

The Gospel of John – A Beginning of Miracles

Today we're going to continue this series by looking at the first 11 verses of the 2nd chapter of John. This scripture says:

- (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.
- (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.

There are a lot of things that we could discuss here, some of which I'm going to leave for another time. For instance, there are disagreements over whether the “wine” referred to here was alcoholic wine or grape juice. I'm not going to discuss that here since I believe that it's irrelevant to the subject at hand.

Looking at this story it appears that Jesus disciples were invited with him to the wedding feast. It is very likely that the marriage involved kinfolk of Jesus. The wedding feast was a big event in Jewish culture, as marriage was an honored tradition ordained of God from the very beginning. The concept of marriage is so important that it was given before the

law. Genesis 2:24 says, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

It is also interesting to note here that the relationship between Christ and the Church is related to that of a bride and bridegroom. Man can only be saved through the righteousness of Jesus Christ. The bride becomes one with the bridegroom on the wedding day, just as Jesus told the disciples would happen in John 17:21 (among other verses). I think, then, that it's no accident that the first miracle would occur at a wedding feast.

You might say, though, that Jesus resisted his mother's prodding to perform this miracle. He told her that his hour was not yet come. If we really look at this, though, he performed the miracle. It would seem, then, that Christ's apparent reproof of Mary is more of a thing of saying that it's not for her to be the leader in his ministry. You see, Mary was never supposed to be exalted to lofty heights. She was never supposed to be looked upon as if she were a god to pray to. She was never supposed to be the leader. It appears that she got the message as there is no record that she further prompted Christ's miracles or usurped his authority after this one time.

It has also been said that Jesus was telling Mary that it really was none of their business to take care of the needs of the feast. That could be true, but Mary believed otherwise, which would indicate that there was probably a close relationship here.

At this point Mary trusted that Jesus would do that which she had bid. I think today that people are often afraid to believe that God will do that which we ask. You see, it's a really treacherous road we have to walk when it comes to asking of God. First of all, we're told to ask and we shall receive (John 16:24, among others). Then we're told that whatsoever we ask in the Father's will He will give (1 John 5:14). How do we reconcile these two? Sometimes I think that people take the "in the Father's will" to an extreme that they use it as an excuse to not have faith in prayer. On the other hand, there are those who teach a health and wealth gospel that ignores the fact that sometimes it is the Father's will for bad things to happen. For instance, the Apostle Paul, who demonstrated the healing power of God on many occasions, was unable to be healed of his infirmity of the flesh because it was not the Father's will.

I think these two must be reconciled with James 4:3, which tells us that we don't receive because we "ask amiss." We ask "to consume it upon our own lusts." In other words, our prayers are selfish. God wants us to truly have a love and desire for others in our prayers. This doesn't mean that God doesn't grant desires to His people, because he does. What it does mean is that we need to be praying in the Spirit that we might have understanding in our prayer. In order to truly pray we must let the Spirit lead us, and ultimately pray for us, as instructed in Romans 8:26.

Jesus instructed the servants in what to do, and they followed his instructions perfectly. If we desire to see miracles in our lives today we need to first seek out God's instructions for our circumstances and then follow them. If our lives are like water when they need to be like wine if we'll follow His instructions He will change the water into wine.

The governor or ruler of the feast is usually a friend of the groom who has been given charge to make ready the preparations for the feast. Apparently he had done a poor job, but his servants had apparently not even told him about the shortage of wine. When they brought him the wine to taste he scolded them for not serving the best wine first. This is symbolic of the kingdom of Heaven, where the last shall be first and the first shall be last.

Finally, I would like to take a few moments on the 11th verse. As you recall Jesus had just begun calling his disciples in the previous chapter. They were following him primarily based upon what John had said. This first miracle appears to have had an impact upon the disciples as it says they believed on him. It would appear to me that John is writing this from a personal standpoint. He, I believe, was one of the disciples here, and believed on him at this time.

Before closing I want to emphasize that I do believe that the word of God is inspired. I do believe, though, that in the case of John God chose to have him write about things that he had experienced first hand. You see, it is more real if John's writing of things that he experienced rather than things that he heard about. I think this is why John didn't write about the birth of Jesus. He certainly knew the story, but he wasn't there. God wants to be a personal God, and nowhere in the Scripture is this more noticeable than in the Gospel According to St. John.

I encourage you to email me at john@intotheword.org if you have questions about this lesson. Also, I want to remind you that you can follow us on Facebook at [Into the Word Ministries](#). I would love for you to become a Facebook Fan.

Yours in Christ,

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