

When You Wonder If God Cares

Series: How God Changes Our Attitudes

Do you have problems that you feel are beneath God?

What Does The Bible Say?

The next day there was a wedding celebration in the village of Cana in Galilee. Jesus' mother was there, 2 and Jesus and his disciples were also invited to the celebration. 3 The wine supply ran out during the festivities, so Jesus' mother told him, "They have no more wine." 4 "Dear woman, that's not our problem," Jesus replied. "My time has not yet come." 5 But his mother told the servants, "Do whatever he tells you." (John 2:1-5 NLT)

Jesus was on a mission, and this problem was interfering with that plan.

Jesus had a timetable. You can tell by some phrases He uses.

“Jesus replied, “Now is not the right time for me to go” (John 7:6 NLT).

“Jesus replied, “Now the time has come for the Son of Man to enter into his glory.” (John 12:23 NLT).

“Tell him, ‘The Teacher says: My time has come’” (Matt. 26:18 NLT).

“But no—the time has come. The Son of Man is betrayed into the hands of sinners.” (Mark 14:41 NLT).

“Jesus looked up to heaven and said, “Father, the hour has come.”” (John 17:1 NLT).

Do you see yourself having a mission plan?

6 Standing nearby were six stone water jars, used for Jewish ceremonial washing. Each could hold twenty to thirty gallons.

7 Jesus told the servants, “Fill the jars with water.” When the jars had been filled, 8 he said, “Now dip some out, and take it to the master of ceremonies.” So the servants followed his

instructions. 9 When the master of ceremonies tasted the water that was now wine, not knowing where it had come from (though, of course, the servants knew), he called the bridegroom over. 10 “A host always serves the best wine first,” he said.

“Then, when everyone has had a lot to drink, he brings out the less expensive wine. But you have kept the best until now!”

11 This miraculous sign at Cana in Galilee was the first time Jesus revealed his glory. And his disciples believed in him.

(John 2:6–11 NLT)

Jesus’ first miracle was to keep someone from being embarrassed.

How Can You Obey?

11 “You fathers—if your children ask for a fish, do you give them a snake instead? 12 Or if they ask for an egg, do you give them a scorpion? Of course not! 13 So if you sinful people know how to give good gifts to your children, how much more will

your heavenly Father give the Holy Spirit to those who ask him.”

(Luke 11:11–13 NLT)

See how very much our Father loves us, for he calls us his children, and that is what we are! (1 John 3:1 NLT)

Tell God what hurts. He cares about every aspect of your life.

Additional Notes:

If you would like to use your home to disciple others, check out our training at www.crosswaveschurch.com/host. Cross Waves has produced short videos to train you how to use your home to reach others for Christ. So please check it out.

Explore:

Today’s Insights to The Biblical World segment comes from the book, Heiser, M. S. (2018). Brief insights on mastering the

bible: 80 expert insights on the bible, explained in a single minute (p. 77). Grand Rapids, MI: Zondervan.

Explore:

2:1–11 Wonderful wine for the wedding. A wedding in Cana provided the occasion for Jesus' earliest recorded miracle (see 2:11). When the host ran out of wine, Jesus turned water into wine of extraordinary quality, to everyone's amazement. The wedding feast probably lasted a week, as in the cases of Jacob (see Gen. 29:27) and Samson (see Judg. 14:17). Running out of wine during such a long feast could be a serious problem.

Willmington, H. L. (1997). Willmington's Bible handbook (p. 608). Wheaton, IL: Tyndale House Publishers.

Explore:

That Jesus was aware of His "time" and the progress of His mission is evident throughout this Gospel (7:6, 8, 30; 8:20). The

cross was ever before Jesus, and His movement toward that inevitable moment was to remain on God's timetable (12:23, 27; 13:1; 16:32; 17:1). As is the pattern of this Gospel, miracles are referred to as "signs" (semeion), intimating that they served as authentication for Jesus' nature and mission. In the Synoptics the most commonly used word for miracles is *dunameis*, which refers to mighty works that demonstrate the power of God.

White, J. E. (1998). John. In D. S. Dockery (Ed.), *Holman concise Bible commentary* (p. 468). Nashville, TN: Broadman & Holman Publishers.

Explore:

2:11 The point of this story is brought together in v. 11. The words are simple, but the meaning is profound. The evangelist identified the action in the story as a "sign" (not "miracle" as in the KJV). In John a sign is more than just a wonder; it is a

powerful act for the one who has eyes to see because it points to the reality of who Jesus is.

This Cana story provided an epiphany, a manifestation (ephanerōsen) of Jesus' glory. The theme of glory (doxa) introduced in 1:14 does not merely include ideas of bright lights and mythical halos, which is a common way for people to describe glory. But glory in John is derived from the Old Testament idea of God's kābōd, which implies the mighty power of God evidenced in epiphanies or perceived manifestations of that power (e.g., Exod 16:6–10; 24:15–17; 33:18–23; 40:34). In John the mighty God is to be perceived as acting in Jesus. The signs therefore point the reader to the reality that the God of the Old Testament has acted anew in Christ Jesus.

Borchert, G. L. (1996). John 1–11 (Vol. 25A, pp. 157–158).

Nashville: Broadman & Holman Publishers.

Explore:

Ver. 1. And the third day, [τῆς τρίτης ἡμέρας].—Most probably identical [?] with the ἑπαύριον, ch. 1:43 (44). See the Exeg. ad loc. The marriage-feast had probably been nearly three days in progress, when Jesus, on His arrival, was invited to it. [The third day is probably to be reckoned from the last date mentioned, i.e., Nathanael's calling, 1:43 (44), not from the day of John's testimony, 1:29, as Dr. Lange takes it, still less from the day of Christ's arrival in Cana (Ewald); for this was not yet spoken of. Bengel: Tertio die post promissum datum, 1:52. Nunc ostenditur specimen. The journey from Judæa to Galilee required two or three days, the distance in a direct line being over twenty hours. —P. S.]

Lange, J. P., & Schaff, P. (2008). A commentary on the Holy Scriptures: John (p. 103). Bellingham, WA: Logos Bible Software.

Explore:

I do not think we can overemphasize the distress in Mary's words in verse 3: "They have no more wine." In the Jewish wedding feast, wine was essential, not so the guests could drink to excess, but because it was a symbol of exhilaration and celebration. It was of such great importance that a lawsuit could be instituted if no wine was provided! Those who were behind the scenes at that little wedding in Cana were shattered by this breakdown in hospitality. Childhood dreams of the ideal wedding were about to dissolve in a nightmare. The drama of our text is very real.

Hughes, R. K. (1999). *John: that you may believe* (p. 59).

Wheaton, IL: Crossway Books.

Explore:

Mary, the mother of Jesus, is one of the first to notice that the wine has run out. She goes to her son and points out the problem: “They have no more wine.”

Jesus’ response? “Dear woman, why come to me? My time has not yet come” (v. 4).

There are those words again. “My time.” Jesus is aware of the plan. He has a place and a time for his first miracle. And this isn’t it.

Lucado, M. (1999). *He still moves stones*. Nashville: Word Pub.

Explore:

Jesus the Guest (vv. 1–2). Our Lord was not a recluse, as was John the Baptist (Matt. 11:16–19). He accepted invitations to social events, even though His enemies used this practice to accuse Him (Luke 15:1–2). Our Lord entered into the normal

experiences of life and sanctified them by His presence. Wise is that couple who invite Jesus to their wedding!

Wiersbe, W. W. (1996). The Bible exposition commentary (Vol. 1, p. 290). Wheaton, IL: Victor Books.

Explore:

Were Jesus and His disciples invited because of Mary, or because of Nathanael? (John 21:2) Our Lord was not yet well known; He had performed no miracles as yet. It was not likely that He was invited because the people knew who He was. It was probably His relationship with Mary that brought about the invitation.

Wiersbe, W. W. (1996). The Bible exposition commentary (Vol. 1, p. 290). Wheaton, IL: Victor Books.

Question 1 of 5

When Jesus referred to some kind of plan when he spoke phrases such as “the time has not yet come.” What plan is he speaking of? A plan to do what?

Question 2 of 5

Jesus very first miracle He ever did was not motivated by tragedy or famine or moral collapse, but by concern for friends who are in a bind.” What does this say about Jesus?

Question 3 of 5

When you understand that Jesus cares about what matters to you, matters to Him, how will that change how you pray?

Question 4 of 5

Interestingly Moses' first miracle was a plague—turning water into blood (Ex. 7:19), which speaks of judgment. Our Lord's first miracle spoke of grace. What do you think that says about Jesus?

Question 5 of 5

Jesus' first miracle was turning water into wine at the wedding of some friends; his last miracle was to heal the ear of a man who had come to arrest him (see Luke 22:50–51). What does this tell you about Jesus' availability to listen to your requests?