

# (Following the Footsteps of Christ) in Cana of Galilee

by Willie Mullan

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*Willie Mullan's sermon explores the significance of Jesus' first miracle at the wedding in Cana and the importance of inviting Him into our lives.*

**Duration:** 55:43

**Scripture:** Matthew 6:33, Matthew 10:5-6, John 1:29, John 2:1-4, John 2:11, John 20:19

**Topics:** "Footsteps Of Christ"

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## Description

In this sermon, the preacher emphasizes the importance of obedience and submission to God. He uses the story of Jesus turning water into wine at the wedding in Cana as an example of faith and obedience. The preacher highlights the significance of the invitation, conversation, submission, and obedience in this story. He encourages the congregation to trust in God and obey His word, even if it may seem strange or unknown. The sermon concludes with a reminder of the confession of faith demonstrated by the disciples who believed in Jesus and witnessed the miracle.

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## Transcript

Just three verses, the 642 please. 642, when we walk with the Lord in the light of his word, what a glory he sheds on our way. And we'll sing the first and the last two, 642.

First, last two please. When we walk with the Lord in the light of his word, what a glory he sheds on our way. And we'll sing the first and the last two, 642.

When we walk with the Lord in the light of his word, what a glory he sheds on our way. And we're at the second chapter. John's Gospel, and we're at the second chapter.

Now for the past nine weeks, we've been following very closely the footsteps of Christ. We looked at the babyhood for some nights, and then we had one night on the childhood, and then we went to the boyhood, and now we're into the manhood days. When Jesus was about thirty years of age, the scripture says, it was then that he stepped out into what is known as his public ministry.

And we've been following his footsteps in this public ministry. We saw him being tempted in the wilderness, and after the temptation we saw him going back again for Galilee. Last week we looked at him in his own city of Nazareth, and in the synagogue there we heard him preach his first message.

And we looked also at the first men who were with him. You remember we found six of them last week. Andrew, who went and found his brother Peter.

And then I think the other one with Andrew was John, who always hides his name. And John went and found James. Because John's gospel tells us that Andrew first found his own brother Peter.

And I think the word first must mean something. I think both of them went to get their brothers, but Andrew got Peter first. But afterwards John got James.

And then we saw Philip going to find the family. And these were the first men with the Master. Six of them.

And we looked last week at the first message. First message the Master preached was from the prophecy of Isaiah chapter 61, and we went into the details. And now this evening we're still in Galilee, but we've moved over from Nazareth.

We're at the little town, you might call it a village, of Cana of Galilee. And it's here we're going to find the first medical. There are eight medicals recorded in John's gospel.

There are thirty-five medicals recorded in the four gospels. But this one, this was the beginning. He'd just stepped into his public ministry, and this was the beginning of medicals.

So that we're getting a lot of first things, and that ought to be told when we get into the gospels like this. We've found the first name, and the first message. And tonight we're going to look very carefully at the first medical.

We'll look at many more first things. Some we've already passed by without underlining them. I think the first mention of the cross is a very interesting one.

The first mention of sacrifice, the first mention of Christ as the offering. I think it came from the lips of John the Baptist when he looked at Jesus and cried, Behold the Lamb of God. But you can't stop in the cross to just mention all the first things.

We'll see the first mission, and that his disciples were sent on. You know, he gathers them together, and then he sends them out two by two, and he commissioned them like this. He said, Go not into the way of the Gentiles, nor into any city of the Samaritans, enter ye not.

But go rather to the last sheep of the house of Israel. And that was the first mission. You know, one of these nights, when we get along a bit further, we'll come to the first member of his followers, who saw him after the resurrection, repeat from the beginning.

First, the Bible says. And he became, in a sense, the first missionary after the resurrection, because he sent her to go and tell his disciples and Peter. I remember teaching at the convention, and putting first things first.

And in living, we should put Christ first. It should always be for to me to live, is Christ. It should be not I alone, but Christ.

In living, you put Christ first. And in seeking, whether you're seeking it by prayer or seeking it by plan or purpose, in seeking you should put the kingdom of God first. Seek ye first the kingdom of God.

And remember when you're condemning, you should always first take the beam out of your own eye. And one could go on with that sort of thing, because when you begin to put first things first, it's a tremendous thing. We're at the first medical this evening, and we're at the second chapter of John.

And I think for the sake of the class, and I want to thank you for coming out on this wild evening, and it thrills me to see so many. And I think for the sake of the class and the young ones that are here, and the young believers that are here, we ought to read the story through, just so that you'll get the hold of it. Only eleven verses.

Watch how many details you can mark as we go along. On the third day, there was a marriage in Kenob, Galilee. And the mother of Jesus was there, and both Jesus was called and his disciples to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it.

And there were set there six waterpots of stone. After the manner of the purifying of the Jews, containing two or three serpents apiece, Jesus saith unto them, Fill the waterpots with water, and they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast.

And they bared it. And the guru 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, and saith unto him, Every man at the beginning hath set forth good wine, And when men have well drunk, then that which is worse.

But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, And manifested forth his glory, And his disciples believed on him. Next verse says, After this he went down to Capernaum, Where we'll go to next week, if the Lord will.

Now this is a very interesting story that's brought before us this evening. We have followed the footsteps of the Master to this marriage in Cana of Galilee. Now sometimes this whole story is looked at from a typical standpoint.

And I'm sure there are typical things in it alright. You see it's sometimes looked at like this. You can see the state of Israel at this particular time.

The Messiah has come. And the forerunner has come to the nation and saith, There standeth one among you whom ye know not. The nation was just in that state.

The nation had got away from God. All the old joy and gladness and thrill that used to be in the nation, It had gone. It finally ceased.

There was no wine. That's what some of the scholars see just right now. That the whole thing is typical of the nation of Israel.

That somewhere through the history, They lost us. There's no wine. But there's more to it than that.

These great water pots standing here. Six of them. You know when they should have been supplying the whole household.

They were empty. And they were like the leaders. Both priests and prophets so called in the nation.

It's the whole typical picture of the state of Israel. And the state of the leaders. The leaders were empty.

You'll find that the mother of Jesus comes into the picture. They tried to emphasize that when I was reading, And I don't know whether you got it or not. She's never called Mary in this gospel.

Right through John's gospel she's never called Mary. She's called Mary in the other gospels. Called the Virgin Mary.

Called the Blessed Virgin Mary. You'll find that she's always called the mother of Jesus here. Just look at it for yourself.

First verse. And the third day there was a marriage in Cana of Galilee. And the mother of Jesus was there.

And verse three. And when they wanted wine, The mother of Jesus saith unto him, They have no wine. You see the word Mary is not used.

You see she's not brought before us in the spiritual capacity that was really hers. She's brought before us more in the relationship in which she stood to Jesus. That's a very wonderful thing done by the Holy Ghost.

And you know this is again typical of the state of Israel. Because Israel thought that they stood in such a relationship to God, That they could dictate so. Jesus came and said, They have no wine.

Are you getting the typical picture? That the joy had run out of the nation. That there was a emptiness in the midst. That they stood in such a relationship where they thought they could dictate to God for blessing.

I could take the whole night on that. You would know that. But I don't want to do that.

I'm just showing you that I sort of know how this story is typified sometimes. Sometimes it's looked at from the typical standpoint. And then sometimes it's looked at from the prophetic standpoint.

You see how the story begins, Because we'll be ready, we must be careful though. On the third day, That's how it begins. Because the third day is always a very important one, you know.

It's resurrection day, isn't it? It's the day that speaks to us of victory. And of glory. You see, when we talk about dispensations, We talk sometimes about thousands of years.

And we talk about a thousand years being as one day. And some of us believe that this dispensation that we're in now, Will run just about two thousand years. And then we say we're on the end of it.

I know it's 1974. All right, sir. On the old Jewish calendar it's about 1998 or 99.

This dispensation has nearly run its course. And when it runs its course, And Christ comes to the air and takes the church out and takes it home, Then he's coming back to stand in the midst of this nation that lost everything. And he's got to do wonders.

And you'll find that on the third day, in the next thousand, They'll have more wine than they've ever had before. And there'll be more joy in the nation. And I'll tell you this, he'll just have to speak and he'll obey him.

And the whole universe will get to know the glory of the Lord. Did you see that bit as a joke? This is what you call looking at it from the prophetic. And there are so many angles, you know, to all these things.

Sometimes it's looked at from the typical. Sometimes it's looked at from the prophetic. Thinking of the time when Jesus will stand in the millennial reign in the midst of this nation.

And he'll bring joy and peace and gladness. And the whole world will see the glory of the Lord. Because I believe, you know, that we need to look at it from the practical standpoint.

I think we lose a lot of things if we just roll our tongues all the time around typical and prophetic and mispractical. This is the bit where I hold very tightly. Because I've known the best of men who've got on to sort of typical teaching.

And you know it's all they've done all their lives and you get fed up with it. And you mustn't just ride around on one hobby horse, you'd better change it sometimes. And I think, you know, that we need to get down to the practical in this particular bit.

Sometimes when I'm out with the boys on the hill and we're doing a portion, I keep the devotional. There's another side altogether. Because there are so many sides.

The other week I took a big long passage and did the doctrinal in the passage. Oh, you can do the typical and you can do the prophetic and you can do the doctrinal and you can do ever so many things. But tonight we're going to do the practical, just keeping it a practical passage.

And I want you to get the hold of this. I want you to see the invitation that was here. Verse one, on the third day there was a marriage in Cana of Galilee.

And the mother of Jesus was there. And Jesus was called and his disciples to the marriage. See the word called, he was invited.

And I think this is a great story for bringing the four newlyweds. And there might be quite a number of couples of newlyweds in this meeting this evening. And there might be a few who are contemplating being wed in the near future.

Bless you. Well you know it's a great thing to invite Jesus into your home. Then as you're setting up a new home.

It's a great thing to invite him in. I can tell you that he'll not get cross. If you don't want him you stay out.

When he walked the road to Emmaus with the two. And it was now the day for spades. He even made as if he would go first.

And they stood on the doorstep and said, abide with us. This is called zealously. And it's a good thing you know to bring the Lord into your home.

And I'll tell you this dear. If you're going around with a man and you want to bring the Lord into the home and he doesn't want the Lord. You'd be far better to forget about the marriage.

It will be one of the sure indications for you. If he wouldn't want the Lord he wouldn't have me. And you know it's not only a great thing for the newlyweds and those who are contemplating getting wed.

But for some of the older ones too. Let's make sure that we've brought Jesus into the home. Let's make sure of that.

And it's a great thing for young believers who are living in a home and there are no other believers there. You're a lone ranger there. You know you can bring the Lord in.

You don't need to antagonize your mother or father here. I was stopped the other day by one of the roughest men in the town. He stopped suddenly on the footpath.

It was a sidewalk. And I was brought up under that language so it doesn't matter to me. I understand that language perfectly.

I said, what's wrong with you? He says, whatever that fellow of mine has got down there. I thank God for it quietly every night. I said, why what's he do? He says, he just sits in the corner and reads his Bible.

And I hear him upstairs closing the door and I can hear him praying. We fellows brought the Lord in and the old man sees it. You need to bring the Lord into the house you know.

You need to bring the Lord into the business house from you. You need to take him to business too. And if you're a parliamentarian, you need to take him to the House of Parliament.

Sometimes I wonder. You're listening aren't you? You've got it. He says, let's make sure now that we take him into the house.

Let's invite him, let the other folks see. I think it's a great thing to see this invitation. You know it's your good to see the glory of the Lord in the house.

He must be in the house. Let's invite him in. And then I think we need to take him on with the conversation in the house.

And we're at verse three now. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. I think we want to watch this very carefully you know.

Want to try to get the thing. I've known from experience that you can read a thing in such a voice that you can spoil it. And sometimes I sit for quite a long time with my nose in this book trying to find the right tone of the thing.

I don't think you know that she stood at the top of the stairs and shouted, they have no wine. Oh no, I don't think she did that at all. I think she came round quietly you know and came up beside them when there was nobody near and said.

They have no wine. And I think we've got to get the other bit of the conversation right too. Jesus said unto her, woman, what have I to do with thee? And that must be wrong.

Oh I read the words alright but the tone's wrong. I don't think he barked back or anything like that. I don't think he ever said a harsh or rude word to a woman in his life.

I think that one of the greatest things you can do is to go through this book and see the way Christ talked to women. You can see him talking to the woman at the well. And you know as he went through that whole discourse with her, you'll find nothing but tenderness in the Master.

Remember how he talked to the woman taken in adultery? In the very act, you remember at first he didn't even look at her face, he just stepped down and wrote something down. And when he had dismissed all her accusers, very wonderfully dismissed them, he looked at her and said, perhaps no man can then be. And I think she kept her head down and said, no man, no.

And then very gently he said this, neither do I condemn thee. Oh what a wonderful character he is. You can see the tenderness at the well.

And you can see the gentleness with the woman taken in adultery. Do you remember that day when Martha came out through the curtain, and Nereus sitting at his feet, and she's blazing, she's angry. She says, God, I don't care that my sister has left me to serve alone.

He's mad. He had a laugh and he knows all about it, you know. You know, he just looked, I think he smiled, I tried to get this, you know, I don't always get it.

I think he smiled and said, Mother, thou art terrible in troubles upon many things. Only one thing each will be. There you are, God.

Wonderful, isn't it? Oh how we should learn, you know. You can see his tenderness at the well. You can see his gentleness with the woman in adultery.

You can see his wiseness with Martha. Do you remember that morning when Mary was standing at the tomb, and her breast was heaving, and her sky was dark, and the tears were rolling down her face, and everything she lost. And out of the shadows came the living Christ and said one word.

He said, Mary. He said it in a tone that only Jesus Christ could say it in. Oh how loving kind that was.

You can see his tenderness, you can see his gentleness, you can see his wiseness, you can see his loving kindness. Go through the books, and you know as you watch Christ talking to a woman, if you're a man like me you'll be condemned. For we open our mouths far too much too often.

And here he's talking to his mother. She's come quietly. Says there's no one.

Now the way it's translated here, it's translated, woman, what have I to do with thee? Now I know that that's the proper translation of the Greek word that's there, and the scholars were scholars before I was born or anything like that. I think that some of us when we talk about our translators, you sometimes think it was a Sunday school class that translated this wonderful Bible of ours. And it wasn't.

They had more scholarship than a lot of the boys that I know. So just go careful with them, then you know what they were doing. But it's so long ago since this was translated, that sometimes words just lose in the ears a little bit of the meaning and feeling.

Had it been translated today he might well have said lady. It wasn't being rough with her, you know. He might have said dear lady.

He was being nice, I tell you. But you know, you want to think deeply when you come to this. What ever prompted Mary to come at all? Why did she not just leave us? Did she think that he didn't know there was no one he knew long before she did? Wonder what prompted her.

And I agree with some of the scholars that I've seen writing. Dr. Pink is a great thinker, and Dr. Barnhouse was a great thinker. And both of them, while they were minus a dot, they were wondering, was she so proud of her son? And she had every right to be proud of him, you know.

But you know she had kept back so long, she knew he was the Messiah. She knew he was God the Son. She knew a thousand things about him that nobody else knew.

Was she so proud that she wanted him now to stay out and just play while he really was? Did she not? Charles, if she had got that idea, he's got a right to correct her. If it was pride that was moving her, you know he must be very careful not to allow her pride. Her pride must not hold the reins of his one.

She's sitting there a wee bit aside. She says, now, what have I to do with you? I'm one of the father's prisoners now. You're not in it, she says.

Just lie out there. Can you, lady? He couldn't allow her thinking to be the controlling power of his day. And I can tell you that in the conversation she got the tooth as quick as lightning.

She didn't thump at his dress and say, look, go on, help us, or cook something. She just faded away. There wasn't an argument in it.

She just got away. And I'll tell you, she got away from the guests. She went down into the back storey, if you like me to put it like that, to get it clear to you, where the servants were.

She says, boys, I'll tell you this. If he asks you to do anything, do. Yes, I think this is very thrilling, you know, this conversation, you see.

I think it's most thrilling. You see, I think it's the same with us today, you know, when the need is there. You're allowed to supplicate, but you're not allowed to dictate.

You can come to the Lord, I can come and supplicate, but you can't order a bother on heaven, you know. I think she's got to learn this. Yes, he just gently set her aside.

And it might be interesting for some of the Roman Catholics that are here, and bless you for coming even on this wet night. It might be interesting for you to learn tonight that the first supplication she made was refused. But don't be banking too much on her now.

The Lord just set her aside. Yes, I think you can see the invitation quite clearly from the practical end, and you can see the conversation. And I think you must see quite clearly her submission.

You know, the moment that he said unto her, woman, what have I to do with thee? My hour is not yet come. His mother said unto the servants, whatsoever he said unto you, do it. You know, she was quite submissive here.

I'm so pleased about this. She just went away among the servants. And I only wish that every Roman Catholic church and every Roman Catholic priest would tell the people to obey Mary's sermon.

Because this is the only sermon the Virgin Mary ever preached. And this is what she said, whatsoever he said unto you, do it. Because she was trying to get the people to bow before her son, not before her.

Yes, I think there are a great lot of practical things, the invitation and the conversation and the submission. You know, I think that we've got to get this quite clear, that when she said to the servants, whatsoever he said unto you, do it. And if we ever get to a place where we feel that we're absolutely submissive to the commands of the Son of God, I hope you'll get this into your heart.

That he might ask you to do a strange thing. And he might, you know. Because in the midst of a large feast to ask the servants to fill these great six waterpots with water just was never known before.

Never happened before. And he might ask you to do something you wouldn't like to do. And then we'll know whether you're submissive or not.

That's to do a strange thing. In that sense, you might ask to do a frightening thing. You know, when he filled the waterpots with water, he said, draw out now and bear to the governor.

Well, you know, for the servants to draw out water and take it to the governor, it shakes you a bit. Well, I can tell you this, that these men were absolutely submissive. You know, they expressed, they expressed their obedience to him.

Because we're not only looking at the invitation and the conversation and the submission. There was a great expression of obedience here. Let me do it like this, verse seven.

Jesus said unto them, fill the waterpots with water and they filled them up to the brim. And he said unto them, draw out now and bear unto the governor of the feast. And here it says, and they did it.

Just like that. Just did it. I think it was an old hymn and it says, and he did it.

When God asked Noah to build the ark in the desert, it looked the lastest thing that was ever done in his world. Ah, but he did it. When God asked Abraham to take his son up the hill and put him on the altar and burn him.

I can tell you that he was determined to do it. Yes, when God asked Joshua to walk round the walls. Oh, I've looked at this.

My, some of these people inside Gettysburg looking down. You can lean on the wall. Look, God, look at these sons of marching round.

Just marching round, just every day. Round and round and it's the dustest looking thing you've ever seen. You've never seen an army working like this, did you? They're marched.

You can throw the gun away, these boys are marched. They've been in trouble with this crowd, look at them. Here they come again, going round and round.

That's to do things for the Lord's sake. If you're submissive at all, He'll ask you to do strange things. Something that's entirely unknown, maybe.

Something that will frighten you. But if you're submissive, you'll do it. And I just dared to disarm, I dared it.

I just took it away. My, I think that was wonderful. But you know, friend, there's not only the invitation that's here and the conversation on the submission, on this great expression of faith.

This great expression of obedience. There's this great confession of faith. You know, these men believed in Him.

And the Lord, they poured the water in. And they knew it was water. And maybe it was water when it came out.

Because He says, bear out now. Maybe that's where the biggest part of the test came. And they started for the governor.

But on the way there, it was wine. Are you sure that there's an expression of trust in Him here, that must make your very heart tingle? And then 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 and said unto him, Every man at the beginning doth set forth good wine.

But when they are well drunk, then that which is worse. That's the way the world does things. But God's way is different.

But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee manifest in forth His glory and His disciples, I think the six of them that were there with Him, although their trust in Him was placed some days before this, I think it's confirmed now. You know they have seen His glory.

You know the Lord Jesus knew this. That the moment that He would demonstrate His mighty power, at that moment He would display something of the glory that belonged inseparably and eternally to Him. He knew from that moment He'd be in the forefront of the battle.

Friends, let's gather up the fragments of this practical teaching this evening. Take them home with you tonight. Maybe there's an old mother and an old father or brothers or sisters that will need to see Jesus with you tonight.

Let's be submissive too. Let's bow everything that is within us. Let's obey His word.

Let's do it no matter what the world thinks or says. Let's trust Him to see the thing through. And trust Him only.

And I believe that the glory of the Lord will be seen again. May it be so. Just let's sing a couple of verses this evening.

Just a couple of songs. Five hundred and eighty-five. I think we'll sing the first.

And then we'll sing the fourth. And then we'll sing the last. Five, eight, five, first, fourth, last.

O Jesus Christ, grow thou in me. Five, eight, five. The glory in me is known unto you, Lord.

Rejoice, my heart, I pray. O praise be to you, Jesus Christ. Dear Lord, part us in my fear.

And with Thy blessing take us to our homes of safety. Through Jesus Christ, our Lord. Amen.

Amen. Amen. Amen.

Amen. Amen. Amen.

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