

2. John 1-2 The Word Made Flesh

1.1 - 1.18	1.19 - 12.50	13:1 - 20:21	21.1-21.25
Prologue	Book of Signs: Jesus' Ministry	Book of Passion : Cross and Resurrection	Epilogue

1. **Chapters 1 and 2**
 - **1:1-18: The Prologue**
 - **1:6-8,15 and 1:19-50: John the Baptist as witness to the Christ and the choosing of the disciples**
 - **2:1-11: The Wedding at Cana**
 - **2:12-25 Jesus clears the Temple**
2. **The Prologue - Jesus the Word**
 - **Logos as a Philosophical term.**
 - **“With God” resonances with Proverbs 8**
 - **Logos as code for God in the Targums**
 - **Genesis 1:1 ‘In the beginning’ – God as creator**
 - ***Jesus presented as Lord over creation throughout the gospel***
3. **The Prologue and Christ's identity**
 - **Comparison with Colossians 1:16-17**
 - **Christ as Pre-existent creator**
 - **Everything created by and for the Logos/Christ**
 - **Christ reveals God the Father**

4. **The Prologue and the Incarnation**

- Both Jews and Greeks alike would have been fascinated to read a book about the Logos
- 1:4-5 introduces other even more common philosophical terms such as 'Life' and 'Light' and 'Glory'
- 1:12-13 Holds out the enticing promise that those who believe are given the right to become children of God
- 1:14 Then comes the shocker – The Logos has taken on flesh and 'tabernacled' amongst us

5. **John 1:19-50 : John the Baptist – the forgotten hero of the synoptics**

- **Matthew 3: Jesus' Baptism**

11:1-19 John sends his disciples to check Jesus out
- **Mark 1:1-14: Condenses Jesus' Baptism and John's ministry into 14 verses but it is the first 14 verses of his gospel**
- **Luke 1:5-80 – 75 verses on the births of John and Jesus**

3:1-37 – A chapter on John's teaching as well as him baptising Jesus

7:18-33 – John's disciples sent to check Jesus, and Jesus praises John
- **Synoptics give an astonishing amount of space to John but modern preachers ignore him**

6. **John 1 and John the Baptist**

- **John's gospel equally gives a respectful treatment of John the Baptist :**
 - 1:6-8 - a man (but just a man) sent by God to prepare the way for the 'Light'
 - 1:15 - John witnesses to Jesus' pre-existence (we know from Luke that Jesus was born after John)
 - 1:19-28 - John denies to the delegation from the Jews in Jerusalem that he is the Christ

- 1:29-34 - John sees the Spirit on Jesus and testifies he is the son of God
- 1:35-42 - gives the revelation that Andrew was originally one of John's disciples
- This is similar to the synoptic accounts of John sending two disciples to check out Jesus. The difference here is they abandon John's movement to follow Jesus.

7. **John the Baptist in John 1: Conclusions**

- John uses data we find in the synoptics polemically to argue:
 - John the Baptist was just a man but he himself knew Jesus was pre-existent
 - John the Baptist consistently denied, especially to the delegations sent by the Jews down in Jerusalem, that he was the Christ
 - John the Baptist marked out Jesus as the Lamb of God intended for sacrifice on the cross

8. **John Chapter 2: The New Replaces the Old**

- John 2-4 contains 4 episodes that all have something to do with the Old Law and its rituals being replaced by Jesus and the Kingdom
 1. **The Wedding at Cana**
 - 2:11 - The first of his miraculous signs
 2. **Jesus Clears the Temple**
 - Vv.18-19 - The Jews demand a miraculous sign and Jesus announces he will replace the Temple in 3 days
 3. **Nicodemus – entry into the Kingdom by new birth and NOT Jewish ancestry**
 4. **Samaritan Woman – acceptable worship no longer in Jerusalem or Samaria but in Spirit and Truth**

- What impact would this have on a community recently bereft of the Temple?

9. **John 2 : The Wedding at Cana**

- Carson emphasises the careful numbering of the days which sets this miracle on the Sabbath. (p. 167)
 - The importance of marriage in the scheme of creation
Carson
 - Jesus as the Lord of Sabbath
- v.4 - It is not yet Jesus' hour
 - Points forward as do all the signs to Jesus' glorification at the cross and the inauguration of his kingdom at the resurrection
 - Jesus' rebuke of his mother shows he is answerable only to his Father in heaven

10. **John 2 : The Wedding at Cana**

- The Ritual Water Jars
 - The very containers used for ritual purification and the water within them used to produce an abundant source of wine (100-150 gallons)
- Wedding a symbol of the Messianic Age
 - Hosea 2:16-25, Isaiah 54:4-8, Psalm 45
 - Matt. 22:1-14, Matt. 25:1:13
- The Messianic Age described as a time when wine flows liberally
 - Jer. 31:12, Hosea 14:7, Amos 9:13-14

11. **John 2 : The Cleansing of the Temple**

- **Jesus goes up to Jerusalem for the Passover of the “Jews”. v.13**

- **We cannot be sure whether there were 1 or 2 cleansings of the Temple.**
 - **It is a Messianic sign the disciples later recognise from Psalm 69:9 - v. 17: ‘Zeal for your house consumes me’.**

- **“Jews” demand a sign as evidence of his authority.**
 - **Jesus doesn’t give them one as such except to assert that if they destroy the temple he will rebuild it in 3 days.**

 - **Contrast with synoptic accusation that he said he would destroy it (Matt. 26:61 / Mk. 14:58) or his prophecy that it would be destroyed (Lk. 21).**

12. **John 1- 2 Conclusions**

- **Jesus did many Miracles in Jerusalem and many people believed in him. v.23**
 - **But he does not trust their devotion because he can discern their hearts.**

 - **According to Luke Acts at the end of his ministry only 120 believers gathered in Jerusalem.**

- **This gospel is not written for easy acceptance but to induce deep and lasting saving faith.**

- **His message is that Jesus did more than enough miracles to prove that he was the Son of God – and to those who really believed he gave the right to become children of God. Prologue 1:12**