

## The Gospel According to John

2-20-2019

1. Last week I completed a study of Joh 1:32-42 and when the clock tolled 7:45 P.M. I was reviewing the first meeting of Jesus with Nathanael.
2. Before returning to our study I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.

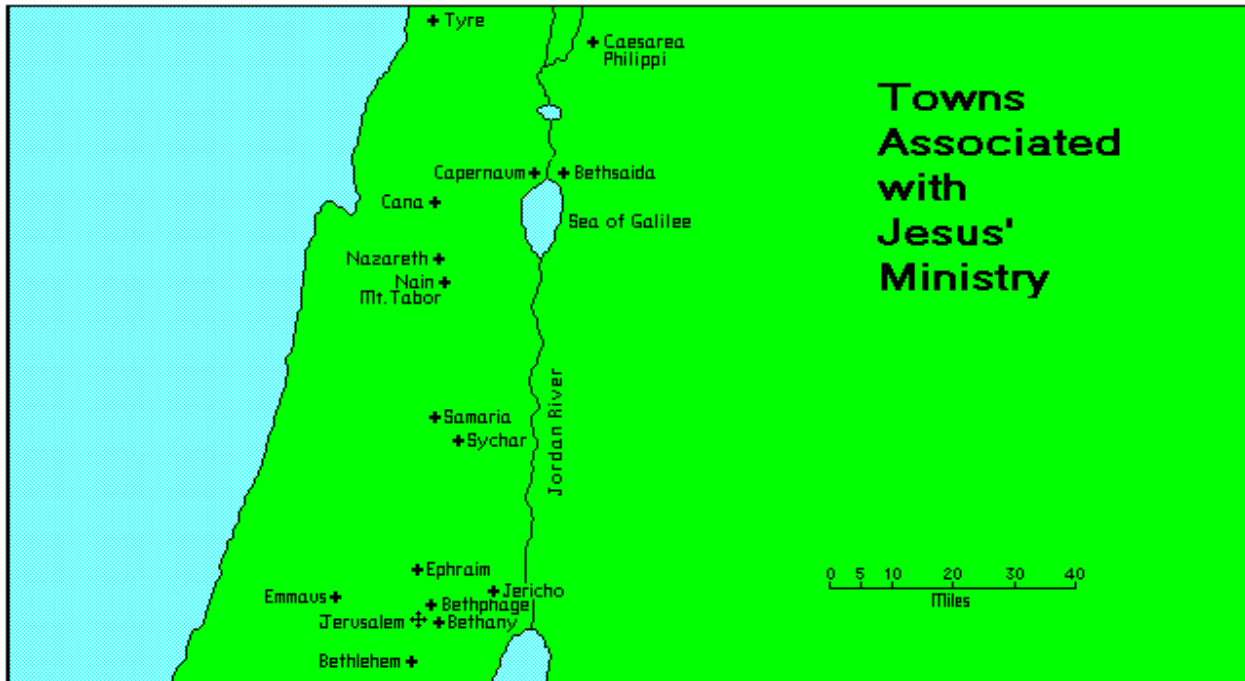
### NIV

**Joh 1:43** The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, "Follow me."

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

**Joh 1:45** Philip found Nathanael and told him, "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote-- Jesus of Nazareth, the son of Joseph."

**Joh 1:46** "Nazareth! Can anything good come from there?" Nathanael asked. "Come and see," said Philip.



**Joh 1:47** When Jesus saw Nathanael approaching, he said of him, "Here is a true Israelite, in whom there is nothing false."

**Joh 1:48** "How do you know me?" Nathanael asked. Jesus answered, "I saw you while you were still under the fig tree before Philip called you."

**Joh 1:49** Then Nathanael declared, "Rabbi, you are the Son of God; you are the King of Israel."

Comment:

1. Jesus at this point sees a Jew in whom there is “nothing false.”

2. The word “nothing false” in the NIV and “guile” in the KJV is a translation from the noun **Dolos**. **Dolos** appears 12 times in Scripture. It is variously translated “guile, nothing false, subtle, deceit” or “craft.” What a compliment. Examples:

3. Nathanael is straightforward; what you see is what you get. He is without guile or deceit. Let’s take a look at several Scriptures where **Dolos** is used and translated.

Mat 26:3 Then the chief priests and the elders of the people assembled in the palace of the high priest, whose name was Caiaphas,

Mat 26:4 and they plotted to arrest Jesus in some 'sly' (KJV by **subtilty**) way and kill him.

Acts 13:9 Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said,

Acts 13:10 "You are a child of the devil and an enemy of everything that is right! You are full of all kinds of 'deceit' (KJV **subtilty**) and trickery. Will you never stop perverting the right ways of the Lord?

Acts 13:11 Now the hand of the Lord is against you. You are going to be blind, and for a time you will be unable to see the light of the sun." Immediately mist and darkness came over him, and he groped about, seeking someone to lead him by the hand.

1Pe 2:1 Wherefore laying aside all malice, and all 'guile' (NIV **deceit**) , and hypocrisies, and envies, all evil speakings,

1Pe 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

1Pe 2:3 If so be ye have tasted that the Lord is gracious.

4. Clearly, Nathanael was a good man. He was not sinless but he was ready to believe Christ was the Messiah. We must not forget there were many in Israel who accepted Christ as the Messiah. It took very little for Nathanael to believe:

Joh 1:50 Jesus said, "You believe because I told you I saw you under the fig tree. You shall see greater things than that."

Joh 1:51 He then added, "I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man."

4.1 Think of Nicodemus who finally believed, the Syrophoenician woman—a Gentile, the formerly blind man who got “churched,” and many others. The point: there were not enough believers to bring in the Kingdom but there were many.

5. Such a man, we need to know more about. Let's take a look at every Scripture where his name is mentioned. Keep in mind that Nathanael and Bartholomew are the same. In the Synoptic Gospels we find Nathanael is listed as Bartholomew.

KJV

Joh 1:45 Philip findeth **Nathanael**, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

Joh 1:46 And **Nathanael** said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Joh 1:47 Jesus saw **Nathanael** coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Joh 1:48 **Nathanael** saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Joh 1:49 **Nathanael** answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

KJV

Joh 21:1 Afterward Jesus appeared again to his disciples, by the Sea of Tiberias (*also called Sea of Galilee*). It happened this way:

Joh 21:2 Simon Peter, Thomas (called Didymus), '**Nathanael**' from Cana in Galilee, the sons of Zebedee, and two other disciples were together.

Joh 21:3 "I'm going out to fish," Simon Peter told them, and they said, "We'll go with you." So they went out and got into the boat, but that night they caught nothing.

Joh 21:4 Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.

Joh 21:5 He called out to them, "Friends, haven't you any fish?" "No," they answered.

Joh 21:6 He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish.

NIV

Mat 10:3 Philip, and **Bartholomew**; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

NIV

Acts 1:9 After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.

Acts 1:10 They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them.

Acts 1:11 "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."

Acts 1:12 Then they returned to Jerusalem from the hill called the Mount of Olives, a Sabbath day's walk from the city.

Acts 1:13 When they arrived, they went upstairs to the room where they were staying.

Those present were Peter, John, James and Andrew; Philip and Thomas,

**Bartholomew** and Matthew; James son of Alphaeus and Simon the Zealot, and Judas son of James.

Acts 1:14 They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.

6. Now let's see what we can learn from Joh 2:1-12.

NIV

Joh 2:1 On the third day a wedding took place at Cana in Galilee. Jesus' mother was there,

Joh 2:2 and Jesus and his disciples had also been invited to the wedding.



Comment:

1. The wedding needs a bit of explanation. I would refer you to the *Doctrine of Christ the Groom the Church the Bride*.

2. A quick review of just what stage the bride and groom find themselves is necessary.

2.1 Most of you know about marriage today. You find your right man or right woman, go down to the court house, get a license, find a preacher or a J.P. and have them say a few words over the deal and bingo you are married.

2.2 It was quite different in antiquity. Marriages were arranged. Often the groom would find a girl to his liking, enlist the help of a friend and then a negotiation took place with the father of the bride.

2.3 The bridegroom's friend would act as the bridegroom's agent. The agent would go to the home of the young lady, speak with the parents and a deal would be struck.

2.4 The dowry in most cases would be exchanged or promised and thus a marriage contract was recognized.

2.5 As part of the marriage contract the groom agreed at some undetermined time to come for his bride. The groom would first acquire a house and all that was needed for a secure home.

2.6 Mary and her family most likely have been invited to the celebration of the Groom coming for his bride.

2.7 A great deal of celebrating, certainly to include drinking wine, dancing and socializing, was taking place. Mary, Jesus, Joseph, and his other sons and daughters would probably be there.

Joh 2:3 When the wine was gone, Jesus' mother said to him, "They have no more wine."

Comment:

1. It is here where much controversy has developed; mainly as to whether this was fermented wine or Dr. Pepper. It is clearly fermented wine.

2. Many theologians have tried to make the etymology fit their point of view. This has sadly resulted in the silly postulation that Jesus made juice and not wine.

2.1 Unfortunately neither the Hebrew, Greek or categorical analysis permits this position.

3. An analysis of Rom 14:21 will certainly dispel any reasonable conclusion that the wine made by Jesus was indeed fermented.

Rom 14:21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

4. Paul tells those in the Church at Rome that there are weaker brothers out there.

Rom 14:14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean.

Rom 14:15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

5. Under the same principle of not casting your pearls before swine we must not let that which is a non-essential (but a correct principle) be ridiculed by the “ignorant” Christian.

Rom 14:16 Let not then your good be evil spoken of:

Rom 14:17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

6. By correctly applying this doctrine we can be approved of both God and man but it does require flexibility.

Rom 14:18 For he that in these things serveth Christ is acceptable to God, and approved of men.

Rom 14:19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Rom 14:20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense.

7. In verse 21 we have the example of wine added to the meat list.

Rom 14:21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

8. It is certainly true we live our lives unto the Lord. It is also true; however, that living the Christian life includes applying impersonal love toward all people but especially fellow believers.

9. The test of flexibility is very difficult because many weak believers and unbelievers may try to impose their standards on you and you may be tempted to react.

10. Our job is to relax and let doctrine have a chance to change us all and this demands flexibility concerning the non-essentials.

11. Rom 14:21 makes clear in the light of the *Doctrine of Liberty vs License* that Jesus made fermented wine.

12. Now let's see Mary's reaction to the “crisis.” We must conjecture how Mary got involved. It is probable the person in charge of the party has informed Mary that they are out of wine.

13. Mary it would seem had earlier seen Jesus do some number of “miracles” and thus concluded Jesus could easily take care of this “problem.”

14. Let's assume she finds Jesus and approaches telling Him about the “crisis.” Jesus responds somewhat tersely.

Joh 2:4 "Dear woman, why do you involve me?" Jesus replied. "My time has not yet come."

Comment:

1. Mary respects Jesus' response. It seems she got the message from Jesus: "bug out Mary."

Joh 2:5 His mother said to the servants, "Do whatever he tells you."

Joh 2:6 Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.

Joh 2:7 Jesus said to the servants, "Fill the jars with water;" so they filled them to the brim.

Joh 2:8 Then he told them, "Now draw some out and take it to the master of the banquet." They did so,

Joh 2:9 and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside

Joh 2:10 and said, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now."

Comment:

1. I think we can conclude Jesus made the best wine ever.

2. The wine steward is amazed and the guests are flabbergasted. The best wine had been served and as was the custom the less expensive wine was expected now that most of the guest were a little high; after all they would not recognize the inferior brew at this point.



Joh 2:11 This, the first of his miraculous signs, Jesus performed at Cana in Galilee. He thus revealed his glory, and his disciples put their faith in him.

Joh 2:12 After this he went down to Capernaum with his mother and brothers and his disciples. There they stayed for a few days.

3. After resting at Capernaum Jesus with some number of followers made his way south to Jerusalem to visit Herod's Temple.

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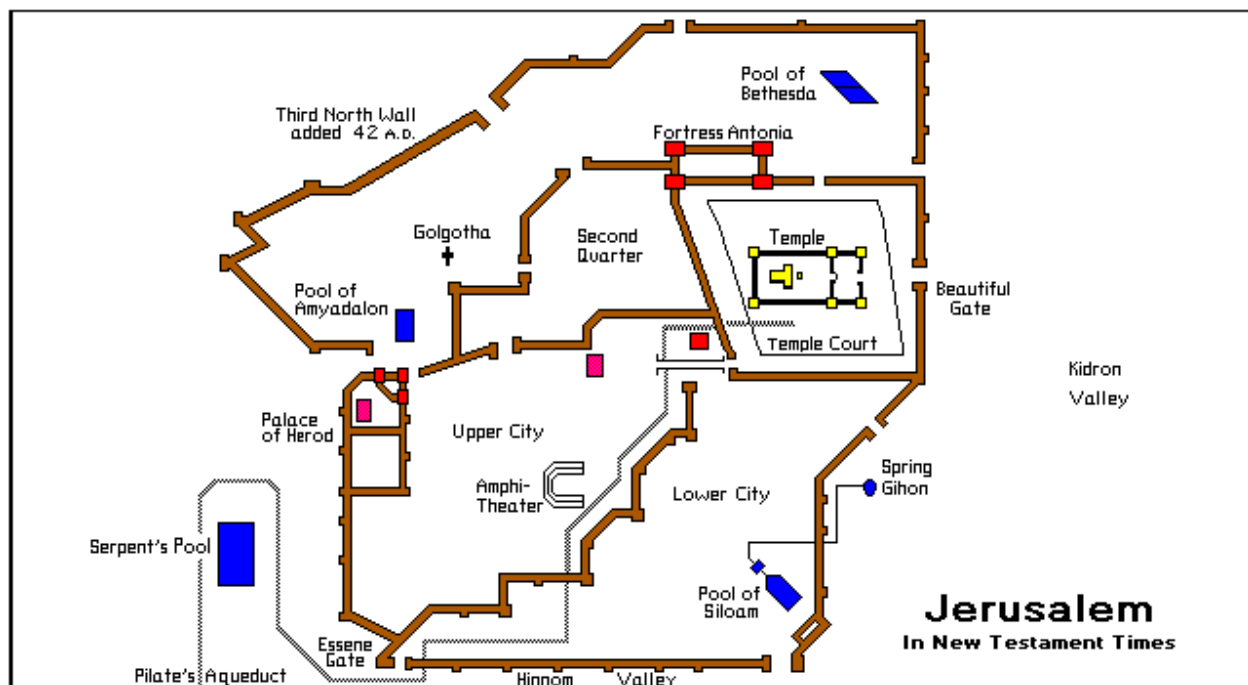
Joh 2:13 When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. Why does Scripture repeatedly use the phrase "up to Jerusalem." The answer: Jerusalem was located on a sacred hill.

4. The seven Temples listed in Scripture are:

Solomon's

Nehemiah's

Herod's



The Temple in heaven seen by John

The faux Temple of the Tribulation

Christ's Millennial Temple

The bodies of each Church Age believer. (1Co 6:19)



4.1 Solomon, after David goes to be with the Lord, is permitted to replace the Tabernacle with a Temple which was erected in Jerusalem.

4.1.1 This Temple, erected in c. 950, is destroyed by the Babylonians in c. 586 B.C.

4.2 In c. 516 the returning exiles from Persia complete what is known as Nehemiah's Temple.

4.3 Nehemiah's Temple was modified by Herod the Great to please the Jews in approximately 20 B.C. It is in this Temple our Lord chased the Scribes and Paul received his "purification."

4.4 Herod's Temple would be destroyed by the Roman's in August of A.D. 70. Today this Temple lies underneath the Dome of The Mosque.

4.4.1 The Book of the Revelation also speaks of a Temple in heaven.

Rev 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Rev 7:15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

Rev 14:15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

Rev 14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Rev 14:17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

Rev 15:5 After this I looked and in heaven the temple, that is, the tabernacle of the Testimony, was opened.

Rev 15:6 Out of the temple came the seven angels with the seven plagues. They were dressed in clean, shining linen and wore golden sashes around their chests.

Rev 15:7 Then one of the four living creatures gave to the seven angels seven golden bowls filled with the wrath of God, who lives for ever and ever.

Rev 15:8 And the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were completed.

Rev 16:1 Then I heard a loud voice from the temple saying to the seven angels, "Go, pour out the seven bowls of God's wrath on the earth."

4.5 In the Tribulation period the Antichrist will build an ersatz temple where the Antichrist is ultimately worshipped.

4.5.1 This Temple will be destroyed at the return of Christ and a new one constructed; it is here the Lord Jesus will hold forth as the ruler of Planet Earth during the Millennium. This Temple is often called Ezekiel's Temple or the Eschatological Temple.

4.5.2 The land, the Temple, and worship practices in the Millennium are described in Ezekiel chapters 45, 46, and 47.

4.6 Again, our bodies, as Church Age believers, are said to be the Temple of God.

1Co 6:19 What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

5. In summary then "The Scriptures describe a Tabernacle and seven Temples."

### **End Lesson**

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