

The 2nd Sunday after Epiphany ~ Sunday, January 19, 2025

“Manifestations of Glory ~ Water into Wine”

John 2:1-11

sign = semeion =

Throughout the NT, this word is used to denote a sign or miracle that serves as a divine indication or attestation of God’s _____. It often refers to miraculous events that signify God’s intervention or _____ His messengers. In John’s gospel these signs are not merely miracles, but carry a deeper spiritual significance, pointing to the truth of God’s message and the _____ of Jesus Christ.

“On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. (John 2:1)

- The phrase “third day,” tells us that this was _____, as counted by the Hebrew week beginning on Sunday. The “third day” was commonly chosen as a wedding day in ancient Judaism because it was only the third day of creation, as recorded in Genesis 1:10 & 12, that’s said “to be good,” _____. The wedding being on the “third day” also foreshadows Jesus’ _____ on the third day.
- Jesus sets His seal of _____ and affirmation on marriage as a sacred institution uniting one man and one woman forever by blessing this particular marriage with His presence. Secondly, we shouldn’t miss the simple fact that Jesus went to party and He _____!
- In verse 2, where we’re told that Jesus was invited to the wedding with His disciples, the _____ subject, giving the impression that the invitation went to both Jesus and the Twelve. However, in the original Greek, there’s only a singular verb, meaning Jesus alone was invited, leading some scholars to argue that Jesus is the invited guest and the disciples who accompanied Him actually _____ the party.

We need to understand that to run out of wine at a wedding would have been a major social faux pas at that time, and a source of huge _____ for both families.

In responding to His mother, Jesus’ words take us right to the _____ of the Gospel.

#1. _____.

“Woman, what has this to do with me? My hour has not yet come.” (John 2:4)

There is no lack of _____ in Jesus’ words here. He’s not being curt or dismissive when He says to Mary, “Woman, what does this have to do with me?” However, there is some _____.

At the very beginning of His ministry, as He enters into the public work of redeeming sinners, Jesus is distancing Himself from the old ties of _____, as though to say to Mary that while those bonds are still important, they must no longer constrain or _____ Him.

No human agenda, however precious to Him, will be permitted from now on to _____ the course of His ministry. Instead, His life’s ministry will be governed by a different set of concerns.

Here at the wedding feast where verse 11 tells us He first revealed His glory and once more at the _____ where that glory was climactically and fully revealed in His self-giving love, Jesus speaks of Mary as “woman.”

He’s not just distancing Himself from her, but pointing out that His _____ isn’t simply the role of a dutiful son toward a loving mother, but of a promised _____ before a sovereign God.

Aramaic idiom = “Woman, what do you and I have in common over this particular issue?”

Jesus is letting Mary know that she’s anxious about a social faux pas at a wedding, however, His concerns are altogether different and of far greater _____.

Even as His ministry begins, Jesus’ whole focus is turned toward a different _____. Not the comparative petty crisis here over wine at a banquet, but the great climactic crisis of His life, a time He refers to as “His _____.”

“Now before the Feast of the Passover came, when Jesus knew that his hour had come to depart out of the world to the Father, having loved his own who were in the world, he loved them to the end.” (John 13:1)

It was the hour _____ by the Father in which the love of Jesus for sinners like you and me would reach its fullest expression. It was the ordained hour of His departure, the hour of _____ and death, the hour where He would shed His blood and make us really _____ from the stain of our sin.

Mary is talking about wine at a party, and Jesus is already focussed on the _____.

The picture we get here is of a man wholly dedicated to the _____ of Almighty God, completely resolute in His determination to _____ the plans of the Father.

It would be the hour when He would be _____. However, not in the adulation, praises, and esteem of the crowds, but rather on a Roman cross, stripped, beaten, reviled and rejected, bearing shame and scoffing, sealing our _____ with His blood.

This was the great work that He was given to accomplish, and so, He's telling Mary here that He'd do nothing, that He'd take no _____ toward that goal before the hour had come.

Here, in the celebration of a marriage in the little village of Cana, Jesus is already looking to _____, when friends and family will utterly abandon Him, and the sounds of joy and celebration will be replaced by _____ and insult.

What is your great preoccupation? Is the cross of Christ at the centre or the periphery of your life? Is Christ crucified so familiar that you rarely, if ever, dwell on His atoning work, no longer finding yourself being drawn back again to the foot of the cross?

Nothing could be more _____ for us today than we follow the direction of Jesus' _____ as He sits here in John chapter 2.

#2. _____.

The great thing is, despite His focus on His hour, Jesus isn't _____ to the problem at the wedding, and instead, He uses it as an opportunity to display His _____.

There's nothing to draw _____ to Jesus. Without a word, without any display, without attracting any attention, Jesus performs this miracle.

This, according to verse 11, is Jesus manifesting His glory _____, hidden, behind the scenes. This is glory revealed in _____. It's not the glory of outward show, seeking to impress and to manipulate with demonstrations of raw power all too familiar in our own day. Christ's glory is always _____; it's always cross-shaped.

Even here, in this first miracle. there's already an echo of the final demonstration of His glory when He hung between two criminals, with none of the trappings of outward _____. At Calvary, Jesus' glory was most _____ revealed.

Speaking of Jesus' humility at the cross, the German reformer, Martin Luther said, "*Crux probat onmia*" =

Is all your work for Jesus' sake cross-shaped? Is it incognito? Is it self-effacing

and Christ-exalting? Are you acting for the extension of your own influence or for the advancement of the honour of Jesus? Are you doing this in a way that mirrors Jesus' self-giving service, taking the form of a servant, humbling Himself, becoming obedient even to death, even the death of the cross? Is it cross-shaped?

“...(For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders...)” (Mark 7:3)

The water jars also function as powerful _____ of the whole system of old covenant ritual and regulation that governed and _____ the life of God's people ever since Moses came down the mountain at Sinai.

This was also a pivotal point in _____ history, marking the beginning of the end of the old covenant, the coming of the new, and the inauguration of the Kingdom of God. No longer would people need to following a long list of _____, rules, and regulations to be right with God. Through Jesus' _____ work on the cross, people could be saved simply by coming to Him in _____.

The wedding at Cana shows us that Jesus is the _____ of history. Everything pivots on His appearing and His person and work. Nothing will be the _____ now that Jesus has come and will come again.

The old system of ritual cleansing and purification has been rendered _____, and in its place a new age of _____, like a wedding celebration, has been inaugurated and ushered in, symbolized here by the _____ that Jesus willed into being.

“On the mountain of the Lord the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food full of marrow, of aged wine well refined. And he will swallow up death forever and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the Lord has spoken.” (Isaiah 25:6-8)

The cleansing that the water pots were meant to point to has now _____ in the person and work of our Redeemer. And His blood can make the _____ clean.

Understanding signs are a key to understanding John's gospel because he recorded them for a very specific reason: that we might _____ and have _____.

For a sign to be of any value it must be read and _____ upon. The signs John gives us in his gospel reveal the glory of Jesus. They call us to faith and _____ in the One who can deal with even the most mundane of human problems.