



JOHN 1:43-51 | THE THIRD DAY OF THE FIRST WEEK OF JESUS' MINISTRY

--for review

- Verse 51 –
 - In verse 51, the grammar tells the story! Many have been perplexed because Nathanael never saw the fulfillment of this prophecy.
 - But, when read closely, the prophecy was not given to Nathanael.
 - Notice that Jesus **saith unto him, Verily, verily, I say unto you, Hereafter ye shall see.**
 - Simple KJV-usage grammar explains that **him** and **you/ye** are not the same person, and cannot be.
 - Nathanael (**him**) is included with the **ye** but is not the totality of the **ye**.
 - If Jesus was making a prophecy for Nathanael, He would have said, *I say unto thee* rather than *unto you*.
 - Thus we have a promise to the nation that we know from other passages was contingent upon the national repentance preached by John, Jesus, Peter, etc. Such conditions were never met, and the Kingdom (and thus this promise) has been put into abeyance for a future day.
 - It should be noted that there is an amazing fingerprint of God in the Scriptures that shows such consistency that only God can be the author of the whole. Here we have a word about the coming Kingdom, and then there are two days of silence. Though it was hidden in God at this time, the establishment of the Kingdom will not come (we now know) until after a period of silence.

New material:

JOHN 2:1-11 | THE SIXTH DAY OF THE FIRST WEEK OF JESUS' MINISTRY

- Verses 1-2 –
 - The **third day** was the third day after the previous day (Jn. 1:43), in which Jesus, along with Philip, Nathanael, Andrew, and possibly one other left Judea for Galilee, thus they had travelled for two or three days.
 - Cana is just northwest of Nazareth, going toward Bethsaida (home of the three disciples).
 - We do not know if they were headed to Bethsaida and stopped to see Jesus' mother, who was already at the wedding, or what the circumstances were. However, upon arrival Jesus and his disciples were invited **to the marriage**.
 - It is significant that the Hebrew Scriptures contain a great deal of prophetic information in which the nation of Israel is seen in a marriage relationship with God, and Jesus will later speak of the Kingdom in marriage terms (Matt. 22:2, for example). It is no mistake that Jesus' first public appearance is at a wedding.
- Verse 3 –
 - The wedding hosts **wanted wine**, that is, *lacked wine*. The Greek word ὑστερέω [hustereo]. The word is unrelated to our English word *hysteria*, but related to our English word *yesterday*. The word carries the idea of something *past* or *gone*.

- In Jewish culture, wine is associated with life (the most characteristic toast is *leheyim* (“to life!”). Not only is it characteristic of life, but the best life has to offer. Joel 3:18 (and Amos 9:13) speaks of the day in which the **mountains will drop down new wine**, a reference to the coming Kingdom.
- Verse 4 –
 - The term **Woman** sounds disrespectful in the English language, but did not have the same connotations in Greek.
 - The phrase **what have I to do with thee** appears to be a Hebraism of some kind.
 - It is used twice in the Old Testament and several times in the New Testament.
 - The phrase is literally *what to me and to thee*.
 - It could be something like, “this is none of your business” or “that’s not my problem,” etc.
 - The reason that Jesus was not concerned is because **mine hour is not yet come**. That is to say, “the time of the Kingdom is not now.”
 - The response of Jesus tells us that He clearly interpreted the situation in a way that says, “If I act, I am presenting myself as Messiah.”
 - The reader should accept the viewpoint of Jesus and interpret this miracle as one which identifies him as the Messiah.
- Verse 5 –
 - Whether his mother (never called Mary in this Gospel) was stubbornly unmoved or if we are making a misinterpretation of the Hebraism of v. 4, Mary gives her last recorded words: **Whatever he saith unto you, do it.**
 - Jesus then begins to give instruction (vv. 7-8) and His identity as Messiah is revealed.
- Verse 6 –
 - These **waterpots of stone** were considered *clean* (kosher) for **the manner of the purifying of the Jews**. There were six, the number of humanity.
 - The author was not specific as to their size, simply **two or three firkins** each. A firkin is a quarter of a barrel, according to the Oxford English Dictionary. The text records 12-18 firkins total, thus 3-4.5 barrels of wine. A standard case of wine is 12 bottles, and a barrel produces 25 cases, thus 300 bottles per barrel. Jesus produced 900 to 1,350 *bottles* of wine! (Measurements from <https://www.reference.com/world-view/many-gallons-wine-barrel-bdffa3792e43bc30>)
- Verse 7 –
 - If we are correct in our assumption that this is a foreshadow of the Kingdom, we see that the people were to respond to their Messiah in obedience, and in accordance with Jewish law and customs, and in human strength. This corresponds to the response the people must make to the Messiah for His return and establishment of the Kingdom.
 - The people were to do this on the *sixth* day, at which Jesus would then produce *the blessings of the Kingdom era*. The Scriptures speaks of this era as a period of entering his **rest** (Heb. 3:11, 18, etc), which corresponds to the seventh day.
- Verses 8-10 –
 - Here the **bridegroom** has done something unusual: *save the best for last!*
- Verse 11 –
 - The author notes this as the **beginning of miracles** which **manifested forth his glory**. The Gospel will record eight miracles of Jesus, and each of them have the purpose of showing Jesus as Messiah.