



The Gospel of John

CHAPTER 2



Ancient
Covenant
Ministries



The First Miracle

THE CONTEXT OF WHY WATER INTO WINE?



YESHUA'S ASCRIBED ROLES OF HONOR IN CHAPTER ONE

Being the Word

Being the Light

Being the Son of Elohim

Being the Lamb of Elohim

Being the Messiah

Being the Sovereign of Israel



WEALTH, CLOTHING, TABLE SETTING AND MANNER OF DINING

PUBLIC DISPLAYS OF HONOR IN THE ANCIENT WORLD

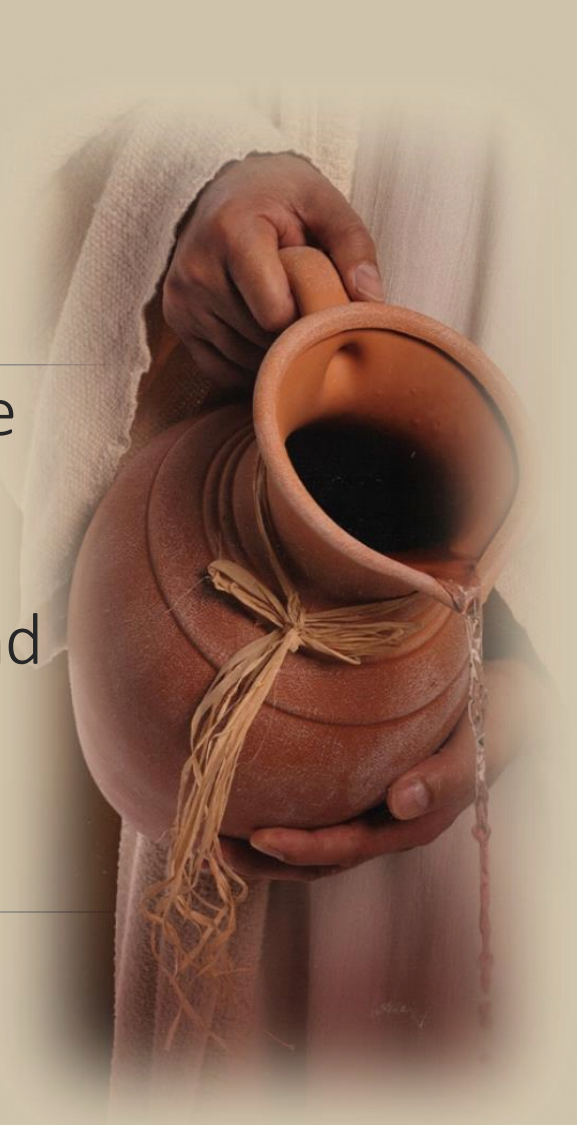


HONOR AND WEALTH

Thomas Carney, a student of wealth in antiquity, argues that unlike the modern industrial economy, "basically land, not capital was of critical importance in antiquity."

Obviously great wealth resided in the hands of aristocrats with vast land holdings but peasants with small plots of lands also enjoyed some relative wealth because of their land. Thus honor in antiquity is related to wealth that is based on land holdings.

THE SOCIAL WORLD OF THE NEW TESTAMENT.

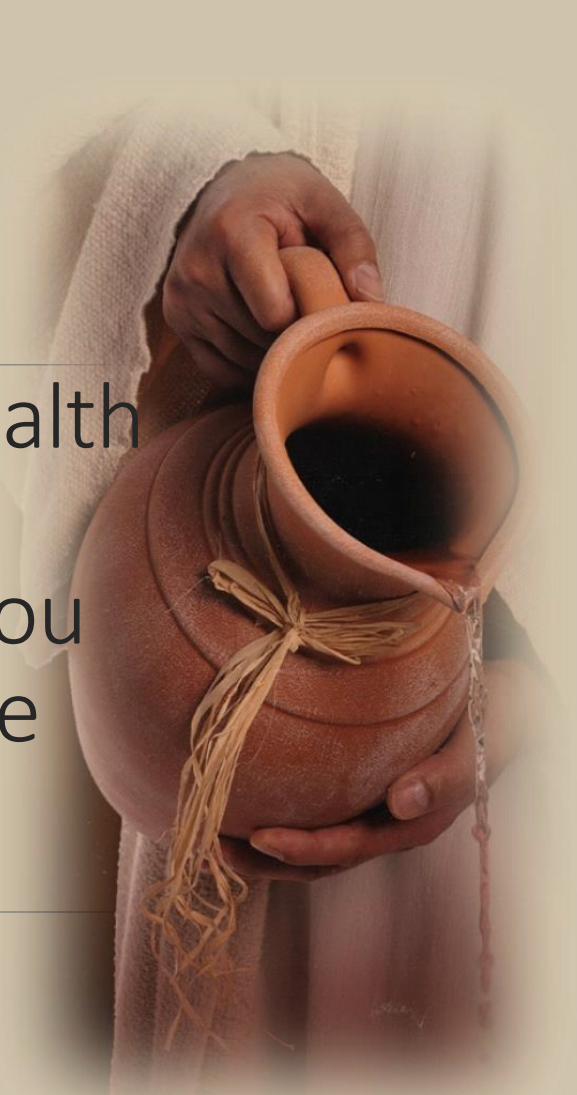


Ownership of Land Equates to Wealth, and Wealth equates to Honor.

The More Land you owned, the more wealth you obtained. The more Land and Wealth, the more achieved honor you would acquire.

THE SAME IS TRUE FOR THE OPPOSITE...

LOSS OF LAND EQUATES TO LOSS OF WEALTH, LOSS OF WEALTH EQUATES TO LOSS OF HONOR IN ANCIENT CULTURE.



WHERE HONOR WAS DISPLAYED

The elite and kings were always concerned with making sure they paraded their Honor and wealth in many public arenas.

Wedding feasts and birthday celebration feasts were often used by the elite and kings as a means to claim honor through the display of their table setting and the manner in which they dined.

Wedding feasts were perfect for a public display of how much wealth one had, festive clothing, coverlets, music, food and....wine.

And to run out of food or wine at a wedding was a severe loss of family honor.



CLEANSING OF THE TEMPLE

VERSES 13-25



YESHUA'S ASCRIBED ROLES OF HONOR IN CHAPTER ONE

Being the Word

Being the Light

Being the Son of Elohim

Being the Lamb of Elohim

Being the Messiah

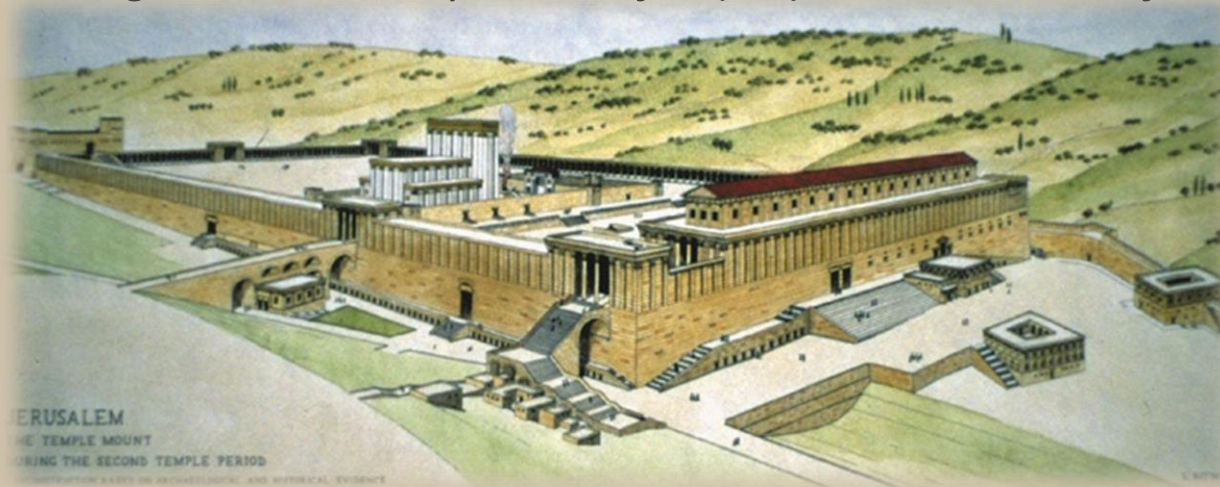
Being the Sovereign of Israel



Zondervan Commentary

Temple courts (2:14). “Temple courts” (*hieron*), in distinction to the temple building proper (*naos*; see comments on 2:20 below), generally denotes the area surrounding the temple. In the present instance, this probably refers to the outermost court, the Court of the Gentiles. Gentiles were barred from entry into the inner court of the temple. A complete Greek inscription to this effect was discovered in 1870:

“No foreigner shall enter within the balustrade of the temple, or within the precinct, and whosoever shall be caught shall be responsible for (his) death that will follow in consequence (of his trespassing).”



Zondervan Commentary

The money-changers likewise rendered a service: Visitors to Jerusalem needed their money changed into the local currency because the temple tax, paid by every conscientious Jewish male of twenty years or over, had to be paid in that currency. The coinage of choice was Tyrian, owing to its high silver content (m. Bek. 8:7). The annual half-shekel equalled half a Tyrian stater or tetradrachma, so that two Jews often joined together to pay the tax in one coin (cf. Matt. 17:27)

The merchants' primary offense was that of disrupting Gentile worship. The temple establishment had amassed excessive wealth in Jesus' day, which made the merchants and money-changers part of a system that exploited the poor for the alleged purpose of beautifying and administering the affairs of the temple.⁷³

Tyrian Coinage

In the latest standard, which was also the one used for the temple tax, the coins bore the likeness of the Phoenician god Melqart or Baal, accepted as the Olympian Herakles by the Greeks and derided as Beelzebub by Jews in the time of the Seleucids,





DISHONORING THE HOUSE.

THE HOUSE OF THE KING WHERE THE WEALTH AND BLESSING
COMES FROM.