



The Wilderness, a Wedding, some Wine, & a Whip

**Matthew 4:1-11; Mark 1:12-13; Luke 4:1-13;
John 1:19-2:22**

Where We Left Off:

- **Matthew 4:1** – “Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.”
- **Mark 1:12** – “Immediately the Spirit impelled Him to go out into the wilderness.”
- **Luke 4:1** – “Jesus, full of the Holy Spirit, returned from the Jordan and was led around by the Spirit in the wilderness”

Getting Our Bearings in the Wilderness

The record suggests strongly that after Jesus departed Nazareth to be baptized by John, He was gone (unexpectedly) for several weeks (at least 3 months), and that the next time He encountered His mother was at the wedding in Cana recorded in John 2.

It is Important to Understand

- That it was God who initiated this encounter, and not Satan.
 - Matthew 4:1 – “Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.”
- The point:

It is not Satan who traps Christ in the wilderness; rather, it is the Father who deliberately places His Son in open conflict with Satan, in order to establish Jesus’ identity and power.

G. Campbell Morgan, ***The Crises of the Christ***

“A divine plan was being wrought out. It did not...‘happen’ that Jesus met Satan and was tried. Neither is it true to say that the devil arranged the temptation. Temptation here is in the Divine plan and purpose. Jesus went into the wilderness under the guidance of the Holy Spirit to find the devil. My own conviction is that if the devil could have escaped that day, he would have done so. It is a very popular fallacy that the enemy drove Christ into a corner and tempted Him. But the whole Divine story reveals that the facts were quite otherwise. God’s perfect Man, led by the Spirit, or as Mark in his own characteristic and forceful way expresses it, driven by the Spirit, passes down into the wilderness, and compels the adversary to stand out clear from all secondary causes, and to enter into direct combat.”



The Temptations

1. “If You are the Son of God, command that these stones become bread.” (Matt. 4:3)
2. “If You are the Son of God, throw Yourself down; for it is written, ‘He will command His angels concerning You’; and ‘On their hands they will bear You up, So that You will not strike Your foot against a stone.’” (Matt. 4:6)
3. “the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory; and he said to Him, “All these things I will give You, if You fall down and worship me.” (Matt. 4:8-9)

Temptation

Adam vs. Christ

- The devil challenged Adam; it was Satan who took the initiative.
- Adam had every possible advantage (paradise, food, companionship, every need met).
- The devil emerged victorious. (That is, victory was won for a time by Satan; it was not established as secure or permanent.)
- Adam responded to human desire, refused to depend upon the truthfulness of God's words, fell into sin.
- Adam stood at the head of the race of men; that race fell into sin with him.
- Christ challenged the devil; the Spirit led Christ into the wilderness, and there the devil was compelled to tempt Him to sin.
- Christ was at the most serious disadvantage, wanting every human comfort and need (hungry, alone).
- Christ emerged finally and fully victorious; victory was established as ultimately secure, though not yet entirely won.
- Christ trusted in the Word of God, stood true to God, resisted sin.
- Christ stood as the Head of all those who believe and lifted that number to forgiveness and life.



**Meanwhile,
Back at the
Jordan**

John 1:19-28

The Situation:

The Sanhedrin, the official body of government among the Jews, sent a delegation to investigate this one called “John the Baptizer.”

David Smith, ***The Days of His Flesh***

“The Pharisees and Sadducees who had presented themselves as candidates for baptism and been so scornfully rejected, had quitted the scene of their humiliation and carried a report to the Sanhedrin. It is an evidence of the impression which he had made upon them that the rulers did not straightway take vengeance on the audacious prophet. They feared him; they thought it possible he might be the Messiah or the Messiah’s herald. And therefore they resolved to dispatch a deputation to interview him, and ascertain what he claimed to be.”

The Interview

- **The 1st question:**
 - “Who are you?”
- **John’s response:**
 - “I am not the Christ.”
- **Suggestions by the Sanhedrinists:**
 - “Are you Elijah?”; “Are you the Prophet?”
- **John’s response:**
 - “I am not.”

John 1:23

He said, “I am a voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ as Isaiah the prophet said.”

Continuing the Interview

- **The 2nd question:**

- “Why then are you baptizing...?”

- **John’s response:**

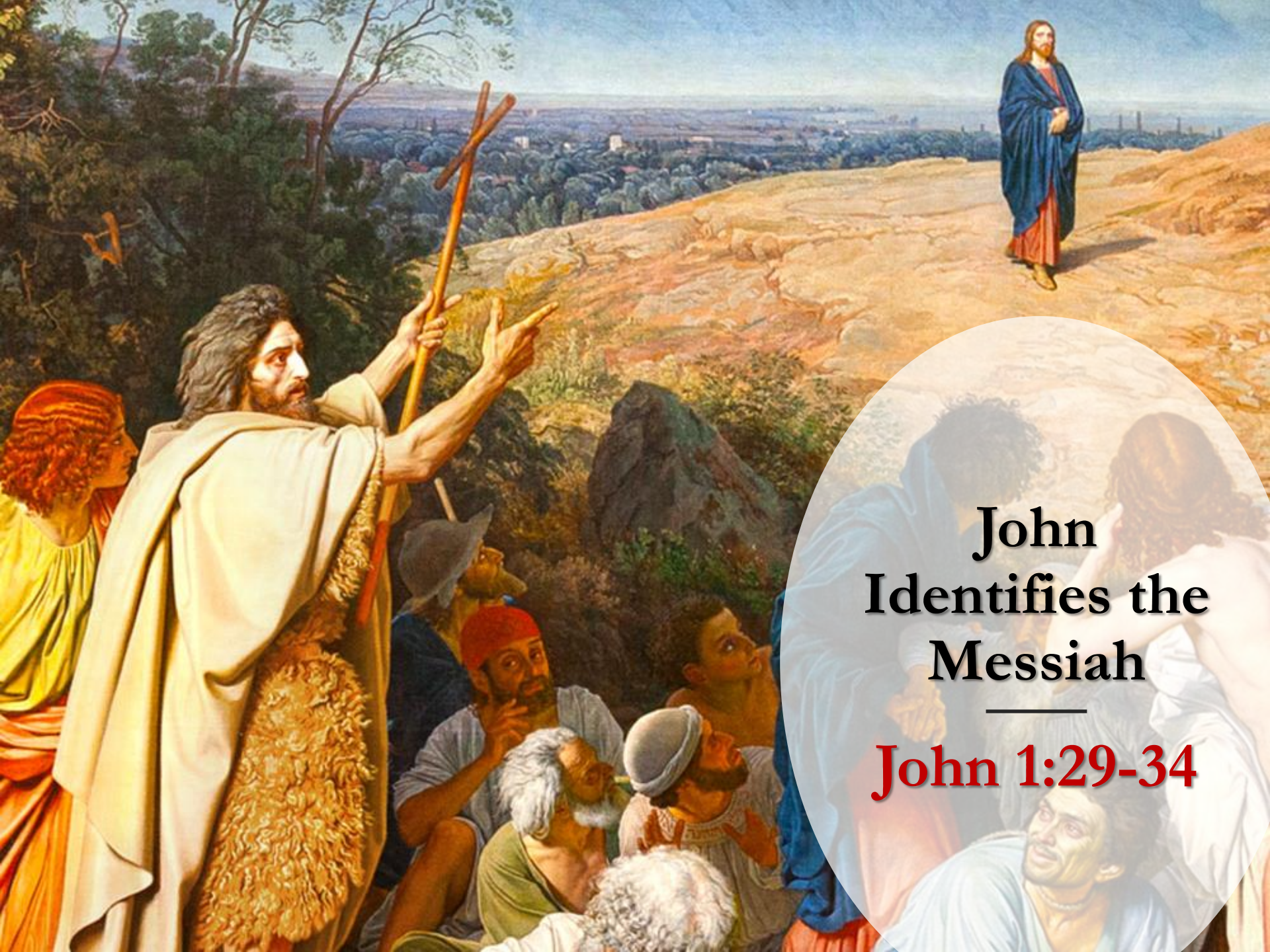
- “I baptize in water, but among you stands One whom you do not know.”

It is Important to Note:

At this point, the Synoptics jump to the Galilean Ministry.

It is only the 4th Gospel which records the events of the next several months of Jesus' ministry.

In fact, it seems that John 1:29-2:11 seems to constitute a day-by-day account of the first week of Jesus' public ministry.



**John
Identifies the
Messiah**

John 1:29-34

John's Testimony

1. He appeals to his earliest testimony (1:30)
2. He discredits any hint of collusion (1:31, 33)
3. He testifies in a solemn oath (1:32, 34)
4. He calls God to witness (1:32)
5. He claims revelation from God (1:33)

The Point:

This is a solemn testimony, issued by the Forerunner in the presence of witnesses, and reinforced by appeal to evidence.

John Reveals the Person & Work

1. He is the “Lamb of God who takes away the sin of the world!” (1:29)
2. “After me comes a Man who has a higher rank than I, for He existed before me.” (1:30)
3. “this is the One who baptizes in the Holy Spirit” (1:33)
4. “this is the Son of God.” (1:34)

Gathering the 1st Apostles-to-be

- It is made clear that John is carefully instructing those who had followed him to now follow Jesus (1:35-37).
- There were undoubtedly multitudes who identified with Jesus at this time, men and women who had already accepted the message of John the Baptist and now were happy to believe his testimony that this Jesus of Nazareth was indeed the Messiah whose soon arrival he had been heralding.

John 1:35-39

35 Again the next day John was standing with **two of his disciples**, **36** and he looked at Jesus as He walked, and said, “Behold, the Lamb of God!” **37** The **two disciples** heard him speak, and they followed Jesus. **38** And Jesus turned and saw them following, and said to them, “What do you seek?” They said to Him, “Rabbi (which translated means Teacher), where are You staying?” **39** He said to them, “Come, and you will see.” So they came and saw where He was staying; and they stayed with Him that day, for it was about the tenth hour.

John 1:40-42

40 One of the two who heard John speak and followed Him, was **Andrew, Simon Peter's brother**. **41** He found first **his own brother Simon** and said to him, "We have found the Messiah" (which translated means Christ). **42** He brought him to Jesus. Jesus looked at him and said, "You are **Simon the son of John**; you shall be called **Cephas**" (which is translated **Peter**).

John 1:43-44

43 The next day He purposed to go into Galilee, and He found **Philip**. And Jesus said to him, “Follow Me.” **44** Now Philip was from Bethsaida, of the city of Andrew and Peter.

John 1:45-51

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.” **46** Nathanael said to him, “Can any good thing come out of Nazareth?” Philip said to him, “Come and see.” **47** Jesus saw Nathanael coming to Him, and said of him, “Behold, an Israelite indeed, in whom there is no deceit!” **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.” **49** Nathanael answered Him, “Rabbi, You are the Son of God; You are the King of Israel.” **50** Jesus answered and said to him, “Because I said to you that I saw you under the fig tree, do you believe? You will see greater things than these.” **51** And He said to him, “Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man.”

The First Ones Called

1. Andrew and ??? (1:35-39)
2. Simon Peter (1:40-42)
3. Philip (1:43-44)
4. Nathanael (1:45-51)

• 2 Questions:

1. Who is Disciple #2 in 1:35-39?
2. If it is John, who else would we expect?

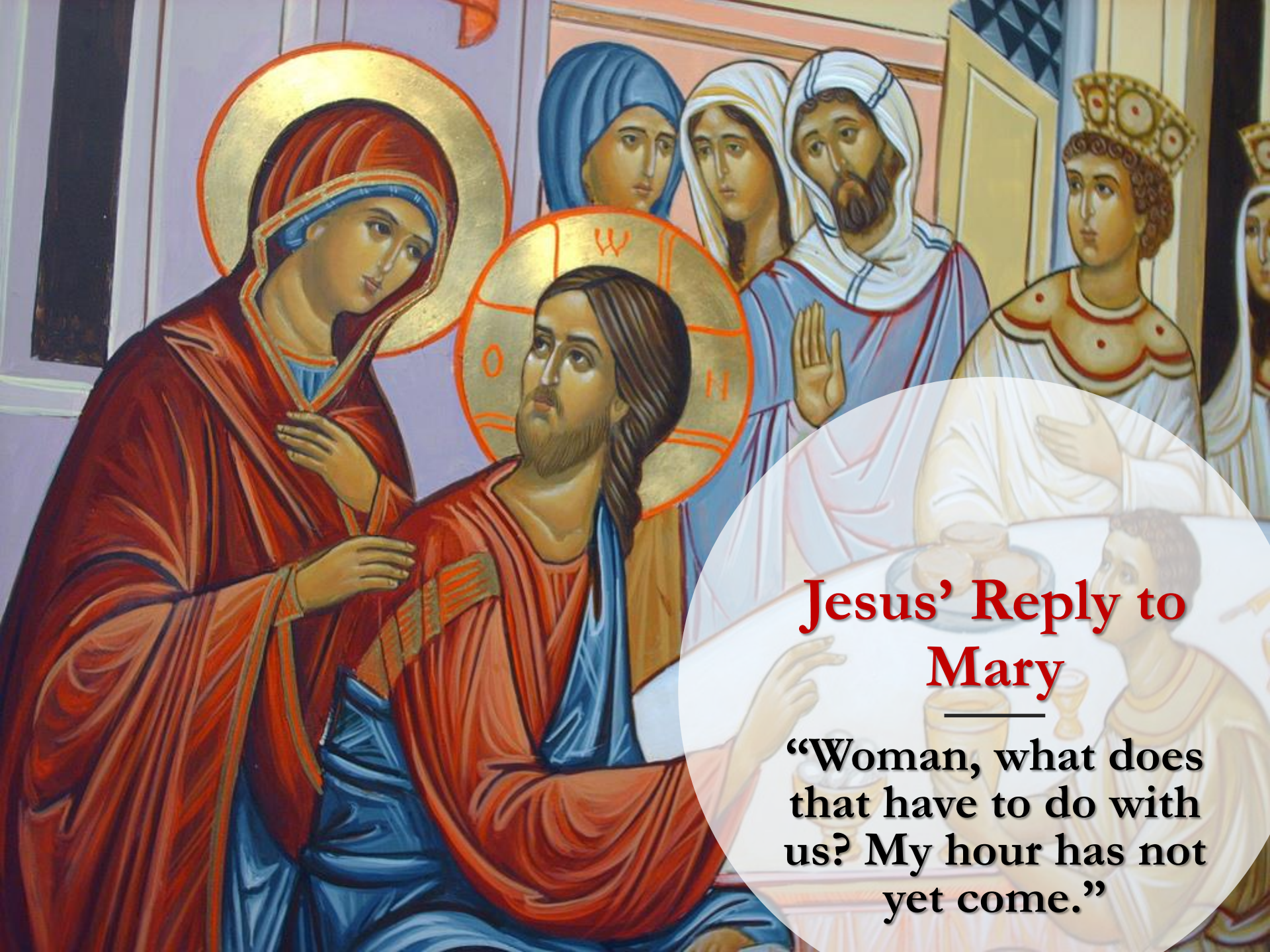


The Miracle at Cana | **John 2:1-11**

Frederic Farrar,
The Life of Christ

“None but those who know how sacred in the East is the duty of lavish hospitality, and how passionately the obligation to exercise it to the utmost is felt, can realize the gloom which this incident would have thrown over the occasion, or the misery and mortification which it would have caused the wedding pair.”

**Why Does Mary
Approach Jesus
Concerning This
Matter?**



Jesus' Reply to Mary

“Woman, what does that have to do with us? My hour has not yet come.”

Not as Harsh as It Sounds...

“He does not call her ‘mother’ because, in circumstances such as these she was His mother no longer; but the address, ‘Woman,’ was so respectful that it might be, and was, addressed to the queenliest, and so gentle that it might be, and was, addressed at the tenderest moments to the most fondly loved.”

According to G. Campbell Morgan

- **The rebuke is necessary.**

“Almost all commentators seem to suggest that our Lord refused here to be guided by a mother’s direction, that He wished her to understand that He was breaking off from her control and from that silent submission which He had hitherto willingly yielded.”

“My hour has not yet come.”

• **J.C. Ryle wrote:**

“Our Lord did not tell Mary that He would not work a miracle. But He would have her to know that she must not expect Him to do mighty works to please His relatives after the flesh. He would only work a miracle, upon this or any other occasion, when the fitting season for it, the time appointed in God’s counsel, had arrived.”

The Miracle: John 2:6-10

6 Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each. **7** Jesus said to them, “Fill the waterpots with water.” So they filled them up to the brim. **8** And He said to them, “Draw some out now and take it to the headwaiter.” So they took it to him. **9** When the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the bridegroom, **10** and said to him, “Every man serves the good wine first, and when the people have drunk freely, then he serves the poorer wine; but you have kept the good wine until now.”

John's Analysis in 2:11

1. "This beginning of His signs Jesus did in Cana of Galilee"
2. "and manifested His glory,"
3. "and His disciples believed in Him."

The Point:

The purpose of Jesus' many miracles was to prove true His remarkable claims concerning Himself, and thus, miracles were the most dominant during the period of Jesus' ministry when He was working to present Himself to Israel as her Messiah.



Important Note in John 2:12

“After this He went down to Capernaum, He and His mother and His brothers and His disciples; and they stayed there a few days.”

A Quick Review

- After His baptism in the Jordan near the Dead Sea and the immediately subsequent 40-day temptation, Jesus returned to the place of His baptism, where John was still preaching, and there, Jesus is publicly heralded as the Messiah by John, and there Jesus gathered His first disciples.
- Jesus then traveled with His small band of followers to the Galilean city of Cana for a wedding feast, where He performed His first miracle and began to attract some attention among the people.
- Then briefly to Capernaum, where He resettled His family and established His ministry headquarters.

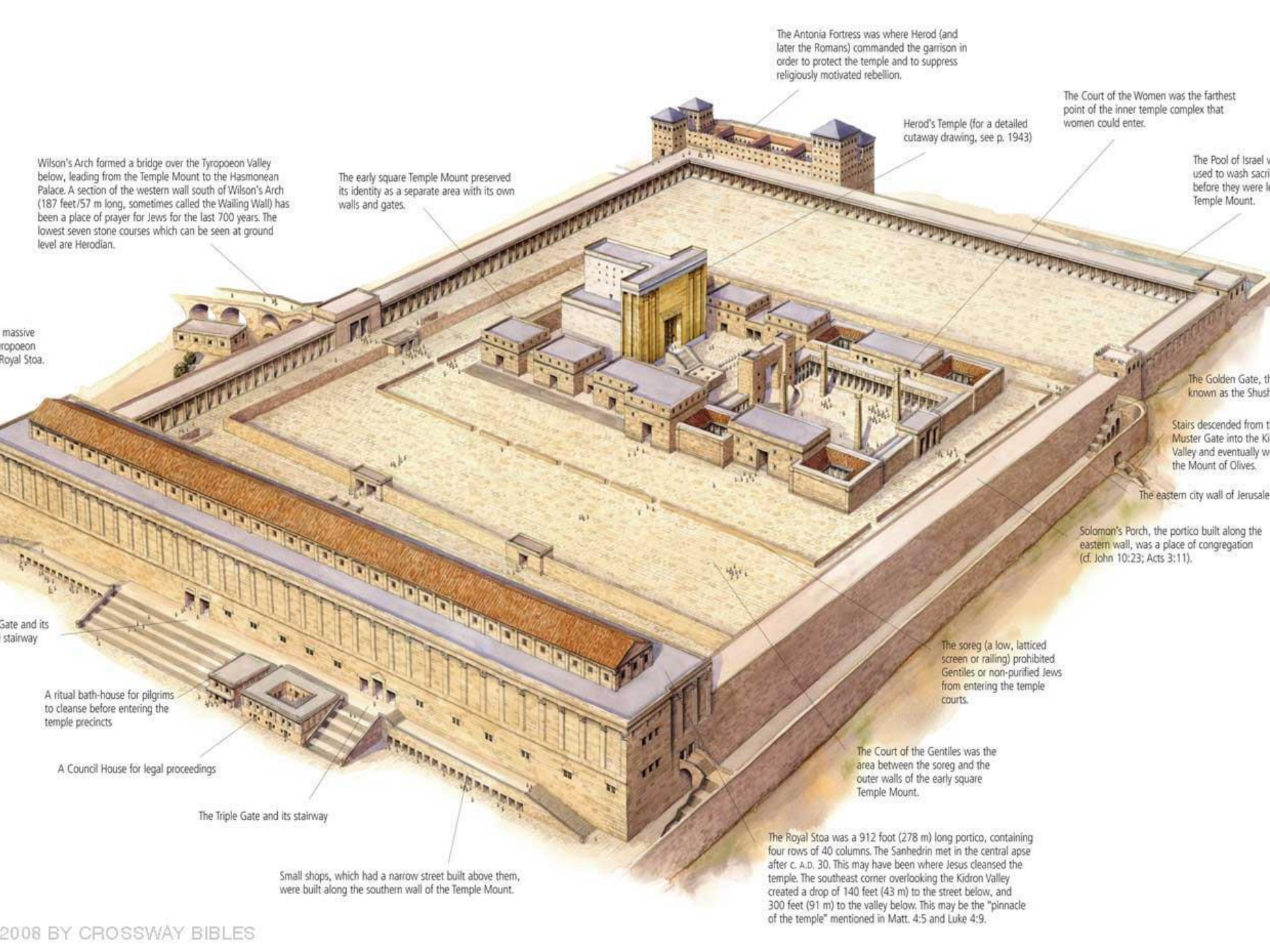
Jesus Returns to Judea – John 2:13

“The Passover of the Jews was near, and Jesus went up to Jerusalem.”

- **At this time, He will cleanse the Temple.**
- **He will then linger in Judea for several months, gathering to Himself those who had accepted the message and baptism of John.**
- **As official antagonism grows stronger, however, He departs Judea and returns to Galilee to commence His very important 18-month ministry there.**

John 2:14-22





Wilson's Arch formed a bridge over the Tyropoeon Valley below, leading from the Temple Mount to the Hasmonean Palace. A section of the western wall south of Wilson's Arch (187 feet/57 m long, sometimes called the Wailing 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.

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. 1943)

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

The Pool of Israel used to wash sacrifices before they were taken to the Temple Mount.

massive Tyropoeon Royal Stoa.

The Golden Gate, the eastern gate of the Temple Mount, known as the Shushan Gate.

Stairs descended from the Temple Mount through the Muster Gate into the Kidron Valley and eventually to the Mount of Olives.

The eastern city wall of Jerusalem.

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

Gate and its stairway

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

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

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

A Council House for legal proceedings

The Triple Gate and its stairway

The Royal Stoa was a 912 foot (278 m) long portico, containing four rows of 40 columns. The Sanhedrin met in the central apse after 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 "pinnacle of the temple" mentioned in Matt. 4:5 and Luke 4:9.

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

Jesus Encounters Wickedness

- Part of the Temple area (the Court of the Gentiles) had been set aside by the Jewish authorities, and merchants and “money changers” had been allowed to “set up shop” there.
- This was the first of two cleansings that Jesus will perform at the Temple; the second will occur during the last week of His life.

How Many Temple Cleansings?

- John describes a cleansing here (Ch. 2) during His first Passover in Jerusalem following the beginning of His public ministry.
- **The Synoptics all record a cleansing during the Passion Week (Matthew 21:12–13; Mark 11:15–17; Luke 19:45–46).**

The skeptics use this to argue that Scripture once again contradicts itself and the Bible cannot be trusted to report accurate history.

Questions for Discussion

1. How was it that Jesus was able to make such a bold move against the leaders of Judaism?
2. Why was it that duly constituted authorities in charge of the Temple did not arrest and punish Jesus?

*Hint: It has to do with who is in charge.

Questions for Discussion

3. After cleansing the Temple, as Jesus goes into the countryside and gathers disciples to Himself, and then as He (in a few months) travels to Galilee and offers Himself as Messiah, what specific segment of Jewish leadership is He then confronting and offending?

Remember Matthew 10:16

**“Behold, I send you out
as sheep in the midst
of wolves; so be shrewd
as serpents and
innocent as doves.”**



Next Week:

Nicodemus, Joining Forces with John, and a Woman at a Well

