

# GOSPEL OF YOHANAN

## Chapter 2

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I would like to take you, for a moment, to the very last verse of the book of John which ends with these words:

**John 21:25**

*And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written.*

Recognizing that John is not such a big book, we understand that whatever has been given to us was hand picked, so to speak, by the Holy Spirit of God.

In chapter one of the gospel of John, we were first carried into eternity past and saw how God—driven by His immense Love and Grace—created us so that we could share in His creation. Then we witnessed the moment of Messiah’s First Coming, and the choosing of his first disciples. Now the Spirit invites us all to a wedding.

Mazeltov! It is always a joy to attend a wedding, especially one where Yeshua would be present. But why attend a wedding at this point in time in the Gospel of Yohanana?

This marriage took place in a city, nowhere else mentioned in the Scriptures and which is not easily identified on our modern maps. Nor do we know the couple who is getting married, nor why or how Yeshua, His mother and His disciples were invited. Therefore, there is good reason to believe that little information is given so that we may focus our attention on those things which really matter at this event.

The chronological placing of this wedding right at the beginning of Yeshua’s ministry is important, but the message is even more important. Perhaps it is more important for us today than it was for the disciples at that time.

So to begin with, why start at a wedding? The first very obvious matter that one would observe here is the respect given to the institution of marriage. Throughout the Scriptures, one can readily see that God dearly and jealously loves and guards this institution. Consider this: Yeshua stayed only three years on this earth. During that time there would have been many things He could have done and many places He could have chosen to visit, but He took the time to go a wedding. The sanctity of this marriage went beyond that of the two newlyweds. There is another important lesson that the Lord is revealing to us.

In the same way that a new, exciting, vital and permanent relationship was coming into being with the marriage of the these two newlyweds, so was another even greater new and vital relationship coming into being as a new ministry with the Lord was taking root. Yeshua wanted to show the disciples what a close and new relationship they were to have with God. The

marriage was a preview of the soon to be created church and her relationship with her Messiah. The presence of the disciples at the wedding demonstrated the important role they would be playing in the development of the church, as they themselves were soon to be in leadership.

The relationship between a husband and wife paralleled this new relationship between God and His own bride. This is how our relation with God is depicted throughout the New Testament. After the birth of the Church, we are called the Bride of Messiah, the Bride of Christ. Remember these verses:

**Ephesians 5:25**

*Husbands, love your wives, just as Christ also loved the church and gave Himself for her,*

Even at the very end, we hear of the bride

**Revelation 21:9**

*... "Come, I will show you the bride, the Lamb's wife."*

I find it extraordinary that so little information is given to us about this wedding at Cana. I believe that Yeshua wants to bring our attention to that strong and indestructible tie He has with each of His followers—ties that will last forever and that nothing could destroy.

Yeshua therefore prepares His disciples, as He does us, by stamping and sealing His covenant with His beloved bride. Thus He reminds us that this covenant is a marriage. As John starts here, he frequently comes back to this theme in his Gospel. He points out that it is at this wedding that Yeshua gave His first miraculous sign.

**John 2:11**

*This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.*

The disciples believed even more in Him. That is, their faith and strength increased when they saw His glory and His power. They were now more prepared for what was to come.

Let us now look at the text and see what is being said and done at this wedding, so that we also may be prepared for the work that our Lord and Savior Yeshua has prepared for us all. The account begins by telling us, in **John 2:1** that:

*On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.*

This is the third day since the time Nathanael was called to be a disciple by Jesus. In fact, we read in **John 21:2** that Nathanael was from this very city, Cana in Galilee. Would it be possible that, in the excitement of meeting Yeshua, Nathanael may have actually invited Him to meet with his family and friends? Perhaps this is how Yeshua was invited to this wedding. Some commentators have even theorized that it was the actual marriage of Nathanael himself, but we find no evidence for that.

It is of interest to observe the absence of any reference to Joseph, Yeshua's legal father. It may be assumed he had died before Yeshua began His public ministry. Being the oldest of the children, He had the care of the whole family.

Here we read of Miriam, Mary, being called “the mother of Jesus”—not the “mother of God”—she is **not** the mother of the divine nature of Jesus. That is something He possessed for all eternity past. Miriam was chosen as the vehicle by which Yeshua’s human entry came about.

The name *Mary* that we have in our Bibles is an anglicized form of the Hebrew name *Miriam*. Even the Greek text kept the Hebrew form *Miriam*. So how did the name *Mary* find its place in our Bibles? This name has its origin in the Latin for *Maria*, which brought about our English *Mary*. However, if you were walking down the streets of Cana and met Mary, and called her “Mary”, she probably would look at you funny. The definition of the Hebrew name *Miriam* is quite significant. It means *their rebellion*. It is as if Miriam stands as another witness of man’s rebellion against her Son. She witnessed this rebellion throughout the ministry of Yeshua as we read in:

**John 1:10**....*the world did not know Him.*

**John 1:11** *He came to His own, and His own did not receive Him.*

The name Miriam also comes from the Hebrew root word *mara*, which means *bitterness*, as in the waters of mara, the waters of bitterness in Exodus. This woman experienced bitterness in a very heartbreaking way, by witnessing the crucifixion of her innocent Son. What she experienced with her boldness of faith in response to all that she saw, should make her a great example for us. But because of what some sects of Christianity did with her—idolizing and worshipping her—we, as evangelicals, naturally shy away and avoid a deep study of this woman. I am sure that if she would have known all this would be done to her name, it would have only added to her bitterness. This is true of other great names in the Bible. Take for example, the great name of Jehovah. Because of those who call themselves Jehovah’s Witnesses, many Christians avoid using this great name of God.

We have to salvage the Scriptures from those who abuse them and we must render true meaning to the text. The name of Miriam is that of a young Jewish woman who was chosen by God because of her great humility and love. She is nothing more and nothing less... a sinner as all men and women were and still are, with the exception of Yeshua Himself.

This passage of John 2, throws much light on the nature of this woman. Let’s see what happens next. During the wedding feast, at a time when everyone wants to be merry, the supply of wine had come to an end. Miriam, seeing no way out and feeling the embarrassment for the hosts, acts cleverly. Let’s read **John 2:3-5**

*And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."*

*Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come."*

*His mother said to the servants, "Whatever He says to you, do it."*

This is quite interesting. Wanting to help the hosts and knowing who her Son is and what He could do, Miriam does not ask Him to perform a miracle—but simply states the problem "*They have no wine.*" Miriam knew that Yeshua was omniscient and that He knew there wasn’t any wine....so what could she have meant by this statement? It is as if she was saying to Yeshua:

“Yes I know You are the Son of God, but in your humanity, you are still my son. Can you do something about that?” I don’t know about other mothers, but one of the best weapons of a Jewish mother is a guilt trip. Miriam is taking her role as a mother and so Yeshua answers her in this way:

*“Woman, what does your concern have to do with Me? My hour has not yet come.”*

By calling her *woman*, He first reminds her that He is from above and she is from below, from earth. Yes, He is her Son in His humanity, but He is God incarnate, something she had nothing to do with. He reminds her of this fact by asking her this question: *what does your concern have to do with Me?* What He was saying was: “What is there between you and me?” In other words, she had exceeded her rights as His Mother. Her mission has now ended. At this point she did not have any say in what was about to be done; she had surpassed her responsibility. That is quite an answer to those claims which say that she is now an active intermediary between Jesus and the believers. This passage is for them.

This is not the only time that Yeshua will distance himself from her during the course of His ministry. Remember the words found in **Matthew 12:46-49**.

*While He was still talking to the multitudes, behold, His mother and brothers stood outside, seeking to speak with Him.*

*Then one said to Him, "Look, Your mother and Your brothers are standing outside, seeking to speak with You."*

*But He answered and said to the one who told Him, "Who is My mother and who are My brothers?"*

*And He stretched out His hand toward His disciples and said, "Here are My mother and My brothers!"*

The brothers, in this passage, are set apart from the disciples; His physiological brothers are outside yet He calls His disciples His “brothers”. So as the text says, these are His brothers standing outside, because Miriam had children from Joseph after the birth of Yeshua. Some, who support the sanctity of the Virgin Mary, went as far as saying that these were the sons of Joseph by a former wife, and they also gave her a name—Escha. You know, when you don’t want to believe, you invent!

Here Yeshua states that true discipleship comes not through physical relationships but only through obedience to the will of the Father. God is first—then your wife, then your family and then the church or ministry.

The mission of Miriam stopped right after the birth of Yeshua, just as the mission of John the Baptist had stopped right at the beginning of the ministry of Yeshua. But, Miriam is a very persistent woman. She surely did not take offense at the words of her Son. After all, she was a very humble woman and she perhaps expected that kind of reaction. But her concern for the hosts of the wedding was very deep. See what she says in **John 2:5**

*His mother said to the servants, "Whatever He says to you, do it."*

She spoke as if Yeshua did not say anything; but only a mother could do that to her Son. I am sure that Yeshua smiled deep inside. Perhaps, she knew deep in her heart that her Son would not have let this wedding fail and so she prepares the servants. Yet, amidst all that, He performed the miracle.

The question now is: did He do it because she told Him to do so? Not at all, He knew in advance that the wine will be missing. He was about to take this opportunity to teach the disciples and us something great.

There is a similar event, later on in the Gospel, when the brothers of Jesus told him to go to Jerusalem. He answered them in the same way that He did Miriam here, in that His time had not come, yet He did go to Jerusalem.

See what we read in **John 7: 3, 6**

*His brothers therefore said to Him, "Depart from here and go into Judea, that Your disciples also may see the works that You are doing.*

*Then Jesus said to them, "My time has not yet come, but your time is always ready.*

But see what we read in **John 7:10**

*But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret.*

Did He go because they told Him to? NO! Are we to worship them as well, and make them intercessors? As in Cana, He was to do it – but not because the others told Him to.

But in His answer, Yeshua said something we ought to look into—something that has an eschatological reach.

In **John 2:4** He tells Miriam, *My hour has not yet come.*

What did He mean by that? What hour is He referring to?

This is actually directly related to the miracle itself where the water from six empty water pots, were turned into wine. Let's first see what the water and the wine represented. First the water containers were used in relation to Jewish ceremonial cleansings. They were connected with outward purification; this water was used to wash utensils and to wash the hands and feet. Thus these typified the religion of the time. They represented religion without God. What is religion without God? When you go to church or congregation, and you come out with no further knowledge of who God is—with no further closeness to God—then it is probably that you went to a religion without God. It is probably that you still attend that wedding before the miracle of Cana and are among those who did not notice that One special Guest who was among them—the Messiah Himself.

Notice that there were six containers. Why the number six? This is the number of man. Man was created on the sixth day. Furthermore this number six is composed of the number of grace, five, plus an additional one, representing man's difficulty to see and accept God's grace and his

perpetual attempt to attain independence from God. This is translated by that common denominator that is seen in all of the manmade religions, that is salvation by works, and in those systems of belief that shun away God. In history this is seen from the tower of Babel to Darwin's theory of evolution. In the future, this will cumulate to the number of The Beast 666 that we see in **Revelation 13:18**; this is the paroxysm of rebellion when man—the number 6—will finally attempt to dethrone and be a god (3x6).

Interestingly, if you remember in Exodus, Moses' first miracle was a plague—turning water into blood—which speaks of a judgment. Yeshua's first miracle spoke of grace, joy and salvation. This miracle portrays not only the joy Yeshua brings into a person's life but also the *abundance* of joy. He actually made between 120 and 150 gallons of wine! This is what these six water pots contained. So, we have access to a bottomless jug of joy as Peter says in

**1Peter 1:8**

*...Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory,*

Therefore, for the believer, we have a new life in Yeshua—one that should give us that inner joy in our hearts—no matter the circumstances.

The missing wine at this marriage feast suggests that the religion of man has taken the people of God so far from Him that his joy had disappeared. What remained was but empty forms and ceremonies. These empty water pots, typify religion without God—without real joy—without Yeshua.

Today it is difficult for many to see when religion stops being godly and pushes God away. It is becoming even more difficult as now more and more churches of different and conflicting beliefs associate themselves together. The World Council of Churches (WCC) was formally constituted on August 23, 1948 in Amsterdam by an assembly representing 147 churches from 44 countries, mostly Protestant liberals. A few years later, in 1973, member churches numbered 263 from 90 countries coming from the Protestant, Anglican, Orthodox, and now from Catholic Confessions. Today, the WCC has a constituent membership of over 400 million members—almost one-half the total Protestant and Roman Catholic people of the world. How could two walk unless they agree? The motto "ONE WORLD-ONE CHURCH" was adopted at its first Ecumenical Assembly held in Amsterdam in 1948. This, I believe, is the beginning of the end times.

In the Scriptures, wine and joy are associated. There are many passages that speak of it. The prophets characterized the messianic age as a time when wine would flow non-stop.

**Jeremiah 31:12**

*Therefore they shall come and sing in the height of Zion, Streaming to the goodness of the LORD--For wheat and new wine and oil,*

**Hosea 14:7**

*Those who dwell under his shadow shall return; They shall be revived like grain, And grow like a vine. Their scent shall be like the wine of Lebanon.*

**Amos 9:13-14**

*"Behold, the days are coming," says the LORD, "When the plowman shall overtake the reaper, And the treader of grapes him who sows seed; The mountains shall drip with sweet wine, And all the hills shall flow with it.*

*I will bring back the captives of My people Israel; They shall build the waste cities and inhabit them; They shall plant vineyards and drink wine from them; They shall also make gardens and eat fruit from them.*

The wine is also linked with one important messianic prophecy about the Messiah and His rule on earth. Remember the great prophecy of the Messiah in **Genesis 49** when Jacob summoned his children and gave them each a prophecy? When it came to Judah, from whom the Messiah was to come, he first said

**Genesis 49:10**

*The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people.*

Shiloh speaks of the Messiah. This is also how the rabbis understood it. The verse tells us that the Messiah was to come from the tribe of Judah, but see what it says in the next verses and how wine is linked to the time of His Second coming:

**Genesis 49:11, 12**

*Binding his donkey to the vine, And his donkey's colt to the choice vine, He washed his garments in wine, And his clothes in the blood of grapes.*

*His eyes are darker than wine, And his teeth whiter than milk.*

Wine and milk are symbols of great blessings that Israel will experience during the Messianic Times (Isaiah 55:1, Joel 3:8). Judah will particularly enjoy these blessings.

It further says that the people's eyes will be red or bright from *wine* and their teeth will be white from drinking much milk. These are picturesque ways of describing the Millennium.

Yeshua used the same kind of figure in the parable of the wineskins in

**Matthew 9:17** where He said:

*Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved*

Here Jesus says that He did not come to patch up the old system of the Pharisees, or to patch up people's religions—like sewing a new cloth that was not preshrunk on an old garment, which would then tear. Or, like He says, pouring new wine into old wineskins, which would then burst. Yeshua brought new things—He brought new wine. Yeshua cannot be made to fit old religions. What He offers is something completely new and exclusive.

So wine pointed to the time of the Messianic Kingdom. It pointed to the time after the Second Coming of Yeshua. This is how we can understand the words of Yeshua when He says to his mother: *My hour has not yet come.* This *hour* speaks of the Messianic times. His hour to establish the Messianic kingdom has not yet come.

It is very possible that Miriam thought that because this was the beginning of His ministry, He was about to establish the Millennium. Perhaps she did not know that He was to die first, then resurrect, and that there will be a laps of time of at least 2000 years, after which the Tribulation time would come as prophesied by Daniel. It is only after all this that He will establish His Kingdom. But Miriam, like the disciples, did not seem to know that.

What did Miriam actually know? It is interesting that when you look at the great poem she voiced in **Luke 1**–The Magnificat, or the Song of Miriam–she, in fact, does not speak of the death or suffering of her Son, but she mainly speaks of the establishment of His Kingdom. While she was quite acquainted with the Scriptures, since her poem is very similar to Hannah's song in **1Samuel 2:1-10**, she does not mention the death and crucifixion of Yeshua.

Let's read a portion of these words–in **Luke 1:46-55**

*And Mary said: "My soul magnifies the Lord,  
And my spirit has rejoiced in God my Savior.  
For He has regarded the lowly state of His maidservant; For behold, henceforth all generations  
will call me blessed.  
For He who is mighty has done great things for me, And holy is His name.  
And His mercy is on those who fear Him From generation to generation.  
He has shown strength with His arm; He has scattered the proud in the imagination of their  
hearts.  
He has put down the mighty from their thrones, And exalted the lowly.  
He has filled the hungry with good things, And the rich He has sent away empty. He has helped  
His servant Israel, In remembrance of His mercy,  
As He spoke to our fathers, To Abraham and to his seed forever."*

There is no mention of the suffering and death of the Messiah, and so she must have thought that the time was ripe at this wedding. Her theology was right, but not the timing. One of the only hints she must have had concerning the suffering and death of her Son could be seen in what Simeon tells her. Simeon was a man that belonged to the remnant of Israel. He was waiting for the Messiah. See first what it says of him in **Luke 2:25**:

*And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him.*

Simeon also said something quite interesting to Miriam in **Luke 2:35**

*....yes, a sword will pierce through your own soul also.*

Maybe she did not realize that Simeon may have spoken of the time when she will see her Son suffering on the cross. This time had to precede the establishment of the Messianic times. This is



why I believe that Yeshua corrects her and says: “*My hour has not yet come.*” But in all that, Miriam was a true woman of God and a great example for us.

Speaking of wine, many commentators say that wine, in those days, was diluted with water. So diluted, that they say it was three parts water to one part wine. Some even say it was not really wine but grape juice. But there is nothing in the Scriptures that speaks of that. In fact, when people mixed wine with water, it was not a good indication. See what **Isaiah 1:21-22** says:

*How the faithful city has become a harlot! It was full of justice; Righteousness lodged in it, But now murderers.*

*Your silver has become dross, Your wine mixed with water.*

Here we see that their silver and wine, which used to be valuable, had become worthless. Mixing wine with water made it worthless. So wine in itself is not bad. But it has a double edge. On the one hand we know that:

**Psalms 104:15** *And wine that makes glad the heart of man, ...*

On the other we know that:

**Hosea 4:11** *"Harlotry, wine, and new wine enslave the heart.*

However, if wine could be a problem for you, abstain from it. Someone once asked Warren Weirsbe about the freedom of drinking wine, because Jesus turned the water into wine. His reply was, “If you use Jesus as your example for drinking, why don’t you follow His example in everything else?”

There is something else in this Gospel that is quite striking. I don’t want to go too deep into it because it is somewhat complicated, but it is worth looking at. The Gospel of John was not meant to be chronological when it comes to time, but when it is, it tells us so. Did you notice that starting with **John 1:29** we have some time periods that are marked?

**John 1:29**

*The next day John saw Jesus coming toward him,*

So the first day must have begun in **John 1:19** where we have the testimony which John the Baptist made to a delegation from Jerusalem—this is *day one*. Then *the next day—day two*—begins in verse 29. Then **verse 35** tells us what happened on the following day—*day three*.

The **43rd verse** introduces us to the happenings of *day four*.

Then, in **John 2:1**, he brings us to the marriage in Cana of Galilee on the third day—evidently the third from the last day mentioned. That is, two days are omitted. So what day is this? This is where it becomes interesting. It is actually the seventh day from the beginning of His ministry. We find Yeshua rejoicing on *day seven* at a wedding; it was the end of this new creation week. This is of great theological import. This chronology pictures a full week of work, at which end Yeshua is at a wedding. That may very well typify the work of the Messiah on earth and that great time of the beginning of our union with Him in heaven which will be marked by a wedding in heaven.

Let's see what happened on these days and try to correlate them. First, the Talmud says that weddings took place on Wednesday. So we will have a chart like this:

John	1:19	1:29	1:35	1:43			2:1
(5)	Thur.	Fri.	Sat.	Sun.	Mon.	Tues.	Wed.

#### **Thursday – John 1:19**

The first day, we have the witness of John the Baptist. Since John the Baptist is the last Old Testament prophet, his testimony represents the culmination of all the Old Testament types and prophecies leading to Yeshua.

#### **Friday – John 1:29**

*The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"*

Here we see the appearance of the One prophesied in the Old Testament. He came to die—if the days are correct—it was a Friday—the day of His crucifixion. The Lamb is here tied to the crucifixion

#### **Saturday – John 1:35**

*Again, the next day, John stood with two of his disciples.*

That was a Sabbath—and it is interesting that we read in verse 39 that the disciples stayed until the tenth hour—the tenth hour according to the Jewish calendar was 4 pm. What happened on the tenth hour in the Temple? It was the time when the lamb of the daily sacrifice of the evening was offered up—it was the last sacrifice of the day. This might typify that the disciples stayed with Him until, He, the Lamb of God was sacrificed.

#### **Sunday – John 1:43**

This is the fourth day in the calendar which falls on a Sunday—the day of the resurrection—it is quite significant that in the last verse of this passage, we are given the passage about the Ladder and told that Yeshua has now become that Ladder.

In **John 1:51** we read:

*Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.*

#### **Monday & Tuesday**

What about Monday and Tuesday—the fifth and the sixth day—why don't we have information about this time?

In the Jewish marriage system, the time just preceding the wedding is the period of the betrothal. It lasts for at least a year but could also last for many years. During the time of the betrothal, the bride prepares herself to be a fitting wife for her mate. This is the period of time that the bride is being trained. The application of the stage of the preparation to the Bride of Christ, the Church,

is that the Bride is even now in the process of being perfected for the Groom. One passage that deals with that is **II Corinthians 11:2**

*For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.*

So this period of time typifies the Church's preparation period here on earth. A period not known to the people of the Old Testament—one spoken of as a mystery—and this is why perhaps there is no information in the first chapter of John concerning what Jesus did on the fifth and the sixth day.

### **Wednesday – John 2:1**

In our week it is the seventh day. It is Wednesday, the day of the marriage—which typifies what we read in **Revelations 19:7**

*“...the marriage of the Lamb has come, and His Wife has made herself ready”*

We understand, from reading through the Scriptures, that the kingdom is often portrayed in terms of a banquet, especially a wedding feast. Let me give you some examples:

In **Luke 14: 15**, after speaking about a parable of a wedding feast, Yeshua ends it by saying these Words:

*Now when one of those who sat at the table with Him heard these things, he said to Him, "Blessed is he who shall eat bread in the kingdom of God!"*

In **Matthew 8:11**, we hear Jesus say:

*And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.*

In the Old Testament **Isaiah 25:6** speaks of it:

*And in this mountain The LORD of hosts will make for all people A feast of choice pieces, A feast of wines on the lees, Of fat things full of marrow, Of well-refined wines on the lees.*

The presence of the Lord at these marriage festivities in Cana graphically illustrates the coming of the kingdom.

Let's see now the last verse of this account:

### **John 2:11**

*This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.*

This is in fact the first of the seven miracles we see in the book of John.

<b>The Seven Signs</b>	
Turns water into wine (John 2:1–12)	Jesus is the source of life.

Heals a nobleman's son (John 4:46–54)	Jesus is master over distance.
Heals a lame man at the pool of Bethesda (John 5:1–17)	Jesus is master over time.
Feeds 5,000 (John 6:1–14)	Jesus is the bread of life.
Walks on water, stills a storm (John 6:15–21)	Jesus is master over nature.
Heals a man blind from birth (John 9:1–41)	Jesus is the light of the world.
Raises Lazarus from the dead (John 11:17–45)	Jesus has power over death.

It is interesting to notice that, in many of these miracles, Yeshua asked for the participation of the men because these were meant for the training of the twelve.

Here at Cana, He asked for the participation of the servants. The water turned into wine because the servants cooperated with Jesus and obeyed His commands.

The feeding of the 5,000 (John 6)—the disciples played a role.

The healing of the man born blind (John 9)—this man had to walk a long time before regaining His sight.

The raising of Lazarus (John 11)—men had to roll away the stone and take away the bandages.

This is how Yeshua performs great miracles today. We are not to just sit and wait for miracles—things happen when we work toward them.

Furthermore, we ought to realize that we are surrounded by great miracles—everywhere and every day. To appreciate that, notice the following as examples. No two blades of grass are alike. No two grains of sand are alike. The invention of the microscope enabled us to confirm this fact. God never repeated Himself in His work. A photographer, who succeeded in photographing more than ten thousand snowflakes, found each one of different design and all mathematically perfect.

An unbeliever once said, "I will believe only what I can understand; none of that 'mystery stuff' for me." He was then asked to explain this problem: How is it possible for a black cow to eat green grass, which makes while milk and churns yellow butter? And consider the remarkable transformation that takes place when a caterpillar—an upholstered worm—encases itself in its homemade casket and is changed into a beautiful butterfly. Its hair is changed to scales—a million to the square inch; the many legs of the caterpillar become the six legs of the butterfly; the yellow becomes a beautiful red; the crawling instinct becomes a flying instinct. These are the miracles we ought to speak about.

Notice one other thing in this last verse:

*This beginning of signs Jesus did in Cana of Galilee, and manifested **His glory**.....*

Is the glory of God only grandly manifested in a blazing mountain, in a burning bush, or when Yeshua walked on the water? No, it is manifested in small things as well. The water that turned to wine was not necessary, but the Lord is ready to go that far to show us His glory. God works in big things and mainly in small things.

Too often we look for the wrong kind of glory. We seek what is hidden and secretive, what is spectacular and fantastic, but often when the Lord speaks to us, like He spoke to Elijah, it is through a still small voice.

### **1Kings 19:11, 12**

*Then He said, "Go out, and stand on the mountain before the LORD." And behold, the LORD passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; and after the earthquake a fire, but the LORD was not in the fire; and after the fire a still small voice.*

First of all there was a great and strong wind that split the mountains and broke the rocks. Then there was an earthquake. After the earthquake there was a fire. But.....God was not in the strong wind, nor the earthquake, nor the fire. So, where was the Lord? ... *and after the fire a still small voice.* In Hebrew this is *a voice of gentle silence*

The lightning and thunder, the trumpet and the voices of Sinai did not move man very much, but the workings of the Spirit of God in our spirit is what makes tremendous changes in man. Do not be attracted by what is loud and secretive—God does not speak like this. Expect miracles in your lives, but expect them at the right place and time.

Sadly, it seems that many at this wedding did not notice the miracle. I am not even sure if the headmaster or the parents of the bride and groom realized it either.

We read in **John 2:9**

*When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.*

They did not know! Perhaps the servants tried to tell him, but the master must have looked at them and asked them if they had too much of it! But this miracle was done for the disciples, so that they may believe even more. It is my prayer that today the words of this Gospel spoke to your heart.