

The Mind of Christ Class – Week 22

June 26, 2019

We're in John 2:1-11

On the third day... Remember, John is sort of counting 'time' here. In John 1:43 he said, "The next day He purposed to go into Galilee..." **Now** he is saying, "On the third day"... So there seems to be things moving along pretty quickly here. He doesn't do that all the way through the book, but he **is** doing it in the first part of the book.

John 2: ¹ On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; ² and both Jesus and His disciples were invited to the wedding. ³ When the wine ran out, the mother of Jesus said to Him, "They have no wine." ⁴ And Jesus said to her, "Woman, what does that have to do with us? My hour has not yet come."

⁵ His mother said to the servants, "Whatever He says to you, do it."

⁶ Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each. ⁷ Jesus said to them, "Fill the waterpots with water." So they filled them up to the brim. ⁸ And He said to them, "Draw some out now and take it to the headwaiter." So they took it to him. ⁹ When the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the bridegroom, ¹⁰ and said to him, "Every man serves the good wine first, and when the people have drunk freely, then he serves the **poorer** wine; but you have kept the good wine until now." ¹¹ This beginning of His signs (miracles) Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

Now, 'there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each'. Let that sink in. Six pots holding an average of about 25 gallons each. Do the math. $6 \times 25 = 150$. That is 150 gallons of wine.

Well, you might think it's a simple story. It's not. This is Jesus' **first** miracle. They are at a wedding. The word for wedding in Greek is (gamos) "γάμος" meaning marriage, Nuptials, or wedding. It is also spoken particularly of a wedding garment or a wedding banquet. It is also used as the certain kind of relationship that Jesus has with His church.

Much has been made of Jesus beginning His miracles at a wedding and it being his first miracle. That depends on how we look at it. It's certainly not the first miracle associate with Jesus. Remember at His baptism there was a miracle associated with that. Most people would think it was a pretty big miracle when God speaks from heaven, or the Holy Spirit comes down and sits on your head in the form of a dove. And in the temptations, when the angels came and ministered to Him, that's pretty miraculous to **me**.

So, there are, at least, miracles associated with Jesus up to **this** point. And Nathaniel experienced **something** when Jesus saw him under the fig tree. Was that a miracle or not? We don't know...it didn't say it was. Verse 11 says, "**This beginning of His signs (miracles) Jesus did in Cana**" so it does indicate that we are marking signs, wonders and miracles from this point. {The purpose of signs was to produce faith in the people.}

But what was Jesus' mindset at this wedding? We're talking about the "Mind of Jesus" so what was His *mindset* as He goes to this wedding? I know that MY mindset when I go to weddings, many times is, "when will this be over?" So what was Jesus thinking about the event itself?

This social gathering with His mother and His disciples, the new Rabbi; this was like a new job for Him. He's thirty years old. He's single. And He's going to a wedding. Now as He stepped into the scene, what dominated His thinking? What can we ascertain by what is said here that can tell us what He was thinking?

1. How well did He know the couple that was getting married? Were they His mother's friends? Why did His disciples come to this wedding? Did He like social occasions like this or was He shy or somewhat disinterested?
2. Did He think about the Spiritual Kingdom – the connection between this wedding and His wedding with **His** bride one day – the church? Did He think about the fact that He must lay down His life for His bride? Was He, maybe, thinking about the metaphor here associated with attending this wedding?
3. What do we see in His relationship with His mother that helps us understand His decision-making process? He *says*, "**My hour has not yet come**" yet He caves into her demands (if 'caves' is the right word). How much flexibility does He have? How does He balance respect and honor for mom and kingdom work? How does He keep the two separated? Did He really *want* to do this miracle or did He bend to social pressure demonstrated by His mother? All these are questions. Is there is something to be made out of the wine that Jesus made being of a *high quality*? It was **good** wine. What made it good? I don't know much about wine so I can't answer a lot of 'wine' questions for you here, but what made it 'good'? *Should* Jesus have been making and serving wine at all? Does that mean that Jesus was like a bar tender or a brewer? Those aren't words we often associate with Jesus, but making wine and serving it.

Mike: It just struck me tonight as we were reading this that Jesus asked his mother, "Dear woman, My time has not yet come. Why do you involve me?" It just seems odd. Basically, to me, it seems like he's saying that he's not getting involved in it. And then 'mom' says, "Do whatever He tells you to do."

Rod: It's like she just kind of ignores it. Yes. I thought the same thing. I thought the same thing, but I have more to say about that...

Carole: Well, as a joke, I used to say to people that He knew she was a Jewish mother.

Rod: That kind of fits here. But the big question ... and this is really halfway serious, but they already had about 150 gallons of wine at the wedding, and He's making another 150 gallons of wine. 300 Gallons...I mean, what kind of wedding is this? They had already consumed all that they had – the first 150 gallons. At what point would Jesus say, "You guys don't need any more wine? You've drunk enough."

Is it likely the disciples mentioned in John 2:2 were just the ones mentioned thus far – is it only Andrew, Peter, Philip and Nathaniel? That’s probably likely since there is no indication that all twelve had been chosen yet.

Sandy: I wonder if His mother had an inkling of what He might be able to do. He had already been baptized, the dove had come down. She was obviously aware of that – it strikes me as curious.

Rod: Yes, it *is* curious. Why would she think that He could fix this situation? She must have some kind of indication here that He has power to do something.

The word for wine is (oinos), “οἶνος” and I just simply say it’s wine. Matthew 9:17 mentions **new** wine that is still fermenting or expanding inside wine skins. So, being less alcoholic, well maybe; but since the wine in John 2 is described as better than what they had already had, does that imply more or less alcohol content? I mean, I don’t know exactly what they mean by “**good wine**” but does it mean it has more alcohol content?

Was the first batch watered down? I know others have done research on this, but the key question to me is Jesus’ relationship or position to alcohol since it is a major player in sinful behavior. I just can’t distinguish between all the horrible things that happen in the world by people who are intoxicated – there are tons of things that happen in this world because of alcohol – and Jesus’ position on that. This is probably the closest we get to it; his participating in making all this wine.

So my position is that since people generally have serious problems in controlling their intake of alcohol – the effects are often so devastating even to the innocent, the children, it should simply be eliminated. I would have probably, in the days of prohibition, been out there holding signs, smashing kegs of beer and getting rid of it.

I know that the root problem is not really **alcohol**, but the **heart** of men. But to me, it’s like an idol. The heart is the problem here, but just like an idol, it still needs to be torn down. So even if you change the heart of a man, you still carry the idol around.

But Jesus made good wine, and after people had consumed a lot of alcohol, my thinking based on what **I** see would have been to tell mom, “Absolutely not! I want sober-minded people to see Me, to believe in Me, and I do not want to contribute to their sinning.” Now, I’m just saying how **I** think about this, but it’s not what Jesus did. So, either I give up this **position** to see the wine differently, or I have to see the **wine** differently. Perhaps it was either non-alcoholic (that is one position I could take), or so diluted it wouldn’t affect them, or at least very low in alcohol content – more like grace juice. But that doesn’t **feel** right to me in the story. It was a wedding. People said it was **better** wine than the first batch. Now is that better in the sense that Welch’s Grape Juice is better than Publix store brand Grape Juice? I don’t know.

Mike: The NIV doesn’t say **poorer** wine, it says “cheaper”. Verse 10 “**Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now.**”

Rod: I'm using the NASB translation. But usually the cost of wine is based on the quality of it. I just don't know if "quality" always means higher alcohol content to it. It may have had a little more "punch" to it. It may have to do with taste. But I didn't do too much research on it for this lesson.

But the people there **knew** how to get drunk in their celebration. People criticized Jesus for being a "wine bibber" in Matthew 11:18-19. "For John came neither eating nor drinking, and they say, 'He has a demon.' ¹⁹ The Son of Man came eating and drinking, and they say, 'Here is a glutton and a **drunkard**, a friend of tax collectors and sinners.'

The word here, "drunkard" is 3630 is (ionophugia) "οινοποτης" meaning a winebibber. It's two words – the word for wine and the word for a tipper – to imbibe or to drink, as in 'tipping' the glass. He was called a 'wine-tipper' or 'wine-bibber'... someone who tips the glass. Jesus was accused of putting the cup too often to His lips and tipping it. That's what He was accused of! He went to parties. John was the opposite. He came neither eating nor drinking and they said he had a demon. He was fasting. But here is Jesus accused of being a glutton and a wine-bibber.

This would make no sense if we were talking about grape juice. I mean, why would anyone accuse Him of being a winebibber if He was drinking grape juice? This was not meant as a compliment. It doesn't mean that He drank excessively, but it at least implied that He was in the presence of those who did drink and that He joined in, in moderation.

Carole: I was told, and I don't know if it's true, but in Italy, the children would drink wine because it was better than the water.

Rod: Right. I've heard that too.

Okay, why did Jesus call Mary, His mother, "woman"? I could imagine if one of our kids called Brenda, "Woman". Maybe it would depend on how they say it. I'm not sure if this should feel strange to me, or not; it just sounds cold or harsh. Why not "mother"? Jesus certainly held up women in His ministry.

Now, the literal translation of this from the Greek is, "What to Me and to thee, woman." In other words, "what does this problem have to do with me and what is this problem to you?" In other words, 'why do you *care* that they ran out of wine?' It's not My problem. And it's really not your problem, Mom.

Sue: I think she was very sensitive to the fact that a good host of a wedding was to provide enough food and drink for everyone. She probably felt really sorry for the people and wanted to help.

Rod: Yes, she seems to have some kind of concern for them. I mean, there are two ways you can take that. Either she was very compassionate and wanted to help out, or she was just very bossy and controlling and felt like she had to fix everything. You could take it both ways. I know you don't want to believe that about Mary, but she is not perfect ... she is a sinner just like the rest of us. So, the King James and the New American Standard

Bible says, “What have I to do with you?” Now He doesn’t really say ‘what do I have to do with you, mother’. Literally, he’s saying, ‘What is this problem to me and what is this problem to you?’ That sounds a little better.

One would have been personal toward His mother; the other was more about the running out of wine, like ‘how is this, **our** problem?’ So is Jesus saying, “I could really care less? It’s due to poor planning on the part of the wedding planners that they ran out of wine”? I think this may be one of those times where we need to hear the inflection of His voice, how he says it that might tell us what He meant. He *could* have been very playful or affectionate or He could be simply saying, “Why is this, our problem?” He could have been grinning at her knowing what He was going to do all along. We would probably have to have been there to see the look on His face and the inflection in his voice to know exactly what He meant.

So this brings up the matter of Jesus’ relationship with His mother and how that related to Joseph when he died. Jesus was the elder half brother. There are only a few glimpses of this. When his family thought Him mad, they got involved because others were saying this.

Mark 3:30-35

³⁰ because they were saying, “He has an unclean spirit.”

³¹ Then His mother and His brothers arrived, and standing outside they sent word to Him and called Him. ³² A crowd was sitting around Him, and they said to Him, “Behold, Your mother and Your brothers are outside looking for You.” ³³ Answering them, He said, “Who are My mother and My brothers?” ³⁴ Looking about at those who were sitting around Him, He said, “Behold My mother and My brothers! ³⁵ For whoever does the will of God, he is My brother and sister and mother.”

And then the skepticism of his brothers in **John 7:3-6**

Therefore His brothers said to Him, “Leave here and go into Judea, so that Your disciples also may see Your works which You are doing. ⁴ For no one does anything in secret when he himself seeks to be known publicly. If You do these things, show Yourself to the world.” ⁵ For not even His brothers believed in Him. ⁶ So Jesus said to them, “**My time is not yet here**, but your time is always opportune.

We see His mother at the cross in **John 19:26-27**

When Jesus then saw His mother, and the disciple whom He loved standing nearby, He said to His mother, “**Woman**, behold, your son!” ²⁷ Then He said to the disciple, “Behold, your mother!” From that hour the disciple took her into his own household.

And again in Acts 1 in the upper room. **Acts 1:14**

These all with one mind were continually devoting themselves to prayer, along with the women, and **Mary the mother of Jesus**, and with His brothers.

It seems He stayed at home, or at least close to home until age 30 when He began His ministry. He must have spent many hours with Mary and his brothers and sisters

Mt. 13:55-57 indicates that he had sisters.

“Where did this man get this wisdom and these miraculous powers?” they asked. ⁵⁵

“Isn’t this the carpenter’s son? Isn’t his mother’s name Mary, and aren’t his brothers **James, Joseph, Simon and Judas?** ⁵⁶ Aren’t all his sisters with us? Where then did this man get all these things?” ⁵⁷ And they took offense at him.

Jesus had four brothers and at least two sisters. So what did they talk about? What did all these brothers and sisters and Mary talk about? What was their opinion or their view of Jesus? How did they go through the events of life together? Did Jesus manage money after Joseph died? Who took out the trash? Did Mary discuss her unusual birth with her other children? It seems that after all these years, they still did not really understand exactly who He was. If you look at all the evidence, they really didn’t understand it.

The phrase, ‘***My hour has not yet come***’ gives some insight because it is used here in John Chapter 1 and in Chapter 7, once to His mother and once to His brothers.

The two times Jesus said this was:

1) John 2:4 Jesus told **Mary** “My hour has not yet come.”

2) John 7:6 Jesus told His **brothers**, “My Hour has not yet come” – This time regarding going to the feast early and show himself publically. He said no, and they went on down to the feast. After they left, He went to the feast secretly. (This was the Feast of Booths or the Feast of Tabernacles.)

Is it reasonable to think that Jesus was always pushed by His family to prove Himself by doing things before the time was right? In other words, there was enough discussion in His home about who He was – what His mission was, that maybe His brothers or sisters or maybe His mother were like, “What are you waiting for? You’re 30 years old. Get a job! Do your mission! Prove who you are! Maybe, “you keep talking about this so...”

To me, this seems reasonable from these two statements. “My time has not yet come. Quit pushing me. Quit pushing me.” Jesus’ pace was slow – for **them**. They probably, like most Jews, just did not understand what His mission was.

Five times in John we read, “His (My) time has not yet come”.

2:4 Woman, what does that have to do with us? My hour has not yet come

7:6-8 Jesus told his brothers

Therefore Jesus told them, “My time is not yet here; for you any time will do.

7:30 Jesus in the temple courts

At this they tried to seize him, but no one laid a hand on him, because his hour had not yet come.

8:20 To the Pharisees

Yet no one seized him, because his hour had not yet come.

In **John 7:6-8** Jesus was challenged by His brothers to go to Judea to show Himself during the Feast of Booths or Tabernacles so that 1) The disciples would be able to behold his works, and 2) to show Himself to the world. There would be Jews from all over the world there during the feast of Tabernacles in Judea.

This blatant exposure by Jesus was resisted because *His time was not yet at hand*. “At hand” means it hasn’t arrived yet, or as in verse 8, it has not been fulfilled. Jesus was all about ‘fulfilling’ the will of God.

Buffy: What is the “fulfillment of time” talking about? Is it when He died?

Rod: Yes, it is probably, ultimately the time of His crucifixion, but there were other ‘markers’ before then when He was becoming more public. It is where we really begin to see Jesus going public and accelerating things to the end. He literally did that by spending more time in Jerusalem, by engaging in more controversial things with the Pharisees. He was setting the agenda and picking up the pace that was leading to the crisis that would result in His death. He was in charge of this.

His brothers’ time, in the text, was always ready or always the right time. They could go to Jerusalem any time they wanted to because they didn’t have the same agenda He had. They didn’t have the same mission He had. Any time was right for them – but not for Him because He had a special agenda. A person who is not on a designated mission with set purposes and time tables could always appear ready. If I don’t have a real mission in life, I could say, “I’m ready” all the time. But if I am on a certain strategic mission, I don’t want to show up before the right time.

Jesus’ life conformed to the prophecies of the Old Testament and His spirit was directed daily by the leading of His Father. Was any other life so well-defined and so well executed than the life of Jesus?

Sandra: Do you think He was aware that He would only have three years?

Rod: Well, I can’t answer about if He knew it would be three years, but He was acutely aware that He was on a timetable, and the clock *really* started ticking at age thirty when He was anointed to preach the gospel and things were set into motion. Then He was on a timetable. Did He know how long what would be...I don’t know, but He must have had some kind of an inkling of a limited amount of time to get all these things done, and not wanting to be premature but not wanting to be hindered, also, from the time He had. You see that this is one of the underlying themes all through the ministry of Jesus. He knows He’s on a mission, he knows what His mission is, and even though He’s dealing with all kinds of interruptions and flows of things, He’s always weaving towards an end.

Later, in **John 7:28-30**, when the people cried out in the temple concerning His identity and how they didn’t know the One who sent Him, and they sought to seize Him. Verse 30 says, “So they were seeking to seize Him; and no man laid his hand on Him, because *His hour had not yet come*. So, even when Jesus did present Himself publically and speak boldly, there was a hidden restraint preventing them from seizing Him.

You will see that on several occasions. They try to seize Him to make Him King; they try to seize Him on **this** occasion; they try to even kill Him prematurely; or He's in the boat and they're worried about it capsizing and dying. In all of these things, Jesus says it's not time; this is not how it's going to happen, don't worry about this. Jesus lived in the knowledge that nothing in God's plan was by accident. **All** was carefully crafted. Peter said in Acts 2:23 “— **this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross ...**”

Everything that happened was **delivered over by the predetermined plan and foreknowledge of God**. That's the way Peter describes it.

In **John 8:20** we see a similar statement was made, “... and no one seized Him, **because His hour had not yet come.**”

In **John 17:1** Jesus begins His prayer by saying, “Father, **the hour has come...**” This is the night before He was crucified. “Father, **the hour has come; glorify Your Son, that the Son may glorify You...**” The designated hour was one of *glory*. So, what is the hour that has to come? ***It is the hour when Jesus is glorified.*** The designated hour was one of *glory*. Everyone was pushing **their** agenda, but Jesus' agenda was only to glorify the Father ... on what is going to bring glory to the Father.

And this is a little sub-point here: To the same extent, we can get into that groove, into that kind of thinking. That people can push us to do this and that or the other in our lives, but if what they are pushing us to do does not result in the glory of God, then our hour has not yet come. ***We are not here for that.*** We are pushing towards the glory of God in the things that we do. Now, yes, it is in a different way than Jesus. We're not dying to the world. We're not saving the whole world, but that was what was driving Him so that He could say, “The hour has now come. Father, glorify Yourself in Me.”

So there is a clock in Jesus' head. He knew the day would dawn and the rooster would crow. He knew that the prophecies would be fulfilled, and that the time would come when He would complete His task and ultimately, He would say, “It is finished.”

The miracle itself was interesting.

First, His mother assumed He would want to use the servants. She didn't consult with them any more – she just turned to them and said, “**Whatever He tells you to do, do it.**” She told **them** to obey Jesus but He didn't need them to do anything. He could have filled the pots without their help. So what caused Mary to decide to involve **them** in this miracle? * Was she being bossy?

Next, was the waterpots – there were six of them that totaled about 150 gallons of water or wine. They were used for purification rites but now they hold wine. The Jews were particular about their rituals. Did they have a rule about putting wine in special purification pots? If so, they didn't mention it, but Jesus would have known if some rules of God were being broken.

Now, why so much wine? They had been through the first batch, and 150 gallons is a lot of wine, sufficient to give at least 1,000 people a glass. (I figured that out. To have 150 gallons of wine would probably serve about 1000 people). I don't know how many people were at this wedding. It was a small town. Cana was a small town; we're not talking about Jerusalem.

Carole: But, from what I've studied, the weddings lasted about a week.

Rod: Well - I guess they might need more than a glass then, for a week.

Was there any wine left over? Did they begin to fill their wineskins and take some home? Did anyone's wineskin burst?

It is not clear from the narrative when the miracle actually occurred. Was it when the water went in, when it was drawn or when it was tasted? Surely the servants knew – they saw when it turned color and when it gave off the aroma of grapes. This miracle actually provided Jesus with a somewhat low profile. In fact, even though His mother and His disciples and the servants knew what happened, it's not clear that the head waiter or the guests ever knew that a miracle had occurred. Did Jesus tell them to keep quiet since His time had not yet come – “This is a compromise I will make. I will do a miracle but don't you tell anybody.”

It says that the head waiter did not even know where the water that was made into wine came from. He may have thought that the bridegroom had provided it and he called *him*. The servants knew, but my theory is that he told them not to let anyone else know.

Was this miracle symbolic? We can draw lessons from it, but were lessons intended like Moses turning water to blood or Jesus turning water into the best wine? Where the Bible does not make such connection, we would do well not to do so. We could make all kinds of interesting connections, but since the Bible doesn't do it, we shouldn't either.

The clear purpose stated in the text for the miracle was “*to manifest His glory*”. The word for manifest, (phaneroo) “φανερωω” means to render apparent, manifestly declare, or to be made known. Jesus did miracles so that we would **know** Him ... His identity, His nature, and His glory. *In them*, we see His power, compassion, submission, wisdom, gentleness, excellence, and awareness of His mission. If you take it apart and you want to analyze it to learn about Jesus, you see that all of these attributes come out. He had power, he had compassion because they were out of wine, He was submissive to His mother, He showed wisdom in the way He did it, He was gentle with His mother, He did an excellent job (when He made the wine it was to be the best), He had an awareness of His mission and that the time had not yet come. All of this, in this miracle, tells us a little about the nature of Christ. So, the response of His disciples was to believe in Him.

They had already expressed a level of faith in Him. But as their faith is growing they observe His glory. They see things differently. And the Word became flesh and dwelled among them, (even at weddings), and we beheld His glory, the glory as of the only begotten Son of the Father through grace and truth. {John 1:14}

Jesus revealed His glory and we behold it. And day by day we believe and we are changed (2 Corinthians 3:18). The word glory is doxa “δοξα”. There is something very apparent which excites admiration, or that to which honor or value is ascribed, or attributed to.

It relates to external appearances as brightness, luster, or dazzling light as in the sun {Acts 22:11}, but also of internal character as glorious moral attributes, excellence, perfection, divine majesty, and holiness. Jesus allowed some of His glory to shine through or out of Him by the miracle that He performed.

In other words, when Jesus does miracles, it's almost like He's pulling back the veil a little bit, and letting a little bit of the glory shine through. He's putting people in the cleft of the rock and He's passing by them, and he is letting a little bit of the glory shine through. He is not letting people see the direct glory of God, full-faced, unveiled, in its most brilliant way. But little by little He's slowly revealing the glory in everything He does. And this is the effect from this miracle. This is one of the first times you see Him pull back the curtain and you get a flash of light and it tastes like wine. And it's **good** wine. But in that wine is the glory of God.

This glory attracts, it gets one's attention, and it focuses one on what is valuable and important. The glory of Jesus directed the observer to the Father who remains pure, invisible Spirit. In other words, you can't see the Father; He's invisible, He's Spirit. But the glory directs us to it. We see the **effect** of that invisible God in the face of **Jesus** which then, emanates His glory – the glory of God. So, Jesus' incarnation provided the visible links to knowing the invisible God. This was not accomplished through His outward appearance, but through the character identified in what He *did* and *said*.

The Book of John can be divided into various parts.

There's a Prologue: Chapter 1:1-18

There is the book of signs: Chapters 1:19 all the way through Chapter 12:50

I think there are seven distinct signs that are shown in John in those chapters.

There is the Book of glory that is being revealed: Chapter 13:1 through Chapter 20:31

Then there is the Epilogue of the book: Chapter 21:1 through 25

These are the resurrection appearances in Galilee.

This is a way of breaking down the Book of John. It may be all organized around this idea of **Jesus revealing His glory**; but it's the glory of the Father that is being revealed. So when He gets to the end of His life, Jesus can say, “God, I have been revealing Your glory all through the last three years. Slowly but surely, I have been showing people Your glory. Now, **glorify Me. Let them see Me.** Let them **know** that **I** am their Savior because I have been revealing **You** to them. It's Your turn, now, God, to reveal **Me so that ...** and he goes into prayer “*they may be in Me and I in You and we are in them*” – and everything comes together.

Specifically, Jesus' glory is seen in His miracles, in His suffering and in His death. They capture the essence of the Divine. There are seven miracles of John and each have a very distinct message revealing who God is. Miracles are not meant to merely dazzle. ***They manifest parts of the Divine nature in which we participate*** – according to 2 Peter 1:3. [His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness.](#) We must look deeply to see the story.

We're now finished with this section. Are there any questions or comments?

Sandie: I don't know if it's true but I've seen from old movies – didn't people in those days drink wine with their meals instead of water?

Rod: Well, again, I'm not an expert on the drinking habits of people in the New Testament but, yes, you're probably right. Wine was customary. It was common and much of it was probably watered down for the poorer people.

Carole: In *my* movie of the life of Christ, (in my head), when Jesus said, "Woman, why do you involve me?" it's like He's surprised ... why are you looking to Me? And Mary is thinking in her mind, 'if there is any hope that wine is going to come, it has to be through Jesus. So she says, to the men who were serving ... "Whatever He says to you, do it." And I think, if that's **true**, before Jesus did anything, He verified with His Father, '**should I do this?**' because Jesus did nothing **apart** from His Father. (That's my movie).

Rod: Okay. And there are lots of ways it can be played out. It's interesting. In fact, I have a series called, "The Jesus I never Knew" by Philip Yancey, and it's interesting because of the videos he does. He goes back and reviews movies of the life of Christ. He shows different ways that people take the text and portray it – and it's not always portrayed the same way. His book on the subject is how, do we read these stories. You can take a story, if you are movie maker, you have to make a lot of decisions about how you want to portray that scene. And it is really interesting to see the wide variety of casting. I just remember one: There is this old, movie. It's a really long movie. It's not a great movie. It was about the life of Christ and the guy that portrays Jesus is this really **rash** Irishman who just seems to be mad all the time. He is **exasperated** that anybody would expect anything of him and 'I don't know how I **put up with** you people!' like, "you're **bothering** me!" And **that's** the way they portrayed Jesus through this movie.

Then there are others where the guys are always being scolded. And then there are the movies where Jesus is very soft-spoken. Some of them are more real in their characterizations of Jesus, as being a more 'real' kind of person. But it is interesting, and that was part of the challenge I had in writing my journals. In a way, it's like me having to go through and saying, 'if I were making the movie, how would I do it. How would I portray this scene? How would I help an actor get into the Mind of Christ and the minds of the various people in the scene to know what the words mean? Again...the inflection of the voice, or will we lose something in the English translation of the Greek... That's difficult to do, but we all have to do this.

We're taking the month of July off. Too many will be on vacation and I will be in Kenya.