SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

John 2

The Good Wine and the True Temple — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus came to give what the old ways could not — the best wine of joy in place of water for washing, and His own risen body in place of a temple of stone. He knows exactly what is in me, and He still calls me to do whatever He says.

00 The Text

JOHN 2 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there;

2 and both Jesus and His disciples were invited to the wedding.

3 When the wine ran out, the mother of Jesus said to Him, "They have no wine."

4 And Jesus said to her, "Woman, what does that have to do with us? My hour has not yet come."

5 His mother said to the servants,
"Whatever He says to you, do it."

6 Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each.

7 Jesus said to them, "Fill the waterpots with water." So they filled them up to the brim.

8 And He said to them, "Draw some out now and take it to the headwaiter." So they took it to him.

9 When the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the bridegroom,

10 and said to him, "Every man serves the good wine first, and when the people have drunk freely, then he serves the poorer wine; but you have kept the good wine until now."

11 This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

12 After this He went down to Capernaum, He and His mother and His brothers and His disciples; and they stayed there a few days.

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

14 And He found in the temple those who were selling oxen and sheep and doves, and the money changers seated at their tables.

15 And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables;

16 and to those who were selling the doves He said, "Take these things away; stop making My Father's house a place of business."

17 His disciples remembered that it was written, "△ ZEAL FOR YOUR HOUSE WILL CONSUME ME."

18 The Jews then said to Him, "⚠ What sign do You show us as your authority for doing these things?"

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

20 The Jews then said, "It took forty-six years to build this ⟲ temple, and will You raise it up in three days?"

21 But He was speaking of △ the temple of His body.

22 So when He was raised from the dead, His disciples remembered that He said this; and ☆ they believed the Scripture and the word which Jesus had spoken.

23 Now when He was in Jerusalem at the Passover, during the feast, many ⟲ believed in His name, observing His ⟲ signs which He was doing.

24 But Jesus, on His part, ⚠ was not entrusting Himself to them, for He knew all men,

25 and because He did not need anyone to testify concerning man, for △ He Himself knew what was in man.

Marked in the text

- **v1** "On the third day" — Time / place / contrast
- **v1** "the third day" — Time / place / contrast
- **v3** "They have no wine" — Sin / warning
- **v4** "My hour has not yet come" — Time / place / contrast
- **v5** "Whatever He says to you, do it" — Command / instruction
- **v6** "for the Jewish custom of purification" — Time / place / contrast
- **v7** "Fill the waterpots with water" — Command / instruction
- **v7** "they filled them up to the brim" — Command / instruction
- **v10** "you have kept the good wine until now" — Promise / blessing
- **v11** "This beginning of His signs" — God — His character & actions
- **v11** "manifested His glory" — God — His character & actions
- **v11** "His disciples believed in Him" — Promise / blessing
- **v14** "the money changers seated at their tables" — Sin / warning
- **v15** "He made a scourge of cords" — God — His character & actions
- **v16** "stop making My Father's house a place of business" — Command / instruction
- **v17** "ZEAL FOR YOUR HOUSE WILL CONSUME ME" — God — His character & actions
- **v18** "What sign do You show us" — Sin / warning
- **v19** "Destroy this temple, and in three days I will raise it up" — God — His character & actions
- **v21** "the temple of His body" — God — His character & actions
- **v22** "they believed the Scripture and the word which Jesus had spoken" — Promise / blessing
- **v24** "was not entrusting Himself to them" — Sin / warning
- **v25** "He Himself knew what was in man" — God — His character & actions
- **v3** "wine" — Key repeated word (every occurrence)
- **v14** "temple" — Key repeated word (every occurrence)
- **v11** "believed" — Key repeated word (every occurrence)
- **v11** "signs" — Key repeated word (every occurrence)
- **v18** "sign" — Key repeated word (every occurrence)

01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · JOHN 2:10

"and said to him, "Every man serves the good wine first, and when the people have drunk freely, then he serves the poorer wine; but ☆ you have kept the good wine until now.""

FIGURE · WHERE JOHN 2 HAPPENS



From the hill village of Cana Jesus goes down to Capernaum on the lake, then up to Jerusalem for Passover — the whole chapter in three short journeys.

Setting. "On the third day" (v1) after Jesus set out for Galilee (1:43) — a wedding in Cana of Galilee, with Jesus, His mother and His disciples as guests. Then a few days at Capernaum (v12), and up to Jerusalem for "the Passover of the Jews" (v13), where the rest of the chapter takes place in and around the temple.

Structure:

- vv1–5 — **the need:** the wine runs out; Mary: "They have no wine"; Jesus: "Woman, what does that have to do with us? My hour has not yet come"; Mary to the servants: "Whatever He says to you, do it."

- vv6–10 — **the sign:** six stone waterpots for purification, twenty or thirty gallons each; "Fill the waterpots with water" — filled to the brim; drawn out and taken to the headwaiter, who calls the bridegroom: "you have kept the good wine until now."
- vv11–12 — **the result:** "This beginning of His signs … manifested His glory, and His disciples believed in Him"; down to Capernaum for a few days.
- vv13–17 — **the cleansing:** sellers of oxen, sheep and doves and money changers in the temple; a scourge of cords; all driven out, coins poured out, tables overturned; "stop making My Father's house a place of business"; the disciples remember "ZEAL FOR YOUR HOUSE WILL CONSUME ME" (Ps 69:9).
- vv18–22 — **the sign demanded:** "What sign do You show us?" — "Destroy this temple, and in three days I will raise it up." "It took forty-six years to build this temple." He spoke of the temple of His body; after He was raised, the disciples remembered and believed.
- vv23–25 — **the hearts:** many believed, observing His signs; but Jesus was not entrusting Himself to them, for He knew all men and knew what was in man.

Repeated words, with counts:

- "Jesus" ×10 — vv1, 2, 3, 4, 7, 11, 13, 19, 22, 24.
- "wine" ×6 — vv3 (×2), 9, 10 (×3); "water" ×3 — vv7, 9 (×2); "waterpots" ×2 — vv6, 7.
- "temple" ×5 — vv14, 15, 19, 20, 21.
- "disciples" ×5 — vv2, 11, 12, 17, 22.
- "mother" ×4 — vv1, 3, 5, 12.
- "believed" ×3 — vv11, 22, 23; "sign / signs" ×3 — vv11, 18, 23.
- "headwaiter" ×3 — vv8, 9 (×2).
- "Jews" ×3 — vv13, 18, 20.
- "knew" ×3 — vv9, 24, 25; "man" ×3 — vv10, 25 (×2).
- "raise / raised" ×3 — vv19, 20, 22; "three days" ×2 — vv19, 20.
- "remembered" ×2 — vv17, 22; "house" ×2 — vv16, 17; "Passover" ×2 — vv13, 23; "wedding" ×2 — vv1, 2.

Contrasts: water for purification ⟷ the good wine (vv6, 10). Every man serves the good wine first ⟷ you have kept the good wine until now (v10). My Father's house ⟷ a place of business (v16). A temple forty-six years in building ⟷ raised up in three days (vv19–20). The temple of stone ⟷ the temple of His body (v21). They believed in His name ⟷ He was not entrusting Himself to them (vv23–24).

Shape of the chapter: joy in Galilee (1–12), zeal in Jerusalem (13–22), discernment at the feast (23–25). Two scenes, one direction: the old vessels — the jars and the temple — are filled and replaced by Jesus Himself.

Chapter theme (my words): Jesus' first sign turns the water of ritual washing into the best wine, and His first public act in Jerusalem clears His Father's house and points to His body as the true temple. Signs are meant to lead to faith in Him, and He knows the difference between real faith and a crowd's excitement.

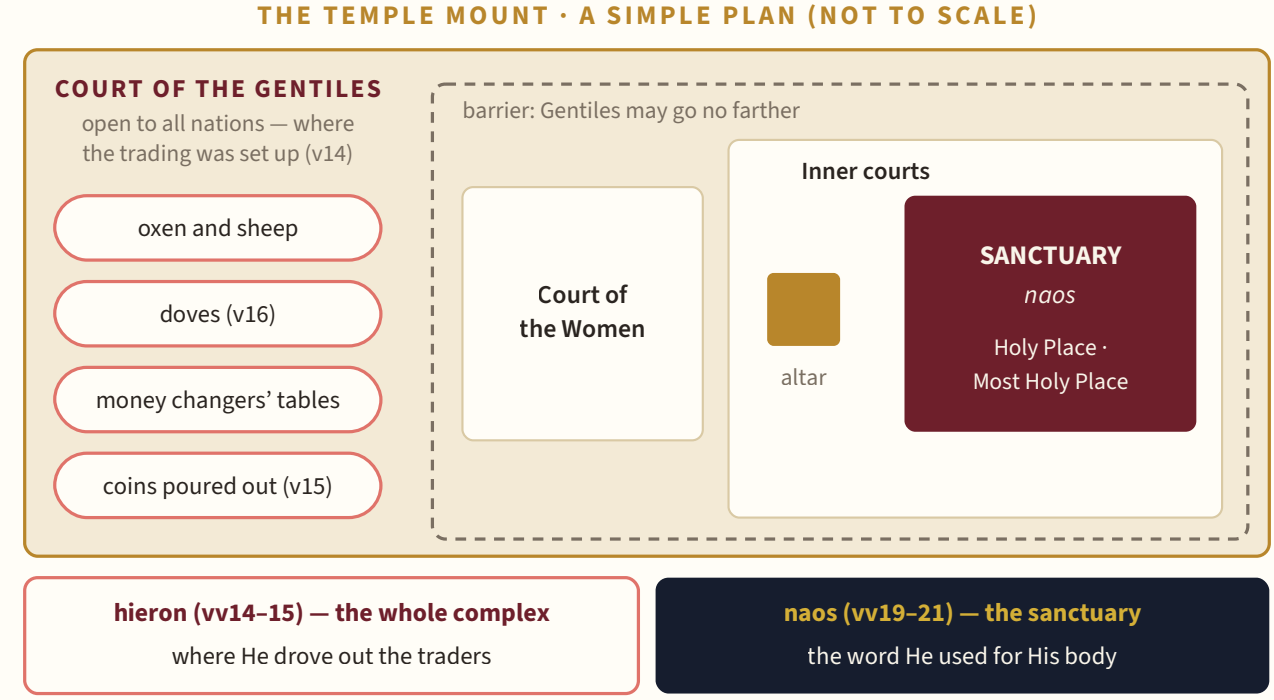
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · JOHN 2:21

"But He was speaking of △the temple of His body."

FIGURE · HIERON AND NAOS



The trading filled the outer Court of the Gentiles (the hieron); when Jesus said "destroy this temple," He used naos, the sanctuary itself — and meant His body.

FIGURE · THE OLD ORDER AND THE NEW

JOHN 2	WHAT WAS THERE	WHAT JESUS GIVES
WASHING	six stone waterpots for Jewish purification (v6)	the good wine kept until now (v10)
THE HOUSE	a temple forty-six years in building (v20)	the temple of His body, raised in three days (vv19, 21)
THE SIGN	"What sign do You show us?" (v18)	"when He was raised from the dead" (v22)
BELIEVING	believed, observing His signs; He did not entrust Himself (vv23–24)	believed the Scripture and the word Jesus had spoken (v22)

Read across each row: what Jesus found in place, and what He gives instead — Himself, in every case.

"Woman" — rude or respectful (v4)? Guzik and Sproul hear respect: Sproul, "this was a title of respect"; Guzik, Jesus used a term of respect "but He did not call her "mother"" — the relationship was changing as His public ministry began. Henry reads it as a check on Mary's presumption and a warning against later devotion to her. The same word comes from the cross (19:26), with obvious love. I take it as respectful but firm: from now on Jesus acts on His Father's timing, not even His mother's.

What is "My hour" (v4)? Not merely the moment for a miracle. Through John the hour is "not yet" (7:30; 8:20) until it comes at the cross (12:23; 13:1; 17:1). Sproul: "It's not yet time for Me to enter into My glory." Cana gives an early taste of that glory (v11).

Was it really wine? Sproul says plainly that it was real, fermented wine, that the Bible condemns drunkenness rather than wine, and that each believer must follow his conscience. Guzik: well-made wine, not a statement about strength. Spurgeon sets the argument aside to look at the grace and the command. For the men I serve in recovery, the point of Cana is not permission but provision: Jesus saves a family from shame and gives joy without hangover. For a man whose drinking destroyed him, sobriety is the wise and loving way to honor this Lord.

Why the purification jars? Six stone jars "for the Jewish custom of purification" (v6). Guzik: they belong to the system of Law; Moses turned water to blood (Exod 7:20), Jesus turned water to wine — "The wine was better than the water; and the New Covenant is better than the Old Covenant." Sproul: the water of washing gives way to the new wine of the kingdom. Henry: where the law brought bitterness, the gospel brings blessing.

One cleansing or two? John puts a cleansing at the first Passover; Matthew, Mark and Luke put one in the last week. Sproul and Guzik both conclude Jesus did it twice — Sproul argues the traders would have been back quickly. Some scholars think John moved the event to the front for theological reasons; I find two cleansings the most natural reading of two different settings.

Was Jesus out of control? No. Guzik: "He did not do it in a flash of anger. He carefully took the time to make a whip of cords." Sproul: the whip was for the animals. Henry: "Discretion must always guide and govern our zeal."

Righteous anger is real — but it is deliberate, aimed at what dishonors God, and it protected the one court where Gentiles could pray.

"Destroy this temple" (v19). The listeners took it literally (v20) and later twisted it at His trial (Matt 26:61). John explains: He spoke of His body (v21). Guzik: "the religious leaders themselves would be the means by which the prophecy was fulfilled." Sproul: "the supreme sign is the resurrection," and "Christ is the temple." Henry: "The body of Christ is the true temple, of which that at Jerusalem was a type." I also hold that Scripture speaks of a future temple in Jerusalem (Ezekiel 40–48; 2 Thess 2:4), but its meaning will always be Christ, who is the presence of God among His people — and the city to come needs no temple at all because "the Lord God the Almighty and the Lamb are its temple" (Rev 21:22).

Why didn't Jesus trust believers (vv23–25)? Their faith rested on spectacle. Guzik: "thin, superficial belief." Henry: some insincere, some weak, some wanting a political Messiah. John's wordplay: they *believed*; He did not *entrust* Himself — same verb. Sproul links this to chapter 3: "He knew what was in Nicodemus." Not all faith is saving faith; faith that stops at the sign has not yet reached the Person.

Word study (Greek):

- **sign — *sēmeion* (G4592):** a pointer to who Jesus is (vv11, 18, 23).
- **beginning — *archē* (G746):** the first and pattern of the signs (v11).
- **manifested — *phaneroō* (G5319):** made visible (v11).
- **glory — *doxa* (G1391):** the glory of 1:14 seen at Cana (v11).
- **woman — *gynē* (G1135):** respectful address; again at 19:26.
- **hour — *hōra* (G5610):** the appointed hour of His death and glory.
- **whip — *phragellion* (G5416):** Latin loanword; only here.
- **money changers — *kollybistēs* (G2855); coins — *kerma* (G2772).**
- **temple (courts) — *hieron* (G2411):** the whole complex (vv14–15).
- **zeal — *zēlos* (G2205):** burning devotion; **consume — *katesthiō* (G2719):** eat up.
- **temple (sanctuary) — *naos* (G3485):** the dwelling of God; His body (vv19–21).
- **destroy — *lyō* (G3089):** loose, break up.
- **raise — *egeirō* (G1453):** raise up, resurrect (vv19, 20, 22).
- **believe / entrust — *pisteuō* (G4100):** they believed; He did not entrust Himself (vv23–24).
- **know — *ginōskō* (G1097):** He knew all men (vv24–25).

Key insights to carry (from the Deep Dive):

1. **A sign is a signpost** — sign → glory → faith (v11; 20:31).
2. **Moses turned water to blood; Jesus turned water to wine** (Exod 7:20).
3. **The jars were for washing** — the old system's vessels filled with new joy.
4. **"Whatever He says to you, do it"** — Mary's greatest sermon (Sproul).
5. **We fill; He turns** (Spurgeon).
6. **The best is kept for last** — the world reverses it; Christ doesn't.
7. **Zeal with a whip He took time to make** — deliberate, not a tantrum.
8. **The market was in the Gentiles' court** — the nations' place of prayer spoiled.

9. **Hieron and naos** — He cleared the courts; He called His body the sanctuary.
10. **Not every believer is trusted with Him** — He knew what was in man.

Cross-references: Exod 7:20; Ps 16:10; 69:9; Isa 25:6; Amos 9:13; Mal 3:1; Matt 21:12–13; 26:61; Mark 11:15–17; Luke 19:45–46; John 1:14, 43; 3:1; 7:30; 12:23; 19:26; 20:30–31; Rom 8:11; 1 Cor 3:16; 6:19; Gal 1:1; Rev 19:9; 21:22.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · JOHN 2:5

"His mother said to the servants, "Whatever He says to you, do it.""

Command to obey — "Whatever He says to you, do it." Mary didn't tell Jesus how to fix it; she told the servants to obey Him. The servants didn't understand why He wanted water in washing jars. They filled them anyway, to the brim. This week I will take one thing Jesus has clearly told me — forgive, confess, make the call, go to the meeting, read the Word — and do it all the way, not halfway.

Promise to trust — "you have kept the good wine until now." The world serves its best first: the first drink, the first high, the first thrill, the first lie that works. Then comes the cheap stuff, and then the bill. Jesus reverses it. For the men I walk with who think their best days are behind them, Cana says the Lord keeps the good wine for later. The best is not behind a man in Christ; it is ahead.

Sin to confess — a place of business in the Father's house. My body is a temple of God (1 Cor 3:16). I confess the tables I've set up there — the deals I make with sin, the things I sell my attention to, the religion I use to get something. I ask Him to come with His zeal and turn them over, and I won't fight Him when He does.

Truth to live in — Jesus is the temple. I don't meet God by getting to the right building or the right ritual. I meet Him in Jesus, the One whose body was destroyed and raised in three days. That empty tomb is the sign He gives me when I demand one.

Warning to heed — He knows what is in man. Excitement about Jesus is not the same as trusting Him. I've seen men light up at a revival or in a crisis and drift when the signs stopped. Jesus knows what is in me — and the good news is that He came anyway. I don't have to impress Him; I need to come to Him honestly, like Nicodemus is about to.

Questions for the table (from the Deep Dive):

1. Where in my life has "the wine run out" — a marriage, a family, a job, a recovery — and have I simply told Jesus, "They have no wine"? (2:3–5) *Never pray as if we were dictators (Spurgeon); the delays of mercy are not denials (Henry).*
2. What has Jesus told me to do that I am doing halfway? What would filling the waterpots "to the brim" look like this week? (2:5–8) *Christ's commands are never meant to be done in a half-hearted manner.*
3. The world serves its best wine first and its worst last. Where have I tasted that in my own life — and where have I seen Jesus keep the good wine until now? (2:9–10; Isa 25:6) *Christ seeks no disciples dazzled with first appearances; the best is yet to come.*
4. If my body is a temple of God, what tables need overturning — what has turned His house into a place of business? (2:14–17; 1 Cor 3:16) *Zeal guided by discretion; God is particular about how He is approached.*
5. Jesus pointed to His resurrection as the sign. How does the empty tomb answer the question I keep asking God — "What sign do You show us?" (2:18–22; Ps 16:10) *The supreme sign is the resurrection (Sproul).*
6. Jesus "knew what was in man." Does it frighten me or comfort me that He knows exactly what is in me — and still came? (2:23–25; 3:1) *He knows the worst, and still sees the image of God (Guzik).*

Worship. The Lord of the feast came to a village wedding and saved a family from shame. The Lord of the temple came with zeal and cleared His Father's house. The Lord of life let them destroy the temple of His body and raised it up in three days. He knew what was in every man in Jerusalem — and He knows what is in me — and He still keeps the good wine for those who come to Him.

Prayer. Lord Jesus, the wine has run out in places in my life, and I bring them to You — I won't tell You how to fix them. Whatever You say to me, I will do it, to the brim. Turn the water of my religion into the wine of real joy. Come into the temple of my body with Your zeal and overturn every table that doesn't belong there. Thank You that the sign You give is Your empty tomb. You know what is in me; make my faith more than excitement — make it trust in You. Amen.

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