

# Wine and a Wedding!

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Preacher: Harvey Guest

[ 0 : 00 ] You all have a handout, I believe. That's important. And if you want to follow along with today's text, we're going to look at it.

It's on page, I just looked it up, page in the Bible, page 887, New Testament, John. John's Gospel, Chapter 2. Maybe we could just start with a word of prayer.

Lord, we approach your word. We trust in a spirit of teach. We make us teachable and humble.

It is a great thing, your word, and has much to teach us. Help us, Lord, to again approach it as we should. Lord, teach us today. For you are our teacher and our Lord.

Amen. As Alexander says, it has been a while since learners' exchange gathered, hasn't it? So what better way to regather than by hearing Holy Scripture.

[ 1 : 08 ] So let's just look at a passage here. John's Gospel, as I say, Chapter 2, 1 to 11.

Well-known stuff, well-known stuff. On the third day, there was a wedding at Cana in Galilee.

And the mother of Jesus was there. Jesus also was invited to the wedding with his disciples. When the wine ran out, the mother of Jesus said to him, They have no wine.

And Jesus said to her, Woman, what does this have to do with me? My hour has not yet come. His mother said to the servants, Do whatever he tells you. Now there were six stone jars there for the Jewish rites of purification, each holding 20 or 30 gallons.

Jesus said to the servants, Fill the jars with water. And they filled them up to the brim. And he said to them, Now draw some out and take it to the master of the feast.

So they took it. When the master of the feast tasted the water, now become wine, and did not know where it came from, though the servants who had drawn the water knew, the master of the feast called the bridegroom and said to him, Everyone serves the good wine first, and when people have drunk freely, then the poor wine.

[ 2 : 29 ] But you have kept the good wine, until now. This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory, and his disciples believed in him.

Well-known, one well-known story. Not a thing in that story is new to you, I'm sure. Isn't it beautiful? It's a beautiful, seems to be just a beautiful story.

It's the first thing that always strikes me. I hear it again and again, but I think about this the last 10 days. It's just beautiful. Jesus going for wedding feast and meeting a need there.

Let's just look at this. I'm well aware that I'm speaking to people who know these things so well.

This is meat and potatoes, the gospel, looking, just looking at scripture.

It's such a blessing. On the third day, it starts here, on the third day at 2-1. On the third day. Some are quite convinced of this.

[ 3 : 40 ] It's on the third day since the calling of Nathaniel and Philip. That's, I've been reading recently the, the Jerusalem Bible, Catholic translation.

Very beautiful. In most places, I just find it very beautiful. Nice change to your scripture. Their footnote says, this is the third day since the calling of Nathaniel.

At least it's strongly implied there. But more about that later. Just a bit more about that later. And then on the third day, a wedding at Cana in Galilee, John says.

John's gospel is, a quote here from Richard Bauckham, who spent many, many long years studying the gospel of John, the Cambridge scholar.

Wonderful fellow. Took a course with him once. Just a wonderful man of God and a learned fellow. John's gospel is, he says, quote, the most precise in terms of topography.

[ 4 : 50 ] There you go. I wonder why. What's where on a landscape? The most precise in terms of topography, again, says the learned, Mr. Bauckham.

That is to say, the synoptics, as Mr. Bauckham was on to point out, in the synoptics, you're more inclined to find something like, well, in a village, or some generalizing statement like that. But a named place, a named place, is more, much more frequent in John's gospel. I think Bauckham says, I recall, from memory, a couple of exceptions, that's all. John likes to name places. And you'll, and you realize, and you remember it, that the story ends, the first of his signs, Jesus did at Cana, in Galilee. He repeats place. You wonder, why does he repeat it? You've already told us that, John. But John says, okay, I'm telling you again, this took place at Cana, in Galilee. [ 5 : 52 ] There you go. You could say, to these kind of little facts, you might say, so what? Why is this third day mentioned, presumably for the careful reader, after the calling of Nathanael, perhaps Philip?

And why again? Why, why John, do you tell us this place? Apparently, an ordinary sort of place. Cana, in Galilee. Place, place, is interestingly noted, early in John. It is Nathanael, who's told about Jesus, and he's from Nazareth. Can anything good, come from Nazareth? A place, that wasn't very noted, for greatness, apparently. I was going to say something, about some Canadian spot, but that's not for me to do. Our faith, but our faith, I think we can say, upon reflection, we know why, these kind of details, might be mentioned.

Here's a bit of an extended quote, you'll forgive me, for a bit of a lengthy quote. This is from a Catholic philosopher, named Romano Guardini, who, born about, I'm sorry, born about 20 years, before C.S. Lewis, now 1880 or something, died around 1950, I'm guessing at his dates. [ 7 : 17 ] But a learned, Roman Catholic philosopher, taught in Munich, for a long time, he was an Italian fellow. The unique quality, of what happened, he writes, the unique quality, of what happened, in the Old Testament, is this.

This is again, straightforward stuff, but it's good to hear him say this. Not only, he writes, did God, create all things, remember he's summarizing, the entire Old Testament here, the whole thing to do, but I like this kind of, generalizing statements, about scripture, they can be so helpful. Again, he writes, not only did God, create all things, the faith of Israel, certainly says that, not only, does God preserve, and govern all things, but, and here he comes to the point, he declares, this God of Israel, that he is, on his way, coming, to mankind, the faith of Israel, always says that, Israel knows God, and she knows, that he's on his way, he's coming, he's going to do, something great, he didn't just call Israel, so that Israel, would get to know him, although, that's very important, but God, I'm on my way, I'm coming, to my creation, I'm coming, he is the God, who is approaching, says Mr. Guardini, and now I'm, editing his comments, but, think of it, this God of Israel, he arrived, in Jesus, says Mr. Guardini, this is the amazing, fact of our faith, he arrived, in the mystery, of Jesus, plainly, for all men, to see, and then our author, says, with this, I'll stop quoting, Mr. Guardini, this he says, is a step, which was faithful, to the destiny, of God himself, think of that, since he had now, made the destiny, of man, his own, that's why, God came, to Israel, to call back, humanity, to himself, that's what Israel, was for, to prepare the place, where this God, was going to show up, that's a quote, from the humanity, of Christ, again by, Romano Guardini, a learned Roman Catholic, or, in scriptural language, with what Mr. Guardini, is saying here, the word, became flesh, this is what John, this is what John says, before he gets us, to Cana in Galilee, famously, the word became flesh, and dwelt among us, and we hear this, too often, the word became flesh, and dwelt among us, flesh, real us, God, with us, the synoptics, are more likely, to say, God, with us, therefore, this is the point here, therefore, God in the flesh, speaking with a man, named, Nathaniel, amazing, God, incarnate, who's become flesh, spoke with a man, named Nathaniel, and, he, goes to places, a place like, Cana, in Galilee, God incarnate, the word, became flesh, and went, to a wedding feast, in Cana, in Galilee, John, saying, John would never, have us forget, the prologue, as we read, through his whole gospel, this is God incarnate, calling Nathaniel, this is God incarnate, going to a wedding feast, in Cana, where, to continue on, with the story, the wedding feast, was apparently, out of, or was running short, of wine, there you go,

[ 11 : 19 ] God incarnate, the word, made flesh, is at a wedding feast, in Cana, in Galilee, where, they're running again, they're running out of wine, what a gospel, is John's gospel, it's, it's meant, to make you go, oh, really John, God, the word, made flesh, and now, he's in Canaan, Galilee, where he's told, they're running short of wine, the story continues, and you'll recall, that through verse five,

we keep looking at it, as we look at this, Mary, is highlighted, I like this about John here, Mary, gets some real attention here, doesn't he, yes, did I say he, Mary, sorry, Mary, is highlighted, see I'm a Protestant, I'm trying to shift away, from the Torah, Mary, that's, that's, that's the mother, that's the mother of Jesus, she's highlighted, he was in the beginning with God, again, the prologue tells us, an advent, and a Christmas, and an epiphany theme, are still in it, all in one, he was in the beginning with God, yes, says John here, and he had a mother, you know,

John just puts that out there, God, through whom all things were created, the word that created everything, this word, has a mother, the Christian church, did not invent this stuff, it's sort of, it's in there in the original witness, our faith, does not shy away, from this kind of complexity, so the creed gets around to saying, very God, and very man, he had, a mother, the word, that became flesh, he has a mother, amazing stuff, Mary's the, as the Catholics like to say, rightly or wrongly, Mary's the mother of God, God, otherwise, Jesus is, maybe not really, a human, yes, there he is, very God, and very God, Jesus also, we're told next,

Jesus also, with his disciples, was invited to the wedding, just a footnote here, I always like, it's good to be reminded, we're all, mostly, we're Anglicans here, marriage, which holiest, estate, the prayer book says, in the marriage service, Christ adorned, and beautified, with his presence, in Cana, at Galilee, the prayer book, folks thought, this is such a big deal, we should mention it, at every wedding, so the prayer book says, Christ adorned, and beautified, marriage, by being at Cana, in Galilee, so the Anglican tradition, the prayer book, always, is reminding us, when people get married, that Jesus was at a marriage feast, that's just a, just a reminder, when the wine ran out, again, we haven't forgotten about Mary, when the wine ran out, the mother of Jesus said to him, they have no wine, so John,

Mary, lets Jesus know, that, their, their, things, we've got a problem here, Jesus, my boy, no wine, I mean, he was aware, says, I'll quote Mr. Guardini again, he was aware, speaking of Jesus, he was aware, of the infinite demands, of the moment, you know, that's a lovely quote, people were around Jesus, all the time, and they had needs, didn't they, I'm sick, I know someone who's sick, he met people, who were demon possessed, people, forgive, the Pharisees, were always challenging him, there were demands, made on him, all the time, the crowds, made demands, on Jesus, he was aware, of the infinite demands, of the moment, but here, famously, if you follow along, in this story, there is, isn't there, a moment of pause, this is, this has raised, a lot of, a lot of comment, hasn't it, Jesus says, to his mother, she says to him, remember, I have no wine, and she says, he says to her, famously, what is this, to me, my hour, has not yet come, have you figured, that one out, I'm sure, in bible studies, or reading it, by yourselves, that's, it isn't, straightforward to me, Jesus, puts a little, distance, between himself, and his mother, here, in some sense, okay, you're telling me, they need wine, what's that, got to do with me, even the tone of voice, is, really implies, a decision, about what was going on, my hour, has not, yet come, sort of, to get at this, um, um, again, with a bit of help, from Mr. Guardini, if the gospels, have one central theme, it is, of course, the kingdom of God, or as Matthew likes to put it, the kingdom of heaven, is at hand, there's the great, message, of the gospels, if you had to summarize, what's one great, the great theme, of Matthew,

[17:05] Martin, Luke, and John, it's pretty much, Jesus saying, comes into Galilee, and announces, the kingdom of heaven, the kingdom of God, is at hand, this is gloss, by Mr. Guardini, simply by saying, he says, a work of God, has, a work of God, had come, to its maturity, Jesus says, the kingdom of heaven, is at hand, I think that's right, Mr., he's saying to Israel, a great point, of fulfillment, of maturity, has now arrived, maturity, I think is a good word, Israel's been prepared, for this moment, the kingdom, the kingdom, of heaven, is at hand, the kingdom of God, has come to a point, of great maturity now, it's going to break, into the world, yes, the kingdom, is about again, to break in, it's about, to be revealed, that's why Jesus, got so much attention, the kingdom, the rule, of Israel's God, is about to break in, yes, the Israel, the God of Israel, always said,

I'm coming, I'm coming, I said the other day, the best statement, of this, by a modern, Christian writer, properly understood, is, I won't even mention, his name, who was it, who said, Aslan, is on the move, yes, the God of Israel, is now, on the move, watch out Israel, a great moment, of maturity, has come, the kingdom, is at hand, or if the infinite, problem of the world, in a sense, is about to be addressed, but this maturity, this at hand moment, is, of course, under heaven's providence, isn't it, so that's why, is that why Jesus, has to say to his mother, my, our mother, has not yet arrived, not quite yet, the kingdom's at hand, but it's still, going to be God's work, there's no other, you can't, force the kingdom, mother, my, the kingdom's coming, but not, quite at this

moment, you can't, force it, and yet, of course, as the story tells us, this demand, for wine, as we, as we know, as we read this story, famously, the demand for wine, is met, Mary says, they're running out of wine, or they're out of wine, Jesus says, well, not yet, but then he, meets the problem, but, blessed Mary, all generations, shall call me, blessed Mary says, she believes, doesn't she, in this story, she, receives this moment, well now, wait Mary, not quite yet, my hour, has not yet come, and then she, turns to the servants, this story is so, a bit interesting, do whatever he tells you, she says, to the servants, have you got that one, figured out too, Jesus says to the servants, now, do whatever he tells you, Mary somehow, simply, believes, in her boy, Jesus, in this story, do whatever he tells you, Mary believes, in her boy, she, she hears, his distancing remark, but she's not, put off by that, too much, just want to stay, inside this story, it speaks for itself, doesn't it, when Mary says, to the servants, do whatever, he tells you, Mary believes, now, if you're following along here, I don't know the verse, it's at verse six, isn't it, now, there were six stone jars, jars there, for the Jewish rites, of purification, each holding, twenty, or thirty, gallons, six containers, large, holding, twenty, or thirty, gallons, this water, is obviously, available, for what's about to happen, Mr. Bauckham, insists here, and to stop, and I think he's in conversation, with certain interpreters, of John, he is quite convinced, that these stone jars, have no symbolic reference, they're there, because, you need some water, to get turned into wine, there's no symbolic reference, if we were, Christians in the middle ages, we'd go to town, and find all sorts of, symbolic, meaning there, wouldn't we, and who knows, maybe the medievals, knew more than the moderns, but, Mr. Bauckham thinks, no, there's, there's no symbolic meaning here, John, Mr. Bauckham goes on, to talk about this kind of thing, John will do this, it's, again, it's an obvious kind of detail, you'll recall, from John 19, when the Lord was on the cross, there was a jar, full of sour wine, there, at the foot of the cross, so they put a sponge, full of this sour wine, on a hyssop branch, and held it to his breath, to his mouth, there's no symbolic value, either, to the jar of sour wine, but John likes to do, this detail thing, it was there, and so they used it, to, in some way, perhaps, ease the pain, of Jesus on the cross, this sour wine, so, the story continues, now, we're about to witness, what John will call, the manifestation, of his glory, at the end of this little story, again, do whatever he tells you, [ 23 : 20 ] Mary says, to the servants, and, as we know, how the story unfolds, Jesus instructs, the servants, and the servants, therefore, are privy, they are in the know, about this miracle, or about this, this mighty, act of God, that's an interesting, little detail, I think, the Lord of glory, John wants us to know, the word, who is God, he involves, the servants, in manifesting, his glory, you are, sit back, from this kind of story, you wonder, why, why did the Lord, do it that way, why didn't he just, do it himself, why does he put, the servants, to work here, in this story, he does it, the Lord of glory, he involves, these servants, in, manifesting, his glory, but then you sit, sit back, you realize, that this is a kind, of Johannine theme, a theme that runs, through John's gospel, the manifestation, of glory, all through John's gospel, is, isn't it, it's through, lowliness, it's through, service, the manifestation, of the glory, of God, in the mystery, of Jesus, comes finally, through, the deepest, humiliation, of the son, of God,

God's glory, in John's gospel, is always, manifest, through humiliation, that's an interesting, if I be lifted up, Jesus says, I will draw, all to me, that's the way, John likes to talk, this, the manner, of his death, is the way, to his supreme glory, you know, this stuff, from John's gospel, John likes to speak, sort of, two things at once, reminding us, that Jesus said, if I be lifted up, lifted up, yes, that's glory, lifted up, on a cross, is how, God reveals, the glory, of his son, Jesus, this is the manner, of his death, and it's the way, to his, supreme, glory, maybe, we can gloss, it all like this, somehow, at Cana, in Galilee, he made himself, nothing, he took the form, of a servant, as it says, in Philippians 2, therefore,

God has highly, exalted him, it's a parallel, here between, Philippians 2, and, and this story, in John, we look at it, carefully, I'm sure, the lowly one, will be lifted up, that's, that's interesting, Jesus involves, the servants, in his servant work, does, think John, means, means us to note this, I think he does, the lowliness, of Jesus, that he'll, he'll involve, these servants, these lowly ones, if you will, at the wedding feast, he'll involve them, in his work, in a tradition, of a gospel study, just moving on, and looking at this, I just want to, just stay inside, the story, and let it, speak to us itself, there's a tradition, of gospel study, called fancy language, and this kind of stuff, always, called form critical, this kind of story, is called, in this kind of, form critical analysis, this kind of story, the story of Jesus, at Cana, in Galilee, is called, a pronouncement story, the form, of the story, leads to a, significant

saying, of Jesus, that's, that's, why, these stories, are told, by the gospel writers, they want to get, to a, a central pronouncement, for instance, in Mark's gospel, chapter three, Mark relates, that Mary, and, the brothers of Jesus, were looking for him, why does he, tell this story, well, it is the occasion, famously, you'll recall, for Jesus, to say, whoever does, the will of God, he's my brother, and my sister, and my mother, the gospel writer, remembers this story, so that, he can highlight, this pronouncement, by Jesus, my family, is looking for me, well, if you do the will of God, you're my family, that's a pronouncement story, that's why, the story is told, that's what Jesus, the gospel writer, wants us to remember, that Jesus said, something like that, if we today, in this room, desire to do, the will of God, well, Jesus regards us, as his family, at Cana, at Cana, in John, you'll notice this, this is, interesting stuff, it seems to me, the pronouncement, is put into the mouth, of the steward, of the feast, the central thrust, of this story, if it has one, central thrust, it's this, pronouncement, by this, steward at the feast, he says, you look at it, as you're following along, everyone, he says, serves the good wine, first, and when people, have drunk freely, then, the poor wine, but you, he says, to the bridegroom, people putting on the party, you, you have kept the good wine, until now, you sense, when you read this, this is why, this is what John, wants us to hear, centrally, in this story,

I believe, the steward says, everyone serves, good wine first, when people, have drunk freely, then they bring out, the cheap stuff, but you, have kept the good wine, until now, you've, done a little, reversal on us here, thank you very much, thanks, for the good wine, that shows up now, you'll notice, in the handout, if you look at the handout, that, Mr. Baucom, likes to, he lists, the seven, this is a, this handout, it's from a page, of Mr. Baucom's, book, the gospel of glory, about John's gospel, that, that, the first sign, has no, explicit, explicit indication, of its significance, that's interesting, or it, it seems interesting, to some readers, of John's gospel, in this kind of moment, in it, where is, the explicit, indication, of the significance, of this story, it does show up, in other sign stories, here, the significance, of the story, again, is given, to the steward, he seems to say, what the central thrust, of this story, is all about, at a big feast, the good wine, comes first, then, a lesser wine, but you, have kept, the good wine, for the end, of the feast,

[ 30 : 49 ] Jesus provides, John, John is telling us, we kind of know this, because we've heard it, so often, Jesus provides, a better wine, for, the people, of Israel, that's the central, meaning, in one reading, I think it's correct, the central meaning, of this, this little story, of Jesus going, to Cana, and, and attending, a wedding feast, is that, Jesus again, provides, a better wine, the story, I'll quote again, from Mr. Bauckham, the story, takes for granted, what Jews believed, about, the Messianic age, this story, takes it for granted, the first, best readers of this, they know, what's being said here, the story, takes for granted, what Jews believe, about the Messianic age, its blessings, will surpass, all the blessings, of Israel's history, the kingdom, is at hand, the kingdom, has reached, its maturity, now,

God, is going to serve, the best wine, that he has to serve, to his people, this is, this is, undoubtedly, it seems to me, the message, of the story, of the wedding feast, that came in Galilee, the message, is that, with Jesus, the expected, Messianic age, is dawning, there it is, the heart, of this story, the pronouncements, put into the mouth, of the steward, of the feast, now, the best wine, has arrived, now, the expected, Messianic age, is dawning, this little, this point, can be, extremely, significant, and it's been, usually, indirectly, missed, or contested, in Christian, exegetical, history, on this reading, the story, of the, the wine, miracle, at Cana, in, in,

Galilee, is, this is, a fulfillment, story, this story, shows, that Israel's story, is about, to be, fulfilled, that is, to say, it's not, a replacement, story, Jesus, is not, setting aside, Israel, he's, fulfilling, the mystery, of Israel's story, fulfilling, it, not, setting it, aside, on, this mountain, for instance, you read in, Isaiah, 25, on, this mountain, says, again, Isaiah, the Lord of hosts, will make, for all people, a feast, of rich foods, a feast, of well, aged, wines, the messianic age, would have, is pictured, with this, rich fulfillment, a wine, being provided, by the creator, for his people, that is unbelievable, if you will, and it's interesting, that this passage, and this is so rare, in Israel's scripture, this passage, from Isaiah, ends, with this, again, a very rare thing, in the faith of Israel, it says, he, this is our, the God of Israel, he will, swallow up, death, forever, that's a rare moment, for Israel, to know, that her God, the God of Israel, is going to end death, someday, it's not a big motif, in the Old Testament, as you know, but in the messianic age, it's rarely said, but rich wine, will be provided, and in fact, death, will be abolished, just think of it, there's a better wine, for sure, talk about a wine, that you want to get a hold of, it'll give you, eternal life,

I took part, took part in it, today, at the 730 Eucharist, the wine, of the fulfillment, of Israel's story, I drank this morning, at St. John's, Vancouver, the better wine, is now amongst us, the gospel, of Jesus Christ, is here, and that leads, to an interesting fact, that made me, I had not, I was sharing this, with some people, the other day, I hadn't seen this fact, if I'd read it in Boca, before I'd completely, forgotten it, the Cana story, and this is, this made me, it's highlighted a bit, by your handout, the Cana story, is before, the Lord's public ministry, he hasn't gone public yet, he's spoken, to Philip, and Nathaniel, and who's apparently, come away from, John the Baptist circles, he goes off, to a wedding, at Canaan, in Galilee, the, the, the, the turning of the water, into wine, was just witnessed, by a few people,

John goes out, as a way to say that, the servants, couldn't, couldn't miss it, no one else, seemed to get it, but his disciples, saw it, a few of them, the handful, who showed up, it was an essentially, private event, the seventh sign, you'll see on your handout, of course, is, which is, the resurrection, of Jesus from the dead, the seventh sign, is also after, the public ministry, the first sign, says Mr. Baucom, is before, his public ministry, the seventh sign, happens if you will, after, the Lord famously, only appears, to his disciples, when he rose, from the dead, that's interesting, I remember, my old pastor, Desmond Hunt, used to say, that if he was, a gospel writer, he wouldn't have, been able to resist, telling me, maybe Jesus showed up, after the resurrection, you know, in, in Pilate's, living quarters, hi Pilate, remember me, but there's no such, silliness, in the gospels, [ 37 : 47 ] Jesus will be, witnessed to, by others, isn't that, is that part of, our Lord's humility, that he forms, around him, a church, does this right away, in the story, of John's gospel, I think Nathaniel, and Philip, Peter, Andrew, they're the church, God acts, but he never acts, so he forms, a little community, around him, to be witnesses, just as, when he turns, the water into wine, he'll, do it through servants, when the great, pronouncement, about the meaning, of this, needs to be made, he hands it over, if you will, in his sovereign, his sovereign control, to the steward, let him announce, that the true wine, has come, the wine, which Israel, is expecting, in the messianic age, the wine, which will, even involve, God abolishing, death, this is a great, messianic story, this is a sign, given to Israel,

Paul says, to the Corinthians, Jews, demand signs, and here, they got one, signs, are good things, but you're not, supposed to demand them, they show up, by God's, sovereign grace, in a, in a little, out of the way place, called Cana, in Galilee, the God of Israel, incarnate, now, in the mystery, of Jesus, gives to his people, a sign, the messianic age, is about to break in, the kingdom, is at hand, the wine, which will flow, in the messianic age, is now about, beginning to flow, the end, of death, itself, is at hand, the seventh sign, will show that, sign one, the wine is flowing, look forward, to the abolition, of death, sign seven, death, is abolished, by this God, incarnate, Jesus of Nazareth, can someone tell me, is that the right time, up there, I guess it is, that's the right time, isn't it, oh good, oh good, I kind of, want some conversation, about this, because you guys, are all experts, at wine, and weddings, and stuff like that, the old testament, again, a kind of summary here, the old testament, is surely, a great expectation, witness, isn't it, I think we can say that, again, I love the, the modern, popular, statement of this, indeed, as land is on the move, God is always, coming, he's not, a passive God, the old testament, creates great, expectations, and again, Jews demand, signs, Greeks, seek wisdom, about the world, but Christ crucified, as, as John's gospel, moves on to the seventh sign,

Christ crucified, is the final wisdom, the final sign, and, this glory, begins to be manifested, says, John, in this magnificent gospel, it begins, if you will, to be manifested, at Cana, finally, if it's the right way, to put it, finally, it's manifested, in the mystery, of the crucifixion, at the cross, these things, the gospel of John, famously tells us, these things, have been written, that you may believe, that Jesus is the Christ, I can tell you, in meditating, on this story, the last ten days, I felt it again, yes, this story is true, Jesus is the Christ, no one could have, made up this story, it's just, it speaks for itself, Jesus is the Christ, these things, have been written, that you may believe, so in this story, surely,

Mary believed, not yet Mary, but she believed, she said to the servants, do whatever he tells you, his mother, believed in him, somehow, yes, belief, the servants, were told, they believed, they saw, they knew, what had happened, the disciples, believed, I asked myself, do I believe, this, this wonderful story, one last time, John likes to emphasize, place, again, Cana, in Galilee, they went to a wedding, this sign was manifested, at Cana, in Galilee, he ends the little story, place, is important, to John, isn't this a beautiful thing, to say, Mr. Guardini, forgive me, for quoting him again, belief, he

says, belief, is the place, where the son of God, is welcomed, yes, that's beautiful,  
[ 43 : 11 ] I think of belief, as notional, and belief, is notional, it involves the mind, it involves,  
believing truth, the son of God, has come, to give us, understanding, is that one John, I believe, but  
belief, is a place, where the son of God, is welcomed, at Cana, in Galilee, in some measure, in  
some way, he was welcomed, he came, to his own, and his own, received him, not, but whoever,  
received him, to them, he gave the power, to become children, of God, he could manifest, his glory,  
at Cana, in Galilee, because they said, welcome Jesus, welcome, his mother, was welcomed, and  
Jesus, and his disciples, were welcomed, belief, is the place, where the son of God, is welcomed,  
the church, is supposed to be, I take it, a place, where Jesus, is welcomed, we come here, to meet  
with him, and he meets, with us, he's a welcome, presence here, increasingly, in our culture, in  
many places,

Jesus is not welcomed, in many schools, many cultural institutions, the entertainment industry, kind  
of, not really very much, he's not too welcomed, but the church, is the place, where the son of God,  
is welcomed, welcomed, welcomed Jesus, as he welcomes us, you know, what a, what a story, I  
just, I hope, in looking at it again, I hope you just, very simply, love the story, I feel, really  
inadequate, talking about it, it just speaks, for itself, went to a wedding, Mary was there, he ran out  
of wine, he hesitated, he met the need, and the servants, and the servants, knew what had  
happened, and his disciples, suddenly realized, that glory, was in their midst, they believed, they  
saw, a manifestation, of his glory, it's of course, an epiphany, it's an epiphany, reading, the  
manifestation, of Jesus, the manifestation, of his glory, what,  
I just love this story, I hope you, love it too, and, if you're a student, of John, maybe, with the help of,  
a man of God, look at, look at all the signs, where the son of God, manifests his glory, I want to hear  
from you, but, let's say a word of prayer, and then, have some conversation, Lord, we thank you, for  
your word, it is beautiful, and instructive, and we, confess, that we are, just, learners, in it, in its  
glory, it manifests, your glory, help us to, ponder it, faithfully, all of our lives, Lord, we would see  
your glory, Amen.