

**First Baptist Church Merritt Island**

**Senior Pastor Titus Green**

**May 31, 2026**

**Seven Miraculous Signs of Jesus from the Gospel of John**

**Water, Wine, and the Glory of Jesus**

**John 2:1-11**

*[Unless otherwise indicated, all Scripture quotations are from The ESV® Bible (The Holy Bible, English Standard Version®), © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.]*

Can you imagine living in a world without signs? At first, it sounds really appealing to me. I wouldn't hate getting rid of all the random advertisements for every lawyer or cellphone carrier known to man. But the impact of doing away with signs would go way beyond cleaning up the landscape. We'd literally be lost in a world without signs. Street signs and house numbers and store names are part of everyday life.

Without signs, we wouldn't know how much something cost. We wouldn't know the difference between a custard-filled and a cream-filled donut. In other words, it would be devastating.

Signs are a critical part of making sense of our world. They provide us with clarity because they point us to a reality beyond them. Go out to 528 and you'll see a sign that say "Orlando" and it will have a number beside it, like 25. That sign isn't Orlando, but it points us toward Orlando and gives us critical information about Orlando- it's 25 miles from that sign. We'd literally be lost in a world without signs.

And that holds true when we come to the Bible. The Bible is filled with signs. Sometimes those signs are miraculous. Like the plagues God sent to Egypt through Moses. Other times, the signs are pretty ordinary. Like when God told Ezekiel to take an iron griddle and use it to depict the barrier of sin between people and God. The Bible is filled with signs that have special meanings and point us in the direction of ultimate reality.

And that's what our summer teaching series is all about. We are going to be studying 7 signs that are preserved for us in the Gospel of John. These signs point us to the truth about who Jesus is. As a matter of fact, these signs are central to everything John desired to accomplish by writing this Gospel account under the inspiration of the Holy Spirit.

*John 20:30–31*

*Now Jesus did many other signs in the presence of the disciples, which are not written in this book; 31 but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*

Under the inspiration of the Holy Spirit, John specifically chose the signs that are included in this Gospel account because they point us to the truth about Jesus in a way that help us see and believe the truth about Jesus. They were the very signs John and the disciples witnessed firsthand that caused them to believe in Jesus and better understand the mission He came to fulfill.

**John 2:1–11**

***On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. 2 Jesus also was invited to the wedding with his disciples. 3 When the wine ran out, the mother of Jesus said to him, "They have no wine." 4 And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come." 5 His mother said to the servants, "Do whatever he tells you." 6 Now there were six stone water jars there for the Jewish rites of***

**purification, each holding twenty or thirty gallons. 7 Jesus said to the servants, “Fill the jars with water.” And they filled them up to the brim. 8 And he said to them, “Now draw some out and take it to the master of the feast.” So they took it. 9 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 10 and said to him, “Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now.” 11 This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.**

So, here we have the first sign Jesus performed as part of His earthly ministry. And that last verse tells us something about the purpose of the sign. John says through this sign, Jesus manifested His glory. That word “manifested” simply means to make something visible, or able to be seen. So, in this event, Jesus enables us to see His glory.

And if you are familiar with the Gospel of John, you probably know that in chapter 1, John says that He and the other disciples saw the glory of Jesus. Listen to John 1:14-17.

*John 1:14–17*

*And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. ... 16 For from his fullness we have all received, grace upon grace. 17 For the law was given through Moses; grace and truth came through Jesus Christ.*

John says he and the other disciples saw the glory of Jesus and that His glory was full of grace and truth. The fulness of God’s grace is given to us through the person and work of Jesus. The rules and regulations of the Old Testament Law of Moses reveal our sin against God and inability to keep His commands. But Jesus came to reveal God’s grace to sinners like us.

So, that gives us a lens for interpreting our text. In chapter 1, John says that he saw the glory of Jesus which was the fulness of God’s grace to us. When you know the full truth about Jesus you experience abundant grace – grace upon grace upon grace that never ends. Then, at the end of our text in the very next chapter, John says this sign manifested the glory of Jesus or made His glory able to be seen.

So, I would expect to find something in this miracle that shows us the truth Jesus and His super-abundant grace. Now, let’s walk back through this story and see if we learn anything about the grace of Jesus.

Context: In Chapter 1, Jesus was in Judea getting baptized by John the Baptist and calling His first disciples to follow Him. Then, they start the 70-mile journey back toward Jesus’ hometown of Nazareth. By the third day, they make it to the town of Cana which was right by Nazareth. They make it just in time for a wedding. John makes the point that Jesus’ mother had been invited to be part of the wedding. And Jesus also received an invitation to attend along with His disciples – which may have only included 5 or 6 men: Peter, Andrew, Philip, Nathaniel, and John (and possibly John’s brother, James).

And weddings in Jesus’ culture weren’t quick ceremonies followed by a short reception. They were feasts that lasted for days – sometimes up to an entire week. And they were paid for by the groom. Every day, the groom would provide all the food and drinks for all of his guests. It would be considered shameful to run out of food or drink.

That’s why there’s so much urgency in Mary’s words to Jesus in verse 3. She comes to Jesus and tells Him they have run out of wine. She knows it’s going to disgrace the groom, and she clearly

wants Jesus to do something about it. But Jesus gives a pretty troubling response. Look back at verse 4:

**John 2:4**

***And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come."***

That's not how you would expect Jesus to reply to His mom. "Woman..." Let's start with that. It sounds disrespectful to us. But it isn't. It's sort of like saying "ma'am" in our culture. It's not a term of endearment but it isn't at all disrespectful. It's the same thing He says to her when He tells John to take her as his own mother while He is hanging on the cross. "Woman, behold your son (referring to John)." Jesus isn't being cold or callous when He refers to Mary this way.

The troubling part is what He says next. He says, "What does this have to do with me?" It seems Jesus gets that Mary wants Him to use His power to fix the shortage of wine, but He essentially shuts her down. He's under no obligation to step in here. Then, He says, "My hour has not yet come." What's that mean? It's a reference to the time that was appointed by God the Father for Jesus to accomplish the mission for which He was sent into this world. In hindsight, we know that mission was to die on the cross.

Here's what it seems is going on here. Mary knew that Jesus was sent into this world as the Messiah, the One God promised to send into this world to save people from their sin. The angel told her and Joseph that before He was ever born. She also knew, better than anyone else, that He was the Son of God. But she had waited His whole life up to this moment for that mission to become public. And it seems that she assumes that this is the time for it to take place. He has just come back from near Jerusalem with disciples. It's possible she had even overheard them talking about what they had witnessed Jesus do. Peter, Andrew, and John had seen Jesus miraculously provide a huge catch of fish for them. Philip and Nathaniel heard Jesus tell them details about Nathaniel's life that no one could have possibly known. So, it's highly likely that she knows His Messianic ministry has finally begun. So, she wants Him to go ahead and go public with His true identity as the Messiah, or the Christ, and the Son of God.

But Jesus is reminding her that He isn't under the authority of His mother. He isn't obligated to follow her plan. He's under the authority of His Heavenly Father and is obligated to follow His plan.

And it seems like Mary gets the point. She doesn't argue with Him. She turns to the servants and says: "Listen to Him. Do whatever He says to do." Those are the last recorded words of Mary in the Gospels.

And this is the turning point in this story. Remember, Jesus is under no obligation whatsoever to do anything about the wine. He isn't obligated to follow Mary's instructions. He isn't obligated to exercise His power on behalf of the disgraced groom. But He steps in anyhow. Do you know what that's called? It's called grace. He uses His power to work on behalf of people He isn't obligated to work for.

And what does He do. He has the servants take 6 stone containers and fill them up to the brim with water. Then, He turns the water into wine. He doesn't take wine and make more wine. He takes water and makes it into something entirely different by the work of His powerful grace. And that's our big idea for this morning.

**BIG IDEA: THE GLORY OF JESUS IS DISPLAYED THROUGH HIS GRACIOUS POWER TO MAKE OLD THINGS NEW**

The glory of Jesus is displayed through the work of His gracious power on behalf of people who are desperately in need of His work. And through His gracious power, He takes old things and makes them new. That's the preparation for us to celebrate the Lord's Supper this morning. And our text shows us one, big thing Jesus makes new by His gracious power.

He makes the Old Covenant a New Covenant.

**John 2:6**

***Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.***

John makes sure we know that these six stone water jars were part of the Jewish rites of purification. That's from the Old Covenant, or the Law of Moses. Under the Law, the people of God had to fulfill all kinds of ceremonial acts in order to be considered clean. Those ceremonies were a picture of how sin effects all of our lives. They were reminders that our deepest need is to be cleansed from the sin that separates us from a Holy God.

But those ceremonial acts of cleansing were never enough to actually wash away sin. They were always a picture of a deeper, more powerful cleansing that we never could accomplish on our own. That's why we need Jesus. And we don't just need Jesus, we have Him. God so loved this world that He gave us His Son to die on the cross as a payment for all our sin. Jesus came to provide forgiveness and cleansing from all our sin.

That's what Christ accomplished for us at His cross. He made a New Covenant, or a New Agreement, between God and man. That agreement is that God will forgive and cleanse us from all our sin if we will trust in Jesus and His work for us at His cross.

Just before He went to the cross, Jesus shared the last supper with all of His disciples. During that meal, He instituted the Lord's Supper. He took the bread and said it represented His body that would be broken in our place as He died as our Substitute. Then, He took a cup of wine and said this:

**Luke 22:20**

*And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood."*

**Matthew 26:27–28**

*And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins."*

Jesus came to establish a New Covenant between God and man. In this new agreement, God will forgive all our sin and cleanse us completely so that we can be accepted by God. Just like those jars were so full that nothing else could be added, the work of Jesus is so complete there's nothing more we could ever add. Because of that, the Old Covenant isn't the only thing that's made new. We are made new, too.

**2 Corinthians 5:17**

*Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.*

When we place our faith and trust in Jesus, He makes us new creations. He doesn't just improve us, He transforms us by His grace. He takes sinners and makes us saints. He takes failures and makes us more than conquerors. He takes rebels and enemies of God and makes us sons and daughters of

God. By His powerful grace, Jesus makes us new. There's nothing more to be added to the work of Jesus. He fills us to the brim with His righteousness and holiness so that we are completely and eternally accepted by God.

And that's at the center of the sign Jesus performed in our text. There's someone in this story that we often forget. The groom. He was the one who had failed to meet His obligation. He didn't provide for his guests. He came up short and was going to be disgraced. But, because of the gracious power of Jesus, notice what happens to the groom.

**John 2:9**

***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 10 and said to him, "Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now."***

The master of the feast was sort of like a wedding coordinator and a head waiter. He was the one in charge of making sure all the guests had enough to eat and drink so that the banquet could go on day after day. When he tasted the water that had been made wine, he stops everything to single out the groom. And this young man who was just about to be publicly disgraced was now publicly commended. The master of the feast basically says this is the best banquet he's ever been a part of because he saved the best for last. When he should have run out of wine, he now had 150 gallons of the best wine of all.

If you asked the groom how he did it, the only response he could give is, "I didn't. Jesus did." What a picture of grace! When all is said and done, that will be our story. As we stand before the throne of our Master, we will deserve to be disgraced. But we won't be. The Bible says we will be glorified if we place our faith and trust in Jesus.

And, on that day, if someone says, "How'd you do it?" The only answer we will give is, "I didn't. Jesus did!" Welcome to the glorious and gracious power of Jesus!

So, how are we to respond? We are to believe. We are to take Jesus at His word and trust in His power to make old things new. And this story gives us a powerful picture of that, as well.

**John 2:8**

***And he said to them, "Now draw some out and take it to the master of the feast." So they took it.***

Think about what is going on here. These servants had to do something that would have sounded crazy. They had just poured the water into these jars. They knew it was only water. And Jesus told them to take some to their boss to drink. Can you imagine how terrifying that would have been? Imagine the trouble they would have been in if they gave the master of the feast a cup of plain, ordinary water to drink when he was expecting fine wine. I like a good glass of water. But there have been times when I thought I was drinking a glass of Sprite only to discover it was just water. It makes the water taste awful.

And their jobs were on the line. Their livelihoods. Their families' well-being. But what do they do? They trust Jesus and do what He says. They believe the water was now wine. They believed the old had been made new.

And that's what we are called to do, as well. Believe Jesus and trust Him enough to do what He says – to live like we are what He says we now are.

In Christ, the old sinful you is now a saint.

In Christ, the old addict is now free from addiction.

In Christ, the old angry you is now free from anger.

In Christ, the old bitter you is now free from bitterness and unforgiveness.

In Christ, the old lustful you is now pure.

In Christ, the old fearful you is now made bold.

In Christ, the old weak you is now made strong with the power of the Holy Spirit.

In Christ, the old insufficient you is now more than enough for all God calls you to be.

Believe Jesus in a way that obeys Jesus. He has made you new if you are trusting in Him. You are no longer a slave to sin; you are a child of God.

The glory of Jesus is displayed by His gracious power to make old things new...including you.

And that brings us to the Lord's Supper. When we take these elements, we are saying we believe and are trusting Jesus. We are taking the bread and the juice into us as a way of confessing that we believe Christ now lives in us and is making all things new by His gracious power.