

JOHN 1:19—2:22

1:1-18

Introduction:
The prophet greater
than Moses comes
From God to deliver
Israel and
the world

1:19—4:54

SETTING
Jesus presented
as the O.T.
expectation of the
Davidic King come
to deliver (Gr.Moses)
To the Kingdom
(the Psalm 2 Christ)

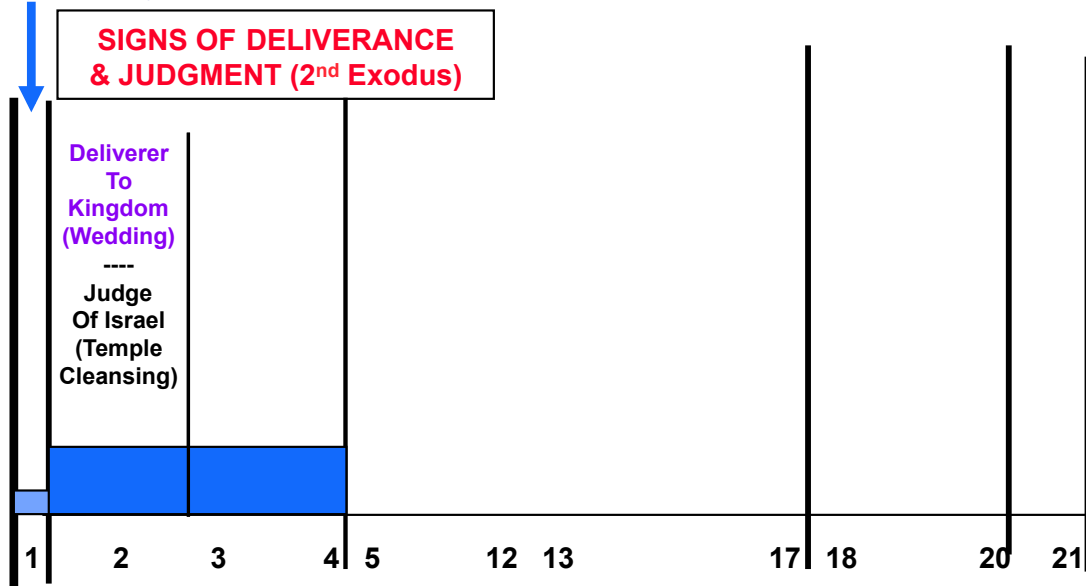
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John:
Signs to Follow the New Moses in the New Exodus

LIFE FROM GOD

Jesus as the LIFE

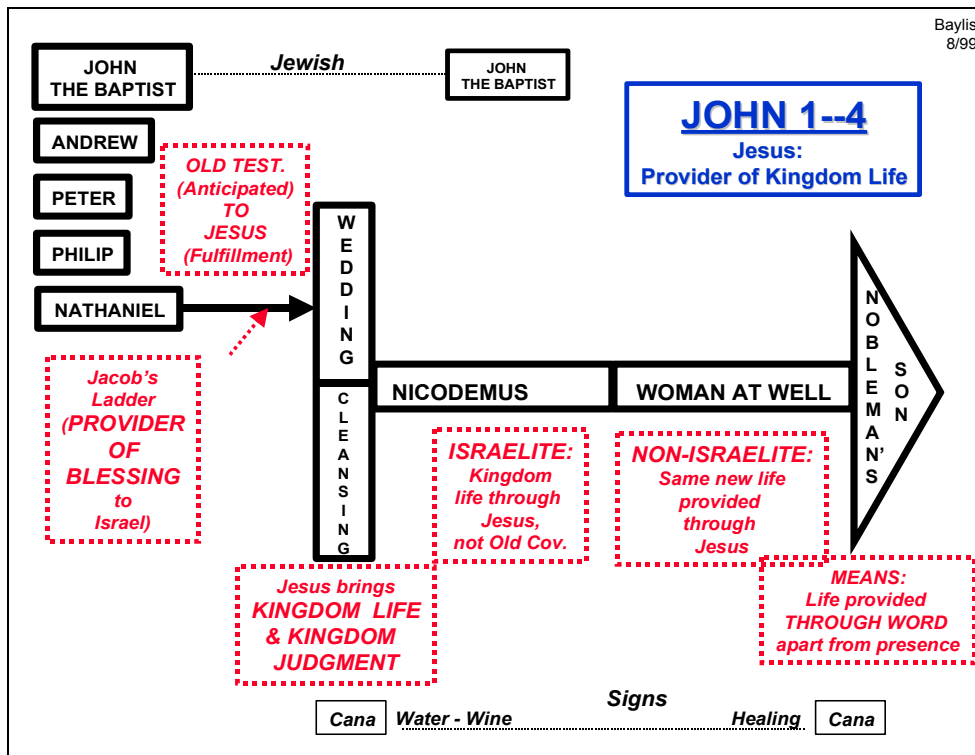
Anticipated by the O.T.



THE GOSPEL OF JOHN

Jesus: The New Moses Delivers Israel to Life

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01/03



II. The New Life in Christ for the Kingdom of Israel is presented to Israel but rejected, though many believe and become children of God¹ (1:19—12:50)²

The first main section following the prologue is sometimes referred to as ‘the book of (the seven signs)’. While this is accurate, its purpose is to reveal Jesus as the fullness of the O.T., the One who can bring the Kingdom life prophesied and deliver Israel from Gentile oppression. Thus the signs are not simply miraculous acts to validate His message (cf. Deut. 13:1ff.), but are significant in their symbolism to demonstrate who He was and what He would do as the fulfillment of all that the O.T. anticipated. Particularly the signs are similar to signs that Moses did in returning to deliver Israel from Egypt. These signs would indicate that He was the One from God to deliver them from Gentile oppression and their sins.

These chapters are broken into a private ministry (1:19—4:54) and a public ministry (5—12). But more than that, in the private ministry, Jesus reveals how He is the one who will bring about the kingdom of Israel, because He is the life giver (necessary for living in the Kingdom) and He is the judge (necessary for executing judgment on evil). In the public ministry His claims will then be examined by the questioning Pharisees (Jews) to determine if He is the Messiah of God, and will emerge innocent, but rejected.

A. Jesus reveals Himself through words, works and signs as the fullness of the Old Testament, that the promised Kingdom life is in Him, to individuals (1:19--4:54).

The private ministry is for the purpose of revealing Jesus as the fullness of the anticipation of the Old Testament, that He is the One (like Moses) who would deliver them. Thus the deeds (signs), which He does, will demonstrate a conformance to those prophecies.

¹ One of the major emphases in the Book of John is the determination of ‘who are the children of God.’ This is based on Deut. 14:1 where Israel is called the ‘sons to YHWH Elohim.’ Thus Israel felt that they were the sons of God based on genealogy. However, while Israel possessed a physical sonship from Abraham (and thus the Abrahamic Promise), they needed the spiritual (representative) sonship which must come from God through Jesus. Thus only those who believe would be the sons of God.

² This section is frequently outlined on the basis of the ‘book of seven signs’. However, overriding that seems to be the presentation to Israel and their subsequent rejection. The signs were what were given to them, but also the witness of the Old Testament and John the Baptist. In addition, the sign of resurrection is the overriding sign of the book.

1. The witness of John the Baptist demonstrates the O.T. fullness in Christ (1:19—3:36).

John the Baptist is the Old Testament personified. He takes the O.T. prophecies and identifies Jesus as the One.

- a. John the Baptist witnesses for the Old Testament to Jesus as the Messiah and his disciples turn and follow Him (1:19-51).

Appropriately for a prophet who represents the O.T., when he points to Jesus as the fullness of the O.T., his disciples leave Him (the O.T.) and follow Jesus.

- 1) John the Baptist witnesses regarding himself as the fulfillment of Isaiah 40:3 as the Old Testament prophet who points to the Messiah, the One who will deliver Israel from the Gentiles into the Kingdom (1:19-23).

Isaiah 40:3 had identified that the return from exile would be preceded by the identification of the King coming into the city from the wilderness. The identifier was labeled as 'the voice crying' who would precede the Davidic King and announce His presence. John states that this is his function, to identify the Messiah from the O.T.

19³ This is the testimony of John, when the Jews⁴ sent to him priests and Levites⁵ from Jerusalem to ask him, "Who are you?" 20 And he confessed⁶ and did not deny, but confessed, "I am not the Christ."

³ Most commentators stop the introduction to the book at this point, and begin the narrative, particularly the Book of Seven signs which continues through chapter 12.

⁴ The Jews will be later more narrowly identified as the Pharisees (1:24).

⁵ It will be shown later that the reason the priests and Levites were sent to him was due to his baptizing which was a priestly function. In addition it was not being done in accordance with the Jewish structure located and centered in Jerusalem. We know (only) from the synoptic gospels that John was a Levite, and in fact, a descendant of Aaron (Luke 1).

⁶ This word indicates agreement with a revelation or philosophy (cf. 1 John 1:9).

21 They asked him, "What then? Are you Elijah?"⁷ And he said, "I am not." "Are you the Prophet?"⁸ And he answered, "No."⁹ 22 Then they said to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?" 23 He said, "I am A VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE STRAIGHT THE WAY OF THE LORD,' as Isaiah the prophet said."¹⁰

- 2) John witnesses is that Jesus is the O.T. fulfillment by which Israel will be purified (washing) and have their sins forgiven (The Lamb of God) (1:24-34).

There are two functions that John identifies with Jesus that the O.T prophesied. One was the purification of Israel from their defilements (Ezekiel 36:25) and the other was the Lamb of God (Isaiah 53:6-7, Exodus 12) who substituted for sins.

- a) The Pharisees¹¹ inquire regarding John's eschatological function of baptizing (1:24-25).

Since John was doing washings, the Pharisees had sent priests and Levites to him to determine what he was doing according to Scripture. They knew from Ezekiel 36:25 that there would be a baptism (washing) that would occur in the fullness of times, and wondered if John was doing that. Thus they asked him if he was an eschatological

⁷ Mal. 4:6.

⁸ Deut. 18:15, 18.

⁹ Note the progression in the brevity of John's answers, "I am not the Christ", "I am not," "No."

¹⁰ This is a reference to Isaiah 40:3 regarding the one who would announce the appearance of the Lord, the King, the Davidic Servant King who will return them from exile.

¹¹ The reason that the priests and Levites were sent was that baptizing was a priestly function, which the priests and Levites would have known.

character¹², since He was doing eschatological rites.

24 Now they had been sent from the Pharisees. 25 They asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?"¹³

- b) John¹⁴ witnesses that Jesus is the One who will bring Israel's purification (Ezekiel 36:25) and their forgiveness of sins (Isaiah 53:6-7, Exodus 12, the Lamb of God) (1:26-34).

As John continues to answer the Pharisees, he states that he is doing an O.T. symbolic washing in anticipation of the present Messiah who would do the full washing. He then points out that the Father had revealed to Him that the Messiah of Isaiah 62:1, 42:1 would be the One who fulfilled the washing of Ezekiel 36:25 of the nation.

26 John answered them saying, "I baptize in water, but among you stands One whom you do not know."¹⁵ 27 "It is He who comes after me, the thong of whose sandal I am not

¹² All the characters that the Pharisees inquired regarding were predicted to come in the O.T. The 'Christ' (Messiah) was predicted in Gen. 3:15, Psalm 2, Isaiah 7:14, Isaiah 53, Micah 5:2, *et al.* Elijah was prophesied to come in Malachi 4:5-6. And 'the Prophet' was prophesied in Deut. 18:15,18.

¹³ The book is set up with the question and answer motif. It will happen here, Nicodemus, the woman at the well.

¹⁴ John's baptism was a preceding sign of what was to come in its fullness in Jesus. Since he was still in the O.T. he would do something that was still partial, symbolic and anticipatory in nature. Yet Christ would soon appear and would bring forth the fullness.

¹⁵ Cf. 1:5 where the darkness did not comprehend (or "overcome") the light.

worthy to untie." ¹⁶ 28 These things took place in Bethany beyond the Jordan, where John was baptizing. 29 The next day he saw Jesus coming to him and said, "Behold, the Lamb of God!" ¹⁷ who takes away the sin of the world! ¹⁸ 30 "This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me.' 31 "I did not recognize Him, ¹⁹ but so that He might be manifested to Israel, I came baptizing in water." ²⁰ 32 John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him" ²¹. 33 "I did not recognize ²² Him, but He who sent me to baptize in water said to me, ²³

¹⁶ While the Pharisees did not know Jesus as the fullness, yet John did and considered himself (that of the prophetic O.T.) unworthy to untie His sandal.

¹⁷ Isaiah 53:6-7 identifies the Lamb as the sin-bearer of Israel. This is the Passover Lamb symbolism here, which goes back to Exodus 12.

¹⁸ Now John points out that this One who is the Revealer of the Father, is now the prophetic function in a man. Thus the prophecy of the Lamb of God was Him.

¹⁹ Many have proposed that this is difficult that John did not know Him, since it appears in the synoptics that John was anointed from his birth for this purpose, and in fact leaped in the womb of his mother Elizabeth. However, John appears to be speaking in his personification of the Old Testament. The Old Testament did not know Him since He had only been revealed in prophecy. The fullness was only in the presence of Jesus. Thus John seems to be saying that until the Father made Him known as the One in His baptism that no one fully saw or knew Him as the One. Prior to that it was prophecy, even though they personally knew He was the One His fullness had not been demonstrated fully by the Father in His signs, works and words.

²⁰ John's baptism thus was an Old Testament sign which indicated the presence of the fullness now in Jesus.

²¹ This may reference Isaiah 42:1 regarding the Servant of YHWH. "Behold, My Servant, whom I uphold; My chosen one *in whom* My soul delights. *I have put My Spirit upon Him*; He will bring forth justice to the nations."

²² Again John, as the Old Testament prophet, did not officially recognize Him as the fullness until Jesus had been revealed as such by the Father during His ministry, which began at baptism.

²³ It appears that John is speaking of present tense revelation, which He would have as a prophet. However, this would be similar to what the Father said in the O.T. in

*'He upon whom you see the Spirit descending and remaining upon Him²⁴, this is the One who baptizes in the Holy Spirit.²⁵'
34 "I myself have seen, and have testified that this is the Son of God."²⁶*

- 3) Two disciples demonstrate John's message (O.T. turns to the fullness in Jesus) as they leave John and follow Jesus and then testify of the O.T. fullness to two others which reveals Jesus as the Son of God, the King of Israel (Psalm 2), and the Mediator to Israel (Genesis 28) (1:35-51)

As John points to Jesus as the fullness His disciples leave him for Jesus. As they continue to pass the testimony of Jesus to others, they do not simply say He is the Messiah, but they offer the witness of the O.T. scriptures as proof.

- a) Two of John's disciples leave him for Jesus to demonstrate the O.T. being left for the fullness in Jesus (1:35-39).

The two disciples (Andrew and likely the author himself) move when John the Baptist identifies Jesus specifically as the fullness of the O.T. Passover lamb. The Passover Lamb was the national salvation for Israel. So also Jesus is the national Savior who will substitute Himself for the

Isaiah 42:1 or 62:1. However, the rest of the prophecy is of Ezekiel 36:25. Thus it appears that two prophecies have been combined and John is revealing that it is the Messiah of Isaiah 62:1 or 42:1 that will perform the washing.

²⁴ This is likely a reference to Isaiah 42:1 or 62:1 regarding the placing of the Spirit upon the Servant of YHWH.

²⁵ Again he is saying that the prophecy of Ezekiel 36, that of the baptism of the Spirit to Israel is now in Jesus. Jesus is the baptizer of the Spirit. John only anticipated the baptism.

²⁶ Note here that John is stating, not only that the Old Testament spoke of Jesus, but that the Father testified that Jesus was the Son of God, in that the Spirit was upon Him.

sin, not only of Israel, but of the whole world.

35 Again the next day John was standing with two of his disciples, 36 and he looked at Jesus as He walked, and said, "Behold, the Lamb of God!" 37 The two disciples heard him speak, and they followed Jesus.²⁷ 38 And Jesus turned and saw them following, and said to them, "What do you seek?" They said to Him, "Rabbi (which translated means Teacher²⁸), where are You staying?" 39 He said to them, "Come, and you will see." So they came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour.²⁹

- b) Andrew reveals the fullness of the O.T. (the Messianic prophecies where the Messiah is the One who will overthrow the Gentiles and Satan) to Peter who follows Jesus (1:40-42).

As Andrew attempts to bring Peter to Christ, his words are that He has found the Messiah. The Messiah, of course, was the One predicted from as early as Genesis 3:15. Particularly the Messiah was the ultimate Davidic King of Psalm 2:2.³⁰

²⁷ An Old Testament saint would now move toward following Jesus as the fullness of the Old Testament that he had looked for.

²⁸ There appears to be a progression here. The two turn from John to go to Jesus, yet only describe Him as "Teacher". Now this may mean simply that they recognized Him in His teaching role as Messiah and have submitted to Him. On the other hand, it may mean that there is a progression that occurred when they sat in His presence when they stayed with Him. Thus Andrew's testimony to Peter would show that Andrew came out of the "abiding" with the excited conclusion that he shared with His brother, "We have found the Messiah."

²⁹ Probably about 4 PM.

³⁰ Psalm 2:2 refers to His (YHWH's) Anointed (English: Messiah, Heb: מָשִׁיחַ, Grk.: Μεσσίας = χριστός, Christ). Psalm 2 uses the Messiah as the One who represents God in bringing forth the submission of the Gentiles to Israel.

40 One of the two who heard John speak and followed Him, was Andrew, Simon Peter's brother. 41 He found first his own brother Simon and said to him, "We have found the Messiah" (which translated means Christ).³¹ 42 He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter).³²

- c) Jesus finds Philip who reveals the fullness of the O.T. to Nathaniel who recognizes Jesus as the King of Israel and the Son of God, yet Jesus adds that He is the mediator to Israel (1:43-51).

The next scene is the transfer of testimony of the O.T. from Philip to Nathaniel who identifies Jesus as the fullness of the O.T. for himself.

- (1) Philip testifies to Nathaniel that Jesus is the fullness of the O.T. (1:43-46).

The second illustration is Philip who identifies Jesus and testifies to Nathaniel that Jesus is the fullness of the O.T. (Him of Whom Moses in the Law and also the prophets wrote).

43 The next day He purposed to go into Galilee, and He found Philip. And Jesus said to him, "Follow Me." 44 Now Philip was from Bethsaida, of the city of Andrew and Peter. 45 Philip found Nathanael and said to him, "We have found Him of whom

³¹ Note the testimony of a disciple of John the Baptist. He found the Messiah who was the fullness of the Old Testament Scriptures.

³² Jesus is prophetically changing Peter's function from that of the son of a man to that of a son of God through Jesus.

*Moses in the Law and also the Prophets wrote -- Jesus of Nazareth, the son of Joseph."*³³ 46 Nathanael said to him, "Can any good thing come out of Nazareth?"³⁴ Philip said to him, "Come and see."³⁵

- (2) Jesus reveals Himself to Nathaniel by revealing his desire for the Kingdom in the prophesied Messiah³⁶ (1:47-49).

Jesus identifies Nathaniel as an O.T. believer (he anticipated the new life in the Messiah as a requirement for the kingdom) without having met him before. When Nathaniel inquires, Jesus reveals to him something that Nathaniel thought unknown. He had been praying (or meditating) about the kingdom. This supernatural insight propels Nathaniel to identify Jesus as the Son of God, the King of Israel (a reference to Psalm 2). The

³³ This is a parallel to verse 41 and Andrew's note of Jesus as the Messiah.

³⁴ This is another question of source. Not only was Nazareth not Jerusalem, but Jesus will not claim His validity by being from a geographical place, but by being from God. In 7:41-42,52 *et al* the Jews question the validity of an earthly geographical location as the source of the Messiah.

³⁵ This is what Jesus said to the two disciples of John (1:39). They are repeating what Jesus had said, and doing their function, that is taking people back to see Jesus. As is typical, the "come" is the same verb (one is plural the other singular), however, the "see" is a different word.

³⁶ Jesus revelation to Nathaniel follows His revelation that Nathaniel was a guileless Israelite. Thus the fig tree revelation is an explanation of Nathaniel's character here. Since the context is the Old Testament pointing to the Messiah, and the fig tree is a symbol in the O.T. for the kingdom, it would appear that Nathaniel was revealed as having a prayer, or meditation regarding the coming kingdom and the Messianic desire. Jesus knew this and revealed it to Nathaniel and thus Nathaniel knew that Jesus could perceive in secret. Jesus does this frequently throughout the gospel. He knows Peter, He reveals to Nathaniel, He reveals to the Woman at the well.

fig tree was an Old Testament symbol of the peace and security that came when Israel was receiving the blessings of the covenant, ultimately in the kingdom (cf. Zech. 3:10, Micah 4:4).

47 Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom there is no deceit!"³⁷ 48 Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree,³⁸ I saw you." 49

³⁷ Perhaps here is referenced Psalm 32:2 regarding one who has the forgiveness of sins imputed to him under the Old Testament provision (humble). Psalm 32:2 (LXX 31:2) μακάριος ἀνὴρ οὗ οὐ μὴ λογίσῃται κύριος ἁμαρτίαν οὐδὲ ἔστιν ἐν τῷ στόματι αὐτοῦ ῥόλος. The English reads, "32:2 How blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit!"

³⁸ The Old Testament references to "under the fig tree" are following:

So Judah and Israel lived in safety, every man under his vine and his fig tree, from Dan even to Beersheba, all the days of Solomon.

1 Kings 4:25

And each of them will sit under his vine And under his fig tree, With no one to make *them* afraid, For the mouth of the LORD of hosts has spoken.

Micah 4:4

'In that day,' declares the LORD of hosts, 'every one of you will invite his neighbor to *sit* under *his* vine and under *his* fig tree.' "

Zechariah 3:10

Other references are:

'Do not listen to Hezekiah, for thus says the king of Assyria, "Make your peace with me and come out to me, and eat each of his vine and each of his fig tree and drink each of the waters of his own cistern,

2 Kings 18:31

'Do not listen to Hezekiah,' for thus says the king of Assyria, 'Make your peace with me and come out to me, and eat each of his vine and each of his fig tree and drink each of the waters of his own cistern,

Isaiah 36:16

Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel."³⁹

- (3) Jesus reveals Himself additionally as the Mediator of God to Israel (Jacob's Ladder) (1:50-51).

Jesus then responds to Nathaniel's discovery with a further fulfillment beyond that of the Ruler of Israel. Jesus is the fulfillment of Jacob's ladder. The ladder (Gen. 28:12) was the link or mediation between God (YHWH) and Israel (Jacob, the Abrahamic Covenant). Without that ladder, or mediator, Israel could not be fulfilled as the promised nation.

50 Jesus answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? You will see greater⁴⁰ things than

The most significant of these for this passage seems to be the Zechariah passage (3:8-10) since it mentions the removal of sin and the Righteous Servant of YHWH, the Branch.

8 'Now listen, Joshua the high priest, you and your friends who are sitting in front of you-- indeed they are men who are a symbol, for behold, I am going to bring in My servant the Branch. 9 'For behold, the stone that I have set before Joshua; on one stone are seven eyes. Behold, I will engrave an inscription on it,' declares the LORD of hosts, 'and I will remove the iniquity of that land in one day. 10 'In that day,' declares the LORD of hosts, 'every one of you will invite his neighbor to *sit* under *his* vine and under *his* fig tree.' "

³⁹ The closest reference that these two terms come together is in Psalm 2:6-7. Where the "Son" is synonymous with the "King".

⁴⁰ The 'greater' here would not mean that Jacob's ladder was more important than being the Son, but that it was an important piece of the whole picture. It would be saying that his discovery of Jesus as the Son is one thing, but here is another, or a further confirmation that He is the fullness of the O.T. prophecy.

these."⁴¹ 51 And He said to him, "Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man."⁴²

- b. Jesus reveals Himself to Israel as the provider of the life (wine) and the deliverer from Gentile oppression required for the Kingdom (wedding supper) from the O.T. symbols (purification water) (2:1-11).

As Jesus begins His signs (symbolism of who He is and what He will do from the O.T.) He goes to a wedding supper. O.T. symbolism looked forward to the wedding supper as a symbol of the kingdom (the marriage between God and Israel (Psalm 45, Isaiah 54, 62). Jesus demonstrates that the O.T. prophecies and ability to bring in the kingdom by changing the purification water (symbolic in the O.T.) into the celebration wine of the wedding supper (Amos 9:13-14). As a result of this sign His disciples believe. This is a sign that makes one recall Moses' changing the water into blood that was a sign of God's deliverance from Egypt through Moses.⁴³

2:1 On the third day⁴⁴ there was a wedding⁴⁵ in Cana of Galilee, and the mother of Jesus was there; 2 and both

⁴¹ A similar comparison is Melchizedek in Hebrews 5—7, where it is said that the promise of Psalm 110:4, the priest between God and Israel is the second unchangeable oath (the first was the Abrahamic Oath to Abraham in Gen. 22:16).

⁴² This is a reference to Jacob's Ladder in Genesis 28:12. Jacob's Ladder is the link between the Nation Israel (Jacob) and YHWH at the top. This is the blessing of Israel through the word (the revelation of God). This now is in a person, Jesus. There is some question whether Jesus here is "the ladder" or Jacob himself since the phrase is "upon the Son of Man" and may refer to Jacob (at the bottom of the ladder or the ladder itself). However, theologically it must be the ladder since in Genesis 28, the ladder is a literary parallel to the tower of Babel (not Babel) in Genesis 11, and also to Melchizedek (not Abraham) in Genesis 14.

⁴³ Note the similarities with Exodus 7:19. Moses had cursed the Nile with blood even to the stone waterpots. Jesus would change the water to wine of the kingdom to the stone waterpots.

⁴⁴ John's chronology is difficult here, that is, the 3rd day after what event? John 1:29,35,39,43 refer to previous days. If the chronology is straightforward and continuous, then this is the third day after the recognition of Jesus as Messiah by the

*Jesus and His disciples were invited to the wedding. 3
When the wine⁴⁶ ran out, the mother of Jesus said to Him,*

disciples and their turning to Him from John the Baptist. Some have thought that these days are a continuation of the creation motif begun in 1:1. Original creation it was Day 1 (the light), Day 2 (the dry land and sea separated), Day 3 (the sun, moon stars). New creation it was Day 1 (disciples turn from John the Baptist to Jesus), Day 2 (the recognition of Jesus by Nathaniel as the Fulfiller of the national promise, Day 3 (the offering of the Kingdom wherein the believers will shine forever as the stars (Dan. 12).

⁴⁵ Psalm 45 is one of the major references to a wedding as being symbolic of the Kingdom (the marriage of the King (cf. Rev. 19--21). Psalm 45 is referred to by Leopold Sabourin (*The Psalms: Their Origin and Meaning*, p. 349, Alba House, NY, 1974) as "Nuptial Ode for a Messianic King." Other references are Isaiah 54:4-8, Isa 62:4-5 (marriage), 8-9 (new wine) speaks of the future kingdom.

4 It will no longer be said to you, "Forsaken," Nor to your land will it any longer be said, "Desolate"; But you will be called, "My delight is in her," And your land, "**Married**"; For the LORD delights in you, And *to Him* your land will be **married**. 5 For *as* a young man marries a virgin, *So* your sons will marry you; And *as* the bridegroom rejoices over the bride, *So* your God will rejoice over you. 6 On your walls, O Jerusalem, I have appointed watchmen; All day and all night they will never keep silent. You who remind the LORD, take no rest for yourselves; 7 And give Him no rest until He establishes And makes Jerusalem a praise in the earth. 8 The LORD has sworn by His right hand and by His strong arm, "I will never again give your grain *as* food for your enemies; Nor will foreigners drink your new wine, for which you have labored."

⁴⁶ The Old Testament was full of references between wine and the kingdom, that one would enjoy wine and celebration in the Kingdom. Note that most of the uses of "fig tree" in the former context include sitting under one's "vine".

And wine which makes man's heart glad, So that he may make *his* face glisten with oil, And food which sustains man's heart.

Psalm 104:15

8 "So Israel dwells in security, The fountain of Jacob secluded, In a land of grain and new wine; His heavens also drop down dew.

Deut 33:28

13 "Behold, days are coming," declares the LORD, "When the plowman will overtake the reaper And the treader of grapes him who sows seed; When the mountains will drip sweet wine, And all the hills will be dissolved.

14 "Also I will restore the captivity of My people Israel, And they will rebuild the ruined cities and live *in them*, They will also plant vineyards and drink their wine, And make gardens and eat their fruit.

Amos 9:13-14

"They have no wine."⁴⁷ 4 And Jesus said to her, "Woman, what does that have to do with us?"⁴⁸ My hour has not yet come."⁴⁹ 5 His mother said to the servants, "Whatever He says to you, do it." 6 Now there were six stone waterpots⁵⁰ set there for the Jewish custom of purification,⁵¹ 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."⁵² 11 This beginning of His signs⁵³ Jesus

⁴⁷ Whether Mary here was requesting that Jesus do something is difficult on its own. However, in light of her response to Him it seems that she was requesting that He help out in some sense.

⁴⁸ Literally, "What to me and to you?"(cf. similar phraseology in 1 Kings 17:18.)

⁴⁹ In the motif that Jesus came from the Father and was walking according to the Father's timetable, Jesus is responding that He does not respond to his mother's timetable but to His Father's. Mary apparently understood here that it was not a question of whether Jesus would help, only when He would help.

⁵⁰ Exodus 7:19. Moses had cursed the Nile with blood even to the stone waterpots. Jesus would change the water to wine of the kingdom to the stone waterpots. Note also that in going back to this miracle that Moses did, there was the indication that Jesus, like Moses, could throw out the Gentile oppressors and bring in the Jewish Kingdom.

⁵¹ The water of purification was for the Old Testament. As Zechariah had said regarding the fig tree, so now Jesus will bring the full purification of the New Covenant, the celebration.

⁵² Clearly he meant that this was superior *tasting* wine. While the possibility exists that this was the same wine that they gave to men at the beginning which would make them drunk so they would not discern that the wine was not as good, the main thing that he was speaking about was the taste. Alcohol content does not add to the taste. Whether it was of high alcoholic content or not is not the point. The point is that this had been changed from the purification water and they were now drinking and enjoying what was previously designated for washing.

did in Cana of Galilee, and manifested His⁵⁴ glory, and His disciples believed in Him.⁵⁵

- c. Jesus reveals Himself as the Rightful Davidic Judge of Israel in the cleansing of the temple (2:12-22).

In a fulfillment of the Davidic Psalm 69:9, Jesus reveals Himself as the Davidic heir with regard to the judgment of Israel as He ejects those who are defiling the temple. Thus in conjunction with the former sign of bringing in Kingdom life, He demonstrates Himself as the Judge of Israel.

In a conclusion to these stories, the Jews ask for verification that He is the One who has this authority from God. Jesus responds that resurrection is the sign that He is the One. While the Gospels chronicle the rejection of Jesus based on His words and works, the Book of Acts is the continuation of the rejection by Israel based on the sign of resurrection.

The result of this act is delayed until the disciples actually see the sign at the end of the book, and then they believe and recall this statement of Jesus.

12 After this He went down to Capernaum, He and His mother and His brothers⁵⁶ and His disciples; and they stayed there a few days. 13 The Passover of the Jews was near, and Jesus went up to Jerusalem. 14 And He found in

This also may have some of the O.T/N.T. comment in it since the best wine has been kept for last as the Kingdom fullness has been clearly superior over the earlier, that of the Old Testament.

⁵³ This is the first of the signs comprising the book of seven signs (1:19—12:50). The seven were: 1) the water into wine, 2) the healing of the ruler's child, 3) the healing of the lame man, 4) the miracle of the bread and fish, 5) the walking on the sea, 6) the healing of the blind man, and 7) and the raising of Lazarus.

⁵⁴ The pronoun here would most naturally belong to Jesus. However, His glory was the glory of the Father.

⁵⁵ Note the progression of belief from 1:37-51.

⁵⁶ His brothers were not yet believers as can be seen from John 7. And they will forsake Him. Apparently His identification was not yet offensive to them.

the temple those who were selling oxen⁵⁷ and sheep and doves, and the money changers seated at their tables. 15 And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; 16 and to those who were selling the doves⁵⁸ He said, "Take these things away; stop making My Father's house a place of business." 17 His disciples remembered that it was written, "ZEAL FOR YOUR HOUSE WILL CONSUME ME."⁵⁹ 18 The Jews then said to Him, "What sign do You show us as your authority for doing these things?" 19 Jesus answered⁶⁰ them, "Destroy this temple, and in three days I will raise it up."⁶¹ 20 The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?" 21 But He was speaking of the temple of His body.⁶² 22 So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.

⁵⁷ Deut. 18:3, Lev. 22:27, 27:26.

⁵⁸ Why the evangelist notes that it was the dove sellers that he spoke to is interesting. Turtledoves (only in Leviticus) were used for offerings of cleansing, either for a woman or man's purification after birth or a discharge or for a leper's cleansing. In some cases the offerer was allowed to substitute a turtledove for a lamb if they were too poor.

⁵⁹ This reference is to Psalm 69:9 where David is alone standing for righteousness against the enemies, which include His brothers (who accompanied him) and obviously the Jews (His national brothers). This Psalm is used later at the crucifixion and regarding the rebellion of Judas (Acts 1).

⁶⁰ Note here that Jesus does offer them a sign in response to their request.

⁶¹ This is the sign to the nation Israel, that of resurrection, parallel to the synoptics which speak of the 'sign of Jonah'.

⁶² The temple was the Old Testament place where the Glory of God resided. This, then was the place where the people worshiped God. Now that worship will be focused in Jesus the Glory of God (1:15). Refer also to chapter 4 where Jesus will speak of how worship at Jerusalem will be replaced by worship of Him.