

STUDY

Through the Bible

G O S P E L S

Introduction

Jesus: *first miracle*



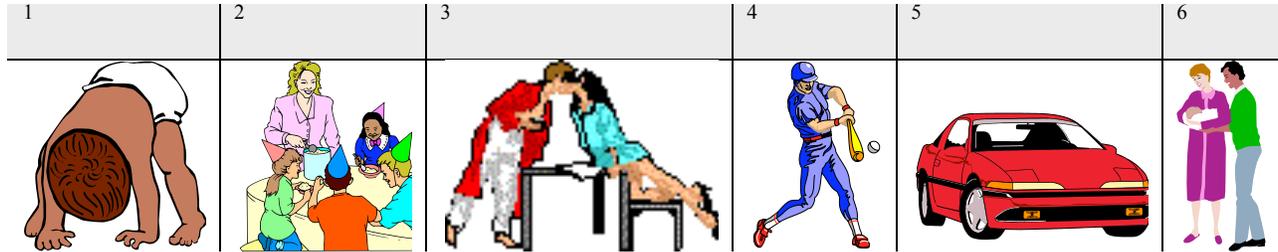
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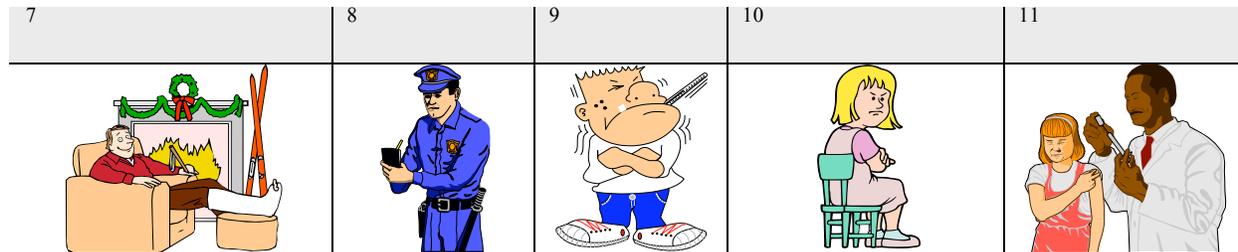
M onday: Introduction

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
- **died (death):** _____¹⁴
- **serpent:** _____¹³
- **flood:** _____¹⁵

Preview

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

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

Bible Reading: John 2

Meditation Verse: John 2:11

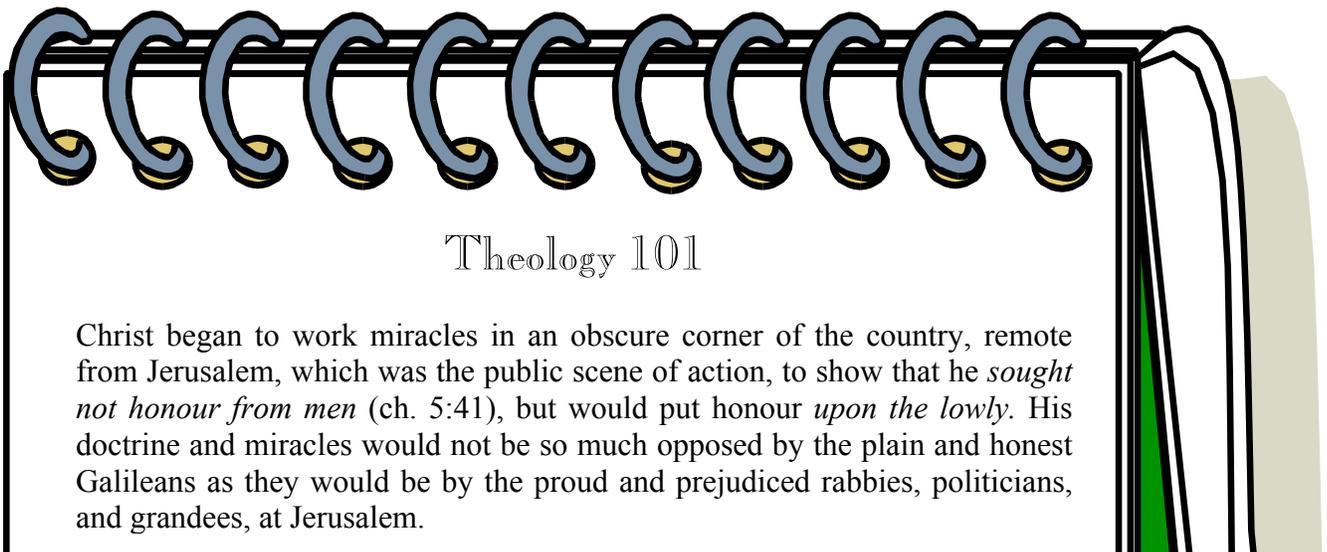
 Write the **meditation verse** on a 3X5 card.

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:** _____¹⁶
- **Event:** _____¹⁷
- **Place:** _____¹⁸ Why in *Galilee* (Theology 101)?¹⁹
- **Cast:** (*main*) _____,²⁰ (*minor*) his disciples (_____, _____, _____, _____—from last week),²¹ (*supporting cast*) _____, _____ of the feast, _____²²
- **Crisis:** _____²³
- **Climax:** Jesus turned the _____²⁴ (vs. 5-8)
- **Dénouement:** thou hast kept the _____²⁵ until now (vs. 9-10)



One other historical note of interest: Joseph is not mentioned (as being alive) from here to the end of Jesus' life. In all probability he died before this and so does not figure in the historical narrative from here on out.

Meditation Verse: John 2:1-2

 Write the *meditation verse* on a 3 X 5 card.

 Review the previous *meditation verses*.

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? _____²⁶
- *Who* gave it? _____, _____ or _____²⁷
- *How long* did it last? _____²⁸

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.

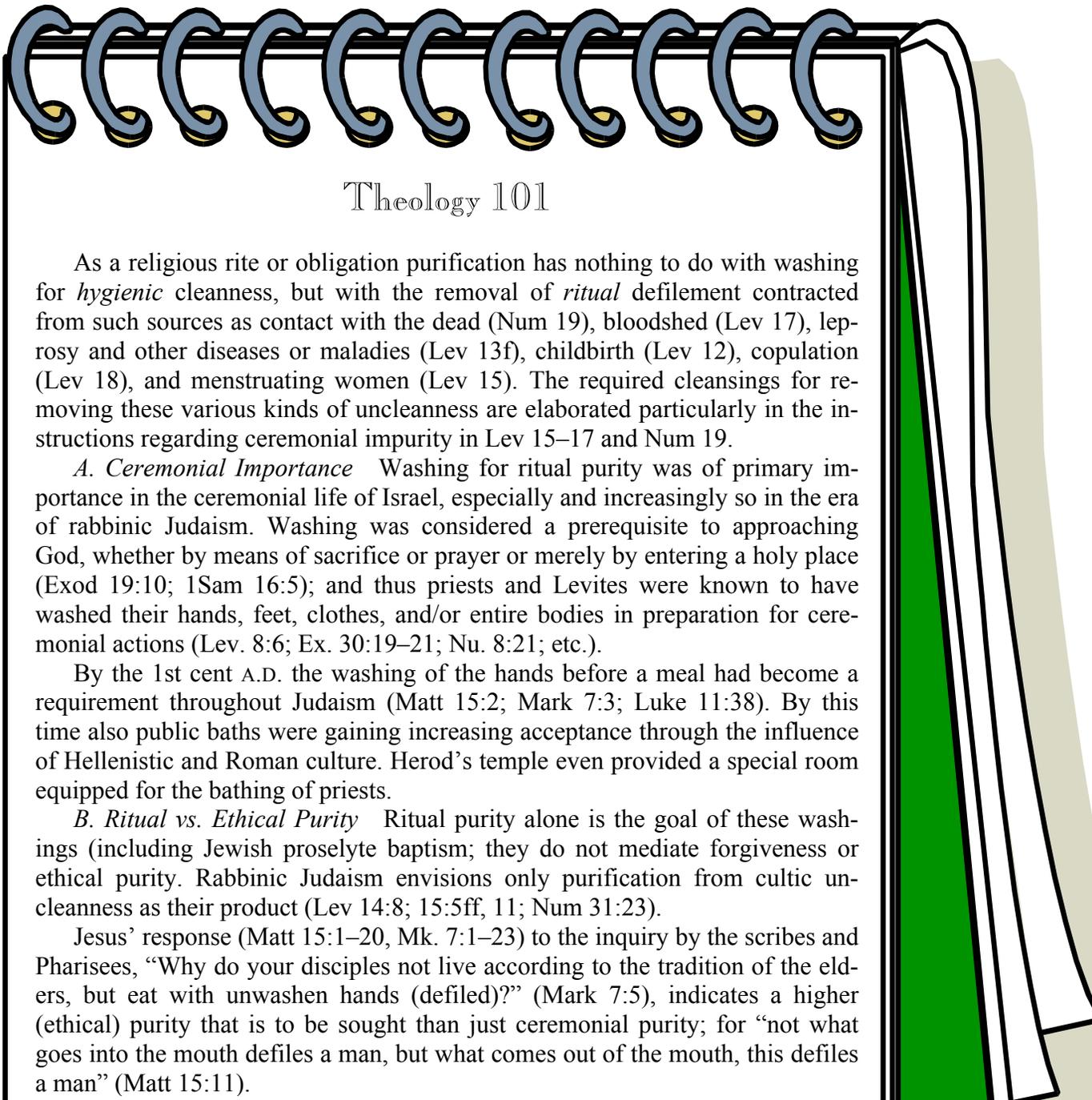


According to Prov 31:6 and 1Tim 5:23 who may *benefit* from drinking wine?

- **new wine:** _____, _____, _____²⁹
(medicinal)
- **strong drink:** _____³⁰ (numbing)

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 _____³¹ (something that helps to achieve objectives quickly)
- Does it _____³² (build up)
- **Vs. 24:** Does it seek other's _____³³ (not just materially)
- **Vs. 25-26:** Does it offend my _____³⁴
- **Vs. 27-30:** Does it offend another's _____³⁵
- **Vs. 31:** Does it _____³⁶
- **Vs. 32-33:** Does it _____³⁷ others, that they may be _____³⁸



Theology 101

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

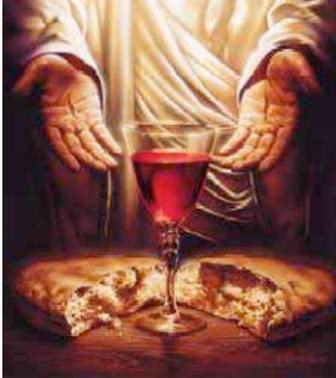
 Write the *meditation verse* on a 3 X 5 card.

 Review the previous *meditation verses*.

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.*

Old Testament	New Testament	Tribulation
		
<p style="text-align: center;">Hebrews 9:13</p> <p>39</p>	<p style="text-align: center;">Hebrews 9:14</p> <p>40</p>	<p style="text-align: center;">Matthew 24:13</p> <p>41</p>

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*.

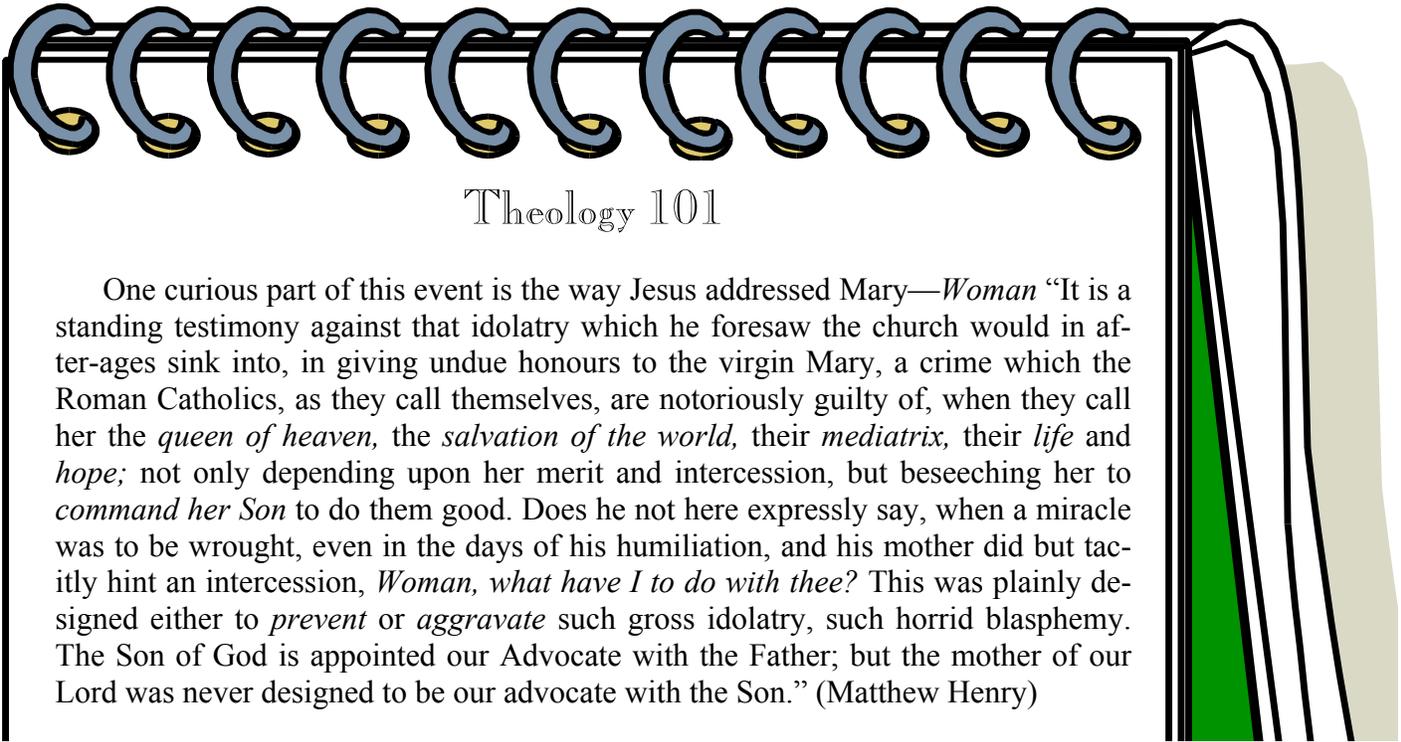
Friday: *Prophetic perspective*

One way to divide history is on a *seven day* system (see page 13). Just like creation took place in _____,⁴² God's heavenly timetable is based on the same system of sevens. Only with God, each day represents a _____⁴³ (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 _____⁴⁴) who will be attacked by the *antichrist* (also called the _____, _____, _____,⁴⁵).
- **3rd day:** (Hos 6:1-2) _____⁴⁶ returns to God after two days (the end of the *tribulation*) and is raised up to live in his sight on the _____⁴⁷ (the *millennium*). (Josh 1:10-13) Within _____⁴⁸ Joshua (*Jesus*) will give them _____⁴⁹ (on the _____⁵⁰ according to the seven day system—Josh 6:4). But it won't begin until after the death the *antichrist* (pictured by _____⁵¹—2Sam 1:1-2). (Exod 19:10-11) That's when Jesus (_____⁵² Rev 14:1) will come down from heaven to mount Sion/Zion (pictured by mount _____⁵³).
- **Marriage:** (Rev 19:7-9) This is when the _____⁵⁴ (*Jesus*) marries his wife (*church*).
- **Feast, called:** (Luke 14:16-24) The marriage is accompanied by a great _____⁵⁵ (*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 _____⁵⁶ was put in prison (Mark 1:14-15). That's when he began _____,⁵⁷ "The time is fulfilled."



Theology 101

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 _____⁵⁸ (Prov. 23:31). Thus, in Isa 63:2 the _____⁵⁹ 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 _____⁶⁰ and _____⁶¹ (Mk 14:22–25; 1Cor 11:23–26) also suggests that wine was typically red. Thus, the “_____⁶² of grapes” in Gen. 49:11 and Deut 32:14 shows that just like grape juice stains things red, when the _____⁶³ (*Christ*) comes to reap the harvest of the _____⁶⁴ (from the clusters of the _____⁶⁵ of the earth) and casts it into the great _____⁶⁶ of the wrath of God, his _____⁶⁷ 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 _____⁶⁸, and of the fields of _____⁶⁹: their grapes are grapes of _____⁷⁰, their clusters are _____⁷¹: Their wine is the poison of _____⁷², and the cruel venom of _____⁷³.

 Write ‘Jesus: *water into wine*’ for John 12:1-11 on the **Harmony of the Gospels** outline.

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 _____⁷⁴ that Jesus is the _____,⁷⁵ the _____.⁷⁶ John 2:11 says this beginning of miracles by Jesus manifested forth (showed) his _____,⁷⁷ which resulted in his disciples believing on him. His miracles (*physical*) showed the multitudes that his power to _____⁷⁸ (which only God could do) came from _____⁷⁹ (Mark 2:1-12). They were the *visible* evidence that Jesus was _____⁸⁰ by God (John 5:36).

2 **Life:** *through his name*

The second reason this miracle is recorded is so that you might have _____⁸¹ through his name. According to John 5:22-30 spiritual life is not possible without _____⁸² in Jesus because God (the _____⁸³) has committed all _____⁸⁴ unto the Son (Jesus) that all men should honor the Son, even as they honor the Father. Only then can they have _____⁸⁵ and not come into _____.⁸⁶ Thus, Jesus has authority to execute _____⁸⁷ because he is the _____.⁸⁸

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 _____⁸⁹ 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 _____⁹⁰ to become the _____.⁹¹ John clarifies 'receive him' as meaning "_____⁹² on his name." Rom 10:9 further defines it as believing in your heart that God has _____⁹³ Jesus from the _____.⁹⁴ Finally, John 1:13 adds that this new birth is not of _____⁹⁵ (*physical birth*), nor of the _____⁹⁶ (*physical desire*), nor of the _____⁹⁷ (*mental power*), but of _____.⁹⁸