

John – Lesson 2

John Chapter 2

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Introduction: We continue our study this week on the book of John. In the last 2 weeks, our studies of John have made it vividly clear that Jesus was in the beginning with God and all things that were made were created by Him. The theme of John's account centers around the Deity of our Savior.

In chapter 1, we saw John the Baptist come on the scene as “the voice crying in the wilderness” proclaiming that Jesus was coming soon. And we ended the chapter with Phillip telling Nathanael that they had found the Messiah spoken of by Moses and the prophets. At first he did not believe, but before Jesus was through talking with Nathanael, he not only acknowledged Jesus as the Messiah, but called him the Son of God and the King of Israel. This week we see the first of the many miracles performed in Jesus' public ministry.

Overview of John 2: This chapter presents the earliest days of Jesus' ministry. Two events are described: (1) His first miracle at the marriage of Cana of Galilee; and, (2) Jesus' first recorded adult visit to Jerusalem and the Temple during Passover.

I. The Marriage at Cana

John 2:1 And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there:

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

We see Jesus accompanying his mother to this wedding. In the study of John by John Calvin, he noted that perhaps this was a relative of the family that was being married since both Mary and Jesus were in attendance. Irregardless, Jesus brought also his disciples to the marriage. One day, when Jesus takes his Bride which is the church, there will be a great marriage supper and all the saved of all time will be in attendance. Not all will be in the bride, but all the saved will be at the wedding feast. We see that it was the third day when there was a marriage. We know that it was three days and three nights that Jesus lay in the grave before He came forth in the resurrection.

We know that marriage is a divine institution of God. God established the family and marriage before he established the church. The beginning of the institution of marriage began with the first man and woman on earth, Adam and Eve. The church was not formed until the Lord established it in his earthly ministry. We see that Jesus was called and invited to be there. If you

and I want to have a successful and happy marriage, we had better invite the Lord to be with us all the time. Jesus is essential to a successful marriage.

The marriage in Cana of Galilee took place on the third day of the week, the traditional day when Jewish virgins were wed. It may be presumed that at least one of the wedding party was a close friend or relative of Mary. She seemed to be involved in the details of the reception banquet. It may also be presumed Joseph was deceased. He does not interact at any time in Jesus' ministry.

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

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

We see that Mary's word indicate two things concerning the wine. She ignored Christ's deity, for if she acknowledged Him as God, she would know He knew all things. She also seemed to be exercising her parental authority to suggest what Jesus should do to correct the situation. I think it is very significant that Jesus calls her "Woman" instead of Mother. If you look at the scriptures, we have no record anywhere where Jesus called Mary "Mother."

On the cross, he told John to look upon Mary and to take her as his mother and care for her. Jesus loved her very, very much, but the fact that he did not call her mother suggests a couple of things. The first in this instance, is that by using the term "woman", Christ is calling attention to the fact that He was more than man, that He was the Son of God. Also at this time, by addressing her as woman, it showed that God was speaking to her, not her son in the flesh. And most importantly, I think God never wanted us to place more emphasis on Mary than was meant to be.

John Calvin stated the following in his commentary..

"It is certain that this saying of Christ openly warns men not to transfer to Mary what belongs to God by superstitiously exalting the honor of the maternal name in Mary. Christ therefore addresses his mother like this so as to transmit a perpetual and general lesson to all ages, lest any excessive honor paid to his mother should obscure his divine glory. For Mary has been made Queen of Heaven, the Hope, the Life, and Salvation of the world, and in fact, some [churches] went so far that they have just about stripped Christ naked and adorned Mary with His spoils. In doing this, they do Mary a cruel injury when they snatch from God what belongs to Him that they may disfigure with false praises."

I totally agree that Jesus is the one whom we should acknowledge as Lord and Savior. Mary was a great woman, probably the greatest that ever lived, but she was just that. A woman honored by God to be the mother of Jesus Christ.

We see in verse 4 that Jesus says that "mine hour has not come."

J. Vernon McGee in his study commentary pointed out that at the time when Jesus looked upon Mary from the cross, His time had come. In three days he would come back from the dead.

When the disciples met in an upper room after His resurrection and ascension, Mary could look around, for she was there, and she could say to each of those disciples, "I told you that He was the Son of God!" Paul said that He is "declared to the Son of God with power, according to the spirit of holiness, by the resurrection of the dead." (Rom 1:4)

During the course of the wedding festivities, they ran out of wine. It should be noted that the Jews of that time had a means of producing a wine which was not fermented. Though the Greek word (oinov) *oinos*, commonly translated as wine, can refer to alcoholic wine, or it also can refer to non fermented wine. Context is the basic determinant.

It is totally inconsistent to assume our Lord participated in an ongoing drunken party, much less providing even more alcohol. The doctrines concerning moderation have nothing whatsoever to do with the drinking of alcohol. Without question, the wine drunk and produced here was unfermented. Jesus' mother came to inform Him of the problem.

Jesus' answer to His mother has proven to some mysterious. He replied, "*Woman, what have I to do with thee? mine hour is not yet come.*"

Jesus reference to His mother as *woman* is not as harsh as it might seem. A comparable modern equivalent might be 'my lady' or 'dear lady.'

What is significant is how Jesus viewed His mother as He began His ministry. He, in effect, placed her on an equal plane with all other godly women. She had no higher rank. This deflates the Roman Catholic position that Mary remains a mediator and holds special access to her Son now in heaven. "Mine hour is not yet come." This phrase usually bespeaks momentous events. Jesus used it on a number of occasion to refer to His death. Here, it probably is a reference that the public revelation of Him being the Christ was not yet at hand. By synopsis, in view of His overall ministry and purpose of His coming, the problem of the wine was of little importance.

There are many references to the statement "Mine hour is not yet come."

- *John 2:4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.*
- *John 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.*
- *John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,*
- *John 7:30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.*
- *John 8:20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.*

- *John 12:23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.*
- *John 12:27 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 13:1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.*

The term “hour” referred to the time when Jesus would be subject to man’s will, and be delivered up into the hands of sinners. But until then, He was not to be ordered by man; instead, He was about His Father’s business, seeking only to do His will.

John 2:5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

Mary showed meekness and wisdom in her answer. She recognized Jesus’ right to act as He so chose, and left the manner in His hands. We need to learn from Mary’s attitude here and learn not to dictate to God. Are we not prone to even pray in such a manner as to tell God how to answer our prayers. But God wants us to be a humble and contrite people, ones that look to Him for our necessities and every day guidance. Our duty is to commit our way unto the Lord and then leave Him to supply our need in His own good time and manner.

2 Cor 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

2 Cor 3:4 And such trust have we through Christ to God-ward:

2 Cor 3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

Phil 4:19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

His mother made a profound statement. “*Whatsoever he saith unto you, do it.*”

That advice remains to this day.

II. The First Miracle

John 2:6 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 2:7 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.

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,

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.

This is the first miracle that Jesus performed in His earthly ministry. Christ was the one who performed the miracle, but we see the servants were involved in doing much of the work. They brought water and filled the waterpots with water. I don't think there is any work in this world that comes close to working for the Lord. What an honor to be used as a vessel "mete for the Master's use." But like these servants, we have to be willing to be used. God does not force His children to be about His work, but how He blesses those who will hearken to the call.

Jesus performed the miracle of the water being turn to wine. According to the Levitical practice of washing of hands prior to eating, six, large, stone water pots were at hand for the use of the wedding guests. These vessels could contain as much as twenty gallons. They were not full. Therefore, Jesus ordered them filled to the brim. Whereupon He instructed them to draw out and serve the "governor of the feast." The "governor of the feast" would be the equivalent in modern terms of being the head waiter, or the caterer. He was in charge of actually serving the guests. It is further implied evidently that when the servants drew from the waterpot, they in fact drew water. However, that water became wine as it was carried to the governor. Though the servants knew whence the wine had come, the governor did not.

The servants did several things. First they filled the waterpots with water. Then they drew off the wine, and finally, they bore it to the governor of the feast. The governor of the feast complimented the bridegroom on the quality of the wine and commented that most people consumed the best wine at the beginning, but he had saved it for later.

We need to be willing to start the work, but when other chores come up, we need to continue to be willing to be used. When we started the building of our church, it was an exciting time, and we had dozens of people out to work at the beginning. But as the months wore on, it became increasingly more difficult to want to be involved, and it took perseverance and faith by all of us to hang in and get it built. God is honored when we don't just start a work, but we finish the

work. Jesus set the example. He set out to do the Father's Will, He lived the perfect life, and ultimately died for our sins on Calvary. Started, stayed, and finished. What a testimony and example to you and I.

John 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

I think it is interesting that the first miracle that Moses performed was to turn water into blood, whereas Jesus' first miracle was to turn water into wine. The Law was given by Moses, but Grace and Truth came by Jesus Christ. What a contrast.

We see that many spectators witnessed the miracle. Jesus created something from nothing. We don't see them bringing in grapes that he squeezed to make the water into wine. God was pleased to use human instruments to help in this miracle. Why did God choose to save lost man by sending Christ to die on Calvary? I don't know, but I do know that God's ways are beyond finding out, and they are the best ways.

I agree with J. Vernon McGee on his comment about how we are the empty waterpots that God uses today. We're just beaten and battered water pots, not even attractive and worthy to be used. But God does use us, and He fills us with water. And that water is the Word of God. And when we ladle out that which God gives us, it becomes like that wine in those water pots. It becomes the wine of joy through the working of the Holy Spirit.

Many have asked, was this wine fermented wine? I dare say that it was not. Those who have traveled to the Holy Lands will tell you that there are two wines in those countries, the wine of the "grape of the vine" and then the fermented wine that has set up. Since we know that God's Word never contradicts itself, and every other example of those who were drinking fermented wine led to sin, it certainly would not make sense for our Savior to be putting forth fermented wine to those at the supper. Some of the verses in context to staying away from strong drink are:

Prov 20:1 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

- *Prov 23:31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.*
- *Prov 23:32 At the last it biteth like a serpent, and stingeth like an adder.*
- *Hab 2:15 Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!*
- *Eph 5:15 See then that ye walk circumspectly, not as fools, but as wise,*
- *Eph 5:16 Redeeming the time, because the days are evil.*
- *Eph 5:17 Wherefore be ye not unwise, but understanding what the will of the Lord is.*
- *Eph 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;*

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 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.

To this time, John had borne witness of Jesus Christ. Now, His own works began to bear witness of Him. The word translated as miracles (shmeion *semeion*) is more commonly rendered as ‘signs.’ A major purpose of the miracles of our Lord was to testify of His person and power. They served to validate and authenticate who He was—the Son of God, the Messiah, the King of kings. They “manifested forth his glory.”

Though His disciples had already come to believe in (i.e., trust in) Him, their fledgling faith was greatly strengthened. Thereafter, He, His brethren, His mother and His disciples spent several days in Capernaum. The word translated as brethren (adel-fov *adelphos*) could just as well be translated as ‘brothers.’

Mary was not a perpetual virgin and bore other children, some of whom are mentioned here.

We see that his disciples believed on him after seeing the miracle performed. All of these miracles had a reason, and they were done to allow those who knew not to come to a saving knowledge of Jesus Christ.

John 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

John 20:31 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.

It says that they went down to Capernaum and continued not too many days. This was probably due to the fact that in His hometown the people would not accept him. Remember when he went into the synagogue and read from Isaiah?

Luke 4:22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

Luke 4:23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

Luke 4:24 And he said, Verily, I say unto you, No prophet is accepted in his own country.

We see that they asked “Is not this Joseph’s son?” It was hard for them to believe that Jesus was the Son of God, the true Messiah sent from God.

III. Confrontation of Money Changers in Temple

We see Christ coming to Capernaum and continuing there for a few days before going

up to Jerusalem to the Passover. This was during the spring time of the year, probably in the month of April. We see Jesus coming to cleanse the temple, something He did twice. Once at the first of His ministry and again at the end of His ministry.

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

I think the terminology of it being the Jews' passover versus being the Lord's Passover may be significant. The passover was ordained of God and called the Lord's Passover (Exodus 12:1-27), but it seemed that things had reached a low where it was just the Jews' passover where they gathered for a religious feast which had become meaningless to many. It is easy in religion to lose sight of our responsibilities towards the Lord, and turn worship into a meaningless ritual. When we come to God's house, we are to come to worship the Lord with purity and whole heart.

Jesus and His disciples traveled to Jerusalem as devout observant Jews. The three synoptic gospels do not mention this event. In fact, only in John's gospel is it evident that Jesus's ministry was spread over a period of three years. In the synoptics, there is record of Jesus observing the Passover at Jerusalem only after His triumphal entry, just prior to His crucifixion.

John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

John 4:24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

The Jewish males were required to go to Jerusalem three times a year.

At the time of the Feast of Passover

At the Feast of Pentecost

At the Feast of Tabernacles

IV. Temple is Cleansed

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

We see that Jesus found the temple in need of cleansing.

Luke 19:45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

Luke 19:46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

Jesus was God in the flesh, so you know how much zeal He had for the Temple. Even David related to the Lord's House in tender and loving terms. God's house should mean something to you and I also.

Upon Jesus' arrival at the Temple, He found a scene which brought righteous indignation. It had become a practice for the Temple authorities to enter into contract or franchises with Jewish concessionaires to sell the animals necessary for the prescribed Levitical sacrifices. Because many Jews of the diaspora traveled long distances and did not have access to such animals otherwise, it began as a service to them. Moreover, the Law of Moses prescribed that each male was to pay a Temple tax each year of one-half shekel.

Jews arriving from around the world often did not carry Hebrew coinage. Therefore, bankers were allowed to set up currency-exchange kiosks in the Temple courts. Again, it began as a service to pilgrim Jews. By the time of our Lord's arrival, the scene had become more like a middle-eastern bazaar. Though no mention of souvenirs or religious artifacts are specifically mentioned, it might be surmised by the word *merchandise* such trade was going on as well.

The word merchandise is translated from (emporion) *emporion*. Our English word *emporium* derives from there. Over the course of time, the original practice of providing service to pilgrim worshippers had become corrupt. Not only had the atmosphere become commercial, these concessionaires were 'gouging' their unwary customers. Inflated prices were charged for animals needed for sacrifice. Moreover, the money changers were using exorbitant exchange rates.

Jesus, in righteous indignation, drove them out of the Temple. His disciples in witnessing this recalled from Psalm 69:9 the verse, "*The zeal of thine house hath eaten me up.*"

Psa 69:9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. Psa 69:10 When I wept, and chastened my soul with fasting, that was to my reproach.

In the book "John" by John Calvin, he points out that 'Jesus was known to the disciples as the protector and restorer of the kingdom of God. Indeed, no one will ever learn who Christ is, or the purpose of his actions and sufferings, except through the guidance and teaching of the Scriptures. So far, then, as each of us desires to advance in the knowledge of Christ we shall need to meditate diligently and continually on Scriptures. For although God is sufficient for himself and can be satisfied with himself alone, yet he wishes his glory to be revealed in the church.'

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.

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

Many view Jesus as a meek and mild man who never raised his voice nor took any type of physical action on God's behalf. This verse shows that He was willing to use force to accomplish God's Work if it was needed. You and I should never be people of short tempers or use force to hurt others for the cause of Christ, but this example by Jesus (the sinless, faultless Son of God who never did wrong), shows us that we should be willing to fight if need be for the cause of God.

Jesus takes a scourge of small cords and effectively used them like a whip to drive out the money changers and those that were making God's house into a house of merchandise. It is interesting to note that those here were selling animals and doves and changing money with only money that was temple money. No other kind could be used or offered. By changing the money, the men were making a good profit on the exchange of coins.

J. Vernon McGee in his "Thru the Bible Commentary Series" states: "Why did they have such a system? Why did they do this? Because they were making religion easy. They would take the Roman coinage, which had an effigy of Caesar and the imprint of paganism on it, and they would exchange that for Jewish coinage which could be used in the temple. So they were there for the convenience of the worshippers. Also, they changed large coins into smaller ones. Not only did they make religion easy, but they made religion cheap."

I would add that many religious denominations in America today are losing members left and right, while conservative churches as a whole are growing. Why is this? I believe it is this exact thing of making religion cheap. When the services are geared to entertain the congregation versus glorifying the Lord, God will not endorse that worship. When those who are leading the flock many times are involved in open sin, this is an outrage to our Lord and Savior. We must do things properly for God to bless us. Paul expressed this to the church at Corinth:

1 Cor 14:40 Let all things be done decently and in order.

V. Authority of Jesus' Actions

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

The Jews were always looking for a sign from God. Sometimes the Lord showed them a sign, but many times He ignored them.

Mat 12:39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

Mat 12:40 For as Jonas was three days and three nights in the whale's belly; so

shall the Son of man be three days and three nights in the heart of the earth.

The Jews (perhaps the merchants driven out) demanded to know, "What sign shewest thou unto us, seeing that thou doest these things?" Years later, Paul would mention in I Corinthians 1:22 how the Jews require a sign.

1 Cor 1:22 For the Jews require a sign, and the Greeks seek after wisdom:

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

This verse is an example where Christ spoke of one thing, and the Jews took it to mean another. Jesus was speaking of his body, not the physical Temple of worship. Jesus told the disciples that He sometimes taught in parables because they could not grasp the mysteries of the Kingdom of Heaven.

Mat 13:13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

Mat 13:14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

John 2:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

The sign Jesus gave confounded them. "Destroy this temple, and in three days I will raise it up." Even His disciples took it to mean the massive Temple complex about them. His opponents, perhaps with a sneer, reminded Jesus that the Temple had been under renovation for more than forty-six years and still was not complete. They incredulously queried how He could rebuild it in three days.

John 2:21 But he spake of the temple of his body.

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.

We see that the disciples did not at the time understand that Jesus spoke of His own body, but later, after the resurrection, they understood. You and I need to constantly be studying, learning, growing in the Word. What may not make sense today may come to light in another day. One thing is for sure, there was never a greater proof of who Jesus truly was than when we saw Him come out of the grave after three days and three nights. The resurrection proved Jesus was the Son of God, the divine second member of the Trinity.

John, looking back many years later, records that after the resurrection of Jesus, "his disciples remembered that he had said this unto them." It enhanced their faith in the

Scripture and in what Jesus had said though His disciples forgot what Jesus had said until after His resurrection. His enemies had not. At the trial of Jesus, His statement was thrown back into His teeth, though somewhat distorted. (See Mark 14:58, Matthew 26:61.)

Mark 14:58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

Mark 14:59 But neither so did their witness agree together.

Mat 26:61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

VI. Some come to knowledge of Christ

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 2:24 But Jesus did not commit himself unto them, because he knew all men,

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

Many believe in Christ. Again, a major purpose for the miracles of Jesus is reported. "Many believed in his name, when they saw the miracles which he did."

The following verses indicate their belief was perhaps head knowledge. They knew the scriptures and the prophecy (Isaiah 35:1) concerning the miracles but evidently they did not truly turn to Him by true repentance and saving faith.

It may be that they were saved and not taken into close fellowship by Jesus due to the early stage of His ministry. Many hold to this interpretation which is unlikely due to the first part of verses 24-25.

We see that Jesus did not give the Jews the sign they requested, but still, some believed on his name. Those today who will come to know Jesus as Savior today will have to do it by faith and hearing the Gospel. The rich man in Hell asked that Abraham might send Lazarus back from the dead that his brothers might believe and not come into the place of torment. But we are told that if they won't hear the gospel, they would not believe if one came back from the dead.

Luke 16:30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

Luke 16:31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Jesus did come back from the dead, and we are to believe Him. We have literally hundreds of witnesses that saw Jesus after His resurrection. We must believe in Jesus to be saved.

Verse 24 says Jesus did not commit Himself unto them. This well may illustrate how men may possess a degree of intellectual faith or even temporal faith, born of the hour. However, these are in distinction to saving faith in which people entrust their eternal salvation to Jesus Christ. Having a head knowledge and a heart knowledge unto salvation is a totally different thing. Even the devils know who Christ is and fear him. But no demon knows Christ as Savior.

Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

Jesus in His Deity and omniscience knew their hearts as only God can know. He knew what was in them.

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Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

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