


The Gospel of  
**JOHN**  
Chapters I-10

**Lesson 3:**  
Beginning Public Ministry of Jesus, Part 2  
Chapter 2:1-25

The Gospel of  
**JOHN**

**Lesson 3**



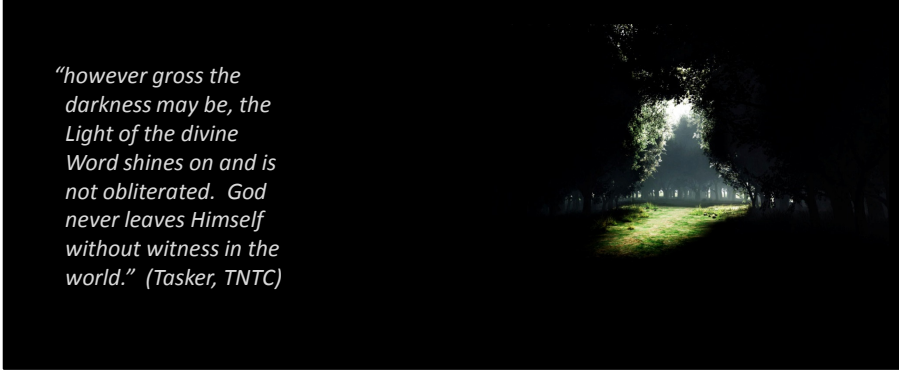
- Quick Review**
  - Purpose in writing
  - Prologue
  - Meeting His disciples
- Beginning Public Ministry, Part 2 (2:1-25)**
  - The “beginning of signs” (2:1-12)
  - Cleansing “My Father’s house” (2:13-22)
  - “He knew what was in man” (2:23-25)

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The Gospel of **JOHN** **Purpose of Writing**

**John 20:30-31** And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written **that you may believe that Jesus is the Christ**, the Son of God, and that believing you may have life in His name.

*“however gross the darkness may be, the Light of the divine Word shines on and is not obliterated. God never leaves Himself without witness in the world.” (Tasker, TNTC)*



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The Gospel of **JOHN** **Remembering an Eventful Week**

*Even after many years, John records details of an eventful week-when men first recognized Jesus as the Messiah (1:19 - 2:11).*

Day 1:	Jewish leaders come questioning John (1:19)	
Day 2:	John sees Jesus approaching (1:29)	
Day 3:	Encourages his disciples to follow Jesus (1:35)	
Day 4:	Jesus decides to leave for Galilee (1:43)	
Day 5:	Jesus traveling to Galilee	}
Day 6:	Jesus traveling to Galilee	
Day 7:	Jesus performs His first miracle	

On the 3<sup>rd</sup> day (2:1)

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The Gospel of  
**JOHN**

Palestine in the Time of Jesus, A.D. 6 to 30

**Luke 7:28** “For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he.”

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The Gospel of  
**JOHN**

*The “beginning of signs”*

**John 2:1-6** On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. (2) Now both Jesus and His disciples were invited to the wedding. (3) And when they ran out of wine, the mother of Jesus said to Him, "They have no wine." (4) Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come." (5) His mother said to the servants, "Whatever He says to you, do it." (6) Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.

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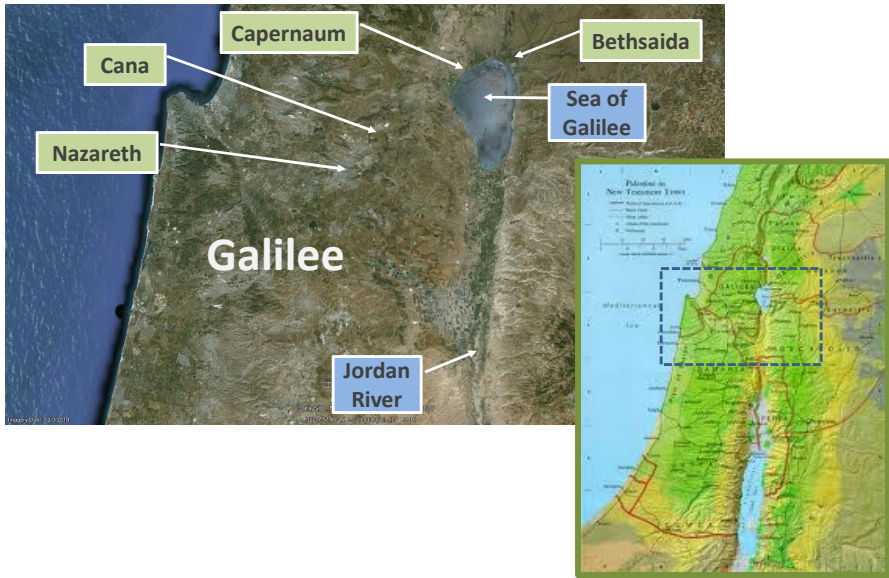
The Gospel of  
**JOHN**

*The "beginning of signs"*

**John 2:7-11** Jesus said to them, "Fill the waterpots with water." **And they filled them up to the brim.** (8) And He said to them, "Draw some out now, and take it to the master of the feast." And they took it. (9) When the master of the feast had tasted the water that was made wine, and did not know where it came from (**but the servants who had drawn the water knew**), the master of the feast called the bridegroom. (10) And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!" (11) This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him. 7

The Gospel of  
**JOHN**

*The "beginning of signs"*



The main map shows the region of Galilee with several key locations labeled: Cana, Capernaum, Nazareth, Bethsaida, the Sea of Galilee, and the Jordan River. The word 'Galilee' is written in large white letters across the central part of the map. An inset map in the bottom right corner shows the broader geographical context, including the Mediterranean Sea and the Jordan River valley, with a dashed box indicating the area shown in the main map.

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The Gospel of  
**JOHN**

*The "beginning of signs"*

**1. Mary seems to expect Jesus to do something about the problem of the wine depletion at the wedding in Cana. Did Mary know who Jesus was (see Luke 1 & 2, especially 2:19, 51)?**

- Mary knew from the Gabriel (Luke 1), the shepherds, Simeon, Anna (Luke 2) that her son was the prophesied Messiah.
- Though she did not understand the statement of her 12 year old son, she knew that He was the Christ (Luke 2).
- It is probable that she had heard of the recent events when Jesus met the disciples (especially Nathanael) and of John's claim as the Lamb of God.

Every circumstance relative to her son's birth, Mary treasured up in her memory; and every new circumstance she weighed, or compared with those which had already taken place, in order to acquire the fullest information concerning the nature and mission of her son. (Clarke)

Mary would go over each detail in the words of Gabriel and of the shepherds and compare the sayings with the facts so far developed and brood over it all with a mother's high hopes and joy. (Robertson)

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The Gospel of  
**JOHN**

*The "beginning of signs"*

**2. What did Jesus say to His mother when she told Him that they wedding party ran out of wine? How did Mary respond?**

**Jesus:** "Woman, what does your concern have to do with Me? My hour has not yet come."

**Mary (to the servants):** "Whatever He says to you, do it."

My mother, be not anxious. To you and to me this should not be a matter of solicitude. The proper time of my interfering has not yet come. When that is come I will furnish a supply, and in the meantime neither you nor I should be solicitous." Thus understood, it is so far from being a "harsh reproof," that it was a mild exhortation for her to dismiss her fears and to put proper trust in him. (Henry)

He did indicate that He was no longer under her authority but that He was living by a new pattern timed by the purpose of God. Jesus had begun His miracles, not at the request of His earthly parents whom He still respected, but according to the purpose of His heavenly Father. (Tenney)

It is extremely dangerous to think somehow a **woman's intuition** is what is directing God's son, who knows all, in order to prod him just enough to start His ministry.

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**JOHN**

*The “beginning of signs”*

**3. From verses 9-10, explain the two different points of view in witnessing the miracle; the master’s of the feast and the servants’.**

Both the master of the feast and the servants knew a significant event had occurred. It was the servants who knew that had happened.

**John 2:9** When the master of the feast had tasted the water that was made wine, and did not know where it came from (**but the servants who had drawn the water knew**), the master of the feast called the bridegroom.

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The Gospel of  
**JOHN**

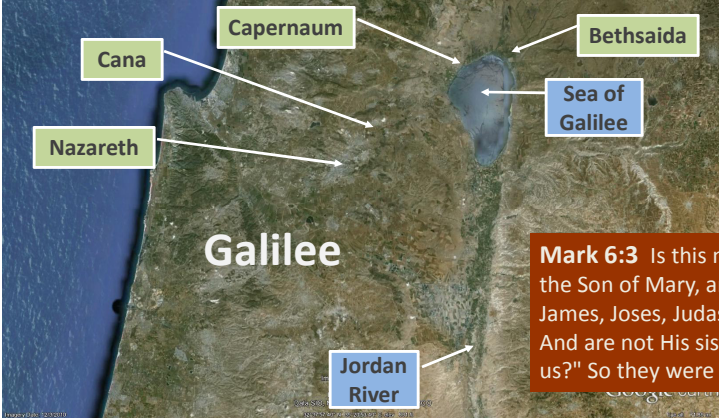
**John 2:11** This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

The effect of this miracle is noteworthy. It marked the beginning of a ministry accompanied by supernatural power; and it proved so convincing to the new disciples that they “put their faith in Him.” The deed helped confirm the conclusion they had drawn from their previous interviews with Him: **Jesus must be the Messiah.** (Tenny)

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The Gospel of **JOHN** *The "beginning of signs"*

**John 2:12** After this He went down to **Capernaum**, He, His mother, His brothers, and His disciples; and they did not stay there many days.



**Mark 6:3** Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?" So they were offended at Him.

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The Gospel of **JOHN** *Cleansing "My Father's house"*

**John 2:13-17** Now the **Passover** of the Jews was at hand, and Jesus went up to **Jerusalem**. (14) And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business. (15) When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. (16) And He said to those who sold doves, "**Take these things away! Do not make My Father's house a house of merchandise!**" (17) Then His disciples remembered that it was written, "ZEAL FOR YOUR HOUSE HAS EATEN ME UP."

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**The Gospel of JOHN** **Cleansing "My Father's house"**

**John 2:18-22** So the Jews answered and said to Him, "What sign do You show to us, since You do these things?" (19) Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." (20) Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?" (21) But He was speaking of the temple of His body. (22) Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.

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**The Gospel of JOHN** **Herod's Temple**

The Antonia Fortress was where Herod (and later the Romans) commanded the garrison in order to protect the temple and to suppress religiously motivated rebellion.

Herod's Temple (for a detailed cutaway drawing, see p. 1942)

The Court of the Women was the farthest point of the new temple complex that women could enter.

The Pool of Israel was probably used to wash sacrificial animals before they were led to the Temple Mount.

The Golden Gate, then known as the Shushan Gate

Stairs descended from the Golden Gate into the Kidron Valley and eventually went up to the Mount of Olives.

The eastern city wall of Jerusalem

Socomon's Porch, the portico built along the eastern wall, was a place of congregation (cf. John 10:23; Acts 3:11).

The song (a low, latticed screen or railing) prohibited Gentiles or non-purified Jews from entering the temple courts.

The Court of the Gentiles was the area between the song and the outer walls of the early square Temple Mount.

The Royal Stoa was a 912-foot (278 m) long portico, containing four rows of 40 columns. The Sanhedrin met in the central apse about c. a.d. 30. This may have been where Jesus cleansed the temple. The southeast corner overlooking the Kidron Valley created a drop of 140 feet (43 m) to the street below, and 300 feet (91 m) to the valley below. This may be the "porchade of the temple" mentioned in Matt. 4:5 and Luke 4:9.

Wilson's Arch formed a bridge over the Tyropoeon Valley below, leading from the Temple Mount to the Hippomanes Palace. A section of the western wall south of Wilson's Arch (150 feet (57 m) long, sometimes called the Walling Wall) has been a place of prayer for Jews for the last 700 years. The lowest seven stone courses which can be seen at ground level are Herodian.

The early square Temple Mount preserved its identity as a separate area with its own walls and gates.

Robinson's Arch and its massive stairway led from the Tyropoeon Street below up to the Royal Stoa.

The Double Gate and its monumental stairway

A ritual bath-house for pilgrims to cleanse before entering the temple precincts


A Council House for legal proceedings

The Triple Gate and its stairway

Small shops, which had a narrow street built above them, were built along the southern wall of the Temple Mount.



The Gospel of **JOHN** **Herod's Temple**



Inscription (written in Greek) warning Gentiles against entry into the Temple

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The Gospel of **JOHN** ***Cleansing "My Father's house"***

- Jesus launches His public ministry with a violent demonstration against the corruption of worship, tolerated under the authority of the priests and Jewish leadership.
- His zeal is visually pronounced as a demand for reverence for His Father's house.
- Through the declaration of "My Father's house", Jesus claims to be the son of God, the long awaited Messiah and having authority to take the action He is currently engaged.

L.A. Mott

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The Gospel of  
**JOHN**

**Cleansing "My Father's house"**

**Malachi 3:1-3** "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming," Says the LORD of hosts. (2) "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire And like launderers' soap. (3) He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, And purge them as gold and silver, That they may offer to the LORD An offering in righteousness.


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The Gospel of  
**JOHN**

**Cleansing "My Father's house"**

When the Temple officials "did gather courage to come forward, they ventured not to lay hands on Him (Jesus). Still more strangely, they did not even reprove Him for what He had done, as if it had been wrong or improper. With infinite cunning, as appealing of the multitude, they **only asked for a sign** which would warrant such assumption of authority." (Edersheim)

**John 2:19** Jesus answered and said to them, "**Destroy this temple, and in three days I will raise it up.**"



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The Gospel of  
**JOHN**

***Cleansing "My Father's house"***

"There was not a hand lifted, not a word spoken to arrest Him as He made the scourge of small cords, and with it drove out of the Temple both the sheep and the oxen; not a word said nor a hand raised as He poured into their receptacles the changers' money and overthrew their tables. His presence awed them, His words awakened even their consciences; they knew only too well how true His denunciations were."  
(Edersheim)

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The Gospel of  
**JOHN**

***Cleansing "My Father's house"***

**4. Was this the same "cleansing of the temple" recorded in Matthew 21, Mark 11 and Luke 19?**

The **synoptic Gospel writers** (Matthew, Mark & Luke) indicate the temple cleansing they record is during Jesus' last visit to Jerusalem before His death.

**John's** account seems to indicate that it was at the beginning of His ministry. I believe there were two temple cleansings; one to start His ministry and the last as He completes His task on this earth.

Jesus began His ministry at the heart of the Jewish religion- to those who knew the Law best..... and should have known who He was. He attacked the root of the problem and those responsible to lead the Jewish nation. The opposition to His teaching and actions throughout His work was the Jewish rulers. Their response would either be leading the nation of God's people toward Him (Gal 3:24) or begin a plot to silence Him.

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The Gospel of  
**JOHN**

***Cleansing “My Father’s house”***

**5. When Jesus said that the temple would be rebuilt in 3 days after it is destroyed, He was referring about His body. What did He mean?**

He would be raised up in 3 days after His death. This was certainly more important than the physical temple that sat before them.

- **How does verse 22 seems to support John’s purpose for writing this Gospel (20:30-31)?**

John records so many of these thoughts doing all he can to convince the reader that Jesus is who He claimed to be. In this instance, the apostles looked back on this occasion which helped solidify their faith.

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The Gospel of  
**JOHN**

***“He knew what was in man”***

**John 2:23-25** Now when He was in Jerusalem at the Passover, during the feast, many believed in His name when they saw the signs which He did. (24) But Jesus did not commit Himself to them, because He knew all men, (25) and had no need that anyone should testify of man, for He knew what was in man.

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The Gospel of  
**JOHN**

***“He knew what was in man”***

**6. What application can be made of verses 23-25 to our faith in Jesus today?**

The development of our faith is a process. If we do not continue to feed it with the truth of the scriptures, it will waiver and be influences of the teachings of men. The disciples, so convinced at this point in our study, struggle with their faith as the story unfolds..... and they were physically with Jesus for 3 years.

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The Gospel of  
**JOHN**

***“That you may believe”***

**John 20:30-31** And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written **that you may believe that Jesus is the Christ**, the Son of God, and that believing you may have life in His name.

**Yet..... Most of mankind will never believe!**

The Gospel of  
**JOHN**

**Next Week:** John 3



“Rabbi, we know  
that You are a  
teacher come  
from God.”

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