John 2

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The Gospel Of John Chapter 2

Introduction:

A. John's goal is to detail historical evidence to prove Jesus is the Christ of God (Jn 20:30-31).
B. Chapter two of John takes up the activities, doctrine, and perspective of Jesus more clearly.
C. It is a distraction that many ministers emphasize practical lessons from Jesus making wine.
D. This first miracle recorded by John is to manifest His glory and increase our faith (Jn 2:11).
E. However, there are without straining obvious secondary arguments from the events recorded.
F. Progress can hardly be made in the chapter before encountering marriage, Mary, and wine.
G. We trust the inspired providence of God that these events are there for multiple purposes.
H. For a detailed and thorough introduction to John.

Outline:

A. 1-11 Water to wine miracle at wedding in Cana
B. 12 An interruption of a few days in Capernaum
C. 13 Jesus observed Passover in Jerusalem
D. 14-17 He cleansed the temple of its merchants
E. 18-22 He confounded Jews who questioned His authority
F. 23-25 Belief by miracles was not good enough for Him

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

And the third day.

A. We cannot with certainty prove the identity or sequence of the third day here.
    1. It is not the third in chapter one's four days; they were in Judea at Jordan.
    2. The guesses of some contradict the preceding context and its easy four days.
    3. It could be the third day after Simon Peter's conversion, or day six (Jn 1:41).
    4. It is most likely the third day back in Galilee, by context, or day seven (Jn 1:43), because it could easily have taken two days to walk from Bethabara.
B. However, this does not alter our writer's intent for us to see Christ's early days.
    1. The other gospels leap to His miracles (Mat 4:23; Mark 1:26; Luke 4:14,23).

2. This gospel is meticulous to give the details of the first days of Christianity.
3. Instead of general reference to His healing, John focused on the first miracle.

C. However, we may wonder if John still wants attention on the Lamb declaration.
1. He focused attention on the words of the Baptist by use of again (John 1:35).
2. The consecutive days so far are all carefully connected to the preceding day.
3. If you ignore the chapter divisions, which are of recent origin, it is easier.

There was a marriage in Cana of Galilee.

A. Cana of Galilee is one of the many villages or cities around the Sea of Galilee.
1. The Sea of Galilee is also the Sea of Chinnereth (Num 34:11), the Lake of Gennesaret (Luke 5:1), and the Sea of Tiberias (John 6:1; 21:1).
2. Jesus returned to this village or city after the woman of Samaria (John 4:46).
3. Nathanael was from Cana, but was at Jordan in Judea for baptism (Jn 21:2).

B. Marriage here is a wedding, and we should keep the two terms rightly intended.
1. Marriage is the lifelong commitment and companionship of a man and wife.
2. A wedding is the event to initiate and publicize marriage of a man to a wife.
3. A marriage in Cana with the mother of Jesus there requires a wedding event.
4. The word marriage is used to intend either the lifelong union or a wedding.
5. See both uses of marriage in the Bible (Ex 21:10; Matt 22:2-4; Heb 13:4).

C. What is marriage? Is it a religious service of the RCC called Holy Matrimony?
1. No, it is not her sacrament; Rome's tricks to keep members are not Biblical.
2. Hate the words holy matrimony, for they are the name of Rome's sacrament.
3. A sacrament is an outward sign instituted supposedly to give inward grace.
4. Baptists do not have sacraments, only the RCC and her Protestant daughters.
5. Baptists should not say they have two ordinances, for there are many more.
6. RCC is mother of abominations of celibate priests to unscriptural weddings.
7. Fancy Baptist church weddings are like infant dedications to ape baptisms.
8. Catholic … wedding party and attendants appearing at the altar for marriage.
9. Catholic … "I do" and "to have and to hold …" are not Biblical or Baptist.
10. Catholic … a priest ratifies and blesses the marriage by authority of Rome.
11. Catholic … the wedding is part of Mass and both parties take communion.
12. Catholic … Christ raised marriage from a sacred contract to a sacrament.
13. Catholic … Christ's first miracle at a marriage feast shows its holiness.
14. Catholic … Eve being created from Adam's body shows perfect equality.
15. Catholic … a marriage can only be ended by death … absolutely no divorce.
16. Catholic … the first and chief purpose of marriage is to populate the earth.

17. Women love the Catholic emphasis of spirituality, equality, eternality, etc.

D. Compare some of the principles and practices involved in Bible weddings.
    1. God created and ordained marriage; His revelation should be the best info.
    2. A minister needs no marriage manual – he has the Bible (II Tim 3:16-17).
    3. Men and women realize the best, starting and having a marriage God's way.
    4. Traditional weddings are unscriptural and set a bad foundation for marriage.
    5. In the Bible we are told about a covenant commitment (Mal 2:14; Pr 2:17).
    6. In the Bible the emphasis is on the celebration and feasting (Matt 22:1-4).
    7. Can you hear the Bible against manmade tradition (Isaiah 8:20; II Cor 10:5)?
    8. Bible weddings did not occur in a church building … like Moses' tabernacle.
    9. They were not overseen by a religious priest of any kind, including pastors.
    10. They were not religious ceremonies or services with a liturgy as seen today.
    11. They emphasized the groom over bride to match God's creation ordinance.
    12. They emphasized the groom's father, who called for the feast and paid for it, who in traditional weddings today is ignored and not even identified.
    13. They did not have all the vain and/or inane customs that are common today.
    14. Today emphasizes the bride's mother over her father and four given words.
    15. Neglect of parental honor reflects the lack of due honor for God's authority.
    16. Today ignores the value of a dowry; India's Hindus reverse it to their shame.
    17. In the lack of a dowry, how can a groom's character and conduct be praised?
    18. See, Here comes the bride, to, The bridegroom cometh (Matt 25:6; Ps 19:5).
    19. Why in the world does a man get down on his knees to beg for marriage?
    20. A bride emphasis shows insubordination, haughtiness, and lack of reverence.
    21. Most women view this day as their day in the sun – they are objects of glory.
    22. Most brides show far more concern for their dress, their attendants, their guests, the ceremony, the groom's conduct, etc., than for the groom himself.
    23. Marriage is a practical union that can be initiated similar to employment, for there is no example, precept, or principle for it to be a religious ceremony.
    24. Bible weddings were festive times of celebration, up to seven days long.
    25. Jesus' role was to replenish wine; the "official" was a master of ceremonies.
    26. Bible weddings made virginity a public thing, like Prince Charles and Diana; and a white dress was to indicate it, but most Christian girls deceive today.
    27. Standing for a bride while the groom looks like a dolt is an idea from where?
    28. Do you think the church will receive more glory than Jesus when in heaven?
    29. The groom's father escapes both the dowry and also paying for the wedding.
    30. A covenant with appeal to a higher authority should be greatly emphasized.

31. A sample marriage covenant.
32. See the author's 1990 sermon outline … Elements of a Scriptural Wedding.

And the mother of Jesus was there.

A. Mary, of the tribe of Judah, was likely related to a family holding the wedding.

B. Because of her later concern about wine, she may have had a helping role in it.

C. There is importance in the mention about Mary here, for the heresies about her.
   1. God knew foolish women and wicked men would build heresies from Mary.
   2. From early times, especially women have wanted a female god – a goddess.
   3. The Jews of Israel even fell for such abomination (Jer 7:17-20; 44:1-27).
   4. From the seed of the woman, the devil made her the Saviour (Genesis 3:15).
   5. Mel Gibson in 2004 was shocked that evangelicals loved his Marian movie.
   6. Catholics consider her a co-redemptrix and mediatrix in gaining eternal life.
   7. Are you aware of their heretical doctrines … Immaculate conception? Perpetual virginity? Assumption of Mary? That Mary is more merciful?
   8. Mary is called, among other names …Queen of Heaven, Queen of the Apostles, Queen of the Angels, Mother of God, Door of Paradise, Our Life, Gate of Heaven, Mother of Grace, Mother of Salvation, Second Eve, etc.
   9. Much devotion is given Mary in the Rosary (10 Hail Mary prayers to every 1 Our Father) … Hail Mary, full of grace. Our Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.
   10. There are shrines throughout the world and in some Catholic homes to Mary.
   11. You could visit BJU's Art Museum to see Catholic Mariolatry on display.
   12. For much more about Mariolatry.

D. We answer briefly against their heresies with the word of God demoting her.
   1. Mary was blessed among women, Jael above them (Lu 1:28; Judges 5:24).
   2. The wise men came and worshipped young Jesus, but not Mary (Matt 2:11).
   3. When confronted by a Mariolater, Jesus denied her with truth (Lu 11:27-28).
   4. When solicited by His mother, Jesus put disciples above her (Mat 12:46-50).
   5. Scripture denies her any special role at 12, at Cana, and at His crucifixion.
   6. Jesus called her "Woman," like friends or strangers (John 4:21; 8:10; etc.).
   7. After the wedding here, Mary is not quoted again; her opinions are ignored.
   8. Before Pentecost, Mary prayed with the apostles, but they did not follow her.
   9. While the apostles are foundation stones of the church, Mary is not at all.
   10. Though committed to his care at Christ's death, John never wrote about her.

2 And both Jesus was called, and his disciples, to the marriage.

And both Jesus was called and his disciples.

A. Most likely the family involved was related to Mary, and thus to Jesus Himself.
   1. He had four disciples or so at this point, though not yet apostles, but friends.
   2. Since Mary had some role, she would have included disciples and friends.
   3. We will learn later our Lord's brethren, siblings, were close by (John 2:12).

B. This fact here condemns over righteous ascetics that deny such feasts for saints.
   1. Jesus and His holy disciples, serious Christians as much as any, all attended.
   2. Roman Catholic monks, nuns, and priests are not allowed pleasures of life.
   3. The levity of a feast may tempt to folly, but it does not require it (Job 1:5).
   4. Our liberty should be protected from any over righteous killjoys (Eccl 7:16).
   5. Their fake and false humility should be crushed by enjoyment (Col 2:20-23).
   6. Mirth feasts can be enjoyed with the most solemn of themes (Neh 8:8-12).
   7. The worship of God even in the O.T. allowed great feasting (Deut 14:26).
   8. David the man after God's own heart bought supper for all (II Samuel 6:19).
   9. The New Testament has its own feasts of charity to be enjoyed (Jude 1:12).
   10. Being more conservative than the Bible is Pharisaism, and Jesus hated it all.

C. Over righteous ascetics and killjoys condemn us for birthdays and holidays.
   1. They are Jehovah's Witnesses (Russellites) and other overreacting Pharisees.
   2. But Abraham threw a great feast to celebrate Isaac's weaning (Gen 21:8).
   3. But Job allowed his children to feast every year for birthdays (Job 1:4-5).
   4. Jesus honored the Maccabee's national feast, or Hanukah (John 10:22-23).
   5. America's Thanksgiving Day is as scriptural as a national holiday can be.

To the marriage.

A. As noted above, the word marriage here is used as a synonym for the wedding.

B. As with all celebrations, it was held where suitable for many guests and a feast.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

And when they wanted wine.

A. They ran out of wine at this wedding feast, which is a shame to the bridegroom.
   1. They will ask the bridegroom about it, not the bride, as in foolish America.
   2. Good hospitality requires careful planning to never run short of such staples.

B. Solomon connected wine and feasting (Eccl 10:19; II Samuel 6:19; Gen 14:18), and it is still an assumed component of most celebrations and feasts even today.

C. Wine was perfectly acceptable for Jesus Christ and is so for Christians (Luke 7:33-34; Ps 104:14-15; Deut 14:26; Prov 31:6-7; I Tim 3:3,8; 5:23).
    1. New wine gets you drunk as fast as old wine – vintages (Ac 2:13; Hos 4:11).
    2. Sweet wine can get you drunk as fast as dry wine – by grapes (Isaiah 49:26).
    3. Diluting wine with water was a travesty then and mocked by God (Is 1:22).
    4. If wine were diluted as described, drunkenness could hardly occur, but it did.
    5. For more about drinking wine.
    6. Teetotalers are Bible liars.

D. However, Christians will avoid offence where they can to save sincere souls.
    1. We are responsible for the stated consciences of others (I Cor 10:31-33).
    2. We do not want to be the cause of a sincere brother stumbling by our liberty.
    3. We should not ask a person about drinking wine for that is excessively bold.

E. You are not responsible for those with the errors of Pharisees (Matt 15:10-20).
    1. Hatred of wine by teetotaling Pharisees of Prohibition thinking is irrelevant; there is no Bible basis for their position but their foolish, manmade rules.
    2. There is no Bible basis for their superstition like wine offered to pagan idols, which involved a very real religious compromise in the minds of the weak.
    3. SBC teetotalers go so far as to make alcohol use a condition of membership.
    4. Prohibition compares better to the foolish Jewish washings (Mark 7:8,13).
    5. Jesus showed no mercy to such hypocrites but rebuked them (Mat 15:10-20).
    6. “We don’t drink, smoke, or chew, or hang with those do,” contradicts Jesus.
    7. One Temperance song gloried positively in the mantra, “Touch not, taste not, and handle not,” which idea was condemned as heresy in Col 2:20-23.
    8. Why did Jesus heal on the Sabbath, when He knew it would cause much offence, and surely He could wait until Sunday (Mark 3:1-6)?
    9. Why did apostles eat on a Sabbath (Mat 12:1-7)? Why not prepare or wait?
    10. If you live in a place like Greenville, with many teetotalers, you may order wine in a restaurant; they should not eat in such a wicked place (Hab 2:15).
    11. If you lived near Amish, would you stop electricity and throw toilets away?
    12. If a SDA moves in next door, will you stay home Saturday to read the Bible?
    13. If a Vision Forum / Full Quiver type is nearby, will you conceive annually?
    14. Yet, if you pursue a Fundamentalist, you should forgo wine in his presence.
    15. You should not be foolish or rowdy, or you fulfill their superstition of wine.
    16. Holy and wise conduct, including prayer, presents a godly picture it should.

F. For three basic rules to live by.

G. For details of Christian liberty.

The mother of Jesus saith unto him, They have no wine.

A. Mary may have well had some responsibility for the provision at this wedding.
B. She did not have many options, but she knew that Jesus could likely help her.
    1. Had she seen His ability or power before, as at 12 with doctors of the law?
    2. Had Nathanael told her about His angels of God statement and more things?
    3. Did God Himself create this shortage and prompt Mary to ask Jesus to help?
    4. She is not deterred by His response; she told the servants to obey perfectly.
C. God can and will supply, if well laid plans are insufficient for the task at hand.
D. Your performance and success depends on God, not your efforts (Ps 127:1-2).

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Jesus saith unto her, Woman.

A. Understand that Jesus always honored His earthly parents perfectly (Luke 2:51).
B. Jews addressed women by sex (Mat 15:28; Luke 13:12; 22:57; Jn 4:21; 20:15).
C. A dignified person like Solomon addressed his mother as mother (I Kings 4:21).
D. Jesus dying exchanged woman and mother even in tender regard (Jn 19:26-27).
E. Jesus identified Mary as a woman, but not His mother with authority over Him.
    1. He was not disrespectful to her by this common use of terms to address her.
    2. But He reminded her that though His mother she had no authority over Him.
    3. He will help her in this matter, but not as a mother with influence over Him.
    4. What He did was for her as a woman that believed on Him, not His mother.
    5. Jesus changed Mary to a woman and women to mother (Lu 8:19-21; 11:28).
    6. The great whore says Mary unbuttons her blouse to get Jesus to do anything.
    7. Let every priest and pope, profane as they are, drown in ignorant rebellion.
    8. Our omniscient God arranged and recorded events here to defy Catholicism.

What have I to do with thee?

A. What did Jesus have to do with her? Only ordinary child obedience and honor.
    1. At age 30, emancipated, and serving His Father, she had no claim on Him.
    2. He will not forget His duty to provide for her, even during His crucifixion.
    3. However, in His official duties as King of Israel, He owed her nothing at all.
    4. Relative to His ministry from God, she had no role or influence (Luke 2:49).
B. David spoke these words to his nephews when out of line (II Sa 16:10; 19:22).
C. Jesus will help her in this matter, but not as a mother with influence over Him.
    1. Therefore, His choice of Woman and a rebuke is not disrespectful as seems.
    2. We know He did not dishonor her, but He did remind her of His position.

3. Jesus changed Mary to a woman and women to mother (Lu 8:19-21; 11:28).

D. Our omniscient God arranged events and their recording to defy Catholicism.
   1. This blunt rejection of Mary's authority or influence over Jesus is precious.
   2. Their claims for Mary as mediatrix and mother of God idiocy is blasphemy.
   3. Good Christians remember places like this to refute or to convert Catholics.
   4. The Bible condemns Catholicism, and good pastors preach it (I Tim 4:1-6).

Mine hour is not yet come.

A. Jesus did all things at the time fixed by God (John 7:6,30; 8:20; 12:23; 13:1).

B. Believing Bible study allows us to form several senses that satisfy the words.

C. If this means His time to die (Jn 8:20; 12:23; 13:1), then it had indeed not come.
   1. But such an explanation or application has no place or value in this context.
   2. And such an application cannot allow for any future submission to Mary.

D. If we take this loosely to mean time to work miracles, it had indeed then come.
   1. He would perform a miracle, though known only by a few, within the hour.
   2. John would record more miracles by Jesus in Jerusalem shortly (John 2:23).

E. If we take this to mean His own timing for the miracle, then it had not come.
   1. He might wait for all wine to be consumed to protect the miracle's integrity.
   2. He sought to avoid suspicion of mixing or bringing wine from other sources.

F. If we take it to mean a ministry of miracles for public view, it was not yet time.
   1. We are slaves to context, and we let the context determine the sense here.
   2. First, we know by context the time being considered pertained to miracles.
   3. Second, we know that He did perform a miracle, so it was not all miracles.
   4. Third, Mary was not deterred, so His words did not deny a related miracle.
   5. Couched in his three responses was enough approval to justify her response.
   6. Fourth, He did not begin His public healing ministry until later (John 2:23).
   7. His later miracles were very public with many begging, touching, or asking.
   8. Fifth, this specific miracle was done secretly with no publicity (John 2:9).
   9. There was no connection of a spoken word and visible change in substance.
   10. Sixth, this miracle is stated to only have value for His disciples (John 2:11).
   11. As Solomon, everything has its proper time, including miracles (Ec 3:1-11).

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

His mother saith unto the servants.

A. Mary was not deterred by Jesus' words to her, so we cannot think them harsh.

B. Mary was not deterred in it, so we cannot assume Him against a private miracle.
C. This miracle, and it was a great miracle, involved several separated parties.
D. There was not the immediate connection of His word and a dramatic change.

Whatsoever he saith unto you, do it.

A. She turned the matter over to Him and extricated herself from her first request.
B. They were likely the same servants that had reported to her the wine shortage.
C. Are you as obedient as these servants that fulfilled His word with blind faith?
D. There is no better advice or counsel in any matter or difficulty you might face.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

And there were set there six waterpots of stone.

A. The details of this verse are put here intentionally, and we should do the math.
B. The waterpots were used for the ritual washing of things by superstitious Jews.
C. The waterpots held about 20 gallons for submerging household items in water.
D. The waterpots would have weighed several hundred pounds (160 for the water).
E. There is no evidence in the following account of the waterpots being moved.

After the manner of the purifying of the Jews.

A. The Jews had many washings for purification, some Biblical and others not.
B. Jesus condemned the Jewish washings and many similar traditions (Mk 7:1-13).
C. If we add or take away from God's worship, we make it vain and of none effect.
D. We must not alter either details or emphasis of His worship (Deut 5:32; 12:32).
E. Being more conservative than God's word is no better than being more liberal.

Containing two or three firkins apiece.

A. **Firkin.** Used as a measure of capacity, it was about eight fluid gallons. [OED].
B. Averaging six waterpots at 2.5 firkins, the total was 120 gallons of water/wine.
C. A wine bottle is called a fifth, because it is one fifth of a gallon, or 25.4 ounces.
D. Therefore, Jesus supplied them with the equivalent of about 600 bottles of wine.
E. With a total of 15,000 fluid ounces of wine supplied, 3000 guests had 5oz each.
F. If only 300 guests, on their second go-round they each had two full bottles. Not!
G. If the feast lasted multiple days like others, then they had wine for future days.
H. Leftover wine is reasonable like Noah not taking full grown animals on the ark.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

Jesus saith unto them, Fill the waterpots with water.

A. Mary had told these servants to do whatever Jesus requested of them (John 2:5).

B. Jesus gave the order for one element or substance other than what they needed.

C. Sometimes you will not understand the purpose or value of a command of God.

D. You may not see a connection of what God requires and the outcome you want.

And they filled them up to the brim.

A. These servants, for whatever reason, had great zeal obeying the word of Jesus.

B. When we have a commandment from God, we must do it with zeal and fully so.

1. If we intend to do something for the Lord, it should be exceeding magnifical.
2. If we intend to do something for the Lord, it should be done with great zeal.
3. We are a rare Baptist church with a Psalter so we can sing Psalms (Ep 5:19).
4. We got rid of a dry-pastor baptistery in order to be perfect (Acts 8:38-39).
5. We wait for our children to grow up and grasp discipleship before baptism.
6. When we must separate from a thing, we avoid even touching that thing.
7. If N.T. worship should be reverent with godly fear, we do it (Heb 12:28-29).

C. It is perilous times of the last days that compromise every part of our religion.

D. Elisha offered Joash victories over Syria, yet he took but three (II Kg 13:14-19).

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

And he saith unto them, Draw out now.

A. God will require you at times to do something you cannot see how it will work.

B. Do you exhort those in financial trouble to give in spite of claims of inability?

C. Do you exhort all to marry those with great fear of God (Pr 31:30; I Cor 7:39)?

And bear unto the governor of the feast.

A. The ruler or governor of the wedding feast is master of ceremonies, MC, emcee.

B. This man by nature of his position would be an expert in wine quality and taste.

C. For practical guidance, an agenda and leader for gatherings adds to profitability.

And they bare it.

A. This was great faith to draw out water and take to the ruler of a large wedding.

B. Are you willing to follow through with a command from God you don't grasp?

C. Are you willing to be a fool for Jesus, as in the perceived folly of baptism?

D. Would to God all Christians could be as bold and obedient as these servants.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

When the ruler of the feast.

A. By comparing names and nouns in this verse, a ruler is the same as governor.

B. The ruler or governor of the wedding feast is master of ceremonies, MC, emcee.

C. This man by nature of his position would be an expert in wine quality and taste.

Had tasted the water that was made wine.

A. This was true transubstantiation, but there is no help for RCC heresy here at all.
   1. Their profane and ridiculous hocus-pocus (in Latin) does not alter anything.
   2. Of course, they must appeal to anything they can find in the Bible to corrupt.

B. In fact, their abominable Mass cannot change the substance or taste in the least.
   1. The governor called the bridegroom directly about the taste of the new wine.
   2. The Catholic host used in Mass has no new taste for there is no change at all.
   3. Chemical analysis done before is identical to any done after, damning them.
   4. This abomination shows the bondage of false religion to deny their senses.
   5. These ignorant souls believe what the pedophiles in pajamas say regardless.

C. Jesus the Lord had power that Mary and all the priests of Rome cannot imagine.

And knew not whence it was: (but the servants which drew the water knew;).

A. This miracle was done with some degree of mystery, since it was not identified.

B. We are not told if Jesus or Mary or no one had told them to not mention Jesus.

C. This contributes to our understanding it was not yet time for public miracles.

The governor of the feast called the bridegroom.

A. There is nothing recorded after this exchange, so the miracle was kept a secret.

B. As mentioned, the bridegroom was responsible, not the mother of the bride.

C. The servants did not tell the ruler, and he did not tell the bridegroom or guests.

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

And saith unto him, Every man at the beginning doth set forth good wine.

A. It was and still should be to serve the best wine first when taste is most acute.

B. When the palate or tongue is the least dulled, the best wine is most appropriate.

And when men have well drunk, then that which is worse.

A. After some drinking, the general perception is weaker and the taste buds dulled.

B. The word drunk here is a verb, and it does not mean when men are quite drunk.

C. Modern Bible versions corrupt it by saying they drank too much or were drunk.

But thou hast kept the good wine until now.

A. When Jesus performed a miracle, it was dramatic and extreme to make it clear.

B. The governor or rule of the feast, an expert in such things, praised the miracle.

C. Compare other miracles in the Bible that are dramatic and extreme in details.

1. Abraham revived to father Isaac … then many more by Keturah much later!
2. Jesus saved His apostles from a great storm to a great calm (Matt 8:23-27)!
3. Peter and John healed a lame man to walk, stand, and leap (Acts 3:1-10)!
4. Jesus fed 5000 men with a small lunch and 12 baskets full were taken up!
5. Jesus waited for His friend Lazarus to die and stink before raising Him up!

D. <u>The purpose is for us to perceive the glory of Christ and to believe on Him</u>.

E. If God works in your life, the results will far surpass anything you might do.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

This beginning of miracles did Jesus in Cana of Galilee.

A. There were earlier miracles performed by God and His Spirit relative to Christ.

1. The sky opening with an angelic choir for the shepherds was miraculous.
2. The Spirit descending like a dove upon the Lord Jesus was quite miraculous.

B. This is the first identified miracle, though kept hidden and secret from most.

C. More dramatic miracles were only days away, His hour, at Jerusalem (Jn 2:23).

And manifested forth his glory.

A. Jesus Christ was seen in glory on the mount of transfiguration, but that is there.

B. This miracle, attested by an expert, the governor of the feast, was truly glorious.

C. John in his prologue introduced the Word as showing visible glory (John 1:14).

D. This miracle, if understood and appreciated, revealed the glory of God's Son.

E. The apostles beheld His glory, for the miracle was hidden from most present.

And his disciples believed on him.

A. His disciples already believed on Him for far greater evidence than this miracle.

B. However, they now had an additional reason for their faith – this first miracle.

C. And keeping with John's purpose, we should believe by this written testimony.

D. Are you growing in faith in Jesus Christ, or is your belief the same as last year?

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

After this he went down to Capernaum.

A. Common in New Testament descriptions, He went down in altitude from Cana.
   1. Cana was located in mountains, a higher altitude, to the west of Capernaum.
   2. Capernaum, being a seaside city at Galilee, was lower in altitude than Cana.

B. There is much to read about this haughty city in the gospel accounts of Jesus.
   1. This is our Lord's first place of residence after leaving Nazareth (Matt 4:13).
   2. It was at Capernaum that Jesus healed the centurion's servant (Matt 8:5-13).
   3. It was at Capernaum that Jesus healed Peter's mother-in-law (Matt 8:14-17).
   4. He returned so often it is described in scripture as His own city (Matt 9:1).
   5. It was here the paralytic was lowered, and He called Matthew (Matt 9:1-9).
   6. At Capernaum, Jewish tribute collectors confronted Peter (Matt 17:24-27).
   7. It was at Capernaum where Jesus preached a great sermon (John 6:24-71).

He, and his mother, and his brethren.

A. Jesus had brothers and sisters in spite of what the Roman Catholic Church says.
   1. The great whore says Mary was a perpetual virgin against scripture, which would have been defrauding on her part and caused Joseph great grief.
   2. The KJV Bible declares plain enough Jesus was Mary's firstborn (Mat 1:25), though the modern versions replace the words firstborn son with a son.
   3. His siblings were known by name by citizens of Nazareth (Matt 13:55-56).
   4. They were converted after His resurrection (John 7:5; Acts 1:14; Gal 1:19).
   5. Psalm 69, a Messianic Psalm, spoke of His mother's children (Psalm 69:8).

B. This family stayed together in some respects, though Jesus was already 30.
   1. His brethren did not believe before His resurrection (Ps 69:8; John 7:2-5).
   2. But they did afterward, and James became a pillar (Acts 1:14; Gal 1:19).

And his disciples.

A. John does not identify the time that some of His disciples became His apostles.

B. Other gospel writers describe the calling of the top four apostles (Mk 1:12-20).
    1. This calling to the ministry occurred in Galilee, not at Jordan (John 1:28).
    2. So at this time in John, His disciples and apostles are not yet distinguished.

C. We know five by John, which are Andrew, unknown, Peter, Philip, Nathanael.

And they continued there not many days.

A. It was a modest stay in Capernaum, for Jesus attended Passover in Jerusalem.

B. However, a loose accounting should be made to cover six months from baptism.
    1. We believe His ministry, from baptism to death, took 3½ years (Dan 9:27).
    2. If baptized near His 30th birthday in the Fall, He spent six weeks tempted.
    3. He spent a week near John and traveling, and not many days in Capernaum.
    4. He could have arrived in Jerusalem with a week or more before Passover.

C. Is there a lesson in this simple verse of narrative where Jesus spent some time?
    1. Jesus condemned its arrogance and rejection of His miracles (Mat 11:23-24).
    2. He warned God would have more mercy on Sodom in the Day of Judgment.
    3. What is Capernaum like today? It was abandoned near 1100 and is in ruins.
    4. Do you understand the greater burden due to hearing truth (Luke 12:47-49)?
    5. What disgust do you have considering their rejection of Jesus among them?
    6. What disgust should you have for sitting in a church of Jesus and dozing?
    7. He visits His true churches and reviews the details of their lives (Rev 2-3).

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

And the Jews' passover was at hand.

A. The history, reason, and details of the Passover are well recorded (Ex 12:1-51).

B. Our historian recorded here how Jesus visited Jerusalem for Passover (Jn 2:23).
    1. It was God's requirement for Passover observance in Jerusalem (Deut 16:6).
    2. The males of Israel were to appear for three feasts each year (Ex 23:14,17).

C. Jesus worshipped God as a Jew, which is different than our worship of Jehovah.
    1. He was born under the Law of Moses, so He observed its feasts (Gal 4:5).
    2. This issue separates Him from Gentile worship (Luke 2:21-24; Matt 23:1-3).
    3. Differences of Jesus or Paul.

D. The prophetic timeline and careful analysis of the gospels has four Passovers.
    1. If Jesus' ministry was 3.5 years, ½ the 70th week, His last was His fourth.
    2. He died at Passover, and He was surely baptized in the fall at 30 (Luk 3:23).
    3. John states three Passovers and hints at the fourth (Jn 2:13; 6:4; 18:39; 5:1).

And Jesus went up to Jerusalem.

A. His parents annually made the trek to Jerusalem for the Passover (Luke 2:41).

B. From Capernaum, this trip, by foot, was about 85 miles, requiring 2-3 days.

C. For maps/distances.

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

And found in the temple.

A. The center of Jewish worship from David to Christ was Jerusalem's temple.
   1. It was the latter temple, built by Zerubbabel, enhanced by Herod the Great.
   2. He did not have to look for the merchandisers, as their business was obvious.

B. Jesus cleansed the temple twice, the first of which we have recorded right here.
   1. This is early in our Lord's ministry, before apostles, before John was killed.
   2. The other cleansing is here: Matt 21:12-13; Mark 11:15-17; Luke 19:45-46.
   3. The second cleansing was near His fourth Passover, about three years later.

C. Two such events add more glory and weight to our Lord's zeal for God's house.
   1. Like events occurred at the commencement and conclusion of His ministry.
   2. He opened and closed His representation of God on earth with temple zeal.
   3. At both events He showed His great regard and zeal for true worship of God.
   4. Like the Sermon on the Mount, He tried to reform the false worship of God.

D. Further differences between the two cleansings help us rightly divide scripture.
   1. John mentions ejection of sellers; the others mention both buyers and sellers.
   2. John condemns a house of merchandise, the other accounts a den of thieves.
   3. John wrote Jesus ordered dove sellers out, the others He overturned them.
   4. Do you trust the chronology of the gospel accounts, of John, or do you not?

E. The strife was not against convenience for the people, but motive and location.
   1. It is not sin to sell Bibles or books in a church, if done fairly and discreetly.
   2. Other than recovering costs, the price should be very fair without ambition.

Those that sold oxen and sheep and doves.

A. Travel with animals was difficult, so they were bought for cash in Jerusalem.

B. This had been prescribed in a passage we know very well (Deut 14:22-27).

And the changers of money sitting.

A. Money changers were there to provide a half shekel for all visitors (Ex 30:13).

B. His condemnation was for the covetousness, theft, and disregard for the holy.

C. It is not wrong to sell Bibles or books in a church, if done fairly and discreetly.

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

And when he had made a scourge of small cords.

A. **Sourge.** noun. A whip, lash. v. To beat with a scourge; to whip severely, flog.

B. **Cat-o-nine-tails.** A whip with nine knotted lashes; till 1881 an authorized instrument of punishment in the British navy and army.

C. Scourge is both a noun (John 2:15) and verb (Matt 10:17; 20:19; 23:34; 27:26; Mark 10:34; 15:15; Luke 18:33; John 19:1; Acts 22:25; Heb 12:6) in the Bible.

D. Paul was whipped by Jews five times and beaten with rods three more times.
   1. The Jews sometimes lashed their victims with a scourge made of three cords.
   2. Sometimes rods were used, and the severest limit was 40-1 (Deut 25:1-3).
   3. A scourge often had a wooden handle for better gripping and greater force.
   4. A scourge often had bits of metal or bone in the cords to rip the flesh better.

E. The picture here is beautiful, if you love the zeal of the GOD of hosts (Is 9:6-7).
   1. The only Jesus most know is one they have created by abuse of John 3:16.
   2. The only Jesus they see is the satanic, effeminate caricature of the Catholics.
   3. This is premeditated violence, if you see him waiting to construct a scourge.
   4. How shall we repudiate our RCC conditioning? Read and believe the details.
   5. Does our judicial system often disappoint? Read of Jesus the perfect King.
   6. He did not ask or suggest they do it elsewhere, He built His own scourge.
   7. He did not pray or preach a touching sermon, He designed His own scourge.

F. Sinner! Are you comfortable today living in worldly hypocrisy? He is working!

G. Sinner! He is preparing something far worse than a scourge … the lake of fire!

He drove them all out of the temple.

A. How did He drive them out? With begging or whipping? All glory to God!

B. How many did He drive out? Merely the fearful and weak? All glory to God!

C. Where did He drive them? Only from the platform or pulpit? All glory to God!

D. What should each church do with public and unrepentant sinners? Put them out!
   1. David had prayed for God to rid him of strange children (Psalm 144:7-8,11).
   2. Paul required New Testament churches to reject public sinners (I Co 5:1-13).
   3. The rule is repeated (Ro 16:17-18; Gal 1:6-9; II Thes 3:6,14-15; Tit 3:9-11).

And the sheep, and the oxen.

A. There were flocks and herds in this monstrosity of sacrilege of His holy house.

B. Consider the commotion and noise as Jesus fulfilled every descriptive word.

C. It would have been similar to a stampede when you count all animals and men.

And poured out the changers' money, and overthrew the tables.

A. Whether skimming or doing it inside temple confines, Jesus disrupted the game.
   1. The only Jesus most know is one they have created by abuse of John 3:16.
   2. He did not ask or suggest they do it elsewhere, he poured out their capital.
   3. He did not pray or preach a touching sermon, he poured out their capital.

B. Regarding tables, a Jewish obsession with banking tables had been prophesied.
   1. Psalm 69 is Messianic (69:8-9,20-21), and it prophesied of table temptations.
   2. David's words were, Let their table become a snare before them: and that which should have been for their welfare, let it become a trap (Ps 69:22).
   3. The prophecy continued with ferocity against Jesus' enemies (Ps 69:24-29).
   4. A table can be metonymy for rich eating (Job 36:16; Ps 23:5; 78:19; Pr 9:2).
   5. Such luxurious living had been a problem (De 32:15; Luke 16:14; Mat 22:5).
   6. It can be metonymy for banking tables of merchandising, currency trade, etc.
   7. Such judgment of obsession with banking and finance is easily confirmed.
   8. Note a connection of temple zeal to moneychangers and tables (Ps 69:9,22).
   9. God told Israel to lend to take from Gentiles in holiness (De 8:10-18; 15:6).
   10. God condemned Israel of false business and finance (Hos 12:7-8; Am 8:4-7).
   11. They obsessed about the gold of the temple rather than God (Matt 23:16-17).
   12. They had a financial loophole to retain assets against parents (Mk 7:10-13).
   13. Banking and finance could have been to their welfare, but it destroyed them.
   14. God will bring a man's sins back on his own head (Ps 9:15-16; Prov 26:27).

C. Is there a lesson we can learn while considering God's church in financial sin?
   1. The desire or pursuit of riches is very destructive to the soul (I Tim 6:6-10).
   2. Consider the example of a rich young ruler and his priorities (Mat 19:16-26).
   3. If you think riches do not affect you, think of a drunkard and wine (Pr 20:1).
   4. Do you understand the lying danger of a successful Christian businessman?

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

And said unto them that sold doves.

A. He did not pray about them; he did not whine to others about them. Hear Him!

B. Every church has foolish and wicked whining behind the backs of sinners.
    1. Church members should fulfill their role of face-to-face work (I Thess 5:14).
    2. The goal is salvation, but exclusion is also a blessing (Gal 6:1-2; Ja 5:19-20).
    3. The methods depend on the attitude and degree of the sinner (Jude 1:22-23).
    4. Even if a personal matter, it is handled face to face (Matt 5:21-26; 18:15-17).

Take these things hence;

A. ather than waste time opening every cage, He told them to take their junk out.
B. In His second recorded cleansing of the temple, He overthrew the men's seats.

Make not my Father's house an house of merchandise.

A. Let us never forget that God's chosen place of worship on earth is His house.
    1. The Lord Jesus Christ stated this second temple as God His Father's house.
    2. Since it is God's house, it is to be protected carefully against merchandising.
    3. All activities must be God-centered and not man-centered, money-centered.
B. In the second cleansing found in three gospels, He called it a house of prayer.
    1. He quoted scripture at that time that declared the temple as such (Is 56:7).
    2. It is the contrast of prayer with merchandising that will do our souls good.
    3. We must come prepared and ready to receive and give in spiritual matters.
    4. Business and merchandise has ruined the souls of men (Matt 22:5; 16:26).
C. Is there a lesson here we can learn for appreciation of a church as God's house?
    1. The first house of God was Jacob's pillow of stone with oil (Gen 28:16-22).
    2. The second house of God was Moses' tabernacle in Shiloh (Jdges 20:26-28).
    3. The third house of God was Solomon's temple (II Sa 7:4-7; I Kgs 8:10-13).
    4. The fourth house of God was Zerubbabel's (Haggai 2:1-9; Zech 8:9; 11:13).
    5. The fifth house of God is each and all N.T. churches, which is His temple (I Tim 3:15; Eph 3:20-22; II Tim 2:20; Heb 3:1-6; 10:21; I Pet 2:5; 4:17).
    6. The house of God now is primarily not a building, but people and worship.
    7. We are built together as lively stones with a living stone Christ (I Pet 2:4-5).
    8. This spiritual house is built up by what every joint and part does (Eph 4:16).
    9. What do you personally do to perfect our house spiritually in His sight?
    10. Are you here every reasonable assembly with a prayerful spirit for worship?
D. The last time Jesus left it, His "Father's house" was "your house" (Matt 23:38).
    1. And it was not only their house, it was also cursed to be desolate in 70 A.D.
    2. There were not two stones left attached by the time Titus and Rome finished.
E. What Is a Church?

F. What Is a Great Church?

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

And his disciples remembered that it was written.

A. We shall accept by the language this was a rare occasion when they understood.
   1. When they understood a matter after His resurrection, it is stated (Jn 2:22).
   2. When they understood before His resurrection, it was by God (Matt 16:17).

B. At this dramatic performance, our Lord's disciples recalled David's Psalm 69:9.
   1. Here is Bible evidence for the Lord Jesus given to the disciples by the Spirit.
   2. Psalm 69 is Messianic, and it is quoted in the New Testament several times.
   3. David had extreme zeal for God's house in several ways, but this is Christ.
   4. Exceeding Magnifical.

The zeal.

A. **Zeal**. Intense ardour in the pursuit of some end; passionate eagerness in favour of a person or cause; enthusiasm as displayed in action.

B. David had zeal for the cause of God's honor against the Philistines (I Sa 17:29).

C. Jehu, who drove furiously, had zeal against Baal worship (II Kings 10:16,30).

D. David wrote of consuming zeal for God's word against enemies (Ps 119:139).
   1. Paul when in Athens had his spirit stirred by the gross idolatry (Acts 17:16).
   2. Epaphras, an elder of Colosse, was very fervent and zealous (Col 4:12-13).

E. How great is your zeal for the preservation and prosperity of your local church?
   1. Do you compare to Jesus, as you confessed by baptism and membership?
   2. How fervent and passionate are you for every stone and the overall house?
   3. Can it be said you are addicted to the ministry of the saints (I Cor 16:15)?
   4. Measure yourself by passion, prayer, preparation, participation, punctuality, provoking, praise, perseverance, peacemaking, protection, etc.

F. Is There Not a Cause?

G. For much more about zeal.

H. For much more about zeal.

Of thine house.

A. God's house in Psalm 69:9 and John 2:17 was God's O.T. house – the temple.

B. But we have His house in the N.T. in our local church (I Tim 3:15; I Peter 2:5).

C. Do not dream of David or Solomon's temple; we Gentiles are it (Ac 15:13-18)!

1. Dispensationalists know this is their most crucial text, but it is reality today.
2. The conversion of Gentiles under the apostles rebuilt David's house for God.
3. Details of the text.

D. Where Is Your Tent?

E. What Is a Church?

F. What Is a Great Church?

Hath eaten me up.

A. Is it right for a child of God to be consumed by zeal? Yes, as David and Jesus!

B. How important is the church to you? Are you a zealot to protect it and grow it?

C. How passionate are you in anything and everything for this local house of God?

D. Never forget the Lord's zeal to Herod's temple demands your zeal to a church.

E. Jesus is present in His churches by His Spirit … let none be like Capernaum.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

Then answered the Jews and said unto him.

A. Of course, religious rulers will question and attack those that take a real stand.
   1. Recall, John had to endure this kind of questioning earlier (John 1:19-28).
   2. Those who live godly for Christ will be persecuted, surely now (II Ti 3:12).

B. Grasp two primary lessons we may obtain from this part of John 2 (Jn 2:18-22).
   1. The simple and surface lesson is Jesus foretold His death and resurrection.
   2. The hard and deep lesson is Jesus confounded inquirers with misdirection.

What sign shewest thou unto us.

A. In one respect, it was a legitimate and scriptural question from them (De 18:22).

B. In another respect, it was rather weak and vulnerable to deception (De 13:1-5).

C. If you think they had not seen enough, they say the same later (Matt 12:38-40).

D. Before you ask questions, why not consider all the answers already given you?
   1. God's loving ministers, like Paul and Timothy, despised foolish questions.
   2. The man of God does not have time to answer questions already answered.
   3. While it is nice to be spoon fed things already taught, why not look for them.

Seeing that thou doest these things.

A. Jesus obviously overrode any temple permits they had from Jewish leadership.

B. Here he was altering worship without any authority or commission from men.

C. The only authority we need is Thus saith the Lord from the pure word of God.
    1. Bless the Lord for saving us from denominationalism and associationalism.
    2. We can make any alteration to our doctrine or practice the Lord shows us.

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Jesus answered and said unto them.

A. For wisdom, read and see how Jesus answered the men without hearts for truth.
B. He is not obligated to any man to show Him the truth, especially men like this.
C. Recall how He answered a question with a question about John (Mat 21:23-27).

Destroy this temple.

A. Consider the sovereign rule of God answering these premeditating murderers.
    1. Where was Jesus when the Jews asked the question? In the temple (Jn 2:14)!
    2. What would they easily conclude by use of the word temple? The temple!
    3. Did Jesus know they would be confused by His terse answer? Glory, yes!
    4. The Jews did not deserve the truth, so He hid it from them (Matt 13:10-17).
    5. Author of Confusion.
B. The temple where they stood was one of the most beautiful buildings on earth.
    1. Zerubbabel had built this temple by decree of Cyrus about 500 years earlier.
    2. Rebuilding of the city and temple had an initial period of 49 years (Da 9:25).
    3. It was also improved and increased by further gifts of other Persian kings.
    4. However, by desecrations and other Seleucid efforts, it fell into disrepair.
    5. Herod the Great significantly increased its size and added fortresses to it.
    6. The stones used in its construction caused constant amazement (Mat 24:1-2).

And in three days I will raise it up.

A. This is immediately absurd upon hearing it in mental context of Herod's temple.
B. With their Scofield hermeneutic, all they could think of was a literal absurdity.
C. This is the same answer Jesus gave the Jews at another time (Matt 12:38-40).
D. The Jews brought this up at His trial and crucifixion (Matthew 26:61; 27:40).

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

Then said the Jews.

A. They should have asked a clarifying question or two rather than rush on blindly.

B. Wisdom is found by good questions, not by foolishly assuming connections.

Forty and six years was this temple in building.

A. Solomon built the first temple in seven years, but Nebuchadnezzar destroyed it.

B. Zerubbabel started rebuilding Jerusalem and the second temple about 456 B.C.
   1. Seven weeks of years, or 49 years, applies to Zerubbabel and his successors.
   2. The 46 years of the Jews applies only to Herod the Great and his successors.

C. Herod the Great took this second temple and greatly enhanced it for the Jews.
   1. He commenced His work 16 years before Jesus Christ was born (19 B.C.).
   2. He employed 18,000 men in the project and had it ready to use in nine years.
   3. It was the Lord's 30th year of life (Lu 13:23), so building had taken 46 years.
   4. The renovations and repairs by Rome's help would continue until 64 A.D.
   5. Jesus Christ returned symbolically in the Roman armies to level it in 70 A.D.
   6. It is now occupied by the Mosque of Omar, one of Islam's greatest treasures.

D. The accuracy of statements like this provide further confirmation of scripture.

And wilt thou rear it up in three days?

A. Without seeking clarification, the Jews mocked Jesus for His impossible words.

B. Herod, with nearly unlimited funds and 18,000 men, had taken many years.

21 But he spake of the temple of his body.

But he spake.

A. John ended the dialogue between Jesus and the Jews to give this explanation.

B. Therefore, we may conclude that Jesus left them thinking obvious blasphemy.

Of the temple of his body.

A. Jesus used an inspired metaphor for His body, which was the temple of God.
   1. Why did Jesus use such obscurity, when He could have stated it of his body?
   2. Because these men did not want the truth and did not deserve the truth.
   3. It was for this same reason that Jesus spoke in parables (Matthew 13:10-17).
   4. You should give thanks to God for every bit of truth you know and love.
   5. Author of Confusion.

B. Your body is also the temple of God the Holy Spirit, and you cannot forget it.
   1. Paul assumed the Corinthian believers understood this fact (I Cor 6:19-20).
   2. Because of this fact, sins like fornication involve the Lord (I Cor 6:12-18).
   3. These verses should not be used to condemn tobacco, alcohol, sugar, etc.

4. If you abuse the word this far, how will you not condemn pleasure, sex, etc.?

C. A church is also the temple of God the Holy Spirit (I Cor 3:16-17; Ep 2:20-22).
   1. The context of this passage is the local church and ministers (I Cor 3:9-15).
   2. Consider the severe ministerial warning of defiling this temple (I Co 3:9-17).

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

When therefore he was risen from the dead.

A. When Jesus rose from the dead, it was the fulfillment of raising up that temple.
B. Just as He had stated, He rose again in three days, giving the greatest sign ever.

His disciples remembered that he had said this unto them.

A. This was more than human memory and analysis, especially with those men.
B. One of the apostolic gifts of the Holy Spirit was to remember (John 14:26).
C. Another event they understood better was His entry to Jerusalem (Jn 12:16).

And they believed the scripture.

A. There was clear Bible prophecy of His resurrection from the dead (Ps 16:10).
B. There was implied Bible prophecy of His resurrection from death (Is 53:7-12).
C. Further Bible confirmation and evidence of Jesus Christ by the Holy Spirit.

And the word which Jesus had said.

A. What glorious topics of conversation these apostles had about Jesus had said!
B. We should also enjoy every word of His; we have their accounts and the Spirit.
C. Fulfilled prophecy is one of the greatest evidences for the existence of God.
   1. The prophecies that count are not the general, vague junk of fortune cookies!
   2. God used much of Isaiah chapters 41-48 to boast of fulfilling His promises.
   3. Jesus Himself gave His apostles several for evidence (Jn 13:19; 14:29; 16:4).
   4. He wanted their faith confirmed and strengthened after seeing fulfillments.
   5. For more about it .

23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

Now when he was in Jerusalem at the passover.

A. Our historian already recorded Jesus visited Jerusalem for Passover (Jn 2:13).
B. The prophetic timeline and careful analysis of the gospels has four Passovers.

1. If Jesus' ministry was 3.5 years, ½ the 70th week, His last was His fourth.
2. He died at Passover, so He was surely baptized in the fall at 30 (Luke 3:23).
3. John states three Passovers and hints at the fourth (Jn 2:13; 6:4; 18:39; 5:1).

In the feast day.

A. The Passover lamb was eaten the night of the 14th as it had been done in Egypt.
B. The next day was a Sabbath and a feast with unleavened bread (Num 28:16-17).
C. The whole 7-day feast was called Passover or the Feast of Unleavened Bread.
    1. Passover and Feast of Unleavened Bread are synonyms (Ezek 45:21; etc.).
    2. It is important to know this to rightly apply Acts 12:4 to the Passover Feast.
    3. Easter in European languages intends Passover or feasts closely associated.

Many believed in his name.

A. Believing in his name is the same as believing on Jesus Christ (John 12:11).
B. It is a shame Arminians reject understanding these verses near their John 3:16.
C. Believing on Jesus Christ requires more than mere admission of miracle power.
    1. The faith here was not more than intellectual assent He must be the Messiah.
    2. Jesus will later provoke such believers into leaving (Jn 6:2,14,29,44,56,66).
    3. John records that these "believers" did not have a real clue of Him (Jn 7:31).
    4. Jesus will later provoke such believers into trying to kill Him (Jn 8:30-45).
    5. John recorded chief rulers believed on Him without works (John 12:42-43).
    6. Faith must come forth in confession and baptism (Matt 10:32; Mark 16:16).
    7. True confession of Jesus Christ requires the work of the Spirit (I Cor 12:3).
    8. Paul and John teach false believers loving the world (Phil 3:18-19; I Jn 2:4).
    9. Jesus challenged men calling Him Lord without works (Lu 6:46; 13:23-30).
    10. Surely reprobates that call on Him believe in some sense (Matthew 7:21-23).
    11. False professions are not new (Is 29:13; Jer 12:2; Ezek 33:31; Matt 15:7-9).
    12. Remember, the devils fully believed Jesus Christ was the Messiah of God.
D. Real believers do things to show their faith is legitimate and certain evidence.
    1. Real faith involves the whole heart of man in affection to Christ (Acts 8:37).
    2. Goofy little decisions manipulated in children are not even close to reality.
    3. James gave a thorough description that real faith has works (Jas 2:14-26).
    4. Continuing in His word, obeying His commands, is discipleship (Jn 8:31).
    5. Real faith does not exist by itself but adds fruit of the Spirit (II Pet 1:5-11).
    6. Real faith, evidencing salvation, has works (Gal 5:6; 6:15; I Thess 1:2-4).
    7. Real faith changes lives – repentance is powerful (II Cor 5:17; 7:10-11).

8. Abraham's faith, the best, was shown by sacrifice (Gen 22:12; Jas 2:21-24).

E. Real faith that satisfies the Bible criteria as legitimate should be our only goal.
   1. It comes by hearing the word of God and not by other means (Rom 10:17).
   2. It is faith involving the whole heart of full affection and devotion (Ac 8:37).
   3. It is always in connection to godly sorrow and repentance (II Cor 7:10-11).
   4. It changes lives by costly sacrifice or humble change (Mat 11:12; Lu 16:16).
   5. It includes baptism and any duty the gospel requires (Acts 9:36; 16:14-15).

F. Be diligent to reject all vestiges of Arminian decisional salvation and its lies.
   1. We are conditioned to look back at a profession to cover present carnality.
   2. We should look back and reject the profession, if there is no continuance.
   3. Even those taught sovereign grace will take some comfort in their baptism.

G. It is not sincerity that makes the difference; most false believers are "sincere."
   1. They are confident of their sincerity, and they will happily tell you of it.
   2. The prophets of Baal, slashing themselves, were as sincere as Elijah was.
   3. The nuns of Rome are more sincere than the vast majority of Christians.

H. Be critical / skeptical of saving faith terms, for faith cannot save (Jas 2:14-26).

I. Salvation by works.

When they saw the miracles which he did.

A. Their faith in Jesus Christ as the Messiah was simply by the supernatural works.
   1. His disciples believed for a miracle, but also much more (Jn 2:11; 1:36,49).
   2. Jews will believe by a food miracle for free lunches (John 6:14-15,25-36).
   3. They acknowledged the miracle power, but there was no fear or love of God.
   4. They recognized that He must be the prophesied Messiah but without zeal.
   5. They may have thought of freedom from Rome, but not freedom from sin.

B. Remember, the devils fully believed that Jesus Christ was the Messiah of God, and they worshipped Him (Mark 1:24; Luke 4:34; Acts 19:15; James 2:19).
   1. They know Jesus, the Bible, His apostles, their reprobation, prophecy, etc.
   2. For more devilish faith from James.

C. The Spirit's emphasis on obedience minimizes hearing, faith, and professions.
   1. Even a child is known by His doings, by pure and right work (Prov 20:11).
   2. God cares about doing works … otherwise hearing is deceitful (James 1:22).
   3. God cares about good works … otherwise it is devilish believing (Jas 2:19).
   4. God cares about keeping commands … or it is a lying profession (I Jn 2:4).
   5. Hearing, believing, and professing will get you nowhere actually. Beware!

24 But Jesus did not commit himself unto them, because he knew all men,

But Jesus did not commit himself unto them.

A. Jesus did not attach Himself to them and encourage them in their false religion.
   1. He did not want to be in their company, stay with them, or teach them more.
   2. When Jesus previously found true believers, He told them to follow Him.
   3. Some of these believers were seduced by false Christs and killed by Rome.

B. We must examine ourselves lest we come short and miss His fullest presence.
   1. He warned Ephesus He would take His Spirit for losing first love (Re 2:4-5).
   2. He told the church at Laodicea they needed fellowship with Him (Rev 3:20).
   3. Even as children of God we can lose our full benefit (I Cor 15:2; I Ti 4:16).

C. Jesus will commit Himself in the next chapter to another kind of believer.
   1. Nicodemus was not overly fascinated with the miracles to ask more of them.
   2. Jesus did commit Himself by explaining deep things of spiritual truth to him.

D. This warning should terrify honest believers for themselves and their church.
   1. We want Jesus Christ by His Spirit to live in our church and prosper us.
   2. We should, to avoid the judgment, do all we can to be true disciples of His.

E. Faith may be an initial step, but love, and that defined by obedience, is greater.
   1. Throughout the New Testament, love of God and neighbor trumps any faith.
   2. Love of God and Jesus Christ is shown by keeping commands (John 14:15).
   3. Brotherly love and the cost and labor of it are far greater evidence of life.
   4. Faith that worketh by love is what Paul identified to legalists (Gal 5:6).
   5. Peter added seven things to simple faith, the top two being love (II Pet 1:8).

F. The ignorant majority of Christians who only know John 3:16 should read here.
   1. The only way to honestly get to John 3:16 is to read John's first chapters.
   2. These blind would first find that regeneration is not by man's will (Jn 1:13).
   3. Then they would find that Jesus does not consider all belief valid and saving.

Because he knew all men.

A. Jesus the Word of God, as described in Hebrews 4:12-14, knows men perfectly.

B. He read the minds and hearts of both friend and foe during His earthly ministry.

C. The greatest testimony to God and man of your eternal life is many good works.
   1. Here are a few examples … Psalm 15:1-5; II Pet 1:5-11; Matt 3:8; 7:21-23; I Pet 1:17; I Thess 1:2-4; Luke 3:10-14; Phil 2:12-13; Jas 2:14-26; I Tim 6:17-19; Matt 25:31-46; II Tim 4:7-8; Matt 5:1-12; Luke 19:1-10; John 15:5-6; overcomers in Rev 2-3; Heb 5:9; Acts 10:34-35; Rev 12:17; Heb 3:6,14).
   2. More detail.

25 And needed not that any should testify of man: for he knew what was in man.

And needed not that any should testify of man.

A. Jesus Christ did not and does not need any help in fully dissecting each person.
B. Pastors dung trees in His vineyard, but He cuts down fruitless ones (Lu 13:6-9).
C. He needs no help knowing all personal details, especially your deceived view!

For he knew what was in man.

A. The deceitful heart you do not know in you – He most surely does (Je 17:9-10).
B. Your double minded hypocrisy and compromise with sin is fully naked to Him.
C. He knows all about you without anything hid and no distraction of His mind.
    1. Your whole life with all thoughts and intents are exposed (Heb 4:12-14).
    2. He knew Judas Iscariot was a devil, liar, and thief without any speculation.
    3. He communicated to Peter of the conspiracy to lie of Ananias and Sapphira.
    4. He knows the belly worshippers that mind earthly things rather than Him.
    5. He could discern the variations in love for Him by the Ephesian church.
    6. He can discern the variations in temperature e.g. hot, cold, and lukewarm.
D. Examine yourself before He does, for then there is no mercy (II Cor 13:5).
    1. To examine and prove is to inspect with a desire and suspicion to find fault.
    2. If you bought an inspection of a car, you would not accept kicking the tires.
    3. Do you prove a phone by reading about it or using it? Gold? Waterproofing?
    4. God already knows there are many with a form of godliness that He rejects.
    5. Do you have the lively faith Jesus had – trusting God always in all things?
    6. Do you love righteousness and hate iniquity like Jesus did with all matters?
    7. Are the people of God the most important persons on earth to you by far?

For Further Study:

A. The Bible and Wine.
B. Exceeding Magnifical .
C. Zeal for the Lord.
D. Is God Author of Confusion?
E. Salvation By Works.
F. Once Saved, Always Saved.
G. Glory of Fulfilled Prophecy.
H. What Is a Church?
I. Where Is Your Tent?

J. Mariolatry.
K. Is There Not a Cause?
L. What Is a Great Church?