

THE GOSPEL OF JOHN



The Gospel of John

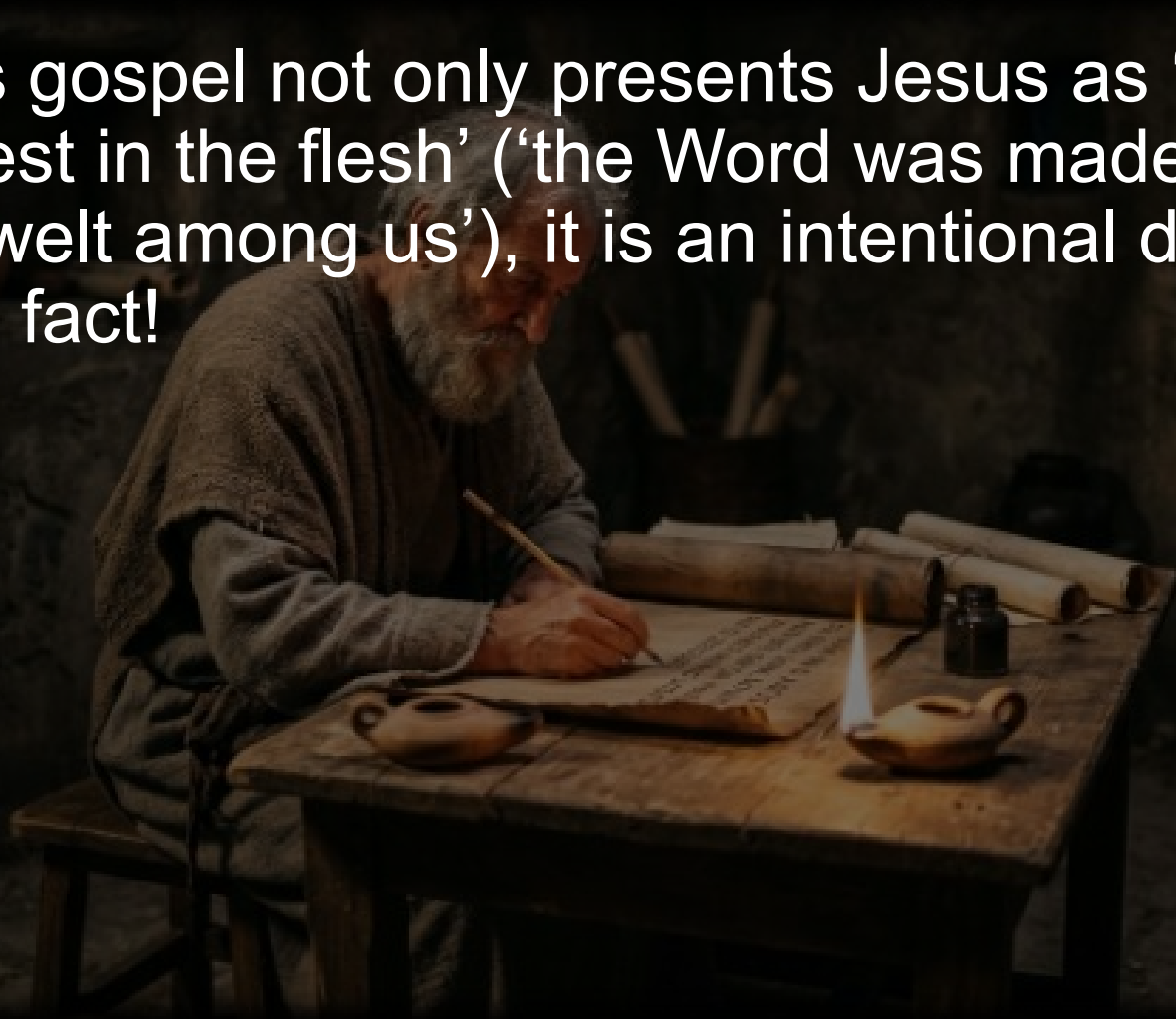
John's reason for writing:

- ³⁰ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
- ³¹ But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

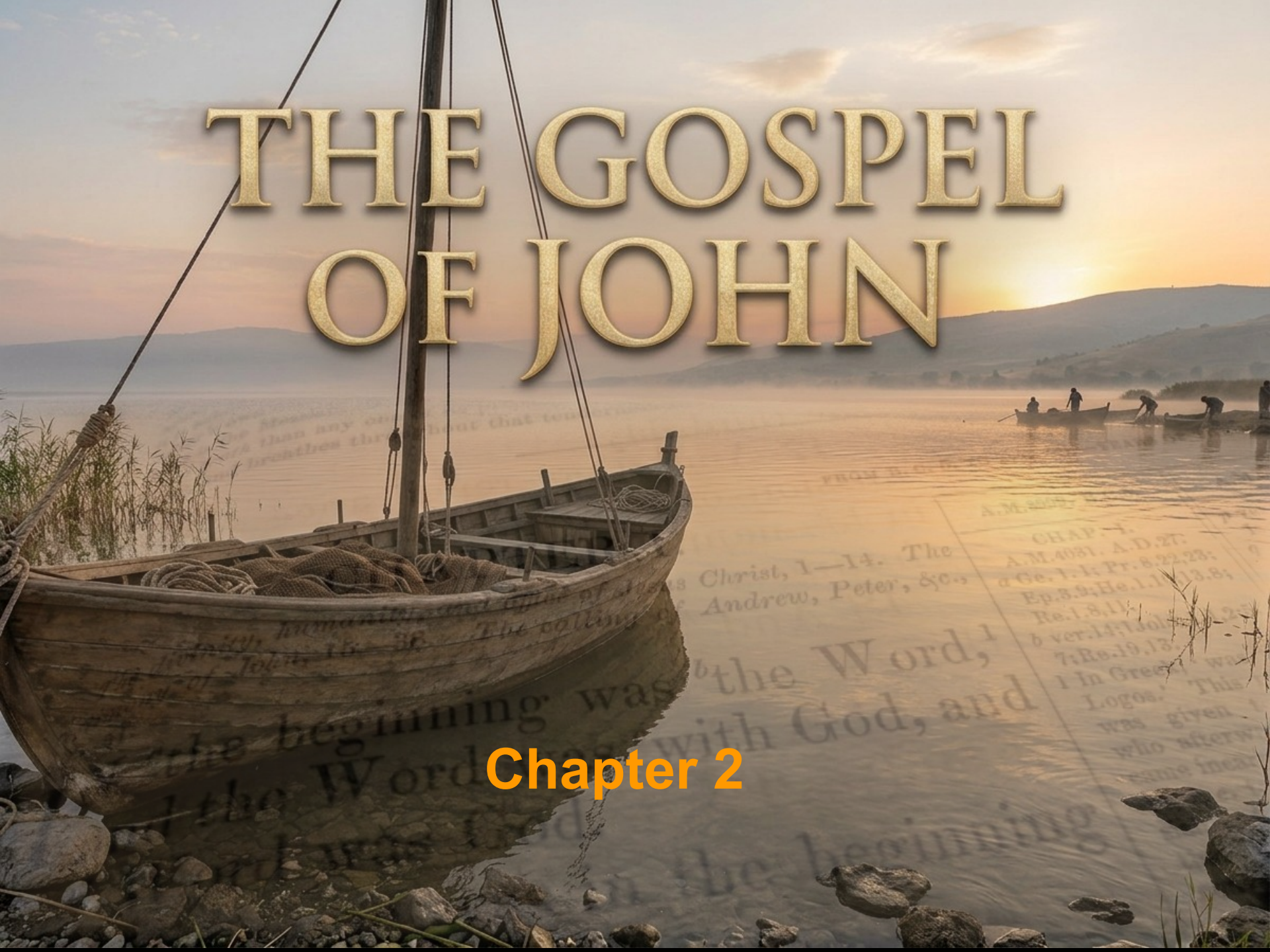
John 20:30-31

The Gospel of John

- John's gospel not only presents Jesus as 'God manifest in the flesh' ('the Word was made flesh, and dwelt among us'), it is an intentional defense of that fact!



THE GOSPEL OF JOHN



Chapter 2

Chapter 2

- The wedding at Cana vs. 1-11
 - 1st Miracle: Water to wine
- The cleansing of the Temple vs. 12-17
 - Christ's zeal for His Father's house
- The sign of the true Temple vs. 18-22
 - Jesus prophesies His death & resurrection
- The first Passover vs. 23-25
 - Of Jesus' ministry
 - A multitude believe

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

John 2:1

- The question that naturally arises from this verse is: the 'third day' from what?
- With our western mindsets we struggle to make sense of this – and indeed commentators over the centuries have pondered to no avail.

The Third Day

- However, with a Jewish perspective (and we must remember the Bible and its authors were Jewish), we get a fresh insight.
- In Genesis, God declared each day of creation that *'it was good'*.
- That is, all except day two.
- On day **two** God doesn't declare it good.
- However, on day **three**, twice God declares it good (Gen 1:10 & 1:12).
- To the Jewish mind this then became known as the day of double blessing.
- This is then the perfect day to get married!

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

John 2:2

- So, we know the location, the day, and some of the attendees, what follows next is – on the surface – one of the strangest portions of scripture.

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

John 2:3

- For whatever reason, they run out of wine, but for some reason, Mary turns to Jesus expectantly.
 - **That is how we must come to Him!**
- As an aside, John will always use this 'title' when referring to Mary through his gospel.
- On the cross, Jesus entrusted the care of Mary to John; thus, it seems to be out of respect that John never refers to her as 'Mary'.

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

John 2:4

- In ancient Greek, calling a woman *gynaī* (γύναι) was a standard term of respect, honor, and affection. It is akin to saying "Lady" or "Dear woman" in archaic English.
 - Jesus uses this exact same word when speaking to the Samaritan woman at the well (John 4:21),
 - the Canaanite woman who showed great faith (Matthew 15:28),
 - and most notably, His mother while He hung on the cross: "Woman, behold thy son!" (John 19:26).

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

John 2:4

- It is also worth noting that, just as John never refers to Mary by name...
- Jesus never refers to her as 'Mother'.

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

John 2:4

- This is a strange statement...
- What did Jesus mean?

Mine Hour?

- The significance will become clear as we go through the study...
- ...culminating in chapter 12, where we will read:

*“And Jesus answered them, saying, **The hour is come,** that the Son of man should be glorified”* John 12:23

*“Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I **unto this hour.**”* John 12:27

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

John 2:5

- Mary's confidence in Jesus was drawn from spending so much time in His presence
- Our confidence in Him will likewise be directly proportional to the amount of time we spend in His presence.

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.

John 2:6

- These were not just ordinary water jugs!
- These pots were used for the 'water of purification'
 - see Numbers 19.
- Note: John makes a point of telling us there were SIX waterpots, and that they were STONE.
- John is writing this years after the event. For some reason, these details had made a lasting impression...

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

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

John 2:7-8

- How many of us would have volunteered to take this 'water' to the governor?
- How many of us would have trusted Jesus that much?
- As Chuck Missler says: *'God will find a new way of asking you the same question every day: the question is 'Do you trust Me?''*

- 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,
- 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.

John 2:9-10

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

John 2:11

Water to Wine

- This is the first of the seven miracles John chooses to record for us
 - It's also the first miracle that Jesus did (as part of His ministry).
- Consider the detail John specifically recalls:
 - 6 water pots
 - Set apart for water of purification (cf Num 19)
 - They are made of stone
- Why choose this miracle?
 - What is strange about this is that only Mary, the disciples and the servants knew what had happened.
- How is this manifesting His glory?

Water to Wine

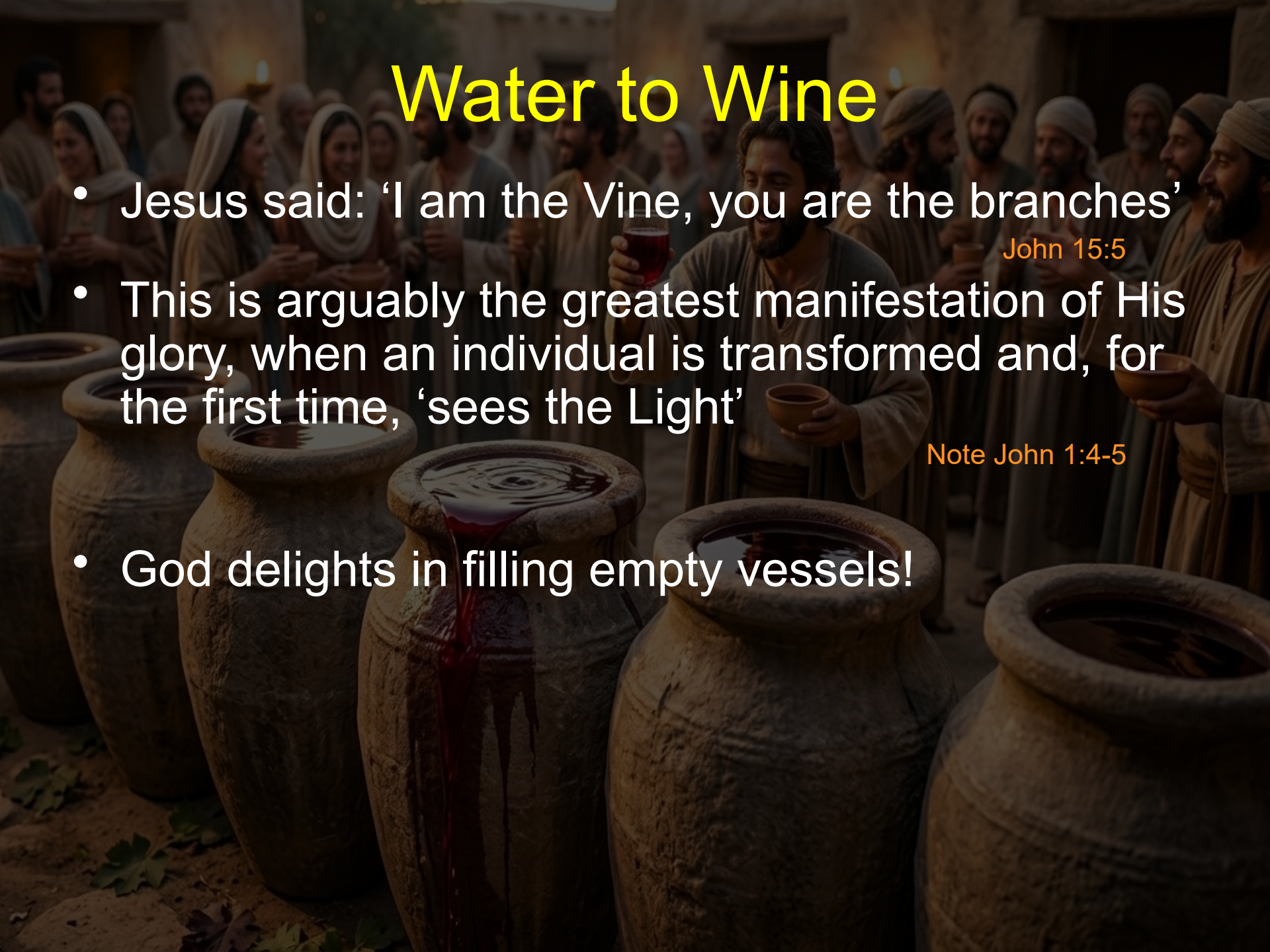
- There are no meaningless details in the Bible!
 - every number, every place name, and detail are all there by deliberate supernatural design.
- It ‘just so happens’ that they run out of wine!
- So Jesus takes six empty vessels, which should have been set apart
 - containing the water of purification
- He then asks the servants to fill the vessels with water.
- Miraculously (by the power of the Holy Spirit) the vessels that once were empty are now full of the fruit of the vine!

Water to Wine

- Six is the number of man
 - Man was created on the sixth day / 666 etc.
- Thus, the empty stone water pots signify mankind
- So immediately we begin to see that the miracles John specifically selects in his gospel have an incredible significance!
- The first miracle Jesus does in any one of our lives is to take a vessel, that was once set apart for holiness, but is now stone cold and empty.
- He chooses us, fills us with the water of his Word, cleansing us, and the once-empty vessel now brings forth fruit – the fruit of the vine

Water to Wine

- Jesus said: 'I am the Vine, you are the branches'
John 15:5
- This is arguably the greatest manifestation of His glory, when an individual is transformed and, for the first time, 'sees the Light'
Note John 1:4-5
- God delights in filling empty vessels!



Water to Wine

- Notice the world's way?
- The world will always put its best up front to seduce us and draw us in - James 1:14-15
- Then, when we are already desensitised that which is 'not good' follows.
- The devil works by deceit, promising success, wealth, happiness, satisfaction, fulfilment etc...
- God has saved the best until last
 - A new heaven & new earth – Rev 21
 - This corruption must put on incorruption! – 1 Cor 15
 - Now we see through a glass darkly, but then, face to face!
 - “Weeping may endure for a night, but joy comes in the morning” - Psalm 30:5
 - “They that sow in tears shall reap in joy” Psalm 126:5

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. John 2:12

- Capernaum - Lit. 'the house of Nahum'
 - the Old Testament prophet had once lived in this area.
- Capernaum would later become the centre of Jesus' ministry in the Galilee region
 - 'His own city' (Matt 9:1).
- His brief visit now would later be followed up by a prolonged ministry in that area.

- I3** And the Jews' passover was at hand, and Jesus went up to Jerusalem,
- I4** And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:
- I5** 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 2:13-15

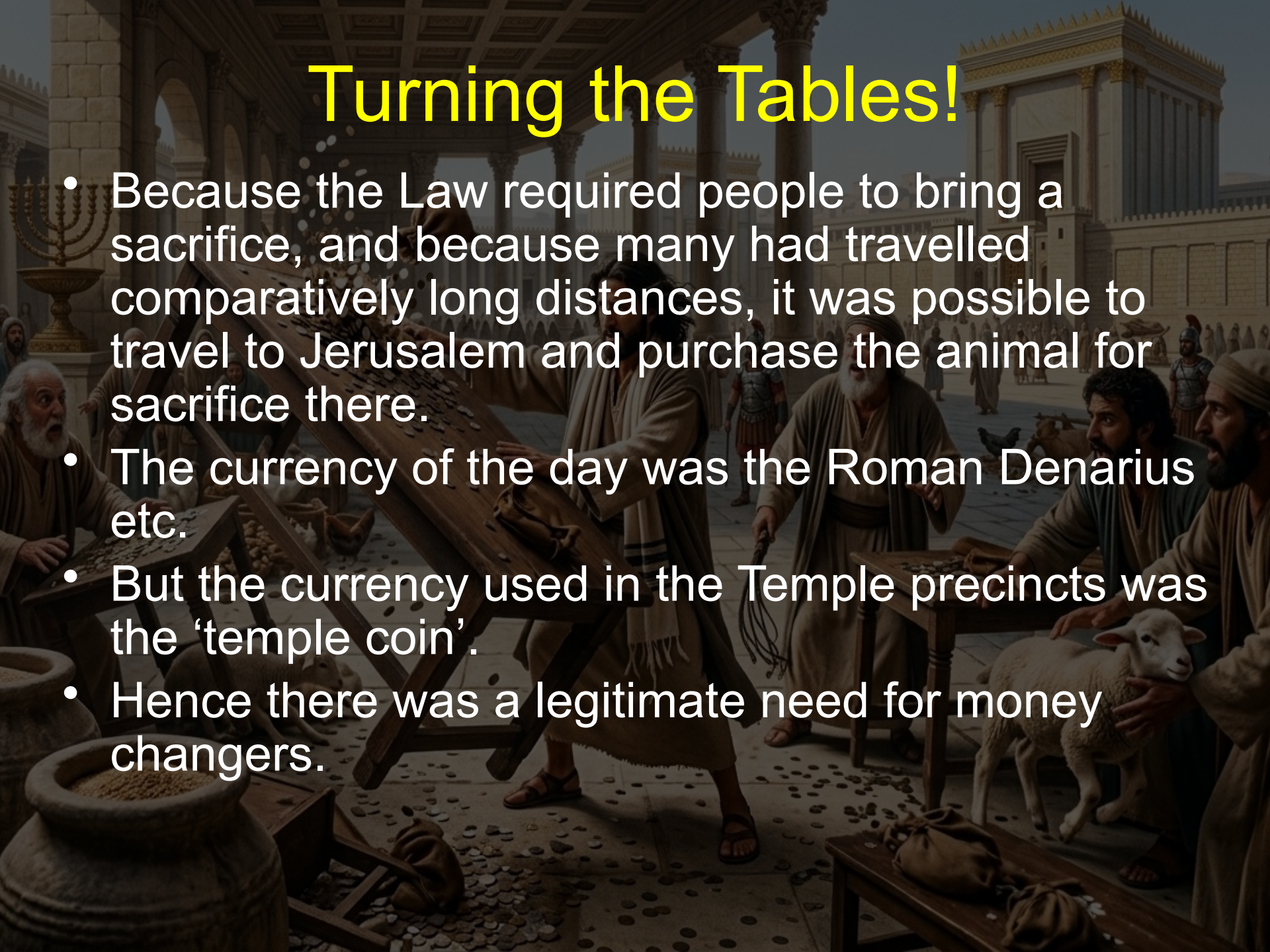
16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

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

John 2:16-17

Turning the Tables!

- Because the Law required people to bring a sacrifice, and because many had travelled comparatively long distances, it was possible to travel to Jerusalem and purchase the animal for sacrifice there.
- The currency of the day was the Roman Denarius etc.
- But the currency used in the Temple precincts was the 'temple coin'.
- Hence there was a legitimate need for money changers.



Turning the Tables!

- However, the money changers had turned this business into a money-making exercise, a means of profiteering
- To cap it all, it was taking place in the Court of the Gentiles, which was supposed to be a place of meditation and worship.
- Jesus did not just 'lash out' in anger!
 - It would have taken time to make the scourge from individual pieces.
 - This was not the first time Jesus had been to the Temple.
 - He would have been under no illusion as to what to expect.

Turning the Tables!

- This time however, Jesus comes to the Temple as the Son of God, the Light of the world; and light exposes darkness!
- Notice how Jesus refers to the Temple: '*My Father's house*'.
 - Jesus is the only one who could say this!
 - Does the zeal for our Father's house eat us up? Do we care more for the money changers (the things of this world)?
- In 1 Corinthians 3:16, Paul tells us that we are the Temple of God, we need to purge our own lives, and remove anything not pleasing to Him.
- Not just in the outer courts (the bits people see), but in the inner parts, the things not on view to the world hidden in our hearts.

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

John 2:18

- Here we go again!
 - *‘by what authority...?’, ‘who gave you permission...?’*
- It is always those appointed by men that question those appointed by God!
- The question they are really asking is:
 - *“because you are acting as one with authority, what are your credentials? What evidence have you that we should take you seriously?”*

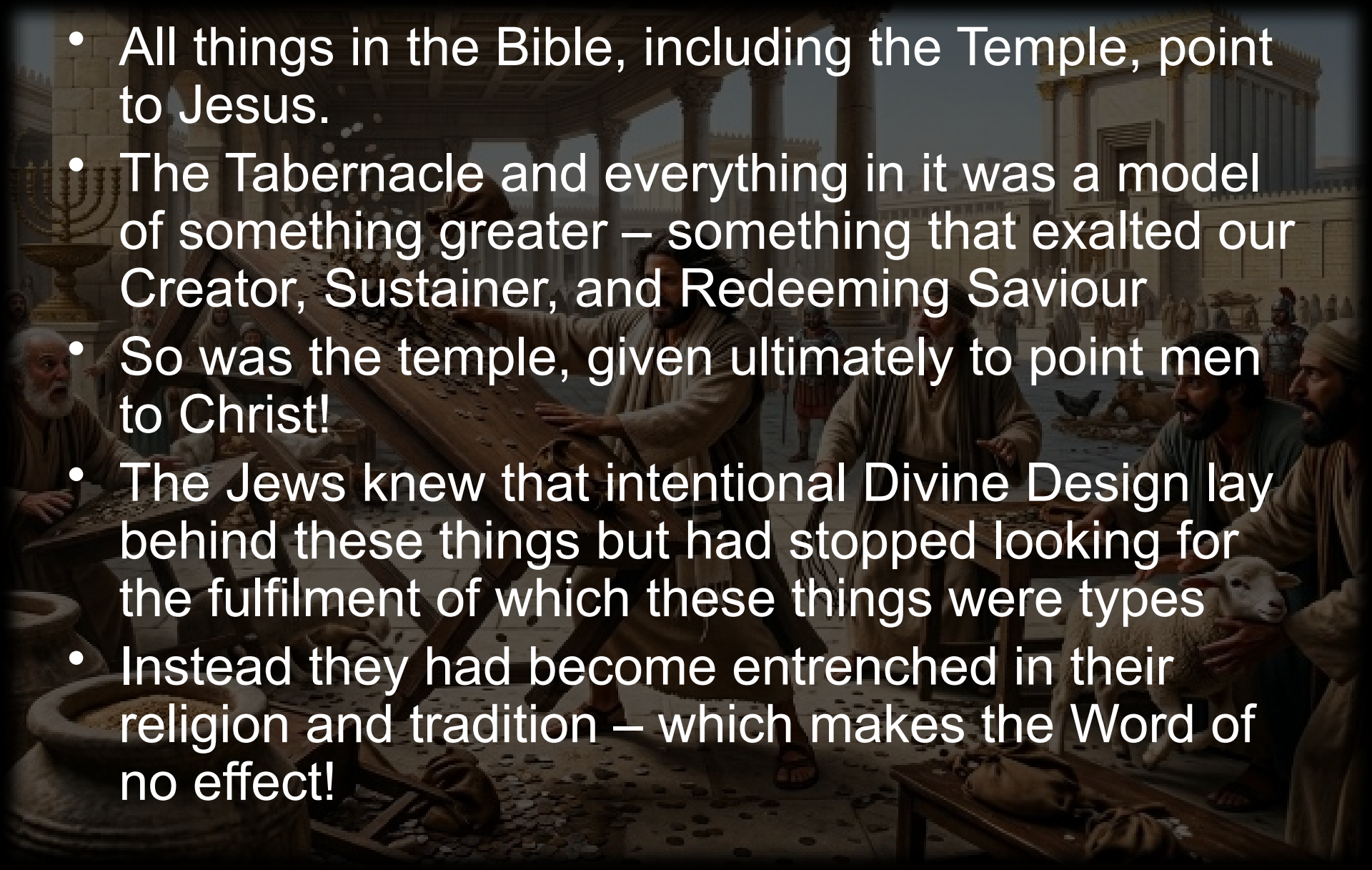
- Jesus refuses to perform a trivial trick on command and instead points toward the ultimate credential: His resurrection!

- 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.*
- 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?*
- 21 But he spake of the temple of his body.*

John 2:19-21

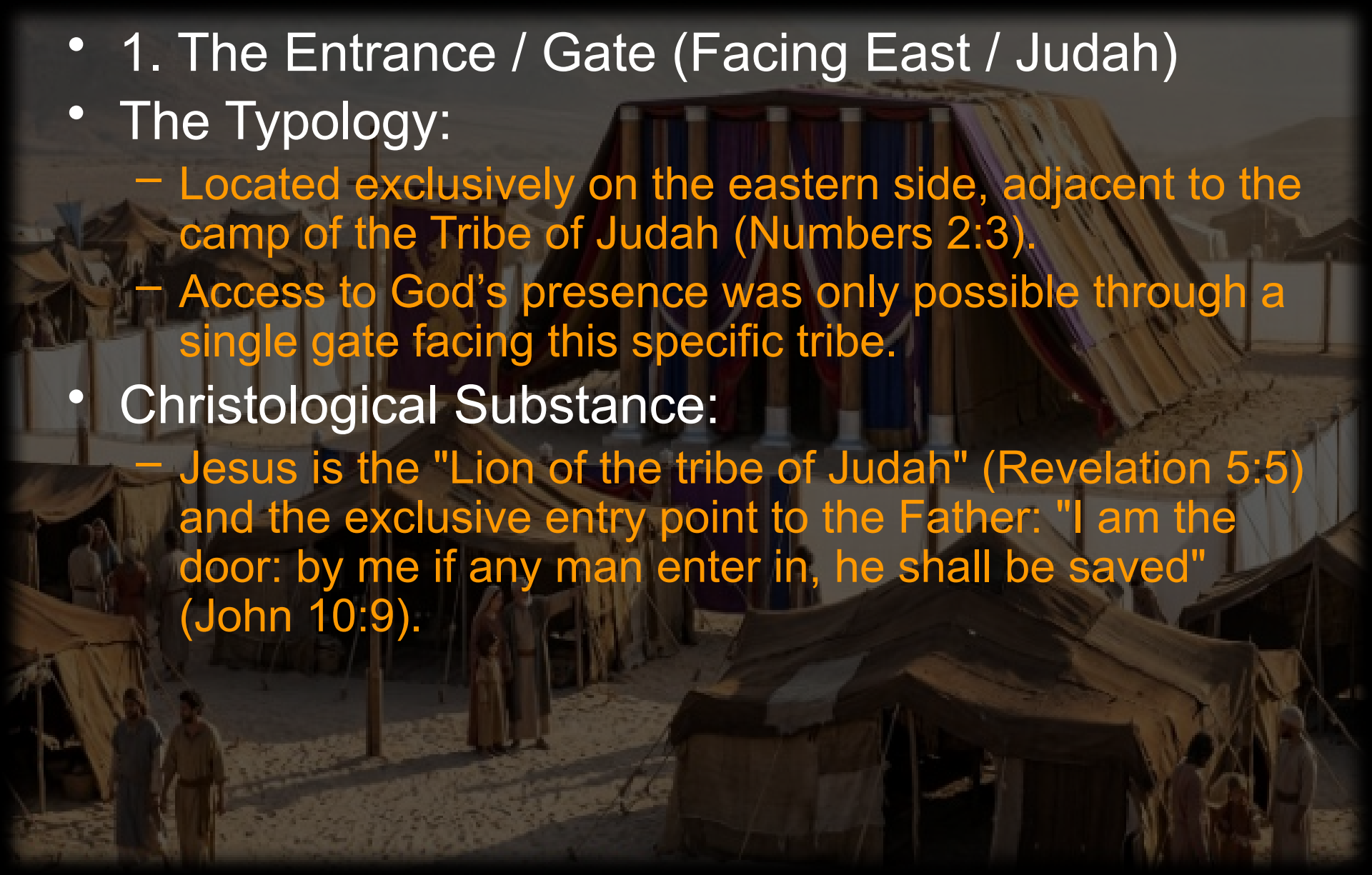
In The Volume of the Book!

- All things in the Bible, including the Temple, point to Jesus.
- The Tabernacle and everything in it was a model of something greater – something that exalted our Creator, Sustainer, and Redeeming Saviour
- So was the temple, given ultimately to point men to Christ!
- The Jews knew that intentional Divine Design lay behind these things but had stopped looking for the fulfilment of which these things were types
- Instead they had become entrenched in their religion and tradition – which makes the Word of no effect!



In The Volume of the Book!

- 1. The Entrance / Gate (Facing East / Judah)
- The Typology:
 - Located exclusively on the eastern side, adjacent to the camp of the Tribe of Judah (Numbers 2:3).
 - Access to God's presence was only possible through a single gate facing this specific tribe.
- Christological Substance:
 - Jesus is the "Lion of the tribe of Judah" (Revelation 5:5) and the exclusive entry point to the Father: "I am the door: by me if any man enter in, he shall be saved" (John 10:9).



In The Volume of the Book!

- 2. The Sockets / Bases of Silver
- The Typology:
 - The massive wooden boards forming the walls of the Sanctuary rested in heavy foundation sockets of pure silver (Exodus 26:19).
 - This silver was sourced directly from the sanctuary shekel collected as the atonement/redemption money for the souls of Israel (Exodus 30:11–16).
- Christological & Commentary Insight:
 - As noted by Chuck Missler and classical commentators (e.g., A.W. Pink), the entire structure literally rested on redemption. Silver in biblical numerology and typology constantly symbolizes ransom or redemption.
 - Christ is the foundation of silver, having bought His Church with His own precious blood (1 Peter 1:18–19).

In The Volume of the Book!

- 3. The Outer Covering of Tachash / Badger Skins
- The Typology:
 - The outermost layer covering the entire Tabernacle was made of durable, weather-resistant hides (tachash skins, often translated as badger, porpoise, or seal skins).
 - It was plain, dark, and utterly unadorned on the outside.
- Christological Substance:
 - It concealed the glorious gold, blue, purple, and scarlet woven tapestries inside.
 - This speaks directly to the incarnation: Jesus veiled His divine glory in humble human flesh.
 - Isaiah 53:2 prophesied, *"He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him."*

In The Volume of the Book!

- 4. The Table of Shewbread (Lechem haPanim)
- The Typology:
 - A table holding twelve loaves of unleavened bread, continually set before the Presence of God and eaten by the priests.
- Christological Substance:
 - Jesus explicitly identifies Himself with this object: "I am the bread of life: he that cometh to me shall never hunger" (John 6:35).
- Cosmic / Josephus Perspective:
 - Josephus (Jewish War 5.5.5) notes that the twelve loaves represented the twelve months of the year and the circuit of the Mazzaroth, signifying God's sovereign providential sustenance over time and the physical creation.

In The Volume of the Book!

- 5. The Menorah (Golden Lampstand)
- The Typology:
 - Beaten from a single block of pure gold, shaped like an almond tree in bloom, providing the only source of light within the Holy Place.
- Christological Substance:
 - Jesus declares, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).
- Cosmic / Josephus Perspective:
 - Josephus highlights that the seven lamps represented the seven luminaries (planets) - the known wandering heavenly bodies, illustrating that the true Light governs the entire celestial order.

In The Volume of the Book!

- 6. The Altar of Incense (Golden Altar)
- The Typology:
 - Situated directly before the veil, burning sweet incense morning and evening, filling the sanctuary with fragrance and smoke.
- Christological Substance:
 - Represents the perpetual intercession of Jesus on behalf of believers (Hebrews 7:25; Revelation 8:3–4).
- Cosmic / Josephus Perspective:
 - Josephus notes that the ingredients of the incense (drawn from sea, land, and uninhabited regions) signified that all of creation belongs to God and is called to offer Him praise.

In The Volume of the Book!

- 7. The Brazen Laver (Bronze Basin)
- The Typology:
 - Made from the bronze mirrors of the women (Ex 38:8). The priests were required to wash their hands and feet in the Laver before entering the Holy Place.
- Christological Substance:
 - Represents both the cleansing power of the Word ("the washing of water by the word," Ephesians 5:26) and Christ's active cleansing of believers (John 13:8).
- Cosmic Connection:
 - In later Solomon's Temple, the enlarged Laver was explicitly named the "Molten Sea" (Yam), resting on 12 oxen facing the four corners of the earth
 - a direct structural representation of the cosmic waters and the physical earth resting on its pillars under God's governance.

In The Volume of the Book!

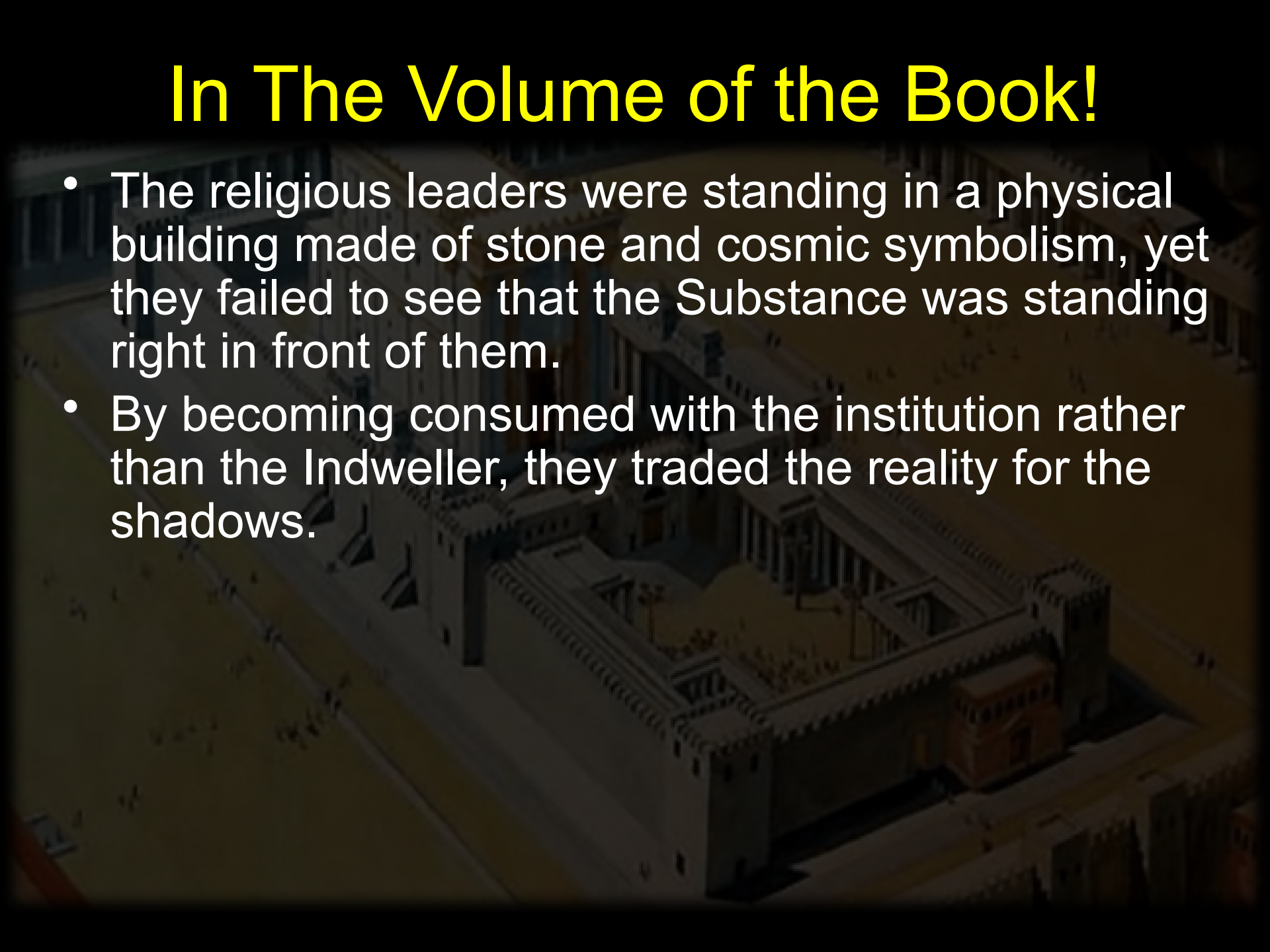
- 8. The Mercy Seat (Kapporet) & The Ark of the Covenant
- The Typology:
 - The solid gold lid covering the Law, flanked by two cherubim with outstretched wings facing inward toward the blood-sprinkled slab.
- Christological Substance:
 - Romans 3:25 refers to Jesus as our propitiation—the Greek word used here in the Septuagint is hilastērion, meaning the Mercy Seat.
 - When Mary Magdalene looked into the empty tomb in John 20:12, she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had lain.
 - The slab where His blood had been offered in death became the literal fulfillment of the Mercy Seat between two cherubim.

In The Volume of the Book!

- 9. The Four Colors of the Veil and Curtains
- Scriptural Basis: Exodus 26:1
- Typological Fulfilment:
 - The Four Gospels / The Character of Christ
- The four distinct woven colors directly map to the fourfold presentation of Messiah in the Gospels:
 - Blue: Heavenly Origin
 - (Gospel of John — Jesus as the Son of God).
 - Purple: Royalty / Kingship
 - (Gospel of Matthew — Jesus as King of the Jews).
 - Scarlet: Sacrifice / Blood
 - (Gospel of Mark — Jesus as the Suffering Servant).
 - Fine Twined Linen (White): Purity / Perfect Humanity
 - (Gospel of Luke — Jesus as the Perfect Son of Man).

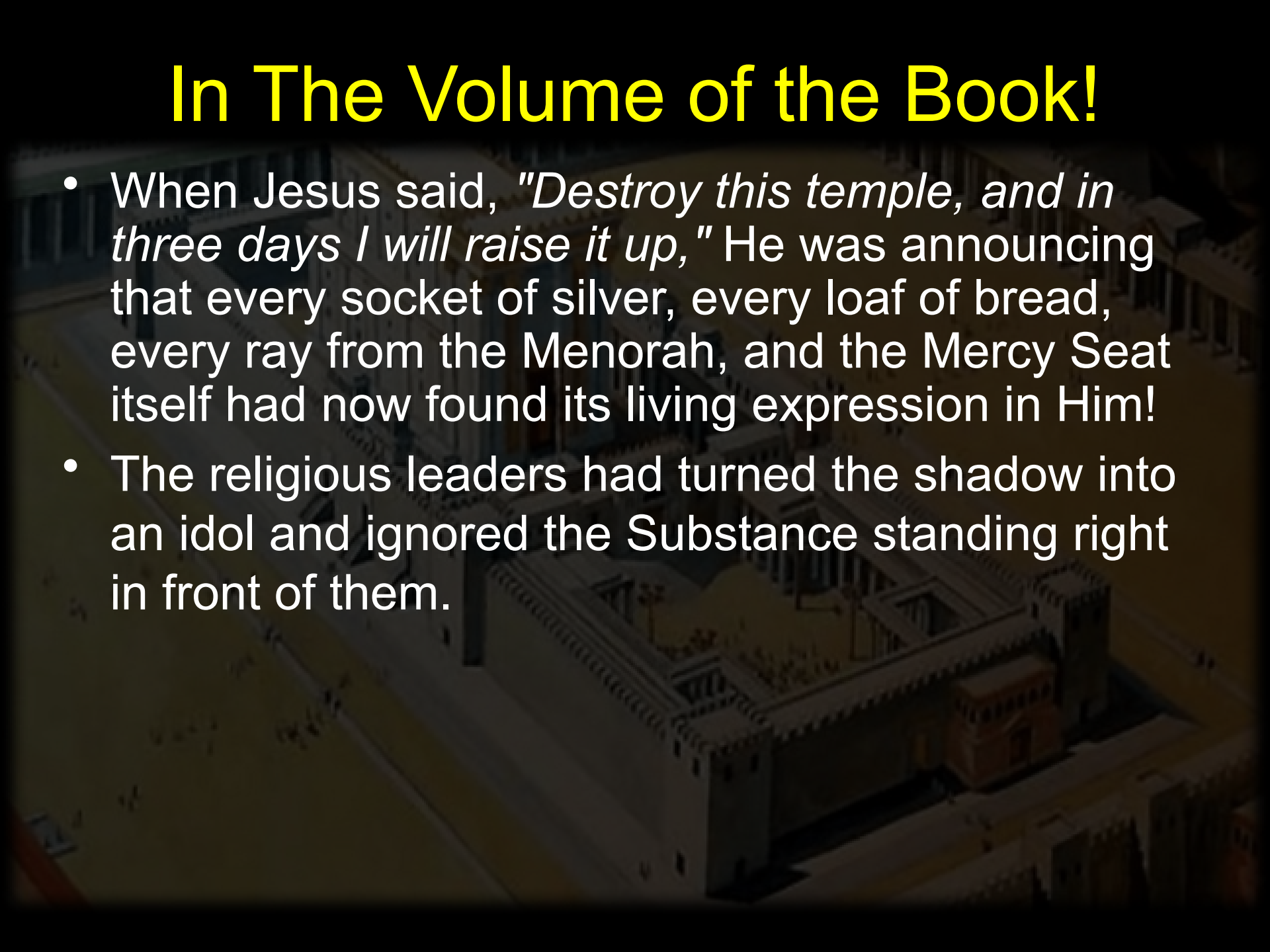
In The Volume of the Book!

- The religious leaders were standing in a physical building made of stone and cosmic symbolism, yet they failed to see that the Substance was standing right in front of them.
- By becoming consumed with the institution rather than the Indweller, they traded the reality for the shadows.



In The Volume of the Book!

- When Jesus said, *"Destroy this temple, and in three days I will raise it up,"* He was announcing that every socket of silver, every loaf of bread, every ray from the Menorah, and the Mercy Seat itself had now found its living expression in Him!
- The religious leaders had turned the shadow into an idol and ignored the Substance standing right in front of them.



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 2:22

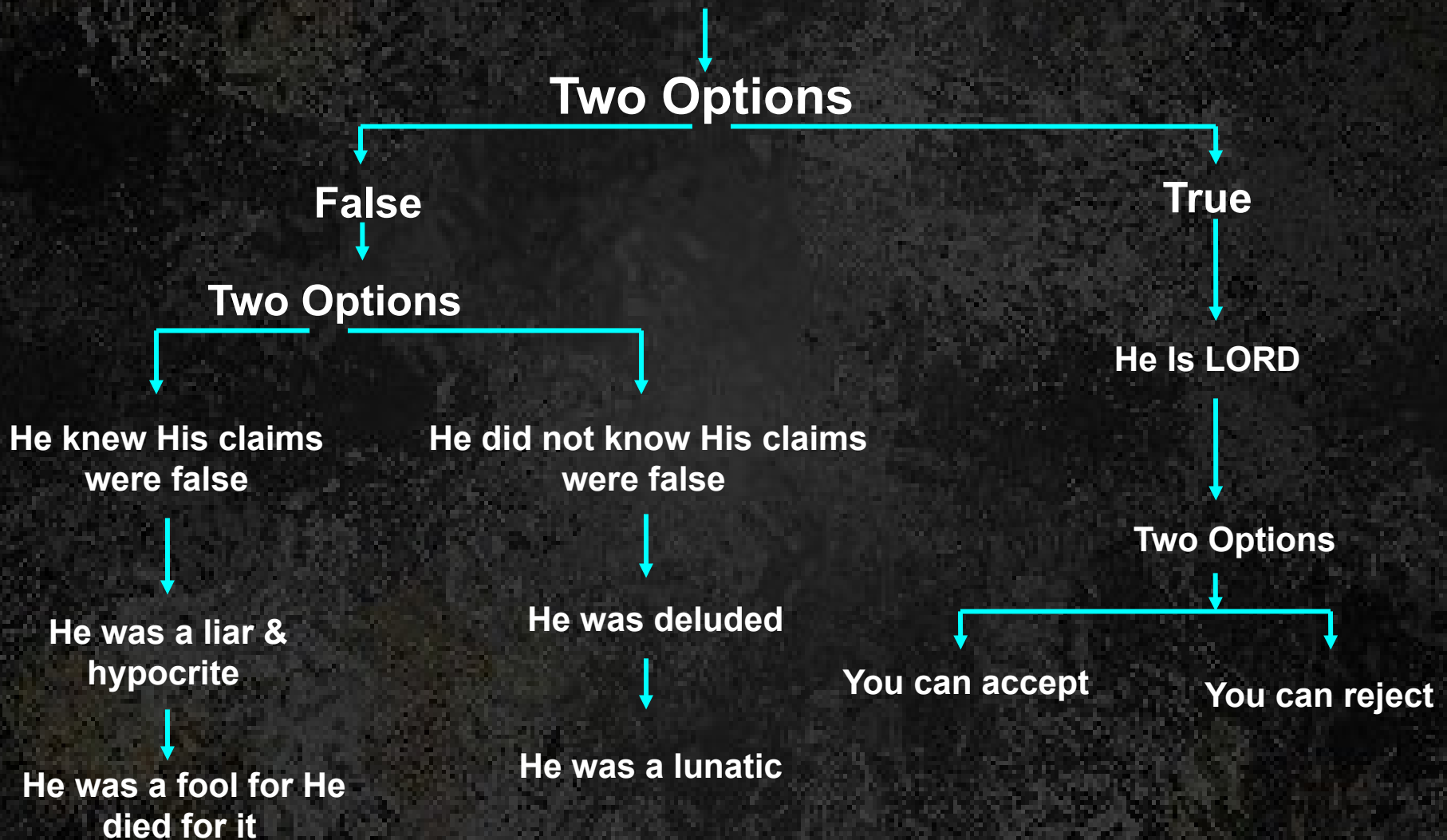
- When John writes that they "believed the scripture," he isn't suggesting they had previously rejected the Old Testament.
- Rather, he is describing an epiphany of sight—the veil was lifted and the physical models, shadows, and prophecies suddenly clicked into focus around the resurrected Person of Jesus!

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 2:22

- They believed the word that Jesus had said, namely that He would rise again!
- This is a compelling evidence for the resurrection & His Deity
- Jesus repeatedly foretold the fact that He would rise again.
- That is not something a 'normal' person would do!

Jesus Claimed To Be God



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 2:23

- The people were impressed, and rightly so, by the miracles Jesus did.
- As a result, many believed that He was the Messiah,
- ...but that was an intellectual exercise,
- ...the real issue is one of the heart
- Hence why the next verse says...

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

John 2:24

- Though many believed intellectually, the real change had not taken place in the heart
- Jesus, knowing that our hearts are ‘desperately wicked and deceitful above all things’ (Jeremiah 17:9), also knew that men are very fickle, given to change.
- In our flesh dwells no good thing

Trust Only God

- *“Our Lord trusted no man; yet He was never suspicious, never bitter, never in despair about any man, because He put God first in trust; He trusted absolutely in what God’s grace could do for any man. If I put my trust in human beings first, I will end in despairing of everyone; I will become bitter, because I have insisted on man being what no man ever can be — absolutely right. Never trust anything but the grace of God in yourself or in anyone else”.*

Oswald Chambers
My Utmost For His Highest

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

John 2:25

- Jesus did not need human testimonials, social validation, or official character references to establish who He was. His authority did not depend on human approval, nor was He seeking a fanbase to elevate His status.
- Jesus (as God in the flesh) read the heart's true condition. He recognised that their "belief" was rooted in a desire for a miracle worker or a political deliverer, not a crucified Saviour.
- This is sadly why so many seek Christ today, only to turn away when He does not 'perform' for them.

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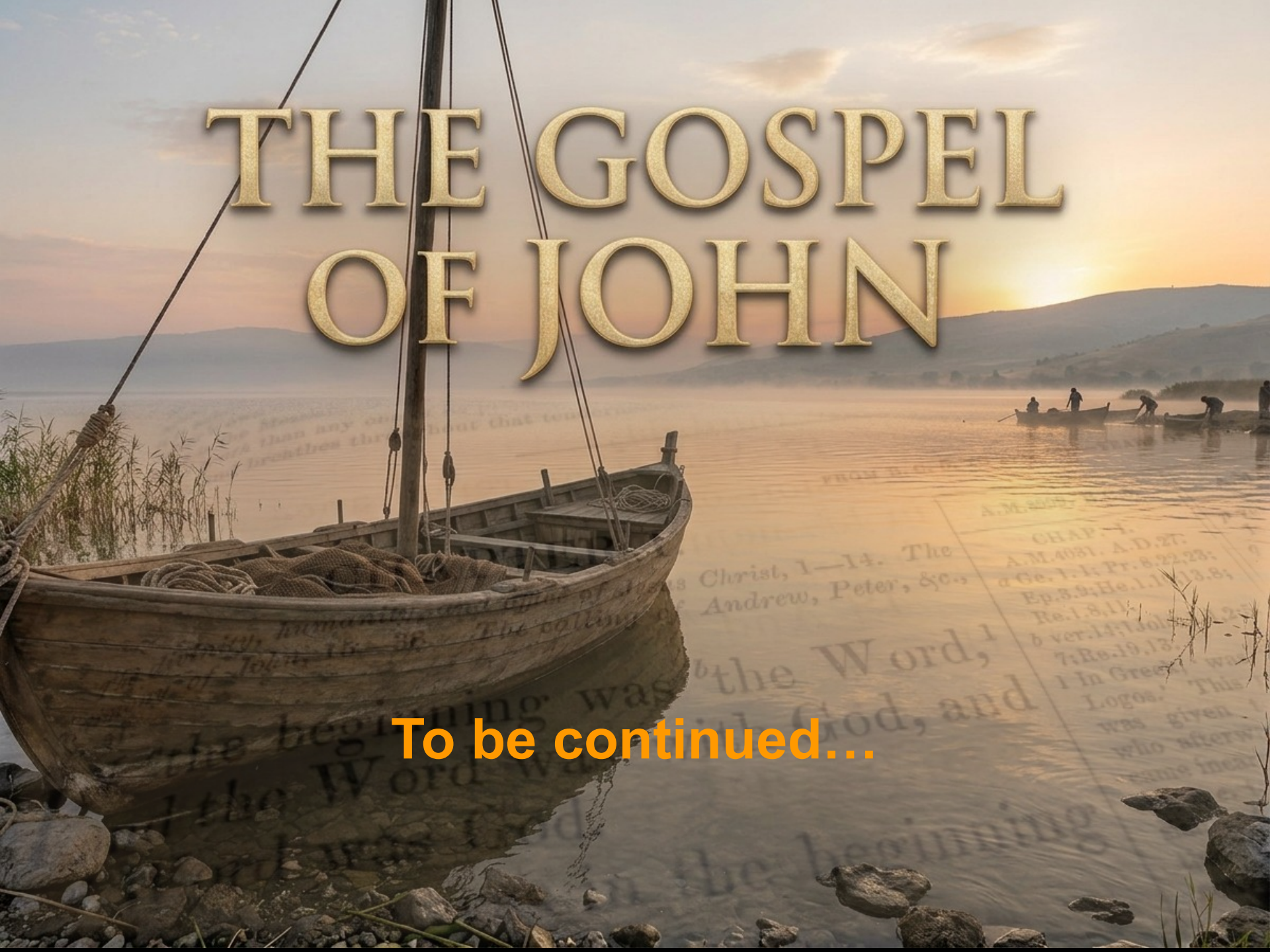
- Jesus saw right through the surface enthusiasm to the shallow, self-serving heart beneath.
- Thus He refused to build His ministry on popular acclaim or human endorsement.
- Jesus knew the true nature of man, that one day cries '*Hosanna!*' and a few days later shouts '*Crucify!*'
- Those who come to Christ must first believe that He is, not come to Him because 'He does'
- Why do you seek Him?

⁶ But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

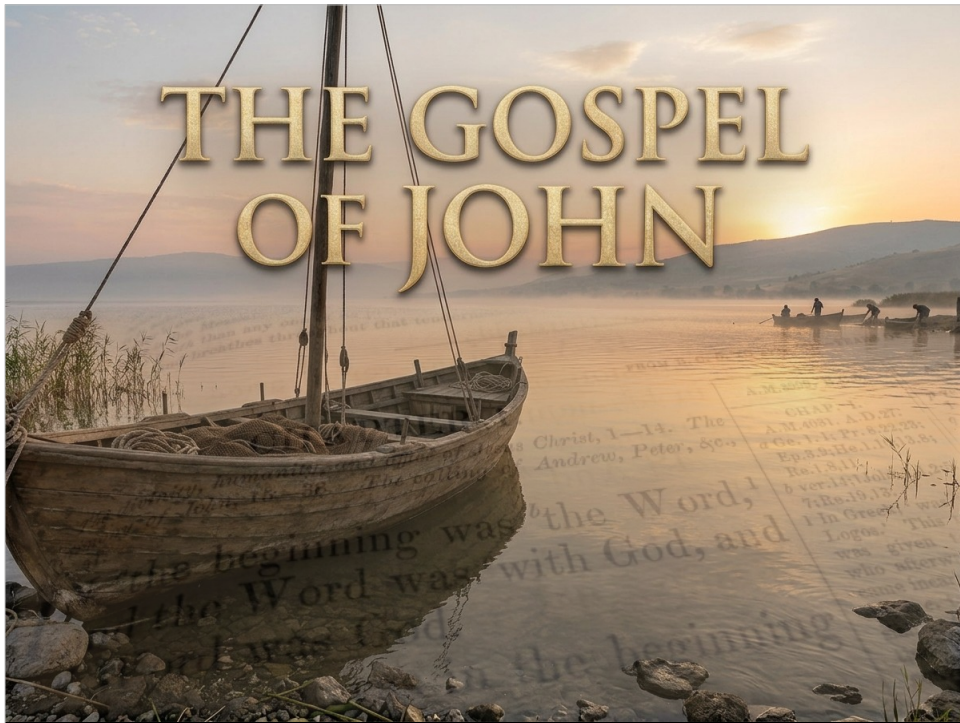
Hebrews 11:6

- Believing "That He Is" is true faith!
- The Greek word used for 'He is' (estin) points to trusting Him for who He is in His essence and character—His divine authority, His holiness, and His sovereign identity as the I AM.
- You must move past a transactional relationship ("What can God do for me today?") to a transformational, covenant faith ("I trust Him for who He is") – see Job 13:15

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To be continued...



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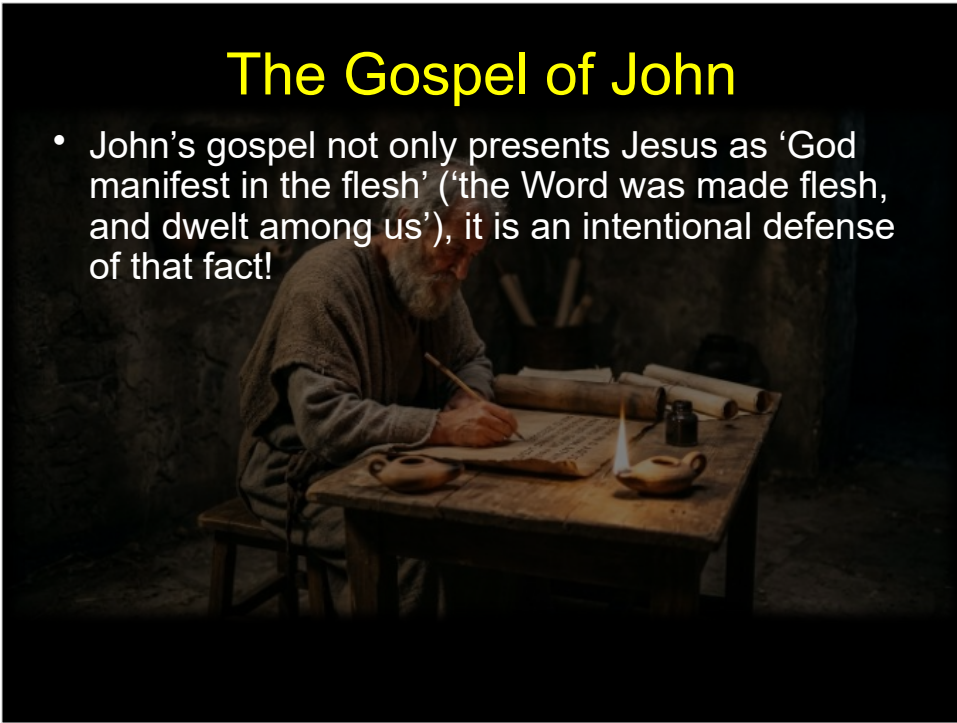
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³¹ But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

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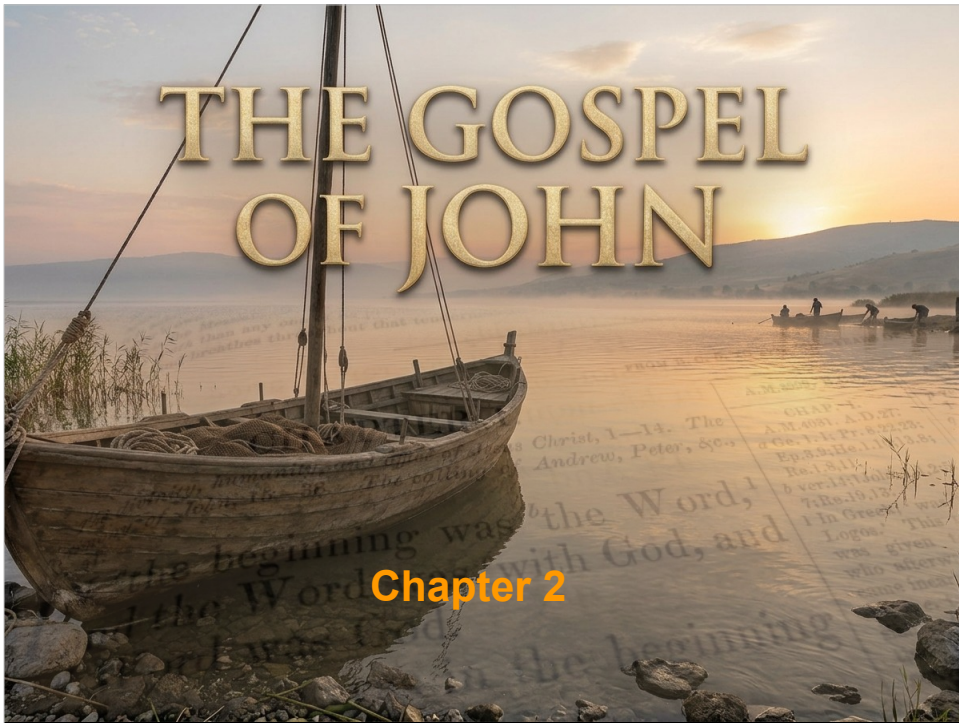
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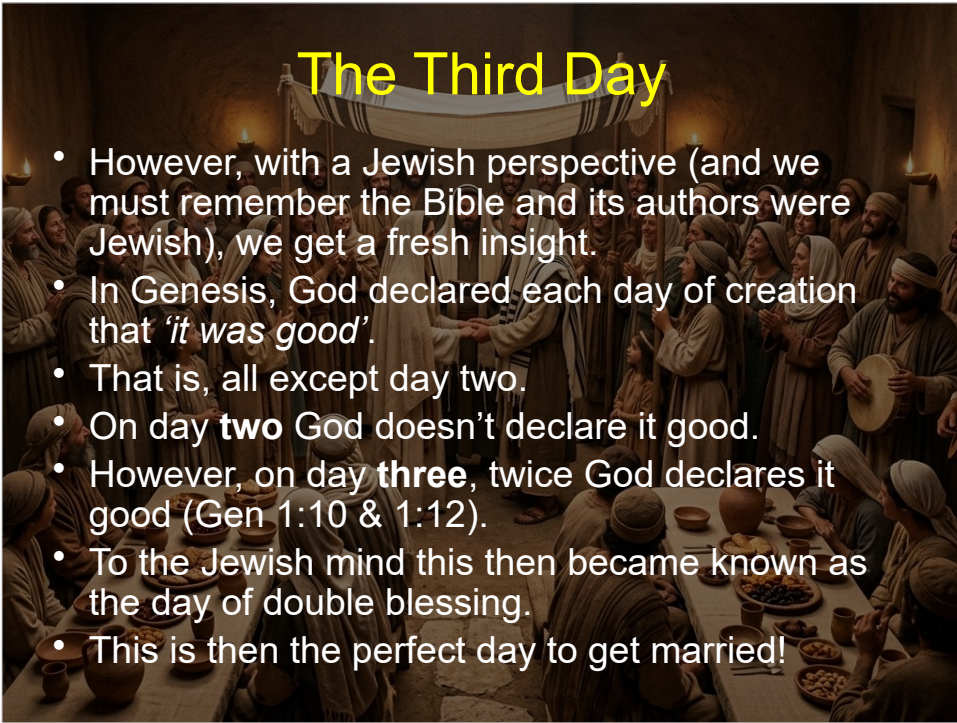
And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

John 2:1

- The question that naturally arises from this verse is: the 'third day' from what?
- With our western mindsets we struggle to make sense of this – and indeed commentators over the centuries have pondered to no avail.

The Third Day

- However, with a Jewish perspective (and we must remember the Bible and its authors were Jewish), we get a fresh insight.
- In Genesis, God declared each day of creation that *'it was good'*.
- That is, all except day two.
- On day **two** God doesn't declare it good.
- However, on day **three**, twice God declares it good (Gen 1:10 & 1:12).
- To the Jewish mind this then became known as the day of double blessing.
- This is then the perfect day to get married!



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

John 2:2

- So, we know the location, the day, and some of the attendees, what follows next is – on the surface – one of the strangest portions of scripture.

³ And when they wanted wine, **the mother of Jesus** saith unto him, They have no wine. John 2:3

- For whatever reason, they run out of wine, but for some reason, Mary turns to Jesus expectantly.
 - That is how we must come to Him!
- As an aside, John will always use this 'title' when referring to Mary through his gospel.
- On the cross, Jesus entrusted the care of Mary to John; thus, it seems to be out of respect that John never refers to her as 'Mary'.

⁴ Jesus saith unto her, **Woman**, what have I to do with thee? mine hour is not yet come. John 2:4

- In ancient Greek, calling a woman *gynaī* (γύναι) was a standard term of respect, honor, and affection. It is akin to saying "Lady" or "Dear woman" in archaic English.
 - Jesus uses this exact same word when speaking to the Samaritan woman at the well (John 4:21),
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- It is also worth noting that, just as John never refers to Mary by name...
- Jesus never refers to her as 'Mother'.

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- This is a strange statement...
- What did Jesus mean?

Mine Hour?

- The significance will become clear as we go through the study...
- ...culminating in chapter 12, where we will read:

"And Jesus answered them, saying, The hour is come, that the Son of man should be glorified" John 12:23

"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour" John 12:27

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

John 2:5

- Mary's confidence in Jesus was drawn from spending so much time in His presence
- Our confidence in Him will likewise be directly proportional to the amount of time we spend in His presence.

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.

John 2:6

- These were not just ordinary water jugs!
- These pots were used for the 'water of purification' – see Numbers 19.
- Note: John makes a point of telling us there were SIX waterpots, and that they were STONE.
- John is writing this years after the event. For some reason, these details had made a lasting impression...

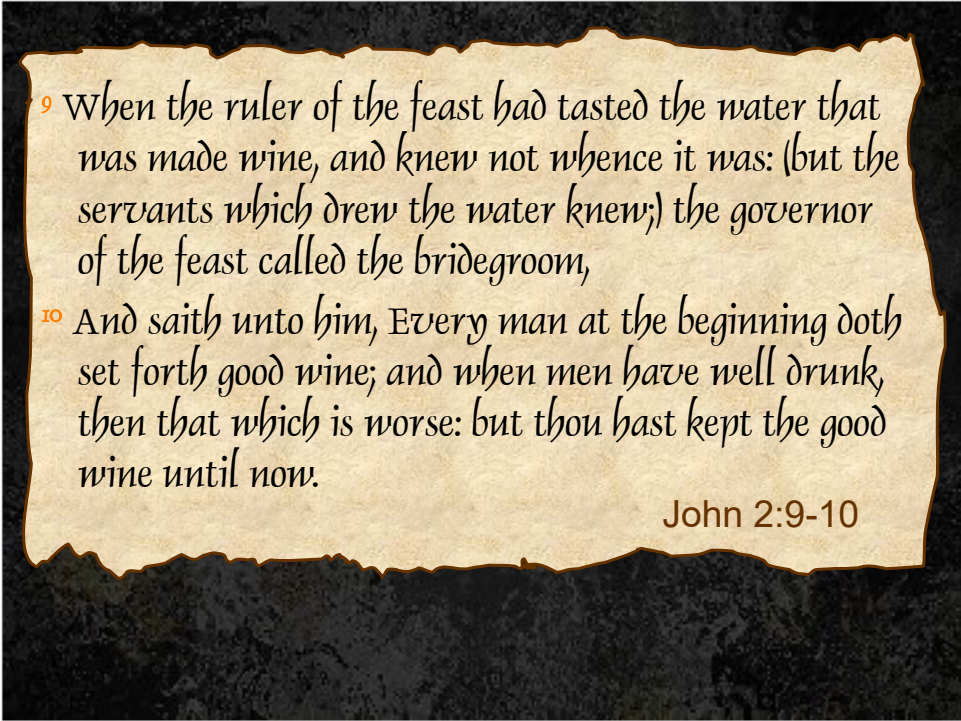
A firkin is a KJV term from old English – roughly 100 litres per jar

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

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

John 2:7-8

- How many of us would have volunteered to take this 'water' to the governor?
- How many of us would have trusted Jesus that much?
- As Chuck Missler says: *'God will find a new way of asking you the same question every day: the question is 'Do you trust Me?''*

- 
- 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,
- 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.

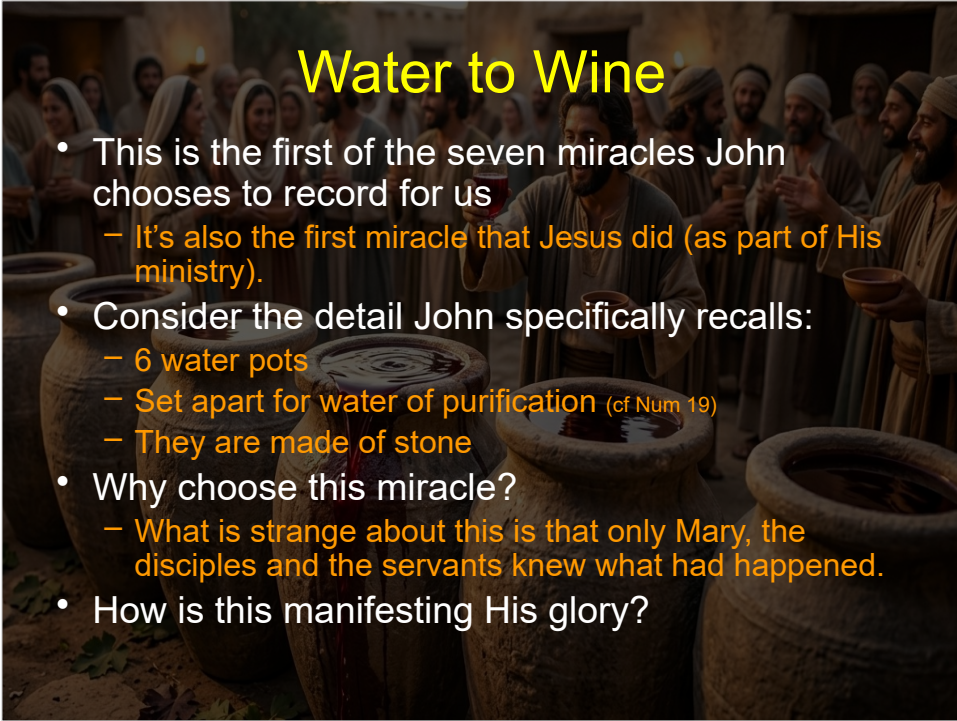
John 2:9-10

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

John 2:11

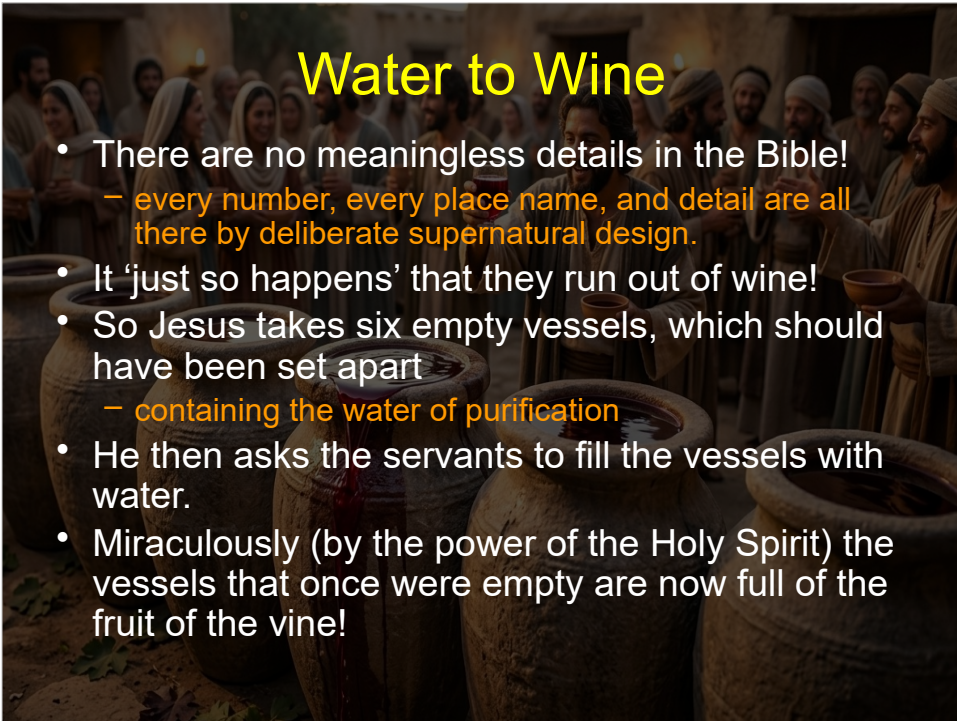
Water to Wine

- This is the first of the seven miracles John chooses to record for us
 - It's also the first miracle that Jesus did (as part of His ministry).
- Consider the detail John specifically recalls:
 - 6 water pots
 - Set apart for water of purification (cf Num 19)
 - They are made of stone
- Why choose this miracle?
 - What is strange about this is that only Mary, the disciples and the servants knew what had happened.
- How is this manifesting His glory?



Water to Wine

- There are no meaningless details in the Bible!
 - every number, every place name, and detail are all there by deliberate supernatural design.
- It 'just so happens' that they run out of wine!
- So Jesus takes six empty vessels, which should have been set apart
 - containing the water of purification
- He then asks the servants to fill the vessels with water.
- Miraculously (by the power of the Holy Spirit) the vessels that once were empty are now full of the fruit of the vine!

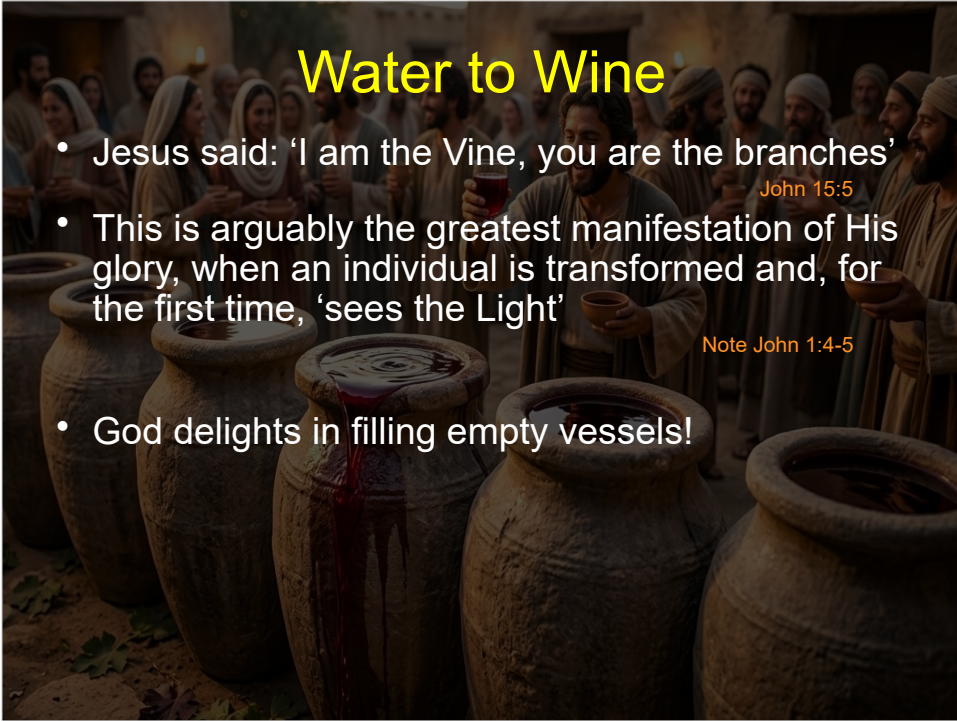


Water to Wine

- Six is the number of man
 - Man was created on the sixth day / 666 etc.
- Thus, the empty stone water pots signify mankind
- So immediately we begin to see that the miracles John specifically selects in his gospel have an incredible significance!
- The first miracle Jesus does in any one of our lives is to take a vessel, that was once set apart for holiness, but is now stone cold and empty.
- He chooses us, fills us with the water of his Word, cleansing us, and the once-empty vessel now brings forth fruit – the fruit of the vine

Water to Wine

- Jesus said: 'I am the Vine, you are the branches' John 15:5
- This is arguably the greatest manifestation of His glory, when an individual is transformed and, for the first time, 'sees the Light' Note John 1:4-5
- God delights in filling empty vessels!



Water to Wine

- Notice the world's way?
- The world will always put its best up front to seduce us and draw us in - James 1:14-15
- Then, when we are already desensitised that which is 'not good' follows.
- The devil works by deceit, promising success, wealth, happiness, satisfaction, fulfilment etc...
- God has saved the best until last
 - A new heaven & new earth – Rev 21
 - This corruption must put on incorruption! – 1 Cor 15
 - Now we see through a glass darkly, but then, face to face!
 - “Weeping may endure for a night, but joy comes in the morning” - Psalm 30:5
 - “They that sow in tears shall reap in joy” Psalm 126:5

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. John 2:12

- Capernaum - Lit. 'the house of Nahum'
 - the Old Testament prophet had once lived in this area.
- Capernaum would later become the centre of Jesus' ministry in the Galilee region
 - 'His own city' (Matt 9:1).
- His brief visit now would later be followed up by a prolonged ministry in that area.

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

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

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 2:13-15

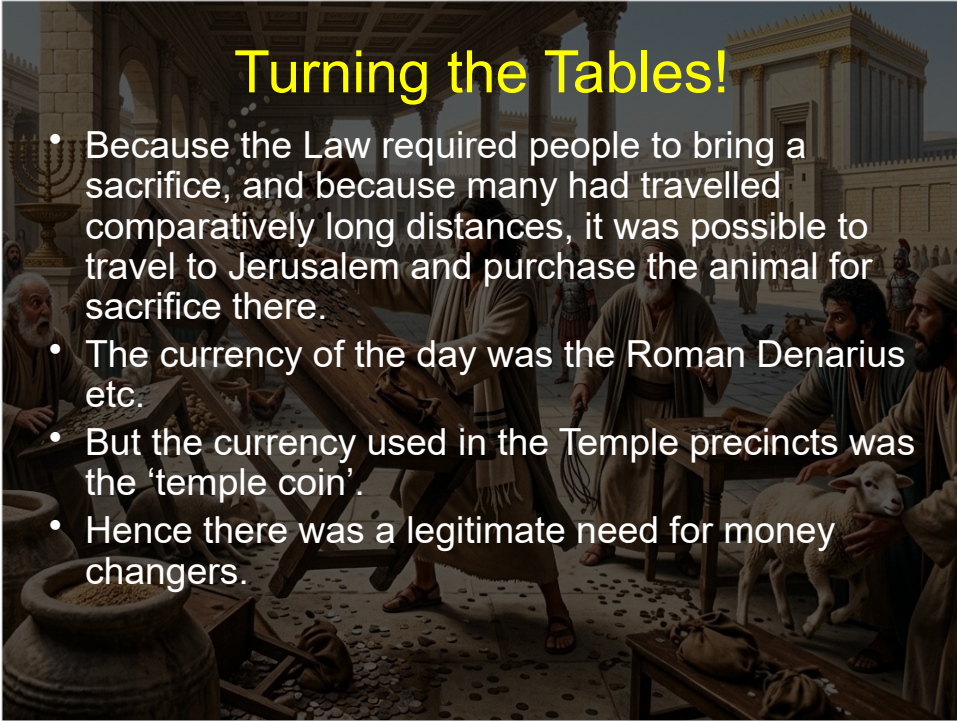
¹⁶ And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

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

John 2:16-17

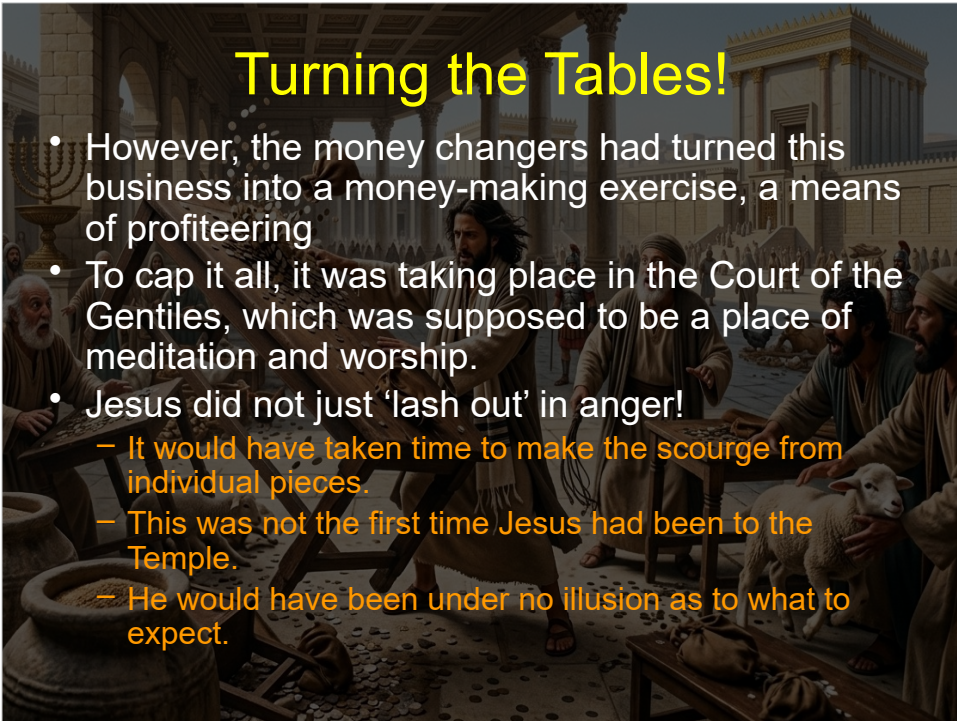
Turning the Tables!

- Because the Law required people to bring a sacrifice, and because many had travelled comparatively long distances, it was possible to travel to Jerusalem and purchase the animal for sacrifice there.
- The currency of the day was the Roman Denarius etc.
- But the currency used in the Temple precincts was the 'temple coin'.
- Hence there was a legitimate need for money changers.



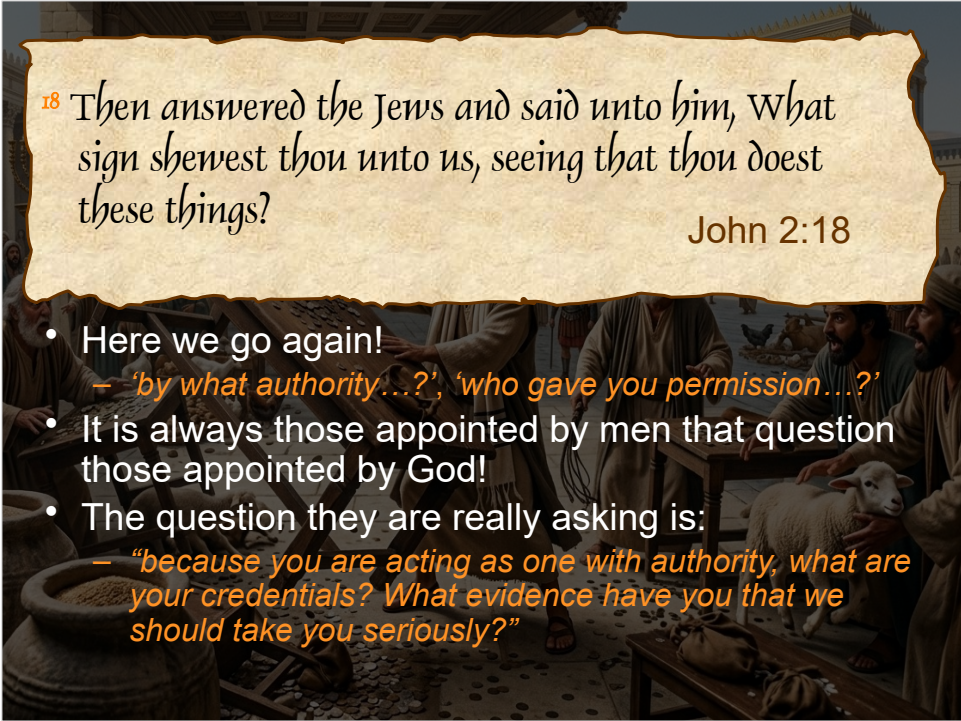
Turning the Tables!

- However, the money changers had turned this business into a money-making exercise, a means of profiteering
- To cap it all, it was taking place in the Court of the Gentiles, which was supposed to be a place of meditation and worship.
- Jesus did not just 'lash out' in anger!
 - It would have taken time to make the scourge from individual pieces.
 - This was not the first time Jesus had been to the Temple.
 - He would have been under no illusion as to what to expect.



Turning the Tables!

- This time however, Jesus comes to the Temple as the Son of God, the Light of the world; and light exposes darkness!
- Notice how Jesus refers to the Temple: '*My Father's house*'.
 - Jesus is the only one who could say this!
 - Does the zeal for our Father's house eat us up? Do we care more for the money changers (the things of this world)?
- In 1 Corinthians 3:16, Paul tells us that we are the Temple of God, we need to purge our own lives, and remove anything not pleasing to Him.
- Not just in the outer courts (the bits people see), but in the inner parts, the things not on view to the world hidden in our hearts.



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

John 2:18

- Here we go again!
 - *‘by what authority...?’, ‘who gave you permission...?’*
- It is always those appointed by men that question those appointed by God!
- The question they are really asking is:
 - *“because you are acting as one with authority, what are your credentials? What evidence have you that we should take you seriously?”*

- Jesus refuses to perform a trivial trick on command and instead points toward the ultimate credential: His resurrection!

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

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

²¹ But he spake of the temple of his body.

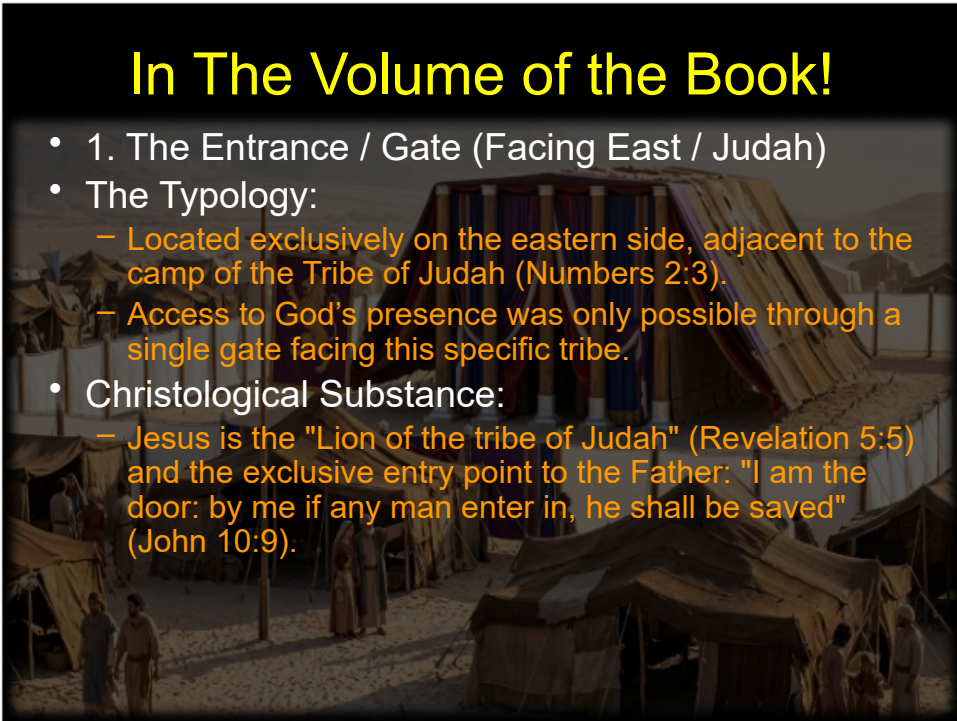
John 2:19-21

In The Volume of the Book!

- All things in the Bible, including the Temple, point to Jesus.
- The Tabernacle and everything in it was a model of something greater – something that exalted our Creator, Sustainer, and Redeeming Saviour
- So was the temple, given ultimately to point men to Christ!
- The Jews knew that intentional Divine Design lay behind these things but had stopped looking for the fulfilment of which these things were types
- Instead they had become entrenched in their religion and tradition – which makes the Word of no effect!

In The Volume of the Book!

- 1. The Entrance / Gate (Facing East / Judah)
- The Typology:
 - Located exclusively on the eastern side, adjacent to the camp of the Tribe of Judah (Numbers 2:3).
 - Access to God's presence was only possible through a single gate facing this specific tribe.
- Christological Substance:
 - Jesus is the "Lion of the tribe of Judah" (Revelation 5:5) and the exclusive entry point to the Father: "I am the door: by me if any man enter in, he shall be saved" (John 10:9).



In The Volume of the Book!

- 2. The Sockets / Bases of Silver
- The Typology:
 - The massive wooden boards forming the walls of the Sanctuary rested in heavy foundation sockets of pure silver (Exodus 26:19).
 - This silver was sourced directly from the sanctuary shekel collected as the atonement/redemption money for the souls of Israel (Exodus 30:11–16).
- Christological & Commentary Insight:
 - As noted by Chuck Missler and classical commentators (e.g., A.W. Pink), the entire structure literally rested on redemption. Silver in biblical numerology and typology constantly symbolizes ransom or redemption.
 - Christ is the foundation of silver, having bought His Church with His own precious blood (1 Peter 1:18–19).

In The Volume of the Book!

- 3. The Outer Covering of Tachash / Badger Skins
- The Typology:
 - The outermost layer covering the entire Tabernacle was made of durable, weather-resistant hides (tachash skins, often translated as badger, porpoise, or seal skins).
 - It was plain, dark, and utterly unadorned on the outside.
- Christological Substance:
 - It concealed the glorious gold, blue, purple, and scarlet woven tapestries inside.
 - This speaks directly to the incarnation: Jesus veiled His divine glory in humble human flesh.
 - Isaiah 53:2 prophesied, *"He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him."*

In The Volume of the Book!

- 4. The Table of Shewbread (Lechem haPanim)
- The Typology:
 - A table holding twelve loaves of unleavened bread, continually set before the Presence of God and eaten by the priests.
- Christological Substance:
 - Jesus explicitly identifies Himself with this object: "I am the bread of life: he that cometh to me shall never hunger" (John 6:35).
- Cosmic / Josephus Perspective:
 - Josephus (Jewish War 5.5.5) notes that the twelve loaves represented the twelve months of the year and the circuit of the Mazzaroth, signifying God's sovereign providential sustenance over time and the physical creation.

In The Volume of the Book!

- 5. The Menorah (Golden Lampstand)
- The Typology:
 - Beaten from a single block of pure gold, shaped like an almond tree in bloom, providing the only source of light within the Holy Place.
- Christological Substance:
 - Jesus declares, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).
- Cosmic / Josephus Perspective:
 - Josephus highlights that the seven lamps represented the seven luminaries (planets) - the known wandering heavenly bodies, illustrating that the true Light governs the entire celestial order.

In The Volume of the Book!

- 6. The Altar of Incense (Golden Altar)
- The Typology:
 - Situated directly before the veil, burning sweet incense morning and evening, filling the sanctuary with fragrance and smoke.
- Christological Substance:
 - Represents the perpetual intercession of Jesus on behalf of believers (Hebrews 7:25; Revelation 8:3–4).
- Cosmic / Josephus Perspective:
 - Josephus notes that the ingredients of the incense (drawn from sea, land, and uninhabited regions) signified that all of creation belongs to God and is called to offer Him praise.

In The Volume of the Book!

- 7. The Brazen Laver (Bronze Basin)
- The Typology:
 - Made from the bronze mirrors of the women (Ex 38:8). The priests were required to wash their hands and feet in the Laver before entering the Holy Place.
- Christological Substance:
 - Represents both the cleansing power of the Word ("the washing of water by the word," Ephesians 5:26) and Christ's active cleansing of believers (John 13:8).
- Cosmic Connection:
 - In later Solomon's Temple, the enlarged Laver was explicitly named the "Molten Sea" (Yam), resting on 12 oxen facing the four corners of the earth
 - a direct structural representation of the cosmic waters and the physical earth resting on its pillars under God's governance.

In The Volume of the Book!

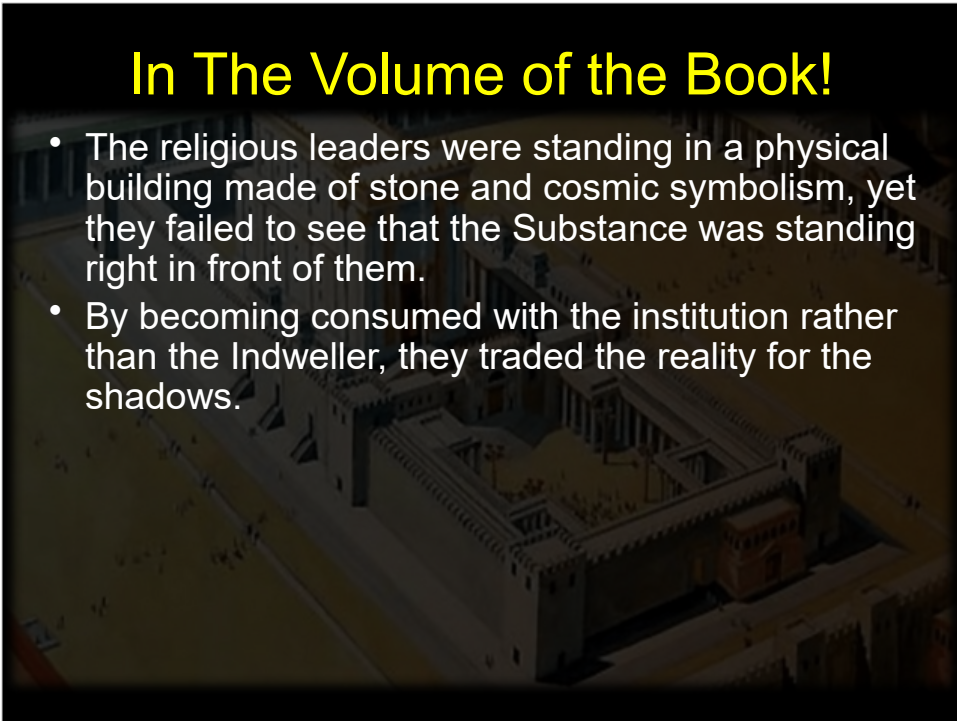
- 8. The Mercy Seat (Kapporet) & The Ark of the Covenant
- The Typology:
 - The solid gold lid covering the Law, flanked by two cherubim with outstretched wings facing inward toward the blood-sprinkled slab.
- Christological Substance:
 - Romans 3:25 refers to Jesus as our propitiation—the Greek word used here in the Septuagint is hilastērion, meaning the Mercy Seat.
 - When Mary Magdalene looked into the empty tomb in John 20:12, she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had lain.
 - The slab where His blood had been offered in death became the literal fulfillment of the Mercy Seat between two cherubim.

In The Volume of the Book!

- 9. The Four Colors of the Veil and Curtains
- Scriptural Basis: Exodus 26:1
- Typological Fulfilment:
 - The Four Gospels / The Character of Christ
- The four distinct woven colors directly map to the fourfold presentation of Messiah in the Gospels:
 - Blue: Heavenly Origin
 - (Gospel of John — Jesus as the Son of God).
 - Purple: Royalty / Kingship
 - (Gospel of Matthew — Jesus as King of the Jews).
 - Scarlet: Sacrifice / Blood
 - (Gospel of Mark — Jesus as the Suffering Servant).
 - Fine Twined Linen (White): Purity / Perfect Humanity
 - (Gospel of Luke — Jesus as the Perfect Son of Man).

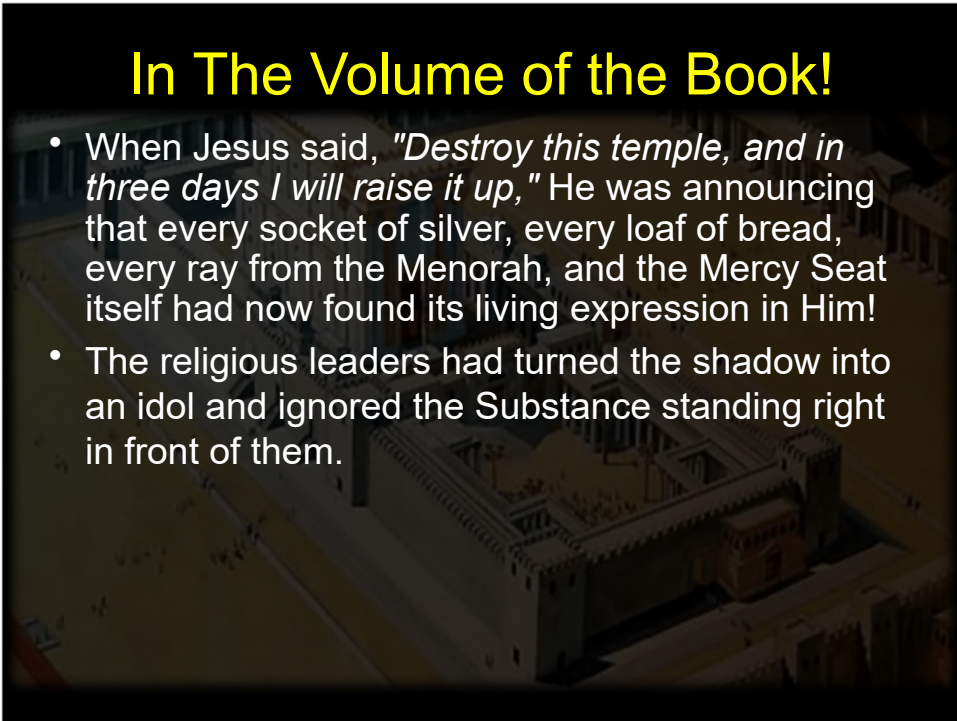
In The Volume of the Book!

- The religious leaders were standing in a physical building made of stone and cosmic symbolism, yet they failed to see that the Substance was standing right in front of them.
- By becoming consumed with the institution rather than the Indweller, they traded the reality for the shadows.



In The Volume of the Book!

- When Jesus said, "*Destroy this temple, and in three days I will raise it up,*" He was announcing that every socket of silver, every loaf of bread, every ray from the Menorah, and the Mercy Seat itself had now found its living expression in Him!
- The religious leaders had turned the shadow into an idol and ignored the Substance standing right in front of them.



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 2:22

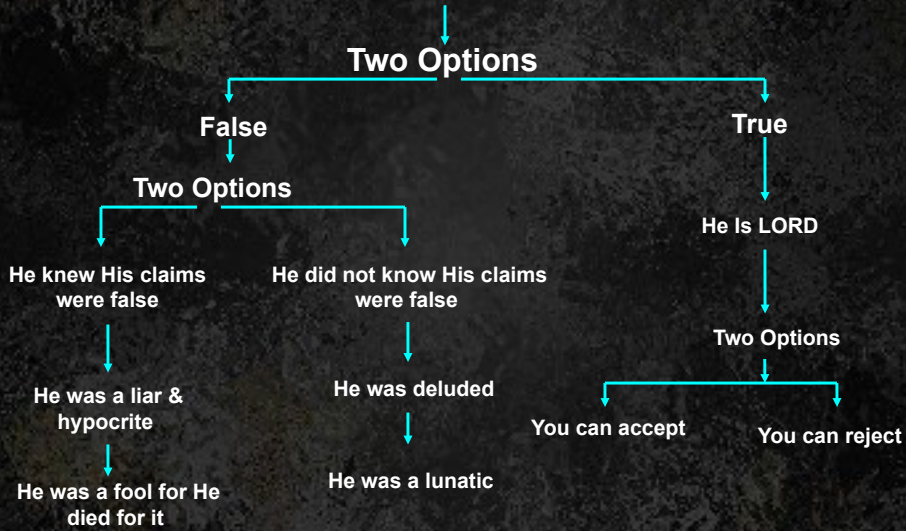
- When John writes that they "believed the scripture," he isn't suggesting they had previously rejected the Old Testament.
- Rather, he is describing an epiphany of sight—the veil was lifted and the physical models, shadows, and prophecies suddenly clicked into focus around the resurrected Person of Jesus!

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 2:22

- They believed the word that Jesus had said, namely that He would rise again!
- This is a compelling evidence for the resurrection & His Deity
- Jesus repeatedly foretold the fact that He would rise again.
- That is not something a 'normal' person would do!

Jesus Claimed To Be God



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 2:23

- The people were impressed, and rightly so, by the miracles Jesus did.
- As a result, many believed that He was the Messiah,
- ...but that was an intellectual exercise,
- ...the real issue is one of the heart
- Hence why the next verse says...

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

John 2:24

- Though many believed intellectually, the real change had not taken place in the heart
- Jesus, knowing that our hearts are 'desperately wicked and deceitful above all things' (Jeremiah 17:9), also knew that men are very fickle, given to change.
- In our flesh dwells no good thing

Trust Only God

- *“Our Lord trusted no man; yet He was never suspicious, never bitter, never in despair about any man, because He put God first in trust; He trusted absolutely in what God’s grace could do for any man. If I put my trust in human beings first, I will end in despairing of everyone; I will become bitter, because I have insisted on man being what no man ever can be — absolutely right. Never trust anything but the grace of God in yourself or in anyone else”.*

Oswald Chambers
My Utmost For His Highest

²⁵ And needed not that any should testify of man: for he knew what was in man. John 2:25

- Jesus did not need human testimonials, social validation, or official character references to establish who He was. His authority did not depend on human approval, nor was He seeking a fanbase to elevate His status.
- Jesus (as God in the flesh) read the heart's true condition. He recognised that their "belief" was rooted in a desire for a miracle worker or a political deliverer, not a crucified Saviour.
- This is sadly why so many seek Christ today, only to turn away when He does not 'perform' for them.

²⁵ And needed not that any should testify of man: for he knew what was in man. John 2:25

- Jesus saw right through the surface enthusiasm to the shallow, self-serving heart beneath.
- Thus He refused to build His ministry on popular acclaim or human endorsement.
- Jesus knew the true nature of man, that one day cries 'Hosanna!' and a few days later shouts 'Crucify!'
- Those who come to Christ must first believe that He is, not come to Him because 'He does'
- Why do you seek Him?

⁶ But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Hebrews 11:6

- Believing "That He Is" is true faith!
- The Greek word used for 'He is' (estin) points to trusting Him for who He is in His essence and character—His divine authority, His holiness, and His sovereign identity as the I AM.
- You must move past a transactional relationship ("What can God do for me today?") to a transformational, covenant faith ("I trust Him for who He is") – see Job 13:15

THE GOSPEL OF JOHN

To be continued...

