

# (John) the Marriage in Cana

by Willie Mullan

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*The sermon explores the significance of the marriage feast in Cana of Galilee, highlighting the glory of the Son of God and the importance of marriage, which was ordained by God.*

**Duration:** 1:00:26

**Scripture:** John 2:1, Galatians 6:7

**Topics:** "Marriage In Cana"

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## Description

In this sermon, the preacher discusses the story of the wedding feast at Cana in Galilee. He emphasizes that Jesus is able to take the imperfect, common, and ordinary things and work through them to bring glory to His name. The preacher encourages the audience to be channels for God's use, like water pots that are filled and used by the Master. He also highlights the importance of humility and being willing to serve, as seen in the role of the servants in the story.

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## Transcript

Well, we're turning again this evening to John's Gospel, and we're at the second chapter tonight, John chapter two. And you can see from the chart behind me that I haven't changed it very much from last week. You see, as we began John chapter one, we looked away back into the glory.

In the beginning was the world, and we looked at the eternity of the eternal sun. Then we followed this on down when he came to Nazareth, where the great, wonderful conception, molecularist conception took place. And then we followed on down to Bethlehem, where he really came into the world.

And then we watched for a night or so, John preaching out here at Bethlehem, beyond God. Last week, you remember, as our Lord Jesus Christ went back again into Galilee, you remember how he called Philip, and how Philip spoke of Nathanael, and tonight we're up a kina of Galilee. It's just in here somewhere, a few miles from Nazareth.

Actually, eight and a half miles from Nazareth. And we're a kina of Galilee this evening. Now, I meant to go a bit further in the chapter, but I discovered there was so much in the first twelve verses, that I think we'll just content ourselves with taking a real, deep, serious look at this marriage feast in kina of Galilee.

I have five headings on the notes. Are you looking at them? First of all, we are going to have a look at the marriage in kina. And there are some very precious things to be underlined there.

And then I'm going to take a very good, long look at the mother in kina. Yes, the mother of Jesus was there. And then I want to look at the miracle in kina.

And then I want to show you some things that I shall call the marvel in kina. And then we'll come to the manifestation, for in this beginning of miracles, Jesus manifested, of course, his glory. Now, let's get into the chapter proper.

We're at John's Gospel, the second chapter, and the first verse. And the verse begins with, and the third day. And not all scholars are unanimous about what the meaning of this phrase is, the third day.

The third day from what? The third day after what? Some believe that we might go back up the last chapter to verse thirty-five, and it says there, again, the next day after John stood and two of his disciples. And some believe that it's the third day after John pointed out, behold the Lamb of God. I don't believe that.

And I don't believe that for this reason. You see, when you come down to verse forty-three, it says the day following. That was the day after John stood.

You see, that day when John stood and said, behold the Lamb of God, two of John's own disciples went away with Jesus and stayed with him the whole day. You remember that. So that's one day gone.

And then here, in this forty-third verse, you have the day following. Jesus is just starting out, then, for Galilee. And from Bethlehem here, going up the Jordan Valley, the weeping out of Samaria, right on up here, and right across the Jordan over to King of Galilee, and seventy miles in the dry, torturous, dusty road of Palestine in those days took time.

They usually walked it. And so I don't believe that it's the third day after John stood, because that day went. And our Lord Jesus was only starting out the next day.

I believe, with many of the other scholars, that the phrase, on the third day, means on the third day after he had spoken to Nathanael, in verse fifty, in fifty-one. And if we believe that our Lord Jesus met Philip on the road here, and afterwards Philip called Nathanael to get to Cana of Galilee, and I believe that's the easiest way to work it out. On the third day, there was a marriage in Cana of Galilee, and the mother of Jesus was there.

That's another reason for believing that Cana of Galilee is that close beside Nazareth. Because you remember that Nereus resided in Nazareth, and even a half-mile from Cana of Galilee is not very far, indeed, for this, the mother of Jesus, to go. And so we believe that that Cana of Galilee was near to Nazareth, and the mother of Jesus was there, and both Jesus was called, or as another translation puts it, Jesus was invited and his disciples to the marriage.

Now, there were just six disciples at this time. I want you to get all the facts as we settle down. You remember that Andrew and John had found their two brothers, Peter and James, and then, of course, the Lord had called Philip, and he had brought Nathanael, so that there were six of his disciples with him, six men who believed that he was the Messiah.

Now, I want you to notice this, that he was invited, and his mother was invited, and I think I shall prove in a moment or two that some of his own brethren, according to the flesh, were invited. And so, seeing that he was there, and his mother, and some of his own brethren, according to the flesh, it seems that this

wedding feast, this marriage in Cana of Galilee, was the marriage of someone related in some way to the Lord Jesus himself. It seems very obvious from the folk who were present that that was so.

You see, when he displayed his glory, in verse 11, this beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him. After this, he went down to Capernaum. He armed his mother, armed his brethren, armed his disciples.

And you can see the Bible distinguishing between his brethren and his disciples. You see, Rome would dare to make out this evening that Mary never had any other children, only the Lord Jesus. But that is not true.

Mary had other children. Why, in the letter to the Galatians, James is actually called the Lord's brother. James, the Lord's brother, is one of the phrases in Galatians, chapter 1. You see, he was actually a half-brother of the Lord.

He had the same mother. Joseph was his father. We know that Joseph wasn't the Lord's father.

And so, the Lord had brethren. Do you remember what it said in the 69th Psalm? That's the psalm that pagan, popish Rome doesn't like. And I'll tell you why.

Psalm 69 is a Messianic psalm. It's a psalm that speaks more about the Lord Jesus than it does about David. You only need to read it just a little casually to find that out.

69th Psalm, read a verse or two, verse 1. Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing. You know, the Psalm of David was never in a fix like that.

But the Lord Jesus was in the deep mire of Calvary, where there was no standing. I am come into deep waters, where the floods overflow me. Verse 4 says, they that hit me without a cause.

And of course, that definitely Messianic. Verse 7 says, because for thy sake I have borne reproach. Shame hath covered my face.

They spat upon her face. Watch the 8th verse. I am become a stranger unto my brethren, and an alien unto my mother's children.

You see, this Messianic psalm brings out the fact that Mary had other children. And they're called here in John chapter 2, verse 12, his brethren. And it distinguishes very definitely between his brethren and his disciples.

If you go to John chapter 7, I think you'll get something more about that. Have a look at John chapter 7 just for a moment. I want to clear this up just.

John 7, verse 1. After these things Jesus walked in Galilee. For he would not walk in Jewry, because the Jews thought to kill him. Now the Jews feast of tabernacles was at hand.

His brethren, now you want to watch this very carefully. His brethren therefore said unto him, depart hence, and go into Judea. That thy disciples also may see the works that thou doest.

For there is no man that doeth anything in secret, and he himself keepeth to the known openness. If thou do these things, show thyself to the world. For neither did his brethren believe in him.

You see, Mary had other children. And you know why the Lord had disciples, men who stood round him now and believed that he was the Messiah? His brethren did not believe in him, not at that moment. No.

And so we find his brethren were up at the marriage feast. And his mother was at the marriage feast, and he was invited to the marriage feast. So it indeed sounds as if the marriage had some relationship with his family.

But you notice this. As you read of the marriage in chapter two, you'll find that neither the bridegroom nor the bride, their names are not given. And you know, that's the point that I'm making here.

You see, John doesn't want us to know the name of the groom. And John doesn't want us to gaze on the beauty of the bride. And John wasn't anxious to record for us the number of the guests.

He's not bringing up the record of the marriage at Cana of Galilee to display anything else but the glory of the Son of God. That's all he's bringing it up for. I want you to get that, because that's very important.

Do you remember why John wrote this gospel? Have a look at it again in John chapter twenty. Here's why John wrote the gospel. John wrote it for this purpose.

John twenty, the last two verses, verse thirty. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God.

That's what John set out to do. He set out to bring Jesus, the Christ before us, as the eternal Son of God. That's the great purpose.

You see, when he began his gospel with that very clear sentence, in the beginning was the Word. In verse fourteen he quickly said, That's what he was aiming to do, letting us see the glory of the Son of God. When he brought in the story about Nathanael, And the Lord said to Nathanael before, Nathanael immediately said, And John brought the story of Nathanael in, to let us see the glory of the Son of God.

And now he brings the story of this marriage feast in Cana of Galilee in, not to let us see the groom, not to let us see the bride, not to let us see the guest, not to let us see the grandeur and glory of the occasion. He brings it in for one purpose, that we might see displayed, manifested, the glory of the Son of God. It was here that the Lord publicly displayed his glory.

That's why this marriage feast is touched upon at all. But then I think we must notice something here. We must notice the sociableness of the Christ of God.

You know, I think it's wonderful to see him at the marriage feast in Cana of Galilee. Probably in a very humble home it was. Seems to me that that was so because of some things in the story.

The Lord Jesus had been openly pointed out by John the Baptist to almighty multitude that stood around him as the Lamb of God. And he had been openly acknowledged as the Christ of God by these disciples. These disciples that stood around him now, they believed that this is the one of whom Moses and the prophets did write.

They believed he was the Christ. Nathanael had called him the Son of God. So he had been displayed as the Lamb of God, the Christ of God, the Son of God.

But although all this had been said about him under public ministry authorities, yet he was sociable enough to come to the marriage feast in Cana of Galilee. And you know, by doing so, he had honored this wonderful thing that we call marriage. Marriage is honorable.

The Lord felt that he could go to the marriage feast. You see, he knew that marriage was ordained of God. My, it was God who said, Whom I bring together, let no man put asunder.

It was God who ordained marriage. And the Lord Jesus Christ knew quite well that when two hearts were brought together and made one by God, that it was a perfect pipe between him and his touch. And so he felt absolutely free in going and associating himself in the marriage feast at Cana of Galilee.

Mind you, he didn't romp everywhere. If you just go very carefully through John's Gospel with me as we go, you will find that this is one of the few places that he went to. Indeed, he had some friends that he went and visited now and again, such as Mary and Martha.

And Mary started a feast. And he went to a feast once in the house of Marcia Republic. But he didn't go to very many more places.

That you will find. But he was sociable enough to come to this marriage feast. He knew that marriage was ordained of God.

He knew it was honorable. And he knew that it was a perfect pipe between him and his touch. And you know, it's deplorable where it has got to in the land now.

Martha's very little made of it. Why, I know a Baptist church in America where there's a fellow singing in the choir, and he has five women singing beside him, whom he has divorced. Very nice affair for a Baptist church, isn't it? You see, this divorce has got to a state and to a place where very little is made of marriage now.

I wish that all Christians would take note that the Lord honored with his presence. That doesn't go to say, you know, for one moment, that a respectable woman should be chained all her days to some butch. Not for a moment.

I'll show you something that it says about this thing. Come to 1 Corinthians. 1 Corinthians chapter 7. Sometimes I'm asked questions about this very thing that we're touching now.

Now, here's something always to remember that's in the Word of God. Only two verses, and you couldn't forget them. 1 Corinthians chapter 7, verse 10.

But unto the marriage I command, yet not I but the Lord. This is a commandment of the Lord. Let not the wife depart from her husband.

Now, if the full stop had been there, there would be no more argument about it. But you can see the full stop is not there. And here's what it actually says.

But let not the wife depart from her husband. Then this becomes a but and if. And that's very wonderfully put.

But and if she departs. You see, God understands that it would be impossible for a respectable woman to spend all her days with some brute beast. But here's what God says.

But and if she departs. If she can't stick it any longer. If she departs.

Now, here's the Word. Let her remain unmarried. Now, that's God's Word.

Or be reconciled. And that's God's Word. You see, God recognizes quite well that there could be causes for separation.

But let her remain unmarried. Don't let her run away, you know, to get rid of this old scratch she took long ago and then pick up another man. That won't do.

You see, this is a very wonderful thing, this marriage. It was honored in King of Galilee both by our Lord's presence and His power. We'll not go on with that anymore.

Now, we have set the stage. We have seen that John is just bringing this marriage before us. That we might see the glory of the Son of God.

Verse three. And when they wanted wine. Now, the moment that wine is mentioned, you know, some people take up the argument.

So they do. And you know, this is a particular passage that they run to. Some of these wine-drivers.

Some of these triplers. Some of these fellows who think they've got a foundation here that they may be allowed to go on losing. The moment that wine is mentioned, they're in with the argument.

And you know, they point this out. That there were six water pots of stone here. You see, verse six.

Containing two or three furchins apiece. And a furchin is nine gallons. And if you multiply that by six, it's fifty-four gallons.

And if each of them contained two or three furchins, then you've got over a hundred gallons of wine that the Lord made. So they say, well, now that was a brave making, wasn't it? You know, they're smashing their lips. They think, well, we've got something here, all right.

The Lord made over a hundred gallons of wine. So why can't we fellows not go on tripling? Let us get down to this, because we've just got to face it, haven't we? For the Lord did make over a hundred gallons of wine. For they say so.

You know, we've got to recognize this tonight. That the land of Palestine, in the days of our Lord, and even tonight, is a land of ignorance. And you know, even today, if you ever take a trip to the south of France, you'll find this going on.

That if you arrive in on the home all of a sudden, why, they'll go out to the wine press, and they'll press some of the grapes, just freshly pressed, and they'll bring a bucket of freshly new-made wine. It's just the juice of the grape. Now, at that moment, it's not intoxicating wine.

It's not fermented. It would have to be kept and fermented before it could become intoxicating wine. Why, there would be no harm in eating a bunch of grapes, would there? And there would be no harm in squeezing the bunch of grapes and drinking the fruit, would there? Well, what the Lord did here was, He made newly-made wine, which is just the very same as the grapes being pressed.

He's not making intoxicating liquor. And you know, the Bible differentiates between wine and new wine. Why, when the Lord instituted the feast, the Lord's Supper, He said this, I will not drink of the fruit of the vine again until I meet you in my Father's house.

Ah, yes, it was the fruit of the vine, and it was newly made. Watch, here's something that's in the Acts of the Apostles, and it's chapter two. And you remember, Peter got up to preach on the day of Pentecost, filled with the Holy Ghost.

And verse twelve says, And they were all amazed. The whole crowd was amazed. And when in doubt, saying one to another, what meaneth it? Now, watch this, we pray.

Others mocking, you see the word mocking, said, These men are full of new wine. You see, that was said in sarcasm, said in mockery, because you couldn't be drunk on new wine. Somebody was trying to be clever in the church.

It was a mock this. It was said in mockery. It was sarcasm, said, These fellows, oh, they're full of new wine.

You can't get drunk on new wine. It was just mockery. You see, new wine is the freshly-freshed rib.

It's just the fruit of the vine. That's what our Lord made. He wasn't making a hundred gallons of intoxicating liquor.

Why, in the Old Testament, there's a phrase that says, Cursed is he that set a strong drink before his neighbor. Do you think the master broke the book? Not a bit of it. Dear friends, don't let yourself be carried away with that idea.

Let's get back here. ...of intoxicating liquor. Why, in the Old Testament, there's a phrase that says, Cursed is he that set a strong drink before his neighbor.

Do you think the master broke the book? Not a bit of it. Dear friends, don't let yourself be carried away with that idea. Let's get back here.

You see this wedding feast? They must have had a supply of freshly-freshed grapes, the juice, the fruit of the vine, and it went down. Verse 3 says, And when they wanted wine, the mother of Jesus saith unto him, They have no wine. I want you to watch for exclamation.

You know, she just came up to his side, looked into his face, and said, They have no wine. The wine has gone down. And you can see behind that exclamation, you can see that there is an invitation for him to do something about it.

And if you can see the invitation that she's giving to him, you can see the expectation that's in her heart. You know, this blessed virgin who gave birth to this wonderful son, you remember right from the early days that she had so many things in her heart. You know, all the time, right down all those years, and he's almost thirty now.

She knew he was the son of God. And now that he's stepped out into public ministry, you know, she wants him to demonstrate it. She came for it.

She thought this was an opportune moment. She says, They have no wine. You know, in that exclamation, there was an invitation to satisfy her expectation.

She thought he would do something. But you know, she had something to learn. And that day she learned.

You see, she was recognizing in her own heart that he was the son of God, and she wanted others to know exactly who he was. And she came to him and asked him to do this thing to meet the need of the hour. And here's how he answered her.

Jesus said unto her, Woman, what have I to do with thee? Mine hour is not yet come. I think in our English language, that's just a little bit harsh. You see, the word woman there could really be translated madame, or lady.

Dr. Ironside translates it lady. He just looked her and said madame. Or lady.

What have I to do with thee? Mine hour is not yet come. You see, she was just learning something now. You know, all down through the years, up to his step out in his public ministry, as a child and as a boy and as a young man, the book says he was subject unto his parents.

But the time has now come. He has stepped out in public ministry. And he was only subject now to the direct will of God.

And he's looking at her and he's not answering back the way a boy would answer his mother. He's answering the way God would answer a teacher. It wasn't the boy who answered.

It's God. It's madame. What have I to do with thee? And he's just putting her into the place to know now that she's not directing affairs any longer.

That in that sense he's subject to her no more. Mine hour is not yet come. You see, there was a time at the beginning when he was subject unto his parents.

There was a space where he walked only solely, completely, continually in the will of God directed from heaven every step. But the hour would come. It would come again when man would take him and he would have all that he could take him.

And man would do his things whatever way he walked. But that hour hadn't come. The hour had gone and that one hadn't come.

And as God, he answers what have I to do with thee? You know, Mary was learning something. And to her credit, she learned it very quickly. I want you to notice verse five.

You know, she just turned at that split second to the servants. His mother saith unto the servants, Whatsoever he saith unto you, do it. And I don't know whether pagan, popish, Babylonish Rome knows this or not.

You see those words that you're looking at now? Whatsoever he saith unto you, do it. Those are the last recorded words of the Virgin Mary. You'll never find her speaking again.

And the last thing that she said that's recorded is, Whatsoever he saith unto you, do it. My, I tell you, God works this book wonderfully. You see, the Lord used this word, Madam, or this word, Woman, or this word,

Lady, so that Rome couldn't get their foot on the thing.

My, he could look down through the years, and he knew all the idolatry that would be brought round between the mother and the child. And she wasn't recognized as mother. He didn't even say mother.

It wasn't the son speaking to the mother. It was God speaking to the creature. These are the last recorded words of the Blessed Virgin.

And we would do well to listen carefully to them tonight. Whatsoever he saith unto you, do it. And if the Lord speaks to you about believers' baptism, do it.

And if the Lord speaks to you about getting out of some unclean thing, do it. And if the Lord speaks to you from turning away from a form of godliness that is no power, do it. Friend, this is a great phrase this evening.

Whatsoever he saith unto you, do it. And so you find this. Mary came with an exclamation.

Are you looking at your notes? And behind the exclamation was an invitation. She wanted him to do something. And behind the invitation was the recognition that he was the son, and the expectation that was in her heart.

Then came the revelation that he was solely and only being directed by God. Then comes her submission. Whatsoever he saith unto you, do it.

Then we turn from the mother in Cana, and we come directly now to the miracle. I think this is lovely. This is what John really wants us to see.

And there were taught there six water pots of stone, after the manner of the purifying of the Jews, containing two or three persons apiece. Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim.

And he saith unto them, Draw out now, and bear unto the governor of the feast, and they drank. And 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, 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.

You know, there's a wonderful thing here in the miracle. I want you to notice, that there are six water pots of stone. You see, seven is the perfect number.

Six, right through this book, no matter where you turn, is the number of man. Remember that the number of the Antichrist is the number of a man, and it's six, six, six. It always comes short of the perfect number.

And, you know, the Lord was just taking something here that was imperfect. That's very wonderful. He's taking something that's imperfect.

And then you'll notice that the six water pots were made of stone. They were not made of silver or gold. They were made of something that was very ordinary.

And then the very substance that was put in, water. My, it was ordinary, the stone was common. Look, the Lord took something that was imperfect, something that was common, something that was ordinary, and then he used the servants that were among them, and out of the common, ordinary, imperfect, lonely, he brought forth and displayed his glory.

What a wonderful thing to see. You see, this is what happens all the time. Dear friends, I want you to get the hold of this this evening.

You know, sometimes we want to be used of God, don't we? Let me give you a little secret. In these days, the last days, God is taking up the things which are not, and the best things, and the weak things, and through the best, the weak, the foolish, the things which are not, God is displaying his glory. Ah, you know, you can be too big for God, but you can never be too small.

And here's a wonderful picture. What I want you to see is this. You know, there was no exhibition here.

They didn't bring bright lights to bear upon the Lord, you know. He seems to stand in the shadow. In fact, he doesn't get into the picture at all.

What you see happening is, men are working. You will see servants filling, filling up, filling up these water pots, by every eyes on the servants. And you will see the servants drawing up, and you will see the servants bearing it to the master of the feet.

And men are looking at the servants. But behind, there is a wonderful working of the Son of God. This is how he displays his glory.

He takes the imperfect, he takes the common, he takes the ordinary, he takes the lowly, and he works through with his power to the everlasting glory of his name. Oh, that we could just be channels over there. That we could be water pots.

That we could be vessels made for the master's use. How wonderful it is. But look, let's get on still further.

I want you to notice two things here in verse 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. That's a lovely little bit. You know, if you're just in the place where God can use you, you know, you'll know some of the secrets of the law.

Even the ruler of the feast didn't know, you know. For he was a big fellow. But he didn't know.

But the fellows who were standing close to the Lord and were being used of the Lord, they knew. And if you get into the kneel place as a lowly, ordinary, common servant of the Lord, you'll get to know some of the secrets of the law. But what I want you to notice is that when he had tasted it, you know, surely this is a marvel.

You see, he had been drinking wine before this. Why, his palate had been slit with wine during the whole feast. It was wonderful, it's almost miraculous, it's marvelous.

It's one of the marvels that he could taste the difference of. Because this is what man usually did. You see, it was always the other way round.

Man would give the worst. Man would give the best. And when the palate was slit with the best, then they would fill them up with the worst.

My, you see, that's how the world works. We're finding out something here. He's bearing this testimony.

He says, you know, the world always works the opposite way. Say, they give us something nice to start with, and then they bring in the other when we're inoculated. But you know, friends, that's not God's way.

Let me say to every unkept man in this meeting tonight, that's the way the devil works with you. You know, for a season, just a very short, tiny little season, the devil is giving you the pleasures of sin. The pleasures of sin for a season.

He's freaking you out. You know, there's a tremendous long time coming when you're going to get the wages of sin. That's how the devil works.

The devil gives you something to smile about at the beginning, but remember, at the end, it's death. But you know, the Lord is bringing his people through the wilderness now. My day after day, we're in the storm.

And all life afflicts you. It's only for the moment, friends. My little world will go stark, raving mad one of these days.

The whole world is swinging the knife to kill them. Hope is gone. Could anybody, would anybody like to get up to deny it? Why, I had four fellows on the wireless today, and a question was put to them.

What do you think of the visit of the Archbishop of Canterbury to the Pope? And the four of them were charmed. They said it was the most wonderful thing that had happened. In the last 600 years.

The most wonderful thing. Oh, friends, let's see this. You know, if the generation we're living in swings to pagan, poopy thrones, their children will die in darkness and despair.

That's where the Archbishop's leading us. Oh, I know that some of you knew enough and skipped nowhere to have it. But the offspring that's coming up, there'll be decisions made now that will dumb thousands and thousands of helpless children that will come in the next generation.

That's where he's leading you to. He's that tool of the devil. And I make no bones in saying it.

Friends, we're living in awful days. You know, the devil, my, he'll give you something to, something to whack your appetite, as it were, the pleasures of sin for a season. But the wages of sin will have to be taken for all eternity.

And we, the children of God, you know, I believe this, that if the Lord dies, we're going into the greatest calm that believers have ever been in. You know, they think that men who preach like I'm preaching now, they think we're the worst crowd in the country now. My, they have no time for this now at all.

They all want to go back to pagan Rome for unity, that children might be damned in darkness. They want to go back. And we're your voice against it.

My, you're going to be put down as one of the worst of humanity. And the storm will come. We're heading for the storm.

My God may allow some of us to go through the storm. He may. But I like affliction.

It'll only be for a moment. And it'll work out for us an exceeding great weight of eternal glory. My, we're heading for the glory.

You know, God will let us get the storm first, but then he'll keep the good winds of the last. You know, for us believers, hallelujah, the best is yet to come. Pagan Rome can do whatever it likes.

We'll land in the glory. We'll see the king in all his beauty, where many of these pagan priests and popes and those invisible and the flames of hell, damned for all eternity. Dear Protestant believers, don't ever get bluffed with this talk about Christian brotherhood.

The people that are keeping souls by the thousands under their feet in pain and calamity at the most part are Christians. Don't let anybody ever bluff you. The old popes responsible for thousands that are being crushed at this moment.

Oh, I tell you, we don't see the things. My, that's a marvel, that this taste and this testimony should come out of this feast. Now, let's get the hold of this.

It was at this feast that the beginning of miracles took place, and Jesus manifested his glory. You know, I believe this, that the real desire in every believer's heart should be that our Lord Jesus Christ might be glorified through me. That's my one aim and object.

I have no other object in this world. If I could so live and so preach just the faithful, steadfast and unmovable, that only Christ would be glorified in me, that's the great desirism of my heart. Well, I can tell you how it will take place.

And if you are willing to learn, you'll get a few things now that will be a blessing to you for all your life. If you want to see the glory of the Son of God displayed, in that frame of yours, we'll call this the house. This is the house that the Holy Ghost lives in now.

Friends, first of all, Christ must be invited into the house. He was invited into the house, you know. He came by invitation to this wedding.

And He'll only come to live in your hearts by invitation. Dear unfaithful friend, your greatest friend's outside the door tonight and he's knocking and he's waiting. And you know, you can open the door and you can invite him in.

Mind you, if you wait much longer, you'll get to live. So He comes in by invitation. He must be in the house.

You can't glorify the Son of God without the Son of God being in the house. And then, secondly, He must be told the name of the house. You know, Mary came and told Him the name.

You know, friends, you need to tell Him everything. I need offerings, Lord. I need wisdom, Lord.

I need grace, Lord. I need strength, Lord. I need power, Lord.

I need light, Lord. My delight to tell Him all of this. You know, if you want Him to glorify Himself in you, He must be told of this.

He must be told of this. And then I want you to get this bit. Not only must He be in the house and must He be told the name of the house, but He must have command of everything that is in the house.

He can keep anything from you. He must be able to take your imagination and your memory and your understanding and your will and your heart and your hands and your eyes and your ears and your feet, every faculty and every man, every water pot without His disposal, every servant, everything, all without His command. If you want to see Him glorified.

And then I want to get this over. Not only must He be in the house and must He be told the name of the house and must He have command of everything in the house, but He must be obeyed. My, you know, He whispered to the servants still, the water pots with water.

And they did it. And thereout. You know, they might have hesitated, mightn't they? Lord, it's only water.

To the master of the house. But there was no hesitation. They just filled, they just bore out, they discarded to the master of the house.

They were absolutely obedient. You see, there's another thing that goes with that. The servants trusted the Lord.

And dear friends, if Christ is to be glorified in you, there must be prompt obedience and continual trust. If you want to see Him glorified. Have you got that? That's how He displayed His glory.

He was in the house. He was told the need of the house. Everything in the house was at His disposal.

They obeyed Him. And He was absolutely trusted. And when that's done, then the Son of God will manifest His glory.

Now on the next Tuesday, that on that, we're traveling on from there. You see that verse 12 says that He went down to Capernaum. Now there's Capernaum there, just on the top of Galilee.

And He went down from King of Galilee to Capernaum. He was only there for a few days. And then He began a long journey right down, and down to Jerusalem.

It's just under the line there. Jerusalem. And that's the path we're taking for the next meeting.

From Cana to Capernaum, and from Capernaum to the city of Jerusalem. And something took place at Jerusalem that we would all need to take notes of. You know, He walked in and cleansed the temple.

Why He said something that day that I think that needs to be said in a lot of places. He said, Cast these things out! And I would say that about a lot of things that go on in a lot of places. Cast these things out! But we'll get into that when we come back again on our next evening.

Now let us bow together before the Lord. I don't think we'll sing any more. Or we'll just wait quietly at the Lord's feet.

Let the Lord search you just for a moment. Is your great desire this evening that the man who took your place in Calvary and shed his precious blood and brought you salvation, is your great desire that he should be glorified through you? Then whatsoever he saith unto you, do it. Is he in the house now? Now there's some of you sitting here without Christ.

You shut him out. You could invite him in this evening. And those of us who have invited Christ in, get this into your mind, you'll need to tell him all you need.

And you'll need to put everything at his disposal. And you'll need to obey him promptly. And you'll need to trust him every moment of every day.

And if you do, he'll glorify himself in you. Lord, we thank thee for thy word. We thank thee for the many hidden truths.

We ask that thou would bless the word to our hearts this evening. Make it, Lord, that thou shalt be glorified in us. That the world might know that thou art the Son of God who loved me and gave himself for me.

Part us now in thy fear with thy blessing through Jesus Christ our Lord. Amen.

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