

Chapter 1 : John 4, Modern English Version (MEV) | The Bible App

John New International Version (NIV) Jesus Changes Water Into Wine. 2 On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, 2 and Jesus and his disciples had also been invited to the wedding. 3 When the wine was gone, Jesus' mother said to him, "They have no more wine."

Certainly he had openly opposed the Jewish leaders before in the Temple. Some have suggested that the Pharisees turned their attention to Jesus because John the Baptist had now been thrown into prison. But the text gives no hint of this. Among other things it challenges our preconceived notions about social and ethnic barriers. He came to be the Savior of the entire world. Although the main route from Judea to Galilee was through Samaria, Jesus, as many Jews did, could easily have gone up the Jordan valley into Galilee through the Bethshan gap, avoiding Samaria. Sychar is Shechem according to W. But according to R. Potter, Askar is to be identified with Sychar. Lightfoot have seen a connection with the crucifixion at the same hour Others have said that the woman came at this hour because she was ostracized by the other women for her immoral conduct. I feel both explanations may be reading too much in, but would go with the former as a type of foreshadowing, a technique John does use if I had to see a significance in the time reference. It may be that this is simply an eyewitness recollection of the approximate time the events really occurred, without further significance in the narrative. There was theological opposition between the Samaritans and the Jews because the former refused to worship in Jerusalem. After the exile the Samaritans put obstacles in the way of the Jewish restoration of Jerusalem, and in the 2nd century BC the Samaritans helped the Syrians in their wars against the Jews. Note the play on words: Of this entire encounter R. The verb is used of quick movement like jumping on the part of living beings. This is the only instance of its being applied to the action of water. And finally, the outpouring of the Holy Spirit was a mark of Messianic days: That the Samaritan woman finally understands that Jesus refers to water which is more than physical is made clear by 4: Notice also the following connections in verses with chapter 3, vs. The woman is now presented with a choice: Earlier themes are resumed here: Thus Jesus is forced to explain what he means, and the explanation that his food is his mission, to do the will of God and accomplish his work, leads naturally into the metaphor of the harvest. The fruit of his mission is represented by the Samaritans who are coming to him. It has been pointed out that they could have been seen even then from a distance as they made their way through the fields to the well. Brown has an excellent statement: The woman who was so important in Scene 1 is recalled because it is on her word that the townspeople believe. If our story in ch. We can scarcely believe that the evangelist did not mean for us to contrast the unsatisfactory faith of the Jews in ii based on a superficial admiration of miracles with the deeper faith of the Samaritans based on the word of Jesus. Yet the Samaritans welcome Jesus and proclaim him to be not the Jewish Messiah but the Savior of the world. The major problem in these verses concerns the contradiction between the proverb stated by Jesus in verse 44 and the reception of the Galileans in verse Brown typifies the contemporary approach: Neither expedient is necessary, though; if we understand honor in its sense of attributing true worth to someone. The Galileans did welcome him, but their welcome was to prove a superficial response based on what they had seen him do at the feast. There is no indication that the signs they saw brought them to place their faith in Jesus any more than Nicodemus did on the basis of the signs. But a superficial welcome based on enthusiasm for miracles is no real honor at all. Here, the latter is almost certainly in view; this man is a servant of Herod, tetrarch of Galilee. Capernaum was a border town, so doubtless there were many administrative officials in residence there. The man is addressed as representative of all the Galileans. Contrast the Samaritans; they believed without miracles. The 20 mile 33 km journey could not be made in a single day. Note the familiarity of the author with Palestinian geography. Similarities to the first sign-miracle at Cana 2: That the author wanted us to relate this to the previous incident is clear because twice 4: The second sign-miracle at Cana occupies an important transitional spot in the narrative: We have seen in chapters how people have responded to Jesus. While Nicodemus responded inadequately at least at this point the Samaritans showed a proper response. And of course his disciples had placed their trust in him at the wedding at Cana chapter 2. What we will see in the upcoming section chapters is Jesus as the giver of life

though this has been foreshadowed in chapters , note the introduction of living water in chapter 4. We will see Jesus as the bread of life chapter 6 , the giver of water of life in chapter 7, and the light of life in chapter 8. Ultimately, too, the return to Cana is a literary device known as inclusion from the Latin inclusio which is used to encircle or enclose material pertaining to a single topic. Akademie-Verlag, ,

Chapter 2 : Exegetical Commentary on John 4 | blog.quintoapp.com

Jesus and the Woman of Samaria. 1 Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself did not baptize, but only his disciples), 3 he left Judea and departed again for Galilee. 4 And he had to pass through Samaria. 5 So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son.

Lazarus is present at the anointing of Jesus for burial. The raising of Lazarus is the culmination of the life-light themes. The Gospel of John" II. The First Days of Jesus 1: From Cana to Cana 2: The First Miracle at Cana 2: Jesus and "the Jews" 2: Jesus and Nicodemus 3: Jesus and John the Baptist 3: Jesus and the Samaritan woman 4: Jesus and the Samaritan villagers 4: The Second Miracles at Cana 4: The Feasts of "the Jews" 5: Jesus and the Sabbath 5: Jesus and the Passover 6: Jesus and Tabernacles, I 7: Jesus and Tabernacles, II 9: Jesus and Dedication Jesus turns toward "the hour" A resurrection that will lead to death The hour has come Conclusion to the ministry of Jesus The Last Discourse To abide, to love, and to be hated Jesus and his enemies in a garden Jesus before Pilate The crucifixion of Jesus Jesus buried in a garden by his new-found friends Scenes at the tomb Further Resurrection Appearances Jesus appears to his disciples at the Sea of Tiberias A second conclusion to the Gospel It was simply transliterated *amhn* in Greek and thus also "amen" in most modern languages. Sometimes it is repeated twice for emphasis Num 5: It is also used times in the four Gospels, but with some major differences: The only person who says "Amen" in the Gospels is Jesus himself with the exception of the "shorter ending" of Mark--usually added just after Jesus uses the phrase, "Amen, I say to you In the Synoptic Gospels, this expression is used a total of fifty times by Jesus and the parabolic characters 13 in Mk; 31 in Mt; only 6 in Lk ; it is translated "Verily I say unto you KJV ; "Truly, I say to you In the Fourth Gospel, the expression is used 25 times, again only by Jesus, but always with a doubled "Amen, Amen" for extra emphasis; this is like saying "Hear Ye, Hear Ye" - as used by royal messengers or town criers in medieval England. It is sometimes translated literally: These twenty-five "Amen, Amen" sayings contain some of the most important things said and claims made by Jesus in the Fourth Gospel: To Nathanael in Galilee: Last Supper Discourses, incl.

Chapter 3 : St. John Fisher College Athletics

John King James Version (KJV). 2 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage.

John From now until Holy Trinity, our gospel readings are primarily from John. The exceptions are Passion Sunday Mark For the Resurrection of Our Lord, either John The events of this unit -- the two "signs" 2: Jews and non-Jews, men and women all see and hear the "greater things" Jesus says and does. These chapters contain the full spectrum of responses to Jesus, from the faith of the disciples 2: These chapters establish the central themes and tensions of the entire Gospel: Other commentators shorten this section to 2: This temple scene is in two parts: In addition, there are a number of other significant differences. Only John tells us that the cleansing of the temple took place during the Passover Festival and only he names "cattle" and "sheep" as some of the animals, which were required for the ritual sacrifices. The other option is that "this incident represents In this case the aim is not a "clean" temple, but no temple or a completely different temple. A truth that M. Luther discovered and many other since is that it is often easier to start something new rather than to reform or clean or transform what is old. For example, it is usually easier for a new, mission congregation to do what is necessary to reach new people in a community than for an established congregation to change their behaviors to attract a new crowd. John does not quote Isaiah Who does this "house" meaning our church building belong to? The Greek emporion does not imply that there was anything improper or abusive about the business that was being transacted in the temple. In fact, such business was necessary to maintain the cultic system of sacrifices and tithes. There were inevitable abuses of the temple system, but in vv. Jesus throws the mechanics of temple worship into chaos, disrupting the temple system during one of the most significant feasts of the year so that neither sacrifices nor tithes could be offered that day. It is no wonder that the Jews who were gathered at the Temple asked for a sign to warrant his actions. What would Jesus find in our churches? Is the church building simply a place where people and God take care of business? Can worship become centered on the things we do, rather than the God who is present giving to us and forgiving us in Word and Sacrament? How can we change faulty worship attitudes? Can "church as business" be a problem for the "professionals" in the church? Can leading worship for the clergy become simply a job for which we are paid? Do the laity sometimes think that they are "paying" the minister to do the worship for them -- thinking, "We pay them to do this for us"? Do we think of God more as a vending machine -- put in our sacrifices or offerings or good deeds and out comes blessings? Do we misuse our supposed obedience to the Ten Commandments as bargaining chips with God? Why the whip only mentioned in John and the harsh actions? When are swift, harsh actions needed rather than diplomacy? This same verb is in 2: In this sense, the readers of John are much like us. Neither have experienced the human Jesus directly, we can only "remember" what he said and then believe scriptures and what Jesus said 2: In this first instance of remembering, the disciples recall Psalm For instance, the minister who neglects a family because of the commitment to the church, or a lay person who volunteers for everything as a way of getting away from the family. Since shame must always be avenged, Jesus takes upon himself the task of restoring the honor of God" [p. Is that within our power? Is that passing a judgment on others that we have no power to pass? It was his response to the criticisms of the movie *The Last Temptation of Christ*, but I think that it can apply to many situations. I had an old seminary professor who began and ended his apologetics lecture with one sentence: The theologian Karl Rahner put it this way: Those who proclaim God with their mouths and deny Him with their lifestyles is what an unbelieving world finds simply unbelievable. When, if ever, should we be wielding a whip? When might we be the whipppees? When do we need to get out of the way? Warren The Purpose Driven Church suggests that asking what we need to do to grow is the wrong question. He is certain that God wants every congregation to grow. The question he poses is what are we doing that hinders the growth God wants to give us? What do we remember about Jesus? What more is there for us to remember? Does our remembering lead to believing? What are we zealous about? Are there causes that should consume us? Are there causes that should not consume our time and energy? Which requires a greater passion and zeal and commitment? Why create such a

scene in the Temple -- the house of God? Is it possible for us within the church to "clean up" our congregations -- to spur them to be zealous for what they should be zealous? Are we too close to faithfully challenge our salary-payers to question their age-old practices and to be open to fresh revelations and activities from God? How often do pastors feel like they are banging an evangelical head against a traditional brick wall? They want a "sign" from him. We, the readers, know that Jesus had already given a sign in 2: We are also told that he did signs in Jerusalem that caused many to believe in him 2: What sign would have convinced me to believe in Jesus? John, with the emphasis on "you" destroying the temple, already points to "the Jews" killing Jesus. At the time of the writing, the temple was already destroyed. Do I ever "destroy" Jesus? In typical Johannine fashion, the people misunderstand. They think that "raising" the temple is the same as "building" oikodomeo a building. Do I ever misunderstand Jesus? This is a stretch in John because he never uses soma "body" in his eucharistic bread of life -- 6: Jesus foreshadowed the permanent cessation of sacrificial worship in Jerusalem and its replacement by his own death. Jesus would be crucified at Passover two years later as "the Lamb of God who takes away the sin of the world" John 1: Second, the temple in Jerusalem was the place where God made his name or glory to dwell. Christian faith communities must be willing to ask where and when the status quo of religious practices and institutions has been absolutized and, therefore, closed to the possibility of reformation, change, and renewal. The great danger is that the contemporary church, like the leaders of the religious establishment in the Gospel of John, will fall into the trap of equating the authority of its own institutions with the presence of God. All religious institutional embeddedness -- whether in the form of temple worship, unjust social systems, or repressive religious practices -- is challenged by the revelation of God in the life, death, and resurrection of Jesus. Is our pride in our tradition keeping us from faith in Jesus? Does it lead to misunderstanding and blindness to the new? In system theory, past successes often stay on long past their usefulness. Past actions that failed are quickly discarded. Past actions that work tend to be used over and over and over again. Something needs to be changed. Who am I in the story?

Chapter 4 : Changing the Water into Wine (John). John's Gospel: A Discipleship Journey with Jesus

4 Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself did not baptize, but only his disciples), 3 he left Judea and departed again for Galilee.

Who was John the Apostle? Although John is not specifically identified as a disciple of John the Baptist, his habit of not naming himself is set in the context of John 1: Though nothing is specifically said about it, John, with his brother James and friends Peter and Andrew, had traveled from Bethsaida to the Jordan, a distance of some 75 miles John 1: Reflecting his secondary position as a disciple, John is mentioned after his brother James in each disciple listing Mark 3: John the Apostle was a classical servant of Christ. Despite his obvious human failings and sins, John enjoyed an affinity of kindred minds with Jesus that led to him being called "the beloved disciple" by others in the group John This is seen in two ways: John the Apostle was a great apostolic leader in Acts. He helped preach the Pentecost sermon Acts 2: This key verse reflects the equilibrium in apostolic leadership. Peter and John were sent, meaning the other apostles trusted them. Peter and John were sent by the others, meaning they went as emissaries of, and with the authority of, the whole. John the Apostle was a brilliant author of christological teaching. Paul called him a pillar of the church Galatians 2: He was likely the last surviving apostle Revelation 1: Learn More About the Gospel of John! God , the Father, sent His only Son to satisfy that judgment for those who believe in Him. Jesus , the creator and eternal Son of God, who lived a sinless life, loves us so much that He died for our sins, taking the punishment that we deserve, was buried , and rose from the dead according to the Bible. If you truly believe and trust this in your heart, receiving Jesus alone as your Savior , declaring, " Jesus is Lord ," you will be saved from judgment and spend eternity with God in heaven. What is your response?

John 3 John John 5 Truth For Life is the teaching ministry of Alistair Begg and is committed to teaching the Bible with clarity and relevance so that.

Water changed into wine 2: Cure of the paralytic 5: Feeding of the multitude 6: Walking on the water 6: Cure of the man born blind 9: Resurrection of Lazarus Trust without Trustworthiness 2: We should probably not push the symbolism of the 7th day too far, but it is worth considering. In later rabbinic thought [post-NT] the age of the world was divided up into 6 millennia. The 7th millennium was to be the Age of Messiah. Something similar may be behind Heb 4: It is mentioned only here, in 4: Josephus Life 86 says he once had his quarters there. Mary, the mother of Jesus, is never mentioned by name in the Fourth Gospel. Derrett, an expert in Oriental law, points out among other things the strong element of reciprocity about weddings in the Ancient Near East: Was Mary asking for a miracle? There is no evidence that Jesus had worked any miracles prior to this although this amounts to an argument from silence. But the words, and the reply of Jesus in verse 4, seem to imply more. In short, she had good reason to believe Jesus to be the Messiah, and now his public ministry had begun. In this kind of context, her request does seem more significant. But it is unusual for a son to address his mother with this term. The custom in both Hebrew or Aramaic and Greek would be for a son to use a qualifying adjective or title. It probably indicates that a new relationship exists between Jesus and his mother once he has embarked on his public ministry. This is also suggested by the use of the same term in the Hebrew expression in the Old Testament had two basic meanings: Meaning 1 implies hostility, meaning 2 merely disengagement. Meaning 2 is almost certainly to be understood here as better fitting the context although some of the Greek Fathers took the remark as a rebuke to Mary; I feel such a rebuke is unlikely. This is accomplished through his suffering, death, resurrection and ascension—though this is not emphasized by John. The water of Jewish ritual purification becomes the wine of the new Messianic Age on the Messianic Age, cf. A number have suggested this, but there does not seem to me to be anything in the immediate context which compels this; it seems more related to the frequency of references to the sacraments which a given exegete sees in the gospel as a whole. Each of the pots held 2 or 3 metretai. Westcott have insisted that the water taken to the chief steward was drawn not from the water-pots but from a well. Therefore, there is no linguistic reason for insisting on a well as the source of this water. Brown thinks those who advance this suggestion are really uncomfortable with such a large quantity of water see 2: Changing the Water into Wine Many questions are unanswered in the account as John presents it. The conversation between Jesus and his mother appears incomplete. Did she persist in her request in spite of his initial refusal? What did she expect Jesus to do? But this is certainly not the point intended by the author of the Gospel as the reason he includes the account in the narrative. The author gives the point of the story, as far as he is concerned, in 2: He tells us what the sign accomplished: Thus, the first sign has the same purpose that all the following signs will have: Scholarly interpretations to the contrary, John does not put primary emphasis on the replacing of the water for Jewish purification, or on the change from water to wine, or even on the resulting wine. John does not focus on the reaction of the master of the feast or the bridegroom. The primary focus, as for all the Johannine stories, is on Jesus as the One sent by the Father to bring salvation to the world. What shines through is his *doxa*, and the only reaction emphasized is that of his disciples when they believed in him. But this raises one major interpretive question which we need to attempt to answer: This may be answered under 2 categories: As for 1 , the Evangelist informs his readers in 2: For a listing of the signs, see the outline at the beginning of this chapter. Jesus is the real Temple; the Spirit he gives will replace the necessity of worshipping at Jerusalem; his doctrine and his flesh and blood will give life in a way that the manna associated with the exodus from Egypt did not; at Tabernacles, not the rain-making ceremony but Jesus himself supplies the living water; not the illumination in the temple court but Jesus himself is the real light; on the feast of Dedication, not the temple altar but Jesus himself is consecrated by God. In view of this consistent theme of replacement, it seems obvious that, in introducing Cana as the first in a series of signs to follow, the evangelist intends to call attention to the replacement of the water prescribed for Jewish purification by the choicest of wines. This

replacement is a sign of who Jesus is, namely the one sent by the Father who is now the only way to the Father. All previous religious institutions, customs and feasts lose meaning in his presence. The dramatic action is set in the context of a wedding; in the OT Isa liv , lxii this is used to symbolize the messianic days, and both the wedding and the banquet are symbols on which Jesus drew Matt viii 11, xxxii ; Luke xxii The wedding appears as a symbol of messianic fulfillment in another Johannine work, Rev xix 9. Another symbol at Cana is the replacement of water with choice wine, better than the wine the guests had been drinking. In the Synoptic tradition, seemingly in the context of a wedding feast Mark ii 19 , we find Jesus using the symbolism of new wine in old wineskins in order to compare his new teaching with the customs of the Pharisees. One of the consistent OT figures for the joy of the final days is an abundance of wine Amos ix ; Hos xiv 7; Jer xxxi Enoch x 19 predicts that the vine shall yield wine in abundance; and in II Bar xxix 5 a Jewish apocryphon almost contemporary with the Fourth Gospel we find an exuberantly fantastic description of this abundance: The nobleman whose son Jesus healed John 4: We can only speculate. This is the view that the most natural way to understand the phrase is as a reference to children of Joseph and Mary after the birth of Jesus. Other views are that of Epiphanius they were children of Joseph by a former marriage or Jerome they were cousins. Brown points out if some of her other children were prominent members of the early church e. But this is outweighed by the natural sense of the words. If we assume the Passovers appear in the Gospel in their chronological order and if H. There is a clear reference to another Passover in 6: The last one would be the Passover of a. There is a possibility that 5: It is entirely possible, however, that we are not intended to understand the Passovers occurring in the Fourth Gospel as listed in chronological sequence. If as we have suggested the material of the Fourth Gospel originally existed in the form of homilies or sermons by the Apostle John on the life and ministry of Jesus, the present arrangement would not have to be in strict chronological order it does not explicitly claim to be. In this case the Passover mentioned in 2: A Note on the Cleansing of the Temple 2: Is this the same event as the synoptic gospels describe, or a separate event? The other accounts of the cleansing of the Temple are Matt None are as long as the Johannine account. The synoptics all mention that Jesus quoted Isaiah John mentions no citation of scripture at all, but says that later the disciples remembered Ps But the most important difference is one of time: In the synoptics it appears to be the event that finalized the opposition of the high priest, and precipitated the arrest of Jesus. To argue as Barclay does that John is interested in truth apart from the facts is to set up a false dichotomy. Why should one have to assume, in any case, that there could have been only one cleansing of the Temple? This account in John is found in a large section of non-synoptic material. But in view of the differences between John and the synoptics, in both wording and content, as well as setting and time, it is at least possible that the event in question actually occurred twice unless one begins with the presupposition that the Fourth Gospel is non-historical anyway. Such an action as he took on this occasion would have created a stir, and evoked the response John records in 2: It thus appears possible to argue for two separate cleansings of the Temple as well as a single one relocated by John to suit his own purposes. Which then is more probable? After all, the synoptic accounts also differ considerably from one another, yet I am not aware of anyone who has posited four cleansings of the Temple as an explanation for this! This is not conclusive proof, however, because such an early date is still problematic for an AD 33 date for the crucifixion see the note below on 2: We must now consider the purpose of the Evangelist in including the account of the cleansing of the Temple where he did. A Note on the Purpose of the Narrative: And every cooking pot in Jerusalem and in Judah will be holy to the LORD of hosts; and all who sacrifice will come and take of them and boil in them. But note the word ynunk Canaanite. That Jesus was fulfilling these messianic expectations would have been obvious especially to the disciples, who had just seen the miracle at Cana with all its messianic implications. As if this were not enough, what about the implications of the statement concerning the rebuilding of the Temple? Ezek describes the rebuilt millennial Temple, and popular Jewish tradition the fourteenth of the 18 Benedictions or Shemoneh Esreh, ca. It seems to me that this is a reflection which may have come later to the disciples remember the point of view from which the author is writing. In any case, Psalm

Chapter 6 : Catholic Caucus: Daily Mass Readings, , OM, St. Patrick, Bishop

Read the Scripture: John The Lord and the disciples were excited and rejoicing over what must have been, even for them, an unexpected spiritual harvest. I believe that even Jesus did not know for sure that something like that was going to happen because this is the way God works with us, and Jesus is our model.

Omitting these additions, and remembering that in St. There the individual disciples, who were to leave home and follow him, read the lesson the sign was meant to teach. Now for the first time the family is the unit in the Christian life, and the father, himself taught to read the sign, becomes the first teacher, and representative, of the first Christian household. See Notes on Matthew 8: To some minds, from Irenaeus downwards, the resemblance has seemed so striking that nothing short of identification could explain it. But there is no a priori reason why two miracles should not be performed under circumstances in some respects analogous, and the knowledge of the healing in this case may well have led to the faith in that. If we bear in mind that the miracle is ever to be regarded as the parable in act, it is probable that the acts of Christ would be repeated. Repetition is a part of the method of every great teacher, and formed a large part in the Rabbinic systems Jesus Christ was, it is true, infinitely above. A comparison of the present narratives will establish the following points of difference, which in their totality amount, it is believed, to little short of proof, that St. John has added the history of a sign which is not recorded in the earlier Gospels. Pulpit Commentary Verse The point is that each return from Judaea to Galilee had been charged with special emphasis by the occurrence of a "sign. The first sign was the transformation of the water; the second, under similar conditions, was the healing a dying child by his word so Godet, Lunge, and Westcott. This passage of St. It is an epitome of the whole life of the blessed Lord, and presents an outline and specimen of his method and his work. The disciple unnamed seems always at the side of the Lord. A mighty spell had fallen on him; and he was beginning already to discern in him the characteristics which ultimately directed him to compose the prologue. The penetration of the hidden secrets of all hearts - first his own, then those of Cephas and Nathanael, and the motives of Mary, and the spirit of Nicodemus, the intentions of the Pharisees, the secret life of the Samaritaness, and the inchoate and imperfect faith of the nobleman. Jesus is presented to us in marvellously different, yet mutually complementary, relations. Nathanael, Nicodemus, the Jews, the Samaritans, the Galilaeans. Some at once perceive his extraordinary claims, and pour forth their homage; others are silent, and pass out of sight forever. Some are cold and reserved, critical and puzzled; others glow and gush with instantaneous conviction. We see in these chapters the shadow of the cross, and gleams also of the crown of Jesus. A necessity seems imposed upon him of speaking in parabolic, enigmatic language. He continually rises from the commonest incident and material to the Divinest truth; utilizing for his purpose the fig tree, the wine cup, the temple courts and sanctuary, the roaring wind, the flowing water, the rising corn, and the coming harvest. One remarkable aspect of this preliminary ministry is the light it throws upon the profoundly difficult passage in the synoptics, descriptive of the temptation of Jesus - a subject on which this evangelist says nothing. Later on, indeed, he tells us that Jesus said, "The prince of this world cometh, and hath nothing in me;" and, "Now is the crisis of this world: And I, if I be lifted up, will draw all men to me" John In these chapters the evangelist records certain events which correspond in a remarkable way with the threefold temptation of the devil, which we know to have preceded the public ministry in Galilee. Compare with this his asking for water from the well for his own refreshment as a weary, thirsting man, and also the spirit of his reply to his disciples, "I have meat to eat which ye know not off;" "My meat is to do the will of him who sent me. Then we read that he quietly began his humble career of persuasion, that he grappled with and discarded the presumptuous claim of nationality, and announced the nature of spiritual worship. Not by the pomp of national homage won by truckling to the power of evil, but by the conversion of the simple hearts of Samaritans through their personal conviction that he was indeed the Saviour not the Caesar of the world, he would win the world. Such obvious comparisons are not fortuitous. These events set forth, on a magnificent scale of converse and action, the deep lessons of the temptation, and show, as. Yet, notwithstanding all this, it were a great mistake to suppose that he had exhausted his resources or his teaching; he has simply uttered the alphabet of the whole gospel which

he is about to disclose. The teaching of the valedictory discourse is prodigiously in advance of this introduction to his ministry. Our great difficulty is in the silence which the Fourth Gospel preserves concerning the continuous ministry of our Lord in Galilee after this preparation for it. The multiplication of the loaves, the walking upon the sea, are events which are recorded by the synoptists, and which appear there to have followed the execution of John the Baptist, and the conclusion of the trial mission of the twelve disciples. We must, therefore, conclude that, between the Passover of John 2: This period, moreover, includes a vast amount of incident in the synoptic narrative; all that, e. Now, it is obvious that, after a period of general response to his claims, our Lord encountered according to the synoptists an organized opposition from the Pharisees see Mark 2, 3 , and parallels, and especially from John 2: There are also other indications of a rising storm of indignation, even in Galilee, to modify the popular enthusiasm. Concerning this John says nothing, but he does record the origin of the storm in the metropolis in his account of a journey to Jerusalem taken in the course of this period. It was his obvious purpose to detail the history of the conflict with the hierarchical party at Jerusalem. The metropolis was the great focus of the antagonism to Christ, and John describes those scenes which appeared in Jerusalem to have stimulated the assault, and thereby, elicited the self-revelation of Jesus. Matthew Henry Commentary 4: Honours and titles are no security from sickness and death. The greatest men must go themselves to God, must become beggars. The nobleman did not stop from his request till he prevailed. But at first he discovered the weakness of his faith in the power of Christ. It is hard to persuade ourselves that distance of time and place, are no hinderance to the knowledge, mercy, and power of our Lord Jesus. Christ gave an answer of peace. The father went his way, which showed the sincerity of his faith. Being satisfied, he did not hurry home that night, but returned as one easy in his own mind. Diligent comparing the works of Jesus with his word, will confirm our faith. And the bringing the cure to the family brought salvation to it. Thus an experience of the power of one word of Christ, may settle the authority of Christ in the soul. The whole family believed likewise. The miracle made Jesus dear to them. The knowledge of Christ still spreads through families, and men find health and salvation to their souls.

Chapter 7 : John NIV - Jesus Changes Water Into Wine - On the - Bible Gateway

1 B The early months of Jesus' public ministry: from Cana to Cana () 1 C Water into Wine: the first Sign at Cana in Galilee () th' / hJmevra/ th' / trivth/ â€”this is probably a reference to the 3rd day after the last recorded events, the call of Philip and Nathanael ().

Amen, amen I say to you: If any man keep my word, he shall not see death for ever. Amen, amen dico vobis: The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? Whom dost thou make thyself? Numquid tu major es patre nostro Abraham, qui mortuus est? If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. Si ego glorifico meipsum, gloria mea nihil est: And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Et si dixero quia non scio eum, ero similis vobis, mendax. Sed scio eum, et sermonem ejus servo. Abraham your father rejoiced that he might see my day: Abraham pater vester exsultavit ut videret diem meum: The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Quinquaginta annos nondum habes, et Abraham vidisti? Jesus said to them: Amen, amen I say to you, before Abraham was made, I am. Amen, amen dico vobis, antequam Abraham fieret, ego sum. They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple. Tulerunt ergo lapides, ut jacerent in eum: Jesus autem abscondit se, et exivit de templo. Verily, verily, I say to you, If a man keep my saying, he shall never see death. As the perversity of the wicked increases, preaching so far from giving way, ought even to become more active. Thus our Lord, after He had been accused of having a devil, imparts the treasures of preaching in a still larger degree: Verily, verily, I say to you, If a man keep My saying, he shall never see death. See is put for experience. But since, about to die Himself, He spoke with those about to die, what means this, If a man keep My saying, he shall never see death? What, but that He saw another death from which He came to free us, death eternal, the death of the damned, which is shared with the devil and his angels! That is the true death: We must understand Him, as it were, to say, If a man keep My light, he shall not see darkness forever; forever being taken as common to both clauses, as if the sentence were, If a man keep My saying for ever, He shall not see death for ever: But when a man, by becoming sluggish in the observance of His words, and negligent in the keeping of his own heart, ceases to keep them, he then sees death; he brings it upon himself. Thus taught then by our Savior, to the prophet who asks, What man is he that lives, and shall not see death? He says, keep, i. And at the same time too He means it as a tacit intimation that they can do nothing to Him. For if whoever keeps His word, shall never die, much less is it possible that He Himself should die. Then said the Jews to him, Now we know that you have a devil. Abraham is dead, and the prophets; and you say, If a man keep my saying, he shall never taste of death. Are you greater than our father Abraham, which is dead? Jesus answered, If I honor myself, my honor is nothing; it is my Father that honors me; of whom you say, that he is your God: Yet you have not known him; but I know him: Your father Abraham rejoiced to see my day: Then said the Jews to Him, Now we know you have a devil. Those who believe the Holy Scriptures, understand that what men do contrary to right reason, is not done without the operation of devils. Thus the Jews thought that Jesus had spoken by the influence of the devil, when He said, If a man keep My saying, he shall never see death. And this idea they labored under, because they did not know the power of God. For here He was speaking of that death of enmity to reason, by which sinners perish: Abraham is dead, and the Prophets; and you say, If man keep My saying, he shall never taste of death. Shall never taste of death, they say, instead of, shall not see death; though between tasting and seeing death there is a difference. Like careless hearers, they mistake what our Lord said. For as our Lord, in that He is the true bread, is good to taste; in that He is wisdom, is beautiful to behold; in like manner His adversary death is both to be tasted and seen. Again, they have recourse to the vainglorious argument of their descent: They might have said, Are you greater than God, whose words they are dead who heard? But they do not say this, because they thought Him inferior even to Abraham. For they do not see that not Abraham only, but every one born of women, is less than He who was born of a Virgin.

Now were the Jews right in saying that Abraham was dead? For they kept the word of the Son of God, when the word of the Lord came to Hosea, Isaiah, or Jeremiah; if any one else kept the word, surely those Prophets did. They utter a lie then when they say, We know that you have a devil; and when they say, Abraham is dead, and the Prophets. For being given over to eternal death, which death they saw not, and thinking only, as they did, of the death of the body, their minds were darkened, even while the Truth Himself was speaking. Whom makes you Yourself? Whom make you Yourself? Of what merit, of what dignity would you be accounted? Nevertheless, Abraham only died in the body; his soul lived. And the death of the soul which is to live for ever, is greater than the death of the body that must die some time. This was the speech of persons spiritually blind. For Jesus did not make Himself what He was, but received it from the Father: Jesus answered and said, If I honor Myself, My honor is nothing. This is to answer their suspicions as above, If I bear witness of Myself My witness is not true. He shows in these words that the glory of this present life is nothing. This is to answer those who said, Whom make you Yourself? He refers His glory to the Father, from Whom He is: It is My Father that honors Me. The Arians take occasion from those words to calumniate our faith, and say, Lo, the Father is greater, for He glorifies the Son. Heretics, have you not read that the Son also glorifies the Father? The Father glorified the Son, at His baptism, on the mount, at the time of His passion, when a voice came to Him, in the midst of the crowd, when He raised Him up again after His passion, and placed Him at the right hand of His Majesty. He adds, Of whom you say that He is your God; meaning to tell them that they were not only ignorant of the Father, but even of God. For had they known the Father really, they would have revered the Son. But they even despise God, who in the Law forbade murder, by their clamors against Christ. Wherefore He says, You have not known Him. As if to say, you call Him your God, after a carnal manner, serving Him for temporal rewards. You have not known Him, as He should be known; you are not able to serve Him spiritually. Some heretics say that the God proclaimed in the Old Testament is not the Father of Christ, but a kind of prince of bad angels. For had they known Him, they would have received His Son. And here too, to men judging after the flesh, He might appear arrogant. But let not arrogance be so guarded against, as that truth be deserted. And He gives the proof that He knows Him: And I keep His saying, i. Some understand, I keep His saying, to mean, I keep the nature of His substance unchanged; for the substance of the Father and the Son is the same, as their nature is the same; and therefore I know the Father. And here has the force of because: I know Him because I keep His saying. In answer then to their question, Are you greater than our father Abraham, He shows them that He is greater than Abraham; Your father Abraham rejoiced to see My day:

Chapter 8 : oremus Bible Browser : John

Jesus has been in Judea. Now the scene shifts from Judea in the south to the north in Galilee, the region in which Jesus grew up. Jesus is at a wedding in Cana, with his disciples and his mother.

The wedding Jesus and his disciples are attending, however, has a serious problem. They had wine enough to begin the festivities -- but before long they run out of wine! A small loan perhaps and a quick trip to the store might solve the problem without any fuss. But enough wine for days of festivities would require a great deal of wine, and there is no way to get enough quickly. This is a crisis! Jesus uses this same expression from the cross, when he assigns the care of his mother into the hands of the Apostle John. Perhaps this term "woman" which was not nearly so cold or unkind as it might sound in English was designed to separate his family responsibilities from his ministry responsibilities. You see Jesus doing something similar when his mother and brothers seem to impose upon him by interrupting him while he is teaching a crowd of people Mark 3: Jesus answers with a question: She has lived with him for thirty years and knows that he is not only resourceful in practical matters, but probably has seen him perform miracles in the context of the family. She knows Jesus is the Christ, the Son of God. And perhaps she wants to show him off, a bit -- who knows? Jesus has a clear sense throughout his ministry of the particular "hour" or "time," at which point he is to fulfill his purpose as the sacrifice for the sins of all. We see this phrase, either on his lips or by the narrator, several times: At the end of his ministry, the hour has arrived for him "to be glorified" That is why he tells people on certain occasions not to tell everybody about their miracle Mark 1: His hour had not yet come, and manipulating publicity would force that "hour" to come before he can train his disciples for their Kingdom work. There is no rush. Here, at the very beginning of his ministry, is the same concern that the spectacular not overtake his true path. So he tells his mother, "My time has not yet come" 2: Nevertheless, Jesus accedes to her wishes. Perhaps to be a dutiful son, and perhaps because he senses that the Father has a purpose in it. Are her words to Jesus appropriate? If so, why does he go ahead with the miracle? Six Stone Jars 2: But the jars described here are not pottery, but stone. Nobody was carrying water in these. Such stone jars have been found in Israel. They are 2 to 2. They held about 17 gallons 80 liters , and were covered by a flat piece of stone. In Capernaum, several stone jars from the fourth century AD have been found in the synagogue there. John notes that such jars were used to hold water for ceremonial washing or purification. Mark explains the custom: When they come from the marketplace they do not eat unless they wash. And they observe many other traditions, such as the washing of cups, pitchers and kettles. This was not something required by Scripture [63] , but a "tradition of the elders. Full to the Brim 2: When they finish, they report back to Jesus for further instructions. Water to Wine 2: He did not realize where it had come from, though the servants who had drawn the water knew. Probably between the time the servants had filled the water jars and the time the chief servant drew some to take to the master of the banquet. Saved the Best for Last 2: The master of the banquet breathes in the wine in the cup he has been given. Then he tastes the wine, sloshes it around in his mouth, then swallows, detecting the smooth finish. Then he goes to the bridegroom, takes him aside, and speaks to him quietly. The master of the feast is a keen observer of normal human behavior, and is surprised to get such good wine so late in the feast. The last line of the narrative gives the punch line -- "You have saved the best till now" 2: The point, of course, is that the wine Jesus has created is not only abundant -- gallons or so -- but the finest of wine!

Chapter 9 : John This was now the second sign that Jesus performed after coming from Judea into Galilee

Matthew After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east arrived in Jerusalem, John Jesus performed this, the first of His signs, at Cana in Galilee.