

The Miracle of our Union with Christ

March 4, 2026

The first miracle of Christ represents the experience of our first and most important miracle of Jesus

John 2:1-11

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

1. A Wedding Points to Covenant Redemption

Jesus performs this first sign at a marriage feast. Throughout Scripture, marriage imagery points to God's covenant relationship with His people.

Israel was called the Lord's bride (Isaiah 54:5).

Isaiah 54:5

For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

The Church is the Bride of Christ (Ephesians 5:25–27).

Ephesians 5:25-27

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

The final consummation is the marriage supper of the Lamb (Revelation 19:7–9).

Revelation 19:7-9

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

The Cross is what makes this union possible. Christ gives Himself for His Bride, sanctifying her through His sacrificial death. The wedding at Cana quietly foreshadows the greater union purchased by His blood.

2. “Mine Hour Is Not Yet Come” - The Hour Is the Cross

When Mary tells Jesus they have no wine, Jesus replies, “Woman, what have I to do with thee? Mine hour is not yet come.”

In John’s Gospel, “the hour” always points to His death and glorification through the Cross (John 12:23–24; John 13:1; John 17:1).

John 12:23-24

23 And Jesus answered them, saying, **The hour is come**, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

John 13:1

Now before the feast of the passover, when **Jesus knew that his hour was come** that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

John 17:1

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, **the hour is come**; glorify thy Son, that thy Son also may glorify thee:

So even at the first miracle, Jesus interprets everything in light of Calvary. The sign is allowed, but He makes clear that the full answer to human need will come only when His hour arrives, when He gives Himself.

3. Water for Purification - The Old Covenant Cannot Perfect

John specifically tells us the water pots were “after the manner of the purifying of the Jews” in John 2:6. These jars represented the ceremonial washings of the law which was outward purification that could never cleanse the heart.

Here is the picture:

Water = external cleansing under the law.

Wine = inward joy and life that come through Christ.

At the Cross, the old system of ritual purification gives way to the true cleansing through His blood (Hebrews 9:13–14). The miracle shows transformation which is what law could not produce, Christ will provide through His sacrifice.

Hebrews 9:13-14

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

4. Water Turned to Wine - Transformation Through Sacrifice

Wine in Scripture frequently symbolizes:

Joy (Psalm 104:15)

Psalm 104:15

And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

Covenant blessing

Blood poured out (Matthew 26:27–28)

Matthew 26:27-28

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

The transformation from water to wine points to what the Cross accomplishes:

From Law to Grace

From Ritual to Reality

From External cleansing to Internal redemption

From Human inability to Divine provision

The best wine is brought forth last just as the fullness of God's redemptive plan appears in Christ's death and resurrection.

5. The Hidden Servants - Faith and Obedience Before Understanding

The servants obey Christ's word before they understand the miracle

"Whatsoever he saith unto you, do it." John 2:5

This reflects the life of Faith centered in the Cross. The power is not in human effort. The miracle comes through simple obedience to Christ's word. The transformation is His work, not ours.

At Calvary, Salvation and Sanctification are likewise entirely His provision.

6. The Revelation of His Glory - Glory Seen in the Cross

John concludes with, "This beginning of miracles did Jesus... and manifested forth his glory." John 2:11

But in John's Gospel, the fullest revelation of His glory is not at Cana but at the Cross.

"Now is the Son of man glorified..." (John 13:31)

John 13:31

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

The Cross is where God's love, righteousness, mercy, and power meet perfectly.

Cana is the first glimpse; Calvary is the full unveiling

7. The Cross-Centered Summary

The miracle of turning water into wine reveals in sign form what the Cross would accomplish in reality:

The Bridegroom providing for His bride.

The old purification system giving way to true cleansing.

Transformation that only Christ can perform.

Joy flowing from sacrifice.

Glory revealed through self-giving love.

The miracle says, in essence: what I have begun here in sign, I will complete at the Cross in truth.

The water became wine only when it came under the command of Christ. In the same way, our lives are transformed only as they are brought under Faith in His finished work at Calvary. The joy of the new wine flows from the blood He would soon pour out.