

Jesus, The Inauguration of Fulfillment

John 1:43- 2:25

Introduction

So let's begin by setting the stage:

- God's mission is to put the dimension of Heaven and Earth together again.
- God's mission is to bring the color of New Creation into a Fallen World
- God's mission is to redeem humanity, the Image Bearers, the Caretakers of Creation, and put them in charge again over creation as it was in the beginning.
- God want His people, the children of the Promise, to think, not just with eternity in mind, but rather in eternal terms not just temporal terms because nothing is simply temporal.
- In the God-man, Jesus of Nazareth, God in fusing together the break between Heaven and Earth in the reality that God's Kingdom has come in Him.
- In Jesus, God's future for the world has jumped into our past to give us insight to the future.
- Even in Creation God's has revealed the idea of Resurrection and New Creation, we just call it spring time.
- Jesus is more than just merely a Savior to Sinners, but rather He is the True Adam, and also the true Son of God.

John 1:43- 2:1-25

John 1:43

⁴³ The next day Jesus decided to go to Galilee, where he found Philip.

'Follow me,' he said to him.

⁴⁴ Philip came from Bethsaida, the town where Andrew and Peter hailed from. ⁴⁵ Philip found Nathanael.

'We've found him!' he said. 'The one Moses wrote about in the law! And the prophets, too! We've found him! It's Jesus, Joseph's son, from Nazareth!'

⁴⁶ 'Really?' replied Nathanael. 'Are you telling me that something good can come out of Nazareth?'

'Come and see,' replied Philip.

⁴⁷ Jesus saw Nathanael coming towards him.

'Here he comes,' he said. 'Look at him! He's a real Israelite. Genuine through and through.'

⁴⁸ 'How did you get to know me?' asked Nathanael.

'Oh,' replied Jesus, 'I saw you under the fig tree, before Philip spoke to you.'

⁴⁹ 'Rabbi,' replied Nathanael, 'you're the son of God! You're the king of Israel!'

⁵⁰ 'Wait a minute,' said Jesus. 'Are you telling me that you believe just because I told you I saw you under the fig tree? You'll see a lot more than that!'

⁵¹ 'In fact,' he went on, 'I'm telling you the solemn truth. You'll see heaven opened, and God's angels going up and down upon the son of man.'

John 2:1-25

¹ On the third day there was a wedding at Cana in Galilee. Jesus' mother was there, ² and Jesus and his disciples were also invited to the wedding.

³ The wine ran out.

Jesus' mother came over to him.

'They haven't got any wine!' she said.

⁴ 'All right, mother,' replied Jesus, 'but what's that got to do with you and me? My time hasn't come yet.'

⁵ His mother spoke to the servants.

'Do whatever he tells you,' she said.

⁶ Six stone water-jars were standing there, ready for use in the Jewish purification rites. Each held about twenty or thirty gallons.

⁷ 'Fill the jars with water,' said Jesus to the servants. And they filled them, right up to the brim.

⁸ 'Now draw some out', he said, 'and take it to the chief steward.' They did so.

⁹ When the chief steward tasted the water that had turned into wine (he didn't know where it had come from, but the servants who had drawn the water knew), he called the bridegroom.

¹⁰ 'What people normally do', he said, 'is to serve the good wine first, and then the worse stuff when people have had plenty to drink. But you've kept the good wine till now!'

¹¹ This event, in Cana of Galilee, was the first of Jesus' signs. He displayed his glory, and his disciples believed in him.

¹² After this, he went down to Capernaum, with his mother, his brothers and his disciples. He remained there for a few days.

¹³ It was nearly time for the Passover (a Jewish festival), and Jesus went up to Jerusalem.

¹⁴ In the Temple he found people selling cows, sheep and doves, and the money-changers sitting there. ¹⁵ He made a whip out of cords and drove them all out of the Temple, sheep, cows and all. He spilt the money-changers' coins onto the ground, and knocked over their tables.

¹⁶ 'Take these things away!' he said to the people selling doves. 'You mustn't turn my father's house into a market!'

¹⁷ His disciples remembered that it was written, 'The zeal of your house has eaten me up.'

¹⁸ The Judaeans had this response for him.

'What sign are you going to show us', they said, 'to explain why you're doing this?'

¹⁹ 'Destroy this Temple,' replied Jesus, 'and I'll raise it up in three days.'

²⁰ 'It's taken forty-six years to build this Temple,' responded the Judaeans, 'and are you going to raise it up in three days?' ²¹ But he was speaking about the 'temple' of his body. ²² So when he was raised from the dead, his disciples remembered that he had said this, and they believed the Bible and the word which Jesus had spoken.

²³ While he was in Jerusalem during the Passover festival, several people came to trust in his name, because they had seen the signs he did. ²⁴ But Jesus didn't entrust himself to them. He knew everything, ²⁵ and had no need for anyone to give him information about people. He himself knew what was inside people.

I. Jesus, the Master & Teacher

Deuteronomy 18:15-19

“The LORD your God will raise up for you a prophet like me from among your own brothers. You must listen to him. This is what you requested from the LORD your God at Horeb on the day of the assembly when you said, ‘Let us not continue to hear the voice of the LORD our God or see this great fire any longer, so that we will not die!’ Then the LORD said to me, ‘They have spoken well. I will raise up for them a prophet like you from among their brothers. I will put My words in his mouth, and he will tell them everything I command him. I will hold accountable whoever does not listen to My words that he speaks in My name.

S.D. Gordon

Jesus was God spelling himself out in language humanity could understand.

II. Miracle Moments of New Creation

Ben Witherington

This then leads to several of these disciples going to a wedding in—probably—Khirbet Cana, which is a little village near Nazareth itself. And when they get there, a wedding has already taken place. Now you need to understand that an ancient Jewish wedding—the process lasts almost a week. There’s the haggling over the bride price. There is the ceremonial torchlight procession from the bride’s house to the groom’s house. There is the dinner, the big wedding party dinner, and apparently Jesus and the disciples have arrived in time for the dinner. And Jesus’ mother was there... And so they are at a wedding, and then the wedding has apparently gone on long enough that they’ve run out of wine. So Jesus’ mother—who knows something of the character of Jesus, that He can do remarkable things—says to Jesus, “They have no more wine.” Now, footnote here: *Oinos* certainly refers to alcoholic beverage. We can debate the percentage of alcohol, but it’s certainly alcoholic beverage. It would not be possible for someone to get drunk on something that was not an alcoholic beverage, and yet that’s frequently the case, as told in various of Jesus’ parables in the OT and in here as well. So this is not Welch’s grape juice. This is not nonalcoholic wine. This is proper wine... Jesus says, “My hour has not yet come.” His mother says to the servants, “OK, do whatever He says.” That

is, she expects Him to do something. She's not sure what it will be. And then we have these six stone jars—and notice they are jars used for ceremonial washing. You may remember I said that the early part of this Gospel portrays Jesus in such a fashion that the institutions of Judaism are replaced by Jesus Himself. Here the ceremonial water, which can only cleanse the outside, is replaced by the new wine of the gospel, which makes glad the heart from the inside.¹

Note:

Wine in literature often connotes happiness and friendship. It is also a symbol of transformation, as grapes undergo transformation when they are fermented. Because of its importance in the Near East, **wine** may also symbolize sustenance and life. (see *Psalms 104:14-15*) Also wine can symbolize Judgment (see *Revelation 19:15*)

John Dickson

Jesus' deeds are portrayed in our texts as a sign within history of the restoration of all things at the end of history. Jesus' power over sickness, evil and nature itself are a preview, you might say, of God's coming kingdom (in other words insight to the coming attractions)...Jesus usually described God's kingdom as a future reality, when all creation will be brought into conformity to the wise and loving purposes of the Creator. In the well-known Lord's Prayer, for instance, he taught his disciples to pray 'Your Kingdom come,' a plea for the arrival of God's dominion over the world.²

John Lennox

The deeper meaning of Jesus turning the water into wine is the metaphor revealed of the mission of Christ in the message of the Gospel that Jesus was not about the chilly waters of religion, but instead revealing the warmth of the new wine of New Creation.

Proverbs 3:9-10

Honor the LORD with your wealth and with the first fruits of all your produce;
¹⁰ then your barns will be filled with plenty, and your vats will be bursting with wine.

III. The Mission of Jesus

John H. Walton, The Lost World of Genesis One: Ancient Cosmology and the Origins Debate

“The most central truth to the creation account is that this world is a place for God's presence.”

¹Witherington, B., III. (2014). *NT221 The Wisdom of John: A Socio-Rhetorical Commentary on Johannine Literature*. Bellingham, WA: Lexham Press.

²Dickson, John. *A Spectator's Guide to Jesus. An Introduction to the Man from Nazareth*. 47-48.

Exodus 40:34-38

The cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. Moses was unable to enter the tent of meeting because the cloud rested on it, and the glory of the LORD filled the tabernacle.

The Israelites set out whenever the cloud was taken up from the tabernacle throughout all the stages of their journey. If the cloud was not taken up, they did not set out until the day it was taken up. For the cloud of the LORD was over the tabernacle by day, and there was a fire inside the cloud by night, visible to the entire house of Israel throughout all the stages of their journey.³

N.T. Wright

He is the true temple: he is the **Word** made flesh, the place where the glory of God has chosen to make his dwelling. The Jews had ancient traditions about the Temple being destroyed and rebuilt. It had happened before, and some thought it would happen again. Herod the Great had begun a program of rebuilding the Temple, and now, forty-six years later, one of his sons was completing it. Jesus takes the traditions and applies them to himself. He is the reality to which the Temple itself points. His death and resurrection will be the reality to which the whole Passover celebration points.⁴

Revelation 21:22

²² And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.

CONCLUSION:

Take Home Message:

God became flesh, and those near Him marveled at this reality. He pointed the institution of Judaism to Himself as the fulfillment of all things promised to Israel in the past. This is why the life of Christ paralleled the history of Israel. Where Israel failed, Jesus prevailed. He gloriously turned water into wine which illustrated His power over nature and saving a family from shame. Greater still was that this miracle is a deeper metaphor for what Christ was doing in His message and mission as our Savior from our shame as sinners. Turning the chilly waters of ritual religion, that was necessary for a time to reveal man's sin, but now that Jesus is true fulfillment of God's promises, the 2nd Adam, He turns the chilly waters of religion into the warmth of the Wine of New Creation which gave reason for celebration because God's Kingdom has come on Earth. He established Himself as the final Temple, a Temple no longer made of a Tent or Stone and Mortar, but now in flesh and blood where the glory of God meets again with the Image-Bearer in harmony and love. Jesus is the fulfillment of all God's promises because they are all "YES!" in Him.

2 Corinthians 1:19-20

On the contrary, a final "Yes" has come in Him. For every one of God's promises is "Yes" in Him.

³*The Holy Bible: Holman Christian standard version.* (2009). (Ex 40:34–38). Nashville: Holman Bible Publishers.

⁴Wright, T. (2004). *John for Everyone, Part 1: Chapters 1-10* (p. 26). London: Society for Promoting Christian Knowledge.