

## This Is Where We Come In

John 2:1-11

The movie, *Psycho*, changed an everyday activity. Many people, after seeing that movie, had a hard time taking a shower in a hotel room.

*Psycho* also transformed the way people watched movies. Before *Psycho* came out in 1960, cinemas screened films on a loop. This was usually as a double or even triple feature. Anyone could walk into a film at the beginning, middle or end, see the next feature and then watch the parts of the first film that they missed.

The audience was disorderly and disruptive, arrived late, left early, spat tobacco, stamped their feet and talked back to the actors. Hitchcock wanted to change things, especially since *Psycho*'s whole story is designed to shock and surprise, something that would be impossible to do if anyone could walk into the film whenever they wanted.<sup>1</sup>

This practice led to the phrase "This is where we came in." When you started to see things in the movie for the second time, you'd announce, "Time to go. This is where we came in." So Hitchcock forced all theaters playing his movie to have set times when the film started, and then empty out the theater before the next showing began.

For the first time people had to stand in line to get into a movie. For the first time people could watch the faces and listen to the comments of those walking out of the movie. For the first time, you could be "late" for a movie. Hitchcock made "this is where we came in" an obsolete phrase in the movie world.

Defining the moment of a "beginning" was something both Alfred Hitchcock and gospel writer John have in common. The beginning words and beginning scenes they chose have enduring power and presence to carry on throughout their whole story.

John's story was focused on nothing less than, "In the beginning was the Word." You'll read that in John, chapter 1, verse 1. It was the first public expression of the power contained in this "Word," the Logos, the Christ, that's revealed at the wedding party at Cana, our text for today.

**What could be a more common, more joyous event than a wedding?** People get married everyday. Yet this wedding in our lesson was a once-in-creation event. This wedding day "in Cana in Galilee" would become the most memorable wedding ever. It was the first event in a completely new era.

Because this wedding, according to Divine script and direction, is "where we come in" for a whole new life. This wedding is a definite beginning of a new time, with new prospects and possibilities.

Jesus' "final hour" was "not yet." But with an act as simple as pouring out a glass of wine, Jesus' "first hour" is revealed. This wine, pressed together and poured out for others, "revealed his glory, and his disciples believed in Him" (v.11).

In three years, when his final hour would approach, Jesus would again pour out wine, even as he prepared to pour out his own life for others. In a borrowed room Jesus gathered his disciples to celebrate Passover — a meal that would become their "Last Supper" together.

Jesus would share bread and wine with his companions and declare, "This is my body, broken for you...this is my blood, poured out for you."

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<sup>1</sup> <https://www.filmstories.co.uk/features/how-psycho-revolutionised-cinema-start-times/>

We need to hear those words because our lives are broken. Broken by our fears, our hatreds, our selfishness, our inability to love. And there's only one way to bring health and wholeness back into our broken lives. As Jesus showed so clearly at his first hour and in his final hour—our lives must be poured out for others.

You know what happens to wine when it sits around too long. Even the best wine eventually turns to vinegar — sour and worthless, completely unpalatable.

A life that is not poured out for others,  
A life that is not given in service and love to others,  
A life lived for self alone,  
That life sours.

Truth is, **life cannot be hoarded or stockpiled for oneself.** “Hoarding” is now recognized as a distinct disorder. “Hoarders” cannot bring themselves to get rid of anything. They can't throw away trash, recycle old newspapers, discard magazines. Hoarders won't part with anything once it enters their world. A hoarders' whole identity is defined by the stacks of stuff that fills their homes.

Here's the sour part: the fuller the space becomes, the emptier their lives grow. Instead of relationships, a career, a home, a purpose — hoarders have nothing but piles of trash.

So as Christ followers, **pour yourself out.** Pour yourself out into your mission, your family, your church, your community. Pour yourself out into the world that God loved so much that He sent his son Jesus to die for it. Pour yourself out as Christ poured out his very life for each of us.

With that first cup of wine poured out at the wedding in Cana in Galilee and offered to the steward of the banquet, the wedding feast was transformed. Instead of running out of wine, it became obvious there was a vast amount, an untapped abundance, of the very best wine around.

All it took was pouring out that first cup for the floodgates to open. All it took was pouring out that first cup for the water jars to become wine goblets for all.

November 2009 marked the twentieth anniversary of the Berlin Wall coming down. To commemorate that event all over Germany small villages and large cities built their own re-creations of that hated wall.

Their celebrations were inspired by the re-enactment of the collapse of the wall at the original wall. Thousands of polystyrene blocks of mock wall were set up like gigantic dominos along the central stretch of the old border between East and West Berlin.

When the moment came, Nobel Peace Prize winner Lech Walesa gave the first push, and his single action started the chain-reaction, a “domino effect” that continued until the entire edifice collapsed.

Here's how one eye-witness put it: “All over the city, smaller Wall replicas had been put up in school playgrounds and parks. Children waited impatiently and, at the signal, rushed yelling to knock them over. It was all such a success that Wall-busting might become an annual festival.

Invented tradition? Trivializing symbolism? No doubt, but is there a better way to synthesize the taste of sudden freedom than bashing down a barrier?”<sup>2</sup>

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<sup>2</sup> Neal Ascherson, “They're Just Not Ready,” London Review of Books, 07 January 2010, 18.

Do we, here this morning, realize that the first domino has already been toppled? Do we understand that Christ has toppled the wall of sin and death? Do we know that the last domino is destined to fall; and fall obediently flat. For Christ has died, Christ is risen, and Christ will come again.

What Christ asks us to do with our lives is to jump into the middle of that domino chain reaction, and add our presence and push to God's wall-busting mission.