

1:43-45

The following day Jesus wanted to go to Galilee, and He found Philip and said to him, “Follow Me.” **44** Now Philip was from Bethsaida, the city of Andrew which may explain why Philip came to Andrew, perhaps, as a rule (John 12:22). **and Peter. 45 Philip found Nathanael and said to him, “We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph.”** John 8:41 shows they may have actually assumed that Joseph was promiscuous with Mary before their marriage.

1:46¹

And Nathanael said to him, “Can anything good come out of Nazareth?” The Jews would say “no” (John 7:41-52). **Philip said to him, “Come and see.” 47 Jesus saw Nathanael coming toward Him, and said of him, “Behold, an Israelite indeed there is a chance that one may only claim to be an Israelite, but may not be a “true Israelite.”** If you remember Genesis 28:10, Moses writes about a “staircase” to Heaven and Jesus inserts Himself into the picture in verse 51 as He promises Nathanael’s vision in the afterlife. **in whom is no deceit!”** Now you remember Genesis 32 and you might remember Jacob, who saw the staircase in Genesis 28, was a horrible deceiver. In Genesis 32 the deceiver’s name was changed to **Israel**. So, Jacob was a deceiver and his name was changed to show he had changed. **Israel**, then, was a man who used to be a deceiver. Well, **Nathanael**, has heard from Philip that Moses wrote about Jesus. Jesus shows Him where (Genesis 28; John 1:51). He therefore refers to Jacob’s story both from Genesis 28, and first here, He refers to a man with no deceit. Here’s another way to say it: Jesus places **Nathanael** in Moses’ writing in the post name-change Jacob (Genesis 32) while Jesus places Himself in Moses’ writing in the stairway saga of Genesis 28. **48 Nathanael said to Him, “How do You know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.”**

1:49²

Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel!” Nathanael may have been just as slick in his recall of Genesis by applying to Jesus a title given to Him, through prophecy, (Genesis 49:8-10). Given what you know from Zephaniah 3:15, think about all of the tokens brought forward and applied to Jesus from that passage. No doubt Nathanael meant all of it. **50 Jesus answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.”**

⁵¹ And He said to him, “Most assuredly, I say to you, ^khereafter ⁶you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”

2:1-3

On the third day there was a wedding in ^bCana of Galilee, and the ^cmother 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.”

¹See under 1:14.

²See under 1:14.

^k Gen. 28:12; [Luke 2:9, 13]; Acts 1:10; 7:55, 56

⁶ NU omits *hereafter*

^b John 4:46

^c John 19:25

2:4

Jesus said to her, ^d“Woman, what does your concern have to do with Me? ^fMy 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, ^gaccording to the manner of purification of the Jews, containing twenty or thirty gallons apiece. ⁷ 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 ^hthe water that was made wine, This is, then, parallel with the life of Moses in answer to 1:15-16 in that they both begin their miracles with turning water into “blood” (wine here being used in typical Lord’s Supper symbolism for blood). **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!”

^dJohn 19:26

^fJohn 7:6, 8, 30; 8:20

^g Matt. 15:2; [Mark 7:3; Luke 11:39]; John 3:25

^h John 4:46