

# The Son, The Wine, & The Sign

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**John 2**

So, like I just prayed. I know there's a lot going on in our world right now and I know that it can seem like we're on the brink of important events that could shape our worlds for generations to come. But what we just read dwarfs everything going on right now. What we just read actually did shape, not generations to come, millenniums to come. So the kingdoms of this world will rise and they will fall. But the truths in our text are going to outlast all of them. John 20:30-31 is the lens that the rest of the book of John should be read through. In it the author is telling his readers, which is us, why he writes this book that verses his name. He said, "I wrote what I did. I recounted the signs, the miracles with this purpose in mind that you would believe that Jesus is the Christ, that he is the Son of God.

And that by believing in him, you will live forever." This is his agenda. It is to prove, to give evidence, to make a case for believing in Jesus. And he does that with the heart of compassion because he knows nobody is born with salvation. Nobody is born going to heaven. We are born in our sin and he says, "What people need all over the world everywhere to the farthest reaches is they need Christ so they can be saved." And so that's his goal. That's what he's doing. So with the church this size, with every weekend, five services, many more watching online. There's always someone here or watching or both that needs this message, that they are a sinner and that there is a Savior who will rescue them from sin and death and hell and bring them into heaven forever. And his name is Jesus. Now, John, the author begins to retell the good news of Jesus, life, death and resurrection and chapter one, we can turn there now, John 1, and he's very clear at the outset.

"This is the real Jesus." You may have heard of others. You may have been exposed to others, but this is the real one. And that he should be understood in no other way. And that along with the Father and the Spirit, Jesus is God. John 1:1, "Jesus was in eternal fellowship with God because he is God. All things were created through him. And then this God, this Word, this one that is existed for all of eternity," verse 14, "Put on flesh and became a human being." And then John says this in verse 14, "He can say all of these things about Jesus with absolute clarity and certainty because he lived with this Word. He lived with Jesus and saw his glory." Verse 14, "The Word became flesh and dwelt among us." He lived with us and notice, and we saw, we have seen his glory. Glory as who? The only Son from the Father. What John and the other disciples saw was the glory and the greatness that can only come from God.

But it came from Jesus because Jesus is God. And right before chapters two starts, look at verse 50. Jesus promises his disciples and really anybody that reads this, verse 50, "You will see greater things." What are those greater things? You will see heaven open. God is going to begin to work again on the Earth and he's going to do it through the Son of man, through Jesus. And that's exactly what starts to happen. Starting in chapter two, going all the way to chapter 12, there are seven miracles that are highlighted by John the author that say, "This is something only God can do because Jesus is God. See him for who he really is so that you'll believe and be saved." Every person reading this book, every incident in this book when read the way that John want it to be read, comes to a decision where they must either reject Jesus or receive him.

And this glory as the only Son of God becomes obvious to the men who became eyewitnesses, starting in chapter two with this verse miracle. Now look at how it's described in verse 11. This the first of his signs Jesus did at Cana and Galilee and manifested his glory and his disciples believed in him, not only is the glory, that the only sin of God made obvious to the disciples in that miracle. But again, notice their response. They believed in him. So like I said, that what happens in this text is exactly John's goal for all of us, that we will see Jesus, the Son of God clearly. And because we see him for who he really is, we don't just sit back and admire him and go, "He's a really cool guy. And gosh, I wish I was there that day. I wonder what that was like."

But when we see him clearly we will give our lives to him and the result will be eternal life. So today what we're going to do is we're going to look at all of chapter two in much one message. We're going to look at the big picture, praying that God will speak to each of us individually through his work, because that's really the goal of preaching. The goal of preaching is not to pass information from my brain to your brain. There's information passing. The goal of preaching is that the God of the universe, who's overall things in the entire universe, he fits in the span of his hand. Isaiah 40 says that he will come down from heaven to this little, tiny spec on this little tiny planet in this vast universe that he will come here right now and speak to you personally through the preaching of his Word.

That's what preaching is. And that's what I hope happens now, as we look at chapter two, which I've summarized on your notes with the words, "The Son, The wine and the Sign," The Son, The Wine and The Sign. I think those three words summarize the heart of this text. The first, Jesus is obviously the focal point. But John chapter 2, he is presented as the Son of God. So John chapter 2:11 says that, "The miracle," notice, "Manifested his glory." But that points us back to what I showed you. In verse 14, we have seen his glory, glory as of the only what? Son, the only Son from the father. So what John is saying with this first miracle at at Cana, at this wedding, is that Jesus performs this miracle because he is the Son of God. The Old Testament says the Messiah would be the Son of God. Last week if you were here, you watched, you know Psalm 2 God's king in Jerusalem.

Psalm 2:6 is also identified in verse seven as God's Son. Here's another text. 1 Corinthians 17:13, where God is talking about the Messiah. And he says, "I will be to him, a Father and he, the Messiah, shall be to me a Son. I will confirm him in my house and in my kingdom forever and his throne shall be established forever." So the one that prophets predicted, the Savior that Israel was promised would rule and reign would also be identified as God's Son. Also notice how Jesus talks about the temple in verse 16, "To those people who are selling pigeons at extortive prices, he demands that these people notice "take these things away." Do not make my what? My Father's house, my Father's house, a house of trade." God is his Father because he is the Son. So from the first miracle to this incident in the temple, Jesus is seen as the Son of God, even the last paragraph, we'll see, he knows people's hearts.

Why? He knows people's thoughts. Why? Because he's the Son of God. Other than the word Jesus, the most used word in chapter two is the word "wine". It's used six times. So that's why we have "The Son," "The wine," to talk about the miracle and then "The sign." The sign and verse 18 and 19 is Jesus resurrection, which is the key to the text, but also plants this little seed in our mind when we get to chapter 20. So that the book is book ended with a number of things. And one of them is Jesus resurrection predicted and Jesus resurrection fulfilled in chapter 20. So The Son, The Wine and The Sign. Now there's one final word that's used five times in chapter two,

which is used from beginning to end, which I think let's just know why these events are happening in the text.

What is Jesus doing with these two major events? Well, I think we get insight into that by the use of the word disciples. The word is used five times from beginning to end and here's the thing. They were with Jesus at the wedding. So they experienced the miracle and they believed in him. They followed him to Capernaum, which is about a seven hour walk from the wedding in Cana. And they followed him to Jerusalem to celebrate The Passover. They witnessed Jesus clean out the temple. They remembered the Old Testament text that explained why he did that. They remembered his prediction, that he would rise from the dead. And the result was again, the text says verse 22 that they believed. So the disciples play an integral role in chapter two. They are eyewitnesses of what Jesus did and what Jesus said. But beyond that, John wants us to know that Jesus is the Son of God.

And he wants us to know that there were eyewitnesses who testified to that fact so that we too will believe their testimony and believe. Now let's start in verse one and drop into this historical account when point number one, the son of God attends a wedding. Point #1 ***The Son of God attends a wedding***. What happens when the second person of the Trinity, God the Son, Jesus Christ attended a wedding in Cana, just a few mile North of Nazareth, his own hometown. Well, let's take a look. Verse one. On the third day, there was a wedding at Cana in Galilee and the mother of Jesus was there. Jesus was also invited to the wedding with his disciples. John seems to be making a point that Mary was there. And I want you to notice verse two, Jesus was invited to the wedding.

He's not crashing the party, in other words. He was supposed to be there. He was on the guest list. Now let's keep reading, verse three. When the wine ran out, the mother of Jesus said to him, they have no wine and Jesus said to her, "Woman, what does that have to do with me? My hour's not yet come." His mother said that the servants do whatever he tells you. Notice Mary seems to be more than just a random guest. Seems like she has some role at this wedding. She knows the wine has run out. She takes the initiative to try to fix that. She orders the servants in verse five, do whatever he says to do. So I think this fact in Mary's role, as well as Jesus being invited to the wedding with his disciples makes me think that this is a family wedding and Nathaniel probably would've been invited too because he lived in Cana, which probably some scholars they had at most 200 people living in the whole.

So like this amount of people right here lived in that whole city. So his disciples there, this is probably some kind of family wedding, maybe a cousin, but I can't prove any of that. It's like in between all the words, but Jesus' response, I heard some of you laugh at that. It comes across as disrespectful, the 21st century Americans, but that's because we read tone into it. Like "Woman, what does that have to do with me?" We think that's the way that he said it. But to first century Jewish people, that's not how they would've said it. That word, "woman" in first century Jewish culture is equivalent to the Southern word, "man". So Jesus is being very respectful to his mother who's an older woman. Now verse five, Mary tells the servants, "Do whatever he tells you," which makes you wonder, do you think that she knew that Jesus was going to do a miracle in this moment? Kind of makes you wonder that.

But look at verse 11, this was Jesus' what? This was his first miracle. So remember he was a carpenter and what people think, many people out there, he's the carpenter who doesn't use a hammer or nails. He just, table and it just shows up. You knowing that he was doing miracles all

throughout his entire life. And this text says, Nope, this is the first one. So Mary likely does not expect a miracle, but she does expect that he's going to solve the problem. Think about it. If you live with the Son of God, any problem you've ever had, he's fixed. And he hasn't fixed it like, "Oh, I'm going to try. Oh, that didn't work. I'm going to do. Oh, and that didn't work either." It's not like me fixing stuff. Right? He fixed it first time, the utmost of ability and wisdom, every single issue, every single problem she ever had, he knew exactly what to do, exactly how to fix it perfectly.

And he does it again, verse six. Now there were six stone jars there for the Jewish rights of purification, each holding 20 to 30 gallons. So I think for us 120 to 180 gallons. Jesus said to the servants, "Fill the jars with water," and they filled them up to the brim. That last phrase I think is interesting. Because you don't know that unless what, unless you were there. This is eyewitness testimony. That's what this little phrase here gives evidence of, I think. And he said to them, "Now draw some out and take it to the master of the feast," the head waiter. So they took it. Notice what's not there.

Nobody knows what happened. There's no fanfare. There's no drawing attention to himself. Jesus didn't stand over the water pots and go like, okay, abracadabra, like wine. He didn't do any of that. He just solved the problem. He turned the water into wine without anybody knowing it until verse nine. When the master of the feast tasted the water now become wine and notice how John does that. I just noticed this right now. He just says the water became wine. That takes years to happen, right? That takes a massive amount of processes from a seed to vine, to a fruit, to being crushed and all this stuff has to happen to get wine. And it just happens in one second. John's just like, "Oh yeah, the water became wine." That's crazy, but this is the event right here.

It's totally nonchalant. It's just saying the facts. And he said the master of the feast called the bride groom. Notice he didn't call Jesus. He called the bride groom and said to him, everyone serves the good wine first. And when people have drunk freely, then the poor one, the idea is like, when you have somebody over and you didn't make enough food. And you're like, uh oh. Now we start pulling stuff out of the back of the fridge. You got to keep giving because they're still hungry. That's the idea. You give the good stuff. But if you got stuff, you got to give stuff that's left over but not you. He says you save the best for last. You've kept the good until now. Again, no amazement at Jesus. There's no attention or gratitude given to him. There's no like everybody rushing over to Jesus.

Like what did you do? It's like he just disappears and fades off. Who gets the credit for this wine, by the way? The groom and all the brides are like, yeah, that always happens at weddings. Well, that's what happens here. The groom is like, he's getting all the attention and Jesus just pieces out. But notice who really knows what happened. Verse 11, "This, the first of his signs Jesus did at Cana in Galilee and manifested his glory and the disciples believed in him." As I said earlier, what happened to the disciples is what John wants to happen to everyone. This event was for them. Jesus clearly seen, becomes Jesus believed in. Now from there verse 12, it says that they went down to Capernaum, they went down because Capernaum is about a 1500-foot drop in elevation. And they went with his mother and his brothers and his disciples and they stayed there a few days.

Now, before we get into verse 13, let me pause here and asked the question. If Jesus attended your wedding, if Jesus was attending your marriage right now, what need would he see and what miracle would he need to perform? If you're single or maybe your marriage is great right now,

maybe a relationship at work or school, your family among friends. What need would Jesus see and would there be a miracle that would need to be performed? Now, as you're answering that question, instead of answering it with someone else in mind, answer that question with you in mind. What need would he see that you've created in your marriage or in some relationship? And what miracle would he need to perform, not on them, but on you? See because we can be very forgiving and understanding of ourselves, but very unforgiving towards others, especially if we're more justice people than grace people.

We won't actually say it, but we'll be like grace for me, law for you. Mercy for me, justice for you. So instead of pointing the finger at them, let's point it at us. It's easy to think about all the ways someone has created the needs and all the ways that you're in need of a miracle because of someone else. You don't need God to follow that thought process. However, you do probably need God to work in your heart and life to ask yourself, honestly, what ways have I contributed to the problems in this relationship? What can I do to fix those problems? What miracle can I pray for God to do in my heart, in my life so that my relationship, whether it's my marriage, my friendship, my family, my job, my school, whatever it is, will go back to being something that God says that's good.

And listen, if you need a miracle, do not give up at all. Don't give into thoughts like this will never change. This will never get any better. He or she is, they're just a lost cause. This is hopeless. Listen, if God can become a human being and if he can do the miracle of saving your soul from hell for all of your sins against him, he can heal your heart. He can rewrite the self-talk. He can fix the relationship. He really can. The ultimate question is, are you willing or has your heart grown cold and hard towards God working in it? So I would say, go to him, talk to him, pray to him, confess your sins to him. Where needed, pray for him to open your eyes to things that you can do to bring healing and help and hope back to whatever relationship is broken right now. Instead of talking about the person, talk to the person, talk to a pastor, that's what we're here for to help you with that.

That's the Son of God at a wedding. Let's drop down to verse 13 and drop in on a second historical account Point #2, when the Son of God attacks the temple, *The Son of God attacks the temple*. Look at verse 13, "The Passover of the Jews was in hand in Jesus went up to Jerusalem." And if you're looking on a map, Capernaum is in the North and Jerusalem is in the South, but it says there, he went up to Jerusalem because there's a 3000-foot elevation in that 100 mile walk from Capernaum to Jerusalem. Now we're all familiar with this event and the other gospels, the cleaning out of the temple. But that happened at the end of Jesus public ministry. This event though happens at the beginning of his public ministry. So think about it. Beginning of his public ministry, cleans out the temple, end of his public ministry cleans out the temple.

Both of them happened during the same holy week. That's called what? Passover. So his entire life's ministry is book ended not only cleaning out the temple, but it is book ended by the Passover. Why would that be? Because he's the lamb of God who takes away the sin of the world. Now Jesus didn't attack the temple itself, obviously, but he did attack the practices. Verse 14, "In the temple he found those who were selling Oxen and sheep and pigeons and the money changers sitting there." So if you arrived at the temple that day, your eyes would fall on tens of thousands of people all around you. And what you would be seeing in many of those people would be a lot of performance, a lot of outward displays of commitment to God. But Jesus saw this for what it really was, which was a massive hypocritical show.

This had nothing to do with loving God and it had nothing to do with loving people. In fact, it was about extorting God's people to get rich. That's what this was about. Buying animals, exchanging money, paying taxes in the temple that day was like when you go to a sporting event and pay \$7 for a water that you could buy at the store for 50 cents. That's what's going on here. 10, 20. I read one author that said as much as 75 times the going rate. So I don't know about you, but when I go to sporting events and I know I've got to pay, I can't sneak in food. Although I just learned that you can do that at Chase Field for the Diamondback. So great for them. But you typically, you can't sneak in food. So I have to pay \$7 for this water. That ticks me off.

Now, imagine going to the temple that day and you know, I've got to pay 75 times the price for that lamb. I've got to pay 20 times the exchange rate on this piece of money so that I can pay the tax and money that they say I have to pay because my money's not good enough. You're not going to the temple happy, excited and wanting to worship God. You're going there ticked probably. But who else was ticked? See, God's not happy with that because that gives God a bad name and it makes people think God is okay with it when all of his people, all his lieutenants are running around extorting their money. They think, God set this whole thing up so he's happy but he is not, verse 15 and making a whip of chords, he drove them all out of the temple.

Tens of thousands of people. One guy smacking them around, "Get out of here," with the sheep and the Oxen. So there's no sound at the end of this. And he told those who sold the pigeons, take these things away. Do not make my father's house, a house of trade. He was not going to stand for that kind of irreverence and hypocrisy, extortion and blasphemy. So he moves them out of the temple not as some happy hippy, "Hey, can you get out of here? Sorry. But I need you to move along," with a whip. He's not just like throwing it around. He's hitting people. He's hitting animals. Because he's enraged at what he's seeing. Now the religious leaders, they're making a ton of money off of all this, but their response is kind of weird. Verse 18. "So the Jews said to him, Hey, we're getting the police to get you out of here."

Is that what your Bible says? There were temple guards. This was their job to keep the peace, to make sure everything was going as planned. But they say, what sign do you show us for doing these things? Because even though they didn't know his identity, they knew there was something special about him. It was obvious to them that there was something different. Now they don't know what's special about him, but we know what's special about him. Because we've read since chapter one, we know that he is the Son of God and that's the authority that he has to do what he did because he's God. And those people were there to worship him.

Not begin to hate him because of all the extortion that his people, these priests and other religious leaders were doing. Now the readers don't know any of that. The readers, we know that, but they didn't know that. Verse 19, Jesus answered them, "Destroy this temple and in three days I will raise it up." So he's using the rebuilding of a destroyed temple to illustrate his resurrection but they don't know that, verse 20. The Jews then said, "It has taken 46 years to build the temple and you will raise it up in three days?" But he was speaking about the temple of his body. I don't want you to miss the point though. What is the point of this event?

It's verse 17. His disciples remembered that it was written, "Zeal for your will consume me." They remember Psalm 69:9, and then verse 22, "When therefore he was raised from the dead," which is an event that happened three years after this event, "When therefore he was raised from the dead, his disciples," remember that he said this three years prior and notice, and they believe the scriptures and the word that Jesus had spoken. This was all for them. See their whole

religious world was being turned upside down. So it took them a while as they grow in their understanding of everything that Jesus was doing and everything he was saying. But the more they saw, the more and more they became convinced that Jesus really is the one, their Old Testament promise that they've been hearing about in synagogue and from their parents all their lives, that he is the Son of God spoken about hundreds of years before he arrived in their old Testament prophecies that he is the Son of God.

Now I know that for us. It just like these guys. It may take a while for us to come to Jesus. And I'm sure it'd be been better for all of us if we walked those three years with him, just like these guys got to do, but do you remember what Jesus said to Thomas in chapter 20 that we read at the beginning? Remember Thomas proclaims, "Jesus, you're my Lord and my God," a clear declaration that Jesus is the Son of God. He's God, the Son, he's God becoming a man. And then Jesus says, John 20:29, "Thomas, if you believed, because you have seen me, blessed are those who have not seen me and yet have believed." Translation, he's talking about you. He's talking about us. There's nobody here that is seen the risen Jesus with their eyes.

But many of us here watching right now, we believe in him anyway. And we believe in him because of these disciples. They believed in him first and their evidence, their testimony is eyewitnesses is trustworthy. And because we believe leave it, Jesus says, even though you didn't see me raised from the dead, like Thomas needed, you are blessed because you believe. And I just wonder today, maybe it's time for you to be blessed too. Maybe it's time today to say, "No more, I'll believe it when I see it," I'm done with the excuses, which I know are just really justifications for holding on to my independents in my sin.

I'm done with all of that. I believe I trust in Jesus now. He is who the New Testament says he is because humanly speaking, the New Testament was written by eyewitnesses, most of it at least. And if it wasn't written by an eyewitness, it was written under the supervision of an eyewitness, which means this, Jesus is not a fairy tale. Jesus is the promised Messiah, the Savior of the world, the Son of God, God who became a man. The Lamb of God who takes away the sin of the world, including yours.

You may not have some crazy life like dealing drugs or killing people, going to prison, being an international hit, man like pastor Kyle, that may not be you. You may have grown up going to church, been very religious, paid your taxes, lived a decent life, treated people kindly, did your job, loved your family. And all of that is wonderful. And that's all your good deeds. The issue is really your bad deeds. What do you do with the guilt you have for your bad deeds, your mistakes, your sins, whatever you do with it, all it does is simply cover it. It's like fog in the mist on the ground in the morning.

It just eventually, whatever you do to try to cover your sins, it just evaporates. Whatever we do to try to cover our sins without Jesus never takes it away, but Jesus takes it away. You can be guilt free, not by trying to convince yourself that you haven't really sinned and it's really other people's fault and not yours. You can be truly guilt free because Jesus will take it away. He will take all your sin and all your guilt. He'll trade it for all of his sinless perfection. He will trade his life with perfect obedience for your life of innumerable sin. And he will do that for you. He really will do that for anybody, but only when you believe in him, when you trust in him, when you give your life to him, as we've seen three times now, these disciples do.

That's real faith in Jesus, but let's drop down to verse 23, where we see the opposite. When Point #3, the Son of God avoids the superficial. *The Son of God avoids the superficial*. John gives us

insight into what will be a recurring theme in his book, which is believers, who don't really believe. Christians who really aren't Christians verse 23. "Now when he was in Jerusalem at the Passover feast, many believed in his name when they saw the signs that he was doing and if the chapter ended there, we'd be like, great, more people. So it's not just those five guys that we met in chapter one, but there's a whole bunch of guys now. Both, women and men following Jesus who were there at the temple to celebrate Passover.

But no, that's not what happens. See these people know the facts about Jesus, which means they witnessed some miracles. That's what we just saw right there. Others may have even connected like he did those miracles, because God's got to be with him. There must be something special about him. So they not only know the fact, but they know the facts are true, but they refuse to come to Jesus and be saved. How do I know that? Verse 24, "But Jesus on his part did not entrust himself to them because he knew all people and needed no one to bear witness about man, for he himself knew what was in man."

The miracles caused them to believe in Jesus. And we may think that fulfills John's goal, but what's going on the outside doesn't always match what's going on the inside. They believed in him but the text literally says that he didn't believe in them. He didn't trust the genuineness of their trust in him because he can read their minds. And again, he can only read their minds. This text here only makes sense if Jesus is the Son of God, which is the theme of the whole chapter. One author put it this way as God, he sees beyond the superficial into people's hearts. And then the author says, and John 3 is an illustration of that. So let's see it, back at verse 24.

"But Jesus on his part did not entrust himself to them because he knew all people and he needed no one to bear witness about man, for he himself knew what was in man. Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, Rabbi, we know that you are a teacher from God for no one can do these signs that you do, unless God is with him." He knows the facts and knows the facts are true. But what does Jesus say to him? "You're not going to heaven unless what? You are born again. So this is somebody who believes, but doesn't really believe.

So chapter three, I think should have started in verse 23 because it all flows together. The repetition of the word man shows what John is saying. That Nicodemus is an illustration of one of these people in this general state at the end of chapter two, that he's somebody who believes what doesn't really believe until the end of the story. You know the end of Nicodemus' life, what he was doing? Nicodemus is there when Jesus dies. He's one of the people that takes Jesus off the cross and actually prepares Jesus' body for burial and actually places him in a rich man's tomb, which is the fulfillment of Isaiah 53:9. So God takes this believer who's not a believer and three years later uses him to fulfill prophecy.

Because his belief goes from, I know the facts and I know the facts are true, but I'm not going to give him my life to giving Jesus his life. Listen, we'll see this over and over again. And John, but this is the first incident of it right here in the end of chapter two. Belief that's not really belief, an outward show that you're trusting in Jesus when inwardly or even secretly, you don't really believe in him at all. Notice Jesus knows your heart, even though no one else knows it. He sees your thoughts, he hears the inner dialogue. Even on the outside, everything you're saying is right and no one suspects a single thing.

Jesus knows. And if you come to him truly, no more games, no more excuses, no more hypocrisy. Like Nicodemus, he will take you as his own when you truly believe. That can be you



and that will be you when you believe that Jesus is the Christ, the Son of God, and that by believing you will have life in his name. That's chapter two. Now next time we're going to break chapter two down into four separate messages to get into the details of all these like a Jewish wedding and Passover in the temple. All the Bible nerds are like, oh, I can't wait for that.

But also these messages will show these historical events. 2000 years ago have a radical need in our lives because they impact us today and will impact us today. But we will never get away from this one reality that Jesus really is the Son of God. And he really will rescue you personally from the real wrath that you deserve for your sins. Again, this is not a fairy tale. In fact, coming from eyewitnesses who didn't become rich or famous for telling people about Jesus, but just the opposite, in fact. When John wrote this book, the other four men who were with him, Peter, Andrew, Nathaniel and Philip had all been martyred for this reality right here. So as he's writing this book, they have they're all in heaven waiting for him, but they are all willing to seal this testimony in the book of John with their own blood, that Jesus is the Son of God. I mean, it's one thing to die for something you know is a lie, no one does that. Wait a minute. I continue a lie that I know is a lie or I get to go home.

Nobody would do that. Nobody would say I'm going to die for this lie. To die for something you know is not a lie because you saw it with your own eyes, that's what you have here in the book of John. But he takes the weight of this truth and all of these things that we just saw Jesus do, he takes all of that and he puts these truths on our hearts and he presses it down and he says, what is it going to be for you? Are you going to reject him or are you going to receive him? Let's pray.

Jesus, it is clear from the Bible, John and every other book in the Bible, that you are not meant to be a piece of art that we all stand back and admire and say, isn't he really amazing? Wow. Our admiration must move to trust in you. It must move to faith, to trust, to belief, to handing over the direction of our lives, the authority of our lives, handing it over to you, the king of Kings and Lord of Lord who owns it anyway. And so every week we all come to this moment in different places with you who are here in this room or who are watching right now.

And so whatever it is, whether it's the first time of trust in you or whether it's further trust in you, as you draw closer to yourself, whatever it is, please do that work in our hearts right now, the work that you are seeking to accomplish in and through our lives. Give us the courage, give us the grace to respond to the work of your spirit as a result of our time and your Word, do this, please, please. Jesus I pray for our good and for the glory of your name. Amen.