Introduction

Jesus: first miracle
Monday: Introduction

There are many firsts in life—some good and some bad. But many of them are memorable for one reason or another.

Write what good first thing is happening above each picture.

Write what bad first is happening above each picture.

The same is true in studying the Bible. The first time something is mentioned is usually a very important event. It’s called the Law of First Mention.

Use a concordance to locate the first mention of the following words and write what they are connected with in the blanks.

- rest: ___________________ 12 = day of rest
- serpent: ___________________ 13
- died (death): ___________________ 14
- flood: ___________________ 15

Preview

This week you will study in detail the first miracle Jesus performed to see its:

- historical setting,
- social customs,
- prophetic perspective,
- dispensational perspective,
- and personal perspective.

Bible Reading: John 2

Meditation Verse: John 2:11

Write the meditation verse on a 3X5 card.
Tuesday: Historical setting

The first way we need to examine this miracle is from the historical setting. Many people today think that because Jesus was God in the flesh he didn’t really participate in the mundane things of ordinary human life. But not only was Jesus fully God he was also fully human. Thus, he ate and drank just like you and me (without the excesses); he slept just like you and me (without being lazy); he worked just like you and me; etc. But this miracle not only shows that Jesus was involved in ordinary, daily activities but was concerned about the daily needs of ordinary people (like you and me).

Fill in the blanks below to show the historical setting of John 2:1-11.

- **Time:** ____________________  
- **Event:** ____________________  
- **Place:** ____________________  

16. **Why in Galilee (Theology 101)?**

17. **Cast:** (main) ________, ________  
18. **(minor) his disciples (__________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, ________, 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Wednesday: Social customs

The next thing you need to look at are the **social customs** of the time. This will help you understand why certain things occurred as they did.

** Marriage **

According to Gen 29:22, Jdg 14:10-17, Matt 22:1-4 and Rev 19:9:

- **What usually preceded the wedding?**
- **Who** gave it?
- **How long** did it last?

** Wine **

“Wine” and “strong drink” are mentioned together nineteen times in the OT and once in the NT. They are usually found in contexts warning against or forbidding the use of alcoholic beverages (Lev 10:9; Num 6:3; Deut 29:6; Jdg 13:4; 1Sam 1:15; Isa 5:11, 22; 24:9). Wine seems to refer to a weaker drink that was not yet fully fermented but still able to intoxicate if consumed in great quantities (Gen 9:21). It is sometimes referred to as “new wine” (which was from the most recent harvest). The parable in Matt 9:17 says new wine should not be placed in old wineskins (brittle, inflexible) because it may burst them (since in the process of fermentation carbon dioxide gas is released, creating pressure within the container). The “new wine” of Pentecost (Acts 2:13) indicates that even new wine can cause intoxication.

According to Prov 31:6 and 1Tim 5:23 who may **benefit** from drinking wine?

- **new wine:**
- **strong drink:**

However, there are also strong reasons NOT to drink alcoholic beverages. In 1Cor 10:23-33 Paul gives several criteria for deciding if you should do something (such as drinking).

- **Vs. 23:** Is it ___________? (something that helps to achieve objectives quickly)
- **Vs. 24:** Does it ___________? (build up)
- **Vs. 25-26:** Does it offend my ___________?
- **Vs. 27-30:** Does it offend another’s ___________?
- **Vs. 31:** Does it ___________?
- **Vs. 32-33:** Does it ___________ others, that they may be ___________.
As a religious rite or obligation purification has nothing to do with washing for hygienic cleanness, but with the removal of ritual defilement contracted from such sources as contact with the dead (Num 19), bloodshed (Lev 17), leprosy and other diseases or maladies (Lev 13f), childbirth (Lev 12), copulation (Lev 18), and menstruating women (Lev 15). The required cleansings for removing these various kinds of uncleanness are elaborated particularly in the instructions regarding ceremonial impurity in Lev 15–17 and Num 19.

A. Ceremonial Importance  Washing for ritual purity was of primary importance in the ceremonial life of Israel, especially and increasingly so in the era of rabbinic Judaism. Washing was considered a prerequisite to approaching God, whether by means of sacrifice or prayer or merely by entering a holy place (Exod 19:10; 1Sam 16:5); and thus priests and Levites were known to have washed their hands, feet, clothes, and/or entire bodies in preparation for ceremonial actions (Lev. 8:6; Ex. 30:19–21; Nu. 8:21; etc.).

By the 1st cent A.D. the washing of the hands before a meal had become a requirement throughout Judaism (Matt 15:2; Mark 7:3; Luke 11:38). By this time also public baths were gaining increasing acceptance through the influence of Hellenistic and Roman culture. Herod’s temple even provided a special room equipped for the bathing of priests.

B. Ritual vs. Ethical Purity  Ritual purity alone is the goal of these washings (including Jewish proselyte baptism; they do not mediate forgiveness or ethical purity. Rabbinic Judaism envisions only purification from cultic uncleanness as their product (Lev 14:8; 15:5ff, 11; Num 31:23).

Jesus’ response (Matt 15:1–20, Mk. 7:1–23) to the inquiry by the scribes and Pharisees, “Why do your disciples not live according to the tradition of the elders, but eat with unwashed hands (defiled)”? (Mark 7:5), indicates a higher (ethical) purity that is to be sought than just ceremonial purity; for “not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man” (Matt 15:11).

Meditation Verse: Mark 7:18-20

✎ Write the meditation verse on a 3 X 5 card.
✎ Review the previous meditation verses.
STUDY: Through the Bible

Thursday: Dispensational perspective

The wedding seems to have a dispensational message (showing prophetically what will happen in a later dispensation). Biblically speaking, a dispensation is a "moral" or "probationary" period in the world's history when God dispenses (gives out) his mercy and grace according to the specific guidelines for that time. In every dispensation it is always based on faith but how that faith is shown varies from dispensation to dispensation.

Write how believers in these three divisions show their faith in God (below each picture): endure to the end, (trust in) Jesus’ sacrifice, sacrifice an animal.

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<th>Old Testament</th>
<th>New Testament</th>
<th>Tribulation</th>
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A dispensation has four elements: a head steward (usually representing a larger group), duties, a failure to fulfill that duty, and judgment for failure.

Use the references to fill in the blanks showing the details of each dispensation (page 12).

Bible Reading: Rev 19

Meditation Verse: 2Tim 2:15

Write the meditation verse on a 3 X 5 card.

Review the previous meditation verses.

Jesus: first miracle (13.16)
Friday: Prophetic perspective

One way to divide history is on a seven day system (see page 13). Just like creation took place in ________________, God’s heavenly timetable is based on the same system of sevens. Only with God, each day represents a ________________________ (Ps 90:4, 2Pet 3:8). Many scriptures use this same pattern to teach about the future. Another way to divide history is on a three day system. This is used in the New Testament since days 1-4 (Old Testament) are already past and only days 5-7 (1-3 for the New Testament) are yet to come.

Use the given references to show how the wedding pictures the end of the tribulation.

• Woman: (Rev 12:1-9) The key figure in the tribulation is Israel (shown as a __________) who will be attacked by the antichrist (also called the __________, ____________, ____________, ____________).

• 3rd day: (Hos 6:1-2) __________ returns to God after two days (the end of the tribulation) and is raised up to live in his sight on the _________________ (the millennium). (Josh 1:10-13) Within _________________ Joshua (Jesus) will give them __________ (on the _________________ according to the seven day system—Josh 6:4). But it won’t begin until after the death the antichrist (pictured by __________—2Sam 1:1-2). (Exod 19:10-11) That’s when Jesus (__________) Rev 14:1 will come down from heaven to mount Sion/Zion (pictured by mount ____________).

• Marriage: (Rev 19:7-9) This is when the __________ (Jesus) marries his wife (church).

• Feast, called: (Luke 14:16-24) The marriage is accompanied by a great __________ (feast) for his chosen (called) guests.

In John 2:4 Jesus told Mary, “mine hour is not yet come.” In light of what you just studied this probably refers to the fact that the fulfillment of his ministry (in the millennium) was for a later time (much later—after the church age). But it also had a literal meaning for his earthly ministry in that it wasn’t time for Jesus to ‘go public’ until after __________ was put in prison (Mark 1:14-15). That’s when he began ________________, “The time is fulfilled.”
One curious part of this event is the way Jesus addressed Mary—Woman “It is a standing testimony against that idolatry which he foresaw the church would in after-ages sink into, in giving undue honours to the virgin Mary, a crime which the Roman Catholics, as they call themselves, are notoriously guilty of, when they call her the queen of heaven, the salvation of the world, their mediatrix, their life and hope; not only depending upon her merit and intercession, but beseeching her to command her Son to do them good. Does he not here expressly say, when a miracle was to be wrought, even in the days of his humiliation, and his mother did but tacitly hint an intercession, Woman, what have I to do with thee? This was plainly designed either to prevent or aggravate such gross idolatry, such horrid blasphemy. The Son of God is appointed our Advocate with the Father; but the mother of our Lord was never designed to be our advocate with the Son.” (Matthew Henry)

*Wine* is also connected with the return of Jesus after the tribulation. Several passages suggest that wine was typically ______ (Prov. 23:31). Thus, in Isa 63:2 the __________ garments turned red from their work and in Gen. 49:12 “his eyes shall be red with wine”. The analogy in the Lord’s Supper of bread and body compared to _______ and _________ (Mk 14:22–25; 1Cor 11:23–26) also suggests that wine was typically red. Thus, the “__________ of grapes” in Gen. 49:11 and Deut 32:14 shows that just like grape juice stains things red, when the _______ _________ (Christ) comes to reap the harvest of the __________ (from the clusters of the ______ of the earth) and casts it into the great __________ of the wrath of God, his __________ will be stained with blood at his second coming (Isa 63:3). Deut 32:32-33 shows that the vine of the earth is of the vine of _______, and of the fields of ________. Their grapes are grapes of _______, their clusters are __________: Their wine is the poison of __________, and the cruel venom of ________.


**Meditation Verse:** Rev 19:7-9

Write the meditation verse on a 3 X 5 card.

Review the previous meditation verses.
Sunday: Personal perspective

The most important aspect of the marriage in Cana is how it applies to you personally. If you miss that then all the biblical knowledge in the world only puffs up (1Cor 1:8) and makes you worth nothing (1Cor 13:2). John 20:31 states why this miracle is recorded:

1 Believe: Jesus is the Christ, the Son of God

The first reason this miracle is recorded is so that you might believe that Jesus is the Christ, the Son of God. John 2:11 says this beginning of miracles by Jesus manifested forth (showed) his power, which resulted in his disciples believing on him. His miracles (physical) showed the multitudes that his power to ___ (which only God could do) came from ___. (Mark 2:1-12). They were the visible evidence that Jesus was ___ by God (John 5:36).

2 Life: through his name

The second reason this miracle is recorded is so that you might have life through his name. According to John 5:22-30 spiritual life is not possible without ___ in Jesus because God (the ___) has committed all ___ unto the Son (Jesus) that all men should honor the Son, even as they honor the Father. Only then can they have ___ and not come into ___. Thus, Jesus has authority to execute ___ because he is the ___.

You saw Friday that Jesus’ time hadn’t come yet (neither practically for then nor prophetically for the tribulation). So John 2:12 states simply that Jesus went down to ___ with his mother, and his brethren, and his disciples and continued there not many days (a short time).

Conclusion

John 1:12 states that to as many as received him [Jesus] God gave ___ to become the ____. John clarifies ‘receive him’ as meaning “___” on his name.” Rom 10:9 further defines it as believing in your heart that God has ___ Jesus from the ___. Finally, John1:13 adds that this new birth is not of ___ (physical birth), nor of the ___ ___ ___ ___ (physical desire), nor of the ___ ___ ___ ___ ___ ___ (mental power), but of ___.