

Scripturalism vs Judaism XI The Temple to be Built

(Survey of Matthew)

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Revelation 11:1: "Then *the angel* gave me a measuring rod like a staff, saying, 'Arise and measure the temple of God, and the altar, and those who worship in it. But leave out the court that *is* within the temple *area*, and do not measure it because it has been given *up* to the Gentiles; and they shall trample upon the Holy City *for* forty-two months'" (vs 1-2).

Look at the diagram or the plot plan where *they plan* to put the temple. Notice that they are leaving off that area where the Dome of the Rock is. Part of the proposal is that they also extend the wall to the right a little bit further, considerably further, so that they will be able to have room to put the temple on it.

Jesus gave the prophecy in Luke 21:5: "And while some were speaking about the temple, how it was adorned with beautiful stones and consecrated gifts, He said, 'As *for* these things that you now see, *the days will come in which there shall not be left one stone upon another that shall not be thrown down*'" (vs 5-6).

Matt. 24—shows that they are going to have animal sacrifices again; there will be a Holy Place again; and it's going to be made desolate by the *abomination of desolation*. Notice the time setting of this and how it fits in:

Matthew 24:12: "And because lawlessness shall be multiplied, the love of many shall grow cold."

That is sure happening today. I mean, it is almost unreal the things that are taking place and the cruelty that is happening to people. It affects us, brethren, because we are not able to do the things the way that we would like to do, especially in relationship to other people that we don't know.

Verse 14: "And this Gospel of the Kingdom shall be proclaimed in all the world for a witness to all nations; and then shall the end come."

We haven't reached that point. We can ultimately say that, yes, we know the two witnesses are going to preach the Gospel. Yes, we understand that, they definitely are, and it's going to be powerful. But I don't think this has any relationship to that. I think that with all the scattering of the churches and many hundreds of Churches of God that there are.

We had quite a nice little presentation given to us by Alan Ruth who gave a little history of some of the split-offs from WCG and there are about 40 of them. By time you count all the Churches of God everywhere in the world, I think we need to visualize this: God giving His Holy Spirit of conviction and testimony and evangelism, that wherever those churches are, there's going to be a tremendous witness of the Kingdom of God given, and that's going to happen before the end comes. So, what is said here is greater than what we have ever imagined. We know that with our former church experience, it wasn't complete, even though it was said that it was.

Verse 15: "Therefore, when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the Holy place..." *There has got to be a Holy place, and the Holy place is in reference to the temple!*

Luke 21 ties in with what we read in Matthew 24:1: "...Jesus departed from the temple; and His disciples came to *Him* to point out the buildings of the temple. But Jesus said to them, 'Do you not see all these things? Truly I say to you, there shall not be left here even a stone upon a stone that shall not be thrown down'" (vs 1-2).

If there's a 'Holy Place' there's got to be the temple rebuilt. Here's this statement again (v 15), this is one of these things inserted. In the New Testament, every time you get to some place that's a little hard to take, or that's a little complicated, you have either 'he who has an ear let him hear' or in this case:

"...(the one who reads, let him understand)" (v 15). *Jesus didn't say these words; Matthew wrote it in there.*

How close are they to building the temple? What do the Jews themselves say? I want you to understand something, that what we're going to do in this series, we are not going to go to any of the enemy's of the Jews to find out what they say about the Jews. We're going to go to what the Jews say themselves about themselves.

Here's a very interesting interview and this is taken out of a magazine *Endtime*. The name of the article is: Exclusive Interview: Rabbi Chaim Richman of the Temple Institute. You want to know who's going to build a temple? When they're going

to build it? Ask them at the Temple Institute! Don't you think those would be the one's to ask? Yes, indeed! Let me read some of the things here concerning the temple. You are going to be amazed:

Exclusive Interview: Rabbi Chaim Richman of the Temple Institute:

Q: How long has the Institute been in existence?

A: Five years

Q: What is the main purpose, why all of this was conceived?

A: The main purpose of the Institute is to educate the general public as much as possible as to the importance and the central role that the Holy Temple occupies in life—both in the Jewish people and of all mankind.

I want you to pay particular attention to their evangelistic efforts. I brought out several years ago about the Noahide laws and about the Jewish messiah. Keep some of those things in mind if you can remember some of it.

Q: So, in other words, you have a goal of building the temple?

A: Yes, we want to be occupied with a commitment of building the temple as much as possible in our time. The goal of building the temple is not our goal; it is the goal of the Jewish people. It is one of the central themes of the Jewish religion which God commanded the Jewish people.

I want you to understand when they say 'Jewish' they take to themselves everything concerning Israel and Jacob.

The goal of the institute is to try and be as serious about that as possible and to do as much about it as possible. Maybe we can hasten the time by raising the awareness and consciousness of people as to its importance.

Q: What are you specifically doing to do that now?

A: The major focal point of the Institute is a permanent exhibition where we are creating vessels, which are legal for use in the temple, according to the complex requirements of Jewish law. There are approximately 93 vessels that are described in the sources in Judaism, in the Talmud and oral tradition, which were used in the temple. We are now reconstructing these vessels in an exact fashion so they can actually be used immediately in the temple. These are made according to all the

requirements, including the sources of material. If it's gold, it's gold. If it's copper, it's copper. If it's silver, it's silver. Etc. So, it's really the first time that any of these things can be seen since the destruction of the second temple almost 2,000 years ago.

You can go into the Temple Institute in Jerusalem and they will show you these things. Marv took some pictures of it and when they discovered he was taking it on the video, they told him to turn off his camera. So, he did, but they were able to see some of the things.

This is considered in Jewish law to be the first stage of building the temple itself. That is one area of endeavors.

They, in their own mind, are already building the temple, because they are making these things.

In addition to the restoration of the vessels, we have an ongoing scientific and research related projects geared toward the awareness of the temple.

I'll guarantee you that's for soliciting money, as well as religious things.

We're also training young men for service in the temple and we are involved in various educational projects, which include the production of books, films and other audio visual material. In general, we conduct a campaign to do as much as possible in every area to bring forward the time when the circumstances will present themselves wherein the temple will be able to be built.

It is no accident that all of these things: the peace agreement, the things that are taking place in Egypt, the projects that they are doing. I've got here a news clipping sent to me of the combined Jewish and Arab projects that they are going to have, that they are going to do in the way of banking and making money. It is going to be fantastic, so I don't think we have fully understood what it means when it says, 'peace and prosperity' because I don't think we understand how far God is going to let this go, or how great it may become.

Then he makes a comment that we are seeing all of these things in this time that are unfolding before our very eyes.

Q: It's interesting that for the first time in 3,000 years Arabs and Israelis are talking, wrestling with the problems of the final status of Israel. Of course, what the outcome of these talks will be we don't know at this point. What is the feeling of you who work

at the Temple Institute as to where the temple must be located?

A: The temple goes on the Temple Mount, as you are aware. The Temple Mount as it stands today is the largest manmade plateau in the world, the equivalent of about 24 standard football fields. The sanctified Temple Mount in second temple times was a much smaller area, about 500 cubits by 500 cubits, which is less than one-fifth of the present day area.

There are number of opinions in Jewish laws and academic circles about establishing the exact spot of the temple. They are arguing more or less about the same 300 feet or so; some say a little bit more north, some say a little bit more south. The major trend in rabbinical circles is to believe that the spot of the Holy of Holies is that which is presently covered by the Dome of the Rock.

That's what they would like to do. They would like to get rid of the Dome of the Rock, but I'll guarantee you they can't get rid of the Dome of the Rock to build their temple, because the Arabs won't let them do it. The Arabs will let them build their temple alongside of it.

In that article it said that they:

...designed a temple which would be elevated over the Western Wall Plaza. This would allow for leaving the Dome of the rock in place.

Q: Have you heard anything like it?

A: No, I haven't! It doesn't jive with the sources of Judaism, because there is only one place in the world for the temple to be. That is extremely exacting to the inch and nothing can change that; not subject to negotiation.

You mentioned the peace process and the fact that the Arabs and the Jews are sitting together for the first time in 3,000 years. That doesn't excite me very much, excepting that I see in it the hand of God. It certainly has interesting ramifications but as far as we are concerned, the status of Jerusalem is irrevocable and not up for negotiation, nor is the entire land of Israel. Either we believe God or we don't. And either we believe in the destiny of the Jewish people or we don't.

The Jewish people...

not Jesus Christ

...are responsible for bringing about the ultimate redemption of mankind.

Now you know why all these things that we have read about in the *Protocols of the Learned Elders of Zion*, all the things in the world are taking place now because they are busy fulfilling their own prophecies. *They* are going to 'save the world.' We need to understand that! The Jewish people feel that it is *their destiny* to save the world. And they feel that it is *their destiny* to bring *their religion* to the whole world.

Then there's a question about the red heifer. We've heard different things concerning the red heifer, which then is to be burned wholly for an offering to sanctify unto cleanness.

Q: There's been a lot of talk about the red heifer, could you tell me why the red heifer is so important from the Jewish and Biblical perspective?

A: This touches on one of the most complicated areas of Bible law. That is the area of ritual impurity. There are a variety of types of purity and impurity in the world today, to which our humanity has been exposed. The best why I can describe the ritual impurity used to describe a spiritual imbalance. It's not a question of someone being dirty, it's a question of there being a lack of spiritual level.

There are various types of impurity in the world, and some of these are not as serious and can be circumvented in various ways. The most severe type of ritual impurity is that which exists in the world today. There is only one cure for it.

In other words they're saying the cure for the sins of the world can only be done through the ashes of the red heifer!

There's only one antidote and that is the process of purification through the ashes of the red heifer. This is the greatest mystery in Judaism. The ashes of the red heifer is the only thing that can be used to purify those who have come in contact with death. The impurity, the spiritual imbalance caused by exposure to death, is so serious that it prevents the building of the temple. It is only the impurity that can prevent temple service and the only thing, which is missing in our ability to use the vessels immediately in the temple. So therefore, the red heifer is the missing link in the entire process of the preparation of the temple.

Q: There's been a statement made that the ashes from the last red heifer that was offered has to be rediscovered. Is that true? or Could you start afresh and offer a red

heifer now using those ashes for purification?

A: The second is correct. The first statement that you made is not correct. There are a lot of people who believe, erroneously, that it is necessary to obtain the original ashes of the red heifer in order to re-institute the process of ritual purity. While it would be advantageous if we had those ashes, it is not a prerequisite in Jewish law at all. On the contrary, if we had red heifers, which fit the requirements today, we would be able to begin the process all over again now.

Q: The last thing I'd like to talk to you about is Messiah. From your perspective, when Messiah comes, how will you know he is the Messiah?

A: This is a very important question and one of the major differences between Judaism and Christian theology. Many people ask me why we rejected Jesus. That is a completely erroneous question. In our minds it's not an issue of rejecting Him. To us, He didn't qualify.

Because He didn't set up the kingdom; that it was alleged He was born of fornication. Because it was alleged He was conceived in a menstrual period and on and on.

To us, He didn't qualify. In order to reject someone they had to have been a possibility.

He wasn't a possibility because like everything else in the realm of Judaism, it's not a question of feeling, it's a question of law.

The Messiah is a person Who has a certain task to fulfill. Those tasks are clearly spelled out. The kingdom to be restored to Israel.

Do you remember a Scripture that disciples said, 'Will You at this time restore the Kingdom to Israel?'

The temple to be rebuilt, the ingathering of the exiles, the complete obliteration of the evil from the world.

I want you to think about the *mark of the beast*, and I want you to think about what is going on in Haiti today. How are they going to bring Haiti to its knees? *Because they can't buy or sell!* Complete embargo! How do you think that they are going to enforce the obliteration of their concept of evil in the world? *Mark of the beast!*

- What is the greatest evil in the mind of Judaism in the world?
- What is the greatest evil in the mind of Judaism today, which must be obliterated?

• Christianity!

Remember those things we've read from the mouths of Jews and their own writings. Christianity is the most satanic and diabolical thing that has ever been foisted on the world, the greatest evil to have ever taken place.

When he says here that the complete obliteration of evil from the world, you know what they're talking about, because you've read the rest of their writings. This man who wrote this does not understand what he's talking about.

These are not things that Jesus did. So, when a person comes who is, yes, a descendant of David, but also completely human, a regular human being Who is the greatest political leader who has ever lived, the greatest teacher who has ever lived, who has the power single-handedly to turn humanity back to its original spiritual values—i.e. Judaism—and to reconnect every person to Divine purpose, that person will be the messiah.

Interview from someone at the Temple Institute. I want you to know very clearly, that the battle between Judaism and Scripturalism has just begun.

Now, let's get into the Scriptures in the book of Matthew, and one of the goals I have, brethren, that I want to do—I don't know how long it will take—and that is for all the brethren who are in contact with me to have let them through the entire study of the whole New Testament. {this since has been completed}

Matt. 13 has all the parables and let's come to the very last part, and what I want you to do—as we're going through the confrontations between Jesus and the scribes and the Pharisees and the priest—is see the same the attitude that I just read to you from Rabbi Richman concerning the Messiah that they have to today was exactly the same attitude that they had toward Jesus at that time.

Now its much more highly refined, because they've had 2,000 years to work on their explanation. But now, when you take the statement that it is the Jewish people's mission to bring redemption to the world. I mean, we're talking about some pretty heavy stuff. If you think the international Zionist bankers have done a number on us, wait until they get done with that.

Notice the attitude toward Jesus even in the synagogue where He went every Sabbath, which we've pretty well determined was probably was as much of a Scriptural-centered synagogue as you could possibly have:

Matthew 13:53: "And it came to pass that

when Jesus had finished these parables, He departed from there. And after coming into His *own* country, He taught them in their synagogue, so that they were amazed and said, ‘From where did this *man receive* this wisdom and *these* works of power? Is this not the carpenter’s son? Is not His mother called Mary, and His brothers James and Joses and Simon and Judas? And His sisters, are they not all with us?....’ (vs 53-56).

That does away with Jesus not having any brothers or sisters. That does away with the perpetual virginity of Mary, etc., etc. (ties in with the parallel account in the book of Mark).

“...From where then did this *man receive* all these things?” And **they were offended in Him....** (vs 56-57).

Isn’t that something? It’s true to this day that Christ—the Rock—is a Stumbling Stone and a Rock of Offense!

“...Then Jesus said to them, ‘A prophet is not without honor, except in his *own* country and in his *own* house.’ And He did not do many works of power there **because of their unbelief**” (vs 57-58). *Really quite a statement!*

What would it take to prove to someone that Jesus was the Christ? Think of all the things that He did. To see it, you would think that ‘seeing is believing,’ wouldn’t you? **But they didn’t!** Human nature and Satan is there to blind even the most obvious things.

That’s why they’re going to be in such rage when Christ comes back to this earth and they see that Sea of Glass hanging right over Jerusalem and all the battles have taken place and then the three unclean spirits like frogs come out of the mouth of Satan, the false prophet and the beast to go to gather all nations together to battle. They are going to be so blinded and so adamant! You talk about signs that have taken place:

- you’ve gone through the seven seals
- you’ve gone through the seven trumpet plagues
- you’ve gone through six of the seven last plagues

Still, they’re willing to fight! Some people won’t be convinced of anything.

Here it even affected Christ! Think of that in relationship to our relationship with Christ. That’s why Jesus said, ‘If you **pray and believe** all things are possible!’ That’s why in our prayers we must have *belief!* When we don’t have belief, we just have to say, ‘God, I don’t know.’ I think that is my most frequent prayer now. I tell you! ‘God, I don’t know!’

After He fed the 5,000, which was quite a miraculous thing! Can you imagine what would happen if they had television crews out there? Could you imagine? You could almost be guaranteed that there would be John Chancellor there giving his commentary: ‘Well, we saw this but we really don’t know what kind of thing that this was.’

Matthew 14:22: “And immediately Jesus compelled His disciples to enter the ship and go before Him to the other side, while He dismissed the multitude. And after dismissing the multitude, He went up into the mountain apart to pray; and when evening came, He was there alone. But the ship was now in *the middle* of the sea [Sea of Galilee], being tossed by the waves, because the wind was contrary” (vs 22-24).

Here’s Satan good opportunity to go ahead and destroy all of the disciples. Jesus is up on the mountain alone, so Satan comes down—the prince of the power of the air—stirs up a big storm and here are all of the disciples out there rowing away, but they can’t get anywhere.

Verse 25: “Now in *the* fourth watch of the night... [3 o’clock in the morning until 6] ...Jesus went to them, **walking on the sea.** And when the disciples saw Him walking on the sea, they were troubled and said, ‘It is an apparition!....’ (vs 25-26).

That’s what it means in the Greek—‘phantasma’—from which we get the word *fantastic and fantasia*, that it’s an illusion.

“...And they cried out in fear. But immediately Jesus spoke to them, saying, ‘Be of good courage; *it is I....* [*ego eimi*] which is the double I AM] ...Do not be afraid.’ Then Peter answered Him *and* said, ‘Lord, if it is You, bid me to come to You upon the waters.’ And He said, ‘Come.’ And after climbing down from the ship, Peter walked upon the waters to go to Jesus” (vs 26-29).

That took quite a bit of faith, took quite a bit of gumption, took quite a bit of impetuosity and all of the good and the bad that Peter had. There he is walking on the water to go to Jesus.

Verse 30: “But when he saw *how* strong the wind *was*, he became afraid; and *as he* was beginning to sink, he cried out, saying, ‘Lord, save me!’”

There are may things you can get from this: If you don’t keep your eyes on Christ you’re going to sink. You can go back to some of the Psalms that talk about ‘my sins have come over me like the miry water and I’m about ready to drown’ and so forth.

Many different things you can put with it. But the main key here is that *you must trust and you must believe!*

Verse 31: "And immediately Jesus stretched out His hand and took hold of him, and said to him, 'O you of little faith, why did you doubt?'"

Had good reason to doubt from a human, physical point of view. First of all, it was his first experience of walking on water. Never done it before, never seen anyone do it before. And it was in the middle of a storm. You might have said that this is slick as can be if it were calm, because he could have gone right out to Him. But here it is in a storm, and Jesus said, "...'O you of little faith..." That means just a teeny, little, itty-bitty micron of faith.

You know what Jesus said concerning the 'grain of a mustard seed.' I carry in my briefcase at all times a little packet of mustard seed. I'm holding it now in my hands. A mustard seed is about the size of a wide ballpoint pen ball, really small. Jesus said that if you have 'faith as the grain of a mustard seed' you shall ask what you will and a 'it shall be done for you.' You talk about a lesson in faith, we've got a lot to learn here as we're going along.

Apparently, Peter didn't even have faith here at this point. That tells us then, brethren, how much we have to do to grow in grace and knowledge and faith and understanding—it's a whole lifetime project. I would have to say that this Rabbi Richman has got a lot of faith in what he's going to do. Should we not have much more faith than that, because ours is not an empty faith just based upon tradition? *Ours is a living faith based on the Spirit of God!*

Verse 32: "Now when they went into the ship, the wind ceased."

They came onboard the ship, and just picture a huge, gigantic wind just like it happened before where Jesus commanded the wind and the water to stop and it became like a sea of glass. Here Peter and Jesus get into the ship and immediately the wind ceased.

Verse 33: "And those in the ship came and worshiped Him, saying, 'You are truly the Son of God.' And after passing over *the sea*, they came to the land of Gennesaret. And when the men of that place recognized Him, they sent to all the country around; and they brought to Him all those who were sick" (vs 33-35).

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Verse 36: "And *they* besought Him that they might only touch the hem of His garment; and as many as touched *it* were healed."

It wasn't because of the border of the garment, it was *because of faith! It was because that God determined to do it!*

On the official clothes that it is said in the Bible for a true Israelite to wear, it was bordered with blue thread all along the bottom. That was the border of the garment—Hebrew 'taitzit.' There are actually some ministers who have that and they send it out to people so they can touch it. That has nothing to do with what was done here, because it was the *power of God that did it!*

Now we're going to get into a very interesting section here, Matthew 15:1: "Then the scribes and Pharisees from Jerusalem came to Jesus..." (vs 1-2).

This is an official visit from the official people from Jerusalem. This would be like saying we haven investigators from Washington, D.C. down here.

"...saying..." (v 2). They had a specific purpose; they wanted to know why He was doing away with Judaism.

Verse 2: "Why do Your disciples transgress the tradition of the elders?..."—which we read that they hold in higher esteem than God. To them that's a mighty important question.

"...For they do not wash their hands when they eat bread.... [Ohhhh! What a terrible sin] ...But He answered *and* said to them..." (vs 2-3).

Notice that Jesus answered with a question again; His answer is profound!

"...**Why do you also transgress the commandment of God for the sake of your tradition?** For God commanded, saying, "Honor your father and your mother"; and, "The one who speaks evil of father or mother, let him die the death." But **you say**, "Whoever shall say to father or mother, 'Whatever benefit you might receive from me is being given as a gift to the temple,' he is not at all *obligated* to honor his father or his mother." And you have made void the commandment of God **for the sake of your tradition**" (vs 3-6).

That's a pretty hefty answer, and I don't think He spoke it meely-mouthing.

Verse 7: "**Hypocrites!**... [in the Greek that means *sanctimonious pretenders*] ...Isaiah has prophesied well concerning you, saying, **"This people draw near to Me with their mouths, and with their lips they honor Me; but their hearts are far away from Me"** (vs 7-8).

God wants your heart! That's the whole key of David, a man after God's heart!

Verse 9: "For they worship Me in vain... [with no purpose; that is empty; waste; useless] ...**teaching for doctrine the commandments of men.**"¹⁰ *Replacing them!*

How many times have we read that Jesus said, '**Have you never read...?**' *Many times!*

Verse 10: "And after calling the multitude to **Him**, He said to them, 'Hear, and understand.... [I want you to listen to this and comprehend this]: ...That which goes into the mouth does not defile the man; but that which comes out of his mouth, this defiles the man'" (vs 10-11).

Why? Because it comes from the heart! 'Out of the abundance of the heart, the mouth speaks.' Let's compare this with what we read in Matt. 12; let's see what's going to happen with everything that comes out of the mouth; and tie this in with what it says there in Rom. 14, that everyone shall come before the judgment seat of God and 'give an account of himself.' Therefore, that's why we have to have that account covered with the blood of Christ and the life of Christ, because we cannot qualify to become the sons of God by anything that we do ourselves on our own.

- we can't give ourselves eternal life
- we can't make ourselves righteous
- we can't even clean up our own hearts

Only God can! But He says this, He wants you to know:

Matthew 12:35: "The good man out of the good treasure of his heart brings out good things; and the wicked man out of the wicked treasure brings out wicked things. But I say to you, for **every idle word** that men **may** speak... [that's a broad general statement; it's a 'what if'] ...they shall be held accountable in *the* day of judgment. For **by your words you shall be justified, and by your words you shall be condemned**" (vs 35-37).

When Jesus really brings this out—what they were doing with their traditions and everything there—that was pretty heavy stuff!

This created a furor among the disciples, because they were wondering: How are we going to get along with this?

Matthew 15:12: "Then His disciples came to Him and said, 'Do You realize that the Pharisees were offended when they heard this saying?'"

Jesus didn't run out and give 'spin control' on this. He didn't run out and say, 'Oh, I'm sorry I offended you wicked little evil people here. I'm sorry that your feelings were bent out of shape.'

Verse 13: "But He answered *and* said, 'Every plant that My heavenly Father has not planted shall be rooted up. Leave them alone. They are blind leaders of *the* blind. And if *the* blind lead *the* blind, both shall fall into the pit'" (vs 13-14). *Peter didn't understand that! He didn't comprehend that!*

This is something! Isn't this so true and God applies this every single time. Not only to those people but even to us.

- How many times when we come off as the great big know-it-all of everything in the world, what happens? *We crash! We fall in the ditch!*
- What happened when we said—the big corporate church we were in—'we are the only church on the face of the earth'? *Big ditch straight ahead!*
- What happened when we said: 'Christ is returning in 1975'? *Giant ditching ahead! Crash! Smash!* Didn't happen!

When those 'blind leaders of the blind' were told that wasn't so, they were offended!

But the day of reckoning came as the ditch came closer and closer until they came to 1972 and no one fled away! No one went to Petra; 747s didn't get there! The camels weren't ready at the other end of the line! So, when we say 'we see' **and we don't say, 'by the grace of God He has allowed us to see'** we're in trouble! It's hard for people to understand.

Here's the section showing about the man who was born blind. You talk about a dumb question. Have you ever asked a dumb question? I've asked a lot of dumb questions! Here's one here about the disciples:

John 9:1: "Now as Jesus was passing by, He saw a man who was blind from birth. And His disciples asked Him, saying, 'Rabbi, who sinned, this man or his parents, that he was born blind?'" (vs 1-2).

How can a baby sin in the womb to make itself blind? That's a dumb question! But they didn't know he was born blind, they just saw it so they asked a dumb question.

Verse 3: "Jesus answered, 'Neither did this man sin, nor his parents; rather, *this blindness came* so that the works of God might be manifested in him.'" *Created for the purpose of this miracle!*

That's something! If it would have happened to one of us, I wonder how we would have taken it. If it would have been our parents, I wonder how they would have coped with it. *But God did it for this miracle!*

Verse 4: “I must work the works of Him Who sent Me while it is still day. When *the* night comes, no one is able to work. As long as I am in the world, I am *the* Light of the world’ (vs 4-5). *You know the whole story!*

Verse 6: “After saying these things, He spat on *the* ground, and made clay of the spittle, and applied the clay to the eyes of the blind man. And He said to him, ‘Go *and* wash in the pool of Siloam’ (which is, by interpretation, ‘Sent’). Then he went and washed, and came *from there* seeing:” (vs 6-7).

He didn’t know Who had done it, because he was blind. His parents didn’t know how this took place. The Pharisees were enraged because he could see. They wanted this man in the synagogue denounce Jesus. He said, ‘Could it be that a man do a miracle like this as a sinner? You ought to know better than that.’ They got mad and excommunicated him.

Let’s see the whole result of this, v 39: “And Jesus said, ‘For judgment I have come into this world so that those who do not see might see...’”

- Did not God blind all Israel? *Yes, He did!*
- Did not God blind everyone in the world? *Yes, He did!*
- For what miracle? *So that when God calls them to conversion they can see!*

“...and those who... [claim that they] ...see might become blind.’ And those of the Pharisees who were with Him heard these things; and they said to Him, ‘Are we also blind?’....” (vs 39-40).

They were getting the point. These were some of the more intelligent Pharisees, but they weren’t willing to admit they were wrong at this particular point.

“...Jesus said to them, ‘If you were blind, you would not have sin. But now you say, ‘We see.’.... [we have the way. A big ditch coming] ...Therefore, your sin remains” (vs 40-41).

That’s why all of this with the temple, God is going to show that with this—*everything*—that man cannot save himself! The big ditch is coming! So, they were offended. I tell you, every plant that the heavenly Father doesn’t plant is going to be rooted up and Christ says to let them alone

Matthew 15:13: “But He answered *and* said, ‘Every plant that My heavenly Father has not planted shall be rooted up. Leave them alone. They are blind leaders of *the* blind. And if *the* blind lead *the* blind, both shall fall into the pit.’ Then Peter answered *and* said to Him, ‘Explain this parable to us.’ But Jesus said to him, ‘Are you also still without

understanding? Do you not perceive that everything that enters the mouth goes into the **belly**...” (vs 13-17). *The Greek word there is* ‘koilia’—clear into your digestive track.

“...and is expelled into the **sewer**? (v 17)—*which is the waste matter from eating food and is cast forth!*

Verse 18: “But the things that go forth from the mouth come out of the heart, and these defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnessing *and* blasphemies. These are the things that defile the man; **but** to eat with unwashed hands does not defile the man” (vs 18-20)—*because it has to come from the heart!*

We won’t go through every verse, but I want to cover a couple of other things in relationship to it, which clears it up just a little bit better than the account in Matt. 15.

Mark 7:9: “Then He said to them, ‘Full well do you reject the commandment of God, so that you may observe your *own* tradition.’”

Verse 13: “‘Nullifying the authority of the Word of God by your tradition which you have passed down; and you practice many *traditions* such as this.’ And after calling all the multitude to *Him*, He said to them, ‘Hear Me, all of you, and understand. There is nothing that enters into a man from outside which is able to defile him...’” (vs 13-15).

We are not talking about whether to eat or not eat unclean meats whatsoever. All of those who handle the Word deceitfully come to this point and say, ‘Therefore, because nothing you eat that goes into your body is going to defile you.’ Believe me, the scribes and Pharisees and other Jews, if Jesus and the disciples were out there having a feast on a hog, they would have let them know. *It has nothing whatsoever to do with clean or unclean meats! This has to do with what defiled you spiritually before God!* To eat with dirty hands does not make you spiritually unclean before God! You may eat a little dirt.

- Have you ever eaten a carrot that wasn’t completely washed? *Yes!*
- Have you ever eaten a baked potato that wasn’t completely cleaned? *Yes!*
- Are you dead? *No!*
- Are you defiled spiritually? *No!*

Has nothing to do with it. But you get mad at your husband or wife and curse out your kids and your neighbors, that defiles you spiritually before God because it comes from within *out*. He’s saying that

none of these physical things can defile you.

"...but the things that come out from *within* him, those are the things which defile a man. If anyone has ears to hear, let him hear" (vs 15-16). *I tell you, there it is again!* I think we're finding every place in the New Testament where it says that.

Verse 17: "Now, when He went into a house away from the multitude, His disciples asked Him concerning the parable. And He said to them, 'Are you likewise without understanding? Don't you perceive that anything that enters into a man from outside is not able to defile him? For it does not enter into his heart... [that's what we need to be careful of: what we put into our heart and mind] ...but into the belly, and *then* passes out into the sewer, purging all food.' And He said, 'That which springs forth from *within* a man, that defiles the man. For from within, out of the hearts of men, go forth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickednesses, guile, licentiousness, an evil eye, blasphemy, pride, foolishness; **all these evils go forth from within, and these defile a man**'" (vs 17-23).

That's really quite something! This is in direct opposition to the Pharisees. What he's literally saying is this: *All of the traditions which you do, which are against the Word of God, cause you to sin, and in no way take care of the evil that's in the heart!*

We'll just summarize the next section of the Canaanite woman from Sidon where she came and was bothering the disciples and saying:

Matthew 15:22 "Have mercy on me, Lord, Son of David; my daughter is grievously possessed by a demon."

He didn't even turn His head to look at her and He walked straight ahead. The disciples finally came and said, 'Lord, don't you hear her, she's bothering us?' He turned around and the woman came up and worshipped Him saying, 'Lord, help me.'

Verse 26: But He answered *and* said, 'It is not proper to take the children's bread and throw it to the dogs.' And she said..." (vs 26-27).

Here's a wise answer and this is put here to show that many, many times those who were not the Jews, those who were not Israelites, understood more than the Jews. This is really an indictment against the Pharisees.

"...'Yes, Lord, but even the dogs eat of the crumbs that fall from their master's table'" (v 27).

- What an answer!

- How could Christ turn that down?

Verse 28: "Then Jesus answered *and* said to her, 'O woman, **great is your faith!**....' *What did He say to Peter, 'Oh, you of little faith!'*

This must have really stabbed Peter in the heart, because he was right there with it. He just got done walking on the water and Christ had to rescue him and Jesus said, 'You've got little faith, Oh, you, of little faith.' So, here comes this Gentile woman—as the Jews would look at it—screaming and yelling after Him, chasing Him down, hounding Him, bugging Him. Finally, He turns around and He gives the woman an answer: 'It's not proper to give the children's food to the dogs.' She gave the right answer:

Verse 27: "And she said, 'Yes, Lord, but even the dogs eat of the crumbs that fall from their master's table.' Then Jesus answered *and* said to her, 'O woman, **great is your faith!**.... [powerful statement] ...As you have desired, so be it to you.' And her daughter was healed from that hour" (vs 27-28). Then we have the feeding of the 5,000 and the bringing up of the baskets.

Matthew 16:1: "Then the Pharisees and Sadducees came to Him, tempting Him... [here's official committee again] ...and asking Him to show them a sign from heaven. But He answered *and* said to them, 'When evening has come, you say, "*It will be* fair weather, for the sky is red." And in the morning, *you say*, "*Today it will storm, for the sky is red and lowering.*" **Hypocrites!**....'" (vs 1-3).

He didn't receive them very well, did He? If He would have been a Pharisee, just think of it: Would Jesus have answered them that way? *Of course not!*

"...You know *how* to discern the face of the sky, but you cannot *discern* the signs of the times. A wicked and adulterous generation seeks after a sign, but no sign shall be given to it except the sign of Jonah the prophet.' Then He left them and went away. Now when His disciples came to the other side, they had forgotten to take bread. And Jesus said to them, 'Watch out, and **be on guard against the leaven of the Pharisees and Sadducees**' (vs 3-6). *Now, that was a tough one to figure out. They couldn't figure this out!*

Verse 7: "Then they reasoned among themselves, saying, '*It is* because we did not take bread.' But when Jesus knew *this*, He said to them, 'O *you* of little faith... [right after saying to the Canaanite woman, 'Great is your faith!'] ...why are you reasoning among yourselves that *it is* because you did not bring bread? Do you still not understand? *Do you* not remember the five loaves of

the five thousand, and how many baskets you took up? Nor the seven loaves of the four thousand, and how many baskets you took up? How is it that you do not understand that I was not speaking of bread when I told you to **beware of the leaven of the Pharisees and Sadducees?** Then they understood that He did not say to beware of the leaven of bread, **but of the doctrine of the Pharisees and Sadducees**" (vs 7-12). Pretty profound!

Now, let's cover one thing, which I'll expound more next time, but I'll give you a chance to think on this. Did Jesus contradict Himself? He said in the one case, 'Beware of the teaching and doctrines of the Sadducees and Pharisees. Then He said in another place:

Matthew 23:1: "Then Jesus spoke to the multitudes and to His disciples, saying, 'The scribes and the Pharisees have sat down on Moses' seat as judges; therefore, every judgment that they tell you to observe, observe and do. But do not do according to their works; for they say and do not'" (vs 1-3).

Why did He in one place warn them of the teachings and doctrines of the Sadducees and Pharisees and then in the other place say that the scribes and Pharisees sit in the seat of Moses?

We'll go into this a little bit more next time, but I'll just tell you this: In the one case it is the doctrine, the spiritual teachings. In the other case, to sit in the seat of Moses means that they came to the synagogue court to get a dispute settled according to the Word of God. Matt. 23:1 has:

- absolutely nothing to do with doctrine
- absolutely nothing to do with establishing the Day of Pentecost
- nothing to do with establishing the calendar
- ***It has to do with a judgment of dispute!***

If this had to do with the spiritual discernment of the Sadducees and Pharisees, what would we have to do in order to do everything that they said? *We would have to reject Jesus Christ, because they did! Yes!* Some people completely misunderstand this, so I'll go into a little more detail next time.

Scriptures from *The Holy Bible in Its Original Order, A Faithful Version*

Scriptural References:

- 1) Revelation 11:1-2
- 2) Luke 21:5-6
- 3) Matthew 24:12, 14-15, 1-2, 15
- 4) Matthew 13:53-58
- 5) Matthew 14:22-36
- 6) Matthew 15:1-11

- 7) Matthew 12:35-37
- 8) Matthew 15:12-14
- 9) John 9:1-7, 39-41
- 10) Matthew 15:13-20
- 11) Mark 7:9, 13-23
- 12) Matthew 15:22, 26-28
- 13) Matthew 16:1-12
- 14) Matthew 23:1-3

Scripture referenced, not quoted: Romans 14

Also referenced:

Magazines

- *Biblical Archeology*
- *Endtime*—article: [Exclusive Interview: Rabbi Chaim Richman of the Temple Institute](#)

Book:

- *A Harmony of the Gospels* by Fred R. Coulter
- *Protocols of the Learned Elders of Zion* by Victor Marsden

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