

# Wine in a Water Bottle

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Preacher: Mr Scott Macleod

[ 0 : 00 ] I'd like to extend a welcome to everyone this morning, a nice morning, and we pray that we would know the Lord's blessing as we gather together and worship his name.

There's a few intimations to highlight. The Youth Fellowship meets tonight at 7.45 in the hall. We have the weekly prayer meetings as usual through the week, Wednesday and Thursday. And on Friday, there will be a ladies' Bible study on Zoom at 1pm if you can make it. Saturday coming, there's the ladies' walking group that meet in the castle grounds at the museum car park. That's at 11am. And a number of deaths that we are sorry to hear, and we pray that God would comfort them in their losses.

There's a fundraising lunch on Saturday as well at 12 till 2pm for Crossroads. And there's a prayer meeting on Saturday for the Slavic Gospel Association.

[ 1 : 14 ] that's at 8.30pm, and that's on Zoom. And Providence Christian School on the back page, they are interested, for anyone that is welcome and supporting their work, that they're having a prayer meeting on Monday, the 28th of March.

All the details are there on the bulletin sheet. And we pray that they are all God willing. May we begin our worship of God by singing to his praise in Sing Psalms, Psalm 42.

Sing Psalms, Psalm 42, and that's on page 53. We'll sing from the beginning down to the end of the double verse, Mark 4.

As pants the deer for flowing streams, so long's my soul, O God, for you. I thirst for God, the living God. When can I meet with God anew?

My tears have been my constant food, both in the night and in the day, while all day long insisently, where is this God of yours, they say.

[ 2 : 30 ] As I pour out my soul in grief, these things I do remember still, how with the multitude I went up to God's house on Zion Hill.

In their procession, I would lead, as we approached with cheerful song and shouts of joy and thankfulness, rejoicing with the festive throng.

We all come as different people, with all our different experiences of life. But it is good for us to gather together in God's house, as we do so today.

So we'll sing these verses to God's praise, as pants the deer for flowing streams. As pants the deer for flowing streams, so long's my soul, O God, for you.

I thirst for God, the living God. When can I meet with God anew?

[ 3 : 52 ] My tears shall be my constant food.

Both in the night and in the day, while all day long insisently.

Where is this God of yours, they say?

God of yours, they say. As I pour out my soul in grief, these things I do remember still, how with the multitude I went out to God's house on Zion Hill.

In their procession I would lead, as we approach with cheerful song, and shouts of joy and thankfulness. In their procession I would lead, as we approach with cheerful song, and shouts of joy and thankfulness.

[ 5 : 43 ] In their procession I would lead, as we approach with cheerful song, and also pray together. In your procession I would lead, as we approach with cheerful song, and shouts of joy and thankfulness. with the festive throne. May we join together in prayer.

Let us pray together. Our Heavenly Father, we thank you for this day and we thank you for this hour that we have been brought into your house and we thank you that we have the technology available to those who cannot gather to gather together in spirit and be at home in the safety of their home.

And Lord, we pray that regardless of where we are or how we gather, that it would be so blessed according to your name and in the name and power of our Saviour, the Lord Jesus Christ.

And we thank you for all that you have done for us and all the provisions that you make for us in our daily lives. And you know each of us. You know the hairs on each of our heads.

To know the hairs on one man's head would be something that would amaze us. But you know us all. You know every one of us. And you know our needs.

[ 7 : 08 ] And that is a great thing. And we consider the needs that are here in the hearts and experiences of everyone that is gathered.

That you are mindful of each of us. And that we can come and sit under your word as a people that acknowledge that you know all things.

you are the King of kings. The creator of this world. The creator of a being. And it is fitting that we come to you.

It is fitting that we acknowledge this before you, the God of all. And we pray that each of us would come to understand this as their God of their life.

Through the works of Jesus Christ. And the grace that has been given and set before each of us.

[ 8 : 17 ] That we can have life everlasting. Through the works of Christ. Through the blood of the cross of Calvary.

He is a man that loves everyone that is gathered here. In order that he may do such as might have done such a thing. In order that we would not have to experience the wrath of God for all our wrongdoings.

That he has borne that wrath for us. And that we are receivers of grace. And the privileges of his provision to us.

What a saviour we have. So Lord we pray as we gather open our eyes to see this saviour. To see this Christ that many gathered here know.

And if we do not know him open our eyes for the first time. Take these scales away. Let our ears hear what you have to say to us.

[ 9 : 32 ] What your spirit applies to us. And as we gather we acknowledge that we need your spirit to guide us. In all that we say and in all that we do.

Lord we pray for our country and our nation. We pray for our Queen and the leaders of it. We pray that you would be their guide and we thank you for our Queen who acknowledges you as her King. Lord we pray you would be with her keeper in health and strength. May her wisdom be imparted to those that lead alongside her and that they would see the wisdom that God has given to her.

Lord be with the leaders of our nation. We pray you give them wisdom and guidance. We pray that they would come to acknowledge the reality of God and honour God in what we as a nation should do.

Lord we pray for nations who are not so privileged as we are. Who are not so privileged to have the freedom of the gospel to worship under it. And we pray for those who are persecuted.

[ 10 : 48 ] We pray for your persecuted people. We remember them and their plight. And plight that we don't understand. That they indeed face even the certainty of death to have been found to come and worship your name.

Lord we also pray for those countries in unrest and we remember Ukraine. We pray for the people that have been displaced there from their homes and from their securities and living lives that are uncertain.

We pray that they find you as a certainty in their lives. As maybe the only certainty that they would have. We pray that they find security in Christ Jesus. We pray for that country and its turmoil that it is going through at this time.

We pray for the preachers of the gospel and Christian men and women that are in that country. We pray that they would be lights for your gospel and for your cause. We remember those that fight against them.

We pray for them and we pray that they would realise what they are doing. Killing fellow men. And Lord how that is rooted back to the beginnings of time.

[ 11 : 59 ] But it is not how it should be. It is not the way it should be. And we know that in our hearts. Especially when the threat is set before us. But Lord we pray for the leaders of nations.

We pray for Russia. We pray that you would give them understanding of what they are doing as well. And the fact that they have to stand before God and answer for all that they have done.

Lord we pray that they would have their eyes opened as well. Little do we know of what we pray for in these circumstances.

But we pray that they may see God and see who he is and the reality of him and the fear that sets in our hearts of who he is. Lord we pray be with our children and the young ones as they gather next door.

We pray that they would know the blessing of the Lord's spirit upon them also. Pray that they would be guided and understand of who Christ Jesus is and who these biblical characters teach us and show us and point us towards the salvation to be found in Christ and the love of God to his people. [13:18] So Lord we pray we remember those who mourn as well. We pray that they would know your comforting hand upon them in days that have unsettled them and changed their lives in many ways.

We pray that they would know the compassionate loving arms of Christ wrapping around them as the warmest of all comforts that they could know.

So Lord be with us. Guide our thoughts as we gather together. Forgive us our sins we pray as we acknowledge them in the depths of our own hearts. And bless us as we acknowledge and worship you together as our people gathered under your name and for your glory.

Amen. I would like to do just a short kids talk. I know there is Sunday school on but I believe that there will be many probably at home isolating or watching online.

Now what happened this morning or maybe last night was that we had a bit of clocks forward and imagine if you could fast forward time.

[14:40] And I remember being young and probably wanting to do that. You'd want to skip ahead to the next exciting thing in your life and you wanted to skip ahead through the years or skip through school.

You'd wish you could fast forward time like that and you wish that you could maybe just spin that clock and keep it spinning and spin through all the days. But as you get older you don't seem to want to do that so much.

You don't want to slow things down a wee bit and I'm finding that myself. Maybe things are going a wee bit too fast. People say it speeds up as you get older.

So maybe the older ones amongst us say no we really want to slow things down and they want to rewind the time if at all possible. But we can't do that.

And when we are young we only want to fast forward the time to get to things that we want to do. And maybe even being in church you want to fast forward the time.

[15:46] Or Sunday you want to fast forward the time until Monday. But you know what if that was allowed and if we could fast forward time and days then many of us wouldn't have come to know who God was.

If we could fast forward a time through church. If we could fast forward a time through Sundays. If we could fast forward a time through all the bad experiences of our lives. There's many of us that wouldn't realise who God really is.

God is the one who would say in Psalm 104. He made the moon to mark the seasons and the sun knows it's time for setting.

God is one who has ordered all things and God has ordered every time whatever time it is for you today.

Like I say we only fast forward it to suit ourselves to get what we want to do. and we're thankful that God doesn't change. You know God is a God of order and he orders the moon and the sun to rise and continue to do these things and the seasons to come and go.

[17:08] But the times that we maybe wish to fast forward through maybe they're the most important times that we should be in.

They're not times that we should skip through. Maybe it's times when we're in church. Maybe it's Sundays. Maybe it's days that we find that are so difficult and days that are hard for us and we wish for tomorrow.

But we should never ask to fast forward time. Although we might want to. We should never wish away time especially when it is with God.

We should always make time with God. We should always be still in the time of God and not wish it away. Especially when we gather together like we are today.

Because maybe we'll come to understand that these times are the best times. And these hard days that we have been through were in fact days that we needed to go through and needed to experience.

[ 18 : 21 ] And in a way these hard days can become the days that we needed and the days that we value more than any other one. So whatever time it is for you today, remember God has ordered every time and every day.

And it is God's timing that you experience what we experience. And we need to remember that. We need to remember that all that we have and all that we experience is according to God's timing. And we just need to acknowledge that. We remember God does it. And God will be our help through days that we think are unfair, days that are hard, and maybe we'll come to know one day that even sitting in church were the best days and the most thankful days that we have ever had in our lives.

So I pray you remember that God orders every time. And maybe it's a time that we don't value today, but we pray God would show us why these times have been.

So we'll say the Lord's prayer together. Our Father, which art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven.

[ 19 : 58 ] Give us this day our daily bread, and forgive us our debts as we forgive our debtors. Lead us not into temptation, but deliver us from evil.

for thine is the kingdom, the power, and the glory, forever. Amen. We'll turn to our Bibles together, and turn to the Gospel of John.

Gospel of John, chapter 2, and we'll read from the beginning. John, chapter 2, let us hear God's word.

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?

[ 21 : 17 ] 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 Jewish rites of purification, each holding twenty or thirty 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 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, though the servants who had drawn the water on you, the master of the feast called the bridegroom and said to him, everyone serves the good wine first, and when the people have drunk freely, then the poor wine, but you have kept the good wine till now.

This, the first signs Jesus did at Cana in Galilee, and manifested his glory, and his disciples believed in him.

after this, he went down to Capernaum with his mother, and his brother, and his disciples, and they stayed there a few days.

[ 22 : 37 ] Amen. May the reading of God's word be blessed to us, and may we know the manifestation of Christ himself, as we saw there, the one who manifested himself at that wedding, may we know something of that today, as we consider it.

But we'll continue in praise by singing together in Psalm 98 of the Psalter, and that's on page 360. Page 360, Scottish Psalter, 98, from the beginning. O sing a new song to the Lord, for wonders he hath done, his right hand and his holy arm, in victory hath won.

The Lord God, his salvation, has caused it to be known, his justice in the heathen sight, he openly has shown. And we'll sing down to the end of verse Mark 6, with trumpets, cornets, gladly sound, before the Lord and King.

So may we stand and sing to God's praise these verses, O sing a new song to the Lord. O sing a new song to the Lord, for wonders he hath done, his right and had his holy arm, him victory hath won.

[ 24 : 31 ] The Lord God, his salvation, hath cause it to be known, his trust is in the heathen sight, he openly hath shown.

He mindful of his grace and truth to Israel's house hath been, and the salvation of our God, all ends of the earth have seen.

Let all the earth unto the Lord send forth a joyful noise, lift up your voice, aloud to him, sing praises and rejoice with our with our can voice voice of psalms, and to Jehovah sing, with crumpets, cornets, gladly sound, before the

Lord the King. sing. We turn back to the passage that we read together, and we'll look at the whole passage, but we can focus maybe our attention on verse 11.

This is the first signs Jesus did at Cana in Galilee, and manifested his glory, and his disciples believed in him.

[ 27 : 31 ] I'm sure most of you will find it hard to believe that we have changed the clocks again, hoping that the winter has passed, and we would like to enjoy a warmer, more settled summer time.

It's a significant change and marker in our calendar, and it can bear a significant impact on our lives. It can change our work patterns, the quantity of work that we have, and it brings benefits to us that we can resume personal activities that we like to enjoy in the evenings.

And the passage that we have read together today has a vital hour of change in it. This wedding, which would have normally extended over a period of maybe about seven days, it would have ended abruptly if the wine had run out, and it would have left the bridegroom publicly humiliated as the man that had the wedding and ran out of wine.

But we know this is not the case, and we know it is not just a personal change for those who attended the wedding, but it is a change of hour for even those that gather together today.

This is an hour that signified a new season to come and its effects we enjoy together still.

[ 29 : 08 ] The manifestation of Jesus Christ. This event that takes place, it's almost like the first appearing of the sun from behind the clouds, like a revelation of God's glory, all given out of his loving kindness for men and women.

It's as if the clouds part for us under this miracle, and it would have left everyone talking about the hour and the man.

The man Jesus of Nazareth, the man who did this great thing, he is the son of God, and this is the man who was the promised Messiah, the one that we have waited for.

This great hour of change is like the first marker of this new season of grace through Jesus Christ. Christ. And this season, as we say, remains, even till today. And the benefits of it, its warmth and its light that it gives to us, are still known by the men and women who sit together in this building.

[ 30 : 36 ] And we can, as believers in Jesus Christ, join together by saying that Christ has taken away the clouds of obscurity from my soul when he chose to reveal himself to me.

So with a mind on the passage and of this first miracle that has taken place, we have a conversation that takes place with this mother, or who he calls a woman.

And there is, of course, the water jar that were filled, and the miraculous conversion of it to wine. So we have in context three points of the woman, the water, and the wine.

Three simple steps for us to follow through with that kind. So we'll look at the woman first. Let me just read again with you down to verse Mark 5 from the beginning.

On the third day there was a wedding in Cana and Galilee, and the mother of Jesus was there. Jesus was also invited to the wedding with his disciples. When the wine ran out, the mother of Jesus said to him, they have no wine.

[ 31 : 50 ] 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.

We know the woman to be his mother, but why on earth does he call her woman? You know, if someone said this today, you know, woman, what are you doing?

Or woman, where are you going? It seems to be like a disrespectful or maybe harsh kind of term to use. But as a matter of fact, in their time, it was something of the opposite.

it, we see this title or approach from Christ at the cross also when Jesus says to her again, woman, behold your son.

And it is a respectful term, maybe something the likes of Mrs. or Lady or the likes for today. But either way, we must be clear that he has been respectful to her, first of all, as he taught us to be respectful to our parents, even when it's not Mother's Day.

[ 33 : 09 ] But really, what's interesting is what they have to say to one another. His mother comes to Jesus first, stating that they have no wine, and he responds with, woman, what does this have to do with me?

My hour has not yet come. And we ask, well, what hour did he mean? What does he mean by saying it doesn't have anything to do with me?

Because we know that Jesus went on to create a hugely significant hour afterwards in his actions. And it just seems to contradict his own words of what he's saying here at the beginning, which implied to us that this was not the time to start working miracles.

Now is not the hour. What does this have to do with me? My hour has not yet come. And there are suggestions about this and one refers back to verse three where it says when the wine ran out. When you read that in the Greek, it says that it beginning to lack or beginning to fall short by the running out of it. So the wine was not completely finished and there were still some left and this is why Jesus is saying now is not the time.

[ 34 : 24 ] He needed to wait for the wine to be empty or the wineskins to be completely empty and then Jesus would work to free them from any doubt that it was just a mere magic trick.

But that's often how Jesus works, that he waits until things are empty or things are desperate before he works. But then when you look at the passage again, his mother clearly says afterwards that they have no wine.

There's no wine. And it is that clear in the Greek also. So it's a battle for it for a wee while and it just seems to me like there's a deeper meaning to this than just the wine hadn't quite ran out.

And I was struggling to make sense of this hour and as I said there's different ideas and Augustine had it that it was referring to the hour of his death to come and J.C.

Ryle was saying that that's just too far fetched for what he meant at the time of his beginning of his ministry but I thought well look at what's basically going on here.

[ 35 : 36 ] And it is that Mary is trying to direct or tell Jesus to fix this situation. To do something about it. As his mother.

But you see Jesus has grown up now. And Mary cannot have the same authority over her as she would have as a mother to a child.

He's grown up now. Jesus is to be directed by his heavenly father from now on. And he will only be under the authority of man's direction again.

when it comes to the hour of the cross. And that is of course allowed by him. That authority. And until that time, until that hour, no man nor woman will have any authority over the actions of the son of man.

man. Not until my hour. Maybe that's why he called her woman as well. You are my worldly mother.

[ 36 : 49 ] And in one sense, with all respect, you must be as a woman. He doesn't address her as his mother. mother. And it says that a sword would go through Mary's heart.

It says that somewhere as well. But when he addresses her as woman the second time at the cross, he gives her a son and he makes her a mother.

And it seems to me like what's going on here is that he's just saying to her, you need to let me be the son of God.

And the section before it when he says what does this have to do with me, that doesn't translate clearly from the Greek either. It actually says more of it's me to you.

And what is written is what is me to you, essentially, as I understand it. And the AV, when you look at it, translates it as what have I to do with thee.

[ 38 : 05 ] So that what have I to do with thee is miles away from what does this have to do with me. Especially when he's addressing his mother, what do I have to do with thee, woman.

It's completely different, but again, what it really implies from the original language, and what the AV says there is it implies some sort of separation.

You know, what have I to do with thee, woman? Maybe separation is a harsh term to use. Maybe it would be better saying it's an incompatibility.

No. He is a son of God, and it can't be like it used to be. It cannot work like this, being directed by his mother.

But whatever the hour, it's hugely significant. This change would be the revealing of who he is. And it was here that he would manifest his glory, as it says in verse 11, before his family and friends.

[ 39 : 19 ] Family and friends who maybe knew of his kingship, maybe knew that he was the promised Messiah to come, but I don't believe in all their days that they would have expected that Jesus would have turned the water into wine.

I believe he left every one of them in awe at what he had just done. But his mother says something else worth noting afterwards.

And it kind of follows with the idea of Mary having to let Jesus be the son of God. What does she say in verse five?

His mother, after Jesus had said that, my hour has not yet come, his mother said to his servants, do whatever he tells you. And if there was ever a word that this mother would have to confess now, it would be, listen to what he says and not what I think.

Do what Christ tells you. And if there's ever a word that the Christian should hear of him, it would be, do whatever he tells you.

[ 40 : 35 ] If there's ever a word that Christians should say to the unbeliever, it would be, do whatever he tells you. Do whatever Christ says to you.

And this is what many men who have stood in this place have said to you. Listen to Christ, listen to his words, and be obedient to him.

Sometimes a mother's word is the best advice for us. And though it may be a fearful thing even for the mother to say, she knows what is best and knows that it is best in this moment that we do whatever Christ says.

And that they in that moment would do whatever he had told them to do. Maybe Christ speaks to you today.

Or maybe there is a word yet to come. But if it has or whenever it does, and however it makes us feel about it, remember these words.

[ 41 : 52 ] Do whatever he tells you to do. Be obedient to Christ. Listen to what he says through his word in the gospel.

And often that's hard for us to admit. Often that's hard for us to submit to. water. And we often wish it was something as easy as putting water into a jar.

So let us look now at the water. Read from verse 6 down to verse 9. Now there were six stone jars there for Jewish rites of purification, each holding twenty or thirty gallons.

Jesus said to his 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.

There are six stone jars presented to us here, which we have two details about. Their use as Jewish rites of purification, and also their size, which is great, because then we can get a clearer picture of the scale of his miracle.

[ 43 : 06 ] And the size of them being twenty to thirty gallons. And just to picture that, you can buy a 120-litre drum, and that's roughly twenty-five gallons.

So we're bang in the middle there. And most of you will probably know the sight of these drums. They're just blue plastic drums, and there's usually a black pop on lid on them. And they get reused for all sorts of things.

They're about knee or waist height, depending on where that falls. You'll see them line about in crofts or sheds or things like that. So that's the size of one of them.

And it's a fair amount of water. But it's an awful lot of wine, especially when you have six of them.

And of course, they were not plastic and they weren't clay, as would have been common in their day, but they were stone.

And this would have been stone to keep the water pure, for cleaning purposes for the Jews.

Because it was important for the Jew to wash their hands before they would eat.

[ 44 : 13 ] I'll read you a wee section from Mark 7, just so you get the picture of what it meant for them. Now when the Pharisees gathered to him with some of the scribes who had come in from Jerusalem, they saw that some of his disciples ate with hands that were defiled, that is unwashed.

For the Pharisees and all the Jews do not eat unless they wash their hands properly, holding to the tradition of the elders, and when they come from the marketplace, they do not eat unless they wash.

And there were many other traditions that they observed, such as the washing of cups and pots and copper vessels and dining couches. You see, they would wash more than their hands, I mean, even the implements they would use for their foods and the seats they would sit upon.

So this water was important to them to clean. And what does Jesus do at this moment? At this wedding, he tells them to fill the jars with water all the way to the brim, as it says in verse 7.

Yeah, I can't help but imagine what they would have been expecting. You know, Jesus saying, fill these jars up with water. And maybe they're walking back and forth with smaller buckets and saying to one another, what's going to happen?

[ 45 : 38 ] Why are we filling up these jars with water? Who's coming? How many people are coming? It's building in them, whatever they understood it to be, it's building in them an expectation.

There's abundance coming. Something's coming, needing this water to take place. And it's actually quite interesting. Jesus seems to give this expectation to these men.

But it comes in a way that they would never have thought. And it's almost like an insight into what was to come in Jesus' life. And even what would come after his life.

Remember, this is the first sign he makes, and it's not surprising if there would be more to it than meets the eye. Jesus, what he does is he gives to the one that listens to his commands an expectancy of abundance.

And the Christians should be like these servants. Obedient to the word of God, to the words of Christ, handling with the ability he has given us what we have and what we can.

[ 46 : 55 ] But often we don't understand the thing. We don't understand what's going on. We don't understand what's happening. But we should be expectful. We should have an expectancy about it.

Even if all that we are doing is something as routine, or something as normal as filling water, just living a routine Christian life, we should be expectful of what Christ will do with it.

Because all these things he stores up for his glory. And all that we do and all that we are as believers in Christ is that may God manifest his glory through us and in all that we do.

But in all that we do, it is pointing every time to Christ. These jars that seem so vital to Jewish customs.

And what he does, he does away with them. He repurposes them to hold wine. The passage in Mark that I read to you had the disciples eating with unwashed hands and the Pharisees picked up and it straight away because they ate with unwashed hands.

[ 48 : 15 ] And they were dirty, they weren't clean. And I believe even at the outset of his ministry here in this first public miracle, he's saying to the Jews, I'll change your ways and your rituals and your ceremonies and your laws, I'll do away with them.

They're not required anymore. No one at this wedding needed to wash their hands. Jesus is taking all that away.

And he was saying you have no need to cleanse yourself because I will cleanse you. I will cleanse you and he will absorb every requirement of the law in its entirety right up to the brim.

And all that I give you is to enjoy what I provide for you. Enjoy the riches of my provision.

This is a new season. This is an hour of change for the Jews. It gives an expectation to the people.

[ 49 : 26 ] He manifested his glory by making the water into wine. So let us look at the wine very briefly. Verse 9 to 10.

When the master of the feast tasted it, the water now became wine and did not know where it came from, although the servants that 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 the people have drunk freely, then the poor wine, but you have kept the good wine till now.

The water became the best tasting wine of all. And the how of it happening leaves us in as much awe as it could because there's no direct command or no instruction to the water to become wine.

It's almost like it happens by the power of his thoughts. It makes it difficult for us to understand. This wedding, the manifestation of his glory, I believe what he is really saying to the people is, I want you to taste and see that God is good.

Essentially, this is what's happening. But, you know, many people only want the wine of the world.

[ 50 : 51 ] And it is a poor wine that they drink. And they're blinded by the world, and they're blinded to the good wine. And you could maybe say that people get drunk on the wine provided by man.

And they become satisfied with the wine provided by man. And it's a sad thing that when people become so drunk on these things that they wouldn't identify the good wine.

They wouldn't know it. They wouldn't realize what it is. And we become, we are guilty that we can be as like the men. We can be consumed with the sins that distract us and consume us and push out the good ones.

We get, we consume the poor wine, the one that doesn't satisfy us. And for some reason we enjoy it.

We just enjoy drinking it. And many people would spit out the best wine they could ever taste in Christ Jesus. But there was an hour that came for Christ.

[ 52 : 13 ] And it was a great and necessary hour when he was handed into the power of man. And it was the greatest hour of change that anyone could ever know.

And his death at Calvary is like that wine. And richness that he provides to us through his grace and love for his people.

And it is where God would manifest his glory and glorify the Son afterwards. And it has given them an expectation and given us an expectation of what is to come.

But also when you look back it transforms the Old Testament into something far richer. It's like what Christ has done is he takes the Old Testament which is like water and he enriches it into a wine. He makes it far richer by his works and all that he has done is fulfilled in every way and makes that old way rich for the people of today.

[ 53 : 41 ] He fulfilled it in the hour of his death. And if there were ever a sign that he could have done for the people, you know, surely this is altogether relevant for them.

And what he would do and how he would work and whom he would give it to and the abundance of what he would leave for the people but also the expectation for us to come.

And the wine today is still the lasting memory of what Christ has done for us. What he is for us today and what he will be.

of himself and of everything that he has done for every believer that receives him. And I have no doubt that everyone that has tasted the riches of Christ has found him wonderful.

And the first thing they would have done was to tell the person beside them, if it were a wine, certainly, have you tasted this wine? And how easy it is to do with wine, but how hard it is to do with Christ?

[ 54 : 56 ] What a challenge, it's a challenge for all of us as Christians. But that's exactly what we should be as Christians. We should be men and women that are saying to the people of this world, taste this wine.

Taste this wine. Because we are ones that are enjoying the wine. wine. And we should glorify the winemaker for all that he has done for us.

I know the taste that this man has provided for me. And it is that man that has done it for me. He is the one that has made this wine so rich to my taste.

It is Jesus Christ. Have you tasted him? Have you tasted this wine made by this man so that you would be one that would glorify and enjoy him forever?

And all that is going on in this passage, it speaks of conversion. There is water turned into wine. The bland is made rich. The flavorless is now bursting with flavor.

[ 56 : 11 ] And it's a great and gracious gift through Christ Jesus. This is the work of Christ which changes water into wine and a sinner into a saint.

And I don't know how you feel today and you may regard yourself as anything special nor feel like you have much worth more than water. But I tell you that something that is true in this passage that Jesus has the power to change you.

We are all born alike. And really when we consider ourselves at a worldly unbelieving level, there is not much to set us apart from one another. We can make ourselves who we want to be.

We can wash ourselves to be whatever we like. But in God's eyes, we are only what we are. In a sense, we are just like a water bottle.

It may be full, but it is bland with no taste. And there is seemingly nothing to enrich it. But what Christ does is he turns the water of your wine.

[ 57 : 26 ] And it may take time to develop as a wine does, but it will be a most wonderful taste as it ferments in you. The wine remains within the water bottle in this earth.

and if you were to do that today, the world would laugh at you, putting wine in a water bottle. And that's what many do to the Christian. They laugh at them. But there will be a day when we will be renewed in body as well to match the contents given to us by the grace of Christ.

We will be transformed by a new body, maybe a wine glass, but it will be presented to the master and it will be well received.

So what are the contents of your life? What are the contents of your life to the master? And what will he taste when you are presented to him?

Will your life be received by God as and through the works of Christ as a beautiful taste?

[ 58 : 43 ] May these thoughts be blessed to us as we close. We will conclude in singing God's praise together in Psalm 19.

Psalm 19 of the Scottish Slaughter. 19 of the Slaughter. And we'll sing from verse 7 down to 10. That's on page 223. The Scottish Psalter, Psalm 19, 223. God's law is perfect and converts the soul and sin that lies.

God's testimony is most sure and makes the simple wise. The statutes of the Lord are right and do rejoice the heart. The Lord's command is pure and doth light to the eyes in part.

Unspotted is the fear of God and doth endure forever. The judgments of the Lord are true and righteous altogether. They more than gold, yea, much fine gold, to be desired are than honey, honey from the comb that droppeth sweeter far.

[ 59 : 51 ] God's law is perfect and converts the soul in sins that lies. God's law is perfect and converts the soul in sin that lies.

God's testimony is most sure and makes the simple wise.

The statutes of the Lord are right and do rejoice the heart.

The Lord's command is pure and doth light to the eyes in part.

Unspotted is the fear of God and doth endure forever.

[ 61 : 43 ] The judgments of the Lord are true and righteous altogether.

They more than gold, yea, much fine gold to be desired are than honey, honey from the comb that droppeth sweeter fire.

Let's conclude with a word of prayer. Our Father, as we part, we pray that we would have known your blessing under your word and we pray that you would make us rich and enrichen us by your works, what you have done for us.

Lord, make us richer than wine and tastes that we would leave with man, would always point to Christ.

This is the man that has done it. He has done this for me and I commend him to you. I commend Christ to everyone that is here and I pray that your spirit would speak to each of us and that this would be an hour, an hour of change for the soul that lies in sin.

[ 63 : 30 ] So be with us as we part. May we know the spirit guiding us. May we come to believe and trust in the Lord Jesus Christ and all that has been provided by the Father and has given us all these things.

Be with us in our parting. Forgive us our sin we pray and that by these things we ask the name and power of Christ Jesus our Saviour. Amen.