SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

John

Chapter Two, Verses 1–25

The Good Wine and the True Temple — a wedding in Cana, a whip in the temple, and a Lord who knows what is in man

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

Jesus begins His signs by saving a wedding from shame and His public ministry by clearing His Father's house; both point past themselves — to the best wine kept until now and to the temple of His body. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind John's key words.

THE PASSAGE

John 2:1–25

wine · zeal · temple · hearts

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

Contents

Four movements from Cana to the Passover crowds

—	**How to Read This Study** · *the four voices & their colors*	3
—	**Before the Passage** · *from the riverbank to the wedding feast*	3
I	**The Good Wine Kept Until Now** · *John 2:1–12 · water into wine*	5
II	**Zeal for Your House** · *John 2:13–17 · the temple cleansed*	7
III	**Destroy This Temple** · *John 2:18–22 · the sign of His body*	9
IV	**He Knew What Was in Man** · *John 2:23–25 · faith and the Knower of hearts*	11
V	**The Passage in the Whole Bible** · *cross-references*	12
†	**At a Glance** · *the four voices side by side*	14
†	**Key Insights & Questions for the Table** · *discussion*	14
†	**Sources** · *where each voice comes from*	16

"This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him." — John 2:11

SECTION I · THE PASSAGE

John 2:1–25

The Good Wine and the True Temple — Water made wine at a village wedding, the temple cleared at Passover, and the sign of His body raised

† How to Read This Study

This study walks John 2 in 4 movements, in John's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where John is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word — R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle — MATTHEW HENRY · Commentary on the Whole Bible

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

KEY VERSE · JOHN 2:11

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

† Before the Passage

John 1 ended with a promise: "you will see greater things than these" (1:50). Chapter 2 opens "on the third day" after Jesus left for Galilee (1:43), and the first thing Nathanael and the others see is a wedding saved by a miracle. John calls such miracles "signs" (*sēmeia*) — not tricks to impress but pointers to who Jesus is. The Gospel is built around them, and John says why: "these have been written so that you may believe" (20:31). Cana is the first; it ends with the disciples believing (2:11).

The chapter has two settings and two moods. In Galilee there is a village feast, a mother's request, six stone jars and more wine than anyone could drink. In Jerusalem at Passover there are cattle, coins, a whip of cords and an angry question: "What sign do You show us?" Between them stands verse 12, a few days at Capernaum on the lake. The joy of Cana and the zeal of the temple belong together: both show Jesus replacing the old ways of approaching God — water for purification, a building of stone — with Himself.

The Old Testament background matters. The prophets pictured the coming age as a feast with abundant wine — “a banquet of aged wine” (Isaiah 25:6), mountains that “drip sweet wine” (Amos 9:13). Malachi promised that the Lord would “suddenly come to His temple” (3:1). The disciples remembered Psalm 69:9, “zeal for Your house has consumed me,” a psalm of the righteous sufferer quoted elsewhere of Christ’s passion. And Moses’ first sign in Egypt turned water to blood (Exodus 7:20); Jesus’ first sign turns water to wine.

Geography and calendar: Cana sits in the hills of Galilee a few miles north of Nazareth; Capernaum lies on the north shore of the Sea of Galilee, far below sea level, so Jesus “went down” (v. 12). Jerusalem stands high in the Judean hills, so He “went up” (v. 13) for Passover, the first of several Passovers John records (2:13; 6:4; 11:55). The Jews’ “forty-six years” (v. 20) counts from Herod the Great’s rebuilding of the temple, begun about 20 B.C., which places this scene around A.D. 27–28. Matthew, Mark and Luke tell of a temple cleansing in the last week; John tells of one at the start — and our teachers believe Jesus did it twice.

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.

I
MOVEMENT

JOHN 2:1–12

The Good Wine Kept Until Now

A wedding about to be shamed, a mother's word, six jars of water — and the first of His signs

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.

JOHN 2:1–12

"... and all the water that was in the Nile was turned to blood."

EXODUS 7:20

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.

σημεῖον

SĒMEION · "SIGN" · G4592

John never calls Jesus' miracles *terata* (wonders) on their own; his word is *sēmeion*, a sign — a mark that points beyond itself. Verse 11 is carefully built: "this *archēn* (G746, beginning) of the signs," not merely the first in a list but the head and pattern of them all; Jesus *ephanerōsen* (G5319, made visible) His *doxan* (G1391), the glory of 1:14 — "we saw His glory"; and His disciples *episteusan eis auton*, "believed into Him." Sign → glory → faith: that is the purpose of every sign in the Gospel (20:30–31). The KJV's "miracles" translates the same word.

γύναι … ἡ ὥρα

GYNAI … HĒ HŌRA · "WOMAN … THE HOUR" · G1135, G5610

Gynai is the ordinary polite address to a woman — Jesus uses it from the cross with tender care for this same mother (19:26) — but it is not the word "mother," and it sets a new distance: "what does that have to do with us?" (literally, "what to me and to you?"). "My *hōra*" is a thread through the Gospel: not yet (2:4; 7:30; 8:20) until "the hour has come for the Son of Man to be glorified" (12:23; 13:1; 17:1). At Cana the hour is His death and glory, and the wine is a first taste of it.

DAVID GUZIK · Enduring Word

Guzik notes how welcome Jesus was at a celebration: "Jesus didn't spoil the good time, and in the Jewish culture of that day a wedding was the best party of all." Running out of wine "was a major social mistake, and could shame the couple for a long time." "Jesus spoke to His mother with a term of respect, but He did not call her "mother"" — their relationship was changing as His public work began. "The servants were especially blessed because they obeyed without question, and to the fullest." The jars belong to the Law's washings: "Moses turned water into blood, showing that the Law results in death," but "The wine was better than the water; and the New Covenant is better than the Old Covenant." For God's people, "the best is always yet to come."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul (June 2002) begins with John's word "signs" — miracles that point to who Jesus is. Running out of wine meant public shame for the bridegroom. "Woman" sounds harsh in English, but "this was a title of respect," and the hour means, in effect, "It's not yet time for Me to enter into My glory." Mary's word to the servants — "We could say that this is the greatest sermon Mary ever preached." "These stone pots were always used for the Jewish rituals of purification," and Jesus fills them with the new wine of the kingdom; John the Baptist fasted, Jesus came feasting. Sproul insists the wine was real wine and that Scripture condemns drunkenness, not drinking, while urging each believer to follow his own conscience.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's notes begin with the wonder of timing: "Our Saviour had lived on the earth for thirty years, and had worked no miracle." Mary only told Him the need, a lesson for prayer: "Never let us pray as if we were dictators, or his equals." In "The Waterpots at Cana" (1880) he sets aside arguments about the wine to look at the command: "Gospel benefits come with a gospel precept," and "Christ's commands are never meant to be done in a half-hearted manner." Our part and His part are distinct: "The servants fill the waterpots: the Master turns the water into wine." In another sermon on verse 10 he contrasts the world, which serves its best first, with Christ: "Christ seeks no disciples who are dazzled with first appearances."

MATTHEW HENRY · Commentary on the Whole Bible

Henry notes that Christ "began to work miracles in an obscure corner of the country," and that by coming to a wedding with His mother and disciples He honored marriage — we should invite Christ into such occasions by prayer. He reads "Woman" more sharply than our other teachers, as a check on Mary's presumption, and says it tells against later devotion to her. But Mary's faith was not wrong: "Note, The delays of mercy are not to be construed the denials of prayer." The wine was the best, and the headwaiter praised it without knowing its source: "Christ's works commend themselves even to those that know not their author." The law turned water to blood; the gospel brings blessing.

II
MOVEMENT

JOHN 2:13–17

Zeal for Your House

Passover in Jerusalem — oxen, doves and money tables driven out of the Father's house

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."*

JOHN 2:13–17

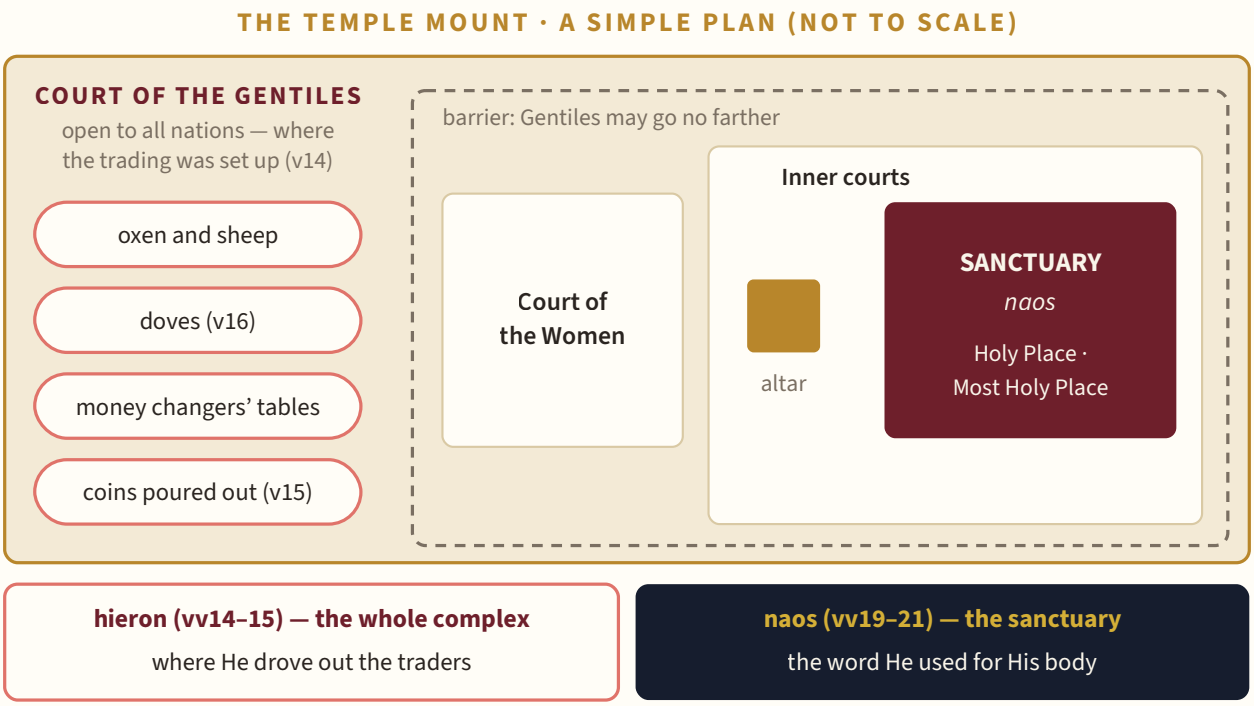
"For zeal for Your house has consumed me, And the reproaches of those who reproach You have fallen on me."

PSALM 69:9

"... And the Lord, whom you seek, will suddenly come to His temple ..."

MALACHI 3:1

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.

φραγέλλιον … κολλυβιστῶν

PHRAGELLION … KOLLYBISTŌN · "WHIP … MONEY CHANGERS" · G5416, G2855

Phragellion is a Latin loanword (*flagellum*), found only here in the New Testament — and Jesus makes it Himself, "of cords" (*schoinia*, G4979, rushes or ropes). The *kollybistai* took a fee (*kollybos*) for exchanging coins; in verse 14 they are *kermatistai*, dealers in small change, and in verse 15 Jesus pours out their *kermata* (G2772), the coins themselves. All this was in the *hieron* (G2411), the whole temple complex — its outer court, the only part Gentiles could enter.

ζῆλος … καταφάγεται

ZĒLOS … KATAPHAGETAI · "ZEAL … WILL CONSUME" · G2205, G2719

Zēlos is heat, burning devotion — the same word can mean jealousy, and here it is God's own jealous love for His house. *Kataphagetai* is "will eat up, devour." John's Greek reads the future, "will consume," where the psalm (Psalm 69:9) looks back — "has consumed me." The disciples saw that this zeal would cost Jesus everything; it would eat Him up. The KJV keeps the vivid picture: "hath eaten me up."

DAVID GUZIK · Enduring Word

Guzik explains the crowded Passover courts: pilgrims needed animals, and the temple tax had to be paid in special coinage. The trouble was where and how it was done: "Those doing business in the outer courts of the temple spoiled the only place where Gentiles could come and worship," and "their dishonesty made their presence all the worse." He quotes Maclaren on how such things creep in: "Being familiar it became legitimate, and no one thought of any incongruity in it." Jesus "did not do it in a flash of anger. He carefully took the time to make a whip of cords." John's account, he says, records an earlier cleansing than the one in the other Gospels — and such practices return unless they are watched.

R.C. SPROUL · Ligonier · St. Andrew's

Sproul (June 2002) concludes that Jesus cleansed the temple twice, at the start and the end of His ministry; the traders would have been back within days. "Moneychangers were set up to exchange local currency for the official currency required for the tax." Jesus did not object to the service but to its location, the Court of the Gentiles. The whip was for livestock: "No, the purpose of the whip was to get the animals out." The disciples remembered David's psalm — "a zeal that consumes me, a passion that eats me up" — and Sproul presses the lesson for us: "God is very particular about how He is worshipped, about how He is approached in the sanctuary."

MATTHEW HENRY · Commentary on the Whole Bible

Henry sees Malachi's refiner arriving: the Lord comes to His temple to purify it. The traders had turned the court of the Gentiles into a market and made gain out of worship. He admires Christ's method — the whip used to drive out the beasts, the coins poured out, the tables overturned, and a gentler word to those selling doves. His lessons are pointed: "Sinners prepare the scourges with which they themselves will be driven out from the temple of the Lord." The zeal of God's house ate Christ up, but zeal needs a guide: "Note, Discretion must always guide and govern our zeal, that we do nothing unbecoming ourselves, or mischievous to others."

III
MOVEMENT

JOHN 2:18-22

Destroy This Temple

The demand for a sign, and the sign He gives: His body destroyed and raised in three days

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.*

JOHN 2:18-22

"For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay."

PSALM 16:10

ναός

NAOS · "TEMPLE, SANCTUARY" · G3485

Verses 14–15 use *hieron* (G2411), the whole temple area with its courts and porches. Verses 19–21 switch to *naos*, the sanctuary itself — the house where God's presence dwelt, the Holy Place and the Most Holy. Jesus does not point to the market; He points to the dwelling place of God and says, in effect, "I am that." Paul uses *naos* for the church and the believer's body (1 Corinthians 3:16; 6:19).

λύσατε … ἐγερῶ

LYSATE … EGERŌ · "DESTROY … I WILL RAISE" · G3089, G1453

Lyō is "to loose, untie, break up" — a building taken apart stone by stone. The imperative is ironic, almost a dare: go ahead, do it — and they did, at the cross. *Egeirō*, "raise up," fits both a building and a body, and it is the New Testament's ordinary verb for resurrection; verse 22 uses it: "when He was raised (*ēgerthē*) from the dead." Jesus says "*I* will raise it" — elsewhere the Father raises Him (Galatians 1:1) and the Spirit (Romans 8:11): the whole Godhead in one act.

DAVID GUZIK · Enduring Word

Guzik notes that the leaders asked for a sign when the cleansing itself had already shown Christ's authority. Jesus answered in a riddle: "Jesus spoke here of the temple of His body." He knew they would try to destroy that body and fail, and "The irony is that the religious leaders themselves would be the means by which the prophecy was fulfilled." He adds that "The resurrection of Jesus was a work of each Person of the Trinity working together." The disciples understood later: "The Scripture they believed was primarily Psalm 16:10" — and John places Jesus' own word beside Scripture, with all that implies about who He is.

R.C. SPROUL · Ligonier · St. Andrew's

Sproul reads the exchange as Jesus naming His greatest sign: "Here is what I get from that: God said, "Look, Jesus did numerous signs, but the supreme sign is the resurrection."" The building took forty-six years, but "Christ is the temple, and the rebuilding of the temple took place on the day of His resurrection." "He is the living presence of God in the midst of His people," and John had already introduced Him as the tabernacle in the prologue. Sproul closed by thanking God for "the temple we have today that was rebuilt in three days and is indestructible forever."

MATTHEW HENRY · Commentary on the Whole Bible

Henry calls the resurrection the sign of signs, and notes how the listeners misread it: "Note, Men often run into gross mistakes by understanding that literally which the scripture speaks figuratively." The comparison is rich — Christ's body, like the temple, was prepared by God, holy, the dwelling of His glory, and the meeting place between God and man: "Note, The body of Christ is the true temple, of which that at Jerusalem was a type." The disciples did not grasp it until after He rose; then Scripture and Christ's word were seen fulfilled together, and their faith was strengthened.

IV
MOVEMENT

JOHN 2:23–25

He Knew What Was in Man

Many believed because of the signs — but Jesus did not entrust Himself to them

> 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.*
>
> JOHN 2:23–25

ἐπίστευσαν … οὐκ ἐπίστευεν αὐτὸν

EPISTEUSAN … OUK EPISTEUEN HAUTON · "BELIEVED … DID NOT ENTRUST HIMSELF" · G4100

John plays on one verb, *pisteuō*. Many "believed" (*episteusan*) in His name, but Jesus "was not believing Himself" to them — would not trust Himself to their trust. The imperfect *episteuen* describes His settled practice. The reason: "He knew [*ginōskein*, G1097] all men" and "knew what was in man" (*en tō anthrōpō*). The next verse begins, "Now there was a man (*anthrōpos*) of the Pharisees, named Nicodemus" (3:1) — the first example of a man whose heart Jesus reads.

DAVID GUZIK · Enduring Word

Guzik: many believed only because they had seen signs, and "Jesus knew that this was thin, superficial belief." He quotes G. Campbell Morgan's warning about faith that is "nothing more than admiration for the spectacular." "Knowing this, Jesus did not commit Himself to them." Such faith can be a beginning that grows, but Jesus did not depend on it — with Morris, "He was not dependent on man's approval." His knowledge cuts both ways: "He knew and knows the worst; yet also sees the image of God, even upon fallen men and women." Only God could know all people like that.

R.C. SPROUL · Ligonier · St. Andrew's

Sproul preached these verses as the doorway into chapter 3: "there is a carryover between the last verse of chapter 2 and the introduction of chapter 3." The Jesus who "did not commit Himself to them, because He knew all men" is the Jesus who then meets Nicodemus at night: "Remember, He knows what is in man, and He knew what was in Nicodemus." The Lord who reads the crowd reads the individual — and tells him he must be born again.

MATTHEW HENRY · Commentary on the Whole Bible

Henry explains why Christ held back: some of these believers were insincere, some weak and timid, some hoping for a political deliverer. "Christ did not see cause to repose any confidence in these new converts at Jerusalem." Wisdom is careful whom it trusts. "He knew what was in man; in particular persons, in the nature and race of man" — not by report but by His own insight, which fits Him to be both Savior and Judge.

V
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From the prophets' feast to the city with no temple — where John 2 reaches back and forward

> *"The LORD of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, And refined, aged wine."*
>
> ISAIAH 25:6

> *""Behold, days are coming," declares the LORD, "When the plowman will overtake the reaper And the treader of grapes him who sows seed; When the mountains will drip sweet wine And all the hills will be dissolved."*
>
> AMOS 9:13

> *"Then he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God.""*
>
> REVELATION 19:9

> *"and said, "This man stated, 'I am able to destroy the temple of God and to rebuild it in three days.'""*
>
> MATTHEW 26:61

> *"Do you not know that you are a temple of God and that the Spirit of God dwells in you?"*
>
> 1 CORINTHIANS 3:16

> *"I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple."*
>
> REVELATION 21:22

> *"but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name."*
>
> JOHN 20:31

DAVID GUZIK · Enduring Word

Guzik links the church to Christ the temple: Scripture calls believers a spiritual temple built on Him (compare 1 Corinthians 3:16), so the body that was raised becomes the house in which God now lives among His people.

R.C. SPROUL · Ligonier · St. Andrew's

Sproul sees the line running from the tabernacle of the prologue to the risen Christ: "Christ is the temple," "the living presence of God in the midst of His people."

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers, one chapter — though only three for the temple scenes: no Spurgeon sermon or note on John 2:13–25 could be found and checked, so he speaks at Cana alone. On "Woman" in verse 4, Guzik and Sproul hear respect while Henry hears a rebuke; on the two cleansings Guzik and Sproul agree that Jesus cleansed the temple twice, though some scholars think John moved one event for theological reasons.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · Cana	Welcome at a party; the servants obeyed to the full; the best is yet to come.	Signs point; "Woman" is respect; Mary's greatest sermon; real wine, no drunkenness.	Gospel benefits come with a gospel precept; we fill, He turns.	An obscure corner; delays of mercy are not denials; the law's water to blood.
II · The court	The Gentiles' only place spoiled; a whip made slowly, not in a flash.	Two cleansings; the whip for animals; God is particular about worship.	No Spurgeon sermon on these verses could be sourced.	Sinners prepare their own scourges; discretion must govern zeal.
III · The sign	The leaders fulfil the prophecy they oppose; the Trinity raises Him.	The supreme sign is the resurrection; Christ is the temple.	No Spurgeon sermon on these verses could be sourced.	Literal where Scripture is figurative; His body the true temple.
IV · Hearts	Thin, superficial belief; He sees the worst and the image of God.	A carryover into chapter 3; He knew what was in Nicodemus.	No Spurgeon sermon on these verses could be sourced.	No confidence in shallow converts; He knew what was in man.

JOHN 2:1–25 · A COMPARATIVE READING

† Key Insights to Carry

- **A sign is a signpost.** John calls miracles *sēmeia*. Cana is the *archē* — the head and pattern: a sign shows His glory so that men believe (v. 11; 20:31). THE GREEK
- **Moses turned water to blood; Jesus turned water to wine.** Guzik: the first showed that "the Law results in death"; the second that "the New Covenant is better than the Old Covenant." GUZIK
- **The jars were for washing.** Six stone waterpots "for the Jewish custom of purification" (v. 6), twenty or thirty gallons each — up to about 180 gallons. Jesus fills the old system's vessels with the joy of the new. THE TEXT
- **"Whatever He says to you, do it."** Mary's last recorded words in John point away from herself. Sproul: "this is the greatest sermon Mary ever preached." SPROUL
- **We fill; He turns.** Spurgeon: "The servants fill the waterpots: the Master turns the water into wine." Obedience to the brim, power from Him alone. SPURGEON
- **The best is kept for last.** The world serves its best first and its worst last; Christ reverses it. Guzik: "for the people of God, the best is always yet to come." GUZIK
- **Zeal with a whip He took time to make.** Jesus braided the cords Himself (*phragellion*, only here). Not a temper tantrum but a deliberate act — and the whip was for the animals (Sproul). THE TEXT
- **The market was in the Gentiles' court.** The one place the nations could pray had become a stockyard and a bank. Guzik: it "spoiled the only place where Gentiles could come and worship." GUZIK

- **Hieron and naos.** He cleared the *hieron*, the courts; He called His body the *naos*, the sanctuary where God dwells. THE GREEK
- **Not every believer is trusted with Him.** Many believed (*episteusan*), but Jesus was not entrusting (*episteuen*) Himself to them — "He Himself knew what was in man" (v. 25). THE GREEK

† Questions for the Table

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"?**

Never pray as if we were dictators (Spurgeon); the delays of mercy are not denials (Henry).

2:3-5

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?**

Christ's commands are never meant to be done in a half-hearted manner.

2:5-8

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?**

Christ seeks no disciples dazzled with first appearances; the best is yet to come.

2:9-10; Isa 25:6

4 **If my body is a temple of God, what tables need overturning — what has turned His house into a place of business?**

Zeal guided by discretion; God is particular about how He is approached.

2:14-17; 1 Cor 3:16

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?"**

The supreme sign is the resurrection (Sproul).

2:18-22; Ps 16:10

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?**

He knows the worst, and still sees the image of God (Guzik).

2:23-25; 3:1

John 2 opens with a party saved and closes with a crowd not trusted. In between, Jesus replaces the water of washing with the best wine and the temple of stone with His own body, destroyed and raised. He knows what is in every man — and He still keeps the good wine for those who do whatever He says.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

Each teacher's section summarizes the pages below in our own words; short quotations are verbatim from them. Matthew Henry (1662–1714) completed his *Commentary* himself through the Gospels and Acts. Henry's Commentary and C.H. Spurgeon (1834–1892) are in the public domain; Guzik and Sproul are summarized — consult each author's own work.

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