

John 2: 13 - 23

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SUBJECT: The Real  
Sugarmen

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(GP)

Notes 2:13-22

## THE REAL SUPER-MAN

### I. THE FIRST ACT OF JC'S PUBLIC MINISTRY IN JERUSALEM

1. A terrible <sup>shattering</sup> thing to do. 4 plow  
we rob are <sup>now</sup> in <sup>darkness</sup> we are <sup>broken</sup> we radical reform  
we are detailed at the <sup>beginning</sup> of this theory confrontation in the City  
fulfillment / Ned 3:1, 2
2. am as did it again!

3. Two cleansing - <sup>done at beginning</sup>  
concerning a royal city (Adversary)

Mark 2:12-17

of Obaziah's <sup>royal</sup> Boston Plaza; attack plot turned  
on the cleaning of Temple. Wallis <sup>Revolving</sup> ...  
Hostilely cleaners - going to revolution / do what  
- Zedekiah wouldn't care less  
- address - action forced expansion friendly

## II. THE REASON FOR THE TEMPLE TRAFFIC

1. money & charge  
The Tugle tax for every male head to be paid in the road  
& about Jewish shekel. Roman coins, using longer,  
denomination of the first order.
  2. Animals for sacrifice  
could draw them from distant places - but must now  
convenient to buy them on the ground.  
go with bread, salt, oil, robes ...
  3. The 14 acres of the Temple land for the purpose  
land, the Baitulm
  4. A nicely proportioned, decorated, monopole model  
(1) The first model sold by Roman to King Herod, about fifteen  
dominated by animal at his 4 hours.  
at that time, by Mu-in-Law (in place
  - (2) Usuriously large for money
  - (3) Animals for sacrifice of course could buy these for  
after - if few violations accepted. Easy, fast & quick  
on open stone land, beaten out, flat or open figures.  
But it bought from Adar and Zoro, no question.

### III. THE REACTION OF JESUS

III. THE MIGRATION OF THE SOUL  
1. Rose up in reflected regeneration, small recruit  
There were all out, the tribe.  
a small, eccentric idea took wing from the light blood  
in his eye, no small rumpflet in his brain, the angel in  
his voice. (P. 5:16, of the words, "the last")  
but caused that regeneration  
regarded her brother, a little  
stubbler

2. Why did not we get the required money change, cattle dealers,  
rice bag or bags at about fair value at the spot?  
There would be bankers and a cottage type of operators  
why did not the great siege, avoid fair us?  
the already disturbed cause.  
The alluvium

(1) In the most stalactite form  
 made out copper, not brass all could Roger is  
 forced to melt down, you wanted  
 effect which never seen before like the one you 7:33, 45, 46  
 in fact, but  
 - very rare in metal and 7:33  
 - led air to move, or else 7:45-56  
 - well balanced to the form you 15:6  
 - Estate - cannot wait, I forced it " no brass, not  
 (2) Sir Bell had also made the Big Bell  
 a very good steel casting the saddle, we  
 my first time third per  
 my staff is at the sept 1st  
 now 7 feet 5 feet

(3) In the course of the development  
of society

#### IV. THE SIGN OF THE DESTROYED TEMPLE

Gen 2:18 "Let us show!"  
1:14 "dust like - 3 deep seas"

1. At beginning of creation a distinct pre-existing account and (a) Sabbath, Gen 1:9 deep, and long well. Then Israel climbs the mountain, all others walk across. But adds in final note - "it will raise it up" Gen 10:18 "know to lay it down in told it up"

2. Not giving the meaning: did refer to the Temple also  
The death of YHWH the destruction / see YHWH  
The raising of YHWH the creation / a new order  
of creation 20 AD coming BUT DESTRUCTION still "not man's work"  
from the Holy of Holies. That must fit in the 2nd Temple. Clearly this  
all passed away: quicksand, Tel Aviv, etc., element itself,  
the river? a new order. The dark book in his hands  
And briefly - note the hand snuffing out across  
- with the other, draws the veil (cutter) across the  
- of the all in front to get out to world.

3. in fore shadowing, the restoration? all creation  
the creation, God pulled down, destroyed by man in  
the world, to rebuild, re-create  
he not one who began to build, not able to finish  
the ruined scaffold - the beautiful city - see self-  
praised meanness in the new yet.

now - if you take away all misgivings  
= perfect, built once. Good, ready.

9/86

John 2: 13 - 22

### THE REAL SUPERMAN.

1. The first public appearance of Jesus before his nation as the messiah.  
The first act of his public ministry was a terrible thing to do.  
of a young man to be called as part the the church . . . . .  
" a presidential candidate, going to his party convention . . . . .

The fulfillment of Mat. 7: 1, 2

The two cleasings - here  
Mat. 21: 12 - 17; Mark. 11: 15 - 18; John 19: 45 - 68  
the concluding of Sunday (Palm Sunday) at the  
royal entry to jer.

[In the Oberammergau Passion Play the whole plot  
turns on the cleansing of the Temple. Walter Rauschenbach  
Bog. Teubiger, pointed out this was scholarly suggested.]

Hostility of Pharisees arose by Jesus' attitude toward Sabbath, teaching, etc.  
Sadducees would have革除 all day - every day over a religious angle.  
But when Jesus came he would say "Sabbath is around. Both groups thought Jesus was  
Outrage religion right down with it's own hand; enraged crowd gathered about him when

The reason for the temple traffic, market

(1) The money.

The Temple Tax of  $\frac{1}{2}$  shekel for every male had to be paid in  
the same Jewish silver  $\frac{1}{2}$  shekel. Most coins Roman - had  
picture of Emperor. no coin with the effigy of the Emperor could  
be offered within the Temple courts for any purpose. Devotees  
of the first order.

also ready to change larger coins into smaller ones.  
[This thing still goes on. W.S.D. by - "Change for nickel?"]

(2) The animals

Convenient to buy sacrifices on the ground without having  
to drag them such distances. So with the salt, meat, oil,  
herbs, etc.

The 14 acre Temple Court. Court of the Gentiles used for the people.

Convenient for the people

Profitable to many sellers, priests.

A recognized institution. Being justified it became  
legitimate. No one thought of it as corrupt and it thus  
gave freedom from Sabbath come down.

of Church, the Graudenzug V.H.g., edge of music by.

The walls for miles - rosaries, images, saints, candles  
apparatus for noisy cards break things to eat, christ, pictures,  
paper flowers, real flowers, first fruits, to them -  
to us.

That situation's doubly evil. The worst thing is the corruption

The high priesthood sold to the highest bidder, clearest  
politician. Dominated by the family of Annas - the high priest, his  
son-in-law, his son-in-law, Caiaphas.

A lucrative thing - a monopoly on the temple market.

1. Money. Usurious charges were exacted by the money-changers.  
of our appearance in money changing. Shamed both ways.

## 2. Animals.

Of course you raise them, buy them elsewhere, and if  
without blemish it would have to be accepted. But if  
you bought it in the temple market from the Annas and Sons or  
a room subsidiary, you were sure to have it accepted. If  
you failed to buy it from them - well, it would be easy for  
the Annas to find a black spot on your white hand, so a  
fetter out of place on your pigeons, a sometimes when you would  
be buying pigeons you would find them all brought up, the same  
monopolistic family having controlled the supply.

(2) In my digging around, I found one instance where a  
dealer charged four dollars for a pair of pigeons worth 8 cents.

The reactions of Jesus to this situation were terrible. Rose  
up in righteous indignation, moral majesty, threw them all  
out of the temple. His red, red blood boiled.

A weird idea that in agony there was no lightning flash  
in his eye, no wrath manifested upon his face, no anger in his  
heart. An anomaly?

"The wrath of the Lord" "Revelation"  
must not cause that expression  
no wrath like that of the Lord.  
Gauges the retributive shrinkage  
from nothing divine retribution.

The common, current view of Jesus - this -

We shut our eyes in wonder at the wisdom of the subtle Reformer  
" are astounded at the daring of the strange countryman in the city  
" " mystified that this young carpenter got out without a scratch!"

Why didn't one of the many raised boulders stop cattle trading  
rise up in fury and dash, blow an Oscar king on the spot?  
These sordid lackeys not a word to say? Point with tongue  
not a finger lifted in opposition  
People knew no masters. Did not try to quell the tumultuous  
The officials who came to rebuke with him, nothing dared  
to say them, "what signs showed them?"

(1) The answer is the analysis moral character of Jesus.  
and a crowd. cf. Jn 7:46 "never man spake like this man"  
cf. Jn 4:29 "else he to know, etc.."  
cf. Jn 18:6 "foolish, full of fraud"

Six Balladad "my good blade cuts no the eagles, my  
(Tennyson) my tongue burns through the sun  
my strength is as the strength of ten  
Because I have a peer."

(2) The answer is the conscience, his accuser.

"Conscience doth make cowards of us all"  
Psal. 28:11 "we flee when no man pursuite: and we faint."  
Richard III: "my conscience hath a thousand torques  
And every tongue design in a several tale  
And every tale condemns me for a villain,"

The majority of his moral grandees cover the world.

## 2. The Signs of the Destroyed Temple.

(1) at beginning of his career - a distinct pre-warning how it to end.  
Some: Jesus like other reformers, heros, martyrs, death results of faith, prayer  
Some: talk glibly of alternatives in his plan who saw his message to be rejected

Shadow of the word fell upon him from beginning

The cross the purpose for which he came.

This I was clinging to the rock, place of respite, no illusions what awaits

(2) The Temple, his body "I will raise it up."  
of Jn 10: 18 "I have power to lay it down, ... to take it again:  
think of it. "bring my body from dust & ground" and doing it!

(3) Not forcing a meaning, not double talk to say he did mean  
the Temple. The death of Christ destruction of the Temple.  
The raising of Christ & the raising of the new order.

"My Father's house" - here.

"you have cast me out you desolate a last time mentioned.  
In killing Christ, pulls down Temple. Said next. Temple, great  
and, sacrifice altar, ceremonial, etc., extinguished. The fire brand - also if  
the Roman soldier, 40 yrs. later, forced into the Holy of Holies - the tools lit  
the day they said, "Crucify him"

The new order - the church as resurrection. Birth of the Ch.

So the Jewish peasant, at the beginning of his earthly  
career, stands up there in the presence, ancestral seat of this,  
in minorit ceremony is, consecrate by the ages, commanded by  
God himself - with one hand sweeps this all aside  
as one old round about a curtain to disclose & stature  
remains poised always in the vacant place  
that all look on him, thus above.

(4) A fore-shadowing of the restoration of all creation.  
Man's folly, sin, pull down, destroy. Blast, burn,

But the work of Christ to rebuild, recreate.

He is not one who begins to build, not able to finish

he团结 all his plans.

He uniting all the benefits of, not any half-  
there are no mixed edges in the benefit of, nor any half-  
finished works in the new job.

He does not make with hands, eternal in the heavens

Now - go you - take away all your insecurities  
recreate  
build anew

D 5/64  
D 3/70