

John 2:1-11 "Jesus Began at a Wedding" **

Main Idea: In John 2:1-11, Jesus revealed His glory (so says verse 11). Specifically, by performing the miracle of turning water into wine He revealed three things about Himself.

I. Jesus revealed His love (1-2).

- A. He went to a wedding celebration.
- B. He spent time with people.
- C. He taught His followers to do the same.

II. Jesus revealed His humility (3-5).

- A. We see it in His relationship with His mother.
- B. We see it in His perspective on time.
 - 1. Jesus did not do His own thing in life.
 - 2. Jesus always did His Father's will.

III. Jesus revealed His Lordship (6-10).

- A. He gave ceremonial jars a new purpose (6).
 - 1. We tend to idolize our religious traditions.
 - 2. Jesus came to inaugurate something new.
- B. He told someone else's servants what to do (7-8).
- C. He caused water to become wine (9-10).
 - 1. John the Baptist abstained from it (Luke 1:15).
 - 2. Jesus made it and drank it (Matt. 11:19; Mark 14:25).
 - 3. The Bible warns us of the dangers of it (Gen 9:21; 19:33; Amos 6:6, 7; Micah 2:11; Rom 14:20-21).
 - 4. The Bible makes it clear that it's a sin to get drunk (Eph 5:18; 1 Tim 3:3, 8; Titus 2:3).
 - 5. Wisdom says if you don't drink, you'll never get drunk (Proverbs 20:1; 21:17; 23:19-21, 29-35).

Response: Jesus reveals His glory to accomplish a purpose (11).

- 1. He wants us to know Him.

2. He wants us to believe in Him.

3. He wants us to follow Him.

It was his first day on the job as the new CEO and Mr. Jones scanned his office with pride in his heart. He'd finally made it. After scratching and clawing his way up the company ladder, here he was, sitting behind a huge mahogany desk, now responsible for a multi-million dollar budget, with five hundred employees now looking to him for leadership. And he was up for the task, yes, indeed.

He heard a knock at the door and instantly decided it was time to let it be known what kind of president was now at the helm. So he grabbed the phone off his desk, put it to his ear, and started talking, while the person at the door waited.

"Yea, I'll take care of it, no problem," he announced into the phone. "Hold on," he said, and then barked at the door, "Come in."

It was a maintenance man who now entered the office while the CEO finished his conversation with a self-confident. "You got it. Things are going to be different under my direction. I'm a man of action. Good bye."

At which point he slammed the phone in its cradle and turned and addressed the maintenance man. "Yes? What do you want? I'm an important man with a job to do and I don't have time to waste."

"Sorry to interrupt, Mr. Jones," said the man with the tool belt. "I'm here to help you do your important job. I've come to activate your phone."

You can tell a lot about a leader by the actions he takes on his first day on the job. It's a day for sending messages about the kind of person he is, about the nature of his leadership, and what's coming under his control.

That's what makes our study today so significant. We're going to look at what Jesus did on His first day of public ministry, His first day on the job, so to speak. What did He do? According to John 2, He went to a wedding, called His mother "Woman" instead of "Mother," and turned water into wine.

That's what He did. The question is *why*. Of all the things Jesus could have done on day one, why this? Why did He launch His work to save sinners by going to a wedding, calling Mary "Woman" rather than "Mother," and by turning water into wine? Thankfully, not only did John tell us *what* Jesus did that day, but he also told us *why*. I want us to see the *why* before we look at the *what*. The *why* comes at the end of the story in John 2:11, "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."

That's interesting. What we're about to see this morning was the *first* of Jesus' miracles. There are extra-biblical stories about miracles that Jesus did as a child, but those stories are fiction and totally unfounded. The Bible clearly says that this was Jesus' *first* miracle and He didn't do it until He was about thirty years old.

And why did He do it? Here's why. Jesus did what He did on day one of His public ministry *intentionally*. He did it to reveal something, says John. *He thus revealed His glory.*

That's so significant. Quite frankly, Jesus' first miracle raises all sorts of questions in my mind, and many of them are tough if not impossible to answer. Like, who's the couple that got married? And what was Jesus' relationship to them? And where did Mary get the authority to tell the wedding servants to obey Jesus' instructions? And why did Jesus respond to Mary the way He did? And was it real wine? And if so, why did Jesus turn water into a substance that the Bible has so many warnings against?

John's statement is so helpful. It puts all our questions into the right perspective. Jesus did what He did that first day *to reveal His glory*.

That's why He came to earth in the first place, as we saw in chapter one. Verse 14 declares, "The Word became flesh and made his dwelling among us. We have seen his *glory*, the *glory* of the One and Only, who came from the Father, full of grace and truth." That's why God became a man, so man could see the *glory of God*. Verse 18 explains, "No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known."

That's what Jesus did all the days He spent on planet earth. He revealed what God is like. He revealed *His glory*. And that's what He did on day one. He did what He did to make known *His glory*. As John MacArthur explains, to show His glory means He "put His deity on display."^[1]

So the question is (and it's the question Jesus answered on day one), what's Jesus like? What kind of leader is He? Why should you believe in Him and follow Him? Here's why. In John 2:1-11, by going to a wedding and performing the miracle of turning water into wine Jesus revealed three of His glorious attributes.

I. In scene one Jesus revealed His love (1-2).

Let's read verses 1-2, "On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, and Jesus and his disciples had also been invited to the wedding."

I'm amazed by this. What's the first thing the Master of the universe did when He launched His public ministry?

A. He went to a wedding celebration. A wedding? Indeed. He who created marriage in the beginning now begins His ministry at a wedding.

The text says it happened "on the third day," that is, two days after the call of Philip and Nathanael at the end of chapter one. This is the last time indicator John used to show what Jesus did during His first week of public ministry, starting with John the Baptist's interview by the religious leaders, now culminating with Jesus going to a wedding.

Jesus isn't like John the Baptist who was an ascetic. Remember, John the Baptist seemed to avoid the pleasures of life (by living in the desert and existing on a diet of locusts and honey). But not Jesus, for He came eating and drinking (says Matt. 11:19).

On this particular day, says verse 1, a wedding took place at Cana in Galilee. Interestingly, John 21:2 says that Nathanael was from Cana in Galilee. We're not sure where Cana was, about nine miles north of Nazareth according to some.

The end of verse 1 says that "Jesus mother was there." That's strange. John is "usually so explicit with names," as Leon Morris points out.^[2] Why then doesn't he call her "Mary"? The fact is, John never refers to Mary by name in his gospel. For that matter, neither does he refer to himself or any of his family members by name. And that may shed light on the absence of Mary's name in our text. Hendriksen suggests the possibility that Mary was actually John's aunt (the sister of his mother Salome).^[3] And if that's the case, that made Jesus and John cousins.

There's no mention of Joseph at the wedding. That's probably because he was no longer living.

But Jesus was there, says verse 2. Keep in mind that Jesus is an unknown at this point. The huge crowds will come shortly, but at this stage He can attend a wedding under the radar.

His disciples were there too, according to verse 2, here referring to the first five or six men that Jesus called to follow Him in chapter one (Andrew, John, Peter, Philip, and Nathanael; and probably John's

brother James).^[4]

As we'll see in a moment, Mary's actions seem to indicate she had some responsibility in this celebration (she gives instructions to the servants in verse 5). Even at the outset John makes a distinction in the narrative by saying that Mary "was there," while Jesus and His disciples had been "invited." She's working the banquet and didn't need an invitation. They did and received one.

Who got married that day? John doesn't say. Barclay points out that one of the Coptic gospels says that Mary was a sister of the groom's mother, but that's speculation. This is fact. A wedding was a huge event in first century Israel.

William Barclay gives some helpful historical and cultural background, and it will serve us well to consider it.^[5] Barclay points out that typically, in a Jewish wedding, virgins were married on a Wednesday and widows on a Thursday. The ceremony itself took place in the evening, after a feast. Then after the ceremony, the young couple was escorted along the village streets through the darkness by the light of flaming torches with a canopy over their heads. The procession took the longest route available through town so as many people as possible could show their support.

What's more, the newly married couple didn't go away on a honeymoon, but stayed at home and for a week kept open house. Barclay explains, "They wore crowns and dressed in their bridal robes. They were treated like a king and queen, were actually addressed as king and queen, and their word was law. In a life where there was much poverty and constant hard work, this week of festivity and joy was one of the supreme occasions."^[6]

Now plug that background into our story. On day one of His public ministry, Jesus went to a wedding. What does that say to us about Jesus? Sometimes people ask the question, "If two people love each other they don't need to go to all the trouble of actually getting married, do they? Is a wedding ceremony really necessary?" By His actions Jesus upheld both the importance of marriage and the marriage ceremony. He was invited to a wedding, *and He went*.

John MacArthur explains, "By attending a wedding and performing His first miracle there, Jesus sanctified both the institution of marriage and the ceremony itself. Marriage is the sacred union of a man and a woman whereby they become one in the sight of God. The ceremony is an essential element of that union, because in it the couple publicly vow to remain faithful to each other. Both the Old Testament...and the New Testament...view the public ceremony as a necessary part of marriage."^[7]

And what did Jesus do at that wedding? Don't miss the obvious.

B. He spent time with people. Time doing what? Celebrating. Laughing. Talking about life in Galilee. Eating. Drinking.

Do you see Jesus' love in this? What kind of Savior is Jesus? He's a Savior who loves people and goes to where they are. He enters into the joy of their lives, and their sorrows too. He's doing it with us even now for He said, "Where two or three are gathered in my name, there I am with them (Matt. 18:20)." But not only did He spend time with people...

C. He taught His followers to do the same. Remember, He took His disciples with Him to this wedding celebration, and they'll be with Him everywhere else He goes for the next three years. Why? Because He's teaching them, later by word and here by example *to do as I do*, to exhibit His love. In scene 2 Jesus revealed another attribute...

II. In scene two Jesus revealed His humility (3-5).

Listen to the exchange that took place in verses 3-5, "When the wine was gone, Jesus' mother said to him, 'They have no more wine.' 'Dear woman, why do you involve me?' Jesus replied. 'My time has not yet

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

I see humility there, and it's expressed by the Lord in two ways.

A. We see it in His relationship with His mother. Here's how it happened. *When the wine was gone*, says John. In our day it's typically the bride's family that's responsible for the wedding banquet, but in that day it was the groom's assignment. To run out of wine at a wedding was a huge social taboo and would bring certain humiliation to the groom and his family, and potentially a lawsuit against them by the bride's family for breach of contract.

So this is huge. This celebration is about to go sour real fast. It's big enough to move Jesus' mother into action who approaches her son and says, "They have no more wine." Again, that's strange. Why does it matter to Mary that the wine is gone? And why does she tell Jesus about it? Remember, He's never done a miracle before as her son, but she knows His day is coming. She knows why He's here. She heard the angel's message thirty years earlier, "He will be great and will be called the Son of the Most High...and He will reign over the house of Jacob forever (Luke 1:32-33)."

If that's what He's going to do for Jacob's house, perhaps He will do something for this descendant of Jacob's house today.

Jesus' response? Verse 4—"Dear woman, why do you involve me?" That's interesting. He calls her "woman" ('dear woman' in the NIV; 'woman' in the KJV and ESV; *gunai* in the Greek). Granted, the term in the Greek text doesn't have the harsh connotations our English word has, which is why the NIV inserts the word "dear" in front of it. It's the same title of address that Jesus used later when He spoke to Mary at the cross and entrusted her care to John (John 19:26).

So it's actually a title of respect, but it's certainly not "mother dear." What's going on here? Jesus addresses Mary no longer as "mother," but "woman." The KJV rendering is, "Woman, what have I to do with thee?" And in the ESV it's, "Woman, what does this have to do with me?" Literally Jesus says, "What to me and to you woman?"

It's an expression of speech, and as MacArthur explains, "It asks rhetorically what the two parties in question have in common, and has the effect of distancing them."^[8] Jesus is indicating there's now a change in their relationship. Yes, He's still her biological son, but He's making it clear that she must see Him as more than that. He is the Messiah, including *her* Messiah. He is the Savior, including *her* Savior. She will relate to Him no longer merely as mother to son, but as sinner to Savior, as disciple to Master, and as subject to King.

She knew it was coming. At Jesus' birth she sang in her *Magnificat* in Luke 1:46-47, "My soul glorifies the Lord and my spirit rejoices in God my Savior." Mary knew she was a sinner who needed God to save her, and she knew the Son she bore was indeed God's Son who would in due time give His life to save her and everyone else who would believe in Him.

Do you see the humility of Jesus in this? The eternal Son of God left heaven and entered the world through a mother's womb, then spent His childhood years in submission to that woman and her husband (see Luke 2:51), and then cared for that woman as a loving firstborn son while she aged and eventually lost her beloved mate. That's humility. But not only do we see it in His relationship with His mother...

B. We see it in His perspective on time. "My time [lit. 'my hour'] has not yet come," Jesus told Mary. Please realize that...

1. *Jesus did not do His own thing in life.* Instead...

2. *Jesus always did His Father's will.* Always. He did His Father's will in His Father's time. We hear this theme throughout John's gospel.

7:6 "The right time for me has not yet come; for you any time is right."

7:8 "You go to the Feast. I am not yet going up to this Feast, because for me the right time has not yet come."

7:30 "At this they tried to seize him, but no one laid a hand on him, because his time had not yet come." (see also 8:20)

It's not time. It's not time. It's not time, says Jesus. Time for what? Time for Him to accomplish the work He came from heaven to do. What work? The work of going to the cross and dying in the place of sinners, and then leaving the grave with their salvation. [\[9\]](#)

He will later pray in John 17:1, "Father, the time has come. Glorify your Son, that your Son may glorify you." And just hours later He humbly stretched out His loving arms so wicked men could nail Him to two pieces of wood.

But not yet, He tells Mary. It's not My time to die just yet.

I'm not sure how much Mary understood at this point regarding her Son's work. Whatever questions were swirling in her mind, of this she was sure. *He can do whatever He chooses to do.* And so she says to the servants, "Do whatever he tells you."

III. In scene three Jesus revealed His Lordship (6-10).

In scene three Jesus demonstrated His sovereign Lordship in three ways. We see the first in verse 6, "Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons."

Hmmm. Why did John give us that detail about these water jars? They're used for ceremonial washing, he says. Jewish readers knew that, but John's writing for a Greek audience too. Mark explained the same thing in Mark 7:3, "The Pharisees and all the Jews do not eat unless they give their hands a ceremonial washing, holding to the tradition of the elders."

What I want you to see is this, what Jesus did with those jars.

A. He gave ceremonial jars a new purpose (6). Until this day, those jars held one thing, and that was water. And those jars were used for one purpose, a ceremonial purpose prescribed by old covenant laws. But Jesus is about to do something very different with those jars, something unheard of before, something unauthorized before.

What gave Him the right? That's what we want to know when people start changing things, isn't it? And that's because...

1. *We tend to idolize our religious traditions.* Not have an organ in church? No hymnbooks? Who authorized that change? But the reality is this. Jesus didn't come to patch up the religious traditions of Judaism.

2. *Jesus came to inaugurate something new.* As He later explained, no one pours new wine in old wineskins (see Luke 5:37-39). He didn't renew the old covenant. He fulfilled it, right? And then He established a new covenant.

What gave Him the right? This did. He's the sovereign Lord. He demonstrated His Lordship in a second way in verses 7-8. How?

B. He told someone else's servants what to do (7-8). "Jesus said to the servants, 'Fill the jars with water'; so they filled them to the brim. Then he told them, 'Now draw some out and take it to the master of the banquet.' They did so..."

Keep this in mind. We know who Jesus is, but these servants didn't. To them He's just some guy from the next village. *Fill those jars. Draw some out. Take it to the master.* Those are commands, right? Jesus is giving commands to someone else's servants.

What did He do that? Wiersbe points out that in John's gospel, Jesus performed several miracles by using divine-human cooperation, such as the feeding of the 5,000 in John 6, the healing of the man born blind in John 9, and the raising of Lazarus in John 11. In each miracle, as in His first, Jesus included human involvement. The question is *why*.

Couldn't Jesus fill those jars without the servant's help? Sure He could. Why then didn't He? Verse 11 tells us *why*. He did what He did to *reveal His glory*, right? So what glorious attribute did He put on display by commanding those servants? His Lordship, right? He made it clear that He's not "the man upstairs," my friend. He is the Lord Almighty, and when He speaks He deserves our absolute obedience.

And these servants gave it. The text says they filled the jars "to the brim." Is that detail important? Yes, because if the jars are full of water, then nobody can drop in some grape concentrate. Which means there's only one explanation for what happened in those jars, and it demonstrates Jesus' Lordship in a most powerful way.

C. He caused water to become wine (9-10). That's what the text says in verses 9-10, "The master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside 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.'"

Amazing. Jesus turned water into wine. I love the story Wiersbe tells of the drunken coal miner that Christ saved and transformed. One of his friends tried to trap him by asking, "Do you believe that Jesus turned water into wine?" "I certainly do!" he replied and then added. "In my home, He's turned wine into furniture and food for my family, too!"^[10] Yes, indeed, such is the power of the sovereign Lord.

"Was it real wine?" you ask. Some say it was non-alcoholic grape juice, but that doesn't square with the text.^[11] The plain reading of the passage indicates that Jesus turned water into the same substance that the wedding party was drinking before it ran out, only better. The master of the banquet said it was wine, the best he'd ever tasted. The Greek word is *oinos* and by definition it means, "naturally fermented juice of grapes; new wine, newly pressed juice of grape, possibly just beginning the fermentation process."^[12]

As a pastor I can appreciate the question because some want to use a text like this to support social drinking. "Why not drink it? Jesus made it, didn't He?" But Jesus didn't live in a country like ours where alcohol is a main contributor to the spouse abuse, to child abuse, to the breakup of the family, to traffic fatalities, to liver disease, and so much more. To the contrary, Jesus turned water into wine in a place where drunkenness was a great disgrace for God's people, which is one of the reasons they diluted the alcoholic content with water (Barclay says to two parts wine, three parts water^[13]; Wiersbe says it was typically one part wine to three parts water^[14]).

So let me put this into the broader, biblical context. Let me point out five things the Bible has to say about wine.

1. *John the Baptist abstained from it (Luke 1:15).* So did the rest of the sons of Aaron. "You and your sons are not to drink wine or other fermented drink whenever you go into the Tent of Meeting, or you will die," says Leviticus 10:9.

2. *Jesus made it and drank it (Matt. 11:19; Mark 14:25).* "The Son of Man came eating and drinking," says Jesus in Matthew 11:19. But again. Keep in mind the cultural context of that statement.

3. *The Bible warns us of the dangers of it (Gen 9:21; 19:33; Amos 6:6, 7; Micah 2:11; Rom 14:20-21).* First century Jews knew what God's Word said about the inherent dangers of this substance

Jesus made in Cana, unlike today where so many people boast about how much they can handle. They knew what happened to Noah in Genesis 9:21, how that, "When he drank some of its wine, he became drunk and lay uncovered inside his tent." And they knew what wine did to Lot in Genesis 19:33, which says, "That night they got their father to drink wine, and the older daughter went in and lay with him. He was not aware of it when she lay down or when she got up."

My friend, is alcohol inherently sinful? No. But it's like a loaded gun. It can do things you don't want to see happen, like ruin your testimony, or your brother's. That's the warning Paul gives in Romans 14:21, "It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall."

4. *The Bible makes it clear that it's a sin to get drunk.* Ephesians 5:18 says plainly, "Do not get drunk on wine." Drunkenness isn't a good time. It is a God-offending sin. And it disqualifies a person from church ministry according to 1 Timothy 3:3, 8 and Titus 2:3. Wiersbe offers this wise pastoral counsel, "While the Bible does not command total abstinence, it certainly *magnifies* it and definitely warns against drunkenness."^[15]

5. *Wisdom says if you don't drink, you'll never get drunk (Proverbs 20:1; 21:17; 23:19-21, 29-35).* Listen to Proverbs 23:29-35, "Who has woe? Who has sorrow? Who has strife? Who has complaints? Who has needless bruises? Who has bloodshot eyes? Those who linger over wine, who go to sample bowls of mixed wine. Do not gaze at wine when it is red, when it sparkles in the cup, when it goes down smoothly! In the end it bites like a snake and poisons like a viper. Your eyes will see strange sights and your mind imagine confusing things. You will be like one sleeping on the high seas, lying on top of the rigging. 'They hit me,' you will say, 'but I'm not hurt! They beat me, but I don't feel it! When will I wake up so I can find another drink?'"

The bottom line is this. Is wine sinful? No. Is drunkenness? Yes. Is it wise to drink in our society? I don't think so because if you don't drink, you'll never have to worry about getting drunk, nor harming about your testimony for Christ, nor hurting a brother, nor destroying your health, nor, nor, nor.

Now back to the story. So Jesus turned water into wine. Why? Verse 11 again, "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."

Response: Jesus reveals His glory to accomplish a purpose (11).

What purpose? The same threefold purpose it accomplished in the lives of these disciples.

The Gospel of John isn't a bed-time storybook. John's writing with an agenda and he tells us what it is at the end, "Jesus did many other miraculous signs in the presence of his disciples [we've just seen His first], which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name (John 20:30-31)."

1. *He wants us to know Him.* In Moses' first miracle he turned water into blood (Ex. 7:19ff), an act that spoke of judgment. In Jesus' first miracle we see, not judgment, but grace.

How much wine did Jesus make that day? Do the math. Verse 6 says there were six jars and each held twenty to thirty gallons. That amounts to between 120 and 180 gallons of wine! Barclay says, "No wedding party on earth could drink one hundred and eighty gallons of wine."^[16] So why did Jesus make the extra? Apparently, He wanted to give the couple a wedding gift. Remember, He's revealing His glory here, in this case the glory of His amazing and generous grace. My friend, there's nothing stingy about Jesus. He's full of grace and He wants us to know it. He wants us to know *Him*.

2. *He wants us to believe in Him.* There's no record that the servants believed in Him that day. They saw the miracle, yes. And it fascinated them, sure. But believe in Him? No. It takes more than a miracle to cause a sinner's heart to believe in Christ.

But the disciples did just that. They put their faith in Him, says verse 11.

Every miracle of Jesus is “a sermon in action” (as Wiersbe puts it).^[17] John calls this miracle a “sign” (Greek *semeion*). A sign is something that points to something else. That’s why Jesus often gave a message after He performed a miraculous sign, to help people make the connection. For instance, in John 5 after healing the paralytic on the Sabbath, He gave a message on His deity and emphasized that He is “the Lord of the Sabbath.” And after feeding the 5,000 in John 6, He gave a sermon about being “the Bread of Life.”^[18] When He gave sight to a man born blind in John 9, Jesus announced He was the Light of the world.

What’s the point of this miracle? To what does this sign point? There’s no sermon from Jesus to tell us. If He had preached a sermon after turning the water into wine, what might He have said? Here’s some conjecture worth pondering by Warren Wiersbe:

“For one thing, He likely would have told the people that the world’s joy always runs out and cannot be regained, but the joy He gives is ever new and ever satisfying. (In the Scriptures, wine is a symbol of joy. See Jud. 9:13 and Ps. 104:15.) The world offers the best at the first, and then, once you are ‘hooked,’ things start to get worse. But Jesus continues to offer that which is best until we one day enjoy the finest blessings in the eternal kingdom (Luke 22:18).

“But our Lord would certainly have a special message here for His people, Israel. In the Old Testament, the nation is pictured as ‘married’ to God and unfaithful to her marriage covenant (Isa. 54:5; Jer. 31:32; Hosea 2:2ff). The wine ran out, and all Israel had left were six empty waterpots! They held water for *external* washings, but they could provide nothing for internal cleaning and joy. In this miracle, our Lord brought fullness where there was emptiness, joy where there was disappointment, and something *internal* for that which was only external.”^[19]

3. *He wants us to follow Him.* Yes, this story raises a lot of questions. Who was the bride? Who was the groom? What was Mary’s relationship to the couple? Did the disciples know the couple? What about wine? At the end of the day, those questions really don’t matter. *What matters is Christ.* The spotlight is on Him in John’s account. And so should it be in our lives.

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

[1] John MacArthur, p. 83.

[2] Leon Morris, p. 177.

[3] William Hendriksen, p. 114.

[4] At the end of John 1 Jesus left Bethany and headed for Galilee with His first disciples (1:28).

[5] William Barclay, pp. 96ff.

[6] Barclay, p. 97.

[7] John MacArthur, p. 78.

[8] John MacArthur, p. 80.

[9] For other verses in John that emphasize His divine schedule, see 8:20; 12:23, 27; 13:1; & 16:32.

[10] Wiersbe, p. 292.

[11] They didn’t have refrigeration in first century Israel. That meant that in the warm climate the fruit of the vine tended to ferment.

[12] Dictionary of Biblical Languages with Semitic Domains, 3885.

[13] Barclay, p. 97.

[14] Wiersbe, p. 292.

[15] Wiersbe, p. 292.

[16] Barclay, p. 103.

[17] Warren Wiersbe, p. 291.

[18] Observation by Warren Wiersbe, p. 291.

[19] Warren Wiersbe, p. 291.