

2-9-17

NT #7

John 2-4 "Ye Must Be Born Again"

The Testimony of the Beloved Disciple

Richard Baukham
Tim Mackie

GT

John 2-4 Key cultural symbols

section framed by location (Cana)

- Wedding
- temple
- rabbi
- well (sacred well)

handpicked episodes to support not only the development of the themes introduced in Ch. 1 but also their structure.

Sequence of 7 days → John 1-2 leading up to 1st signs, 7 days leading up to seventh sign

John 5-10
Feasts
Sabbath
Passover
Tabernacles
Dedication
framed by
Portico

did Jesus fast 40 days or down to dusk?
- Jesus fasted day and night. He might have drunk water (the scriptures are silent on this) or he might have had supernatural help like Moses (40 days - Deut. 9)
What did Mary expect Jesus to do when the wine ran out?
- Expecting a miracle is a dangerous precedent. We never know God's will. We also don't know Mary's or Jesus's role at the wedding

No wine at the wedding

v. 9-10 first/last

- wine served - first coming of Jesus/last

best saved for last

- miracle revealed only to servants

- John is teaching why Jesus came to earth twice

2nd sign raising of nobleman's son
- indication of what seventh sign will be

v. 11 beginning of his signs

- revelation of divine creation & glory

why did Jesus choose making wine?

Vine: abundance. Numbers 13 - spies return w/ cluster of grapes

Joshua 9:13 vine: should I leave my wine, which cheereth god & man?

Isaiah 25:6-7 lavish banquet w/ fine wine, Lord will swallow up the veil

"aged" wine is what is served in this banquet
Jesus created "aged" wine in an instant on the lees - aged with yeast, sugars - full bodied
swallow death
wipe the tears from all eyes (Rev. 21:4) (cheer)

v. 9 a song of God's salvation - Ex. 15, song of the sea

this banquet is a wedding banquet between God & man
wine is abundance & cheer, garden, creation, etc.
wine also resembles blood

Moses 6:59

- Born (of woman)
 - she sacrifices
 - become subject to justice
 - accept the Fall
 - her agency
 - Born again (baptism)
 - Priesthood holder sacrifices to be worthy
 - become subject to mercy
 - accept the atonement
 - his agency & our agency
- Pres. Packer Oct. 1993
For Time and All Eternity

Temple

- Jesus cleanses the temple. Interrupts exchange of money for temple money
stops the passover sacrifices for a time
Jeremiah quoted (7:11)

Psalms 69:9 the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee (God) are fallen upon me (David). i.e. I was willing to bear hostility directed at others

John 2:23 - many miracles were performed, but John doesn't relate them. (He has carefully chosen his episodes)

Jesus isn't anti-Jew, anti-temple. He's the only one who realizes how corrupt the practices of the high priests are. Jesus is pro-covenant, not anti-semitic

John 2:21 he was speaking of the temple of his body - the temple is simply a symbol of bring in "dwelt" (tabernacled) from John chapter 1
Jesus' body - not the other way around.

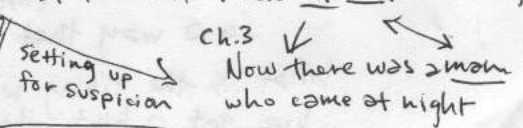
The temple is a sign that God has not abandoned his creation, as is Jesus.

Jesus teaches the concept of the temple as shared space between heaven & earth

epistevēn, episteusan (he entrusted, they believed)

People believed in (trusted) Jesus, but Jesus didn't trust them. He knew all men. (humanity)

Themes touched on in this lesson: water (wine, born, well), light (those who refuse it condemn themselves), two seeds (Samaritans, born), testimony/believers (every story shows people quickly believing), first/last (servants see the wine created, master of the feast does not, best wine saved for last, rabbi lost to see truth, Jews will not worship God nor will Samaritans)
Kingdom (to Nicodemus - you enter when you choose)



John 3 Rabbi/Elder -- Pharisee or Sadducee? - John ch 7 - a member of "rulers and Pharisees" is. we don't know
Nicodemus comes by night. As we saw in ch. 2, he is a man (Jesus does not trust mankind) - we are set up to suspect Nicodemus

"Jesus, we know you're from God, because no one could do the signs you do otherwise."

Jesus: except you are born anothen (another) - from above, again.

Nicodemus understands "again," Jesus means "from above," Nicodemus' misunderstanding becomes the translation
or word play = he means both

John 3:31 he that cometh from above (another) is above all ... he that cometh from heaven

Ezekiel (36) → heart replaced. Stony heart → fleshy heart

36:25 (after I gather you) I will sprinkle clean water on you (ritually purify - Ezekiel = priest) Numbers 8:7

26 new heart, new spirit

Born of water & of the spirit

27 I will put my spirit within you & cause you to walk in my statutes

(Jeremiah 31:33 - I will put my law (torah) within them & write it in their hearts)

Isaiah 44:3 I will pour water upon him that is thirsty, and floods upon the dry ground.
I will pour my spirit upon thy seed, and my blessing upon thine offspring

Joel 2:28 I will pour out my spirit upon all flesh.

Ezekiel 37 - dry bones return to live, ruach (wind) breathed into them

37:24 they shall walk in my judgments and do them

John 3:12 - how can I teach you about things of heaven

3:16 - iconic verse

The point of this encounter is to show Jesus' superiority of understanding of the Law & prophets.

Nicodemus should have known the meaning of these scriptures, but one conversation with Jesus was enough to show him he'd missed the point of all the scriptures

Jews are waiting for Ezekiel's promise to happen to them. Jesus teaches - you play a part in your rebirth

John 4 Sacred Well/Jacob/Samaritans (race)

v. 1 Jesus knew the Pharisees had heard - he had now threatened both major parties. (not afraid to offend)

divorced 5 times: women in Judaism cannot initiate divorce. Was she the victim of abuse?

she doesn't seem privileged economically, going to the well herself

* ~~significant~~ This encounter raises theological, racial, class, gender issues.

Water to wine - Jesus changes the water, turns water into the life of the party

woman at the well - water transforms people.

- The well is Jacob's Well - a known Hebrew Scripture location

Jesus here is exposed to traditions of lineage, superiority of race, and once again, acts (brought into confrontation with)

in a way that flies in the face of contemporary Jewry.

What is the living water? Doctrine? Grace? The Holy Ghost?

we get a hint when the disciples come back & offer food.

So - yes. The water is Himself. Everything that Jesus gives us.

Jesus says his food is to do the will of Him that sent him. i.e. man does not live by bread alone, another reference to Deuteronomy 8 (the last one was in Matthew)

Final scene - returns to Cena, performs second sign (miracle). Bookends this set of four stories, with a brief interlude about how more are believing him.

Is this teaching even about baptism?
yes, but not primarily