

The Best Wine Is Still to Come

John 2:1–11

We are continuing our series walking verse-by-verse through the Gospel of John.

Some people call this book “The Gospel According to John,” but as Pastor Frank has been showing us these past weeks, a more fitting title might be “The Gospel Through the Eyes of John.”

John witnessed things the other writers of the Gospels did not see, heard things they did not hear, and felt things they did not feel.

He was there from the very first miracle we are about to study this morning all the way to the foot of the cross.

He was part of the inner circle of three, quite possibly Jesus’ blood cousin through Mary and Elizabeth, and the youngest of the twelve disciples.

By the time this old fisherman-turned-apostle sits down to write this Gospel, he is the last living apostle.

He has outlived the martyrdom of every other member of the twelve.

He has spent seventy years turning every memory of Jesus over and over in his heart like a priceless jewel catching new light with every turn.

He has seen the church explode from 120 terrified believers locked in an upper room to tens of thousands scattered across the Roman Empire.

He has watched false teachers rise and fall. He has been arrested, scourged, eventually he will be exiled to the island of Patmos, and—according to the earliest unbroken tradition of the church, plunged into a cauldron of boiling oil in Rome and walked out untouched because the Lord still had one final book for him to write.

All of that life, all of that suffering, all of that revelation, all of his experience and everything the Holy Spirit revealed to him is now distilled into these twenty-one chapters.

Here in chapter 2, John chooses to tell us about the very first public miracle Jesus ever performed, and he does not give us a bare simple historical footnote.

He gives us a detailed prophetic signpost, a living parable, a thunderclap from heaven that shouts from the rooftops:

“This Man is the Messiah! This is the long-awaited Bridegroom-King! This is the One who turns empty, dead, joyless religion into overflowing, never-ending, heart-changing salvation!”

If you have your Bibles with you please turn to John chapter 2 and if not you can follow along up on the screen with us.

We are going to walk through verses 1–11 today and we’re going to see three great, life-changing lessons that rise straight out of the heartbeat of this text.

I. The Prophetic Lesson Concerning the Second Coming

II. The Practical Lesson Concerning Servants

III. The Personal Lesson Concerning Salvation

Let’s begin with the first.

I. The Prophetic Lesson Concerning the Second Coming

A. The Wedding That Pictures the Kingdom

Verse 1 – “On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there.”

John deliberately begins with a wedding.

Not a funeral. Not a courtroom scene. Not a religious debate. A wedding.

This is no accident.

The Bible opens with a wedding in the Garden of Eden in Genesis 2, and it closes with a wedding—the Marriage Supper of the Lamb—in Revelation 19 through 21.

In between, God calls the nation of Israel “My bride” time and time again—

Isaiah 54:5; Jeremiah 3:14; Hosea 2:19–20.

And the church, the blood-bought people of God from every tribe and tongue and nation, is presented as the spotless, radiant bride of Christ in [Ephesians 5:25–32](#) and [Revelation 19:7–9](#).

In first-century Galilee a wedding was one of the single greatest celebrations an entire village ever experienced.

When a virgin daughter was given in marriage, the feast was not a two-hour reception with dry chicken and a cash bar.

This was a full seven-day covenant extravaganza.

The groom's family was legally and socially obligated to throw open every door of their home, their courtyard, and often times the doors of the homes of neighbors.

They would open their doors to the entire village and any even passing travelers.

The written collection of oral law known as the Mishnah and the later Talmud actually record real lawsuits brought against families who failed to provide adequately for the guests during those seven covenant days.

Now, I want to paint a picture for you in detail so you can feel the absolute weight of what happened when the wine ran out at a Jewish wedding.

The first step in a traditional Jewish wedding was the betrothal (kiddushin or erusin)

This legal marriage often took place when the couple were still teenagers or even children.

The fathers negotiated the marriage contract called the ketubah, which spelled out the husband's responsibilities to provide food, clothing, and conjugal rights, and detailed the wife's dowry.

The groom paid the bride-price known as the mohar to the bride's father.

From the moment that contract was signed and the bride drank from the cup of acceptance, the couple was legally husband and wife in the eyes of God and the community, even though they did not yet live together or consummate the marriage.

Unfaithfulness during this period was adultery, and breaking the betrothal required a formal certificate of divorce.

This is exactly why Joseph planned to divorce Mary quietly when she was found pregnant (Matthew 1:19).

2. The preparation period

We now come to what was known as the period of preparation.

The couple would remain apart, sometimes for a year or more.

The groom returned to his father's house to prepare a place for his bride—often literally adding a room or a new home onto the family compound. (John 14:2–3 echoes this language).

The bride prepared her wedding garments, kept herself pure, and stayed ready because the groom could come at any moment.

Only the groom's father knew when everything was ready.

3. The coming of the groom

On the appointed night, the groom goes to retrieve his bride—traditionally Wednesday for a virgin bride so that any dispute about virginity could be settled before the Sabbath.

You see the Jewish courts met on Mondays and Thursdays so if there was any suspicion about her purity, the groom could take her to court the next morning and swiftly deal with it.

But when the father tells the groom it is time, the groom and his friends put on festive garments and literal crowns (Isaiah 61:10 calls them “the garments of salvation and the robe of righteousness”).

They marched with blazing torches to the bride's house, singing, shouting, and dancing.

The whole village turned out.

Professional musicians led the way with flutes, tambourines, and cymbals.

Children scattered flowers in the street.

The bride, having bathed in the mikvah (a pool of living water), anointed with costly perfumes, dressed in embroidered white linen, crowned with a garland of flowers or even gold in wealthy families, and heavily veiled, was lifted onto a litter and carried through the torch-lit streets while the crowd shouted blessings and sang psalms of ascent.

And now, the time comes for the party.

4. The seven-day feast under the huppah

A beautiful flower-decked canopy was erected in the courtyard, symbolizing the new home now established.

Tables groaned under the weight of roasted lamb, fish from the Sea of Galilee, fresh bread, figs, dates, almonds, pomegranates, olives, honey cakes, and above all—rivers of wine.

Wine was not optional. Wine was the sign of joy, of covenant love, of God's blessing on the marriage.

The prophets pictured the Messianic age as mountains dripping with sweet new wine

Amos 9:13–14 ¹³“Behold, the days are coming,” declares the Lord,

“when the plowman shall overtake the reaper

and the treader of grapes him who sows the seed;

the mountains shall drip sweet wine,

and all the hills shall flow with it.

¹⁴I will restore the fortunes of my people Israel,

and they shall rebuild the ruined cities and inhabit them;

they shall plant vineyards and drink their wine,

and they shall make gardens and eat their fruit.

Joel describes hills flowing with milk and wine

Joel 3:18 ¹⁸“And in that day

the mountains shall drip sweet wine,

and the hills shall flow with milk,

and all the streambeds of Judah

shall flow with water;

and a fountain shall come forth from the house of the Lord

and water the Valley of Shittim.

And Isaiah pictures a final banquet of rich food and well-aged wines strained clear

Isaiah 25:6 ⁶On this mountain the Lord of hosts will make for all peoples

a feast of rich food, a feast of well-aged wine,

of rich food full of marrow, of aged wine well refined.

To run out of wine before the seventh day was not a catering mistake. It was a covenant catastrophe.

It was public humiliation.

The family could be sued in court for false advertising of joy.

People would talk about it for generations: “Remember the wedding where the wine failed...”

That is the exact spiritual condition of Israel when Jesus stepped onto the scene.

Six hundred years of prophetic silence.

The glory cloud gone.

The temple defiled by Herod and Rome.

They felt like the joy of the Lord’s salvation had run dry.

The old covenant love seemed bankrupt. The mountains were no longer dripping with wine.

But Jesus, Jesus steps into the crisis on “the third day.”

John wants your ears to burn in this very first verse. “Third day” is resurrection language all over the Old Testament.

- Hosea 6:2 – “After two days he will revive us; on the third day he will raise us up, that we may live before him.”
- The third day was the day God revealed Himself to all Israel at Sinai. Exodus 19:11, 16).
- Jonah spent three days and nights in the belly of the fish—a sign of the Son of Man.
- Jesus repeatedly predicted He would rise “on the third day.”

Two thousand years have now passed since the resurrection of our Lord.

We seem to be living in the midnight watch of the second day.

The third day could dawn at any moment, and when it does there will be another wedding—the Marriage Supper of the Lamb—and the wine will never, ever run out.

The best wine is still to come.

B. The Messiah They Did Not Recognize

Now let's look at verse 2.

Verse 2 – “Jesus also was invited to the wedding with his disciples.”

Don't miss this.

He was invited.

A good friend some years ago was telling me about his relationship with Jesus.

He told me that as a part of his morning prayer, he always invites Jesus to be a part of his day.

He told me he does this because a gentleman never goes somewhere he is not invited.

Jesus never crashes the party; He always waits to be wanted.

Also, It wasn't out of the norm for him to bring his disciples along with him.

In the Jewish culture, if I received an invitation to a wedding, it was assumed that that invitation encompassed not only myself, but my wife, my kids, my employees, sometimes my animals, or anyone else in my household.

Yet, notice who did NOT invite Him:

The Pharisees, the scribes, the religious elite down in Jerusalem.

They were far too busy polishing their water jars and perfecting their hand-washing ceremonies.

They had no room in their schedule—or their hearts—for a carpenter-preacher from Nazareth.

John chapter 1 closes with the religious delegation sent to John the Baptist demanding, "Who are you?"

John answers,

John 1:26–27 ²⁶ John answered them, "I baptize with water, but among you stands one you do not know, ²⁷ even he who comes after me, the strap of whose sandal I am not worthy to untie."

Jesus was already walking in the land, but the professional religious class did not recognize Him.

They had the jars, the washings, the traditions, the outward show, but they had no wine.

They had religion without joy, ceremony without celebration, law without love.

And that exact tragedy is repeated every single Sunday in churches all across America.

Pews are filled with nice, moral, baptized people who have never once tasted the new wine of the Holy Spirit.

They endure church the way a man endures a root canal—because they think it is good for them—but they have never been filled with the joy of the Lord. They have water, but no wine.

Ephesians 5:18 ¹⁸ And do not get drunk with wine, for that is debauchery, but be filled with the Spirit,

We now come to:

C. The Miracle They Did Not Understand

Verse 3 – “When the wine ran out, the mother of Jesus said to him, ‘They have no wine.’”

Mary does not issue a command.

She doesn’t march up to Jesus and demand a miracle.

She doesn’t even ask a question.

She simply states the need with the quiet, unshakable confidence of a woman who has carried the secret of the virgin birth in her heart for thirty years.

She has treasured the angel’s words, pondered them, watched this Boy grow into a Man unlike any other man who ever lived.

She knows exactly who He is.

We do not see any mention of Joseph, Jesus’ earthly father in the text and it is assumed that at this point in the narrative Joseph has already passed away.

Jesus, being the first born male child, would have stepped in as the head of the household and taken Mary under his care and protection.

Mary most likely went to him with everything.

If she had a problem, she went to Jesus.

He was the wisest, smartest, most capable, most compassionate man to ever live.

She already went to him with everything so at this moment, Mary is simply doing what she knows to do.

She doesn't try to manipulate, she doesn't try to dictate.

She may have been unaware that this act would begin the countdown to the cross.

She simply lays the problem at his feet and silently says "I trust you".

In verse 4 we see Jesus' response.

Verse 4 – Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come."

In our modern ears that can sound cold, almost harsh. But it is not.

The word "Woman" (gynai in Greek) is actually a title of honor and respect.

Jesus uses the exact same word from the cross when He entrusts Mary to John's care:

John 19:26 ²⁶When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, behold, your son!"

This response that Jesus makes to his mother is not disrespectful, but it is distancing.

He no longer refers to her as E'ma. Or Mom.

The mother/son relationship they have had for the last 30 years had to take a back seat to their relationship as Savior/woman.

For thirty hidden years Mary has been "Mother." She changed His diapers, wiped His nose, told Him when to come in from playing, when to eat supper, when to go to bed.

But now the public ministry has begun. The eternal Son of God has come "to seek and to save that which was lost" and to finish the work the Father gave Him.

The relationship has permanently shifted. He is no longer under her authority; she is now under His.

He is no longer merely her little boy; He is her Lord, her Savior, the Savior of the whole world.

The sword that Simeon prophesied would pierce her own soul is already being forged in this moment.

Luke 2:35 ³⁵(and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed."

This is one of the most profound, heart-wrenching, and yet gloriously beautiful moments in all of Scripture: the first time Jesus publicly asserts His messianic lordship over the one human being who had natural authority over Him for three decades.

From this day forward Mary will never again call Him “my son” in the old way.

She will stand at the foot of the cross and watch Him die for her sins.

She will be in the upper room praying with the 120 as a fellow believer.

The mother-son relationship has been transformed into Savior-disciple, Bridegroom-bride. And Mary accepts it instantly.

Verse 5 – “His mother said to the servants, ‘Do whatever he tells you.’”

That single sentence is the most perfect human response ever given to Jesus in the Bible.

She does not argue.

She does not try to explain.

She does not say, “But Jesus, I’m your mother!”

She simply bows her heart to His lordship and trusts His timing.

Church, that sentence is the hinge on which every blessing in your life swings:

“Do whatever He tells you.”

Every revival, every answered prayer, every fresh filling of the Holy Spirit, every breakthrough in your marriage, your parenting, your finances, your battle with sin—everything hangs on those five words. Do whatever He tells you.

As we come to verse 6 we see:

II. The Practical Lesson Concerning Servants

Verse 6 – “Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.”

These were not ordinary clay pots you’d find in the kitchen.

These were massive stone vessels—120 to 180 gallons total capacity.

Picture of Stone Jars

Stone was deliberately chosen because, according to the strictest rabbinic interpretation (later written down in the Mishnah, tractate Kelim), stone could not become ritually unclean the way clay could.

If a clay pot brushed against a corpse or anything else that conveyed impurity, it had to be smashed. Stone could simply be rinsed and reused forever.

Leviticus 11:32-33 ³² And anything on which any of them falls when they are dead shall be unclean, whether it is an article of wood or a garment or a skin or a sack, any article that is used for any purpose. It must be put into water, and it shall be unclean until the evening; then it shall be clean. ³³ And if any of them falls into any earthenware vessel, all that is in it shall be unclean, and you shall break it.

Their sole purpose was the endless ceremonial cleansing required by the oral tradition of the elders (see Mark 7:1–4).

Every time a faithful Jew came in from the marketplace—where he might have accidentally brushed against a Gentile or touched money—he had to perform *netilat yadayim*, the ritual “lifting of the hands”:

- Water poured over the right hand three times, fingers pointing up.
- Then three times with fingers pointing down so the water ran off the wrists.
- Then the same for the left hand.
- Then a final triple pouring all the way to the elbows.

Nine separate washings every single time someone walked in the door.

Cups, pots, and bronze vessels were immersed or sprinkled.

All of this to maintain an outward, ceremonial purity while the heart could remain full of murder, greed, lust, and pride.

Jesus would later say of these religious leaders,

Luke 11:39 ³⁹ And the Lord said to him, “Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of greed and wickedness.

These six stone jars stood as silent monuments to centuries of religious striving: Do this. Don't touch that. Wash here. Purify there. Earn God's smile by performance.

Six is the number of man

Created on the sixth day,

Always falling short of seven, the number of divine perfection and Sabbath rest.

Six jars—cold, hard, brittle, empty. They existed for ritual, but they produced zero joy.

Jesus walks straight up to the very symbols of the old religious order and says, "Fill the jars with water."

Jonh 2:7 ⁷ Jesus said to the servants, "Fill the jars with water." And they filled them up to the brim.

He has the servants fill the jars to the very top removing any room for speculation that he simply diluted existing wine.

Then, without a word, without a prayer recorded, without touching the water, He turns it into the best vintage anyone has ever tasted.

He does not smash the jars.

He does not mock the old forms.

He fulfills them and infinitely surpasses them.

The vessels that once held water for outward cleansing now overflow with the wine of inward joy.

That, beloved, is the gospel in living color.

Jesus takes the old, empty, religious jars of our striving, our rule-keeping, our church attendance, our morality, our good intentions—and He fills them to overflowing with the new wine of the Holy Spirit.

He does not save us and leave us half-full. He fills to the brim and keeps on pouring until it runs down our chin and stains the carpet with joy.

And notice who gets to participate in the miracle: the servants.

The master of the feast never finds out where the wine came from.

The bridegroom gets the credit.

The guests get the blessing.

But the servants who obeyed, they got to see the miracle.

Obedience is the organ of spiritual vision.

The way to know the deep things of God is not to sit in a classroom and debate theology—it is to do what He says the moment He says it.

The last lesson we will look at today is

III. The Personal Lesson Concerning Salvation

What is:

A. The Meaning of It

Verses 7–10 – “Jesus said to the servants, ‘Fill the jars with water.’ And they filled them up to the brim. And he said to them, ‘Now draw some out and take it to the master of the feast.’ So they took it. When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom and said to him, ‘Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now.’”

Look at what just happened.

Religion is water. Salvation is wine.

Ritual can never produce joy. Only the touch of Jesus can.

Water is good, necessary, preparatory.

- It is the Word that cleanses (Ephesians 5:26).
- It is the washing of regeneration and renewing of the Holy Spirit (Titus 3:5).
- It is the truth that Jesus spoke to the woman at the well (John 4:14).

But water by itself will never make your heart sing.

Water refreshes, but wine gladdens.

Water sustains life, but wine is life celebrated.

Water is the old covenant. Wine is the new covenant in His blood.

In the ancient world, wine was never drunk straight.

In fact, straight wine was thought to be dangerous to consume.

Everyday table wine was mixed three to four parts water to one part wine.

Fine banquet wine might be two parts water to one part wine.

Undiluted wine (akraton) was considered barbaric, something only drunkards or Gentiles did.

Yet what Jesus produced was so rich, so pure, so perfect that the master of the feast is absolutely stunned.

He calls the bridegroom over and says, in effect, “You have completely broken every rule of hospitality—and it is glorious!

Everyone else serves the good stuff first and then brings out the cheap stuff when the guests are too drunk to notice. But you have saved the very best for last!”

The old covenant was water—good, holy, pointing forward, but never able to make the worshipper perfect

Hebrews 10:1 For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.

The new covenant is wine—better promises, better sacrifice, better hope, better joy (Hebrews 7:19, 22; 8:6). The law was water; grace and truth came through the blood of Jesus Christ.

John 1:17 ¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ.

We cant skip over:

B. The Miracle of It

Notice how the change happened: instantaneously.

One moment the jars were full of plain water. The next moment they were brimming with the finest wine anyone had ever tasted.

There were no fermentation vats. No grape harvest. No crushing. No months in barrels. No years of aging.

Just a wordless, sovereign act of the Creator. The same Creator who spoke the universe into existence and who turned the Nile to blood in Egypt.

When God saves a soul, He does it the same way—in a moment.

- The thief on the cross: “Today you will be with Me in Paradise.”
- The Philippian jailer: “Believe on the Lord Jesus Christ and you will be saved.”
- Paul on the Damascus road: blinded by glory, raised a new man three days later.

There is no twelve-step program to salvation.

There is no probationary period.

There is no “try Jesus for thirty days and see if you like Him.”

With Jesus: The dead live. The blind see. The leper is cleansed.

The empty are filled to overflowing.

It takes a miracle—a miracle of sovereign love and grace.

Just to understand the magnitude of this miracle lets look at:

C. The Measure of It

There were six jars at twenty to thirty gallons each. That’s about a total of 120 to 180 gallons.

That is roughly 600 to 900 modern 750-ml bottles.

That’s enough wine for another week and they would still have leftovers.

Jesus never does anything small.

He never saves sparingly.

He never loves halfway.

He never fills partially.

He saves to the uttermost

Hebrews 7:25 ²⁵Consequently, he is able to save to the uttermost^[a] those who draw near to God through him, since he always lives to make intercession for them.

He gives life abundantly

John 10:10 ¹⁰The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.

He fills us with joy unspeakable and full of glory

1 Peter 1:8 ⁸Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory,

He saves the best wine for last

Think of every story of grace you've ever heard:

- The heroin addict who woke up one morning and never craved another needle.
- The marriage pronounced dead by every counselor now laughing like newlyweds.
- The prodigal who came home expecting a lecture and got a robe, a ring, and a feast.
- The person who was told to get their affairs in order and is sitting right here this morning, hands raised, singing like heaven has already started.

Jesus always saves the best wine for last.

The longer you walk with Him, the sweeter He grows.

The deeper the valley, the louder the song.

The older the saint, the brighter the glory.

Now hear me, church.

The wine at that little wedding in Cana ran out.

In the eyes of the village it was disaster.

In the eyes of heaven it was the perfect stage for the first public unveiling of the glory of God's Son.

Because the old wine always runs out.

The old covenant ran dry.

The joy of Israel evaporated.

The Shekinah left the temple.

Ichabod was written over the door.

Four hundred years of silence fell like a shroud.

The mountains stopped dripping with wine.

And the old wine of this world is running out in front of your eyes right now.

Youth is slipping through your fingers.

Beauty is fading in the mirror.

Money disappears the moment you grip it.

Health fractures without warning.

Relationships break and bleed.

Pleasure turns to poison in your mouth.

Every cistern you have hewn with your own hands has already cracked.

Jeremiah 2:13 ¹³for my people have committed two evils:

they have forsaken me,

the fountain of living waters,

and hewed out cisterns for themselves,

broken cisterns that can hold no water.

Every bottle the world handed you carries a skull and crossbones.

Drink it and you will thirst again, worse than before.

That is the double evil of Jeremiah 2:13:

You have forsaken Me, the fountain of living waters,

and hewn out cisterns—broken cisterns that can hold no water.

But right when the wine is gone,
right when the jars are empty,
right when the party is about to become a funeral,
Jesus Christ steps into the room and says,
“Fill the jars with water.”

And in one sovereign, silent, unstoppable instant He turns the water of dead religion into
the wine of resurrection joy.

Some of you are sitting here this morning inside those six empty stone jars.
You have been washed on the outside a thousand times.
You know the routines, the vocabulary, the songs.
But inside you are bone-dry.
You have never been born again.
You have water, but no wine.

Today the servants are pouring the water of the Word into your ears one more time.
Will you let the Master touch it and turn it into wine?
Will you let Him save you, fill you, change you, intoxicate you with joy unspeakable and full
of glory?

Some of you are truly saved, but the joy has leaked out.
You tasted the new wine once—back when Jesus was fresh, when worship was wild, when
you told everybody what He had done for you.
But life happened.
Sin crept in.
Wounds went unhealed.

You started sipping the old wine again.

Now you sit here like a man who has forgotten how to laugh.

Hear Mary's voice one last time across two thousand years:

"Do whatever He tells you."

Whatever He is whispering right now—do it.

Whatever He is exposing—confess it.

Whatever He is asking you to release—let it go.

Whatever door He is opening—walk through it.

Bring your cracked, half-empty jar to Jesus and watch Him fill it to overflowing with brand-new, heart-exploding joy.

And all of us together can lift our eyes to the sky and declare with trembling, holy, unstoppable hope:

The best wine is still to come.

The Marriage Supper of the Lamb is already being prepared.

The tables are spread in heaven right now.

Your seat has your name on it.

The Bridegroom is coming—not as the suffering Lamb, but as the Lion of Judah, eyes blazing like fire, feet like burnished bronze, robe dipped in blood, and on His thigh the name KING OF KINGS AND LORD OF LORDS.

When that trumpet blasts, when that sky splits, when that shout rings out, every empty jar on planet earth will overflow with wine that makes Cana taste like water.

Tears will be wiped away.

Death will be swallowed up.

The former things will pass, and the One on the throne will make all things new.

We will drink forever from the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb.

The tree of life will bear twelve kinds of fruit.

God Himself will be our light, and we will reign with Him forever and ever.

That is the third day that is about to break.

That is the wedding that is coming.

That is the wine that will never run out.

So if you have never trusted Christ—come right now.

If you have wandered a thousand miles—come home right now.

If your jar is empty, cracked, or barely half-full—bring it to Jesus right now.

The servants are standing ready.

The water is being poured.

The Master is waiting to turn it into wine.

Come to the Bridegroom who is head-over-heels in love with you.

Come and drink until your cup runs over and your life becomes a river of living water springing up to eternal life.

The best wine is still to come—and it starts the moment you say yes to Jesus.

Lets Pray