

John 2:1-10. Jesus Turns Water Into Wine.

by Favell Lee Mortimer

Jesus turns water into wine at a marriage feast to show forth his glory as the Son of God and to provide for the comfort of the guests, demonstrating his tender concern for our well-being and his promise of happiness to those who follow him.

Scripture: Psalm 16:11, Proverbs 19:21, Ecclesiastes 3:11, Isaiah 55:2, John 2:1-10

Topics: "Divine Miracles", "Christ's Glory"

Description

Favell Lee Mortimer preaches on the miracle of Jesus turning water into wine at a wedding feast, showcasing Christ's compassion for our comfort and his divine glory as the Son of God. Despite his mother's expectations, Jesus demonstrates that his heavenly Father's business is paramount, teaching us not to dictate to Jesus but to trust in his perfect timing. This miracle reveals Christ's ability to bring joy and eternal blessings to those who believe in him, contrasting with the fleeting pleasures offered by the world.

Transcript

The Lord Jesus began his ministry by a miracle. Several of his disciples beheld this display of his power. It is probable Nathanael was one of them; for though he is not mentioned in the list of the twelve apostles, it is generally supposed that Bartholomew, the apostle, was the same person as Nathanael.

When Jesus had been three days in Galilee he went to a marriage feast. It is plain, therefore, that there are some feasts to which it is not sinful to go. We are sure, however, that Jesus would not have gone to a feast where there was profaneness, drunkenness, or rioting; nor would the newly-married have invited such a holy guest, if they had intended to give an unholy feast. Wine was the common drink of the land of Canaan, and was not so strong as the wine used in this country, which is mixed with brandy. As grapes grew in the fields of Canaan, wine was so cheap that even poor people could afford to drink it. It is probable that the newly-married were poor, because Jesus himself, as well as his disciples, was poor, and he had not yet become celebrated as a prophet. Poverty may have prevented them from providing sufficient wine for the company.

When the supply was exhausted, the mother of Jesus spoke to him as if she expected her son to provide more wine by a miracle; she said, "They have no wine." The Lord's answer may appear disrespectful, but it was not so. In the Eastern countries "woman" is as respectful a title as "madam" would be here; and even princesses are thus addressed. When Jesus said, "Woman, what have I to do with you, my hour has not yet come;" he meant to show his mother, that though he had obeyed her commands in common

things, he could not be directed by her in his heavenly Father's business. He had told her this when he was a child, and was found by her in the temple. The Roman Catholics, therefore, much mistake when they entreat Mary to command her Son to bestow blessings on them.

And do not we also mistake when we venture to dictate to Jesus?--when we think he ought to give us any blessing, or remove any affliction? When we thus think in our hearts, let us hear Jesus addressing us in these words--"What have I to do with you; my hour is not yet come." Perhaps He may intend to do what we desire; but we must not hasten him, his own time is the best.

The mother of our Lord still expected that her Son would do some wonderful deed, and she said to the servants, "Whatever he says to you, do it." This was a safe command to give. We may say this to each other at all times. "Whatever he says to you, do it."

You know that the Jews had many customs about purifying or washing themselves--some of these customs were commanded by God, and some were invented by men. They always kept large jars for water in their houses. These jars Jesus desired the servants to fill; they obeyed without questioning, and even drew out the water to hand to the ruler of the feast, without knowing what they presented. The jars were filled to the brim, so that it was certain that no wine could be added secretly to the water.

The ruler of the feast was a man who had the management of it entrusted to him by the bridegroom. He was surprised to taste such excellent wine, and calling the bridegroom, expressed his surprise that he would have kept the good wine until the last, when men usually give the best wine first, as the flavor is most relished at the beginning of a feast. In this speech the ruler bore witness, without intending it, to the excellence of Christ's works, and gave his testimony to the perfection of the miracle.

How benevolent a miracle this was! It showed forth Christ's tender concern for our comfort even in the smallest matters; though he would not turn the stones into bread to satisfy his own hunger, he turned water into wine to supply the guests at the marriage feast. But his chief purpose in working this miracle was to show forth his glory as the Son of God, that his people might believe in him to everlasting life. He can bestow upon us that wine which will make our hearts glad throughout eternity.

All who come to him will find reason to say, "You have kept the good wine until now." It is his method to keep the best things to the last--but it is Satan's method to do the reverse. The children of this world have their best things first. They find life grow darker and darker as they advance; their youthful days are their happiest, (they confess this themselves;) cares soon overcloud them, disappointments depress them, infirmities overtake them; the gloom continually increases, until it ends in the darkness of the grave. Such is the worldling's portion. Satan gives the good wine first, and then that which is worse. What a miserable portion is the world!

Christ deals just in a contrary manner--"The path of the just is as the shining light, which shines more and more unto the perfect day." Every truly holy person finds his happiness increase with his age; so that he would not be as he was once, no, not for the sake of again possessing youth, and health, and relations, and comforts, which he may now have lost. The more holy he becomes, the more happy he finds himself. Even upon earth he begins to say, "You have kept the good wine until now." What then will he say in heaven, when he drinks of the fruit of the vine with his Savior; that is, when he partakes of the sweetness of redeeming love in all its perfection! This happiness is offered to us. Shall we reject it, and prefer looking for our happiness from a world which is withering in our grasp?

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