

INTRODUCTION:

By the Word of the Lord were the heavens made and the hosts thereof by the Breathe of His mouth. For He spoke and it was done. He commanded and it stood fast. **Psalm 33: 6 & 9**. Yes, the words I speak, says Jesus, are Spirit and they are Life. Given we are at the second Chapter of the book of Jehovah favoured, the Book of John, this accords with the measure of the Spirit on the Reed or Measuring Rod, hence captioned: **Spirit and Life**, to capture the means by which the Lord made the heavens and the earth by His words and breathe, which are Spirit and Life.

The First Miracle which Jesus did in Cana in Galilee is an allusion to the First Miracle at Creation and what He wrought at Redemption. **Cana** and its root word means: a reed or rod, to erect or create, and also by extension to buy back or redeem. Cana was in Galilee and **Galilee** means: the heathen circle. Bearing in mind the earth is a circle we understand this reference to it as such. So the composite term **Cana in Galilee** is therefore a reference to **the place where He creates and redeems the heathen circle or earth**.

It is at this place Cana which also means **Reed or Rod** that we have an exposition of the Reed or Rod which John was given in **Revelation 11** and told to arise and measure the Temple and its Worshippers but see that thou measure not the outer courtyard as it is given unto the gentiles who shall tread it down under foot for forty and two months. John the Apostle is the scribe for both the Book of John or Jehovah Favoured and the Book of the Revelation of Jesus Christ and his synoptic writings is the only one that has the record of the First Miracle which Jesus did turning Water into Wine. Thus Creation provides the measure(s) for this Reed or Rod. This Rod is referred to on this website as the Measuring Reed or Rod.

As you read through the second Chapter of John you will see parallel terms or references that matches with what happened in the **First Week or 7 days of Creation and Redemption**. The transformation of water into wine, Greek pronounced: **oinos**, which means wine literally or figuratively is an apt term to describe what happened at Creation and Redemption. If you would recall, at Creation, darkness was on the face of the deep and the Spirit of God moved upon the face of the water as the whole earth was covered in water when it was first made, being without form and void. And then with each day into Creation there was a transformation into what it became after the Creator spoke and it manifested. The objects made by the Creator on each day speak to His doctrine or **oinos**: figurative wine or subject. Each day's subject or measure together forms the Measuring Reed or Rod to be used to understand the Creator and His Words, which are Spirit and Life.

At redemption, Jesus was first baptized in water, being first buried beneath the Jordan floods, and as he came up out or rise from the water, the Spirit descended and abode upon Him thus fulfilling all righteousness. He then progressed to His second baptism, **Matthew 20: 22**, falling

into the ground and perishing as a grain of corn, and then rising again on the third day, **John 12: 24**. So then the watery baptism was transformed into the doctrine of His death, burial and resurrection at His Passover, so there you have it water transformed again into doctrine.

It is not unusual to link the fruits or works of a person to what He or She is: by their fruits shall ye know them, **Matthew 7: 20**. So a man is known by his works and even so is God. And given He made all things by His words and breathe, which are Spirit and they are Life, if we understand the component parts or measure (subject) of what was wrought, the objects, then collectively we will understand the full or complete measure of God and His words in this Measuring Reed or Rod.

The basis of the Miracle was Six Stone Water Pots to furnish the Wedding Feast with Wine in accordance with whatever Jesus bids (His words) the servant they were to obey which parallels the Six Days of Creation and the 7th or Sabbath Day's rest: the First Week. The 6 Stone Water Pots were for the purification of the Jews which is a reference to the importance of obedience to these 6 measures to our sanctification and holiness in order that our feast on Sabbath, the 7th measure, be furnished with the all important wine or doctrine. So then, in this way it is a progression unto holiness: the Sabbath cannot be kept unless these first 6 steps are taken unto it.

The first Sabbath back in Eden was the first complete day that the newly weds, Adam and Eve (the man and woman), spent together in the Presence of their Creator and His Father and the heavenly hosts. Therefore, the reference to it as a Wedding Feast is quite appropriate. Eve was married to Adam and creation to the Creator and they all had communion and feasted together with their heavenly guests and hosts in the Presence of our Heavenly Father.

The Wedding Feast Day or the Sabbath is a day of communion, feasting on the Word of God, which involves praise and worship of His Holiness (Sheh-bah: the Holy One), and recounting or drinking of the wine or doctrine of the past 6 days. And in this, the other way, it is a review or recount of holiness. These 7 composite measures make up the Measuring Reed or Rod. Let us now allow the drama to unfold in the events (that speaks to the eschatology: its application to His Ministry and His Church) of the First Miracle done by Jesus when He showed forth His glory and His disciples believed on Him.

THE MARRIAGE IN CANA OF GALILEE:

V1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

The marriage or wedding in Creation and Redemption of the Heathen Circle or Earth for all intents and purposes occurred or was fully realized on the third day Jesus was raised or

resurrected from the grave. This was when the first prophecy was fulfilled: I will put enmity between thee and the woman, between thy seed and her seed. The Seed of the Woman shall bruise thy head and you his heel, **Genesis 3: 15**. And the Creator became also our Redeemer after a break in His life (eternal) of approximately 3 ½ days. He sacrificed 3 ½ days of His Life for fallen man and again took up His Divinity being present once again in the land of the Living.

The Mother of Jesus is in reference to the Woman whose seed He is when He became flesh. So he became the Seed of the Woman: for by woman is man, **1 Corinthians 11: 12**, the Seed, by whom there is life. So then she fulfils also the prophecy of Adam once again in being the Mother of all Living, **Genesis 3: 20**. So the Woman was represented or symbolized at the Marriage by His Mother.

The actual events of the marriage are being reckoned from the time of the third day (which may not be 3 actual consecutive days but three times one after the other when He was seen since His baptism) of the previous or first Chapter (see **John 1: 29**, the 1st day: he was baptized by John, the Baptist, v35, the 2nd day or time & v43, 3rd day or time: he was resurrected going into Galilee) since John the Baptist had met, baptized (reference to or the doctrine of his death, burial and resurrection), and introduced Jesus to his audience when He went into Galilee (heathen circle or earth) met Phillip and Nathanael just in time for them to come to the Wedding along with the other disciples who He had previously gathered. You must understand that Jesus baptism therefore typified or spoke to the doctrine of his death, burial, resurrection and the gathering of His disciples or followers for them along with Him to attend the Wedding Feast of the Lamb. This is the drama being acted out or rehearsed here.

V8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

The Governor or Ruler of the Feast of the Wedding no doubt represents God, the Father, who is a Spirit. Jesus, the Saviour of His people, spoke the words which are spirit and life: draw out and bear unto our Heavenly Father. And servants who include and represent Angels also, who are ministering spirits sent forth to them that are to be heirs of salvation, bare it. So then the Heavenly Father, His Son and the Woman, and the heavenly hosts are all represented at the Wedding.

V15 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;

At the Feast of Redemption there are also uninvited guests of Adam's fallen generation who the Saviour, our Redeemer, after he had made a scourge of small cords, drives them all out of the Temple, the place of His Presence, as the King or Father of the Bridegroom in the Wedding

Garment parable commanded that the uninvited guest be removed and cast into utter darkness, **Matthew 22: 11-12**. The Saviour also drove out the animals: sheep and oxen and poured out the changers' money and overthrew their tables. The only thing these guests are interested in is the love of money which is the root of all evil, **1 Timothy 6: 10**.

V22 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.

So by His death he cleanses the Temple and by rising again or coming out of the grave on the third day his disciples or followers will understand and believe as it is written in Scripture which he spake before when it is manifested.

THE GUESTS: THOSE CALLED

V2 And both Jesus was called, and his disciples, to the marriage.

The Spirit and the Bride say come. And let him who hears say come. And let him who is athirst come and take of the water of life freely, **Revelation 22: 17**. Those who are called to the Marriage of Creation and Redemption are called by the Spirit, and the Bride, the Woman, 'the Mother of all living'. The Saviour is the Bridegroom and His followers, the disciples that make up the Church, being by the Woman and who are of the man are all called.

V9 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,

Where were you when I laid the foundations of the earth when the morning stars sang and the sons of God shouted for joy? **Job 38: 4-7**. Go ye therefore and preach the gospel and whosoever believes and is baptized shall be saved. Hence, the servants and angels know from whence the water became the doctrine. The Ruler of the Feast, Heavenly Father, is portrayed as not being fully involved or aware in this verse. But how can this be?

At Creation we know that God said: let us make man in our image, and after our likeness, so they both were involved then. Yet at redemption we hear the Saviour upon the cross crying out: My God, My God why has Thou forsaken me? **Mark 15: 34**. Here our Heavenly Father is portrayed as having turned His back upon His Son, the Lamb, which takes away the sins of the world. And now He like us having tasted and saw that the Lord is good or gracious summons the Bridegroom at the feast. So David wrote: the Lord said unto my Lord sit thou on my right hand until I make thy enemies thy footstool, **Mark 12: 36**.

V16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

The whosoever who will, that comes, are told expressly, those who sold doves and make merchandise to take such things from the Father's House and not to make His House a house of merchandise.

V23 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.

The miracles of the Bridegroom Saviour on the Passover Feast Day at this place (Jerusalem or Yaw-raw salem) that teaches the way of salvation: turning watery baptism into the doctrine of how he saves his people (meaning of the Name of Jesus), by the doctrine of his death, burial and resurrection when seen by the those who are called many believed on the Name of Jesus.

The miracles on the Passover Feast Day are many. Firstly, we already demonstrate how it is a miracle of turning water (water baptism) into wine, the doctrine of his death, burial and resurrection or salvation on the feast day.

But it also fits in the week of creation. As the Passover Lamb was selected or appointed from the 10th day of the First Hebrew Month (Nissan), **Exodus 12: 3**, equating with the 2nd day of creation's (which is Monday not Palm Sunday) week which speaks to the lofty nature of the Creator (God is love and Spirit, **1 John 4:8, John 4: 24 & Isaiah 55:9**), and then as the sun of righteousness, **Malachi 4: 2**, on the 14th day slain (the miracle of a quick death, **Mark 15: 44**) as the sun fell in the sky from the 6th unto the 9th hour when it was miraculously darkened, **Matthew 27: 45**.

And then the miracle of the rocks renting and the graves opening and many of the saints which slept were miraculously awoken after his resurrection and came out of the tombs and showed themselves unto those who were at Jerusalem, **Matthew 27: 51-53**, equating to the 6th (Friday) day of Creation's week (when He stooped and formed man of the dust of the ground, breathed into his nostrils and man became alive or came out of the ground).

Jesus was then buried and rested in the tomb on the 7th day Sabbath as He rested on First Sabbath of Creation. He was resurrected at the start of the following week early as the sun rises which equates with the 1st day of Creation's week when He first shun forth as light being the Resurrection and the Life, **John 11: 25**. Yea, the Sun of righteousness shall arise with healing in His wings, **Malachi 4: 2**. In that, Redemption week begun on the 2nd day (Monday) of Creation's week it says that the Lamb was truly slain from the foundation of the world, **Revelation 13: 8**. He made all these things truly for His death, burial, and rest: his and our salvation. In Him was life and the life was the light both of man and of the world. From the day of His resurrection,

which is the 1st Day of Creation, let His light and life shine forth into your hearts going forward throughout the ceaseless ages of eternity. If having seen these miracles of the Passover Feast day you believe then you are among those who are called and as guests will be at the Wedding Feast or Supper of the Lamb. Yea, If I be lifted up from the earth I will draw all men unto me, **John 12: 32.**

THE WINE OR DOCTRINE OF THE WORD: THINGS SAID AND WRITTEN

V3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

The woman speaks to her Seed, Jesus: who will save his people when the guests, those who are called, wanted wine or doctrine. There was a void there being no order or form as in the beginning when God created the heaven and the earth. And the earth was without form and void. And darkness was upon the face of the deep, **Genesis 1: 2.** She being the Mother of all living knows that in her Seed all things have their beginning or Genesis, and do consist, **Colossians 1: 17.** All things were made by Him and without Him was not anything made that was made, **John 1: 3.** This is the doctrine of Him being the Beginning or Genesis, the Alpha or First, **Revelation 1: 8 & 11.**

When there is no form or order in your life do you speak as the woman did in prayer to the Saviour?

V10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

The Father identified the custom of man as being that of setting forth from the beginning good or best wine or doctrine which the son of man, the Seed of the woman, does too, from the beginning at Creation, when God saw and said that it was good, yea that all things were very good, **Genesis 1: 4, 10, 18, 21, 25, & 31,** and now when men have well drunk of the good wine or doctrine that which is worse; but the Bridegroom, the Son of God, has kept the good wine or doctrine of His redemption, the turning of water into wine, unto this last time. So then the doctrine of creation and redemption illustrates that the Son of man and of God, the seed of the Woman, as the First and the Last gives, the best or the good doctrine in both instances. In fact it is the one and selfsame doctrine just expressed in two different ways, creation and redemption. Yea, the words He speaks are Spirit and they are life, **John 6: 63.**

V17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

The doctrine is written in the Scriptures, so then search the Scriptures for they are they which testify of me and in them ye think ye have eternal life, **John 5: 39**. Thus the disciples, the followers of Christ, the guests: the chosen of Adams generation, who are called having begun to and searched the scriptures at this last time, do and will remember, as they remembered, that it was also written: 'the zeal of thine house hath eaten me up.' And it is also written, who shall be taught knowledge? And who shall be taught doctrine? Those, who are weaned from the breasts and drawn from the milk. For precepts must be taught upon precept, line upon line, here a little, there a little, **Isaiah 28: 9**.

V24 But Jesus did not commit himself unto them, because he knew all men,

But He who will save his people, the Word which is from the beginning, who was with God and who was God, **John 1: 1**, will not commit or entrust himself unto all men even as the Word of God was unto them precept upon precept that they may fall back and be ensnared or consumed, **Isaiah 28: 10 & 13**, because He knew all men who refused to believe or hear His words. So then many behold, and look into the works of creation and that of redemption know not what these things means. And yet faith comes by hearing and hearing by the word of God, **Romans 10: 17**. Why will ye not believe and save your souls? Why should you corrupt the doctrine or wine, by taking away from or by adding to its teaching, **Revelation 22: 18 & 19**, and transforming it into the wine of the wrath of Babylon's fornication that intoxicates and made those who drink thereof drunk, **Revelation 17: 2 & 18: 3**.

THE WOMAN AND MAN OF 'CANA OF GALILEE':

V4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

He will save his people, Jesus, being a man, when approached with the issue of the Feast being without form and void, that is to say: without the good wine of doctrine, was quick to address His mother with the title of whom she represents: the Woman.

The woman of the Earth: Eve had first approached her husband, the man with this similar situation in the fruit that she offered to him, and as you know Adam ate and fell like her back to the ground and surely died. But the Seed of the woman, the Son of man, confessed at first that the hour of His death was not yet come, nevertheless, He allowed a dress rehearsal for both **the Woman and Man of Creation and Redemption of the earth**. When man was created he was made in the image and likeness of his maker, perfect, reflecting His glory, and the woman, reflected the glory of man, **1Corinthians 11: 7**.

V11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

And Jesus performed what is termed as the beginning of miracles in an allusion to creation and redemption of the heathen circle or earth, showing forth His glory that all His disciples believed on Him. Yea, the glory of the latter Temple shall exceed the glory of the former!

V18 Then answered the Jews (those of Judah) and said unto him, What sign (miracle, sign or token) shewest thou unto us, seeing that thou doest these things?

Where were you when I laid the foundations of the earth, when the morning stars sang and the sons of God shouted for joy? **Job 38: 4-7**. The earth being fourth from the sun and equating with the fourth Commandment was made a land of praise, rest and worship, bowing and lifting its head as the seasons go by. Those of the land of Judah or praise asked of the Son of Man for a miracle or sign. What? Will they also praise Him, who is the Lion of the tribe of Judah? Will they accept His sacrifice as the Lamb, the Son of God, slain from the foundation of the world or earth even as he now does these things in the redemption of cleansing both the body and Temple, which is the Temple of the Holy Ghost.

V25 And needed not that any should testify of man: for he knew what was in man.

The son of man know what was in fallen man as He was in all points tempted as man yet without sin, **Hebrews 4:15**. He, therefore, needed not that any man should testify or bear witness of man for he had his own experience when He, the Word, was made flesh and came and dwelt among us, and we beheld His glory, the glory as of the only begotten of God, **John 1: 14**.

‘THE MOTHER OF (JESUS) ALL LIVING’:

V5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

Being the mother she was one with and bore Jesus: He who will save his people. She, therefore, as the woman, knows the Word of God that was within her to be Spirit and Life. Therefore, she gave an informed counsel unto those who as the servants, angels, disciples, that whatsoever, ‘the Seed’, says, they must do it or obey. Yes, the words He speaks are spirit and they are life, **John 6: 63**.

V12 After this he went down to Capernaum (composite of kaw-far and nachum which means mercy and make oneself comfortable by being sorry, respectively), he, and his mother, and his brethren, and his disciples: and they continued there not many days.

Therefore, we must follow or obey him even as He went down to the place where mercy is received by those who repent, He, His mother, His brethren, and His disciples, we like them all having visited and understood the place of His redemption and creation, in Cana, must follow on to repent that we might receive mercy in Capernaum, where as they we also continue here not many days, a week at most. So then the spiritual journey and abode in Capernaum is the manifestation of the 7 days feast of unleavened bread, which followed the Passover or Wedding Feast of Cana, and is for our cleansing from sins and sanctification, **1 Corinthians 5: 7-8**: seeing that Christ our Passover is sacrificed for us let us keep the feast not with old leaven nor with the leaven of malice or wickedness but with the unleavened bread of truth and sincerity.

So we have the week of creation running into redemption and then into the week of our cleansing and sanctification. These three are as one bridge which connects creation unto the glory of eternity. So then the Woman is truly the Mother of all living.

Please note this application also that after Creation and Redemption the Seed of the Woman did not leave His family: mother, brethren, and disciples but is portrayed as being among them as they travelled from Cana to and abode at Capernaum. Glory, hallelujah! Lo, he say, I am with you always even unto the end of the world, **Mathew 28: 20**. We are joined and He unto us. We have become as the Woman who carried and bore Him. So then the Miracle of Cana in Galilee speaks to the atonement for sins and reconciliation of our Body Temple again with the Temple of God.

V19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

The blasphemers who obeyed and destroyed His body Temple saw that His words which He spake unto them: destroy this temple and in three days I will raise it up, were in truth: spirit and life. Therefore, if they will turn again and behold, even now they can be engrafted in again in the Olive Tree from whence they were taken, **Romans 11: 24-26**, and be as the woman, the mother of all living.

NUMBER (RECKON) THE DAYS OF BUILDING THE TEMPLE:

V6 And there were set there six waterpots of stone, after the manner of the purifying (cleansing) of the Jews, containing two or three firkins (measures) apiece.

The six water pots of stone of Cana in Galilee are reckoned to be the six days of creation, days 1 through to day 6. Creation required six days for God to work which He did on days 1 through to

day 6. The manner of purifying, cleansing or sanctification of the inhabitants of the land of praise, is here denoted as the contents of the pots: the water, symbolizing what the washing of water by the Word does, that is, to sanctify and cleanse the Church, **Ephesians 5: 12**. And the quantifying of the capacity of the water pots two or three firkins or measures apiece speaks to the objects made on each day of creation and the means by which any matter is established in the Law: in the mouth of two or three witnesses shall every matter be established, **Deuteronomy 19: 15 & 2 Corinthians 13: 1**. So there you have it 'the 6 days', 'the word spoken' and 'the objects made' on each day of creation are all typified or symbolized.

But how does the words, measures or objects speaks to our sanctification, the building of our body Temple? When drawn out, applied and used they speak to a subject, doctrine or precept as follows:

- 1 Whosoever shall call upon the **Name of the Lord** shall be saved, **Romans 10: 13**.
- 2 God is a **Spirit** and they that worship Him must worship Him in Spirit and in truth, **John 4: 24**.
- 3 Verily, ye must be **born** again, born of the water and of the Spirit, **John 3: 3**. And except ye be converted and become as little children ye shall not inherit the kingdom of God, **Matthew 18: 3**.
- 4 He that **believes** and is baptized shall be saved, **Matthew 16: 16**.
- 5 He are saved by **grace** through faith not of works lest any man should boast, it is the gift of God, **Ephesians 2: 8**. I pray that they may be **one** as Thou Father are in me that they may be one in us that the world may believe that Thou has sent me, **John 17: 21**.
- 6 Sanctify them through thy truth thy word is **truth**, **John 17: 17 & 19**. We are **numbered and sealed** with the earnest of our expectation, the Spirit, **2 Corinthians 1: 22**. This is what happened at creation when God breathed into our nostrils the breath of life, man was sealed with His Spirit.

So then 6 days or measures are used to build the Sanctuary or Temple of Creation. As the New Heaven and the New earth shall remain before me, so shall thy seed and thy name. And it shall come to past that from one new moon to another and from one Sabbath to another so shall all flesh come and worship before me, **Isaiah 66: 22-23**. **And the Marriage Feast is the 7th Day:**

moreover have I given them my **Sabbaths** which is a sign between me and them, that I am the

Lord which sanctifies them, **Exodus 31: 13**. And we which have believed do enter into rest. For God had said in this certain place, that God rested from all His work on the **Sabbath day, Hebrews 4: 3 & 4**.

So the 7th day or measure for rest and worship in the Sanctuary of Creation: for this is the whole purpose of the Sanctuary, prayer and praise of our Maker and God. This other day was represented in the account as the day of the Wedding & its Feast. Thus 7 days or one week makes all things complete and the Sabbath is as the Sanctuary, but in time, for then, God by His word and Presence therein makes this period or day Holy. Remember, He blessed and sanctified the seventh day and set it apart for holy use. Then it shall be declared that the Tabernacle or dwelling of God is with man, **Revelation 21: 3**.

V13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

Once each year those of the Land of Judah, the Jews, had the feast of the Passover which began with the male lamb either of the goat or sheep being set aside from the 10th day of the first month, and then slain on the 14th of the First month, which is 5 days inclusive, **Exodus 12: 3 & 6**. And Jesus being He who saves His people, the Lamb of God, went up to Jerusalem or Yawraw Salem: the place that teaches the way of salvation.

So redemption required firstly 5 days for the Lamb to be set aside and for his death which is noted in the Law as being from the 10th of the First Month (which is the 2nd Creation's day not Palm Sunday or the 1st Creation's day) unto the 14th of the First month, 1 day for his burial and being in the tomb, so He rested on 7th Day Sabbath and then the 3rd day for Him to resurrect or shine forth on 7th redemption day thus represented by the 1st Stone water pot of what He did on the 1st Creation day which was His depiction from the start or beginning of what eternity is like: a time which He reckons by His Light and Life. From everlasting unto everlasting Thou art God, **Psalms 90: 2**.

This reckoning is the subject of confusion for many who don't understand the continuity of creation into redemption and then unto eternity and that God from the 1st Day of Creation was introducing unto His creatures His everlasting righteousness though there was a delay which He accommodates as stated above. The same 6 Stone water pots or measures are used both in creation and redemption, however, in a different order for continuity in the week or time that follows.

V20 Then said the Jews, Forty and six (four decades and six) years was this temple in building, and wilt thou rear it up in three days?

JOHN 2
SPIRIT AND LIFE

So we have Creation's Sanctuary, the earth and its fullness thereof, built and functional in a **week** of 7 days. We have the Feast of the Passover which substantially is about the redemption of the earth and its fullness lasting and being effected also in a **week** of 7 days (**5 days** running from 10th of the First Month unto 14th which is when the Lamb is slain, being the 1st day, **plus 2 more days**: 1 for resting in the tomb which is the Sabbath and the other, the 3rd being when the resurrection occurred).

Now what about the physical or 2nd Temple in Jerusalem: Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts, **Malachi 3: 1**.

The people of the Land of Praise, Juda, the Jews said and reckoned that for approximately forty and six years or 6 complete **weeks of** (6 times 7=42 years) and four more years the physical Temple was in building. Jesus made that period complete with His 3 ½ years of ministry of building up the Temple of our lives by doctrine (God) from His water baptism unto His death to anoint the Most Holy Place. Thus 7 or a **week of weeks of years** (7 times 7 years= 49 years) made complete and effective Judah's 2nd Temple as the physical Temple and the lives of the people (the way of the Lord) was informed with His doctrine by the teaching of John and Jesus.

Thereafter, He entered the Most Holy Place in Heaven and begun His ministry in Heaven in our behalf. Thus the 70 or 7 or a **week** of Decades of the weeks' prophecy of **Daniel 9: 24** is now realized or fulfilled.

And now He states He would only need three days to rear up again His Body Temple to fulfil the 7 days of Redemption's Week. So from His death on the 14th of the First month, this is the first day, then the second day the Sabbath He rested in the tomb, and the third day, the first day of the new week, He was up and out of the tomb, **Mark 16: 2**, as explained before completing redemption week. So then all the 7s are lined up: Creation Week: 7 days week, Redemption Week: 7 days week, Building and completion of the 2nd Temple of Israel: 7 or a week of weeks of years and the Prophecy of the coming of the Messenger of the Covenant to His Temple: 7 or a week of Decades of years.

The Prophecy did say that the second Temple: the glory of this latter house shall exceed the glory of the former house and in this place I will give peace, **Haggai 2: 9**. Jesus by His miracles for 3 ½ years showed forth His glory and filled the 2nd Temple with the glory as promised by Scriptures before He laid down His life to grant the peace of His salvation unto all who believe.

JOHN 2
SPIRIT AND LIFE

THE TEMPLE:

V7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

The earth is the Lords and the fullness thereof, the world and they that dwell therein. For, He had founded it upon the seas and established it upon the floods, **Psalm 24: 1-2**. And God breathe into the nostrils of man the breath of life and man became a living soul, **Genesis 2: 7**.

The fullness of each of the water pots is two or three measures (two or three firskin apiece) or the doctrine of each of the 6 days of Creation's Sanctuary which the objects created speaks to. Remember 'the water' poured into the water pots is an allusion to His words spoken on each day.

We shall be looking at the fullness of the water pot or the doctrine which is universal to all things both in Heaven and under the heavens and in the earth. The doctrine of Creation and Redemption is the common principle of both the Decalogue and the Pentateuch. We have a definition in Hebrew which speaks of the Law or Torah of being the precepts or statutes especially the Decalogue and Pentateuch. So both individually, and collectively the Law or Torah are precepts and statutes. But did you know that they are 7 precepts or statutes embedded in them both which is what creation illustrates or demonstrates?

God's Law or Torah is of universal application; it's immutable or unchangeable as He is and it has all power, being able to do all things; all authority or legal right to act; and all dominion extending to and cover all the earth and to the known and unknown parts of the universe. Yet, He allows each man to choose ye this day whom ye will serve and as such has appointed a day in which all will be judged by the Law. By the Law the Most High rules in the Kingdom of men and sets up even the basest of men. Yea, the Heavens do rule! And His words are what manifest in life for truly they are Spirit and they are life. Let's look at the 7 precepts or doctrine at Creation as embedded in the Penta-teuch, the Decalogue and the Kingdoms whose prerogative is worldwide, dominion, authority and power and see how they have manifested throughout history, for truly they are Spirit and they are life.

Day 1's object the Light of Sanctuary speaks to the **subject** of His Presence, (Person, function and His power, authority and character), represented by the place between the Two Cherubim above the Ark of the Covenant, **which is summoned by calling upon the Name of the Lord**, and also the other two places or measures which were so lit.

{Thus in the 1st Commandment God introduced himself to Israel by Name: Y'hovah, the title of Lord substituted though. The 3rd Commandment requires that His Name be not be taken in vain

and the 4th Commandment makes reference to His Day of worship by using His Title, appellation or mark of identity or individuality in calling it Sheh-bah or 7th Day. In the **Book of Genesis** we see the reference to then began men to call upon the Name of the Lord, **Genesis 4: 6**. In the **Book of Exodus** we see the children of Israel crying or calling out to God, **Exodus 2:23, 5:15, 14: 10**. To illustrate **the universality** and far reaching dominance of the Law, its precepts or its doctrine it's captured in the Kingdoms **that have worldwide dominion, power and authority: the Adamic** being the first with the fitting title of being **Kingdom of the Name of the Lord**, since He tabernacled with Him upon the earth at the start.}

Day 2's object of the Firmament or Heavens (three measures or levels) the place of His Throne speaks to the **subject** of His nature of being a **Spirit**, lofty, **Isaiah 55: 8-9**, and above all of creation, hence the place of His Throne is in the heights of Heaven, this is represented in the Sanctuary by the Menorah or Seven Candlestick which is southward.

{The reference that is made to the Law (the precepts especially the Decalogue and Pentateuch) is that it is spiritual, **Romans 7: 14**. We also have **Israel's** (the Jews) **Theocracy as the Spiritual Kingdom** to illustrate this point of the precept or doctrine who ruled in the second position as a Kingdom with worldwide power, dominion and authority under David and Solomon.}

Day 3's objects the birth (two or three measures) of dry ground, seas and flora: plant life or nature speaks of **the subject** of His ability to generate or bring forth life as done by the Son, who is Pre-eminent and who brought forth all things at Creation, this is the position of the Table of the Shewbread in front of the Menorah, Northward in the Sanctuary where Jesus sits.

{Therefore, we are commanded to honour and sustain the transitional source of our birth, our Mother and Father in the 5th Commandment; to preserve, respect the sanctity and do not destroy life in the 6th Commandment; to honour the purity and holiness of life in the 7th Commandment. Also, in the **Book of Genesis**, the beginning or creation of all things is outlined, and man's generation, and the time and era which was at the beginning.

Also the **First or Genesis of the Heathen Kingdoms** which attained to worldwide dominion, power and authority was **Babylon** (the Syrians).}

Day 4's objects the 'calling out' of the (two or three measures) stars, the planets, sun and moon to give light and to be for seasons, days and years speaks of **the subject** of His power or exothos to define, control and reckon the seasons, days and years by His Words, these are in the outer sides of the heaven as represented by the Pentateuch placed in the side of the Ark. And also beneath heaven's throne being the 10 objects of the Solar system as represented by the Decalogue beneath the Mercy Seat of the Throne. The fourth object from the Sun, the earth

representing the Sabbath, is highlighted by the light of the Moon as a halo encircles an object, to highlight it because of its significance.

*{None can 'call out' with effect except he first believes in his heart that what he asks for he will receive, so we are ordered by our faith: what is in abundance in the heart the mouth will speak out. And Faith comes by hearing and hearing by the word of God, so we are counselled to meditate day and night in the Law and to hide it in our hearts. Hence the Book of Exodus or Exothos records Israel's crying out to God and God sending a man drawn out of water, Moses, to deliver them, and Pharaoh expelling them out of Egypt and they went up out of Egypt. Thus, only if we believe we are able to obey the 2nd Commandment of not making with our hands idols of the things that are in heaven above, or in the earth below, to bow down and worship; likewise the 4th, 9th & 10th Commandments. The Two in one Ram or the Ram with the Two High Horns of Medes and Persia, **Daniel 8: 3**, these Two were used as the Two Rams of Nations for the whole burnt offering and the consecration ram of the Priests for the recommencement of the one Service of the Sanctuary so that Israel Second Sanctuary could be built, **Leviticus 8: 18 & 22**, so that Israel went up out of that Kingdom and resettled in Judah to prepare for the coming of the Messiah, so the Medes & Persia (Iranians) is the **Exothos of Heathen Kingdoms** with worldwide power, dominion and authority.}*

Day 5's objects in and above the water, or sea representing the Laver in the Sanctuary outside the door of the Tent of Tabernacle or Meeting, brought forth two measures: living creatures abundantly in which there is life and fowls to fly in the open firmament above the earth speaks to the **subject** of the ministry of His grace and truth as revealed in the Book of Leviticus to give life to His creatures.

*{The doctrine or precept, Leviticus, speaks to becoming one, joined, the union or marriage with God. This is what is honoured in the 2nd, 4th, 7th, 8th, & 9th Commandments. The doctrine is elaborated in **the Book of Leviticus**: as without the shedding of blood there can be no remission or forgiveness (Atonement) of sins. This is also illustrated in **Heathen Goat with the notable horn between his eyes (who is the first King) Kingdom, Alexander the Great, the Defender and Protector of His People. Alexander the Great illustrates the Kingdom of Levi** having worldwide power, authority and dominion. Here, viz. in the kingdom that follows **the divided or numbered kingdom** the Lord by example demonstrates the Service in Leviticus which uses two goats on the Day of Atonement.}*

Day 6's objects the earth bringing forth (two or three measures) living creatures, creeping things, beasts of the field and cattle and then He stooping and formed man of the dust of the ground and breathing into his nostrils the breath of life speaks to the **subject** of his death on

the altar in the Sanctuary, the numbering, sealing and settling of man in the truth as revealed in the Book of Numbers. Numbers means to reckon, number, census or poll, a sealing, settling or even death.

{In the Law, the precepts or statutes especially the Decalogue and the Pentateuch, the sign, token or seal that is given between God and His people that He is the one that sanctifies us is His Sabbath, Exodus 31: 13 & 17 or the 4th Commandment and obedience to all of His commandments, for if ye love me keep my commandments. The Spirit in the latter rain is given to those who obey, Acts 5: 32. This will be the ensign under which, the troops of the army of the Living God, will be rallied as the Children of Israel were numbered and encamped on the four quadrants under the ensign of their father's house in the Book of Numbers, see also Revelation 7. The first king, Alexander the Great is slain as the Lamb (Goat in the Atonement Service) of God which takes away the sins of the world, then out of his kingdom but not in his power came 4 horns to the 4 winds of heaven and out of one, a little horn. If the 4 horns came out of his Kingdom then they are also of the Goat specie or Kingdom and so then, the little horn is also goat. We are currently in the Divided or Numbered Kingdoms on the four winds of Heaven in the ten toes of the image of Daniel 2 that have worldwide power, dominion and authority. Now do you see how the God of Heaven has written His doctrine in the Sanctuary of Earth, so none is without excuse.}

The Marriage and Wedding Feast Day represents Day 7 whose **object and subject** are synonymous: rest and the recount or review of holiness and sanctification. Moreover have I given them my Sabbaths which is a sign between me and thee that I am the Lord which sanctifies thee, **Exodus 31: 13 & 17**. The Sabbath represents the gate or door of the outer court which once we enter we are in the Presence of the Holy One of Israel. The Sabbath is also considered to be the Sanctuary time. Thus we have the fullness, abundance, glory and the 7 positions in the Creation's Sanctuary identified by precepts or doctrines. Thy way o God is in the Sanctuary! **Psalms 77: 13**. Once we follow these steps, sanctifying our souls as is the manner of the Jews, each week and recounting them on Sabbath we activate **the position of the Golden Altar** before the Throne in Heaven, it is as if we travel from and return to the Throne of God each Sabbath.

{The 4th Commandment speaks of the 7th Day Sabbath. The Book of Deuteronomy in the Law speaks to a recount or second time review of the journey of Israel. The Kingdom of God which is the fifth in the Pentateuch of Kingdoms, whose dominion, power, and authority is not only worldwide but everlasting begins and the life of all is reviewed the second time in the judgement for the millennium or 1,000 years.}

JOHN 2

The recount continues in reverse order from the door or gate of the courtyard unto the Mercy Seat:

- 6 So we have filled the six stone water pots with the measure of the doctrine or precept after the manner of purification or sanctification of the Jews.
- 5 The measure in each water pot is for our sanctification and His: Jesus' words to us. Thus, whatever He says to us as counselled by the Woman we will do. So then by obedience we come into the will of God.
- 4 The woman (clothed in the sun with the moon under her feet and crown of twelve stars upon her head, **Revelation 12**) exemplifies faith and importunity which constrains the Saviour to respond even though His hour had not yet come. Being by the Woman we are called to demonstrate such faith in the things of God.
- 3 As the Mother (as a Cloud of Witness) carried and bare the Seed and looked to Him when there is no form and there is a void: no wine or doctrine, even so we must call on the Name of the Lord and pray in His Name when we experience such situations.
- 2 We and all his disciples being by the Woman are called along with Him, the Bridegroom to the Wedding.
- 1 Thus we being by the Woman, His Mother, will like Christ on the 3rd day share in the resurrection to attend the Wedding of Creation and Redemption in the Presence of God the Father.

V14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

The spirit of these who were found in the Temple did not accord with the will of the Lord being of Babylon which is only concerned with merchandising: buying and selling. They had the same spirit as King Saul who thought it was better to benefit from the animals for sacrifice and did not know the dictate: it is better to obey rather than to sacrifice and to hearken better than the fat of rams, **1 Samuel 15: 22**. The spiritual journey in the Sanctuary is taken only as we obey the will of the Lord as summed up in the 7 precepts or doctrine of His Law, thus we progress unto the Holy One of Israel at His Mercy Seat each Sabbath.

JOHN 2
SPIRIT AND LIFE

The recount continues with the mixed multitude congregation which includes those whose concern is only that of merchandising the House of God as we go on this spiritual journey to the Mercy Seat of God:

- 13 They, the sellers will only use the High Day Services like that of the Passover to buy and sell, oxen, sheep and doves, notwithstanding Jesus' presence in their midst at Jerusalem, the place that teaches the way of salvation. The same hold's true even now as He promised, lo, I am with you always even unto the end of the world, **Matthew 28: 20**.
- 12 But his mother, brethren and disciples will go down to Capernaum: the place where we receive mercy having repented and He will be in our midst.
- 11 We will experience the beginning of miracles of Jesus at Creation and Redemption as He shows forth His glory by His Words and we will believe.
- 10 We will understand the goodness of the doctrine of our Creator and Redeemer in both Creation and Redemption as we hear our Father commune with Him. We will hear of the honour of the Father of His Son for the doctrine of His redemptive sacrifice.
- 9 We will see our Father's approval of the doctrine of salvation as we also understand and have experienced it for ourselves. And will see Him summon Him, the Bridegroom to commune with Him.
- 8 For as His servants or disciples we would have drawn out of each day of creation the measure of the precepts and doctrine and bare them in our lives unto our Heavenly Father. So that He like the Lamb having seen the travail of His soul is satisfied in the results. Therefore are we before the Throne of God and the Lamb in the midst of us shall lead us unto fountains of living waters, **Revelation 7: 17**.

V21 But he spake of the temple of his body.

Whereas Adam and Eve was given Creation's Sanctuary, and Israel, a physical Temple or Sanctuary they all speak to the one and selfsame subject of our body which is the Temple of the Holy Ghost, **1 Corinthians 6: 19**. Jesus in this verse was making specific reference to the Temple of His Body. So that which is within was given in the lessons without. Once we do our diligence to guard the avenues to and sanctify our souls out of which proceeds the issues of life our Body Temple or Sanctuary will not be destroyed.

JOHN 2
SPIRIT AND LIFE

We continue the recount to the Mercy Seat of our God in the New Jerusalem, where John said and I saw no more Temple for the Lord God Almighty and the Lamb are the Temple thereof, **Revelation 3: 12 & 21: 22.**

- 20 The 3 ½ years completed below in verse 19 is to be added to the approximately 46 years or **6 weeks of and 4 years** that the 2nd Temple of Jerusalem was in Building which depicted His Life being the Second Adam, **1 Corinthians 15: 45** as the original Temple was destroyed as Adam Body Temple was because of sin. Thus 7 or a **week of weeks of years (49 years)** was needed to bring the 2nd Temple to completion and celebrate the Jubilee on the Day of Atonement of that year: bringing in everlasting righteousness, **Daniel 9: 24**, and the cancellation of all debts of sins. Why 49 years? For only then would the land have celebrated 7 or a week of Sabbaths as the land celebrates a Sabbath each 7 years, **Leviticus 25.**
- 19 Three days needed to rise up the Jesus' body Temple reckoned from the Friday when he died being the 14th of the First Month unto the 2nd day when He rested in the Tomb, being the Sabbath, and then the 3rd day, Sunday morning when he was resurrected. These three days brought to completion His 3 ½ years of Ministry as the Messiah building the Temple of our lives to His Full Measure as unto a Perfect man, **Ephesians 4: 13.** The period of this last week of His life is reckoned in the Law as beginning on Triumphant Entry in Jerusalem with Palms (not Palm Sunday but on the 2nd Creation's day, Monday).
- 18 The Jews, those of the Land of Praise, seek for a sign or token and nothing but the last three days culminating his last week of His 3 ½ years of Ministry as Messiah that ushers in His exit from or out of time into eternity when He was resurrected is given as bringing to completion His and the Temple in Jerusalem.
- 17 The followers of Jesus as his disciples should understand better that which is written: the zeal for thy house has eaten me up as it should be clearer as to the importance of the Temple and how it relates to our soul salvation.
- 16 So we understand the spiritual injunction to those who sell doves and other things in the Temple: 'take these things hence and make not my Father's House, a house of merchandise.'
- 15 Otherwise a small scourge of chords is needed as Jesus did to drive them all out of the Temple and the sheep, and oxen and to pour out the changers money and

JOHN 2
SPIRIT AND LIFE

overthrow their tables that the physical Temple be cleansed of merchandising or business, Revelation 18: 10, 17 & 19

CONCLUSION:

V22 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.

V23 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.

V24 But Jesus did not commit himself unto them, because he knew all men,

V25 And needed not that any should testify of man: for he knew what was in man

