

THE MIRACLE AT CANA

John 2:1-11

Because we ought to cover the main facts of the Lord's life each year and the Gospel of John does not give the external story of His birth and the period of His growing up, the teacher should begin with the question, "Who was the Lord?" and then review briefly the incidents of the Lord's birth, the flight into Egypt, the return to Nazareth, the Lord's appearance in the temple at the age of twelve, His baptism, and the forty days of temptation in the wilderness, drawing as much as possible from the pupils' memories. In all classes before taking up today's lesson be sure the class understands what a miracle is and why the Lord performed miracles.

Doctrinal Points

The Lord gradually either put off or made divine everything He received from Mary.

In the Gospels Galilee pictures the external plane of life.

If we are to become spiritual, our natural knowledge of divine truth must be made spiritual by the presence of the Lord in our hearts.

We must also be willing to make the effort to give what truth we have to others.

Marriage represents the union of good and truth.

Notes for Parents

As we all know, the Lord was born in Bethlehem, but the home of Mary and Joseph was really in Nazareth, and after the time spent in Egypt—where they were sent to save the infant Jesus from the jealous hatred of king Herod—they returned to Nazareth. There the Lord grew up and remained until He was about thirty years old. Then He came to the Jordan for baptism by John the Baptist and afterwards spent forty days in the wilderness tempted of the devil. During the remaining three years of His earthly life, His active

ministry, He made His home at Capernaum on the shore of the Sea of Galilee.

We learn these facts about the Lord's early life principally from the Gospels of Matthew and Luke. John gives us none of them. Some people have wasted a great deal of time trying to imagine what the Lord was doing in all those years, and stories with no truth in them have been written about them. The Gospels tell us all we need to know about the Lord's outward life in the world. We are not meant to dwell too much on it. What we do need to remember is that during those thirty years the Lord was carrying on the great purpose for which He came into the world, meeting day by day all the temptations which men have—which He could not have felt if He had not taken on our selfish humanity through Mary—overcoming them one by one, and so little by little putting off the finite humanity and bringing forth from within Himself a divine humanity to take its place.

That is why at the marriage feast at Cana in our lesson today, when Mary asked Him to exercise the power she knew He had, He said to her: "Woman, what have I to do with thee?" This is more literally translated, "Woman, what [belongs] to me and to thee?" It was not a rebuke to Mary and she did not receive it as one. It was said for us, so that we might understand that the Lord's power did not come from the human nature He had taken on but was in the divine humanity which was from the Father within Him.

This first miracle of the Lord demonstrated His power over nature. As we recently read, "The world was made by Him." The Lord's disciples were simple people. They wanted the truth He came to give and they believed in Him, but of themselves they would find it hard to hold their faith in the face of the arguments of the scribes and Pharisees to whom they had always looked up. The miracles helped to confirm their faith. Today we do not need miracles. We have the testimony of history to prove to our reason, if we choose to use it, that Jesus is God.

But the miracles in the Gospels have great meaning for us nevertheless. Each one teaches us something which the Lord can do for

our souls. All of us who want the Lord to come into our lives have “six waterpots of stone,” that is, knowledge of the general precepts of the Word waiting to be filled with meaning by study and meditation. To learn more and to think more is the first requirement. Then the Lord says to us, “Draw out now.” Use your knowledge of the truth in meeting your daily problems and try to give it to others in need. Try it. It was in the drawing out that the water was turned to wine—the best wine. It is only as we use the truth that it is transformed in our minds and brings us joy and satisfaction.

Primary

The review of the Lord’s life should be very simple and brief, covering mainly the Christmas story, the flight into Egypt, the return to Nazareth, and the baptism by John. The first miracle itself is simple and interesting. The children should be told that since the Lord made everything and keeps everything in existence all the time, He of course has control over everything. Be sure they know the details of the miracle.

Do you remember the name of the place where the Lord was born? The Lord did not grow up in Bethlehem. King Herod wanted to kill the Lord because it had been prophesied that He was to be king of the Jews. So Joseph was told in a dream to take Mary and Jesus down into Egypt for a time, where He would be safe. After Herod died, they came back, but they did not go to Bethlehem because that was not their home. They went back to Nazareth, which was the home of Mary and Joseph. Nazareth was in the province of Galilee, farther north in the land than Judca, where Bethlehem and Jerusalem were. The Lord grew up in Nazareth.

When He was twelve years old, He came to Jerusalem for His first Passover feast.

When He was about thirty, He came to John the Baptist to be baptized in Jordan.

What sign was given John at this time?

After His baptism the Lord spent forty days in the wilderness alone struggling with temptations.

Then He was ready for His active ministry.

John and all his disciples had been looking forward eagerly to

the Lord's coming, and they received Him with joy. But the religious leaders, just like Herod, did not want the Lord to come, and they tried hard to make the people believe that Jesus was not really the promised savior. Then the Lord began to perform miracles to help the simple good people to overcome the doubts which their leaders put in their minds.

The Lord performed miracles also to strengthen the faith of His disciples.

What is a miracle?

Where was His first miracle performed?

Cana was a town seven miles north of Nazareth.

Why were the Lord and His disciples and Mary at Cana?

Why did Mary ask the Lord to help the people?

How many waterpots did they have?

How much did each of them hold? A *firkin** is about eight gallons.

What did the Lord tell the servants to do?

What happened to the water as it was poured out?

Junior

After reviewing the last lesson, do map work with the children, having them locate Galilee, Samaria, Judea, Capernaum, and Cana. Then with the map in front of them, review the Lord's early life before you go on to the lesson for today.

Each year we should have the facts of the Lord's early life clearly in mind as a preparation for studying His ministry in the world. A Bible map will show you that in the Lord's time the Holy Land had come to be divided into three provinces. Your teacher will help you to find the names of these provinces and also to locate the names of the cities and of the two lakes. You have studied the early life of the Lord in the Gospels of Matthew and Luke. Let us see if you remember the main facts.

Where was the Lord born?

Who was His mother?

Why had Mary and Joseph gone to Bethlehem?

*In KJV this translates the Greek *metretes* (measure) and refers to the Hebrew unit called a "bath," about 8-9 gallons. –Ed.

Where was their home?

What danger threatened the Lord after He was born?

Where was He taken until Herod died?

Where did the Lord grow up?

For what feast was He brought to Jerusalem when He was twelve?

What did He do in the temple at that time?

Who had been sent to prepare the people to receive the Lord?

How old was the Lord when He began His ministry?

Why did He first come to John the Baptist?

Where did He spend forty days after His baptism?

What happened to Him there?

Our lesson for today is about the first miracle the Lord performed after He began His ministry. A miracle is a wonderful thing which the Lord does to teach us a spiritual lesson. We have read of several miracles in our study of the Old Testament, such as the parting of the waters of the Red Sea and of the Jordan River, the giving of the manna during the wilderness journey, the bringing of water out of the rock at Horeb, and the healing of Naaman the Syrian. During His life on earth the Lord performed many miracles, and He gave His disciples power to perform them in His name. Some people think that the Lord's followers ought to have this power today, and some individuals even claim that they do have it. So we should know just why the Lord and His immediate followers performed miracles and why it is not orderly for them to be performed today.

We learned last week that when the Lord came into the world only a few simple good people were willing to receive Him. These people had been under the control of the scribes and Pharisees—who did not want the Lord's ministry to prosper—and when the scribes and Pharisees argued against belief in Him, it was hard for the simple people to stand firm. The Lord's miracles gave them something they could point to as proof that He was God, and the same power, which the disciples used in His name, convinced others who wanted to believe but who had not seen the Lord Himself. Today, however, we do not need this kind of proof to strengthen our faith. We can see with our minds that the Lord is God, and we

have the testimony of the effect of His coming upon the world and upon men to point to as proof. We know that whenever sickness or affliction comes to us, it is contrary to God's will, but He tolerates it so as not to interfere with our freedom. At the same time He makes such states opportunities for us to gain spiritual strength, if we will. And we know that it is the Lord who heals us or brings us through our affliction when He sees that it is best for us. None of us likes to be sick, but we know that sickness has taught us many lessons.

There is another reason why the Lord performed miracles when He was on earth. His miracles all pictured things He could do for men's souls, and they were recorded in the Gospels to teach us spiritual lessons. For instance, we all can recognize that blindness pictures the inability to see what is true—we say people are “blind” in this way and that they “close their eyes” to things that are perfectly evident, because they don't want to “see” them. So the opening of the eyes of the blind by the Lord teaches us that if we believe in Him, He will make it possible for us to see what is true. Every miracle in the Word has a meaning which you will study when you are older.

Where was the Lord's first miracle performed?

Where was Cana?

Who went to Cana with the Lord?

Why did they go there?

What happened which led Mary to ask the Lord's help?

How many waterpots did the people have?

What did the Lord tell the servants to do?

What happened when the water was poured out?

What did the governor of the feast say about this wine?

Would you like to know a little of what this miracle means? You remember that water is a symbol of truth, and we all learn truth from the Word. But sometimes we just take it into our minds—as the servants filled the waterpots—and it doesn't seem to mean much in our lives. Then the Lord says to us, “Draw out now,” and we try to draw out the truth we have learned and apply it to our

lives and teach it to others, and suddenly it becomes “wine”—which is truth for our souls.

Intermediate

The lesson for this class is in the correspondence of the details of the miracle. So short a reading gives a good opportunity to show the young people how important and full of meaning every verse is.

We have learned how different the Gospel of John is from the others. After the statement of the coming of the Lord into the world as the Word made flesh it goes directly into the Lord’s ministry. For this reason we need at this point to refresh our memories concerning the external facts of the Lord’s early life as they are found in the Gospels of Matthew and Luke. Mark’s Gospel, you remember, begins with the appearance of John the Baptist and the Lord’s baptism.

After the Lord’s birth in Bethlehem He was presented at the temple at Jerusalem at the age of forty days according to Old Testament law. It was at that time that the aged Simeon and the prophetess Anna testified to His being the promised Messiah. Later the Wise Men from the East came with their gifts, and it was their visit which informed king Herod that the promised “king of the Jews” had been born in Bethlehem. And because Herod intended to destroy Him, Joseph was warned in a dream to take the young child and Mary to Egypt. When Herod died, they returned to the Holy Land, but not to Bethlehem. They went back to Nazareth in Galilee, which had been their home, and the Lord was brought up in Nazareth. At the age of twelve He was brought to Jerusalem for His first Passover, which was the equivalent of “confirmation” in our church. You remember how during that visit He was found in the temple talking with the learned men there, and that He astonished them with His answers to their questions. He returned to Nazareth with Mary and Joseph and was subject to them and “increased in wisdom and stature, and in favor with God and man.” This is all the Gospels tell us about the childhood of the Lord.

We need to know that all through His thirty years of preparation for His ministry the Lord was meeting and overcoming temptations, gradually putting away the selfish human inheritance which He had taken on through Mary and putting forth in its place a divine humanity from within Himself. At about thirty years of age He came down to the Jordan and was baptized by John the Baptist and then went away alone for the forty days in the wilderness. His three temptations by “the devil” during that period picture all the kinds of temptation which He felt and overcame during His earthly life. He answered the devil each time with a quotation from the Word. After our last lesson we should easily understand why this was. Then the Lord left Nazareth and went to make His home at Capernaum on the shore of the Sea of Galilee, from which as a center He went about during the rest of His ministry.

In the time of the Lord the Holy Land was divided into three provinces—Judea, Samaria, and Galilee—representing the three planes of our lives—will, thought, and act. The greater part of the Lord’s ministry was in Galilee. The greater part of our lives is spent in trying to serve the Lord and the neighbor in our daily life in the world. The Gospel of John tells us less about this Galilean ministry than the other Gospels, but it gives us the miracle of our lesson for today, the Lord’s first miracle, which is recorded in none of the others. This miracle was performed in Cana of Galilee. Cana was a town about seven miles north of Nazareth. Swedenborg tells us that the Lord performed His miracles for two reasons: to strengthen the faith of the simple good people who wanted to believe in Him, and to picture—as part of the Word—the things which He can do in our souls, if we believe in Him and obey Him. We should note that the miracles never convinced anyone who did not already believe in the Lord. His enemies said that His power came from the devil.

Our reading for today is short, but there is a great deal packed into these eleven verses. The scene was in Galilee, symbol of the plane of outward conduct, and the place was Cana. *Cana* means “reedy.” Reeds are the symbol of the simplest and most elementary

truths. There was a marriage in Cana of Galilee, and the Lord, His disciples, and Mary were invited. Marriage always pictures the union of good and truth—a time when our desire and our understanding agree as to what we are to do. So this scene pictures a person who wants to do right in his outward life and has learned and obeyed at least the simple precepts of the Word, and who recognizes the Lord and wants His presence. The disciples here picture the means by which the Lord reaches out into the various fields of thought and desire in us, and Mary pictures the church. These were all present at the wedding. And there were six waterpots and plenty of water to fill them all to the brim. The waterpots, like all containers in the Word, picture general doctrines we have in our minds, and six pictures the orderly steps in the development of a good life—we may here go back in our minds to the six days of creation. The water is the truths with which these doctrines may be filled if we apply ourselves to studying them as the Lord commands us to do. The Lord’s words to Mary, “Woman, what have I to do with thee?” are not a rebuke or a refusal. A more literal translation of the Greek is “Woman, what [belongs] to me and to thee?” The Lord was merely pointing out that the power He exercised did not come from the heredity He had assumed through Mary.

The Lord gave two commands: “Fill the waterpots with water,” and, “Draw out now.” We are not to be satisfied with merely knowing our doctrines in a general way; we are to learn all the truth we possibly can “hold.” And then we are to use this truth in our lives and to do our best to give it to others. And it is in this drawing out that the “water” is turned into the best “wine”—spiritual truth which will delight our souls more than anything we have tasted before.

Basic Correspondences

Galilee = the plane of outward conduct

Samaria = the plane of thought

Judea = the plane of the will

waterpots = doctrine in the mind

Senior

The principal lessons to be emphasized are the importance of recognizing the Lord as God, the need of always continuing our study of the Word and the writings, and the fact that only as we use what we learn in service to the Lord and the neighbor can the spiritual be developed in us.

The Gospels of Matthew and Luke give us all we know of the external facts of the Lord's life on earth up to the time when, at the age of about thirty, He began His public ministry. If you are not thoroughly familiar with these facts, you should read chapter 2 of Matthew and chapter 2 of Luke. John, as we said in the last lesson, gives us the inner rather than the outer story of the Advent. John also omits the account of the Lord's baptism and of the forty days in the wilderness which followed it. For these read Matthew 3 and 4:1-11.

The three temptations of the Lord in the wilderness are a symbolic summing up of temptations—on all three planes of life: will, thought, and act—which He met and overcame progressively throughout His life. The Old Testament in its inmost or celestial sense tells the story of these temptations. Through them the Lord little by little put off the finite humanity He had taken on through Mary and put forth in its place the divine humanity from within. This was the process of glorification. By the time when He came forth from Nazareth to make His home at Capernaum after His baptism, this process had reached the point at which He could say to Mary: “Woman, what have I to do with thee?” This was not a rebuke to Mary and she did not receive it as one. Swedenborg gives us a literal translation of the Greek words: “Woman, what [belongs] to me and to thee?” The question points out to us that we need to distinguish between the finite humanity which the Lord assumed and the divine humanity in which He exercises power. We must never think of the Lord merely as the best man who ever lived. We must recognize Him as God, as the Word made flesh. And here

we may remember that the Lord answered each of the devil's temptations with a quotation from the Word.

John begins the account of the Lord's ministry with the miracle at Cana. This first miracle of the Lord is recorded only in the Gospel of John. Swedenborg tells us that the Lord performed miracles for two reasons: to strengthen the faith of those who wanted to believe in Him, and to teach us—through their record in the Word—what He wishes to do for our souls and the method of His operation there. As we have learned, the scribes and Pharisees were bitterly opposed to the Lord because He brushed away their convenient traditions and taught the people the Word in its purity. The Lord's disciples were simple people and had been under the direction of the scribes and Pharisees all their lives. They wanted to believe in the Lord, but it was hard for them to maintain their faith in the face of the arguments of their recognized leaders. The miracles confirmed and strengthened their faith. We do not need miracles now. The Lord wants us to choose Him freely and to confirm our faith by reason. For us the miracles of the Gospels are important for their spiritual meaning.

The setting of the miracle of our lesson today is very striking. It was at Cana of Galilee. Galilee represents the plane of our outward life. The word *Cana* means "reedy." Grass and reeds are symbols of the most rudimentary knowledges of truth. Yet the occasion was a marriage feast and marriage represents the union of good and truth, and the Lord and His disciples and Mary were invited guests. And there was plenty of water, although the wine was "wanting." There are many people in the world today in this state, people who wish to live good lives, who want more truth for life than they possess, and who know that the truth is in the Word and seek the Lord and the church, yet who do not have enough knowledge and understanding of the truth to satisfy their spiritual thirst.

We all have "six waterpots of stone"—that is, general doctrines—vessels for receiving truth at all stages of our development. The first essential is that the servants—our faculties and capacities—fill these jars with water "to the brim," that is, that we make use of

every opportunity to learn truths from the Word and the writings. Then we must “draw out” this water. Truth in the memory is pictured by the water standing in the jars. As we draw this truth out for use in our daily life and for the help and refreshment of our neighbor, it is turned to wine, “the best wine.” Wine represents spiritual truth, truth which satisfies and refreshes the soul.

In the New Church we need to keep this miracle in mind. We cannot rest satisfied with having been brought up in the church and knowing something of its truths. We need constantly to add to our knowledge by our own study and effort, and we need to make these truths our own by living according to them and thinking of them in connection with every problem of our daily lives, and also by trying to present them to others who need them. The miracle will not fail. We shall grow in understanding and grace and find the wine better and better the longer we draw out.



Adult

The lessons suggested for the Seniors are needed by the Adults, too, especially the command to fill our “waterpots” with “water.” We have an easygoing tendency to do external good works which our community will applaud rather than to make the effort to grow in understanding of what the Lord means by charity.

The miracle of our lesson is recorded only in the Gospel of John, and John calls it the “beginning of miracles.” [KJV] In the other three Gospels we are told that the Lord’s active ministry began immediately after His baptism and temptations in the wilderness, and that His baptism was the symbol of His putting off of the evils of the humanity He inherited from Mary. John does not specifically mention His baptism, but he gives more fully and clearly than any of the others the testimony of John the Baptist which was given at that time. And now we find Him, when asked to exert His divine power, first setting Himself apart from Mary. Swedenborg translates the Lord’s words in verse 4, “Woman, what [belongs] to me and thee?” [following the Greek literally]. They are not a rebuke

to Mary but a question for consideration, implying that His power to help the world was in no way derived from or through Mary. (See the quotation from AC 2649 below.) Mary, as the Lord's mother, represents the church, by means of which He comes into the world, and it is in this character that she acts in our story as the agent between Him and the people, at the feast. The finite humanity which the Lord took on from Mary was merely the instrument by means of which He came in contact with evil and overcame it. The church should perform the same service for us: it should bring the Lord's truth to view and help us to apply it to our evils so that, through His power, we may overcome them.

The result of this putting off of the finite humanity through overcoming its evil tendencies was the gradual union of the Son with the Father, of divine truth with divine love. It is for this reason that the first miracle takes place at a marriage feast, for marriage in its highest sense represents the union of divine love and divine wisdom. In our study of the divided kingdom we saw the evils which result when will and understanding are separated, when our good desires do not seek the truth by means of which they can be carried out, and our knowledge of the truth is not united with any desire to act according to it. In the Lord, love and wisdom are perfectly united. Thus true marriage is the highest possible state of heavenly happiness, and everything in the world is created with the desire for union with its complement. Throughout creation, the things which represent love and truth tend to unite. This is what makes the distinction between the two sexes and inspires both with the desire for marriage, men picturing the intellectual and women the affectional elements. So the highest and deepest joys of life come from marriage love and the greatest evils and disasters from its abuse.

The first two verses of our chapter give us a wonderful setting for the miracle. Three pictures completeness; so "the third day" suggests the fullness of time, the fact that the Lord had now reached a state in which He could be in His active ministry. Galilee pictures the external plane of life, and Cana, which means "reedy," suggests

a mere external understanding, for a reed is the symbol of the ultimate (lowest) sense of the Word, which can be easily bent by the winds of fancy. The marriage, however, represents some union of good and truth, Mary's presence the fact that the church is recognized, and the fact that the Lord and His disciples were invited shows a desire for the presence of the Lord and knowledge of Him. So all these details together give us a picture of a person living an external life with a mere external knowledge of the Word, yet having a genuine desire to live rightly, recognizing the church, and desiring to know more of the Lord. This is the state of many in the Christian church today.

What does it lack? The question reminds us of the rich young man who told the Lord that he had kept the commandments from his youth up and asked Him: "What lack I yet?" (Matthew 19:20) What is lacking in this sort of life which the Lord can supply if we call upon Him and fulfill His conditions?

Mary said, "They have no wine." Water and wine both represent truth, but water is truth on the natural plane and wine is truth on the spiritual plane. The commandments, as the rich young man had kept them, were truths on the natural plane; he had recognized them as necessary to orderly social life, to the preservation of his self-respect and of the respect of the community. But when one sees the commandments not only as necessary external laws but as the Lord's laws, given through His mercy for the preservation and development of our souls and to be kept with love and trust in Him, they become spiritual laws, and the keeping of them brings spiritual satisfaction. The water has been changed into wine. The Lord told the rich young man to follow Him. Mary told the servants at the feast, "Whatsoever he saith unto you, do it." This is following the Lord. "Ye are my friends, if ye do whatsoever I command you." (John 15:14)

Then the Lord made use of the vessels which were at hand—six of them, representing the general knowledges essential to the orderly development of a spiritual life—and bade the servants fill them with water to the brim. He did not send them out for wine, but

bade them use the water they had. “For this commandment which I command thee this day, it is not hidden from thee, neither is it far off . . . But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.” (Deuteronomy 30:11-14) Then He said, “Draw out now, and bear unto the governor of the feast.” This is the command to use the truth we have to promote the union of good and truth, which is the Lord’s kingdom in the soul. As we do this, the water is changed into wine. We all know that knowledge increases with use. No one realizes this more than a Sunday school teacher. Things become clear to us as we try to give them to a class. When we have made the best preparation we can, and genuinely desire to teach and help our pupils, frequently the right thoughts, the right words seem to come to us by inspiration as we teach. Similarly with all of us when we are facing a difficult problem in our lives, if we use what truth we have, trusting in the Lord, the way opens before us, and what seemed a heavy burden becomes a blessing instead.

In theological terms we are told that influx is in proportion to efflux. (AC 5828³) We are also told that the Lord is in everything in its use. If we recognize the Lord and obey Him, His presence will be in every service we perform, turning the water of our natural knowledge into the wine of spiritual truth, and as the water of truth from the letter of the Word cleanses our external lives, the wine of its internal truth will refresh our souls. We often have the experience described in verse 10 also. When we undertake a new service of some kind from merely external motives, our first enthusiasm often wanes and the wine becomes poorer and poorer, but if we are thinking instead of the Lord’s service and the upbuilding of His kingdom, the best wine is saved to the last. In the New Church we all have our “six waterpots of stone,” our general doctrines. And we must not neglect to fill these to the brim with “water”—to learn more and more truth, all our minds will hold. But the Lord is the vine. The true wine can come only from Him.



From the Writings of Swedenborg

Arcana Coelestia, n. 2649: “As the separation of the first human, which the Lord had from the mother, now follows, and at length the full removal of it, it is to be known that the Lord gradually and continually, even to the last of His life when He was glorified, separated from Himself and put off that which was merely human, namely, that which He derived from the mother, until at length He was no longer her son, but the Son of God, not only as to conception but also as to birth, and thus was one with the Father, and was Jehovah Himself. That He separated from Himself and put off all the human from the mother, so that He was no longer her son, is manifest from His words in John: ‘When the wine failed, the mother of Jesus said unto him, They have no wine. Jesus saith unto her, Woman what [belongs] to me and to thee?’”

Suggested Questions on the Lesson

- J. Can you repeat the first verse of the Gospel of John?
- J. Why do we call the inspired Scripture the Word of God? *it is God’s Word to us*
- J. Why does John call Jesus “the Word made flesh”? *He is living truth*
- J. What is meant by saying that “in him was life, and the life was the light of men”? *His truth is alive, and enables us to live spiritually*
- J. Why did the Lord have to come into the world? *to save us from our sins*
- P. Who bore witness to His being the Messiah? *John the Baptist*
- P. What sign was given to John the Baptist? *dove*
- J. What disciple first met the Lord? *Andrew*
- J. What other disciples are mentioned in the first chapter of John? *Peter, Philip, Nathanael (Bartholomew)*
- P. Where was the Lord born? *Bethlehem*
- J. In what division of the Holy Land was Bethlehem? *Judea*
- P. Where did the Lord grow up? *Nazareth*
- J. In what division of the land was Nazareth? *Galilee*
- J. What division lay between Judea and Galilee? *Samaria*
- J. Where did the Lord live during the three years of His ministry? *Capernaum*
- J. What is a miracle? *a wonderful thing done by the Lord*
- P. Where was the Lord’s first miracle performed? *Cana*
- P. Why did He go to Cana? *a wedding*
- P. What was lacking at the feast? *wine*
- P. Who went to the Lord for help? *Mary*

*“*Quid mihi et tibi, mulier?*” Also in DL 35. –Ed.

THE MIRACLE AT CANA

- P. What did the Lord first tell the servants to do? *fill waterpots*
- P. What happened? *water turned into wine*
- P. What did the governor of the feast say about this wine? *it was best*
- I. What does marriage represent? *uniting goodness and truth in life*
- I. What do (1) water, and (2) wine represent? *(1) literal truth, (2) spiritual truth*
- S. Why did the Lord perform miracles? *to strengthen the faith of His followers, and to symbolize the things He can do for our souls*