

## *God's Son Revealed by Signs*

### Water into Wine

*John 2:1-11*

The Gospel of John is a forceful account of the miraculous power of Jesus. Its purpose is to convince men that Jesus is the Christ, the Son of God and that those who believe in His name may have eternal life. So says John 20:30, 31. The story in chapter two of a wedding feast in Cana of Galilee relates the first of many miracles of our Lord. John says in verse 11 that it was the beginning of His signs, and thus it marks, so far as we know, the beginning of His ministry of power.

#### Changing Water into Wine



Jesus and His disciples were invited to the wedding feast, and the Lord's mother was there. When the wine ran out, His mother said to Him, "They have no wine." After a very interesting exchange between Jesus and His mother, Jesus commanded the servants to fill six large water pots with water. When they were filled to the brim, Jesus said, "Draw some out now, and take it to the master of the feast." When they did so, the master of the feast, or headwaiter, tasted the

water, which had miraculously become wine. Not knowing its source, the headwaiter was amazed at the wine's quality. He was surprised that the host would have saved the best for last, a practice that was not at all customary.

It is significant that the headwaiter was the first to taste the water become wine and that he was impressed with its quality. As headwaiter of a wedding feast he would have known good wine from mediocre. It was his job. His assessment of the wine's qual-

## *We Have Seen the Lord*

ity stands as testimony to Christ's power and His rule over that which is of high quality. The Lord's creative power does not produce that which is second rate or defective. Have you ever seen a sign in an office or a bumper sticker on a car proclaiming, "God does not make junk!"? It's true, you know. He never does, and He didn't in Cana of Galilee.

The change He wrought in the water was a wonderful demonstration of power, but there was something more important involved. The miraculous fact of water turned wine only pointed to the greater fact, the glory of God. This first of many miraculous signs was significant for the wedding host who had run out of wine and for his guests who wanted to continue their celebration, but it was more significant because it pointed to God. It pointed to God at work among men. And when His disciples saw it they believed. John's eye witness account commands our belief as well.

## Our Lord's Brethren

### *John 2:12*

Please consider the text at John 2:12. "After this He went down to Capernaum, He, and His mother, His brothers, and His disciples; and they did not stay there many days.

After changing water into wine at Cana of Galilee, Jesus journeyed down to Capernaum and His mother, brothers and disciples went with Him. This bit of information tucked in between the story of water turned to wine and that of cleansing the temple is more important than it might first appear. Among those who accompanied Jesus were His brothers. This verse is not the only place the brothers of Jesus are mentioned. There is Matthew 12:46 and Mark 3:31-35.

These references should not present us a problem. The natural meaning is that the children of Joseph and Mary accompanied

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Him and His mother. But this natural view was abandoned by many when, in the second century, the idea of Mary's perpetual virginity began to be circulated. Though Jesus was born of a virgin, she could not, of course, continue as a virgin and have other children and so these verses had to be explained. One explanation given was that Joseph had been married before taking Mary as his wife, and children had resulted from the former union. There is no evidence in scripture or in secular writings to support such a theory.

Another widely held explanation was that the *brothers* in this verse 12 of John 2 were really the cousins of Jesus. Problem is, the word *brothers* does not mean *cousins* in either English or Greek. If John had reference to His cousins he would have called them that by the Greek word for cousins, the same one used by Paul in Colossians 4:10. And, if *brothers* means *cousins*, I wonder what *sisters* means in Matthew 13:55, 56 where we find this statement: "Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? And His sisters, are they not all with us?"

The fact is that Mary was a virgin only until after Jesus was born. How else can we understand Matthew 1:25 when it says regarding Joseph, "And he knew her not *till* she had brought forth her firstborn son:.."? Did you notice the little word *till*? It shows they had no sexual relations until she had given birth to Jesus. Further, here and in Luke 2:7 Jesus is referred to as her *firstborn* son indicating there were other children to follow. Surely God's word means what it says.

Sometimes, my friend, men can dream up concepts that may sound good to the ears, but unless they come from God's word, we do well to reject them.