



The Gospel of John - Chapter Two

II. John 1:19-12:50 - The Signs of the Messiah (continues)

II.a John 1:19-2:12 - John the Baptist's witness and the first week of Jesus' ministry (continues/concludes)

Summary of Chapter Two

This chapter describes two main events: the first miracle Jesus performed and the clearing of the Temple Courts.

Whilst as a guest at a wedding in Cana, Jesus turned water into the finest wine, not for the benefit of those enjoying the celebrations but so that his disciples would have faith in him as the Messiah. Following this Jesus, his disciples and his family travelled to Capernaum.

The story is then based in Jerusalem, where Jesus is disturbed to find the outer courts of the Temple being used as a market place. Since the Temple was viewed as the house of God, Jesus was angered and single-handedly cleared the traders out. This led to a confrontation with the Jewish leaders that ended with Jesus making a clear reference to his death and resurrection.

The chapter concludes with an acknowledgement that Jesus performed other miraculous signs in Jerusalem without fully confiding in the people that he was the Messiah they longed for and needed.

II.a.iv John 2:1-12 - The Wedding at Cana

Jesus and his disciples were invited to a wedding celebration in Cana. During the festivities the wine was exhausted, which would have been embarrassing for the hosts. Jesus' mother Mary asked Jesus to intervene but it appeared that he would not. However, he then instructed the servants to fill some large water containers which then turned into the finest wine. Jesus did not perform this first miracle recorded by John for the sake of his mother, the wedded couple or their guests, but to allow his disciples to gain an understanding of who he was.

A common theme in 2:1–4:42 is the replacement of the old with the new: wine in place of water (vv.1-11), a new temple (vv.14-19), a new birth (3:1-21), a new well of water (4:7-15) and new worship (4:16-26). Thus, these stories reveal the fulfilment that has come in Jesus, providing grace upon grace (1:16).

¹ On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. ² Jesus and his disciples had also been invited to the wedding.

John 2:1-2

This is the third day, that is, two days after Jesus' encounter with Nathanael (1:43-51). This continues the narration of Jesus' activities spanning an entire week. However, it should be noted at this point that some see the use of a week by John as being symbolic of the dawn of a new creation.

Cana of Galilee. Archæological attention has focused on the excavation site of Khirbet Kana, 8.3 miles or 13km north of Nazareth, as the most likely locale for the Roman town of Cana. Excavation of this site has revealed substantial quantities of Roman potsherds, thus confirming Roman-era occupation; it also features a prime location on the Roman road from Ptolemais to Magdala.

Cana would be the site for another miracle: <<*Then he came again to Cana in Galilee where he had changed the water into wine. Now there was a royal official whose son lay ill in Capernaum*>> (John 4:46); and was the birthplace of one of the disciples: <<*Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples*>> (John 21:2). It is not mentioned in any of the other Gospel accounts.

This story begins the revelation of the glory and continues the presentation of examples of discipleship. The mother of Jesus, who is never named in this Gospel, has the same essential characteristics as found in the other disciples. Indeed, the very fact that she, like the disciple whom Jesus loved, is not named may be in keeping with her humility, a key aspect of discipleship in this Gospel.

Jesus and his disciples had also been invited to the wedding. There are a number of reasons why this should be the case although it is not made specific:

- Mary was from nearby Nazareth and may have been a friend of those getting married, thus it would be normal to invite her son and his friends.
- As recently noted, Nathanael was from Cana and the same rationale applies.
- Weddings were social events in the era and it was not uncommon to have general invitations to such events. Jesus and his companions would then naturally have attended since they were in the town at the time.

³ When the wine gave out, the mother of Jesus said to him, 'They have no wine.'

John 2:3

When the wine gave out. The wedding party's running out of wine may be seen as symbolising the spiritual barrenness of 1st Century Judaism, especially against an OT background that viewed wine, but never drunkenness, as a sign of joy and God's blessing: <<*You cause the grass to grow for the cattle, and plants for people to use, to bring forth food from the earth, and wine to gladden the human heart, oil to make the face shine, and bread to strengthen the human heart*>> (Psalm 104:14-15), <<*Honour the Lord with your substance and with the first fruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine*>> (Proverbs 3:9-10), and: <<*I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom*>> (Matthew 26:29).

They have no wine. It is intriguing to wonder whether **the mother of Jesus**, Mary, knew that Jesus would be able to miraculously produce additional wine in the way he did. There is no way of really knowing, although Jesus' reply to her gives a clue that she had some sort of expectation for him to act as he did; just as the calling of the first two disciples allowed Jesus to set the agenda, so too his mother's request allowed him to decide whether he would respond or not.

⁴ And Jesus said to her, 'Woman, what concern is that to you and to me? My hour has not yet come.'⁵ His mother said to the servants, 'Do whatever he tells you.'

John 2:4-5

Jesus' address for his mother, **Woman**, is an expression of polite distance, as is his question to her. Jesus in no way disobeys **his mother** or questions her authority, for that would be contrary to his Father's Law: <<*Honour your father and your mother, so that your days may be long in the land that the Lord your God is giving you*>> (Exodus 20:12). What he is insinuating is that it was not time for him to start intervening with signs and wonders.

What concern is that to you and to me can express either a harsh rejection or a mild form of detachment, depending on the context. Here it expresses distance but not disdain, similar to: <<*But Neco sent envoys to him, saying, 'What have I to do with you, king of Judah? I am not coming against you today, but against the house with which I am at war; and God has commanded me to hurry. Cease opposing God, who is with me, so that he will not destroy you'*>> (2 Chronicles 35:21). It is part of the larger theme that Jesus is guided by his heavenly Father and not by the agenda of any human beings, even his family.

My hour has not yet come. In John, Jesus' **hour** is the time of his crucifixion and the events that follow it, at which time his saving work is accomplished in his atoning death. As with many of Jesus' cryptic sayings in John the use of **hour** meant nothing at the time and yet means everything through later revelation. At this point in his ministry, because of people's misconceptions about the coming Messiah, Jesus chooses not to reveal himself openly to Israel, although he does perform numerous messianic signs. Even this miracle is done quietly. In comparison

to the other Gospels, John places less emphasis on Jesus' public ministry and more emphasis on his private ministry to specific individuals.

Do whatever he tells you. This instruction to the servants in no way requires Jesus to take any action whatsoever, just that she had faith that he would do what was right. The language is similar to that used by Pharaoh to his people during a time of famine: <<*When all the land of Egypt was famished, the people cried to Pharaoh for bread. Pharaoh said to all the Egyptians, 'Go to Joseph; what he says to you, do'*>> (Genesis 41:55). Just as the people knew they were beholden to Pharaoh's will, so too Mary's response to the annunciation: <<*Here am I, the servant of the Lord; let it be with me according to your word*>> (Luke 1:38b), and the spirituality of the Magnificat (Luke 1:46-55) express this same docility before and reliance on God.

⁶ Now standing there were six stone water-jars for the Jewish rites of purification, each holding twenty or thirty gallons.

John 2:6

Six stone water-jars. Archæologists have found large goblet-shaped stone storage jars from this period in Jerusalem and elsewhere. The examples were lathe-cut from sizable single blocks of stone.

The Jewish rites of purification. Jewish tradition had adopted the law of purification in the temple into everyday life and especially before eating a meal. Jesus would be criticised by the Jewish leaders for allowing his disciples not to comply with the traditions, something he strongly opposed: <<*So the Pharisees and the scribes asked him, 'Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?' He said to them, 'Isaiah prophesied rightly about you hypocrites, as it is written, This people honours me with their lips, but their hearts are far from me; in vain do they worship me, teaching human precepts as doctrines'*>> (Mark 7:5-7).

Each holding twenty or thirty gallons. In response to a humble request Jesus provides wine in abundance, well over 100 gallons. Here is a free, full, extravagant outpouring, and it is precisely the Son of God's gratuitous, gracious generosity that is the glory revealed in this sign. Throughout the Gospel the signs will provide windows into the ultimate realities at work in Jesus' revelation of God's glory, in deed as well as word.

⁷ Jesus said to them, 'Fill the jars with water.' And they filled them up to the brim. ⁸ He said to them, 'Now draw some out, and take it to the chief steward.' So they took it. ⁹ When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom ¹⁰ and said to him, 'Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.' ¹¹ Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.

John 2:7-11

One of the amazing aspects of vv.7-8 is that it was through the servants' hands and not those of Jesus that the miracle was performed. Nor did he speak or pray over the water. It simply seemed to change to wine according to his will alone. This is similar to the feeding of the five thousand in John 6:1-15 although on that occasion Jesus did give thanks to God and then handed the bread and fish out to his disciples to distribute.

The servants who had drawn the water knew. Jesus did not make a public showing of this miracle but restricted it in the sight of the servants. Even the steward, who was responsible for the celebrations, was not made aware of the origin of the good wine. However, his disciples either witnessed the event or were made aware of what had happened for they believed in him as a result: <<*Israel saw the great work that the Lord did against the Egyptians. So the people feared the Lord and believed in the Lord and in his servant Moses*>> (Exodus 14:31).

The first of his signs is the first recorded of many of the miracles that attested to Jesus' identity as Messiah and Son of God, and were mainly used to lead unbelievers to faith, although many were also done out of compassion alone.

The statement that this was the first of his signs indicates that Jesus did not do any miracles during his childhood or early manhood, contrary to dozens of apocryphal 'Gospel stories' outside of the NT, but lived as an ordinary man with his divine identity hidden (7:5).

In each of the signs that John includes, the emphasis is on the way in which the sign reveals Jesus' messianic character, and on the exceptional and striking nature of the feat accomplished by Jesus, such as the large quantity and high quality of wine here. Other features are the fact that the official's son is healed a long distance away by the sheer power of Jesus' word (4:47-50), the invalid's recovery from a 38-year-long ordeal (5:5), the large quantity of food produced by Jesus (6:13), the man's recovery from lifelong blindness (9:1-2), and the raising of Lazarus after four days in the tomb (11:39).

Revealed his glory. This miracle showed the glory of Jesus as the sovereign Creator and ruler of the material universe, and also as the merciful God who provides abundantly for his people's needs: <<*And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth*>> (John 1:14).

¹² After this he went down to Capernaum with his mother, his brothers, and his disciples; and they remained there for a few days.

John 2:12

Jesus went down from Cana to Capernaum, since Cana was in the hill country while Capernaum was by the Sea of Galilee. Capernaum is about 16 miles or 26km to the northeast of Cana and could easily be reached in a day's journey.

Capernaum served as Jesus' Galilæan base after John the Baptist's imprisonment: <<*Now when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and made his home in Capernaum by the lake, in the territory of Zebulun and Naphtali*>> (Matthew 4:12-13).

His brothers here are the sons of Joseph and Mary: <<*Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas?*>> (Matthew 13:55). Although Jesus regarded his followers to be his true family: <<*Whoever does the will of God is my brother and sister and mother*>> (Mark 3:35).

Excavations at Capernaum, modern day Talhum, have revealed residential structures, a synagogue, and an octagonal Christian site. Capernaum's prominent, well-preserved synagogue has been dated, based on thousands of coins found below its pavement, to the 4th or 5th Century AD, although some argue it is earlier.

II.b John 2:13-4:54 - Jesus' ministry in Jerusalem, Judæa, Samaria, and to Gentiles

Jesus' Jerusalem ministry commences with the clearing of the temple. The bulk of Chapters 3 and 4 features two major encounters, one with a representative of the Jewish religious establishment, that is, with the Pharisee Nicodemus in 3:1-21; and one with the Samaritan religion through an encounter with a Samaritan woman in 4:1-26. The section concludes with Jesus' ministry to a Gentile official (4:43-54).

II.b.i John 2:13-25 - Jesus Cleanses the Temple

The first major confrontation with the Jewish leaders in John's Gospel takes place on the occasion of Jesus' clearing of the Jerusalem temple during the Jewish Passover. By clearing the temple, Jesus displays prophetic zeal for God's house and foreshadows judgment on the Jewish leaders who had allowed worship to deteriorate into commerce, rendering prayer difficult in the temple.

¹³ The Passover of the Jews was near, and Jesus went up to Jerusalem.

John 2:13

Here and in v.23 are the first references to a Jewish festival in John's Gospel and the first references to the Passover of the Jews that celebrated God rescuing his people from Egyptian slavery, refer to Exodus 12:1-28. Later, John refers to two more Passovers, as recorded in John 6:4, for which it seems that Jesus stayed in Galilee, and 11:55-12:1, Jesus' final Passover in Jerusalem that led to his arrest and crucifixion. Apart from these Passover references, John also mentions Jesus' activities at an unnamed Jewish festival in 5:1, possibly Tabernacles, at the Feast of Tabernacles or Booths in 7:2, and at the Feast of Dedication or Hanukkah in 10:22.

People went up to Jerusalem because it was located at a higher elevation than Galilee and its own surrounding area: <<*Some of the people of Israel, and some of the priests and Levites, the singers and gatekeepers, and the temple*>>

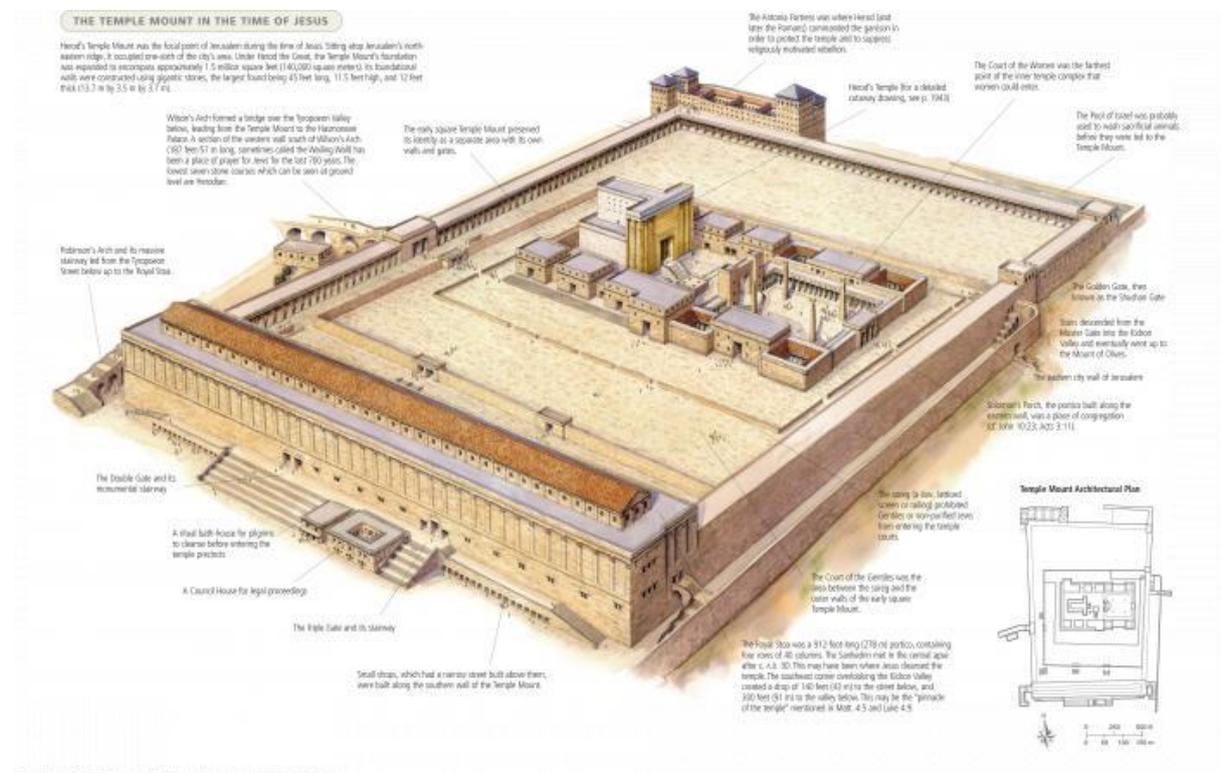
servants also went up to Jerusalem, in the seventh year of King Artaxerxes>> (Ezra 7:7).

14 In the temple he found people selling cattle, sheep, and doves, and the money-changers seated at their tables.

John 2:14

Temple, Greek *hieron*, denotes the area surrounding the temple, including the Court of the Gentiles, in distinction from the temple building proper, Greek *naos*, from which non-Jews were excluded.

By **selling cattle, sheep, and doves**, the merchants, as well as **the money-changers**, rendered a service to those who had travelled to Jerusalem from afar, enabling them to buy the animals onsite that would then be offered as sacrifices rather than having to carry them for long distances. This was perfectly acceptable in the eyes of the law: *<<But if, when the Lord your God has blessed you, the distance is so great that you are unable to transport it, because the place where the Lord your God will choose to set his name is too far away from you, then you may turn it into money. With the money secure in hand, go to the place that the Lord your God will choose; spend the money for whatever you wish – oxen, sheep, wine, strong drink, or whatever you desire. And you shall eat there in the presence of the Lord your God, you and your household rejoicing together>> (Deuteronomy 14:24-26).* By conducting their business **in the temple** complex, however, these individuals disrupted the worship of non-Jewish God-fearers and thus obstructed the very purpose for which the temple existed.



The Temple Complex

Herod's Temple Mount was the focal point of Jerusalem during the time of Jesus. Sitting atop Jerusalem's north eastern ridge, it occupied one-sixth of the city's area. Under Herod the Great, the Temple Mount's foundation was expanded to encompass approximately 1.5 million square feet or 140,000 square meters. Its foundational walls were constructed using gigantic stones, the largest found being 45 feet long, 11.5 feet high, and 12 feet thick or 13.7m by 3.5m by 3.7m.

¹⁵ Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money-changers and overturned their tables. ¹⁶ He told those who were selling the doves, 'Take these things out of here! Stop making my Father's house a market-place!' ¹⁷ His disciples remembered that it was written, 'Zeal for your house will consume me.'

John 2:15-17

Stop making my Father's house a market-place! This is the first of twenty-five occasions that Jesus refers to God as **my Father** in this Gospel. In this case he refers to God's house as being **the Temple** but he will also refer to the eternal dwelling for all believers in the same way: <<*In my Father's house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you?*>> (John 14:2).

His disciples remembered that it was written. The quotation that follows comes from King David: <<*It is zeal for your house that has consumed me; the insults of those who insult you have fallen on me*>> (Psalm 69:9).

This verse has the potential for putting this rather enigmatic action of Jesus in its proper interpretive frame. Psalm 69:9 is spoken by the Righteous One who is persecuted by those who hate God. This text connects Jesus' activity to a certain strand of OT thought that plays a very important role in this Gospel, especially in relation to Jesus' death.

Such an application of the OT is typical of the way it is used in the NT generally as well as in the church throughout its history: Christ is the key to understanding the OT. Verses that were never taken as messianic stand out now that Jesus has come on the scene. The events, institutions and characters of the OT reveal patterns that are found repeated in Jesus and in the experience of believers. Such interpretation remains valid and valuable today.

¹⁸ The Jews then said to him, 'What sign can you show us for doing this?' ¹⁹ Jesus answered them, 'Destroy this temple, and in three days I will raise it up.'

John 2:18-19

The Jews here would refer to priests, Pharisees and others responsible for the Temple Complex, and not to the ordinary citizens and traders whom Jesus had recently routed from the courts.

What sign can you show us for doing this? In the case of the opponents, Jesus' action is met with a question instead of with an OT text that places Jesus' action in the light of Scripture, however vaguely. Their request for a sign would not be their last: <<***Then some of the scribes and Pharisees said to him, 'Teacher, we wish to see a sign from you'***>> (Matthew 12:38), and here is not hostile; indeed they appear genuinely open to the possibility that Jesus might be able to defend his audacious activity, as was Nicodemus (3:2). Presumably, if a text of Scripture that placed Jesus in relation to some feature of the scriptural tradition had occurred to them, as it had to his disciples, they would not have needed to ask such a question. Furthermore, Jesus has already given them the answer to their question; it is his identity as Son that authorises his action. However, it will become increasingly clear that the opponents do not understand Scripture because they cannot relate Jesus' to it (5:39), which is due, in turn, to their inability to grasp his identity as the Son of God.

Destroy this temple. This is another of Jesus' cryptic messages at the time which can now be understood to an allusion to him replacing the role of the Temple following his own death and resurrection. It was taken literally by some and used by witnesses against Jesus: <<***We heard him say, "I will destroy this temple that is made with hands, and in three days I will build another, not made with hands"***>> (Mark 14:58), and Stephen: <<***They set up false witnesses who said, 'This man never stops saying things against this holy place and the law; for we have heard him say that this Jesus of Nazareth will destroy this place and will change the customs that Moses handed on to us'***>> (Acts 6:13-14).

In three days. Jesus is referring to the time between his death and resurrection. At that time, it was common to use the inclusive method of counting. Thus Friday, the day of his crucifixion is day 1, Saturday is day 2 and Sunday becomes day 3. Jesus would teach this to his disciples on several occasions, such as: <<***Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again***>> (Mark 8:31), and: <<***He took the twelve aside again and began to tell them what was to happen to him, saying, 'See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes, and they will condemn him to death; then they will hand him over to the Gentiles; they will mock him, and spit upon him, and flog him, and kill him; and after three days he will rise again'***>> (Mark 10:32b-34).

I will raise it up implies that Jesus himself would have a part in raising himself from the dead, confirmed by: <<***For this reason the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father'***>> (John 10:17-18); although other verses mention that the Father and the Holy Spirit were also involved: <<***But God raised him up, having freed him from death, because it was impossible for him to be held in its power***>> (Acts 2:24), <<***Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life***>> (Romans 6:4), <<***And God raised the Lord and will also raise us by his power***>> (1 Corinthians 6:14), <<***Paul an apostle – sent neither by***>>

human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead>> (Galatians 1:1), and: <<*God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places*>> (Ephesians 1:20). In fact, Jesus says that he is: <<*the resurrection and the life*>> (John 11:25b).

²⁰ The Jews then said, ‘This temple has been under construction for forty-six years, and will you raise it up in three days?’ ²¹ But he was speaking of the temple of his body. ²² After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

John 2:20-22

Forty-six years. Herod the Great’s construction of the temple proper, Greek *naos*, lasted from approximately 20-17BC, but the larger temple area, Greek *hieron*, was not finished until AD66. Some scholars favour an alternative translation: ‘This temple, Greek *naos*, was built forty-six years ago’, which would date this statement in AD29-30, since there was no year zero.

The Synoptic Gospels (Matthew 21:12-16, Mark 11:15-18 and Luke 19:45-48), record a similar cleansing of the temple towards the end of Jesus’ ministry during Passion Week. Interpreters have proposed two explanations:

1. There was only one cleansing but John narrated the action at the beginning for thematic and theological purposes, while the Synoptic Gospels narrate the actual historical chronology.
2. There were indeed two similar but distinctly different temple cleansings.

The differences of detail seem to indicate the latter for, while the initial action is similar, Jesus’ statement in Matthew 21:13 <<*He said to them, ‘It is written, “My house shall be called a house of prayer”; but you are making it a den of robbers’*>>, and the challenge from the Jewish leaders in vv.15-16 <<*But when the chief priests and the scribes saw the amazing things that he did, and heard the children crying out in the temple, ‘Hosanna to the Son of David’, they became angry and said to him, ‘Do you hear what these are saying?’ Jesus said to them, ‘Yes; have you never read, “Out of the mouths of infants and nursing babies you have prepared praise for yourself”?’*>>, are entirely different from what John records.

In addition, John places the event so early in his Gospel that it would be difficult to think he wanted readers to take it as anything but an event that happened early in Jesus’ ministry.

Thus many commentators believe that Jesus cleansed the temple at the beginning as a warning and at the end of his ministry as a statement of judgment on the leadership of Israel. However, since there are proposed dates for Jesus’ death both in AD30 and AD33 then the dating of the statement about the temple being built 46 years ago allows for it to be either two separate occasions or the same account written out of chronological sequence by John.

But he was speaking of the temple of his body. Thus Jesus is marked out as a template for all who are called to follow him: <<*Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own?*>> (1 Corinthians 6:19).

After he was raised from the dead, his disciples remembered that he had said this. As noted in some of the comments by his disciples in Chapter One and the result of witnessing his first sign in Cana, it took time for even his closest followers to fully grasp the realities of who this great teacher really is. It should be much easier for those following in subsequent generations who have the full historical facts and theological explanations to help them have faith in Jesus as the Christ.

²³ When he was in Jerusalem during the Passover festival, many believed in his name because they saw the signs that he was doing.

²⁴ But Jesus on his part would not entrust himself to them, because he knew all people ²⁵ and needed no one to testify about anyone; for he himself knew what was in everyone.

John 2:23-25

When he was in Jerusalem during the Passover festival. This second reference to the Passover in this chapter (v.13), links the clearing of the temple and his meeting with Nicodemus, if indeed the two events are chronologically recorded.

Many believed in his name because they saw the signs that he was doing. The problem is not that their faith is based on Jesus' deeds, for these do provide grounds for belief. Rather, it seems to be due in part to the nature of faith. All faith is immature until after the glorification, that is, the climactic revelation in the Cross, resurrection and ascension, and the giving of the Holy Spirit. The signs of sovereign love and power throughout Jesus' ministry cannot be adequately understood and responded to until after Easter Sunday. Jesus does not trust even his disciples' profession of faith late in his ministry (16:29-32); how much less would he trust this faith at the outset.

This section serves as an introduction to Jesus' encounter with Nicodemus in Chapter 3. Believed in and would not entrust himself constitutes a wordplay in Greek, since both use the verb *pisteuō*.

Jesus knew all people is an affirmation of divine omniscience. His knowledge of people's hearts is displayed in his encounters with Nicodemus and the Samaritan woman in Chapters 3 and 4. It is confirmed in v.25 that he knew what was in everyone, a further link to God the Father: <<*then hear in heaven your dwelling-place, forgive, act, and render to all whose hearts you know – according to all their ways, for only you know what is in every human heart*>> (1 Kings 8:39).

Jesus needed no one to testify about anyone as the prophet had foretold: <<*He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked*>> (Isaiah 11:3-4).