

022: Keeping the Good Wine for Last  
(based on Sermon #015 in the Life of Christ Series)

When Jesus turned the water into wine at the wedding feast, was it intoxicating wine or non-intoxicating?

- That question has been debated for centuries.
- In fact, Googling the topic yields a host of websites attempting to answer the question — with arguments made on both sides.
- If that's as far as one gets in this passage — which, unfortunately, it often is — then the point of this miracle has been missed entirely.
- The text, when examined thoroughly in its context, brings to light some remarkable things to consider.

John 2:1-11

- 1 On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.
- 2 Now both Jesus and His disciples were invited to the wedding.
- 3 And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."
- 4 Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come."
- 5 His mother said to the servants, "Whatever He says to you, do it."
- 6 Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.
- 7 Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim.
- 8 And He said to them, "Draw some out now, and take it to the master of the feast." And they took it.

- 9 When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.
- 10 And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!"
- 11 This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

This is Christ's first miracle, which John calls a "sign" in v. 11.

- Signs are miracles — supernatural happenings, wonders of a divine nature — that *signify*, pointing the way like a sign-post, to some divine truth or revelation.
- The word is used seventeen times in John's Gospel.
- Throughout the national history of Israel, there were only three eras when signs and wonders were performed through individuals, and two features were common to all three eras:
- The signs were performed in Israel and for the benefit of Israel, and
- The signs were intended to focus Israel's attention on the kingdom.

The first era when signs were performed by individuals was when Israel was being formed as a theocratic kingdom at the time of Moses.

- The nation fled from Egypt at the time of the Passover and later entered into Canaan land.
- Numerous miracles were done during this period by the leaders — Moses, Aaron, and Joshua — for the purpose

of confirming their authority in establishing the kingdom of Israel.

- The second era happened several hundred years later, during the monarchy.
- After the kingdom was divided, and the nation began backsliding into idolatry, God sent two powerful prophets: Elijah, followed by Elisha.
- Between the two, they performed many miracles to get Israel's attention regarding the moral and spiritual decline of the kingdom.
- The purpose of the miracles was to confirm the prophetic authority so the people would listen to the prophets, and turn back to Jehovah in repentance.

Of course, the third era of miracles occurred during the ministry of Christ.

- Why did Jesus do miracles? Certainly, He did so to demonstrate His supernatural power and authority as the One sent from God.
- But also, His miracles were instrumental in drawing Israel's attention to His kingdom offer.
- At no other time in Israel's history were miracles performed through individuals.
- But in every era of the nation's history when miracles were performed, they were for the purpose of calling Israel's attention to matters of the kingdom.
- During the future Tribulation great sign miracles will once again be performed by the two witnesses.
- Again, the purpose will be to get national Israel's attention with respect to the kingdom, which is coming shortly thereafter.

Thirty-six separate miracles are recorded in the Gospels, but John's Gospel only recounts seven of them — eight, if counting the resurrection of Jesus.

- Why does John report only a fraction of the miracles?
- Because John's purpose is not to give a biographical sketch of Jesus.
- Rather, John has a bigger purpose.
- John 20:30-31 And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.
- Keep in mind what the apostle Paul said about Jews and signs:
- 1 Cor. 1:22 For Jews request a sign, and Greeks seek after wisdom.
- The Jewish mind was geared differently than the Greek, likely because the Jewish culture was more oriental, whereas the Greek culture was more occidental.

Why does John emphasize only seven miracles in his Gospel?

- He gives two reasons. First, so that His audience will believe that Jesus is the Christ.
- John is obviously hand-picking miracles to make His point.
- The word *Christ* means Anointed One, which is a description of Messiah.
- The term was used in the same way in the Old Testament.
- Israel expected a coming Messiah, and longed for the day when He would come as a king, a deliverer.
- They weren't looking as much for a spiritual deliverer, as a national one, for that is primarily how He is described in the Old Testament.

- Nevertheless, John wants His readers to believe that Jesus is indeed the Messiah they have been looking for, the Anointed One promised by God.

Second, John also wants his readers to believe that Jesus is the Son of God.

- Some commentators take the position that *Son of God*, as a title, is equivalent to *Christ* (Messiah).
- They point out that the term *Son of God* was applied in the Old Testament to angels, to Adam as the first man created directly by God, to Israel, and to the kings of Israel.
- In the New Testament, the term is applied to those who are children of God. That is all true.
- Thus, they conclude, that while *Son of God* was a term of honor and distinction, it was not necessarily a term of deity.
- It was merely equivalent to *Messiah*.
- I do not believe that is correct.
- The term *Son of God*, as a title for Jesus, appears to be used as a designation of deity.
- Notice the following Scriptural support:

Luke 22:67-71

- 67 “If You are the Christ, tell us.” But He said to them, “If I tell you, you will by no means believe.
- 68 And if I also ask you, you will by no means answer Me or let Me go.
- 69 Hereafter the Son of Man will sit on the right hand of the power of God.”
- 70 Then they all said, “Are You then the Son of God?” So He said to them, “You rightly say that I am.”
- 71 And they said, “What further testimony do we need? For we have heard it ourselves from His own mouth.”

Matt. 26:63-65

- 63 But Jesus kept silent. And the high priest answered and said to Him, “I put You under oath by the living God: Tell us if You are the Christ, the Son of God!”
- 64 Jesus said to him, “It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.”
- 65 Then the high priest tore his clothes, saying, “He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy!

Conspicuous in both passages, the religious leaders consider the term *Son of God* to be a term of deity.

- John 5:18 Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.
- John 10:33 The Jews answered Him, saying, “For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.”
- Clearly, in the minds of the Jews of the first century, the term *Son of God* was not merely the equivalent of *Messiah*, but a distinct term of deity.
- By using both terms, John wants his readers to view Jesus, both as the *Messiah* —
- the Anointed One, sent by God as the delivering king promised in the Old Testament —
- but also as *Son of God* — God incarnate, co-equal with the Father.

Why does John want his audience to believe both truths about Jesus?

- So that, in believing, they might have life in His name.
- What is this *life* to which John refers?
- The answer may be surprising, for it is bigger than normally assumed.
- Three aspects of life are offered by Jesus, depending on the individual's spiritual need.
- **1. The gift of eternal life.** Those who believe Jesus gives eternal life to those who simply believe Him for it, receive the gift.
- Consequently, they never hunger or thirst (Jn. 4:14; 6:35), and they never die (Jn. 8:51-52) or perish (Jn. 3:16; 10:28; 11:25-26).

Marvin Vincent, the Greek scholar, explains the meaning of "shall never see death:"

- *See*, denoting *steady, protracted* vision, is purposely used, because the promise contemplates the entire course of the believer's life in Christ. It is not, *shall not die forever*, but shall *live eternally*. Upon this life, which is essentially the negation and contradiction of death, the believer enters from the moment of his union with Christ, and moves *along its entire course, in time* no less than in eternity, seeing only life, and with his back turned on death.
- Believers obviously die physically.
- That is one of the wages of sin.
- But they do not remain in the grave throughout the Millennium.
- They are raised prior to the Messianic kingdom. "Death cannot keep its prey," to use the words of the hymn writer.

**2. The reward of eternal life.** Those believers who actively pursue discipleship in this life will be rewarded with

inheritance in the kingdom age, designated as Christ's co-rulers.

- Matt. 19:16-17, 21
- 16 Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?"
- 17 So He said to him, "Why do you call Me good? No one is good but One, that is, God. But if you want to enter into life, keep the commandments."
- 21 Jesus said to him, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me."

As will be demonstrated in future studies, this man — often referred to as the rich young ruler — is not asking Jesus how to be saved from Hell so he can go to Heaven (as is commonly misinterpreted).

- He is asking Jesus how to have inheritance in the coming kingdom.
- Notice in v. 21 Christ tells him that to be perfect (i.e., mature, arriving at the ultimate goal of discipleship), he must obey the commandments and sell everything and give it the poor.
- This is obviously not referring to salvation in the sense of regeneration — the *gift* of eternal life — otherwise, salvation would be of works, which is inconsistent with the overall teaching of Scripture.
- Rather, the rich young ruler is seeking the *reward* of eternal life, the privilege of kingdom inheritance.
- The *gift* of eternal life is received the moment one believes in Jesus for eternal life, whereas the *reward* of eternal life is bestowed at the Judgment Seat of Christ upon those believers whose lives are characterized by faith-filled works.

- (See also John 4:36; 6:27; Rom. 2:7; 6:22; Gal. 6:7-8).

**3. Abundant life now.** As seen in a previous study, upon believing Jesus for eternal life, the Holy Spirit takes up residence in the believer's life.

- Going forward in the Christian life, He is our provision for living godly in Christ Jesus.
- Those believers who depend upon Christ (Gal. 2:20) for grace to live victoriously enjoy abundant life.
- They exude the character of Christ, the fruit of the Spirit.
- John 10:10b I have come that they may have life, and that they may have it more abundantly.
- Abundant life is living life to the fullest, superior in quality, made possible only by Jesus.

It is the experience of those believers who are appropriating eternal life in the present.

- In his first epistle, John uses the example of a believer who hates his Christian brother (1 Jn. 3:15).
- John equates that sin with murder, and then states the obvious: murderers (haters) don't have eternal life abiding in them.
- That doesn't mean they are unregenerate.
- It simply means they are not appropriating their provision here and now.
- Of course, that will result in forfeiture of inheritance in the future.

Grasping John's motivation for including only seven of the miracles of Christ aids in understanding the purpose of His first miracle.

- Jesus and the disciples are invited to a wedding, probably because Mary, the mother of Jesus, is a friend of the

family of the couple being wed. In fact, the miracle is prompted by Mary's comment:

- John 2:3 And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."
- Mary seems to have two concerns.
- First, she is anxious, concerned for the bridegroom, whose reputation is at risk.
- Given cultural considerations, he is in danger of being shamed for not having enough wine for the comfort and pleasure of his guests.

He will surely lose face if the wine fails, not to mention, he will surely have some frustrated guests

- Mary is sensitive to this fact, and so she goes to Jesus with the dilemma, which is the right place to go with our dilemmas.
- But what can Jesus do? He can't run to the local Wal-Mart and pick up more supplies.
- That's so second nature to us in our culture, that we often don't think about what she is asking.
- She seems to have something else on her mind, something miraculous, or at least extraordinary, and many commentators agree.

Lenski says:

- Jesus had left his home to begin his career as the Messiah; he had been baptized by John and had returned with six disciples; the report of what had transpired right after his baptism together with the testimonies of the Baptist, of the six disciples, and of Jesus himself, reached Mary's ears first of all. These things brought back to her mind the great facts connected with her Son's conception, birth, etc. We know this woman's character, the depth of her nature, the clarity of her knowledge and

intuition. She knew her son was the Messiah of whom wondrous things were to be expected.

Mary doesn't actually ask Jesus *to do* anything.

- She makes no demands, but merely presents the problem to Jesus with anticipation that He will resolve it in some manner.
- She likely doesn't know *how* He will resolve the dilemma; she simply knows He will.
- Some think Mary is expecting Jesus to somehow reveal His divinity.
- One commentator said, "It was as if Mary said to Him, in announcing the fact that they had no wine, 'Son, show Thyself.'"
- Notice Christ's response: John 2:4 Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come."

This reply is not impertinent or disrespectful, as some have suggested. Indeed, we know Jesus never sinned.

- *What does your concern have to do with Me?*
- Greek experts point out that this more literally reads:
- "What do *you* have to do with *Me*?" As if to say, "Leave me to my own ways."
- From this verbal exchange it seems that Mary expects Jesus to reveal His full plan as Messianic Savior.
- But that cannot yet be revealed until nearing the cross, which is still three years down the road.
- Thus, Jesus says: "My hour is not yet come."
- He cannot be subject to His mother's expectations, if He is going to be subject to the will of His Father (that is, His heavenly Father).

Mary must back down and let Jesus run His own affairs, consistent with the will of the Father — and she does!

- John 2:5 His mother said to the servants, "Whatever He says to you, do it."
- She knows He will do something; she's not sure what, but she won't get involved.
- Mary merely tells the servants to do whatever Jesus instructs.
- From Mary's humble spirit we should learn not to attempt to manipulate our circumstances, but trust the Lord in all things, in the spirit of Prov. 3:5-6.

John deliberately mentions in v. 6 that the waterpots are made of stone.

- Why is that important? The stone signifies Israel's hard-heartedness.
- When speaking with the scribes and Pharisees, the nation's religious leaders, Jesus says:
- Matt. 15:7-8 Hypocrites! Well did Isaiah prophesy about you, saying: "These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me."
- In v. 7 Jesus asks the servants to fill the stone pots with water, thereby symbolically cleansing Israel's heart of stone.
- The servants do as they are instructed, filling up to the very brim.
- Instantaneously, Jesus alters the chemical composition of the water so that it turns to wine.
- What does wine symbolize?

Eerdman's Dictionary points out some of the positive images conveyed by wine in the Bible:

- Numerous metaphors using wine reflect upon the goodness of life ... God provides the wine that gladdens the heart (Ps. 104:15), but he withholds it as a form of judgment (Isa. 16:10; 24:7-13). Drinking wine and eating bread were symbols of peace and prosperity (2 Kgs. 18:31-32; Prov. 3:10). Israel's restoration from judgment and captivity is envisioned as a time of abundant produce from the vineyards (Jer. 31:12; Joel 2:19, 24; Amos 9:13-14).

Jesus turning the water into wine signifies His future cleansing of national Israel's heart of stone, transforming it into a heart of life and joy!

- When the host of the wedding tastes the wine (vs. 8-10), he is shocked, praising the groom for saving the best for last.
- Indeed, the best is yet ahead for Israel, when Jesus will transform the heart of the nation at His second coming. More will be said about this in a moment.
- Christ's first miracle is astounding, to say the least.
- However, it is important to remember that miracles are never performed merely for the razzle-dazzle effect.
- They are not for making people "ooh" and "ahh."
- They are signs for Israel, intended not only to confirm the divine authority of the one performing the miracle, but also for alerting the nation to something pertaining to the kingdom.

Turning water into wine also confirms the authority of Jesus as the Son of God, having power over creation, as seen in v. 11:

- John 2:11 This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

- The miracle produces two results.
- First, Jesus manifests His glory.
- The veil is pulled back so men can see His divinity.
- Second, His disciples believe in Him.
- As demonstrated earlier, there are different levels of belief unto life.
- Seeing these men are already Old Testament believers, and therefore already possess the *gift* of eternal life, their belief in Jesus here is unto abundant life and the *reward* of eternal life.

What does this miracle signify with respect to the kingdom?

- This is where the miracle takes on a deeper level of meaning and significance.
- The marriage feast takes place in a town called Cana.
- The name means "jealousy." Hold that thought for a moment.
- In the Bible there are two brides and two marriages.
- In the Old Testament, Israel is referred to as the wife of Jehovah. In the New Testament, the faithful church is referred to as the bride of Christ (Rev. 19:6-9a).
- Jesus is jealous for His bride, desiring that she remain faithful to Him and not prostitute herself with the world.
- 2 Cor. 11:2 For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.

One day soon Jesus will be married to His faithful bride and they will rule together in righteousness.

- Following the marriage will be a marriage feast.
- Now think of Old Testament Israel. Just as Jesus is jealous for His bride, so Jehovah is jealous for His wife.
- Deut. 5:6-9 I am the LORD your God who brought you out of the land of Egypt, out of the house of bondage. You

shall have no other gods before Me. You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God.

- Tragically, Jehovah’s wife Israel played the harlot by consorting with other gods.
- So Jehovah divorced His adulterous (idolatrous) wife.
- Jer. 3:8 Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce.

Jehovah wants His wife to return. That is His great desire.

- Jer. 3:14 “Return, O backsliding children,” says the LORD; “for I am married to you.”
- Israel WILL return to Jehovah, but not until after seven years of tribulation, yet to come, after which Israel will be saved and will repent nationally, returning as the wife of Jehovah.
- Jer. 31:31-32 Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah — not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD.

Hosea 2:16 “And it shall be, in that day,” says the LORD, “That you will call Me ‘My Husband.’”

- 2:19-20 “I will betroth you to Me forever; yes, I will betroth you to Me in righteousness and justice, in lovingkindness and mercy; I will betroth you to Me in faithfulness, and you shall know the LORD.”

- Jehovah’s wife will return to Him at the close of the Tribulation, at the time of the second coming of Christ.
- So, in essence, two marriages are forthcoming — one for national Israel and one for the church.
- What does this imagery have to do with the miracle in John 2?
- This sign miracle takes place at a wedding feast.
- Thus, we would expect Jesus to be using elements of His miracle and its setting to convey a message symbolically to Israel regarding the kingdom.

Jehovah will indeed be remarried to national Israel and a great feast will take place on Earth, which will inaugurate the thousand-year millennial kingdom.

- Some refer to this as the Jewish Marriage Supper.
- Will this be concurrent with, perhaps even combined with, or will it be separate from, the Marriage Supper of the Lamb, described in Rev. 19, which is reserved for Christ and His faithful church?
- That is not clear in the Scriptures.
- Nevertheless, it seems the wedding in Cana is the setting for a sign miracle intended to focus Israel’s attention on the future kingdom.

To that end, the apostle John also includes Old Testament typology in his record of the miracle at Cana that accentuates the point even further.

- In John 1:19-28 John the Baptist defends his ministry before the religious leaders, claiming he is the forerunner of Messiah. Jesus is the focus of John’s testimony.
- Let’s assume the events of v. 19 occur on **day one**.
- The wording of v. 29 begins, “the next day.”
- That is **day two**.
- On that day John cries out “Behold the Lamb of God!”



- Verse 35 begins with the phrase, “again, the next day.” That is **day three**.
- On that day John again cries out, “Behold the Lamb of God!”
- He also points Andrew and John and Peter to Jesus.
- **Day four** is the focus of v. 43, starting with the words, “the following day.”
- That is the day Jesus calls Philip and Nathanael as disciples.

Skipping to 2:1, John says, “on the third day.”

- That is **day seven** in the progression of days.
- The wedding feast occurs on the seventh day.
- That is not happenstance or coincidental.
- And in another sense, it also happens *on the third day*.
- That is not coincidental either.
- Why has God given these details — *six* waterpots and water turned to wine *on the third day*, which is actually the *seventh* day in the grander scheme?
- It seems He wants students of the Word of God to take note when the wedding feast occurs and not miss the significance of the day, for it has eschatological (prophetic) implications, as will be shown.
- The book of Genesis records that God created the world in six days and rested on the seventh.

Peter says that “with the Lord one day is as a thousand years, and a thousand years as one day” (2 Peter 3:8).

- It seems the days of creation week each represent one thousand years in the history of man.
- Thus, the days of man on Earth span six thousand years, followed by a seventh thousand-year period of rest, which represents the Millennium.

- The context of Peter’s quote is eschatological and, if interpreted within context, must be referring to God’s timetable for man and Earth, as they relate to the days of Creation.
- Otherwise, it’s a completely random comment.

Based on the wording of John 2:1 — *on the third day* — we can take this one step further.

- Notice an interesting prophecy of Hosea:
- Hosea 6:1-2 Come, and let us return to the LORD; for He has torn, but He will heal us; He has stricken, but He will bind us up. After two days He will revive us; on the third day He will raise us up, that we may live in His sight.
- National Israel will be reawakened spiritually when Jesus, the Son of God, returns the second time near the end of the Tribulation.
- When will that be? Hosea seemingly gives the timetable — *after two days ... on the third day*.
- Using Peter’s rule of thumb that, in God’s scheme, one day is as a thousand years, the *two days* in Hosea’s prophecy refer to two thousand years.

Presumably, this is the time of Israel’s blindness following the nation’s rejection of Messiah at His first coming (John 1:11; Rom. 11:25).

- It also corresponds to what many refer to as the church age.
- If we assume this time frame began with the crucifixion, then we are presently living near the very end of the *two days*, or two thousand years, after which national Israel will repent and return to Jehovah in revival.
- *On the third day* — the third thousand-year period — the Millennium will begin, with restored Israel ruling over Earth as the wife of Jehovah.

- What a marvelous plan!
- Put the pieces of this puzzle together and a glorious picture materializes.
- Jesus performs this sign miracle at the wedding in Cana to convey to Israel that *after two days ... on the third day* (which is also the *seventh day* in the bigger picture) the nation will be spiritually healed, revived and restored.
- The national heart will be cleansed and filled with joyfulness in the Lord.

Ezek. 36:24-27

- 24 For I will take you from among the nations, gather you out of all countries, and bring you into your own land.
- 25 Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols.
- 26 I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh.
- 27 I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.

When the six days (representing six thousand years) of man are full, then the good wine will be poured out at the marriage feast involving Jehovah and His wife Israel.

- By turning the water into wine, Jesus is signifying, not only that He is the Messiah, the Son of God, but also that the seventh day of rest — the Messianic kingdom on Earth — is indeed coming, and it will be a time of the best wine.
- Jehovah the bridegroom will be remarried to His bride Israel.

- He is keeping the good wine for last, for that special occasion.
- Keep in mind what Jesus said to His disciples at the Last Supper, the Passover meal that He shared with them on the eve of His trial and crucifixion:
- Matt. 26:27-29
- 27 Then He took the cup, and gave thanks, and gave it to them, saying, “Drink from it, all of you.
- 28 For this is My blood of the new covenant, which is shed for many for the remission of sins.
- 29 But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”

Notice the phrase, *until that day when I drink it new with you in My Father’s kingdom.*

- Christ’s statement here in Matt. 26, just before His death, brings greater clarity to His miracle in John 2.
- One commentator says:
- Exactly as Christ and His disciples had been called to a wedding festival on the seventh day in the sign, they will be called to a wedding festival on the seventh day yet future. And Christ, along with His disciples, will again drink of the fruit of the vine together. But this time it will be in the Father’s kingdom — exactly as the Son promised — at the marriage festivities surrounding the Father’s restored wife.
- Gen. 14 tells a story that foreshadows the future marriage feast involving Jehovah and His wife.
- Abraham meets Melchizedek, the King-Priest of Salem, when returning from battling the confederation of kings. Melchizedek is a type of Christ, according to the book of Hebrews.

After the battle, Melchizedek blesses Abraham, giving him bread and wine and says:

- Gen. 14:19-20 Blessed be Abram of God Most High, Possessor of heaven and earth; and blessed be God Most High, Who has delivered your enemies into your hand.
- Melchizedek offering bread and wine to Abraham is a type of Jesus, blessing the Israelite *children* of Abraham with bread and wine, at Israel's future marriage festivities, after defeating Israel's enemies at the Battle of Armageddon.
- In keeping with this miracle and Christ's comments at the Last Supper, the wine will be new, special wine, the best wine saved for last.

Does Jesus turn the water into alcoholic wine?

- Many say "yes," but some scholars believe Jesus made wine at this wedding unlike anything known in our world today, but that will characterize the wine in the kingdom.
- That is why it is referred to as *the good wine* in the miracle in John 2.
- Has wine of this nature ever existed on Earth?
- Perhaps before the flood.
- Some Christian scientists believe atmospheric conditions were completely different before the flood.
- If there was, indeed, a water vapor canopy surrounding Earth before the flood, as some teach, it would have protected Earth from the sun's harmful rays that cause mutations, and would have brought other benefits as well, such as higher oxygen levels.

Fermentation is inhibited by the presence of oxygen.

- Thus, before the flood, fermentation would have been largely unknown.

- But the water vapor was destroyed during the flood, as it rained down upon the earth, thereby reducing oxygen levels after the flood.
- When Noah planted a vineyard and made wine in the post-diluvian world, he likely stumbled onto something that he had never experienced before: drunkenness due to fermentation.
- This may have been a first in the history of mankind.
- Apparently, the change in atmospheric conditions resulted in the greater prospect of fermentation and, consequently, intoxicating wine.

Perhaps when Jesus turned the water into wine, the wedding host wasn't impressed, merely because the vintage of the wine was better.

- He was impressed because it was a spectacular type of wine that he had not tasted before.
- If that is the case, then the wine Jesus made was unlike anything ever tasted by man in the postdiluvian world, because it was like the unfermented beverage made in the spectacular world before the flood when conditions were so much more favorable to good wine.
- In other words, it was wine that makes the heart of man glad (Ps. 104:15), but not drunken.
- Pre-flood conditions, many experts believe, will characterize the millennial world.
- Will the wine Jesus made in John 2 characterize the millennial kingdom?

The wedding host is impressed with the good wine that is saved for last.

- We should be excited that Jesus is coming again to bring in His kingdom on Earth.
- He is keeping the good wine for last!

- While this miracle demonstrates the deity of Christ, it also pictures the glorious age that is coming on Earth in which Jehovah will be re-wed to His wife Israel.
- In that day, Israel will rule over the nations on Earth.
- Jesus will rule over all with His faithful bride in the New Jerusalem.
- Indeed, God is keeping the good wine for last.
- Are you preparing for that coming age?
- I challenge you to THINK ON THESE THINGS