

TEXT OUTLINE AND NOTES

I. JN. 2:1-11, THE BEGINNING OF SIGNS (ramping things up a bit)

A. 1-2, setting the scene.

1. 1, *On the third day*, cf. 1:29, 35, 43 - After leaving Judah? After Simon coming? After Nathaniel?
2. 1, *Cana of Galilee*, Nathaniel was from Cana (21:2) - the connection.
3. 2, *invited to a wedding*, social life. Human: lived as we; tempted as we (Hb. 4).

B. 3-5, exchange between Mary and Jesus

1. 3, *...the mother of Jesus said to Him, "They have no wine."* What did she expect of Him? Since this is the beginning of His signs, we cannot suppose she knew of previous signs and assumed He could do one here. Did she assume He would assert His royal rights here and act and those would obey the order of the Sovereign Prince? Or just relying on His wisdom?
2. 4, *Jesus said to her...*
  - a. *What does that have to do with us.* "It means, "leave me to act as I please," and Jesus uses it to assert that he is independent of all human relationships in the exercise of his Messiahship." (McGarvey). Ill. what Steve would tell me if I told him how to arrange his shop.
  - b. *My hour has not yet come* ill. "His time is coming," the cross – the time of public manifestation, cf. 7:6, 8, 30; 8:20; 12:23, 27; 13:1; 17:1. N.B.: Focus: Christ lived with reference to His mission ill. politicians/Olympians.
3. 5, *His mother said to the servants...* "Though her words are not addressed to us, they will prove of untold profit to us if we obey them." (McGarvey)

C. 6-10, water into wine. 20 gallons/75 liters each; for washing pots, pans, tables, hands; emphasizes authenticity ill. magician asking for volunteers to verify a contraption. The headwaiter's response emphasizes reality.

D. 11, John's editorial comment.

1. *Beginning of His signs...manifested His glory*, cf. 1:14, *we saw His glory* (17 times in John), glimpses of His Godness – the One who said *Let there be light* standing right in front of them. N.B. If He can turn water into wine, He can turn our wining into tears of joy, et al.
2. *His disciples believed in Him*, ("We have now passed from the 'witness' of the Baptist to the 'witness' of the works of Jesus" (Bernard)" as quoted by RWP) the point of this narrative and the theme of John - cf.: 5:36; 20:30-31 - and the point of miracles in general, cf. Ex. 4:1-9; Nu. 16:28-32; 1 Kg. 18:...36-39; Mk. 16:20; Ac. (5:11-12 + 6:7-8 w. 8:6, 13; 9:32-35, 36-42; 10:44-48 w. 15:8, *testified to them*) 14:3, 8-11; 1 Thess. 1:5 w. 2:13; Hb. 2:3-4. N.B.: This power...
  - a. was received by the Apostles at Pentecost (Ac. 1:5; 2:4), and passed on by them by laying of hands (Ac. 8:17-18; 19:6).
  - b. was removed when the apostles died/the message was believed. N.B.: 1 Co. 13:8-12 w. Jd. 3. (We are to believe even without seeing signs: mankind as a whole had enough testimony, cf. Ac. 17:31.)

- (He selects eight in his Gospel by which to prove the deity of Christ (Joh 20:30) of which this is the first. (But there were many more, eg. Jn. 2:23; Mt. 4:23.
- The value of the miracle was in what it signified, not in what it wrought.)

- This is what I believe the Bible teaches about miraculous powers and I will ping on it as we go. N.B.: for those who disagree, be prepared to prove it...
- by an argument from scripture: is the argument valid, is the conclusion NI?
  - or by a demonstration. N.B.: the purpose of tongues is for the unbeliever (1 Co. 14:22), and they had control over it (1 Co. 14:...32).

Re. Social Drinking (see #164 and/or [Polemics of Social Drinking](#)) and Jn. 2: "Jesus turned water into wine..., Jn. 2:1-11: N.B. 10, it must have been alcoholic wine." N.B.: Col. 3:17 and NI - inescapable conclusion:

I. "Wine" (οἶνος) by itself is generic, cf.: Aristotle, Nymphodorus; Jer. 48:33(LXX); Mt. 9:17, *new wine*: only context! Our context...

II. *Every man serves the good wine first, then the poorer wine*, n.b.:

- A. This applies to alcoholic beverages, but not only alcoholic beverages ill. ice-cream, soda, Thanksgiving leftovers: the taste buds become dull after too much exposure to anything.
- B. Re. "good wine," cf. Pliny: "The most wholesome wine is that to which nothing has been added in the state of must..." (McGuggain, p. 45). Janos's fresh grape juice.
- C. Juice was served at feasts: Eg. Jn. 2 (assuming what I have to prove? Exactly! So are those who assert "alcoholic!"); Ex. 12:15 and Passover (Tamud... cf. McGuiggan.130-131).

III. *Have drunk freely*, does not necessarily denote inebriation but quite possibly simply abundance, cf.:

- A. 1/13/07, Jennifer Strange died of "water intoxication" from a water drinking contest sponsored by KDND.
- B. Lucian (d. c. A.D. 180) on drinking parties, "I came...as those who drink gleukos, swelling out their stomach, require an emetic" (quoted by McGuiggan, p. 129).
- C. Cf. Isa. 58:11, *a well watered garden*. N.B.: translations, only N/RSV "have become drunk."

IV. N.B.: Hab. 2:15, *Woe to you who make your neighbors drink...*: if, after the crowd had drunk their fill of alcoholic wine, Jesus made more, it would be contrary to that which He taught elsewhere. This is the heart of the issue: assuming that "every man serves the good wine first..." necessarily excludes nonalcoholic wine AND believing that God Himself would promote drinking. Separately, this asks much; together.... N.B.: Hardly clear evidence for "social"/moderate drinking.

## II. JN. 2:12-22, THE BEGINNING OF WORK

A. 12, He went down to Capernaum...

B. 13, the Passover...Jesus went up (Gal. 4:4). N.B.:

N.B.: the last time we read of Jesus in Jerusalem it was when He was twelve, it was the Passover, and He was at the temple, and He said, "You should have known to find me here" (Lk. 2:...49): (1) If only we were this consistent (doing what we say; doing what we should - at church on Sunday, etc.). (2) If only we are this persistent (18 years later...).

C. 14, He...

1. *found in the temple* - the outer court/Court of the Gentiles - *oxen and sheep and doves* - for sacrifices for the travelers - *money changers*, "No coin bearing the image of Caesar, or any foreign prince, or any idolatrous symbol then so common, would be allowed in the sacred treasury" (Pulpit). LOM approved business, but the place....
2. 15 - Jesus' reaction, *made* - methodical, deliberate, not an outburst - *a scourge of cords...*, it is not said that Jesus struck even the animals on this occasion, it was merely the ordinary means used to drive animals, as sheep and oxen. And it was a severe rebuke on the "money changers," to be driven out of the temple like brutes.
3. *drove them all out...*
4. 16, *said*, "*Stop making My Father's house a place of business*," the problem. N.B.: claim of divinity.

D. 17, *His disciples remembered...* (qPs. 69:9, *...and the reproaches of those who reproached You have fallen on me*), Jesus took it personally.

E. 18, *The Jews said...*, "*What sign do You show us as Your authority...?*" "*Why should we listen to (believe) you?*": *John's theme continues* N.B.: assumes the purpose of signs is to authenticate.

F. 19, *Jesus answered*, "*Destroy this temple, and in three days I will raise it up.*" Cf. ...22, *the disciples remembered...* and they believed the scripture and the word, Ps 16:10? Cf. Ac. 2:31-32; 13:35-37. Ps. 2:7? Cf. Hb. 1:5; 5:5, and with Ac 13:33. They understood these scriptures in a sense in which they never before understood them.

### Lessons:

- Don't be surprised to come to a house of God and find them doing the wrong thing(s). (This is not to say don't be saddened.)
- Drastic wrongs call for drastic measures.
  - Cf. "remove..." (cf. Mt. 18:17) "cut off..." (Mt. 18:8-9).
  - Sometimes you will be the only one to do something....
  - Motive matters. Ja. 1:19-20, *the anger of man does not achieve the righteousness of God*, how reconcile with Jesus in this account? Righteous anger: *Zeal for Your House will consume me*, cf.: Moses (Ex. 32:19-20); according to Ms. Hall, her deceased husband never showed anger accept once, when a false teacher planted doubt in class but refused to study; *be angry; yet do not sin* (Eph. 4:26).
- For every thing there is a season...and place: here, business instead of spiritual; Corinth, social instead of spiritual, cf. *Do you not have houses in which to eat...* (1 Co. 11:22); "welfare office" instead of spiritual ill. this weeks call from Patty R.

### How God worked with language:

- Jesus often spoke in their vernacular but His [plenary] meaning was not confined to their understanding.
- This is another example of delayed fulfillment/postponed signs (Isa. 7 et al), which helps us understand God's use of prophecies and signs, and the language they are couched in. Appl. Many Messianic kingdom prophecies were given to OT Jews about their return from captivity in Babylon, but were primarily referring to an even later age; the glory of the coming kingdom was promised in the language of the recipients day, but primarily/plenarily intended for and fulfilled during the people of a later day.

### Misc.

- This is Jesus' 1st cleansing of the temple (cf.: Mt. 21; Mk. 11; Lk. 19).
- This is the 1st of 3 (or 4) Passovers Jesus will attend in the time of His public ministry [(5:1, cf. Lk. 6:1 - "Most later mss" (NETBible) KJV, "on the second sabbath after the first," so ESV fn.); 6:4; 11:55]. This plus some time since His baptism puts His ministry at 3-3+ years.
- The other gospels put Jesus in Jerusalem at His death only, ct. John: 5:1; 6:4; 7:2, 10; 10:22.

### Cut.

- *I will raise it up*, here Jesus claims to raise Himself. while other passages attribute the resurrection to the Father, cf. 22; Ac. 2:24; 3:15; 4:10; et al. Cf. 16, My Father.
- The frequent contrast between first impressions and later reflections testifies to authenticity.