

The Second Sunday after the Epiphany, January 19, 2025

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The Trivial and the Not So Trivial

John 2:1–11

Grace to you and peace from God our Father and the Lord Jesus Christ.

Eph 1:2

When the wine ran out at the wedding, the mother of Jesus said to Him, “They have no wine.” . . . Jesus said to the servants, “Fill the jars with water.” . . . And the master of the feast said, “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.” This, the first of His signs, Jesus did at Cana in Galilee, and manifested His glory, and His disciples believed in Him. (vv 2, 7, 10–11)

I.

If we’re honest, it seems a bit trivial, doesn’t it? A wedding party runs out of wine. No doubt that puts a damper on the party. Certainly an embarrassment. Hopefully the bride and groom will get a laugh out of it at their golden wedding anniversary. But, in the grand scheme of things, it doesn’t seem that important. Other people have far bigger problems and worse situations.

Yet Jesus doesn’t blow off His mother’s request or this need. It might seem that way at first, of course. When Mary tells Him, **“They have no wine,”** His reply doesn’t seem promising: **“Woman, what does that have to do with Me? My hour hasn’t yet come?”** (vv 3, 4). But she instructs the servants anyway, **“Do whatever He tells you”** (v 5). It turns out that He does care even about the trivial things. He gives attention to the small embarrassments of life.

When it comes to miracles, we often think of the great power that Jesus displays. And His power is great. Divine, even. He tells demons to get lost. He rebukes fevers. He multiplies loaves. He walks on water. He makes the lame walk and the blind see and the dead rise. These things do demonstrate that He’s God—God in human flesh. But the miracles aren’t just a showcase for His power. That’s not the motivation for what He does. What moves Him? It’s His love—His love for people, His love for us, and His concern even for our trivial needs.

Turning water into wine is unnecessary. No one can say that it was an absolute necessity in that moment. And if you do say that—if you say that of course you’ve gotta have your glass, you can’t survive without it. Well, then that’s a problem. Then you love the trivialities of life a little too much. And if we took that further—gotta have my glass, and you, Jesus, gotta give it to me. Well, then we not only love the trivialities too much, more than Him, but now we’ve gone and turned Him into a tool for our cravings and addictions. That’s certainly not what Mary does.

Let’s look at Mary for a minute. She’s a model of faith. This fits with her character in the rest of Scripture, too. When the Angel Gabriel told her that she, though a virgin, would conceive and bear a Son by the power of the Holy Spirit, how did she respond? She said, **“Behold, I’m the servant of the Lord; let it be to me according to your word”** (v38). In other words, she believes, and what she believes most of all is that her Son is exactly who she was told He would be: great, the Son of the Most High, the heir of David’s throne, holy, the Son of God. She trusts Him.

And she gives us a wonderful example of prayer. That’s what she does at the wedding feast. She tells Jesus what’s lacking, what the need is, what’s gone wrong—she tells Him that, and then she leaves it in His hands. She doesn’t dictate exactly what He should do. She trusts the outcome to His gracious helpfulness. And she trusts His mercy without even the slightest doubt or hesitation. Simply: “They have no wine,” followed by “Do whatever He tells you.”

So what does this mean for us? It means that we can tell Him our stuff, too. Along with the “big stuff,” we can even bring our trivialities to Him. Whenever I visit Anita Boudreau, one of our homebound members, I ask if she has any prayer requests. Then she tells me that she doesn’t have any special requests, but that she goes around asking Him for things all the time. With a laugh, she says, “He probably gets tired of hearing from me.” I assure her that her certainly doesn’t get tired of hearing from her.

The point is that Jesus does care about our daily lives. He cares about our homes. He cares about our relationships, our marriages, even our feasts and parties. Nothing is too little or too trivial for Him. So if the wedding party is running out of wine, you know what to do. What needs do you have today? What would you like to tell Him? What are the little things in your life? Let Him know. Pray to Him and so place yourselves and your needs, as well as those of your neighbors, in His hands. Trust His mercy. And you don’t have to tell Him exactly what to do. He’s not expecting you to give Him the answer. Just the need. He knows how to handle our things better than we do.

I wonder if Mary was a little surprised by what Jesus did at the wedding. Six stone water jars for purification—filled to the brim. That’s somewhere around a hundred twenty gallons of wine. And not just the cheap stuff. Is this bigger and better than she even expected? Jesus isn’t stingy or cheap. He abounds in love. He is the good news of great joy for all people.

II.

Bigger and better than she expected, maybe, but fitting, I think, for the occasion. Because, in another sense, what Jesus does isn’t trivial at all. He does this miracle at a wedding, and weddings are never trivial. Weddings are revelatory. I mean that weddings reveal things. They reveal things about the bride and groom, certainly. A wedding will show what they value, what matters to them. Do they give more thought to the cake than to the service? Do they value the toasts more than what God says in His word? Are they aware that Jesus will be there, and that He wishes to be present in their marriage, too?

But more than revealing something about the bride and groom, weddings and marriage are intended to be revelatory of something else: They’re meant to reveal who Jesus is and what’s He’s come to do . . . and I don’t just mean more wine.

In the Bible, weddings aren’t trivial. They’re central. Human history begins with a wedding. God made humanity male and female. He brought the woman, Eve, to the man, Adam. He joined them together. He blessed them to be fruitful and multiply—the gift of a procreation. Children are a heritage from the Lord. The world often says otherwise, but we know the truth. And marriage is meant to bring other blessings, too, such as the help and support that husband and wife give to one another and the joy and delight they find in each other. Marriage unites a man and a woman with one another, and it unites them with any children born from their union. God loves marriage and children.

The Bible also ends with a wedding. The Book of Revelation invites us to **rejoice and exult and give [God] glory, for the marriage of the Lamb has come, and His Bride has made herself ready** (Rev 19:7). All of history culminates in a marriage. It’s a long and winding road to get there, but that’s where it’s all headed. **“You shall no more be termed Forsaken,”** the prophet Isaiah tells us, **“and your land shall no more be termed Desolate, but you shall be called My Delight is in Her, and your land Married.”** Why? **For the LORD delights in you, and your land shall be married. For as a young man marries a young woman, so shall your sons marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you”** (Isaiah 62:4–5). Or, as St.

Paul says, **“This mystery is profound, and I’m saying that it refers to Christ and the church”** (Eph 5:32).

The wedding at Cana is, in fact, about Christ and His love for the Church. Isn’t it striking that this—this turning of water into wine—is the first of the signs that Jesus does? Before He heals the official’s sick son, before He makes the lame man walk at the pool of Bethesda, before He feeds the five thousand with five loaves of bread and two fish, before He gives sight to the man born blind, before He raises Lazarus from his four-day rest in the grave—before all that, Jesus shows up at a wedding and tops off the joy with a little extra bubbly. John tells us that this is the first of Jesus signs. In Greek, it’s the arch sign—the first, the head, the source, the fountain from which all the others flow. We should see everything that Jesus does in light of what He does here.

The wedding at Cana even sheds light on what happens at the cross. That was His hour. For whom does Jesus lay down His life? For sinners, yes—but here He tells us that it’s for His bride. And how is that bride created, built for Him? Out of His side. She comes from the blood and water that flow from His side. She gets cleansed and clothed by the water of Holy Baptism. She is fed by the Holy Communion of His own body and blood.

So He gives Himself to His bride. That’s us, the Church. He loves her as Himself. He nourishes and cherishes her, because we are members of His body. Which means: He loves us, and He loves you, and that’s why nothing that matters to any of us is trivial to Him. So bring your needs to your beloved Lord—the little things along with the big ones. Entrust your burdens and your cares into His hands. See again how much He loves you—laying down His life for you, and then taking it up again . . . as He prepares His bride for Himself. This is His hour. He has saved the best for us. And we’re all invited to the marriage supper of the Lamb, to the seat of greatest honor.

The peace that passes all understanding guard your hearts and minds through Christ Jesus.

Phil 4:7
