



THE GOSPEL ACCORDING TO **JOHN** LESSON 3



Chapter 2

Introduction

In the first two lessons covering Chapter 1, John introduced us to Jesus as the eternal Word (Logos) made flesh, the Creator who entered His own creation. We watched John the Baptist identify Him as the Lamb of God, saw the first disciples begin following Him, and discovered seven remarkable titles that revealed His identity and mission. By the end of the chapter, the evidence was mounting that Jesus was **far more** than a rabbi, enlightened teacher, or prophet—He was Israel's long-awaited Messiah and the very Son of God.



Now, in Chapter 2, the evidence begins to move from words to works. Jesus performs His first public sign at a **wedding in Cana**, transforming **water into wine** and revealing His glory to His disciples. John then records Jesus' first Passover visit to Jerusalem, where He cleanses the Temple and boldly declares His authority over His Father's house. Together, these two events launch what John calls the **Book of Signs**, demonstrating that every miracle was carefully chosen to reveal who Jesus truly is and to strengthen the faith of those who would follow Him.



John 2:1-2] *"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage."*

John carefully notes that this wedding occurred "**the third day**." On the surface, this simply completes the sequence of days that began in Chapter 1 as Jesus gathered His first disciples. But John rarely includes chronological details without purpose. Throughout his Gospel, seemingly ordinary details often serve as signposts to much deeper biblical truths.

The phrase "**the third day**" would immediately catch the attention of a Jewish reader. In Genesis 1, the third day is unique because God pronounces His creation "**good**" twice instead of once. Since no blessing is recorded on the second day, the third day became known in Jewish tradition as **the day of double blessing**. That is one reason Jewish weddings were commonly held on Tuesday—the third day of the Jewish week (Gen. 1:9-13)





John's mention of "**the third day**" reaches far beyond simple chronology. Scripture repeatedly associates the third day with life emerging from death:

- ✓ Creation brought forth fruit on the third day (Gen. 1:9-13).
- ✓ Abraham received Isaac back, figuratively, on the third day (Gen. 22:4; Heb. 11:19).
- ✓ Jonah emerged after three days (Jonah 1:17).
- ✓ Christ rose from the grave on the third day (1 Cor. 15:4).

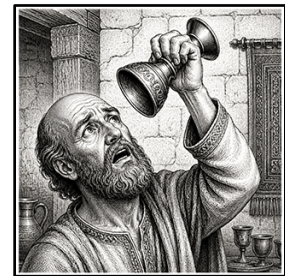
John quietly places the opening of Jesus' ministry inside this familiar biblical pattern.

John next tells us that the wedding took place in **Cana of Galilee**, a small village only a few miles from Nazareth and the hometown of Nathanael. Rather than announcing Himself in Jerusalem before the religious establishment, Jesus began His public ministry among ordinary people gathered for a wedding celebration. Verse 2 adds that Jesus and His disciples were invited, reminding us that our Lord fully entered everyday human life. He honored marriage by His presence, shared in others' joy, and sanctified the home long before He cleansed the Temple and confronted Israel's religious leaders.



John 2:3-4] *"And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."*

As the wedding feast continued, an embarrassing problem arose—the wine ran out. In first-century Jewish culture, this was far more than a minor inconvenience since wedding celebrations often lasted several days, and the bridegroom was responsible for providing adequately for his guests. Running out of wine would have brought public shame upon the newly married couple and their families.



Mary, evidently aware of the situation, brought the need directly to Jesus. Her simple statement, **"They have no wine,"** contains no explicit request, yet she clearly expected Him to act. Jesus' reply often sounds abrupt in English: **"Woman, what have I to do with thee?"** To modern ears, this may sound harsh, but it was not. The Greek word for woman (**gynai**) was a respectful form of address, similar to saying, "Ma'am."

Jesus then adds, **"Mine hour is not yet come."** This is the first appearance of one of John's major themes, which recurs eight times in John's Gospel. Throughout this Gospel, the phrase **"His hour"** refers ultimately to the appointed time of His suffering, death, resurrection, and glorification. Later, as He approaches the cross, the language changes dramatically: **"The hour is come."**



Joseph is noticeably absent from the wedding narrative. After the account of twelve-year-old Jesus in the Temple (Luke 2:41-52), Joseph disappears entirely from the Gospel record. While Scripture never records his death, most conclude that he had passed away before Jesus began His public ministry. This would explain why Mary appears alone throughout much of the Gospel and why Jesus later entrusted her care to the Apostle John rather than to Joseph (John 19:26-27). Most commentators presume—we don't know—that he had passed away...





John 2:5-6] *"His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece."*

Mary does not argue or attempt to persuade Jesus further. Having placed the need before Him, she leaves the matter entirely in His hands.

John now draws our attention to an important detail that many readers quickly pass over. Standing nearby were **six large stone waterpots**, specifically reserved **"after the manner of the purifying of the Jews."** These were not ordinary household containers. They held water used for ceremonial purification according to Jewish law and tradition.



Each vessel contained **two or three firkins** (Firkin = 6-8 gallons)—approximately twenty to thirty gallons—making the total capacity well over one hundred gallons. John intentionally identifies the purpose of these waterpots. Most commentaries simply note that they contained water for ceremonial washing and move on. Yet John deliberately tells us **what kind of water** it was, and that detail matters.



SOD

Under the Mosaic Law, those who became ceremonially defiled through contact with death were cleansed with **the water of separation**, prepared from the ashes of the red heifer described in **Numbers 19**. The ashes were mixed with fresh, running water and kept available throughout Israel for ritual purification. Since Cana was many miles from Jerusalem, purified water would have been maintained locally for those needing ceremonial cleansing. It appears these stone vessels may well have been prepared for that very purpose (Num. 19:1-22; Heb. 9:13-14). **The symbolism becomes remarkable.** The water associated with ceremonial cleansing from defilement (sin) is about to be transformed by Christ into the finest wine. The One who fulfills every Old Testament ordinance now begins replacing ritual with reality.



REMEZ

Notice that there were **six** waterpots. Throughout Scripture, six is consistently associated with **man**—man was created on the sixth day, and six falls short of the divine completeness represented by seven. Empty vessels used for external purification provide a fitting picture of humanity apart from Christ. Only when Jesus acts are they filled with something entirely new.



John 2:7] *"Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim."*



John 2:8] *And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it."*

Jesus now gives His first recorded command in this miracle: **"Fill the waterpots with water."** The servants respond with immediate obedience. John adds an important detail: **"they filled them up to the brim,"** leaving no room for anyone to suggest that something else had been secretly added.

Jesus then instructs the servants to draw from the waterpots and take the contents to **"the governor of the feast,"** the master of ceremonies who supervised the banquet and was responsible for the celebration's orderly conduct.



Faith is often demonstrated in the ordinary tasks God places before us. The servants were not asked to perform the miracle—they were simply asked to fill, draw, and carry. God supplied the supernatural; they supplied faithful obedience. The same pattern still characterizes Christian service today.

✗ Myth: Jesus performed miracles as a young child.

✓**Fact:** John identifies the wedding at Cana as **the beginning of Jesus' miracles**, making later legends about childhood miracles inconsistent with Scripture. Jesus began His public ministry at about thirty years of age. That fact quietly dismisses the fanciful legends found in later apocryphal writings describing Jesus performing miracles as a child (Luke 3:23).



✗ Myth: Jesus turned water into unfermented grape juice.

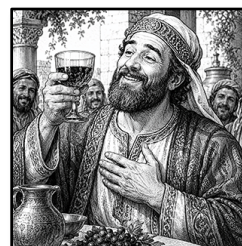
✓**Fact:** The Greek word *oinos*, first-century Jewish wedding customs, the master of the feast's testimony, and the consistent understanding of the early church all indicate that Jesus miraculously **created real wine**. The "grape juice" interpretation arose much later during the nineteenth-century Temperance Movement as an attempt to harmonize the passage with total abstinence from alcohol (Grape Juice Churches are Churches of Christ, Independent Fundamental Baptist, Wesleyan/Holiness, Nazarene, Pentecostal Holiness, Seventh-day Adventist, and some teetotaling evangelical denominations).



John 2:9] *"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."*

The "**governor or ruler of the feast**" was not the bridegroom but the chief servant or steward responsible for overseeing the banquet (think banquet director or wedding coordinator). The governor of the feast did not know the source of the miracle, but the servants did. The servants were the only ones, besides the disciples, who knew where the wine had come from. This beautifully reflects a recurring biblical principle: **God often reveals His works first to faithful servants (aka the Remnant) before they become evident to everyone else.** Amos 3:7 reminds us that the Lord declares that He reveals His secrets to His servants and the prophets.

After tasting the wine, the governor of the feast called for the bridegroom and remarked that hosts normally served the finest wine first, reserving the lesser quality for later in the celebration. Instead, he unknowingly testified to the miracle, declaring that the best wine had been kept until now. Ironically, the bridegroom received the praise even though Jesus alone had performed the miracle, illustrating Christ's humility. Throughout His earthly ministry, His works consistently pointed beyond Himself to reveal the glory of the Father rather than to seek His own recognition (John 8:50).



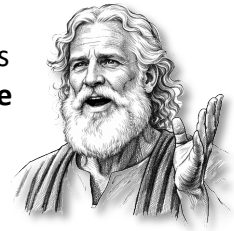
John 2:10] *"And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."*

The governor's own words settle an unnecessary modern debate. He specifically identifies the beverage as **wine**, praises it as exceptionally good wine, and would know good wine. There is also a subtle irony in the governor's role. He was responsible for overseeing the banquet, yet he had no knowledge of the miracle that made the banquet a success.



John 2:11] *"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."*

John now steps back from the narrative to explain the significance of what has just taken place. He calls this miracle "**the beginning of miracles**," literally **the beginning of signs** (*semeia*). Each sign was carefully chosen to reveal some aspect of Jesus' identity and to lead people to faith in Him.



John says this miracle "**manifested forth his glory**." The miracle itself was not the ultimate point; it was the glory of Christ that it revealed. For the first time, the disciples witnessed divine power at work through Jesus, confirming that the One they had chosen to follow was truly the promised Messiah. As a result, "**his disciples believed on him**," and their faith was strengthened and deepened. Each new revelation of Christ expanded their understanding of who He truly was.

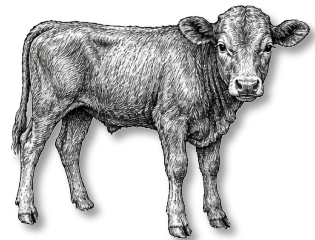
A Closer Look: The Water of Purification: The Red Heifer (Numbers 19)

The mention of "**the purifying of the Jews**" in verse 6 raises an important question: *What kind of water filled these six stone waterpots?* The answer takes us back to one of the most unusual chapters in the Torah—**Numbers 19**, which describes the ordinance of the **Red Heifer**.

Unlike the sacrifices described throughout Leviticus, the Red Heifer was **neither a sacrifice nor an offering**. Instead, it was a unique purification ordinance for those who had become ceremonially unclean through contact with death. The ashes of the Red Heifer were mixed with fresh, running water to produce the **water of purification** (or "water of separation"), which restored an Israelite to ceremonial cleanness after a prescribed period (Num. 19:1-22; Heb. 9:13-14).

The Ashes of the Red Heifer

Numbers 19 gives very specific instructions. A flawless **red heifer** that had never been placed under a yoke was taken **outside the camp** and slain in the presence of the high priest. Its blood was sprinkled seven times toward the Tabernacle, after which the entire animal was burned along with **cedar wood, hyssop, and scarlet**. The ashes were then carefully collected and preserved for future use. Whenever ceremonial purification was required, a small portion of those ashes was mixed with **living (running) water** to prepare the water of purification (Num. 19:2-10).



As Israel spread throughout the land, it was impractical for every ceremonially unclean person to travel to Jerusalem. Instead, this purified water was kept in communities across the nation for sprinkling for purification. The six stone waterpots at Cana very likely contained this water prepared from the ashes of the Red Heifer.



Jesus deliberately chose the water associated with ceremonial cleansing and transformed it into wine—the first sign that He had come not merely to continue the old ceremonial system, but to fulfill it (Heb. 9:13-14).

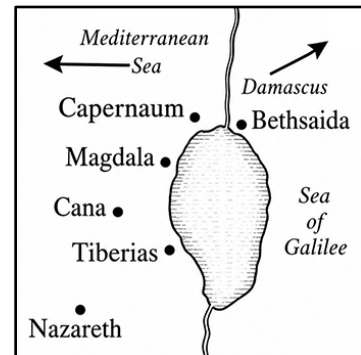
This is why the **Red Heifer continues to receive worldwide attention today**. Several Jewish organizations, most notably the Temple Institute, have been actively searching for a ritually qualified red heifer for many years because it is needed for restoring biblical purification →

associated with Temple worship. Over the last several years, candidate red heifers have been brought to Israel from the U.S. and other countries, renewing interest in preparations for a future Temple. The push to establish this ritual is no longer merely theoretical—it is actively underway and is watched closely by prophetic scholars.



John 2:12] *"After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days."*

Following the wedding at Cana, Jesus traveled **down to Capernaum**, accompanied by His mother, His brothers, and His disciples. Although Capernaum lay north of Cana, the journey was described as "down" because the city sat about 700 feet below sea level on the northern shore of the Sea of Galilee. Capernaum would soon become Jesus' Galilean headquarters. Situated on a major trade route connecting Damascus with the Mediterranean coast, it was an ideal location from which His ministry could spread throughout the region. Many of His best-known miracles and teachings would later occur in and around this city.



This is the first mention of **Jesus' brothers** in John's Gospel. The Gospels identify them as **James, Joses (Joseph), Simon, and Judas**, as well as at least two sisters. They were the natural children born to Joseph and Mary after the virgin birth of Jesus (Matt. 13:55-56; Mark 6:3).

John also tells us they **"continued there not many days."** This was only a brief stop before Jesus journeyed to Jerusalem for the Passover.



John 2:13] *"And the Jews' passover was at hand, and Jesus went up to Jerusalem."*

From the quiet village of Cana to the spiritual center of the nation, Jesus now travels to **Jerusalem** to observe the Passover. This transition is significant because it marks His first public appearance in the Holy City as Israel's Messiah.

John notes that **"the Jews' Passover was at hand."** Throughout his Gospel, John records at least **four Passovers**, providing the framework for Jesus' public ministry and showing that it spanned approximately three and a half years. This is the **first** of those Passovers, while the final Passover will culminate in Christ becoming the true Passover Lamb (Ex. 12:1-14; John 6:4; 11:55; 19:14; 1 Cor. 5:7).

John says Jesus **"went up to Jerusalem."** Regardless of where one traveled from in Israel, pilgrims always **went up** to Jerusalem because the city sits over 2,500 feet above sea level. More importantly, Jerusalem was the place God had chosen for His Name to dwell. Every Jewish male was required to appear there three times each year—for **Passover, Pentecost (Weeks), and Tabernacles**. Deut. 16:16.

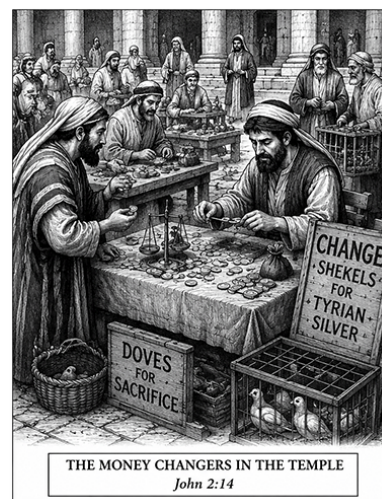


John 2:14] *"And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:"*

Upon entering the Temple, Jesus encountered a scene that should never have existed in the house of God. The outer court had become a bustling marketplace filled with merchants selling sacrificial animals and money changers exchanging Roman currency for the Tyrian shekel required for the Temple tax.

It is important to understand that **the merchants themselves were not the problem**. Pilgrims traveling long distances often could not bring sacrificial animals with them, making the sale of oxen, sheep, and doves a practical necessity. Likewise, money changers served a legitimate purpose because Roman coins bearing Caesar's image were not accepted for Temple offerings. The problem was **where** these activities had been placed.

John uses the Greek word **hieron**, referring to the entire Temple complex rather than the sanctuary itself. These merchants were operating in the **Court of the Gentiles**—the only area where non-Jews who sought the God of Israel could come to worship and pray. Instead of finding a place of reverence, they encountered noise, livestock, bargaining, and commercial traffic. The very place intended to draw the nations to God had been transformed into a marketplace (Isa. 56:7; Mark 11:17) [See appendix for temple].



 **John 2:15]** *"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;"*

 **John 2:16]** *"And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise."*

The same Jesus who quietly blessed a wedding feast now forcefully cleanses the Temple. Far from being contradictory, these two scenes reveal the perfect balance of His character. He is both compassionate and holy, gentle toward sinners yet uncompromising toward the faux-religious system that promotes sin.

Jesus **"made a scourge of small cords."** This was not a weapon prepared in anger but a simple whip fashioned from the ropes lying about the marketplace, likely used for handling livestock.

Jesus' words reveal the real issue: **"Make not my Father's house an house of merchandise."** This was far more than a protest against dishonest business practices. The religious leaders had transformed the place God had appointed for worship into a commercial enterprise. The Temple existed to draw people into the presence of God, yet commerce had displaced prayer, reverence, and worship.



Notice one small but significant phrase: **"My Father's house."** Jesus does not say **"our Father."** He speaks with unique authority as the Son of God. This is His Father's house, and He has every right to cleanse it. In this single statement, Jesus quietly declares His divine relationship to the Father, a claim the Jewish leaders immediately recognized.



This is **not** the same **Temple cleansing** recorded during the final week of Jesus' life in **Matthew 21, Mark 11, and Luke 19**. John records a cleansing at the **beginning** of Christ's public ministry, while the Synoptic Gospels record another cleansing about three years later, shortly before the crucifixion. The Temple authorities evidently returned to their corrupt practices, requiring Jesus to cleanse His Father's house a second time.



John 2:17] *"And his disciples remembered that it was written, The zeal of thine house hath eaten me up."*

As the disciples watched Jesus cleanse the Temple, an Old Testament passage suddenly came to mind. John tells us they **"remembered"** the words of **Psalm 69:9: "The zeal of thine house hath eaten me up."** Psalm 69 is especially significant because it is one of the most frequently quoted Messianic psalms in the New Testament. What David experienced in part, the Messiah would fulfill completely.

This is one of many examples in John's Gospel where the full significance of Jesus' actions became clearer only after the disciples reflected upon them in light of Scripture. The Old Testament was not merely providing illustrations of Christ—it was explaining Him.



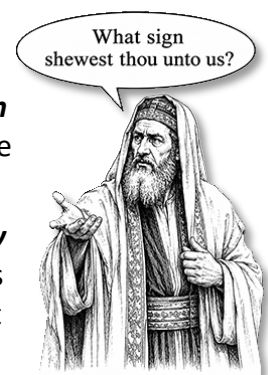
John 2:18] *"Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?"*



John 2:19] *"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up."*

Rather than repenting after witnessing the cleansing of the Temple, the Jewish leaders immediately challenged Jesus' authority: **"What sign shewest thou unto us?"** Ironically, they had just witnessed a remarkable demonstration of His authority, yet they demanded another credential.

Jesus answered with a statement that puzzled everyone present: **"Destroy this temple, and in three days I will raise it up."** The religious leaders naturally assumed He was speaking about Herod's magnificent Temple. Yet Jesus was speaking of something far greater.



Notice that Jesus did **not** say, **"I will destroy this temple."** He said, **"Destroy this temple."** He was foretelling what His enemies would do to Him, while simultaneously declaring His power over death by promising, **"I will raise it up."** Even before the cross, Jesus openly declared that His death would not be the end (John 10:17-18).



The statement **"Destroy this temple"** was later **misquoted during Jesus' trial**. False witnesses twisted His words into the claim that He intended to destroy the Temple Himself. In reality, Jesus had spoken prophetically about His own body and His coming resurrection. What His enemies misunderstood here eventually became part of the accusations used against Him before the Sanhedrin (Matt. 26:61; Acts 6:14).



Throughout Scripture, whenever the Pharisees become upset, **pay close attention**. Their strongest objections arise precisely when Jesus is revealing one of His deepest truths about His identity, His authority, or the Father's redemptive plan. Their indignation often serves as a signpost, alerting the careful student to something far more profound unfolding beneath the surface.



Some of the Scripture's richest theological treasures are discovered in the very passages that provoked the greatest opposition.





The theme of the **third day** appears once again. We encountered it at the wedding in Cana, saw it reflected in the water of purification from Numbers 19, and now Jesus ties it directly to His resurrection. Throughout Scripture, the third day consistently points to new life, restoration, and God's decisive intervention (Gen. 1:9-13; Hos. 6:2; Jonah 1:17; Matt. 12:40).



John 2:20-21] *"Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body."*

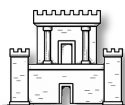
The Jewish leaders completely misunderstood Jesus' statement. Thinking only of the magnificent Temple before them, they responded with disbelief: **"Forty and six years was this temple in building..."** The leaders reasoned that if the Temple had required forty-six years of construction, how could anyone possibly rebuild it in only three days? Their mistake was the same one that recurs throughout John's Gospel—they interpreted Jesus' words only at the physical level, missing their spiritual meaning.

They were referring to **Herod's Temple**, which was not an entirely new structure but an extensive expansion and renovation of the Second Temple originally built under **Zerubbabel** after the Babylonian captivity. In about **18 B.C.**, Herod the Great began transforming that modest temple into one of the architectural wonders of the ancient world. Although the sanctuary itself was completed relatively quickly, work on the overall Temple complex continued for decades and was not finally completed until about **A.D. 63**, only a few years before the Romans destroyed it in **A.D. 70** (Ezra 6:14-15) [See appendix for temple].



This seemingly incidental historical detail helps anchor the chronology of Jesus' ministry. Since the Temple reconstruction began around **18 B.C.**, the forty-six-year reference would be consistent with Jesus beginning His public ministry at about the age of thirty.

John then explains what neither the Jewish leaders nor even the disciples understood at the time. When Jesus spoke of **"this temple,"** He was not referring to Herod's magnificent building but to **His own body**. This is a profound shift in biblical theology. Throughout the Old Testament, God's presence was associated first with the **Tabernacle** and later with the **Temple**. This verse reaches beyond Christ Himself to the Church:



Tabernacle → Solomon's Temple → Christ's body → the Body of Christ.



John 2:22] *"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."*



John 2:23] *"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."*

John now fast-forwards beyond the resurrection to explain when Jesus' words finally became clear. It was only **after He rose from the dead** that the disciples understood He had been speaking about His own body.



Looking back, they saw how perfectly His words had anticipated the resurrection, and their confidence in both **the Scriptures** and **the words of Jesus** was strengthened (Luke 24:25-27, 44-45).

Again, this pattern appears repeatedly throughout John's Gospel. The disciples often witnessed events they did not fully understand until after Christ's resurrection and the coming of the Holy Spirit. Likewise, today, it is impossible to understand certain aspects of Scripture without the discernment of the Holy Spirit (Luke 24:45; John 16:13-15; 1 Cor. 2:9-14).

Verse 23 shifts our attention back to the Passover crowds. John tells us that "**many believed in his name**" because they witnessed the miracles Jesus performed. At first glance, this appears to be a tremendous spiritual awakening. Yet John immediately introduces an important distinction that will be developed in the next two verses.

These people believed because of **the miracles**, not because they had yet understood who Jesus truly was. Their faith was genuine as far as it went, but it rested primarily upon visible signs rather than a mature understanding of Christ's person and mission.



John's Gospel distinguishes between different kinds of belief. The disciples' faith grew as they came to understand both **the Scriptures** and **Christ's words**. By contrast, many in Jerusalem were attracted by the miracles themselves. John deliberately sets these two responses side by side to show the difference between a faith rooted in Christ and one rooted merely in signs.



The resurrection became the divine key that unlocked the meaning of everything Jesus had taught. His words about the Temple, the signs He performed, and the Old Testament Scriptures all converged at the empty tomb. The resurrection is not merely one event among many—it is **THE** lens through which the entire Gospel must be understood.



Our culture is often captivated by the spectacular. John reminds us that miracles alone do not produce mature discipleship. Lasting faith grows as we come to know Christ through His Word, understand His purposes, and recognize that every sign ultimately points to Him rather than to itself.

John is preparing us for the striking statement that follows:



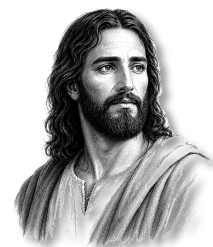
John 2:24-25] *"But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man."*

John now reveals a striking contrast. In verse 23, **many believed in Jesus**, but in verse 24, **Jesus did not commit Himself to them**. Interestingly, the Greek verb is the same in both verses (*pisteuō*). Literally, the passage could be translated: "**Many believed in Him... but Jesus did not believe in them.**" John explains why Jesus responded this way: "**...because he knew all men.**"

Their faith was based primarily upon the miracles they had witnessed. Jesus, however, saw beyond their outward enthusiasm. He knew that many were attracted by His works without truly understanding who He was or why He had come. Their belief was genuine, but it had not yet matured into saving, enduring faith. This becomes evident in later chapters as many who initially followed Him eventually turned away: "**From that time many of his disciples went back, and walked no more with him.**" (John 6:66). [We'll explain this in detail when we get to chapter 6].

No one needed to tell Jesus what was in a person's heart. He possessed perfect knowledge of human nature. He could distinguish between sincere faith and superficial enthusiasm, between genuine discipleship and temporary curiosity. This divine insight appears repeatedly throughout John's Gospel as Jesus reveals the hidden thoughts and motives of those He encounters (John 1:47-48; 4:17-19; 6:64).

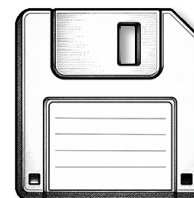
Jesus never measured success by the size of the crowd. While many were impressed by His miracles, He looked beyond public response to the true condition of the heart. This explains why Jesus often seemed unimpressed by popularity yet deeply invested in individuals who sincerely sought the truth.



These two verses also serve as a bridge into **John chapter 3**. The crowds may have believed because of miracles, but one man, **Nicodemus**, will come seeking answers. Jesus immediately moves beyond outward religion and miraculous signs to address the deeper issue—the necessity of being **born again** (John 3:1-7).

The Real You

An old-style floppy disk weighs about 0.7 ounces. Whether it is completely empty or filled to capacity with software, its weight remains essentially the same because the software itself is information, not the disk. That software can also be copied and transmitted over the air without the disk. Similarly, your physical body is merely the "**hardware**." The real you is the "**software**"—the immaterial person created by God. Your body is temporary, but the real you will live forever, either in the presence of God or separated from Him. John will deal with this subject in the next lesson.



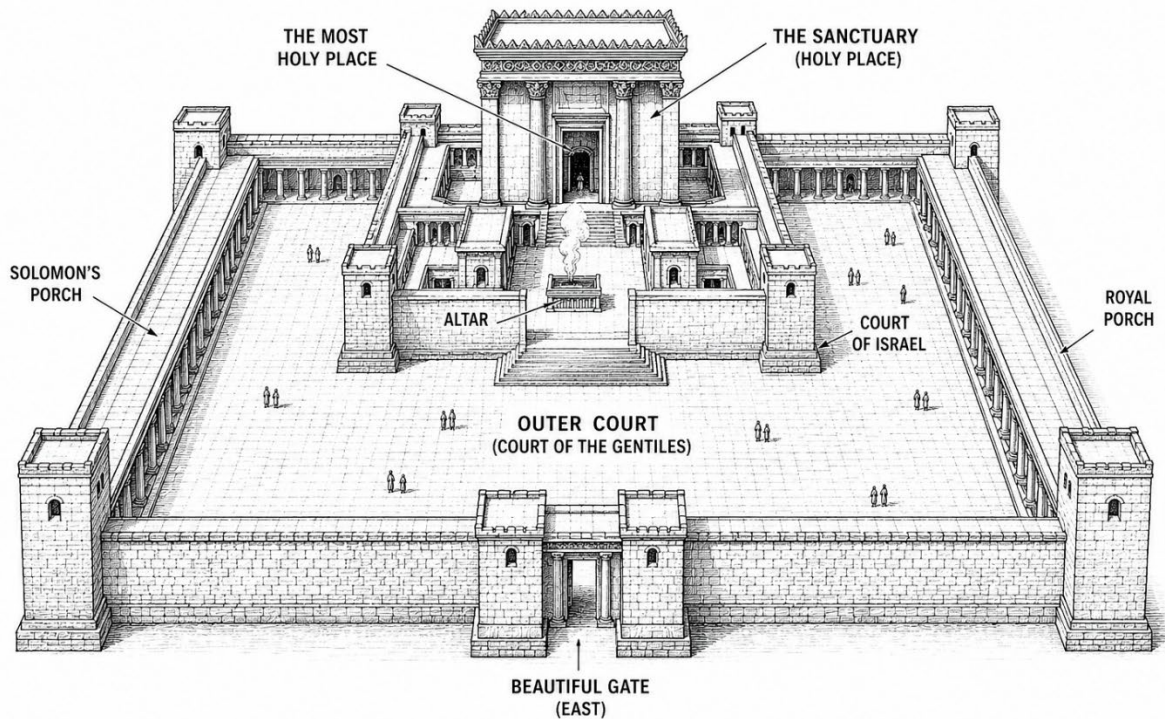
Computers vs Humans			
Computers		Humans	
Hardware		Physical Body	
	Microcircuits		Flesh
	Memory		Bones
	Wires, Resistors, etc....		Circulatory System, etc....
Software		The Self	
	User Interface		Soul
	Internal Interface		Spirit
	Machine Language		Mind
	Algorithms		Thoughts

Next Lesson: Read John Chapter 3. Also read Numbers 21:4-9, about the Brazen Serpent. We will see a prime example of a Remez linking the Old Testament and the New Testament. What can Nicodemus teach us about individuals who sincerely seek the truth? Also, is baptism essential?



Appendix

HEROD'S TEMPLE



JOHN CHAPTER TWO

T G S E V O D O Y O R T S E D S
 E A S E M A N N E R F O R T E R
 S L G C E K N U R D D T I L T E
 T E A E S R E T A W I E C O E H
 I L L I S U S E J M E A T O R T
 F I I P J E S U M A R S E N T O
 Y E L A I D I O T I C S R Y A M
 E T E F N C C X M S J H N O O W
 E O E J E I S E G T E E A T W I
 H F E M E A G I A N S E M F R S
 S B L I P A S B D A I P O I W E
 D R Q E I L L T I V D D W R I N
 R I U R S E E R L R R O L K N O
 O M R E S M R O A E A U E I G T
 C A C A N A I U G S W S E N U S
 M Y H T R O F H R U L E R S O B

APIECE	JESUS
BRIM	MANNER
BUILDING	MARRIAGE
CANA	MIRACLES
COMMIT	MOTHER
CORDS	RULER
DESTROY	SERVANTS
DISCIPLES	SHEEP
DOVES	STONE
DRAW	TABLES
DRUNK	TEMPLE
FEAST	TESTIFY
FIRKINS	WANTED
FORTH	WATER
GALILEE	WOMAN
HIMSELF	WORSE