

Audio Teaching Sermon

Message #57

Jesus Left the Building

[A Intro – Pastor Jefferson 0:00 thru 1:05]

Hello out there! ...to all you faithful listeners of the Word of the LORD. I'm Pastor Jefferson. My job description as given to me by **Jesus** is pretty basic: "*Go out into the world—and create disciples from all nations.*" Welcome to the **57th message** in the **DWJD Audio Teaching Sermon** series. The title of today's message is "**Jesus Left the Building.**" Over the past nearly 20 sermons, we've been discussing the words of Jesus, as He sat on the **Mount of Olives** and answered **3 questions** asked of Him by His disciples, following their exit from the Temple grounds. To properly set the stage, this was **Day 1** of Holy Week. This was the day when Jesus, rode into Jerusalem on a donkey, along with His little band of a dozen men, making His triumphal entry. Most of you know it as **Palm Sunday**.

[B No Perfect Outline 1:05 thru 2:39]

This was the very day prophesied by the **Prophet Daniel** when the long-promised **Messiah** was forecast to walk down the street, through the **Eastern Gate** into the city of **Jerusalem**, and then into the Temple. And **Jesus** did it on the very day just as it was prophesied over 600 years earlier. We will cover the particulars of that miracle arrival in a future sermon. But for now, I want to state that I have no perfect way to present all of this prophetic material as a whole. There are just so many intersecting prophecies, with numerous linked verses to consider, that there is just no way to linearly teach this topic. As I go through these sermons, I do not have an outline or a chart showing me which way is best to proceed. I do have something—or should I say **Someone**, much better than I, who guides me as to where to go next. In the same way as the very Bible we carry is constructed, God's information is **4 dimensional**. The Bible is designed as a *reference textbook*, and just like a dictionary or thesaurus, it was never designed to be read starting at the front and proceeding all the way thru to the last page. In my studied opinion, that's simply a waste of our time. Might as well begin at the end and read it backwards. You'll gain about the same amount of information either way.

[C Repetition, Meditation and Study 2:39 thru 3:50]

The **Holy Bible** is a topic driven manuscript, where every subject or matter is discussed in many places, and at times from very different vantage points. This is why each and every one of these audio lessons should be reviewed in depth. There is far more information being presented in each sermon than can be appreciated simply by listening to the audio message just one time. The verses require meditation. The definitions need

to be studied. We each need to prayerfully seek God's knowledge as taught by **Jesus** and interpreted by the **Holy Spirit**. If you are not doing that, then you are more than likely just going through the motions. You will not be receiving the teaching and hence the requisite knowledge that we should be seeking. As you go through this discipleship instruction, I want you to keep in the forefront of your mind the **5 virgins** who will soon be left behind. They will fail to garner enough of the oil, which represents the teaching of the **Holy Spirit**.

[**D** 4-Dimensional Document Defined 3:50 thru 5:32]

I made mention that the Bible is **4-dimensional**. What does this really mean? Well, the average book we read is printed on a **2-dimensional** page. This means '**the paper has both a length and a width.**' For example, the average paperback is printed on pages measuring **4.25** by **6.87** inches. The ink is printed on the paper, with all the letters and words conformed to be within the confines of that *29 square inch* area. When we say a book is **3-dimensional**, this tells us that '**the text has not only both length and breadth, but that it also contains an element of intellectual depth.**' This means there are passages referencing other ideas and thoughts within the book which are located on other pages. These pages can be found anywhere within the scope of the manuscript. The Holy Bible has all of that but also something else which makes it **4-dimensional**. This happens when '**the text encompasses not only the length and breadth of the page, has intellectual depth, but also contains elements of true prophetic timing.**' The Bible is the only book in existence that contains genuine prophecy, and this is what makes our Scriptures unique and alive. While any book can make prophetic claims, they are not truly **4-dimensional** because their prophecies are **fraudulent**. They are fraudulent because only **God Almighty** can see and define the future.

[**E** Holy Spirit Provides the Outline 5:32 thru 6:47]

Thus, the Biblical *end times scenario* cannot be presented quickly, or even within a few sermons. As you have already experienced, to be true to God's Word, the dissection of applicable Biblical verses must be *thorough* and *meticulous*. As I said, I am being guided by the **Holy Spirit** as to the content of these messages. While I might sit down and think I know where the next sermon is going based on what was discussed in the previous message, the truth is that at times the **Holy Spirit** stops me cold and directs me in an entirely unexpected direction. Thus, these sermons are not entirely out of my own mind. Sure, I am the guy typing the letters on the screen and doing a lot of the composition, as it were. But allow me to give you a little insight into what is actually happening. I frequently go back and review the content of earlier sermons, as the information

contained within them is often repeated in later messages. Plus, I think it's important to make reference of them anytime I use the information elsewhere.

[**F** **Wisdom Present I Didn't Write** **6:47 thru 8:03**]

What I experience time after time, and in sermon after sermon, is discovery of wisdom within passages that I supposedly wrote; wisdom which I did not know or realize was present at the time they were produced. Apart from the work I do for the **LORD**, this has *never* happened to me, not even once in all the scholastic endeavors performed throughout my life. There is but one explanation. **Jesus** and the **Holy Spirit** are helping with these teaching sermons for their use in discipleship training. Now the way this works is, I am only claiming to be doing my best here on behalf of Jesus. I am still a sinner and have fallen short of the glory of the LORD—as have we all. So, any and all errors and mistakes, whenever they are found herein, belong solely to me. But the wisdom and insight present in these words belong *exclusively* to the **LORD**. As a humble servant of the **Most High**, all honor and glory belong to **God**. I will never accept credit for any of the good that He does.

[**G** **Jesus Left the Building** **8:03 thru 9:32**]

Enough of that. Open your Bibles now to **Matthew 24**, verse **1**. Please follow along as I read from out of the *Greek*. ¹ “*And having gone forth* ² *from the temple,* ³ *Jesus as He was walking away,* ⁴ *the disciples came to Him* ⁵ *to point out the buildings of the Temple.*” Let's break down the verse to obtain the bigger context. The *Greek* word for **having gone forth** in T-1 is [21] *ex-EL-thon* and translates ‘**to depart, to escape or to get away from.**’ Jesus didn't just step outside of the temple. No, He was leaving the temple mount grounds, having seen all that He wanted to see. He was intent on departing the premises for the day. In T-2 the word for **temple** is [19] *high-er-ROO* and it translates to ‘**a sacred place.**’ It denotes the entire precinct of the **Temple Mount**, and not just the temple itself. So, T-2 should read “*from area of the temple mount,*” The word for **He was walking away** is [6] *ep-por-YOU-eh-toe* and translates ‘**to traverse, to travel or to remove oneself from a place.**’ Jesus had already departed the temple mount and was proceeding on His way over to the **Mount of Olives**.

[**H** **Disciples Drew Near to Jesus** **9:32 thru 10:40**]

In T-4, it says “*the disciples came to Him.*” The word for **came to** is [15] *pros-SELL-thon* and means ‘**to approach, to come to, or to draw near.**’ The word brings the idea of approaching someone already having a purpose in mind. T-5 tells us that purpose. It was

to point out the buildings on the Temple Mount. The word for **point out** is [3] *ep-pid-DIE-ex-eye* and means **'to show, to designate or to exhibit.'** The idea is to view something in its physical environment. So, we get the mental image of the disciples stopping Jesus before they got too far away from the temple mount, so as to get Him to turn around and look back at its buildings. The word for **buildings** is [2] *oy-ko-do-MAS*, it is plural and means buildings but **'in the sense of their structure and architecture.'** This word is seen twice in Scripture and each time it refers to the buildings on the **Temple Mount**.

[**I** **Massive Stones and Inspiring Buildings** **10:40 thru 12:05**]

The Apostle Mark, in the book bearing his name also makes mention of this specific event. He writes in **Mark 13:1**, ¹ *"And as He was going out of the temple complex,* ² *one of His disciples said to Him,* ³ *"Teacher, look!* ⁴ *What massive stones!* ⁵ *What inspiring buildings!"* Isn't it simply amazing how God uses the words of a different person to highlight the precise meaning He wants conveyed? The word for **massive** used in **T-4** is [1] *po-tah-POI* and it translates to **"what manner of?"** So, Mark is in essence asking, *"What manner of stones?"* Listen, stones are stones. This word only appears this one time, so we must use the context and setting to determine its meaning. About the only thing which can be impressive about "stones" is their size. Therefore, we must conclude they were huge. In the same way we must analyze the *Greek* word used to describe the **impressive** buildings in **T-5**. It is [1] *po-tah-PIE* and shares the same root as the word we just discussed. When talking about buildings, it must mean **'wonderful or magnificent.'**

[**J** **Can You Not See Evil?** **12:05 thru 13:32**]

But there is more. The word *oy-ko-do-MAS* also implies that the buildings being studied are a suitable dwelling place for **Yahweh**—buildings of such magnificence that the **LORD** would feel *"at home"* there. The disciples were clearly enamored with the grandeur of this latest version of **Solomon's temple**. But, our LORD and Savior, clearly, was *not* of the same mind. Look now at **verse 2**. It says, ¹ *"And answering, He said to them,* ² *Do you not see all these things?* ³ *Truly, I say to you,* ⁴ *there not shall be left one stone upon another,* ⁵ *that shall not be thrown down!"* I can just imagine the **LORD**, after turning around, gesturing with both His arms at the **Temple Mount** and asking, *"Do you not see all these things?"* The word we find for **do you not see** is [33] *BLEP-peh-tay*, and it translates **'to be observant, or to look at with a critical eye.'** It means to view something physical, but using *spiritual* discernment. Jesus was asking His disciples to look past the regal appearance of the buildings and instead focus on the evil present, visible in plain sight, but only if one is looking for it.

[**K** Temple Built with Pagan Hands 13:32 thru 14:35]

The Temple in the time of Jesus was actually the 2nd **Hebrew Temple**. It was completed around **516 BC** by a Jewish leader named **Zerubbabel**, and while built on the proper site, it lacked little of the grand structure of **Solomon’s Temple**. Late in the 1st century BC, **King Herod the Great** undertook a massive project to renovate and expand the Temple, making it one of the most magnificent structures of its time. Sources from that era state the roof was completely overlaid in gold, as were the exterior walls. There were many golden votives and other architectural decorative additions added to the building. No firm record of how much gold was used but estimates suggest a value of over **100 billion** in today’s dollars. It is no wonder that the disciples were completely enamored and taken with Herod’s temple. However, there were problems.

[**L** Problems with Herod’s Temple 14:35 thru 15:44]

First off, God did not call for the Temple to be renovated, especially an effort driven by non-Hebrew hands. That was patently illegal. Which leads to the 2nd objection. **Herod** himself was not a Jew. He was an **Edomite**. 3rd, Herod incorporated **Roman** symbols into the construction project as an obvious nod to the Roman government—a decided no-no. **Josephus**, in the book series *Antiquities of the Jews*, gives us an example. He stated that **King Herod** had a large statue of a *golden eagle*, the symbol of **Rome**, placed on the top of the main gate of the Temple. This is a clear violation of Biblical text, prohibiting **graven** images. Jesus would have seen all this “*man-made*” glory and clearly He disapproved. **T-3** states, “*Truly, I say to you,*” Anytime you see Jesus uttering that particular phrase in Scripture, it means it’s time to pay very close attention.

[**M** Not One Stone Upon Another 15:44 thru 17:32]

He then states, “*there not shall be left one stone upon another,*” The Greek word we see for **shall be left** is [3] **ap-PETH-they** and it means ‘**to send away, to abandon, or to leave behind.**’ The word has a much more intensive meaning than simply telling someone to “*go away.*” It brings with it a heavy level of emotion, such as the act of leaving a fallen comrade behind. One example is the **United States Military’s** unofficial motto: “***We leave no one behind.***” It emphasizes the tight bond and shared responsibility of a commitment to provide mental and physical support to one another to enhance unit well-being. Jesus is saying that none of the stones seen in the building will be left in place. Their mutual support in construction would be destroyed. **T-4** states, “*there are none that shall not be thrown down!*” The word for **will be thrown down** is [3] **kat-tah-LIE-theh-see-tie** and means ‘**to tear down, to demolish, or to disintegrate.**’ And in the 3 places it

is used, it is speaking of efforts **not** ordained by God. Efforts of men always eventually fail, but efforts of God are *impossible* to overthrow. Jesus was forecasting the destruction and disintegration of the buildings they were all staring at. The word **disintegrate** means to **'break down into basic elements.'** Herod's temple was destroyed just as Jesus prophesied in **70 AD**.

[**N** **Molten Gold Flowed into the Ground** **17:32 thru 18:58**]

In the rebellion of that time, known as **the First Jewish-Roman War**, the Jews were using the Temple as a headquarters for their fighters. Orders had been given to Roman soldiers that **Herod's Temple** was not to be touched. Unfortunately, an apartment building adjacent to the Temple, used to house clergy, was caught on fire reportedly by a Roman soldier hurling a burning object into it. The fire then quickly spread to Herod's Temple, and it too, burned to the ground. The gold from the gilded roof and clad sides of the building melted and flowed down between the heavy stones. Roman soldiers dislodged every one of the 2 to 5 ton stones to get at the gold. Thus, fulfilling the prophecy of Jesus. Because every prophecy has at least 2 parts, this prophecy tells us that the Hebrew temple will indeed be rebuilt a 3rd time. And I fully expect that this new Hebrew Temple will be constructed in the near future on this exact place on the Temple Mount. And I'm also certain there will come a point during the Tribulation when the forces of evil will once more tear down the Hebrew Temple, scattering the building blocks, in just the exact manner as Jesus prophesied.

[**Z** **Some Final Thoughts** **18:58 thru 20:23**]

The bigger lesson here is that God Almighty is not impressed by anything man does apart from what He tells us to do. The Apostle Peter in **1 Peter 2:5**, actually describes the true followers of Jesus as **"living stones"** who are being built up into a spiritual house, into a holy priesthood, for the purpose of offering sacrifices acceptable to our Heavenly Father through Jesus Christ. Jesus is the **cornerstone**, who was rejected by men, but is precious and choice in the sight of Almighty God. When Jesus died on that cruel cross of Calvary, the curtain separating the **Holy of Holies** from the inner sanctum in the temple was ripped from top to bottom. It represented the end of the old covenant and the beginning of the new. We now have direct access to God via the sacrifice of Jesus. There is no longer any need for a Temple building. Its only purpose is to fulfill the prophecies of Christ. With that in mind, I will conclude this audio sermon. **So, until next time my beloved, this has been Pastor Jefferson, speaking in God's Holy name and for His glory alone. Amen!**