

In Ch. 4, we have the healing of the nobleman's son; in Ch. 5, we have the healing of the lame man; in Ch. 6, we have the feeding of the five thousand, also the walking on the water; in Ch. 9, we have the healing of the blind man and in Ch. 11, the resurrection of Lazrus. These are the seven signs that John uses to prove that Jesus is the Christ, the Son of God and that by believing in Him, we might have life in His name.

Now, we have a great contrast in Jesus and John, the baptist in Ch. 2. John the baptist was an ascetic. He did not socialize but now Jesus did. Jesus ALWAYS moved in the mid-stream of human activity. He wasn't a monk and He wasn't a recluse. He did not partake of sin but He went to social events. And so, we see Him here going to not only a religious affair but also a social event. And there's nothing wrong with social events that are wholesome and often we do our greatest witness in the midst of a social event.

On this occasion, He attends a marriage, which shows for all times that Jesus put His stamp of approval upon the worlds oldest institution and that is Holy Marriage. And when Jesus was talking about marriage in the N. T., He went right back to the first. He went back to the frist man and first woman. One man for one woman - one woman for one man, in a union that should never be broken. This is the teaching of JC.

And there needs to be great emphasis on that in our world today. I'm really concerned, tremendously, about the breakdown of marriage and the low profile of marriage in this country today. It's very, very sad indeed, what is happening to us. And yet, the Gospel against it - absolutely - and JS is against it.

Now I want us to look at this and then, draw some great spritual lessons from

it. It's one of the most exciting lessons, to me, in all the Scrip, is the turning of the water into wine with the significant spiritual teaching that's couched in symbolism. Remember that John was a mystic and much that he says has a hidden meaning. Unlike Matt., Mark and Luke, you're dealing with a different message in John.

John 2:1 (read) we run into very great Truth in the very first sentence. 'The Third Day' (we're on resurrection ground). 'THREE' is the number of Resurrection, in the Scrip. We're on Resurrection ground, when we come to this story. We'll come back to it. 'Marriage' - not really a marriage but a 'g-a-m-o-s' - that's the Greek work. Which wasn't the marriage ceremony ~~itself~~ as such, but the marriage festival of feast, which followed the actual ceremony.

*"the marr. feast which foll. ceremony."  
7 days of cd.*

Now, the Jews approach marriage differently from us. It was not only a religious occasion with them but it was a tremendous social occasion. You recall that I've explained to you before, that there was three stages in Jewish marriage. (1) There was the Contractual Agreement, when the boy and girl were children (2) and then as they moved on to marriageable age, if the girl wanted to keep that contract, they entered into the betrothal.

third

(3) Then there was a ~~third~~ stage and that was the marriage. So the marriage has already taken place and they are having seven days of celebration. And they're probably on the last day of this celebration. So Jesus is invited to these celebrations in connection with the marriage. Notice the bride is not mentioned. The bridegroom is not mentioned. The best man is not mentioned. At the center of the marriage is Jesus.

That's very significant. And the purpose, of course, is not to get into the



details of marriage, as much as it is to show something about JC that's fundamental to the Gospel. It says that the marriage was in Cana of Galilee. That's to distinguish it from Cana of Judea. There was a Cana in the South, as well as in the North and that the mother of Jesus was there. The mother of Jesus - well, that was Mary.

Why didn't John call her Mary? Never does. This is his own aunt; his mother, Salomi, was her sister, but he does not call her by name. He never calls himself by name. John wants ~~xxx~~ to keep the human equation in the background, but there is another reason. He does not want to exalt Mary. He does not want exalt Mary in an undue fashion.

*Jesus cloaks her in anonymity by not mentioning her name*

So he cloaks her in anonymity by calling her just 'the mother of Jesus'.

We don't know why she was there. It could have been a member of the family but we're not told. The Greek verb 'was' indicates that she'd been there for a while. The form of the verb says that she was 'being there' - 'she had been there on the scene'. So it's possible she was a member of the family and was there to help with the celebration.

V. 2(read) now Jesus by this time has six disciples. We're already seen them in Ch. 1. He has Andrew, Peter, James, John, Nathanial and he has Phillip. These six disciples are with Him. But notice, it says 'they were called' - they were 'invited'. That's the word 'invited'. This is something beautiful. Jesus was invited. Jesus Christ wants to be at every wedding. But there are some weddings where He's not present in.

*Invite Jesus + disciples of Jesus. No one but a Xtn should be in Xtn wedding. (Best man, maid of Honor,*  
He has to be invited. He would not force Himself. He did not force Himself here. But He was invited. Did you invite Jesus to your wedding? I hope you did. Are you married? Are you still single? If you are still single,

don't have a wedding without Jesus. This is the most important thing you  
will ever do this side of Eternity <sup>next to your spirit</sup> is to marry. And marry someone that you  
<sup>marry to Jesus</sup> intend to stay with, through thick and thin. Jesus holds marriages togeth-  
er and He's the only power that WILL hold a marriage ~~together~~ together.

There are no two people that's gonna live together in peace, unless they  
stay under the Lordship of JC. Jesus was invited to the wedding; also His  
disciples. Now some commentators say 'well, the six disciples showed up,  
<sup>How</sup> uninvited, that's the reason they ran out of wine. Well, I don't even think  
that's worth even pausing on, ~~much less~~ myself. That's not stated in the  
text but that's not the reason they ran out of wine, anyway. It was by  
divine design they ran out of wine.

V.3(read) 'wanted wine' that is when the wine gave out; when the wine failed..  
'They have no wine' - now underline that. That's the key to the ~~the~~ whole  
story 'they have no wine'. That's their predicament. They had no wine.  
Here's the great lesson in the whole story. They had no wine. Have you run  
out of wine? I hope you haven't. A lot of people have. Lot of churches;  
lot of religions today, have no wine.

*"They have no wine" - Key statement in entire event.*  
They have no wine. This is by far the most important statement in the whole  
thing. They had run out of wine. Now the mother of Jesus reports this to  
Jesus. Mary reports this to Jesus. Well, what is she doing? She knew more  
about Jesus than the other people there, though she did not know everything  
about Him. She evidently thought that Jesus could handle the situation and  
was probably asking Jesus to perform a miracle.

But Jesus speaks to her some very important words and something that teaches



us a tremendously important Truth.

V.4(read) 'woman' you say 'well, that's disrespectful'. Well, if I were to call my mother, today, 'woman', it would be disrespectful. But it was not true in those days. On the cross, and we'll see this in John 19:26, Jesus, concerned, in tender love with his mother, looked down and said 'woman, behold thy son (speaking of John, the beloved apostle) and then to John 'behold thy mother'. He called her woman from the cross.

This was NOT a title of disrespect. The Greeks used it to address Queens and the very finest women. It was NOT a title of disrespect. But it WAS a title of separation. He could have called her 'Mother' and He knew that she was His mother; He did not call her '<sup>mater</sup>meter' which is the Greek word for mother and in all the languages, the word 'Mother' is very, very similar.

He did not call her <sup>meter</sup>which would be the word 'mother'. But He called her gune. Gynecology! He called her woman. Not for disrespect but it is definitely a title of separation. And that is contained in this mysterious word which He speaks to her in V.4. 'Woman' what do you (literally the Greek says 'have to do with me') what do I have to do with you? In other words, 'what right do you have to tell me to do anything?'

'Is there a relationship between you and Me which gives you authority over Me? NO, there isn't. I am reminding you that My relationship with you is not as Son, but I am your Lord. I am God. I am your Saviour'. Now, I'm sure, in a way, this hurt Jesus and yet this had to be. This had to be. And I'm sure that Jesus is looking down through the centuries when the time will come that there will be people who will look to Mary other than Him

and say that the only way they can get to Him is through Mary. Because this,  
indeed, has been a sad abuse of the place of Mary, in doctrine.

Now he says 'what right do you have over Me? What claim do you have on My  
life?' And it's clearly implied 'you really dont' have ANY claim on My life'  
which, indeed, she did not. Mary had no authority over Jesus. None. NOW  
~~JENX~~ Jesus obeyed her; He was subject to her and Joseph; He sets the example  
of ebedience and a model of keeping the fifth commandment 'honor thy father  
and mother'. But when He came to His ministry, His place in the economy of  
God; there is no control whatsoever.

The Scrip. makes that very, very clear. And here is the first intimation  
of it, in the first miracle of Jesus - the first sign of Johns' Gospel.  
But notice He goes on to give explanation. He says 'My hour is not yet come'.  
Now, this sheds tremendous light on His first question. 'My hour is not yet  
come'. Now this clearly states that Jesus was moving according to a divine  
schedule.

He's saying to His mother 'that which I do in this world, has been settled  
in Eternity, by the Father. I do not take orders from you; I do not take  
orders from anyone. All things have already been set. Now My hour is not  
yet come'. You find this expression seven times in Johns Gospel and it al-  
ways refers to His death. Ultimately. There was an hour set for His death.

There also was an hour set for Him to go the marriage feast at Cana, to meet  
the Samaritan woman. Everything He did was by divine schedule. No one  
tells Him what to do. In the 7th Ch., His brothers are gonna try to rush  
Him off to Jerusalem. ~~xxxxxxx~~ He says 'no, I'm not ready to go to Jeru-



salem'. A day or two later, He goes to Jerusalem. In the 11th Ch., Mary and Martha are gonna try to rush Him over to Bethany, but He's not ready to go to Bethany. He wait s four days. He's on divine schedule.

People closest Him cannot move Him because He is the Son of God and cannot be manipulated. We try to manipulate God but He won't be manipulated. He will not do what we tell Him to do a lot of times. And this is where a lot of people get frustrated in prayer. They pray and they ask God to do something and He just didn't do it. Like they wanted Him to do it. He did something better. But they were looking for their little will to be done.

Therefore, they've lost faith in God. A boy told me last night, he says 'I've quit praying. God doesn't hear my prayers'. There's always the tendency to man to try to manipulate God for his own purpose. Jesus says 'I will not be manipulated. I move according to divine pattern. Now My hour has not yet come. There will come an hour that I will be subject to sinful men and that will be the day of the cross.

*"This is your hour + the power of darkness." (Lk. 22:53)*

'And that's the only time. I will let sinful men nail me to the cross when that hour is come. But that hour has not YET come'. So, in the very kindest way He could, He's teaching tremendous Truth here to his mother, about HIs being God and her having no control over Him. Now, Mary GOT the message. Some of the commentators simply do not understand what's going on, if you read them. But Mary did not miss the message. We KNOW that from her next statement. She got the message and she did not try to interfere.

She saw it very, very clearly. V.5(read) notice 'His mother'. He calls

her 'his mother' never Mary. No thought of a command. No direction. Not even a suggestion of a direction, but she turns to the servants and says 'now whatever He tells you to do, you do it'. And, of ~~xxx~~ course, you can take that out of its context and thats a great Truth, indeed. Whatever JC says to do, do it.

You'll never go wrong in doing what Jesus says to do. You'll never go wrong in having Him in your wedding. You'll never go wrong in saying 'I'm married until death do us part!! There's not a second chance in this. I'm going to stay married'. There are extenuating circumstances (my heart goes out). But the tragedy in our society, today, is many ~~maxxingxxxxxxx~~ marry with a reservation in the back of their mind: 'I don't have to stay married'.

But that is not the Gospel. We could all get out of our marriages somewhere along the line, if we take that philosophy. Most people will divorce. We should say 'we are marrying and we're gonna work it out with the Lord. We are gonna pray it through and talk it out. The answer is NOT to back out of a marriage, unless it's absolutely FORCED on us, by circumstances that becomes unbearable. And this happens.

And I feel for people who've been hurt, tremendously, in their marriage. But at the outset, ~~ifxixxxxxxxx~~ is the time to deal with some things. Whatever Jesus says to do, do it. Sometimes it doesn't coincide with what we WANT to do and with the philosophy of the world. Jesus says to do it. For instance, Jesus says that we ought to deny self; that we ought to put Him above father, mother, wife, child or anything. I say to people that Jesus set the example of coming to church regularly.

Even a dead church, He came. I say to people 'if you have kinpeople, who



come and we have a lot of this - there's nothing wrong with this - it should always be understood 'I go to church on Sunday!! If you live in Texas, you come to see me on Sunday, bring your clothes; bring your Sunday go-to-meeting clothes. I want you to go to church with me'. We've had that as a rule . If my people come across this country today, I would go to church and if they didn't come, I'd leave them sitting right in my living room.

You say 'that's discourteous'. Than you say 'but you're the preacher'. I'd do it if I was NOT the preacher. You teach and witness to your family tremendously when you show that the way of the Lord is more important than just our own way. Jesus has given us a word on everything and we could preach on that. But He's gonna give an instruction, specific, in this case.

V. 6(read) now there's the second great symbol in Scrip. The third day, we are on Resurrection Ground. There were six waterpots of stone. All right, here's the scene. They have these six waterpots. Six. Six is the symbol of man. Man was made on the sixth day. Rev. 13:18 raises that to it's highest number - 666 - that's man. These six water jars represent man and his failure.

Indeed, a dead religion. A religion of man rather rather than of the reality of God's Spirit and God's Life. Not only this: they are made of stone. They're not of silver which is the metal of redemption, neither of gold - the glory of God - but they're made of stone. And they have a lot of water in them. They have a LOT of water in them.

As a matter of fact, the total water would be at least a hundred and twenty gallons - probably as much as one hundred fifty gallons. You know what they

*120 - 150 gal.*

used them for? They used them for washing their hands before they went in to eat. Or washing their feet. This makes the miracle even more remarkable. The water is poured in to these washpots where the people had washed their dirty hands. Where they had washed their feet. Jesus turned the water - feet water - into wine.

You say, but there were empty. Well, the Scrip. doesn't say they were empty. They filled them IUP - they were not full. They were certainly not the thing that a Jew would even think about drinking out of. They represent the legalism. They represent the deadness of religion that has become a man made religion rather than a religion of joy and of victory, in the Lord.

So that's the situation you have and then Jesus, in

V.7(read) they filled them up to the brim for two reasons. <sup>①</sup> They filled them up to the brim because Jesus wanted it to be very, very clear that nothing else was added. There's been all kinds of explanations, by liberals, ~~who~~ to explain this miracle away. And they said someone slipped in there and put some wine in it, you know. That there's no miracle here.

You see, if you want to disbelieve, you can. And yet, anybody reading this, could never get this out of it unless he wants to disbelieve. They filled them up to the brim. <sup>②</sup> Not only this: this is the Jewish religion and Jesus filled it up. He fulfilled everything. That's definitely implied here. They filled these six waterpots, up to the brim with water.

And then we have the situation set for a miracle. But notice, Jesus has not done a thing but commanded the servants. God is the only one who can perform



a miracle. It's an amazing thing - that He always uses you and me. If there's gonna be any miracle in your life; any miracles in the church, it's gonna come through you obedience. When we get over to the resurrection of Lazrus, Jesus is not gonna down and roll that stone away. There's some things that JC will not do for you.

He won't pray for you; He won't witness for you; He won't give for you - but if you will do what He says, He will produce miracles all the time in your life. ~~XXXX~~ Here these servanta are the instruments of His miracle. Servants. It's interesting that Mary is not the one who is doing all this. They are common servants. Housemaids and house servants, who are in on the miracle. That's the way it is. It's the servant that sees the miracle.

You never see a miracle unless you're a servant. So, they were the ones that Jesus is using as instruments of the miracle.

V. 8 (read) the governor, simply, was the Head Waiter - the Host - the one in charge here, of the festivities. Jesus <sup>said</sup> ~~poured~~ the water in there<sup>"</sup> and then He just said 'now you draw out'. Now there's been a lot of discussion as to when that water was turned into wine and I don't think it's necessary. Some say that it turned into wine after they drew it out. Well, you can't tell, definitely, WHEN it turned into wine.

You had about a hundred and twenty or fifty gallons and that is emphasized to show the abundance of the wine - the way the Lord does things. He's never short on wine. The Lord's not run out of wine. Now a lot of people have and a lot of churches have; lot of denominations have run out of wine and they can't get up enough steam to have a revival or prayer meeting or anything

else. But there's a hundred fifty gallons of wine.

You say, well, was it all turned into wine? I believe it was. I believe there was that much there. And I tell, that's a whale of a lot of wine - a hundred fifty gallons. That's a lot of wine - more than they needed. I can assure it was more than they needed. These servants took it to the governor and the governor, he doesn't even know what's going on.

It's often that way. He was over the servants. The servants are the ones that enter in to the great blessing of the miracle.

V.9(read) the bridegroom was there and of course, ~~that~~ he's the honored guest. 'Called the bridegroom' and that would not be Jesus. Jesus IS the Bridegroom of the Church, but there's the real bridegroom that has just married the bride and he calls the bridegroom and he makes this amazing statement: (which is the second most important statement in the text. V.3: 'they have no wine' but in V.10 they do. They have some wine. They have plenty of wine.

V.10(read) that is, the head waiter says unto the bridegroom. 'At the beginning' that is, at the outset of the feast and that certainly was a custom that you served your best at the first and as the people filled up and their taste was not so heavy, they would serve the inferior wine at the end. But the thing has been completely reversed here. 'Every man, at the beginning' sets on the table (the Greek says) 'well drunk' that does not mean that they were intoxicated or out of their heads.

It means they had drunk all they wanted and 'when men have well drunk, THEN that which is worse.' The inferior wine being served last. 'But thou hast



*Jesus turned water  
in washpots into wine.*

kept the good wine until now'. And, of rouse, the wine that was served at the outset did not compare to this miracle wine which the Lord had produced out of the water in the washpot, that the Jews washed their feet in, and also their hands. You ask 'well, what was this wine'. The word that is used here and is the word 'o-i-n-o-s' and you can't establish a thing ~~fix~~ from that because that IS used for 'fermented grapejuice' in the N.T.

Of course, the liquor people always take this incidence and they say 'Jesus was a party to drinking and He undoubtedly drank and He would take cocktails today'. Well, there is no intimation that Jesus would do a think like this. That's ~~misinterpreting~~ missing the whole point. It doesn't even say that Jesus drank any of that original wine in the first place. You cannot establish from this word that it was not un-fermented.

*(a) The acct. doesn't say Jesus even drank wine, but  
(b) the wine he produced not fermented wine, but  
fermented wine.*

Certainly the teaching of both the Old and the New Test. is of the greatest temperance and control in alcoholic beverages and in our day, when it has become public enemy #1, we have no question where the Saviour would stand, on this question. I have no question where He would stand on this question. But how about this wine which He, HImself, produced?

*the wine He produced was a miracle wine, not an alcoholic bev. to make one drunk.*  
Well, I am perfectly satisfied, after much thought and much prayer, that the wine which He produced was a miracle wine, which had never been drunk before and which we will drink again, on day but which we have never yet drunk. That the closest thing to it is the fulness of the HS and the fulness of Life in Jesus. But there IS going to be a supper where this wine will be served.

The same wine that Jesus served and produced at the marriage feast in Cana. In the 26th Ch. of Matt. and 29th V., (read) Jesus has celebrated the pass-

*Mt. 26: 29*

over and the Lords Supper with His disciples. And they have eaten and they have drunk of the wine, but Jesus speaks of the time when they're going to drink a 'NEW WINE'. That's the marriage supper of ~~the~~ The Lamb. That's the banquet of Heaven. That is the wine that Jesus produced by miracle at the marriage feast of Cana. It's a New Wine, and had never drunk it before.

It was better than the best wine that was ever set out at the outset of marriage ~~festivities~~ festivities. And John goes on to say --- let's go on and then draw the lesson.

V.11(read) 'of miracles' - now in the KJV and by the way, John uses this word 'sign' seventeen times. In the KJV, it's translated miracles thirteen and four times 'signs'. But if you're reading a modern translation; in all probability it's the word 'sign'. They're interchangeable. Except John pulls out this word 'sign'. An outward sign, which points to an invisible Truth about Jesus and the Gospel.

'This beginning of signs did Jesus in Cana of Galilee and manifested forth His glory'. Now we noted in the 1st Ch. that He was going to come and He would be full of Grace, Truth and Glory. What is Glory? Glory, in John's Gospel is a manifestation of Deity. Of the very power and activity of God. It's God working so man can see with his own eyes that He's God. That He has the power of Deity.

*Glory = manifestation of Deity*

And so, in this act, we see something that only God could do. We see a miracle without question. Anybody who comes along and there are many and explains away this miracle on natural grounds, has to deal with V.11. There would be no glory at all. That's the whole point. Is that it is to show



forth the Glory of the Son of God. That He is God and has done something  
that man cannot do and has produced a wine that this world can never produce.  
And it says that the results of this was: 'the disciples believed'.

X/ You say, well, <sup>the disciples</sup> didn't (they) believe before this?' Yes, they did. AND I believed  
when I was a teenage boy, but I believe MORE today than I did when I was a  
teenage boy. I believed in 1967 when I became pastor, but I believe a great  
deal more today than I did ten years ago. You see, unless you're increasing  
in your believe, you're not seeing the Glory of God.

That's what the Xtn life is all about. Is to see God. Is to see Him in life;  
to see Him until your faith is constantly growing. Before 1965, I believed  
in my head, that God could heal a physical body that was sick and/pronounced  
SM- incurable by the doctors. But after 1965, I believe it in my heart. Why?  
Because I saw it in the life of my son. When the doctors gave him two months  
to live with an inoperable mass in his brain, as large as an orange and when  
a nurse, two months later, who was on the case, was afraid to ask me how he  
was and had checked the obituary column, to see his name there.

And yet, JC heals him by a miracle. I become a believer in miraculous, di-  
vine healing. And have the greatest respect for doctors who believe in the  
healing power of Jesus but no respect in ANY doctor who does not have faith  
in the healing power of JC, to heal. You see, that's what God wants to do  
all the time. Is to manifest His Glory so that our faith will constantly  
increase because, listen, unless my faith is growing and your faith is grow-  
ing, I'm standing still and going backward in the Xtn Life.

It's a joy to me, as I travel over the country, to encounter people that I  
haven't seen in years and see that their faith is far greater today than it

was. Now I don't have to ask them. I know they've been walking with the Lord and have seen the Glory of the Lord. But it's singularly disturbing to me to run into a sizeable number of people who's faith has diminished until today, they are so backslidden, they can't even come to church.

Now listen, God will SEE TO IT that the miracle happens in your life, if you'll be a servant until your ~~fixx~~ faith will move from one level to another and the Xtn life will become EXCEEDINGLY exciting. AND that's what's happening in the life of the disciples. Now, Peter still got a long ways to go. And God's never through with us. Don't you ever feel that you've 'arrived'. But Peter is gonna finally get on the Rock.

He's gonna waver but he's stronger today than he was yesterday, because he saw the miracle. He saw the Glory of God and that was also true of the other five there - Andrew and James and John and Nathaniel and Phillip. They all had a blessing that day. What is the lesson for us today? They ran out of wine. What does that mean? In it's spiritual meaniang?

You have a contrast here between the two great forms of religion in the world. <sup>1</sup> The religion of man represented by six, by the pots of stone and <sup>2</sup> the religion of God represented by wine. The New Wine. Judaism was first. It was before Xtn-ity. That's the Old Wine. But it offered nothing. People were dead and were just going through acts of religion, they didn't even understand what it was all about. It was only ceremony.

These washpots there at the marriage feast were just a type of cleansing and a Jew just wouldn't eat unless he washed his hands. That was religion to him. They had rules running out of their ears. The Sabboth was so restric- ted that you couldn't go but so many steps and if you found yourself in the



middle of the street, you were, theoretically, supposed to keep your leg suspended until the next day. That's what the Rabbi said. Dead. And the dead-  
est thing in this world is a dead religion.

Because, you see, it's supposed to offer Life. ~~They~~ <sup>It</sup> had run out of wine. It had run out of wine. And wine, in Scrip., is an emblem of Christ's cleans-  
ing blood but not only of His cleansing blood, but the Joy of the Spirit which  
He brings into our lives. The Bible talks about this. For instance in Ps.

104:15, it speaks of wine <sup>cheering</sup> curing up the heart of God and the heart of man.

*Wine in Scripture* (1) *Symbol of C's cleansing blood*  
(2) *of joy in the Spirit.*

Xtn-ity is religion of New Wine. It is a religion of JOY, of HOPE, of HAPPI-  
NESS; of FULFILLMENT - it's not a form. It's not just going through some-  
thing that man thought up. It is Wine; it is the Life of God which He has  
brought in JC and which He made available in His death and burial and resur-  
rection. It happened ~~on~~ the third day. Three is the symbol of resurrection.

It was all climaxed in His resurrection. The resurrection confirmed His  
virgin birth; the resurrection confirmed His death on the cross; the resur-  
rection opened the way for the HS to COME. To Come! And so, this last wine  
is better than any they had ever tasted. Because it's the New Wine of the  
Gospel. It's the New Wine of a forgiven life, a cleansed life, a new birth,  
the indwelling of the fulness of the HS, the reality of a personal God living  
in man. That's what it is. Over against a man-made faith that's not a thing  
but a form of godliness, denying the power thereof.

You and I look around us today and we still see these two types of religion.  
And we see these two types of professors. There's a type of religion that's  
absolutely dead. No life in it. The wine's gone. They just go through the

motions. They don't know why they're there. That's true of all churches. Protestant; Catholic, Jewish - no wine. NOthing sadder, than to be in a system where there's no wine. Baptism - no wine just in baptism, without Jesus. The Sacraments: no wine in the sacraments, without Jesus. ~~Chxm~~ Church attendance; but no wine.

And then you know you have an illustration here of the sinners' life and also of the Xtns life, in this wine. The ~~center~~ sinner begins out with the Good Wine and for a time, he goes strong, like the prodigal son. The wines of carnality, pleasures of sin. You know the longer he drinks this wine, the duller the taste becomes, until nothing satisfies him.

And that's just the reverse of what Xtn-ity is. You know the prodigal - he starts out with a big fling. Then he got sick of it. He's in a pig pen. You know the reason today, we have these awful perversions in sex? People tried the normal route; it failed and now they've gone to the animal route. So many people who've tried EVERYTHING and there ~~was~~ once a thrill in drinking; there was once a thrill in sin - and now it's grown stale and oh, nothing to live for.

No thrills - no more thrills. A lady in this town said she was living in a section where they have nice homes; nothing wrong with a nice home, if we put Jesus first. But she said I hate I live here. Why do you hate that you live here? Because everybody in this neighborhood is living for a bigger house. A bigger house than this? Yes. A Bigger party? Yeah. Nothing to live for, she said, except a bigger house, a bigger party - never satisfied.

The devil starts out with a 'bang'. And ends up with a 'whimper'. That's



way he does. He starts with a BANG with a young person and it goes good, you know, for awhile. But after awhile, all of the wine runs out and not a lick of joy in it. And that's the reason the suicide rate is highest among youth it's ever been. Higher among youth than any other group.

Now the Xtn-life is entirely different. It really is. You start out and the night you're born again, it's wonderful and you say 'this'll be the happiest moment of my life' but it won't. If you'll walk with the Lord, the New Wine is on down the road. It gets sweeter and sweeter. I find the Xtn life ten times more exciting today than I did just a few years ago.

As you see God at ~~xxx~~ work, and the New Wine is released in your soul, it gets gooder and gooder and better and better, as you go along. That's what the wisest man in the world said, in Prov. 4:18(read). That's right. If this is not true in your life, ~~something's~~ wrong. Some people say 'well you get a little older, you begin to get about middle age, you know, and put a little age on you, then that wine leaves.

That is NOT true. God never intended for that wine not to flow in your soul and for you not to be exceedingly excited and exceedingly happy. I have some friends in the ministry whose wine has left them and they say 'well, but Bill, I'm just not young like I used to be'. Listen, though the outward man perish, Paul says, the inward man is renewed day by day.

There's enough wine, let me tell you. And it gets better and better and better and better, for the Xtn. And that's what's so wonderful about the Xtn life. I ask you, this morning, what kind of religion do you have? Do you have a religion of wine? Or do you just have a religion of FORM? With no real reality of Jesus or the Joy of the Lord in your heart? Jesus came

to bring the New Wine. And in Marks Gospel, he says that the New Wine won't fit in Old Wine skins. And it won't. We've got to change. We've got to change.

The church has to change if the Wine is gonna flow in the church. It's got to change. The old wine sacks won't hold the New Wine. We have them bursting in this country today. Churches bursting

End of Tape.

*New wine won't fit into old wine skins -*