
LIFE IN HIS NAME

THE WEDDING

John 2:1-12

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 water jars there for the 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 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. 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.

After this he went down to Capernaum, with his mother and his brothers and his disciples, and they stayed there for a few days.

Oh Father, open our eyes to your Word. Increase our capacity to understand. Help us to be changed by the power of your Word, through the power of the Holy Spirit. We thank you that we have this Word to instruct, to guide, to bring life into us, and I pray that it would do those things this morning. Help me as I communicate, that it would be clear and effective, and that we would be changed because of it, God. We love you. We thank you for what you are already doing in this place this morning. Would you continue to meet us in miraculous ways, God? We pray in Jesus' name. Amen.

I came across some tweets that had the hashtag #WeddingFail. We all know weddings are wonderful opportunities for great things to happen, but sometimes things don't go the way that you want them to. These were actual tweets that people posted on Twitter with the hashtag

#WeddingFail and they are a little humorous. One said, “My coworker spent \$600 to release butterflies at the wedding. They were all eaten instantly by birds perched on the church roof.” Another read, “The five-year-old ring bearer stomped and growled the whole way down the aisle while shouting, ‘I’m the ring bear. Grrr.’” Another wrote, “As we were saying our vows, we heard a beer can open amongst the guests.” Another: “I leaned over to admire my friend’s wedding cake and accidentally sneezed on it. No one saw me and everyone ate some.” Finally: “The groom had a bad back and couldn’t bend over. The bride was too short, so the pastor had to put her on his shoulders so they could kiss.” #WeddingFails.

Our text takes place at a wedding and we have this story of a potential #WeddingFail. What’s happening here? We need to read this story with first century glasses on in order to grasp the weight of the story and I think it’s helpful to give some important cultural notes. First century Jewish culture is very different from our culture today. The traditional culture put more emphasis on the family and the community than on the individual, so a wedding was a community event. It was a celebration for more than just the couple. The purpose of marriage was not so much the happiness of the couple, but really to bind the community together and to raise the next generation. It was for the good of the commonwealth. There would most likely be a multi-day event, a multi-day party, maybe even a week-long celebration. These feasts were a big deal, much bigger than what we sometimes do today. We certainly do extravagant things for our weddings, but the meaning behind them, I think has in some ways, in some times been diminished.

Our story begins with this potential disaster. They have run out of wine, possibly a day or two into the celebration. This was a big deal because wine was the staple of the wedding celebration. I have to say off the bat that this is wine. It’s not grape juice. It’s wine. We sometimes have those who would like to utilize this text to say, “No, he didn’t really turn water into wine, he turned water into grape juice. There is no way a wedding celebration goes on for a week with just grape juice, and that they would be so upset that the grape juice ran out. “The grape juice is gone!” No, it’s not. It’s wine, okay? I’m sorry. This has nothing to do with the theology of drinking or anything, but this is wine. I just want to make sure we are clear. The wine was a staple of the celebration. This culture, you have to understand, is a shame culture. If things went wrong like this it would bring great shame upon the family, especially the groom’s side of the family, because that would be the side in charge of throwing the party.

So, Jesus' mother is there. She is concerned for the couple and decides to ask her son for help. She tells him the situation -- she says they ran out of wine. Jesus responds in kind of an unusual way. He uses this phrase: "Woman, what does this have to do with me? My hour has not yet come." We will talk a little bit more about that later. The mother, apparently unfazed by her son's comments, goes to the servants and says, "Do whatever he tells you to do," and Jesus handles it. He takes care of it. It's in the last line of the story where we need to take notice. In verse 11 John says, "This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him."

"The first of his signs." It's important for us to remember the whole purpose of John's gospel as he is writing his book, and we see that in Chapter 20. At the end of the gospel, in Chapter 20, verses 30 and 31, he gives us his purpose for writing this particular book. He says, "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; 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." See, this word "signs" comes up again. It says "many signs," and he has written this book to record the signs that Jesus has performed, because they are important to proving the authenticity of who he is. They are there to prove that he is the Messiah, and it is the major purpose for John writing this. John paid careful attention to record specific signs to prove that Jesus was not just a great teacher, he was not just a great human being, he was not just a good guy, but actually the Messiah, the Son of God.

So, a big question should be in your mind. It is in mine as I read this story, even as I was studying, going "Why?" Why this miracle? It's strange. Why this sign? Because when you step back, it's really an unusual way to get your ministry going. There is no real instruction attached around this miracle to explain why it's there, to explain what he was doing. Apparently, if you just take it at face value, he is saving a party. Why? Why keep the party going with more wine? Why respond to his mother in such a way? Why use these jars to do it?

I think we can learn a few things from this passage that hopefully will help us. We learn three things:

- I think we learn something about joy.
- We learn something about hope.

- And we learn something about faith.

Let's talk about joy. Jesus came, not just as recorded in this sign, but Jesus came to bring joy, in a bigger way than we can imagine. We usually tie joy to our circumstances, right? We do this. If my day meets my expectations, or if it goes beyond my expectations, then I am joyful. If my day doesn't quite live up to what I expected it to be, then I am joyless. I know that's an overarching statement, and I am sure there is nuance in all of it, but this tends to be how we live. It's natural. This is the flow of life. We are not on one setting of joy all day, every day. We have to fight for it.

But Jesus (this is huge because Jesus came to free us from that kind of life, to free us from this constant battle of joyful/joyless: "Okay, the day is good, therefore I am happy; the day is bad, therefore I am sad") came to show us that we can have joy apart from life's circumstances. How do we learn that here? Well, this is his first sign, and we can't look at this story and think that Jesus is just trying to save the party, that his first recorded sign to demonstrate his glory, as it is written in here, is just to keep people dancing and to keep the music going because someone forgot to order enough wine. It's interesting, right? This is his first miracle that we have recorded. There are no demons, no one needing healing, no one walking on water. It is this little social event, or big social event, but a small group of people who actually even get to see what happens.

So, what's happening? Well, I want to draw attention to the character that we meet in verse 9. He is called the master of the feast. Who is this guy? He is the person responsible for making sure the party is, as my dear friend Michelle would say, "lit," or "turnt." He is there to make sure that the party is amazing. He would call the people to celebrate, making sure that all the details were in order so that the party would be amazing. But what happens? The wine runs out. For this, the party is doomed. The master of the feast has failed. Not only will the party be ruined, but the couple would suffer consequences for something like this.

I know we don't get it. We have weddings, and maybe the flowers don't turn out right, or we run out of cake. We are like, "Oh, whatever," but this is a big deal here. The groom's family could even be open to a lawsuit for something like this. The couple would be shamed. So when Jesus provides new wine, he is doing something so much bigger than I think we see when we just look at it at face value. When he does this, he is showing something. He is showing that he is truly the Master of the feast, and that he is the one who brings joy, who is the source of joy in any and all circumstances.

We shouldn't be surprised at this. We have to understand that it is no coincidence that this whole thing is happening at a wedding. The wedding feast is a major theme running throughout Scripture. It is a picture of life beyond this life. It's a picture of joy in this life and in the next. I want to read a few things for you here. I want you to look at Isaiah 25:6-8. You see, the wedding is a symbol of celebration, of laughing, of dancing, of joy. Look at what Isaiah says in verses 6 through 8 of Chapter 25.

On this mountain the LORD of hosts will make for all peoples
a feast of rich food, a feast of well-aged wine,
of rich food full of marrow, of aged wine well refined.
And he will swallow up on this mountain
the covering that is cast over all peoples,
the veil that is spread over all nations.
He will swallow up death forever;
and the Lord GOD will wipe away tears from all faces,
and the reproach of his people he will take away from all the earth,
for the LORD has spoken.

It's amazing. It's even more amazing if you go back a chapter earlier. If you read chapter 24, you look at the Lord silencing another party. He says, "Stop drinking. Stop playing your music. Stop doing all of it, because it's the world's party. It's the wicked's party." He says, "I am going to silence that party and I am going to create a new feast for my people." And he uses this imagery of a wedding, of a feast, of a banquet that is a representation of salvation, of what he will do in the last day.

Frequently, Jesus refers to himself as the Bridegroom, and his Church is the Bride. All of human history is pushing towards an event. It is progressing steadily towards an end, and the end is described as a feast, the wedding feast of the Lamb. Look at Revelation 19:6-9. This Scripture is a wonderful description of what we are looking towards: the Groom and his Bride being perfectly united. Look at what the Apostle John writes. It's the same person who is writing the gospel that we are studying today. Look at what he says:

Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out,

“Hallelujah!
For the Lord our God
the Almighty reigns.
Let us rejoice and exult
and give him the glory,
for the marriage of the Lamb has come,
and his Bride has made herself ready;
it was granted her to clothe herself
with fine linen, bright and pure”—
for the fine linen is the righteous deeds of the saints.
And the angel said to me, “Write this: Blessed are those who are invited to the marriage
supper of the Lamb.” And he said to me, “These are the true words of God.”

“Blessed are those who are invited to the marriage supper of the Lamb.” There is a supper, a feast, a banquet that is being prepared for all those who are the Bride, and the Bride is the Church. The Bride is those who have put their trust in Christ for the forgiveness of sin.

A pastor from the 1800's, Charles Spurgeon, said this in a sermon that he preached in 1895. It's just amazing. He writes:

There will come a day when all who have died shall have been raised again from the tomb. And those who remain alive shall have been changed so that their corruption shall have put on incorruption and mortality shall have been put on immortality. Then will the Church be perfect and complete. No one member will be missing. There will be no spot or wrinkle remaining in her. Then it shall come to pass that Christ will celebrate this marriage supper, which will be the bringing of the people of God into the closest and happiest union with Christ their Lord, in glory.

Why do I read all these things to you? To show you that this miracle taking place at a wedding is important. It's the first sign. Whenever you are putting a list together, whenever you have a series of events, the first one is important. It's always there for a reason. It's always an important piece to the bigger picture. At first this wedding is happening, and Jesus is there. He chooses to do something for this couple, yet not just for them, but to give us a picture of something much bigger. We have Jesus sitting here at a wedding. But he does not want us to wait until the end of time to

experience joy, where we are looking at Revelation or Isaiah going, “Okay, when is it going to come?” No, he is at the wedding. He turns the water to wine, and he allows the celebration to continue, because I believe that in this life we also experience great joy as we go from day to day to day. We don't just wait until some distant future for joy to come down.

A wedding is such a significant event. Think of what happens at a wedding. Even in our culture, this covenant between two people is a vow to commit their lives to one another. They seal the vows with a ring and with a kiss. The two individuals become one new person. They take a name together. There is celebrating. There is feasting. There is dancing. It's purposeful. I'm not saying that all weddings have to have all of those things, but that's what a wedding is supposed to be like. There is joy. A wedding changes your life.

Jesus came to bring joy. Do you believe that? If so, does your life show the joy that Jesus came to bring? Maybe you are thinking, “Well, I can intellectually understand what you are saying, Adam. I mean, I can get it -- that joy is important to this life and that God wants me to have joy in this life, but I have to tell you that it is difficult. Life is hard. There are constantly things coming in that are seeking to rob me of my joy, that want to take the joy right out from under me. Every time I seem to get joyful, something comes and just steals it away. I love the idea that I can have joy regardless of my circumstances, but I have to tell you that my circumstances are difficult and I am just not feeling it.”

I'm sure if I asked for a show of hands today to see who is feeling like that, I think we would get some, if not many. That's why I want to talk about hope, because I think this passage teaches us something about hope on top of something about joy. I love talking about hope, not because I am just this very hopeful person. Really, by nature I am pretty pessimistic. I am critical and I don't always like to see the best in things and situations. It's not a flattering characteristic of mine, but I'm working on it, okay? That's why I love talking about hope. It's so real. It's something we all deal with every single day.

We are all hoping for something. It might be something that's as superficial as the two big games that are happening this afternoon. Who is going to win the AFC? Who is going to win the NFC? Who is going to win the Super Bowl? We are hoping. Some of you might be fans for one team or another, and whatever. The Dolphins aren't in, so who cares?

You might be hoping for something more serious, something more important, something with bigger consequences if it comes true or doesn't come true. At the end of the day, I think we all come to this place where we sit back and we think, "There has got to be more than this. There has got to be more to life than what I am seeing in front of me. There has to be more. There has got to be deeper things happening." Because what we tend to see doesn't give us much hope in a bright future.

This is why Jesus came. He came to bring us hope and a future. We saw that Scripture read by that cute little kid with the speech impediment. He is reading this passage and says, "God has come to give you hope and a future." Well, Jesus is the fulfillment of that. He came to give us hope and a future, not some escapist notion that, "Okay, one day I'm just going to go to heaven and everything will be good, so forget life while I'm here now. It doesn't matter. I just need to wait till I get to heaven. Once I get to heaven, everything will be good." No, no, no, no. That's not what the bible teaches us, but rather that there is going to be a renewal of all things. Heaven will come down and all things will be made new.

Paul described the Christian life like this. In 2 Corinthians 5:17 he says, "Therefore, if anyone is in Christ, he is a new creation." What? "The old has passed away; behold, the new has come." Renewal -- it is the theme of the Christian, that not only in the life to come will things be made new, but now in this life, when Christ comes in, he makes things new. But there is a deeper "new" coming, with hope.

Jesus himself, at the end of the book of Revelation says, "Behold, I am making all things new." Old gone, new come. This is what John's gospel is all about. This is why we have this sermon series called, "Life in His Name." At the end when John tells the purpose he says, "I write these things so that you will have life in his name, you will believe and have life in his name." That's hope -- and we see it here in this first miracle. Again, more than just rescuing a young couple in their desperate moment, it is a picture of something bigger.

Look how he chooses to help. Once he decides to help, he tells the servants, "Fill up these jars." How are these jars described? They are described as Jewish purification jars. These are big stone jars. We are talking -- when all of them are filled up -- 120, 130, 140 gallons. These jars were used for ceremonial purification, for washing.

In the Jewish law, there were tons of regulations on when someone had to clean themselves, had to purify, had to wash, had to cleanse. Why? Why did they need to get clean all the time? That's because of sin. Because of sin they would become impure from touching something or from doing something unclean. This was the only method they had to clean themselves up. They actually had to clean themselves before they could go and sacrifice the animal to make a blood offering so that they could atone for the sin. It was a symbol. It was a symbol of a deep spiritual need. But all the animal sacrifices in the world, all the blood, all the soap and water, all the purification in that way could not clean them enough, at least the way they needed it to, but that's what these jars were used for.

So, Jesus takes these jars that were used for this specific purpose. He has them filled up with water just as they would have been used, but then he does something amazing. He takes the ordinary, simple water and turns it into wine. And in this moment of great shame and guilt that this couple would have experienced, Jesus covers them. He covers their shame. He shows them and he shows us what the ceremonial jars were supposed to do, how they were supposed to clean and they were supposed to purify, but really couldn't. But he actually can. And he does. The water and the jars represent the old Jewish order of law and custom, and Jesus replaces it with something better. In this sign he shows us that the old is gone and the new has come. Every sign and miracle from this point on (this being the first), every one points more and more and more to proving that the old has gone, the new has come.

He does what the bridegroom in this story could not do. He shows us again that he is the Master of the feast. He is the true Bridegroom who can do what this bridegroom could not. This is where our hope is. We are, all of us, we are stained with guilt and shame from our sin. Day in and day out we live and act in ways that separate us from a perfect and holy God.

And what do we do? Whether we know it or not, we all try to clean ourselves. We try to reach for those old jars of water to do something about our condition. We reach for our own forms of purification, something to make us feel better. Maybe it's giving money to the poor. Maybe it's volunteering your time at a shelter, or doing something "good" for other people. Maybe it's trying to quit a bad habit. Maybe it's injuring yourself. Maybe it's starving yourself. We want something. We want something to make us feel better and to make the pain go away, to clear away the guilt, something that makes up for a lack within us. We hope that something will make us better.

But we can't. We can't make ourselves better. Either we will have some kind of superficial feeling of release for a little while – we might feel better in the moment – yet it's a superficial removal of guilt, which isn't real. It doesn't last. It doesn't do what we need done. Or we will constantly live underneath the weight of guilt and shame, realizing that there is nothing we can do to even out the scales. We just constantly try to put rocks into this one and say, "Okay, I've done bad here, but if I just do enough good, the scale will tip and tip. I know it might come back this way, but hopefully at the end of the day my scale will be a little bit more on this side so God will see it and he will let me into his family." We are hopeless unless something or someone intervenes.

That's what Jesus came to do. He came to intervene. He removes the old. He removes the stain. He removes the guilt, the feelings of disapproval, of disqualification, and he replaces it with something new. He replaces it with hope and life. He says, "You are qualified. You are approved. You are worthy because of me, not because of what you have done."

Then we stop trying to live a life of constantly earning other people's approval. We stop trying to find approval in job status, in money, in dress size, in whatever, and we just rest in the new life that Jesus offers. It produces in us something amazing, something so different from when we go to volunteer here, or do good here, just to make ourselves feel better. No -- we actually now go and do because of the new life that is in us. That's hope! That's where hope lives and where it comes from, and we trust that Jesus is taking care of things.

This is where we finish today: faith. We talked about joy and hope. But I think faith and hope undergird what we are trying to understand about joy. Jesus came to bring joy, but we don't always see it. We don't always feel it, so we have to hope in something bigger. It takes a measure of faith to live like this.

This encounter between Jesus and his mother is a strange encounter. It absolutely is not typical, I would say. To me, it just seems like a very human moment, a very family-like moment. I come from a Jewish family. That's part of my heritage, and this feels like a very Jewish family moment to me. Mom says to her son, "They have no wine." The son says, "Alright, what does this have to do with me?" And he uses this term "Woman." It's a little unusual. He is being a little harsh for some reason. Maybe we can understand a little bit why as we go through this, but it is unusual. But what's so great about this exchange is Mom's response. She turns to the servants and says, "Do

whatever he says.” “There is no wine.” “Woman, what does this have to do with me?” “Yeah, yeah, Bubby, okay.” “Go, do whatever he says. He’ll take care of it.”

There is a lot going on here. I don’t pretend to know all the ins and outs and the nuances of this conversation, but I do want to point out a couple things. I think Mary exhibits an unusual level of faith in this moment. She doesn’t get offended at her son’s remarks. She doesn’t try to push the conversation further, saying, “No, no, no. Don’t you understand?” She doesn’t argue. She just trusts. I think she just trusts that Jesus is going to take care of it, that he is going to make it right. I know that as Protestants we are very careful on how we view Mary. We don’t worship her. We don’t pray to her, rightfully so. We have to be careful. But it can push us to never appreciate who she is and what she had to live with as the mother of Jesus. We have to marvel at times at this woman. The faith she exercises throughout her life is extra-ordinary. Even in this one exchange we see this quiet, resolved faith that God will work, even though it will take a miracle. It’s an example to us.

We see Mary’s faith, but I think we see something really unique in Jesus, very human about Jesus. I think that we see something about his faith as well. I know that may sound strange, but just stay with me. We can’t fully understand this unique nature of Jesus. He is fully God, yet he is fully human. It’s this incredible union of the two. We can learn a lot about his humanity in situations like this. Over the course of his life, we see his humanity come out. He is tired. He is hungry. He is thirsty. He is weak. He is anxious. It is his humanity which allows him to sympathize with our weaknesses, as we read about in other places in Scripture. Maybe you are wondering what this has to do with our story. Well, in this exchange with Mary he says, “My hour has not yet come.” Oh, this word “hour.” It’s interesting. Every other time we see Jesus talking about the “hour” it is referring to his death.

Let’s put the conversation into context again. Mom says, “There is no wine.” Son says, “What does this have to do with me? It’s not my time to die yet.” That should cause us to step back a little bit and say, “What does that have to do with it? Settle down. It’s just that there’s no wine.” I don’t think Mary would yet have an idea necessarily of what “hour” meant. We don’t know that she would. But we have to remember what we have been talking about this whole time. All of human history is leading up to this great wedding feast. Jesus came to secure a place for his Bride at the

banquet table. What does he have to do in order to secure that place for his Bride? He has to die. He has to go to the cross and die to pay the penalty, the payment for our sin.

I think he sees it. I think in this moment, sitting at this wedding, even though it is years away, he knows that in order to experience the great wedding with his Bride, he has to suffer. Although we know that it was great joy for him to do this for us – we see that in Hebrews: “for the joy that was set before him, he endured the cross and the shame” – but we also know that it caused him anxiety. The night before, he was in the garden. He was praying for the cup to be passed. He was sweating drops of blood. So I don’t think it is a big stretch for us to think that this is impacting him. I think we see it in this conversation. Hopefully you see the bigger connection to joy.

Tim Keller, a pastor in New York City, wrote a book called, “Encounters with Jesus,” and he has this encounter in there. He says something to this effect. He says, “Here is the answer to the final question: ‘How is Jesus going to bring us our joy?’” (I want to connect the joy to what we are talking about now.) He says, “How is he going to bring us our joy by losing all of his? By leaving heaven, in perfect union with the Father, leaving that, leading a lonely, misunderstood life, and going to the cross and dying in our place.

Jesus understood his mission on earth. He understood. I don’t know how all that happened in his God/man brain, but he understood. He lived day in and day out knowing that all of life, all of this was leading to a cross, and he had to exercise faith to trust the Father every single day.

This should encourage us. We are constantly faced with faith-exercising opportunities, a perpetual influx of moments where the question, “What do I believe?” confronts us. “What do I believe?” This is in front of me. “What do I believe?” This is about to happen to me. “What do I believe?” We see Jesus here in this story and it should help us. It should encourage us.

Maybe you are in a place right now where your faith is shaken, where your faith is weak, where you are just tired, where you are out of wine. I believe God wants to strengthen you, to strengthen your faith, to renew your trust in God, to not reach for the jars of purification, but to reach for the One who turned that into wine, who turned it into a symbol of life and fruitfulness, the One who can cover all your sin, all your shame, all your feelings of inadequacy and doubt and disapproval and...the list can go on and on.

I believe that God wants to strengthen your faith this morning through this, that his plan for your life is good, and that he loves you as a groom loves his bride. How does a groom look at the bride as she walks down the aisle? We are told that that's how God sees us, and that if you have trusted in Christ for the forgiveness of your sins, then you are his Bride. I know that's weird for us men sometimes to understand and to think about, but just hear it and feel the weight of it. God wants you to experience real, fruitful, deep-rooted joy in this life, and that is separated from the positive or negative circumstances that surround your life. But there can be living joy in you even if you are under the direst of circumstances.

I also believe he wants us to look into the future for a day when all of this world's sadness will come untrue. In that book I was referencing a minute ago, Tim Keller remembers a sermon that Dr. Edmund Clowney, who was a great bible teacher and preacher, was preaching. Keller describes his memory of this sermon by Dr. Clowney and says, "He was reflecting on the fact that in the midst of all the joy of that wedding feast, when others were drinking wine, Jesus was in a sense tasting the bitterness of the death that lay before him." But we don't have to do that. Dr. Clowney put it something like this, "Jesus sat amidst all the joy of the wedding feast, sipping the coming sorrow so that today you and I who believe in him can sit amidst all this world's sorrow, sipping the coming joy."

We can have enormous stability because of the coming joy of the Lamb's party. Even if right now you are in the midst of sorrow, sip the coming joy. There is only one love, only one feast, only one thing that can really give your heart all that it needs, and they all await you. Knowing that, you possess something that will enable you to face anything.

Are you tired today? Are you weary? Are you broken? Are you hopeless? Trust in Christ. Trust in the One who turns water to wine. Trust in the One who is preparing the greatest wedding feast imaginable for you and me, where all of this world's troubles, tears, sorrow, weakness, and failures will be gone. He sets a place for us at his table. Trust in Jesus for your life.

You know, at the end of this passage it says that after this sign the disciples believed. John wrote this book so that when these signs were recorded we might believe. Do you believe, first and foremost, that Jesus is the Lord of your life, that he has taken your sin and nailed it to the cross? Do you believe in him for that? If you have not put your trust in Christ, put your trust in him this morning, right now, as I am talking.