

# FINAL STUDY NOTES -THIS WEEK'S STUDY – *John Chapter 1:35 - Chapter 2:12 – 10/9-10/2023 – The First Disciples. The First Sign - Water Turned to Wine.*

Classroom Location and Zoom – Sign In information, below at end of the notes;  
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## OPENING PRAYER

### The Gospel According to John:

- To fully understand this Gospel, we need to understand the purpose of the Holy Spirit in writing it, which is given to us in (*Joh 20:30-31*) *And truly Jesus did many other signs (sēmeion – an indication) in the presence of His disciples, which are not written in this book; [31] but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*

### THIS WEEK'S STUDY:

*John Chapter 1 – The Eternal Word - (vs. 1-5); John's Witness: The True Light – (vs. 6-12); The Word Becomes Flesh – (vs. 14-18); A Voice in the Wilderness – (vs. 19-28); The Lamb of God – (vs.29-34); The First Disciples – (vs. 35-42); Philip and Nathanael – (vs. 43-51).  
*John Chapter 2 – Water Turned to Wine - (vs. 1-12); Jesus Cleanses the Temple – (vs. 13-22); The Discerner of Hearts – (vs. 23-25).**

### Review: Behold, the Lamb of God

(*Joh 1:29-34*) *The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!" [30] This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.' [31] I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water." [32] And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and He remained upon Him." [33] I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.' [34] And I have seen and testified that this is the Son of God."*

### Jesus Calls the First Disciples – Andrew and Simon Peter (vs. 35-42);

*Joh 1:35-36* *Again, the next day, John (the Baptist) stood (took a stand) with two of his disciples. [36] And looking at Jesus as He walked, he (John the Baptist) said, "Behold (imperative, you must) the Lamb of God (God's own Lamb)!"*

- Here is a real man of God. Of course, we know that John said, He must increase, and I must decrease. To his own disciples, those who were following John, when Jesus walked by, he turned them away from himself and said, there He is, **behold the Lamb of God who takes away the sin of the world.** He wasn't trying to hold man unto himself. His purpose wasn't to build a group around himself. Often we find this happens in ministries, in churches where a person is trying to draw a group around himself. Not so with John! He was seeking to point men to Jesus. To turn them from him to Jesus. To two of his disciples, he said, **Behold the Lamb of God!**
- John the Baptist intended this especially for his two disciples that stood with him. He was willing to turn them over to Christ, for to this end, he bore witness to Christ in their hearing that they might leave all to follow Him, even that they might leave him. Humble generous souls will give others their due praise without fear of diminishing themselves by it. What we have of reputation, as well as of other things, will not be the less for our giving everybody his own. (*1Pe 1:18-19*) "*knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, [19] but with the precious blood of Christ, as of a lamb without blemish and without spot.*" (*Rev 5:6, 12*) "*And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which*

are the seven Spirits of God sent out into all the earth." [12] "saying with a loud voice: **Worthy is the Lamb** who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing! (Rev 12:11) "And they overcame him by the blood of **the Lamb** and by the word of their testimony, and they did not love their lives to the death."

**Joh 1:37-39** The two disciples heard him speak, and they followed Jesus. [38] Then Jesus turned, and seeing them following, said to them, "What do you seek?" They said to Him, "Rabbi" (which is to say, when translated, Teacher), "where are You staying?" [39] He said to them, "**Come and see.**" They came and saw where He was staying, and remained with Him (asking questions) that day (now it was about the tenth hour).

- **Here we see the beginning of Jesus' drawing disciples unto Himself.** Beginning with these two disciples of John the Baptist, who John pointed to *Jesus*, saying, that is the One. *Behold, the Lamb of God!*
- **The two disciples heard him speak, and they followed Jesus.** This should be the objective and practice of every pastor and every believer, to speak of Jesus in such a way, **which results in every hearer to follow Jesus!**
- **Jesus turned, and seeing them following, said to them, "What do you seek?"** What are you seeking? In every group there are those seeking things they shouldn't be seeking, and things they should be seeking, but presently they are not seeking!
- **Come and see - This was a kind and gracious answer.** He did not put them off to some future period. Then, as now, *Jesus* was willing that they should come at once and enjoy the full opportunity which they desired of His conversation. *Jesus* is always ready to admit those who seek Him to His presence and favor.
- **The nearer we approach Christ, the more we see of His beauty and excellency.** Deceivers maintain their interest in their followers by keeping them at a distance, but that which Christ desired to recommend Himself to the esteem and affections of His followers, was that they would *come and see*: "*Come and see* what poor accommodations I have, that you may not expect any worldly advantage by following Me. *Come and see* what you must count upon if you follow Me.

**Joh 1:40** One of the two who heard John speak, and followed Him (never turning back), was Andrew, Simon Peter's brother.

- **The interesting thing about Andrew, we read about him eight times,** is that **we always find him bringing people to Jesus!** That seemed to be his ministry. When the multitude was out on the hillside, they didn't have any food, except they said there's a little boy here with five loaves and two fish. *Jesus* said, Bring him to Me. *Andrew* brought the little boy to *Jesus*. It was *Andrew*.
- **When the Greeks came just before the crucifixion and said, We want to see Jesus.** *Philip* went to *Andrew*, saying, They want to see *Jesus*. *Andrew* came to *Jesus* concerning it, (*John 12:20-22*). So he was always bringing people to *Jesus*! What a good ministry to have! **What a great example for us!** Would that ever be a term that would fit you? Fit me? **How accurate would that be as a description in my life of my witness for Him?**
- **Spurgeon said, it takes more grace that I can tell to play the second fiddle well!** No where do we ever read that Andrew was jealous or envious of his brother, Simon Peter. He was proud of his brother, who so often was especially chosen by *Jesus* to be with Him. Healing Jairus' daughter, on the Mount of Transfiguration, on the Day of Pentecost, seeing thousands coming to the Lord.

**Joh 1:41** He (Andrew) first found his own brother Simon, and said to him, "We have found the Messiah" (which is translated, the Christ).

- **Sometimes the word Christ has become to us almost a name rather than a designation of His mission** as the Anointed One, *the Messiah*. When we come to the word, "*Christ*," it's good to think, "*Messiah!*" because it just has a different connotation in our mind. There is a tendency to think of that as first, middle, and last name because we have first, middle and last names.
- **"Lord" is not His name. That's His title that signifies our relationship to Him. Jesus is His name!** *You shall call His name Jesus*. A beautiful name because it means Jehovah is salvation. *Yeshua*. *Christ* is declaring His mission. That's who He is! He is the promised *Messiah!* That's not His name. That is who He is, the *Messiah!*

- **John interprets it to the Greeks because the Greek word, *Messiah*, means the same as the Hebrew, the *Anointed One*, the Anointing. Whenever a king was inaugurated, they would pour a vessel of oil over his head. That was the anointing for the king. So *Jesus, being God's anointed is! He is God's King. The One that God has appointed King! He is my King! Is He really your King?***
- **We remember when the Lord told Samuel to go down to Bethlehem to the house of Jesse and anoint one of Jesse's sons to be the king over Israel, because God had rejected Saul. Samuel came down to the house of Jesse, who paraded his sons through. When he saw the first son, Eliab, who was good looking and well-built and all. Samuel thought, Oh yes, this is surely the one. But God said, no, no, you look on the outward appearance, I'm looking on the heart. So he paraded seven of his sons through. Finally Samuel said, is that all there is? Oh well no, we got one little kid in the field, watching the sheep. Bring him in. So when he saw David, Samuel took the oil, and poured it over the head. Can you imagine what David must have thought standing there, this old man is there pouring oil over his head? But that is the anointing, the Anointed One, anointed to be King.**
- **Andrew went out and got his brother, Simon, and said, *We have found the Messiah*, which being interpreted, is the *Christ*. Just think what that meant to the Jews! We have found the *Messiah, the Christ!***

***Joh 1:42 And he (Andrew) brought him to Jesus. Now when Jesus looked at him, He said, "You are Simon the son of Jonah. You shall be called Cephas" (which is translated, A Stone).***

- ***Now when Jesus looked at him. Jesus knows hearts thoroughly, not only seeing into them, but also transforming a person into what He wants him to become.***
- ***You are Simon the son of Jonah. I believe that Jesus is here just exercising His gift of word of knowledge, saying, You are Simon, the son of Jonah. It is interesting to note that this verse is all about what Jesus said, nothing about what Peter said. He was silent.***
- ***You shall be called Cephas or stone, again notice he interprets that for us, which is translated, A stone. Or Petros, by interpretation into the Greek. Just think what Jesus already knew about Peter, something that Peter didn't even know about himself, being called a rock! He will even request to be crucified upside down! Consider, for a moment what Jesus would be calling you? Calling me? Anything like a rock?***
- ***Notice, it is Petros, not, Petra! (Mat 16:18) And I also say to you that you are Peter (Petros -pebble), and on this rock (petra-a mass of rock) I will build My church, and the gates of Hades shall not prevail against it. Notice the church is not built on Peter but on the Rock, which is Jesus Christ!***

***Jesus Calls Philip and Nathanael – (vs. 43-51).***

***Joh 1:43 The following day (fourth day in this sequence, since verse one. How remarkable that John could remember each day, seventy years later!) Jesus wanted to go to Galilee, and He found Philip (a Greek name of a Jewish disciple) and said to him, "Follow Me."***

- ***Andrew found Peter and brought him to Jesus. Jesus didn't go out to find Andrew and the other disciple of John, but they came after Jesus. But Jesus found Philip. He found Philip and said to him, Follow (accompany) me. There were those who came to Jesus and there were those that Jesus sought and found. We see what Jesus meant when he said, "Follow Me!"(Mat 16:24) Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me.***
- ***It is only John's gospel that tells us anything about Philip. We see Philip being tested in the feeding of the five thousand men (Joh 6:5-7) Then Jesus lifted up His eyes, and seeing a great multitude coming toward Him, He said to Philip, "Where shall we buy bread, that these may eat?" [6] But this He said to test him, for He Himself knew what He would do. [7] Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little.***
- ***When the Greeks came to visit Jesus, (Joh 12:20-22) Now there were certain Greeks among those who came up to worship at the feast. [21] Then they came to Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus." [22] Philip came and told Andrew, and in turn Andrew and Philip told Jesus.***
- ***When Jesus said in (Joh 14:7-9) "If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him." [8] Philip said to Him, "Lord, show us the Father, and it is sufficient for us." [9] Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?"***

- So, we see in these instances, *Philip* being willing, maybe doubting a little, but somewhat hesitant and maybe a little bit on the quiet and timid side; nevertheless he is shown with the disciples in the Upper Room (*Act 1:13*) *And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James.*

***Joh 1:44 Now Philip was from Bethsaida, the city of Andrew and Peter.***

- **Bethsaida was on the northern shores of the sea of Galilee.** It is near the area where *Jesus* fed the five thousand men plus the women and children. *It is the hometown of Peter and Andrew.* It's quite possible that growing up, *Philip, Peter* and *Andrew* all knew each other. *Philip* found *Nathanael*. *Jesus found Philip.* Interesting that a good Jewish man would have a Greek name. *Jesus* goes and finds him. **How many of us were found by Jesus** as He did with *Philip*?

***Joh 1:45 Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph."***

- ***We have found Him of whom Moses in the law, and also the prophets, wrote.*** This phrase encapsulates the whole stance of John's Gospel. **Jesus is the fulfillment of OT Scripture.** Such as Paul testifying to Agrippa, (*Act 26:22-23*) *Therefore, having obtained help from God, to this day I stand, witnessing both to small and great, saying no other things than those which the prophets and Moses said would come— [23] that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the Jewish people and to the Gentiles.*
- ***Jesus of Nazareth, the son of Joseph.*** It was necessary to identify Him as *Jesus of Nazareth* because there were many who were named *Jesus*. It was a very popular Hebrew name, Joshua. So they would say Joshua of Bethlehem or Joshua of Bethsaida or Joshua of Nazareth which would then identify *Jesus*. As in the case of *Philip*, we are not told anything about *Nathanael*, except in the Gospel of John. *Nathanael* is not shown in the other three gospels nor in the Book of Acts. **The name that does appear there is *Bartholomew*, which is always shown next to *Philip*.** In John's last chapter, (*Joh 21:1-2*) *After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed Himself: [2] Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together.*

***Joh 1:46 And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see."***

- ***Nazareth* was evidently a town with a bad reputation. *Nathanael* was just questioning if anything good could come from there. *Come and see.*** It is interesting that when they came to *Jesus* and said, where do you live? He just said, *Come and see.* Now when *Nathanael*, who lived in Cana, says, *Can any good thing come out of Nazareth*, it likely indicates that from a scriptural standpoint, *Nathanael*, an Israelite indeed, would expect the *Messiah* to be from Judea. Also the regional capital city, Sepphoris, was just four miles north of Nazareth, which had gained a reputation for its crime and debauchery. But notice that *Philip* doesn't argue, he just says, *Come and see.* There's nothing like a personal experience. **How often do I answer a question about *Jesus*, by the reply, "Come and see!"**
- **The psalmist said, (*Psa 34:8*) *Oh, taste and see that the LORD is good; Blessed is the man who trusts in Him!*** But unless you taste it, you'll never see it. Many have formed opinions without ever trying, without ever tasting, without ever coming. Well, *come and see.* Thus, the invitation is always to experience the promises of God, the Word of God. It's something, not just to be studied analytically. It is something to participate in. *Come and see!* Have you really done that?

***Joh 1:47 Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" (Psa 73:2)***

- Notice what *Jesus* says to the others about *Nathanael*. He says, ***Behold, an imperative, an Israelite indeed! In whom is no deceit,*** which is the same word that is used to describe Jacob, in Genesis. In *Nathanael* there was no Jacob deceit! *An Israelite indeed!* It is a term revealing an honest, seeking heart!

We could say that *Nathanael* is a man who wants to be governed by God. There's no deceitfulness. There is no hypocrisy, this guy is a straight shooter. This guy is genuine.

- ***Nathanael was a sincere professor of the faith of Israel. He was true to the religion he professed, and lived up to it, being really as good as he seemed.*** His practice was that of a piece with his profession. As described in (***Rom 2:29***) *but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.*
- ***In whom is no deceit. Jesus' point was that Nathanael's bluntness revealed that he was an Israelite without deceitful motives,*** who was willing to examine for himself the claims being made about *Jesus*. The term reveals an honest, seeking heart. (***Psa 32:2***) *Blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit.* The reference here may be an allusion to (***Gen 27:35***) where Jacob, in contrast to the sincere *Nathanael*, was known for his trickery. The meaning may be that the employment of trickery characterized not only Jacob, but also his descendants. In *Jesus'* mind, an honest and sincere *Israelite* had become an exception rather than the rule.

***Joh 1:48 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, I saw you."***

- ***Before Philip called you, when you were under the fig tree, I saw you."*** *Jesus*, supernaturally, is saying, before *Philip* found you, I found you. I saw you alone, out of sight of anyone, hidden away, under the fig tree, worshipping and praying to the Lord. Not only was *Jesus'* brief summary of *Nathanael* accurate, but He also revealed information that could only be known by *Nathanael* himself. *Jesus* had knowledge of this event not available to men. We see that *Jesus* always will find those who are His, even before we could ever be aware of that. How does *Jesus* find me when I'm all alone? How does He find you? Is there any hypocrisy there?

***Joh 1:49 Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!"***

- ***Jesus' display of supernatural knowledge and Philip's witness removed Nathanael's doubts,*** so John added the witness of *Nathanael* to this section. The use of "*the*" with "*Son of God*" most likely indicates that the expression is to be understood as bearing its full significance (***Joh 1:34***) *And I have seen and testified that this is the Son of God.*" For *Nathanael*, here was One who could not be described merely in human terms. How remarkable is that which *Nathanael* embraces at that moment! What would be *Jesus'* description of me? Of you?

***Joh 1:50 Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these."***

- ***Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe?*** It's wonderful to see that *Jesus* looks here and says to *Nathanael*, you know before *Philip* got there I was there. I saw you when you were under the fig tree. The tone of His voice, the glistening in His eye! *Nathanael* had just been told this is the One who Moses and the prophets spoke of! He realizes from this confrontation from *Jesus* that He indeed is omniscient! No one could have known this but Someone who sees more than others see. He says, *Rabbi, You're the Son of God! You are the King of Israel!* Remarkable!
- ***You will see greater things than these. Now Jesus answers and says because I said to you, I saw you under the fig tree, you believe?*** *Jesus* said, you haven't seen anything yet! *You shall see greater things than these, Nathanael.* You are going to see *Jesus* rebuke the wind and the sea, learning that when we are in a storm in our lives, which God allows us, because He sent us into the storm, so that He would rebuke the wind and the sea! *Nathanael*, you're going to watch *Jesus* call Lazarus out of the grave. You're going to watch the blind receive their sight, the lepers cleansed. You're going to watch the Roman and temple guards take *Jesus* away and beat Him. You're going to see Him after the resurrection, sit and eat with Him. You are going to hear from Him for forty days, to watch Him ascend into heaven. You're going to be with the disciples in the upper room on Pentecost. *Nathanael*, you are going to serve Him for the rest of your life and be martyred at Phrygia. *Jesus* said because I said I saw you under the fig tree. *You will see greater things than these.*

**Joh 1:51** *And He said to him, Most assuredly (Amen, Amen, 25x in John; verily, verily; truly, truly), I say to you (plural, including the church!), hereafter you (plural, including the church!) shall see heaven open, and the angels of God ascending and descending upon the Son of Man (He is the link between heaven and earth, between God and man!)*

- **Most Assuredly.** John again used this phrase for emphasizing the importance and truth of the coming statement. *I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man*, which is *Jesus'* favorite self-designation. This term "*Son of Man*" replaced the ladder in Jacob's dream, signifying that *Jesus* was the means of access between God and man!
- **We remember when Jacob was fleeing from his brother, Esau, when he came to Bethel, which was barren and rocky.** He was so tired, and he laid down using a rock for a pillow. (*Gen 28:12, 16*) *Then he dreamed, and behold, a ladder (linked to heaven and linked to God) was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it. [16] Then Jacob awoke from his sleep and said, "Surely the LORD is in this place, and I did not know it."* Notice, the Lord is in this place, not He was, **but He is, in this place. I knew it not, but I know it now!** God is in this place.
- **It's glorious when you discover God in the places of barrenness in your life.** In those places where there is nothing outwardly to suggest the presence of God and yet to come to the realization, God is here! Heaven connected to earth. Can you say, I knew it not, but I know it now?
- **Jesus is declaring here, I'm the ladder by which heaven and earth is brought together,** can be brought together. You're going to see heaven open and the angels of God ascending and descending upon *the Son of Man*. They were ascending and descending on the ladder. I am the Ladder by which heaven touches earth.
- **This is exactly what Job was looking for.** In his dilemma, not understanding what was going on, and his friends not understanding. Job said, I look around, I see the evidence of God all around me, but I can't see Him. Who am I that I can plead my case with God? Who am I to come to God? He's so great! He's so vast! I'm sure He's there but, He's so vast I can't touch Him. (*Job 9:33*) *Nor is there any mediator between us, Who may lay his hand on us both.* He saw his dilemma; the greatness of God and the smallness of me, the nothingness of me. The gap here is too great to be bridged. I can't reach Him! I can't touch Him. I can't plead my cause. Oh, If I only had someone who could stand between us, who could lay his hand on us both.
- (*Joh 1:14a*) **And the Word became flesh and dwelt among us.** Touching God, because He was God. But He became flesh, and He touched me! Jesus, our Mediator, who stands between us and touches us both!
- **That was exactly what Job was crying for, what Job needed and which all of us need!** Someone who stands and can stand between us. Someone who knows my weaknesses and understands my infirmities. One who can understand me and touch me and yet in the same token, be full of grace and truth! He can touch the Father because He is one with the Father! O how glorious that through Jesus Christ, I can have fellowship with the Father for He can touch us both!
- **So, the record of John concerning Jesus in chapter one.** Now he's going to go on and he's going to pick out seven of the signs, miracles of *Jesus*. *Jesus* did a lot more, but he is picking now special events by which *Jesus* is proving that He is indeed God, who has come in a body of flesh.

### ***The Wedding at Cana***

**Joh 2:1** *On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.*

- **The third day, probably the third day after Nathanael and the gathering** of these disciples,
- **There was a wedding in Cana of Galilee.** **Cana of Galilee is a short distance away from Nazareth.** It is on the side of the hill as you leave Nazareth which is sort of in a little valley. You go over the top of the hill and on the other side, you come to the area of Cana in the region of Galilee. It's on the way towards the Sea of Galilee from Nazareth. There was a wedding. In that culture, a wedding was always a very colorful and wonderful celebration. It was real party time, usually lasting up to a week of days. It was always quite the celebration!

**Joh 2:2** *Now both Jesus and His disciples were invited to the wedding.*

- **They were all invited. They came to this gala celebration.** The fact that *Jesus*, His mother, and His disciples all attended the wedding suggests that the wedding may have been for a relative or close family

friend. The disciples that accompanied Him are the five mentioned in chapter one, *Andrew, Simon Peter, Philip, Nathanael*, and the unnamed disciple, who was surely John, who also witnessed this miracle.

***Joh 2:3 And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."***

- ***When they ran out of wine. Financial responsibility for the seven day wedding feast lay with the groom.*** To run out of wine for the guests would have been an embarrassment to the groom and may have even opened him to a potential lawsuit from the relatives of the bride!
- ***The mother of Jesus said to Him, "They have no wine."*** Evidently, Mary knew all about her Son. Before He was born, the angel when declaring to her that she had been chosen of God to be the human instrument to bring God's Son into the world, and would do so without the benefit of a relationship with a man, but the Holy Spirit would plant the seed in her. The angel said, He shall be great and shall be called the Son of the highest and will sit upon the throne of David. So the angel informed her that the Son that was to be born was indeed the *Messiah*! Now she has watched Him as He has grown up. He has now come into manhood. I believe that Mary is, as He was now baptized and He begins to gather disciples, that she is anxious to have Him begin to display the divine powers that He possessed.
- ***There are indications in the scripture that there was some suspicion that was cast upon Mary*** because of the birth of *Jesus*. The whispers were passing the rumors of the early birth of the child from the time that she married Joseph. We remember how that as *Jesus* was disputing once with the Pharisees, they cast an aspersion at that. (*Joh 8:41*) *You do the deeds of your father.*" Then they said to Him, "We were not born of fornication; we have one Father—God, which is what they were accusing Him of.
- ***Perhaps Mary was interested in sort of vindicating herself, anxious that Jesus be recognized now by all as the Messiah.*** I think that in her declaration to Him. They've run out of wine, which, is essence a request for Him to come to the aid of the host.

***Joh 2:4 Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come."***

- ***Jesus answering her said, Woman. This term here is not one of impoliteness or disrespect.*** It was a very endearing term. It's the same word that *Jesus* used when He was on the cross and saw Mary, His mother, standing there and John standing beside her and He said, *Woman, Behold your Son.* But it was a term of endearment. Today it's a little distant in our English language. If you call your wife, *Woman*, or you call your mother, *Woman*, it's a little distance. But not so in the Greek language. You might translate it, Mother dear, a very warm and endearing term.
- ***What does your concern have to do with Me? My hour has not yet come.*** *Jesus had an extremely keen sense of timing.* He knew that God had declared a day in which the *Messiah* would come. It would be 483 years from the time the commandment went forth to restore and rebuild Jerusalem. There was that time of the revealing of the *Messiah* to the nation of Israel. *Jesus* was very careful that there not be a premature movement to acclaim Him as *Messiah*. So, He is soft pedaling His divinity.
- ***Through the years of His ministry around Galilee, He doesn't really bring things out into the public and into the open until He is making His triumphant entry into the city of Jerusalem.*** *He carefully prepares that triumphant entry.* He sends the disciples into the village to get the donkey in order that He might fulfill the prophecy in (*Zec 9:9*) *"Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.*
- ***When the disciples begin to quote the Hallel Psalm, the Messianic Psalm (Psa 118:26) Blessed is he who comes in the name of the LORD! We have blessed you from the house of the LORD,*** knowing that that was a Messianic song, they began to chant that on the path down the Mount of Olives towards Jerusalem. The Pharisees said, Lord, You better rebuke Your disciples. Don't You hear what they're saying? That's blasphemy. *Jesus* said, If they would hold their peace, these very stones would cry out (*Luke 19:37-40*). So *Jesus* was waiting for that God-appointed day and thus, it's early, it's premature, Mom. It isn't the time yet. *My hour has not yet come.*
- ***In the seventh chapter of John, we'll find Him declaring a couple of times, The hour has not yet come.*** Again in the eighth chapter, until we get to the twelfth chapter it changes a bit. He said, The hour is near. Then, in chapter seventeen, as He is ready to give His life He said, Father, the hour has come. He was very keenly aware and sensitive to timing. How sensitive am I to His timing versus my own?

- **When we get to the twentieth chapter, John will tell us that *Jesus did many other signs which He did not record.*** But “*these,*” He said, (*Joh 20:31*) *but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.* This is one of the first signs that John has chosen to prove that Jesus is the Messiah. He gave to us last week the witness of John the Baptist that *Jesus* was the *Messiah*. He will bring in more witnesses as we move along to the fact that *Jesus* was the *Messiah*. He will also, as we’re going through John, give us many signs especially picked. John is careful in picking the various things. *Jesus* did many things and in the last verse of the last chapter he said, (*Joh 21:25*) *And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen.*
- ***My hour has not yet come.*** The phrase constantly refers to *Jesus’* death and exaltation. He was on a divine schedule, decreed by God before the foundation of the world. Since the prophets characterized the Messianic Age as a time when wine would flow liberally, *Jesus* was likely referring to the fact that the necessity of the cross must come before the blessings of the Millennial Age.
- **So John was selective. This is the first sign that John selects in order to prove that *Jesus* was the *Messiah*,** as *Jesus* turned the water into wine. So *Jesus* said to her, *Woman, what does your concern have to do with Me? My hour has not yet come.*

***Joh 2:5 His mother said to the servants, "Whatever He says to you, do it."***

- **Mothers know their boys. She directed the servants to take orders from *Jesus*,** and not make their applications to her, as likely that they had been doing. They were to obey Him, without disputing, or asking questions. Note the application here. Those that expect Christ's *favours* must with an implicit obedience observe His orders. The way of duty is the way to mercy; and Christ's methods must not be questioned.

***Joh 2:6 Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.***

- **They had these large waterpots for purifying.** In order to be purified, you had to do it with running water. You couldn’t put water in a basin and wash in the still water. You had to have poured water. So they had these big waterpots and they would take the water out and pour it, purifying whatever needed *purification* under running water.
- **Containing twenty or thirty gallons apiece.** If we would put an average to them, six of them, you have about a hundred and fifty gallons of water in the six waterpots.

***Joh 2:7 Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim.***

- **I like that. You might as well get it all. Fill it to the brim.** If the Lord is going to bless you, take it all. Don’t just give Him a half opportunity. Just let Him do it all the way.
- **With water - This was done by the servants employed at the feast.** It was done by “*them,*” so that there might be no opportunity of saying that the disciples of *Jesus* had filled them with wine to produce the “appearance” of a miracle. In this case there could be no deception. The quantity was considerable. The servants would know whether the “wine” or “water” had been put in these vessels. It could not be believed that they had either the power or the disposition to impose on others in this manner, and the way was therefore clear for the proof, that *Jesus* had really changed what was known to be water into wine!
- **To the brim - To the top. So full that there was no space whereby wine could be poured in** to give the appearance of a mixture. Further, vessels were used for this miracle in which wine had not been kept. These pots were never used to put wine in, but simply to keep “water” in for the various purposes of purification. A large number was used on this occasion, because there were many guests.

***Joh 2:8 And He said to them, "Draw some out now, and take it to the master of the feast." And they took it.***

- **I wonder what they were thinking. Having run out of wine, now they’re taking water** to the governor of the feast.



**Joh 2:9** *When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.*

**Joh 2:10** *And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!"*

- **You've reversed things, haven't you? Usually they put the good wine out first.** It's true after a while when eating anything, your taste buds get sort of satiated, and you don't taste as keenly. That's why restaurants, sometimes serve you the sherbet between courses to sort of clean your palate, enabling you to get the good flavor again as you go into a new course. Because the taste buds just sort of get loaded and they're not as keen. So, the same with the wine. You put out the good wine first. When a person has drunk a little bit, the taste buds get sort of loaded and of course, you get sort of loaded and then you bring out the inferior wine. But this guy marveled at the good wine, that was brought out last!

**Joh 2:11** *This beginning of signs (*sēmeion* – an indication) Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.*

*(Joh 20:30-31) And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; [31] but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*

- ***This beginning of signs Jesus did in Cana of Galilee. This was the start of the miraculous works of Jesus.*** The first sign and of course, it's quite a remarkable sign. Changing the water into wine. His power over the elements is demonstrated here. The ability to change the elements.
- **John is telling us that his book is a book of signs.** Although the translations use the word, miracles, in the original language, **the word is (*sēmeion* – a pointer, an indication).** Now we often refer to the using of the word, miracle. But the word miracle is not as precise. The Latin *miraculum*, simply means something to be wondered at. Of course, the miracles *Jesus* did are to be wondered at. But calling them signs tells us that they are pointers! They are pointing towards deeper things beyond themselves. What they are pointing to is evidence to substantiate three things.
- **First, two facts. Fact number one, that *Jesus is the Jewish Messiah*, predicted by prophets, like Isaiah. Second, that *He is the Son of God*. He is God incarnate! Third, **there is an experience that is to be had on the basis of those two facts**, because it says and **that, by believing, you might have life in *Jesus'* name!****
- ***And manifested His glory; and His disciples believed in Him.*** This was the beginning. They had started following Christ and the movement has now begun. The movement that will ultimately bring Him to His hour of glory when He gives His life as a ransom for our sins.

**Joh 2:12** *After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and they did not stay there many days.*

- ***After this He went down to Capernaum, there on the northern coast*** of the sea of Galilee,
- ***He, His mother, His brothers, and His disciples.*** Notice His brothers are listed separately from His disciples. From the scriptures we do know that He had several brothers who were, of course, half-brothers to *Jesus*. James, Judas, Simon are named as His brothers; as well as sisters. This is when they were hearing of *Jesus* and they said, Isn't this the carpenter's son? Aren't His brothers with us to this day? They were offended because of Him because they knew Him. That is when He said, (***Mat 13:57***) *So they were offended at Him. But Jesus said to them, "A prophet is not without honor except in his own country and in his own house.*
- ***And they did not stay there many days.*** Later, *Jesus* would establish His ministry headquarters in Capernaum. This was to be the center for His activities. As He would minister throughout the Galilee region, Capernaum would become home or home base for Him. So they come to Capernaum and just establish things. They are there just for a short period.
- ***Jesus, the Lamb of God! Worthy is the Lamb! How worthy is He to you?***

**CLOSING SONG:**

[36b] "***Behold the Lamb of God*** (God's own Lamb)!"

**WORTHY IS THE LAMB''** Dalene Zschech (4:33/4:37)

*Thank you for the cross, Lord. Thank you for the price you paid. Bearing all my sin and shame, in love you came And gave Amazing Grace.*

*Thank you for this love, Lord. Thank you for the nail-pierced hands. Wash me in Your cleansing flow, now all I know...Your forgiveness and embrace.*

*Worthy is the Lamb Seated on the throne. We crown You now with many crowns You reign victorious! High and lifted up Jesus, Son of God. The darling of Heaven, crucified... Worthy is the Lamb. Worthy is the Lamb. Thank you for the cross, Lord. And thank you for the price you paid. Bearing all my sin and shame, in love you came And gave Amazing Grace.*

*Thank you for this love, Lord. And thank you for the nail-pierced hands. Wash me in Your cleansing flow, now all I know... Your forgiveness and embrace.*

*Worthy is the Lamb Seated on the throne. We crown You now with many crowns You reign victorious! High and lifted up Jesus, Son of God. The darling of Heaven, crucified...*

*Worthy is the Lamb. (4x)*

*High and lifted up Worthy Worthy Worthy is the Lamb. Worthy is the Lamb.*

**CLOSING PRAYER:**

**Read and study John Chapter 2**

**CLASSROOM LOCATION AND ZOOM – SIGN IN INFORMATION:**

Phil Twente [ptwente@gmail.com](mailto:ptwente@gmail.com) cell 714 425 9221 [www.ptwente.com](http://www.ptwente.com) - Audio & notes from previous studies  
PLEASE NOTE WE WILL CONTINUE TO NEED A PASSCODE TO JOIN THE ONLINE (ZOOM) STUDY!

**MONDAY 7 PM Bible Study - Time: 07:00 PM Pacific Time (US and Canada)**

**THE MONDAY NIGHT STUDY WILL BE MEETING, CC LIVING WORD, 17101 ARMSTRONG, IRVINE, CA, AS WELL AS CONTINUING IN ZOOM!!**

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**TUESDAY 7 AM Bible Study - Time: 07:00 AM Pacific Time (US and Canada).**

**THE TUESDAY MORNING STUDY WILL BE MEETING, CC LIVING WORD, 17101 ARMSTRONG, IRVINE, CA, AS WELL AS CONTINUING IN ZOOM!!**

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