

Dr. Robert A. Peterson, Johannine Theology, Session 7, Jesus' I Am Sayings, Part 2, Jesus' Signs, Part 1

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This is Robert A. Peterson in his teaching on Johannine theology. This is session number seven, Jesus's I Am Sayings, Part 2. Jesus's Signs, Part 1.

Let us seek the Lord as we continue our study of John's theology. Father, we thank you for sending your Son to be the Savior of the world, even our Savior. Help us to rejoice in the person and work of Christ as we study them in the fourth gospel. Bless us, we pray, and our families through Jesus Christ our Lord. Amen.

We're studying the I Am Sayings. At the risk of repeating myself too much, there are seven different I Am Sayings. That is, where Jesus said, I am the, followed by a predicate nominative to complete the sentence. And there are not seven different meanings to the seven I Am's, but three different meanings.

They're summarized in 14:6. I'm the way, means the Savior. I'm the truth, means the revealer of God. I'm the life, which means the giver, the bestower of eternal life.

We've seen that the bread of life means life-giver. We've seen that a good shepherd means the same. Now we need to see that true vine and resurrection, the life, also speak of Jesus as the life-giver.

Concerning the truth, Jesus is also the revealer of God. In chapter nine, the light of the world concerns the way, Savior. He's not only the road, the way to the Father's heavenly house.

No one comes to the Father except through him. He is the gate on earth into the sheepfold, the New Testament people of God. True vine, I am the true vine, John 15.

There's extensive background in the Old Testament, where Israel is the vineyard of the Lord and the vine of the Lord. It is against that background that Jesus says, I am the true vine. Isaiah five is the most famous passage in which Israel is the vineyard of the Lord.

And the Lord is disappointed at the bad fruit Israel produces. When it says, I'm the true vine; it doesn't mean Israel was the false vine. It means Israel was partial.

It was incomplete. And it failed in its task to live up to the reputation given by God to be the true vine, if you will. Jesus is the true vine.

He's the fulfillment of what Israel was meant to be. He's the true Israelite. And all those who are who abide in him as branches in the vine become the true Israel, the New Testament Israel of God.

I'm the true vine, and my father is the vine dresser. The persons of the Godhead, in John's words, are the father and the son. Usually, the spirit is not spoken of, so many are equal in their being.

But there's definitely a subordination in the incarnation of the son. So, when we studied. I'm the good shepherd.

Jesus says. I did in my life, and I take it up again. The father gave me commandment to do that.

See. And here I am, the true vine. My father is the vinedresser.

Not only does it show the harmony between the Father and the persons of the Godhead spirit implied, but it also shows submission on the part of the Son's oversight, if you will, on the part of the Father. I'm the true vine. I'm the fulfillment of what Israel was meant to be.

And my father is the vinedresser. Every branch in me that does not bear fruit. He takes away every branch that does bear fruit.

He prunes that it may bear more fruit. You say, doesn't this passage speak of union with Christ? Yes. Aren't both branches kinds of branches in him? Yes.

Aren't both branches united savingly to him? Aren't they really united to Christ? No. It's simply part of the imagery, as D.A. Carson shows in his commentary on John, which I mentioned before, is my favorite in terms of the theology of John. Is this part of the imagery that the branches are in the vine? Because as it turns out, the fruitless branches are not believers, and are not saved.

Oh, they're identified with Christ. That's what it means to be in the vine. But being fruitless consistently in both testaments indicates no salvation.

Or, to use New Testament terminology or John's sermon, no eternal life. I'll say again what I said the other day in Matthew's gospel of the parable of the soils. There are degrees of fruitfulness, but only for the fruitful, that is, believers.

Some bear 30 fold, some 40 fold, some 100 fold. My folds might be wrong, but it's something like that. There are differentiations depending upon God's gifts, personality, opportunity, and faith; all kinds of things go on there.

But no fruit consistently in scripture means no life. Every branch does not bear fruit. He takes away.

They lose their rewards, we're told. No, no. I have confessed earlier to being an unabashed Calvinist.

But I have read a lot in Arminian literature. And I have found the concerns of true believers are valid concerns. And so I know what the concerns of my Arminian brothers and sisters are.

And I teach and preach to those. I have also learned not only to respect their concerns but also to learn from their exegesis. And Calvinists have wrestled, have sometimes read their stuff into here.

Oh, it's talking about, it's not talking about rewards, good grief. The vines that are broken off and taken away end up burned in hellfire in verse 6. The way to handle it and preserve your reformed orthodoxy is to say they were not saved. They appeared to be, they're part of the vine as it were, at least outwardly.

But their fruitlessness demonstrated they were not saved. There are about five reasons I can show you that. Already you are clean.

It's playing on the word pruned. The fruitful ones are clean. Implication: the others, like Judas, are unclean.

They're not saved. When you bear fruit, you prove that you are my disciples. Verse 8. Yes, so no fruit shows they are not his true disciples.

Anyway, so I was trying to say I appreciate the concerns of actually anybody, but especially believers, including ones from different perspectives than mine. I also have learned from Armenian exegesis that I am less influenced by their actual theology. But I respect them as well.

So, I've learned from Armenian exegesis that the fruit that is taken away in verse 2, or the branches that are taken away in 2, are those that are gathered and burned in verse 6. Abide in me, and I in you. There's a mutual abiding. It's the same way of fellowship.

Our fellowship is with the Father and with the Son, 1 John 1. And God has fellowship with us, astonishingly. It's like chapter 10: I know my sheep, and my sheep know me. Jesus knows everybody.

Not in this sense, he doesn't. It is the knowledge of salvation and fellowship. So, there's a mutual abiding.

Abide in me, Jesus says, and I abide in you. What astonishing language he continues to use in us. Abide is meno; it means to continue, abide, remain.

I shared with you earlier Leon Morris' studies in the fourth gospel, a chapter called Variation, a feature of the Johannine style, in which in the older New Testament scholarship, which was encyclopedic, he studies every time John in the gospel uses an expression. Twice, three times, four times. The epitome is John 15.

Meno is used, but I forgot it nine times or some big number like that. Every single time. There's a slight variation of either word order or how you show possession.

Do you use a genitive of possession, or do you use an adjective that means my or me? Same meaning, exactly. But he just, John varies his language. So much so that Leon Morris reaches the radical, but I think the correct conclusion is that if John ever says something exactly in the same way, it's a matter of emphasis.

Variation probably doesn't mean anything. It could be that you have to be careful concerning the context. But variation is a feature of John's style and this is the epitome of that.

Every single abiding sentence clause is different in sometimes little ways. As the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. Jesus is the life-giver.

He bestows eternal life. And just even as the vine is the source of life for the branches. So once again, this is one of the five I am's that show him being the bestower of eternal life.

If I'm the vine, you are the branches. Whoever abides in me and I in him, there's that mutual abiding again. He it is that bears much fruit.

For apart from me, you can do nothing. As an exegetical theologian, I studied the judgment passages and concluded that judgment is based on works. Very fair for unsaved people.

They're not condemned because they didn't hear the gospel. That's the only remedy. Don't get me wrong.

But they are condemned for their sinful deeds, thoughts, words, and deeds to be complete. And they have no protest at the last judgment. The hard part is believers are judged by our works.

Yes, faith is not judgeable, if you will. But that which faith produces is judged. Jesus said a bad tree produces bad fruit.

A good tree produces good fruit. A bad tree cannot produce good fruit. A good tree cannot produce bad fruit.

And here's the deal. The good works that show up in believers' lives at the last judgment are their works. There's no question.

But they're not ultimately their works. They are the works, the deeds of the Father, Philippians 2, around 12 and 13. The father who works in us both to work, both to will and to work for his good pleasure.

They're the fathers. They are the works of Christ, who said, Apart from me, you can do nothing. The good works of the branches are really theirs, but it is Jesus through them.

And so, it's our good works that show up at the judgment are those of the Father who wills and works through us. They're the works of the son through us. He's divine.

They are the fruit of the Holy Spirit, Galatians chapter 5. If anyone does not abide in me, he is thrown away like a branch and withers, and the branches are gathered, thrown into the fire, and burned. Oh, it means we'll lose our rewards. No, it doesn't.

No. It means hellfire. Professing to belong to Christ, joining the church, and having no fruit.

I didn't say a little fruit. Having absolutely no fruit. Here's how I say it as a pastor.

It is a very bad sign. And out of concern, we should encourage somebody like that and talk to them. I have a line that I use sincerely, and it goes like this.

I haven't used it much over the years, and I was a professor for many more years than I've been a pastor. Although I like to think I was a pastoral theologian, and I did interim pastorates, I don't know, ten times, something like that. Anyway, here it goes.

Not a trick. I don't use it a lot, but it goes like this. Mono a mono, one-on-one, caring about somebody praying for them, and I'll just use the word.

John, I made it up. If I saw something in your life really incompatible with the gospel, would you want me to tell you? Always but once they said yes, and I told them. And

they knew I loved them, and I wasn't condemning them, but I was concerned, right? It was bad fruit, seriously bad fruit.

Once, a relative by marriage who remained nameless, who is now with the Lord, he said, would you like me to tell you? No. And here's what I said. I love you, brother.

I'm going to tell you anyway. And I got away with that because he needed to hear it. Anyway, I hope that the wisdom of that little pastoral piece is yours for free.

If you abide in me and my words abide in you, ask whatever you wish. What is the fruit here? Is it Souls One? Not in this context. Could that be an application? Of course.

Of course. The fruit here is joy. It is obedience.

It is an answered prayer. If we see what the text says, it says all those kinds of things. Here it's answered prayer.

A glorifying the Father is another fruit. Ask whatever you wish. It'll be done for you.

Yeah. Whatever you wish, your requests will be in accordance with the Lord. They won't be selfish if you're abiding.

And I never even defined abiding other than just to lexically say it means to remain or continue. In this context, to abide in the vine is akin to John's notion of having fellowship with God, 1 John. That is, it's almost akin. It's a way of talking about salvation lived out.

It means continuing a personal relationship with Jesus. Something like that. By this is my Father glorified that you bear much fruit and so prove to be my disciples.

I have to say it carefully because you say this, and then five people in a church will be questioning your salvation again. But discipleship does need to be proved. And if, over a long period of time, there is really minimal fruit, that is not a good sign.

That's how I say it. As the Father has loved me, so have I loved you. Here is why I define abiding as I do.

The only place in the passage that almost defines it is here. Abide in my love. Abiding means continuing in Jesus' love.

That means continuing with an awareness that he loves me and loving him in return. Of course, the notion is corporate in this passage. The New Testament, in general, is a corporate book with great individual application, to be sure.

The corporateness of the Old and New Testaments is never an excuse for individual license, rebellion, or negligence. But the Bible is not an American book in that it doesn't speak of rugged individualism first. No, Israel is the people of God.

The church is the New Testament people of God. From that, individual responsibilities and blessings devolve. Of course, not denying the individual.

The corporate never nullifies the individual. But the starting point is corporate again and again. If you keep my commandments, you'll abide in my love.

Just as I have kept my Father's commandments and abide in his love. These things I've spoken to you, and my joy may be in you. One of the fruits in the passage is joy.

Joy, obedience, answering prayer, glorifying God. Just the whole notion of enjoying Jesus' fellowship. Mutually abiding.

Then he speaks of love. Twelve, that's one of the fruits. And I will just mention this because it will come up again later.

The thrust of the passage as far as Christian responsibility is responsibility. Human responsibility. Prove that you're my disciples by abiding in me.

Abide in me, and you'll bear fruit. On and on, it goes like that. But so God's left out.

No, the Father is the vinedresser. The Son is the vine. How about his sovereignty? It is not what is emphasized in those first eleven verses.

Rather, it is human responsibility. Covenant faithfulness, if you will. Ah, but don't miss the point.

In verses 16 and 19, underneath are the everlasting arms. The focus is on Jesus in the upper room calling his disciples to responsible discipleship, right? Oh, but God is sovereign. And the only place in the whole Bible where Jesus is the author of election is here in John 15, verses 16 and 19.

You did not choose me, but I chose you. Isn't that like chapter 6, where he chooses disciples, and in 666, some just leave him? No, it's not just a choice to discipleship. It is a choice to salvation.

I chose you and appointed you. You should go and bear fruit, and that your fruit should abide. 19 really clenches that.

If you were of the world, the world would love you as its own. But because you are not of the world, but I chose you out of the world. Therefore, the world hates you.

John 15, 16, and 19 shows underneath all this vine and branches business and a strong message of responsibility and fruit-bearing. And the necessity of it for true believers is under the everlasting arms. Jesus chose us.

We did not choose him. He ordained. He is the one behind the fruit.

I chose you and appointed you that you should go and bear fruit, lasting fruit. Anyway, another one of the “I am” sayings emphasizes the most common theme. Five of the seven.

Jesus is the giver of eternal life. Even as the vine is the source of life and fruit for the branches. Jesus is the fulfillment of all Israel was meant to be in that regard.

He is the true vine, the true source of eternal life now and forever. The final I am is in chapter 11, where Jesus combines. I am saying that when I get to the science, I will just abbreviate those signs that I've covered extensively.

“I am” sayings because sometimes—bread of life, light of the world. Resurrection, life signs, and sermons are so joined that I would bore you to tears to do the whole thing over again.

Not necessary. Resurrection and life. Jesus allows Lazarus, whom he loved.

The text says that's so beautiful. Jesus allowed himself to become friends. I remember in seminary asking a good professor whom I loved and cared for, and he cared for me.

Mutual respect. I said it was because I was just told that as a pastor, you shouldn't get close to anybody in the congregation. It will cause jealousy.

And I said, with all due respect, please help me understand. Why did Jesus choose 12 people? And why, of the 12, was he closer to three? And why, of the three, was there one whom he loved? I didn't get a good answer. I just was told the same thing again.

Don't get close to people. Now, it's important for pastors to love everybody and to be open to everybody. But if you're a human being with interests and so forth, you're likely to get closer to some people than others.

Not neglecting anybody. And I think the people of God understand that. Anyway, that's what Jesus did.

I don't think he messed up. And I'm not trying to make Lazarus one of the disciples, but it says how he loved him. It's fascinating.

Jesus lets him die and waits another three or four days because of the Jewish myth about the soul hovering over the body. You're not really dead as a doornail until he waits. And, of course, there's a misunderstanding as usual.

Verse four. This illness does not lead to death. It's for the glory of God.

Good grief. The blindness of the blind man wasn't because he or his mother sinned or his parents. It was for the glory of God.

Lazarus's death, they don't understand it's death yet. It's for the glory of God. Yes, it's exactly what Jesus says.

It's for the glory of God. Notice how the fathers and the sons of glory are so intertwined so that the son of God may be glorified through it.

Jesus loved Martha and her sister and Lazarus. Two days he waits. Let's go to Judea again.

They think they're going to stone you. Why are you going there? D.A. Carson says it so well. In *Divine Sovereignty and Human Responsibility, Biblical Perspectives and Tension*.

Popularized in *How Long, O Lord*. Two chapters on Providence are just beautiful in *How Long, O Lord*.

But *Divine Sovereignty and Human Responsibility* is Carson's Ph.D. dissertation. Boiled down in some of the intertestamental stuff. He also discusses the paradox of absolute divine sovereignty and genuine human responsibility.

And as he's done in so many of his books. Here's what it did for me, a spanking brand-new professor at the time. He verbalized what I knew to be true from studying the Bible.

I couldn't say it as well as he said it before reading his book. But I knew it was true. God is Lord.

He is the Creator, Sustainer, the Redeemer, and the Consummator. But human beings are not free in every sense of the word. But we are responsible.

There's no question. It matters whether we believe in Jesus or not. As Christians, it matters whether we pray or not.

And whether we witness or not. Anyway, Carson did a beautiful job. And in that book, at one point, he says, Now, the eternal Son of God becomes a man.

If we thought that the Son becoming, the eternal Son becoming a man of flesh and blood, was going to solve the problem of divine sovereignty and human responsibility, we were wrong. It exacerbates the problem. Because as the God-Man, He is sovereign.

Chapter 5. He gives eternal life to whomever He wants. Chapter 18. They come to arrest Him.

He says I am. And He knocks them down. It's unbelievable.

That's a bad expression, excuse me, for a theologian to use. It's wonderfully believable. But Jesus is responsible.

Chapter 7 in verse 1. Jesus, knowing that He wanted to kill Him in Judea, stayed away from there. He just exacerbates the paradox. In other words, as God, He's sovereign.

And as a man, He is responsible. He doesn't tempt the Father. That was exactly the devil's temptation.

Not included in John's Gospel. If you are the Son of God, do A, B, and C. Oh, no. Deuteronomy, Deuteronomy, Deuteronomy.

He would not tempt the Father. How so? As the God-man, He humbled Himself. He relied on the Holy Spirit.

He obeyed the Father. He didn't flex His divine muscles in Satan's face. As a covenant-keeping, He's always God.

I get it. Man, with emphasis on His humanity, obeyed. And He resisted the devil's evil solicitations.

The poor disciples are in the dark. This illness does not lead to death. Rabbi, the Jews were just seeking Estonia.

Are we going to go back there? Verse 11. Our friend Lazarus has fallen asleep. He's speaking.

Actually, euphemistically and metaphorically, spiritually. But I go to awaken him. Disciples, missing the boat, misunderstanding.

Lord, if he's fallen asleep, he'll get up. He'll wake up. John 15:12.

Now, Jesus, here comes one of John's editorial explanatory comments. Now, Jesus had spoken of His death. But they thought He meant taking rest in sleep.

Then Jesus said plainly, Lazarus has died. And for your sake, I'm glad I was not there. That is well said.

Because Jesus experienced pain at Lazarus' tomb, it wasn't for His sake. Oh, it was, in a way, because the sun was glorified.

I get it. Ah, it's complicated. So that you may believe, let us go to Him.

Thomas called the twin, yes, the doubter later on, for whom we are glad. Let us go also that we may die with Him. Misunderstanding.

Jesus, when it was not the Father's will, did not go into Judea, John 7, 1. When it was the Father's will, He went right into trouble. And no one laid a hand on Him because His time had not yet come. He alone sorts this out.

As the God-man, infallibly, Lazarus was dead for four days. Mary and Martha, I know what they were saying because both Mary and Martha, almost the first words out of their mouth are this.

If you had been here like that. That's what they kept saying to each other. If the Master was only here, He would have kept His friend Lazarus alive.

Neither one considered the possibility of a resuscitation. Your brother will rise again, John 11:23. Martha said to Him, I know He will rise again in the resurrection of the last day.

She is a good Jew. She is a faithful Jewess. She knows from Daniel 12:2. From Isaiah 25:8. And Isaiah 26:19.

No, I don't have them memorized. Write those things in the back of your Bible. You might need them.

That there's going to be a resurrection of the dead. She's thinking of a corporate resurrection on the last day. As Daniel 12:2 says, of the righteous and the unrighteous.

And that is repeated in John 5:28, 29. In Acts, somewhere or another, I always lose that reference, but anyway. Then Jesus shockingly says, I know He will rise again, Martha says.

In the resurrection on the last day. Jesus replies I am the resurrection and the life. Talk about being the life-giver.

He is the resurrection gas. He who believes in me, though he dies, physically, yet shall he live. He will be raised from the dead.

Everyone who lives and believes in me shall never die. Boy, His words are so easily misunderstood, aren't they? They will not die the second death. Do you believe this? And here are Martha's words.

Martha's words anticipate the purpose of the gospel of John. I love it. Yes, Lord, I believe you are the Christ, the Son of God, who is coming into the world.

Many other signs Jesus did in the presence of His disciples are not written in the book. These signs are written so that you might believe that Jesus is the Christ, the Son of God, and by believing, you might have life in His name, before Jesus' death and resurrection, Mary, Martha, and no doubt Lazarus, believed.

Now they're in a funny twilight zone. They reap the benefits of His death and resurrection before He died and rose. Yeah, Hebrews 9.25 says Old Testament saints did the same thing, but this is a funny situation.

And don't be so hard to judge the disciples because they are in this in-between time. The teacher is their savior. They understand it in part, but how can they possibly understand it? Until He died, they thought it was all over at that point.

I mean, He predicted His death and resurrection. They just couldn't understand it. Only after He was raised did they understand.

And only after Pentecost did they really understand and put Luke 24, His giving them a Bible lesson in there. That sure helped as well—a bunch of weeping.

Mary says the same thing as Martha said. Lord, if you'd been here, my brother would not have died, 32. He's deeply moved by all the weeping.

And guess what? He's weeping. Jesus wept as you said, see how He loved him. But then some say, man, it's always two responses.

Could not He who opened the eyes of a blind man have kept this man from dying? Well, yes, but it was God's will for him to die. So, God, the Father, and the Son, and no doubt the Spirit, although John doesn't say it, will be glorified in His resurrection and resuscitation. Jesus deeply moved again, John 11, 38.

Christian funerals ought to be bittersweet. Oh, you don't major in the bitter, but surely you miss the person. I've seen them when they're only sweet, and it makes me angry.

Death is the last enemy, 1 Corinthians 15. Good grief. There's a time for an expression of mourning.

Oh, it shouldn't dominate the service, but it's part of it. I've seen Christian funerals leaving that out, and it's just not even fair to the people. I saw one. This man and I used to watch our oldest sons play ball together.

We were in the bleachers. The good man of God. In a Bible church, he exceeded the people in the church by his own study, but he stayed in the church.

It was a believing church, but this wasn't much teaching. He stayed in to teach at the old Sunday school, and he worked hard. I know because he shared some of his ideas with me some time and used me a little bit as a resource.

Anyway, he passes away. Here's his wife, son, and daughter. Not one word of missing him, sorrow, or anything like that was said during the whole service.

And the note of victory was, as it should be, dominant, but it shouldn't be the only note. When the family is done, they stand up and walk out of the church first to greet the people. The Lord just turned the washers on in the son's eyes.

He got the carpet wet. Tears just, he needed a release, and there was no opportunity for it. He just bawled.

I felt bad for him, but I was glad because he was a human being who needed a release, even as Jesus did. Ah, what is our problem? Anyway, take away the stone. I love this.

Again, as I said earlier, there is a conjunction between the stench of sin and death and the glory of God. Side by side. It is amazing.

Take away the stone. Martha said, Lord, by this time, there'll be a terrible odor. He's been dead for four days.

His body will begin to decompose. Jesus said, did I not tell you if you believed, you'd see the glory of God? Seven, seven signs, miracles. In the first and seventh ones, John gives us indicators that everyone glorified God and Jesus.

The first sign is water to wine in Cana, John 2. This was the first sign that Jesus did in the presence of his disciples, and he manifested his glory. And they believed in him,

which I take to mean they began to believe in him. Here, the seventh one, Lord, he's going to stink like crazy.

Didn't I tell you if you believed, you'd see the glory of God? There's the gospel. The stench of sin and death and the glory of God are put right next to each other. That is amazing.

Ministry is messy. Sinners are messy. Believing sinners are messy.

We're all a mess. God is gracious. And I'm astonished in chapter 17.

Jesus could say of the bumbling, fumbling, up and down disciples, I have been glorified in them. Hallelujah. That's astonishing.

Took away the stone. Jesus prays to the Father. Lazarus comes out.

You know the rest of the story. Jesus is, by the way, comes out, no stench. He's wrapped up in accordance with Jewish customs.

I wonder how the spices smell to him. But the main thing is his body didn't smell. Unbind him and let him go.

Jesus is the life-giver, the bestower of eternal life. The last two miracles are the hardest ones. Never has it been heard of somebody healing a man born blind.

That's true. Ironically, the former blind man is a better theologian than the leaders of Israel. Here, Jesus resuscitates a dead man three times.

Widow of Nain's son. Jairus' daughter. Head of the synagogue.

How do you like that one? Lazarus, his friend Lazarus. It's the same language of resurrection, no special language. I can say, oh, it's because the verb is changed here.

It means no, but because presumably, they died again. You hear, is Lazarus still in the ancient Near East being 2,000 years old? No. So it's a resuscitation.

There's no special vocabulary. But obviously, they all died. These are the IM sayings.

They're beautiful. Again, we don't mean that John only says these things. The Synoptics can have something like this.

But nothing like this in their combination in 14.6 in the total package indeed. I want to start with the signs as we continue our way of thinking about the fourth gospel. And its teachings.

Seven signs. Water to wine, chapter 2. Official son healed, chapter 4. Lame man healed, chapter 3. That's a hard one. He was lame from birth, right? Or lame for many, many years.

I don't know, 36 years, something like that. And he is healed. No physical therapy.

He's healed instantly. 5,000 fed in chapter 6. Lame man healed in 9. Lazarus was raised in 11. As I said, I'm not going to wax eloquent on those that have already been dealt with in terms of the IMs.

Water to wine, we did not deal with. The first sign is somewhat symbolic. John is a symbolic gospel.

Wedding in Cana. Jesus' mother is there. The wine ran out.

Mary tells him they have no wine. Jesus is not disrespectful to his mother, but he gently puts her in his place. What does this have to do with me? Mom, you're not setting my timetable.

My hour has not yet come. We will deal with the time sayings. Perhaps tomorrow.

Perhaps in a later lecture, excuse me. And they're complicated. But in general, it's his time to die, rise, and return to the father.

That has not yet come. And it comes at the end of 12, the beginning of 13. And I think that is in view here, but I see the one in chapter 2, this one, and the one in chapter 7—the Feast of Tabernacles.

His brothers, who don't believe in him, as it explicitly says, egg him on. Oh, go up to the feast and show off your magic tricks, magician. Oh boy.

He says, no, I'm not going up. His meaning is, I'm not going up now. He went up secretly, halfway through the feast.

Why is that? And why here does he refuse his mother's pushing him onto the stage? It's my own interpretation, and if I were you hearing me, it may well be wrong, okay? It is not a consensus by any means. But my understanding is, they both speak of the cross and resurrection and ascension. But I think specifically, these two, chapters 2 and 7, These two episodes, he does not do a sign in 7, but he does give amazing words.

He takes God's place in 7, taking some of the symbolism of the Feast of Tabernacles and referring it to himself as God. I take it to mean this. My time has not yet come for my public manifestation in the triumphal entry.

Mom, don't push me onto the stage. By the way, the expression, woman, isn't like, woman! It's the same expression in 19 from the cross we looked at earlier. He's on the cross.

If ever I had time to think of himself, that would be it. And he's, I'm sure, he prayed to the father. He does pray, and we had some of those words.

But he says he thinks of his mother. And he says, woman, behold your son. That's the same word, woman, the same direct address.

He's not saying, woman, and he's saying, mother, dear lady, something like that. It's a respectful address, committing her to John for her care. So here, too, am I saying he's putting it in her place? Yes, but respectfully and gently.

She's not to set the timetable, and the father sets the timetable. The time for the triumphal entry is not now because it does lead to the cross. No, no, he's got years to go.

He's got teaching to do. He's got miracles to do. No cross yet.

So that's why he won't let Mary push him on the stage. And that's why he goes up secretly halfway through. He doesn't come up on the feast of the first day and say, I'm the Messiah. Here he comes.

Oh no, quietly. And he teaches. He still makes a splash.

And they want to grab him again. But he always followed the father's timetable. My hour has not yet come, mother.

Mother said, do whatever he tells you. She steps back. I like it.

Now, there were six stone water jars there for the rites of Jewish purification. It turns out commentators, and I really believe they're right, have been thinking about this for many years. They really were there, but they symbolize the old cloth.

You can't sew a patch on old clothes. You can't pour the new wine in the old skins. It'll burst.

John doesn't cite the synoptics often. He shows the ideas of the Synoptics in other things Jesus did or said. So, it is here.

Jesus takes the old wine of Judaism, and out of it, he brings the new wine of the kingdom of God. In his first, not literally his first, but the first sign that John records. And by the way, he does want us to count.

Because for the first and second signs, he says, first one, second. He doesn't continue, but he wants us to keep going. In chapter 21, he says that the third resurrection appearance is the third time Jesus has appeared to his disciples after rising.

So he wants us to count things. Does that mean my count is always right? Of course not. But I do count seven I Am sayings, seven signs, and again, I warn you when I have a fresh idea.

Those are not my own ideas. The servants obey him. These are big jars with lots of water.

The servants fill them to the brim. The bridegroom's responsibility is to provide wine for the feast. This is embarrassing.

Jesus, here's another symbol, takes the place of the bridegroom, in other words, the Lord of the church, the head of the church, providing for the people of God. In so doing, it shows the Israelitish purification rites are obsolete. They're the old skins.

They're the old garment. It will not do to patch that up. No, you need new skins for new wine of the kingdom of God.

And he brings, indeed, and yes, it was alcoholic wine. And yes, it was really good stuff because the steward was surprised.

They usually bring out the weaker stuff later when people have had enough to drink, and they can't tell the difference, perhaps. But you saved the best stuff to last—verse 11.

This is the first of the signs Jesus did at Cana in Galilee, manifesting his glory. He shows his splendor. He demonstrates a little bit of his magnificence in changing water to wine on such a large scale.

Simply by his word. And his disciples believed in him. Full-blown Christian, it's impossible.

They began to believe in him. They were positively related to him at this point. In our next lecture, we'll continue on with the signs and go to chapter 4, his healing of the lame man.

This is Robert A. Peterson in his teaching on Johannine theology. This is session number seven, Jesus's I Am Sayings, Part 2. Jesus's Signs, Part 1.