability), gives them a tremendous gift, and is especially generous about it 342 two liters.

4. To teach his disciples about his provision (It was required that guests brought gifts - there are 5 disciples - Jesus makes 6 full tanks of wine)

Do you have a problem? An impossible situation? Did you know Jesus can create the solution out of thin air without effort? If God is this generous with wine, do you think he is any less generous with spiritual things?

MOST SIGNIFICANTLY

29:28

5. To begin to teach the disc. how God feels about ceremonialism

Just like a garden naturally deteriorates into a patch of weeds, and the nicest car eventually deteriorates into a heap of junk - so true religion always deteriorates into rules. It's so much easier for us to reduce everything to externals.

Then you can have a checklist when you want to judge someone (does he drink? smoke? divorced?) instead of bothering to get to know him and see if he has a heart for God.

We do the same thing on the positive side judging ourselves. We think we are great Christians because of a lot of externals.

We gravitate toward this because it makes worship so much easier. To offer worship as a genuine expression of the heart is hard, but if we reduce spirituality to externals, all we have to do is a checklist - show up at church every time, sing the songs, keep eyes closed during prayer, wear nice clothes, serve on a committee, volunteer for SS once in a while, throw some big checks in the plate, etc.

31:43

God hates that kind of worship. Not that he hates those actions - he hates them when they are devoid of a true heart for God. It is so easy for us to fall into a habit of empty formalism - checklist religion.

There are a lot of people who are in church every Sunday and haven't worshipped God in years. When was the last time you really worshipped?

32:13

One last point. Jesus could have turned water into anything. He turned it into wine. Why?

If the whole point is to desecrate their ceremony, why not turn it into slime instead? That would really make the point (songs would still rhyme)?

Some have been troubled by this. Jesus provides alcohol to a party? Gives people what they need to get drunk? This is like 20 kegs.

We struggle with this, because in our culture we associate alcohol with drunkenness. In Sc, it is associated primarily not with drunkenness but with festivity, joy and celebration. It was diluted, and a necessary beverage.

Not only was drunkenness forbidden in Scripture, but it was greatly frowned upon in general society - by Jews and Gentiles. It was considered extremely uncouth to become drunk.

35:01

Do you see what Jesus did? He took the holy water – which is an illustration of their whole religious system. It was a system of bondage to human rules. It was an oppressive, depressing powerless system. Peter called it a burden that was impossible to bear. It just heaped guilt upon people.

Jesus takes this ritual water – the symbol of that system, and changes it into a symbol of joy, celebration and festivity. What message to you think He was trying to convey?

Some people think turning from sin is like giving up freedom and going into a concentration camp. God does call you to turn your back on pleasures that are sinful. Isa.55:7 **Let the wicked forsake his way and the evil man his thoughts...**

What does that entail?

Let him turn to the LORD, and he will have mercy on him, and to our God, for he will freely pardon.

Freely pardon? Wow! What is that like? What is it like to be loaded with guilt and then totally pardoned by God Himself?

Isa.55:1-2 **"Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost. 2 Why spend money on what is not bread, and your labor on what does not satisfy? Listen, listen to me, and eat what is good, and your soul will delight in the richest of fare.**

What is it like to give up your sin and turn to God – to give your life to Jesus Christ and become His servant?

It's like drinking cold water when you are thirsty.

It's like drinking milk. It's like drinking choice wine!

It's like shopping (!) in a store where you can buy as much as you want and it doesn't cost you anything.

It's like being satisfied with food.

It's like delighting in rich food (that's not a description of food high in fiber, it's talking about food high in fat). Like ribs that fall off the bone, pecan pie or cheesecake from the C Factory,

If the Christian life doesn't seem like that to you, don't worry, it just means you have more to learn about the Gospel – and you are in the right place for that.

38:50

The Kingdom of God is not a matter of rituals or rules, it is a matter of joy. The people in Rome thought it was all about eating the right things and drinking the right things, because they came out of a background of paganism. Ro 14:17 **the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit,**

Did you know the Kingdom of God is a matter of joy?

Joy is not something that we just wait for in heaven. We are to have joy in this life. Jn 17:13 **I say these things while I am still in the world, so that they may have the full measure of my joy within them.**

There is a sense in which we groan in this life, as we deal with sin, pain and death. But one of the most dominant characteristics of a believer is joy – both OT and NT. The word "sorrow" appears 36 times in the whole Bible, the word "joy" 218.

26 times we see God's people Literally *shouting*

for joy. 133 times we are told to rejoice.

1Pe 1:8-9 says that when you begin to realize that **you are receiving the goal of your faith, the salvation of your souls... you are filled with an inexpressible and glorious joy**

The fruit of the Spirit is joy.

40:52

In Gal. Paul is rebuking the people for falling back into a system of legalism, and here is his rebuke: Gal 4:15 **What has happened to all your joy?**

Are there Christians that are not characterized by joy – who don't celebrate life? Yes, but not healthy ones. If joy is missing, that's a symptom that something is wrong spiritually – just like if you are having trouble breathing that is a symptom that something is wrong physically.

Some of you: "Man, now I feel guilty. I have even less joy now than before you started in on this!" I don't want to make you feel guilty – cheer up! The fruit of the Spirit is joy. That means it will come as you grow. Maybe something has been slowing your growth up until now. But rejoice, because here at CREEKSIDE you will have a steady diet of God's Word, and you will grow, and your life will begin to fill up with joy. It's just a matter of time.

Now you understand why Jesus looked around at all the people staggering under the impossible burden of legalism, and His great heart broke for them and He said,

Mt.11:28"Come to me, all you who are weary and burdened, and I will give you rest. 29 Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. 30 For my yoke

is easy and my burden is light."

43:20

BENEDICTION: Ro 15:13

13May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.