

Sermon to the Saints which are at Topeka, Kansas -- Sunday, March 10, 2019

“¶ We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar. I am a wall, and my breasts like towers: then was I in his eyes as one that found favour. Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver. My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.” (Song of Solomon 8:8-12)

The work continues in learning what Scripture teaches us about the prophecies respecting Jews in the transitional dispensation between the New Testament Church period and the Millennial Reign of Christ. I laid down a proposition in July of last yearⁱ, and I have been working through that proposition in the past three sermonsⁱⁱ. So far, I have given a substantive treatment on the issue of the Jews being drawn out of all the nations and how we might expect to see that coming to pass in the providence of God. It is time now to turn attention to the next component of my proposition; that the same providential dealings that are swirling about among the nations of the earth to push Jewry to Israel will also lead the Jews in Israel to complete a land-grab for the piece of territory they call the Temple Mount. Having done so, they will destroy the Muslim structures situated there, and erect what they have long desired; a new temple. This will be a substantial piece of analytical work, through multiple sermons, so please join me on this journey with an open heart to receive the prophetic work of our fellow laborers in this way we love.

I begin this analysis with an examination of this beautiful prophecy quoted above from Solomon on the matter of a new temple for the called-out remnant of Israel. I have often stated, and reiterate here, that the whole of the human experiment is about the glory of Christ, as it will be revealed in the Day of the Lord; as is declared by those who are seen by John the Revelator to be engaged when that day begins to open:

“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure [i.e., purpose, wish, will, desire] they are and were created.”
(Revelation 4:11)

I was reading with my family out of Arthur Pink's *The Sovereignty of God*, and found the following words that will perhaps better capture what I have often attempted to express in discussing what was written by prophets through the millennia about eschatology:

Pink: “In prophecy the mighty God has condescended to take us into the secret chamber of His eternal counsels, and make known to us what He has proposed to do in the future. The hundreds of prophecies which are found in the Old and New Testaments are not so much predictions of what will come to pass, as they are revelations to us of what God has purposed SHALL come to pass. Do we

know from prophecy that this present age, like all preceding ones, is to end with a full demonstration of man's failure? Do we know that there is to be a universal turning away from the truth, a general apostasy? Do we know that the Antichrist is to be manifested, and that he will succeed in deceiving the whole world? Do we know that Antichrist's career will be cut short, and an end made of man's miserable attempts to govern himself, by the return of God's Son? Then it is all because these and a hundred other things are included among God's eternal decrees, now made known to us in the sure Word of Prophecy, and because it is infallibly certain that all God has purposed must inevitably come to pass."

With this truth being the driving force behind our examination, we must understand that all the things written are for the **"admonition"** (i.e., to *anchor the understanding*ⁱⁱⁱ) of those **"upon whom the ends of the world are come."** (1 Corinthians 10:11) These things are not just incidentally referenced ... they are directed at the preparation for the Day of the Lord. So, Solomon's poetic (some say sensual) words are to help that little Gentile church be ready for the day when the majestic governance of God's providence will return to the fulfillment of His promise to Abraham ... for the glory of Christ their Messiah! Now, let's look at this amazing poem from Solomon's song more closely.

The Church is here engaged in conversation with her Beloved Husband, Christ. They are conversing about the returning Jews, identified here as **"a little sister, [that] hath no breasts" (v. 8)**. Young, immature, undeveloped in any capacity whereby she could produce nourishment to another. Breasts – teats, paps – are what give suck to a child in need of developmental nourishment. These 144,000 Jews, upon their conversion, are a mournful, yet spiritually-undeveloped lot.

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." (Zechariah 12:10)

This is why Christ tells that spiritually-developed church that he will bring those Jews to **"come and worship before thy feet" (Revelation 3:9)**, that they may learn how properly to give glory and honor to Christ. I feel strongly that the book of James – while a wonderful epistle for the edification of the New Testament Church in our dispensation – is primarily directed toward, and intended for, the development of the returning **"twelve tribes which are scattered abroad". (James 1:1)**. It is a serious bit of business that these righteous Jews, in a highly-compressed and violent period of time, receive the tender assistance from that body of Gentile believers who welcome them forth from their darkness, as Paul expresses it as **"life from the dead". (Romans 11:15)**

We know this is the subject matter, because of the next clause of the song, **"what shall we do for our sister in the day when she shall be spoken for?"** Friends, it is a settled bit of eschatological doctrine that 144,000 Jews – 12,000 from each of the twelve tribes enumerated – will be sealed

(Revelation 7:4) or marked in their foreheads (Ezekiel 9:4). They will have their filthy garments exchanged for the clean raiment of Christ's righteousness (Zechariah 3:4), and have their hearts of stone exchanged for a heart of flesh (Ezekiel 36:26). This happens in the day that God has articulated His intent to betroth them to him again (Hosea 2:19-20). That event is the ***"day when she shall be spoken for"***. A further examination of this grand event can be found in my two sermons covering the calling of the elect Jews.^{iv}

So, when the Church – the Bride of Christ – here raises the question of what shall be done for this immature little sister, we must understand that it is the question of what that perfected little body of Gentile believers will do to help those who will come to the day of which Hosea speaks:

"¶ Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know [i.e., eagerly pursue the knowledge of] the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." (Hosea 6:1-3)

The elected Jews do not come forth with a maturity sufficient for the work. Millennia spent in gross darkness, imposed by an offended God, has made this group utterly atrophied toward service. They're coming from the impudent and childish disposition like this description Paul sarcastically and critically articulates:

"¶ Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, And knowest his will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself?"
(Romans 2:17-21)

It is the Church's – the *big sister's* – job to help the little sister get prepared by nourishing her along. And she is, as declared in this beautiful poem, prepared for the work as she confidently asserts: ***"my breasts are like towers"*** (v.10) The little body of saints – the ***"wife [that] hath made herself ready"*** (Revelation 19:7), by God's mercies – is matured and amply able to nourish these. She is, in Christ's eyes, ***"as one that found favour"***, verse ten of our text declares. He loves her and has purified her and made her prepared for the work of nourishing the renewed Jews.

The Jews who are to be redeemed are those same who will be required to reinstitute the proper worship of God, in the continual presence of Christ (Messiah), under what Ezekiel calls ***"the law of the house"*** (Ezekiel 43:12) in a prophecy that is closely related to what is contained in this poem. The next part of the love poem, shifting in the metaphor used to express the work, articulates the bases upon which this *big sister* has come to the hour of decision with the gravitas to do this work.

“Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.” (v.11)

Solomon – Christ – has put ***“keepers”*** into possession of His vineyard at a place named for Him; ***“Baalhamon”*** which means “Lord of abundance”. This vineyard refers to the work of the New Testament Church in maintaining and defending pure, unadulterated gospel truth in the earth. While Christ has been departed from the Jews (Luke 13:35) – until the appointed hour for them to own Him as their Messiah – He has put others into the role of tending to His vineyard. These Christian vinedressers very well know that He is ***“an austere man, taking up that [He] laid not down, and reaping that [He] did not sow ... and [at His coming He] might have required [His] own with usury”***. (Luke 19:22-23). These vinedressers are the Gentile saints – elders and members – who are here identified as having faithfully worked knowing that ***“neither is he that planteth any thing, neither he that watereth; but God that giveth the increase”*** (1 Corinthians 3:6), yet have planted and have watered. And this has all been done under our Beloved Christ’s watchful and loving eyes, as He next declares:

“My vineyard, which is mine, is before me:” (v.12)

Yes! Christ has left nothing of what we do in this body to happenstance or chance. He is intimately engaged and watchful! We and our work here are always before Him. We know very well that the Father has given Christ all things and made Christ head over all things ***“to the church”!*** (Ephesians 1:22). Indeed, it is due to this very comforting fact that the Church can thankfully declare: ***“[T]hou, O Solomon, [shall most certainly have] a thousand [as has been required]”!*** Further, we are to learn from Solomon’s song, those who have done this tending are likewise to receive the recompense of their reward, to wit: ***“and those that keep the fruit thereof [will graciously receive] two hundred.”*** (v.12). As those promises contained in the letters to the seven churches of Asia – delightfully framing for us how the Gentile Church is purified in preparation for the Day of the Lord – a reward is granted repeatedly to ***“[him/he] that overcometh”***. (Revelation 2:7, 11, 17, 26; 3:5, 12, 21)

So, we have the picture of the New Testament Church tending to the ministry while Jewry languish without the vineyard in darkness and apostacy. The Gentile saints are, thereby, prepared to provide spiritual nourishment to those 144,000 who are brought forth so that the freshly betrothed will be fully trained up in the terms and conditions of the ***“law of the house”*** in which they newly desire to do service.

All of this sermon so far has been context. Securing you all in a proper context allows you to better understand why the enigmatic words that follow are so relevant to us. This analysis now brings us to the remaining portion of this amazing oracle within the love song – the dialog of affection – between Christ and His Bride the church. It is here that I need you lovely friends to give me your

most acute attention. It is here that we get a glimpse into the *primary* subject matter of this sermon series. I exhort you here for good reason. The oracle we're considering is the second to last in the whole of the book of Solomon's Song. The last two verses of the book underscore the importance of my exhortation:

“¶ Thou that dwellest in the gardens [i.e., Christ], the companions hearken to thy voice: cause me to hear it [The Church is intently looking for signs, so please grant us vision]. Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices. [i.e., Even so, Come, Lord Jesus]” (Song of Solomon 8:13-14)

The Song is not a silly, irrelevant poem jammed into the midst of the Book to express maudlin sentimentality between a man and woman; bride and groom. It is eschatology. It is prophecy. It is a key to unlock the words of other prophets, and our loving use of it will give us tremendous vision and joy. So, let us look lovingly at the words spoken by Christ and then by the Bride as our opening oracle continues :

“[Christ:] If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar. [Bride:] I am a wall, and my breasts like towers”. (vv.9-10)

We have to look at these two structural symbols ... ***“wall [and] door”***, as they are discussed in prophecy and other scripture, to open eschatology a bit more for our hearts and spirits. The first is this wall. Generally speaking, the discussion of a wall can be found in Scripture under four categories^v:

1. Cities were surrounded by walls, as distinguished from "unwalled villages" (Ezekiel 38:11, Leviticus 25:29-34). Importantly, in Ezekiel's vision of the millennial temple, it was surrounded with an outer wall a mile squared. (Ezekiel 42:20)
2. They were made thick and strong (Numbers 13:28, Deuteronomy 3:5)
3. Among the Jews walls were built of stone, some of those in the temple being of great size (1Kings 6:7, 7:9-12, 20:30, Mark 13:1-2)
4. The term is used metaphorically of security and safety (Isaiah 26:1, Revelation 21:12-20)

As it applies to the character of the people, it can be understood both positively and negatively. In this passage of the Song of Solomon we're considering, Gill provides some good language giving the positive sense in which a wall exemplifies the strength of the elect of God:

Gill: “[if she be a wall] Built upon a sure foundation; and firmly established in her faith on Christ, and love to him; and is constant therein, and stands as a wall against the attacks of enemies”.

As I have articulated before, it is the assignment of that perfected church to work at maturing this new body of saints so that they will be indeed prepared for the work to come, though it is to be

remembered that none of their (or our) strength comes from any but Christ in the regeneration. Christ is the only foundation upon which any wall should hope to stand against an enemy. We are instructed to be constantly ***“building up [ourselves] on [our] most holy faith, praying in the Holy Ghost” (Jude 1:20)***. Taken as a whole prophetic concept, this short clause is Christ intimating that for the returning Jews to be able to enter into the Christ-built temple they have to be built up on the sure footing of that Messiah, and not in any way weakened by the false and scurrilous ways displayed by Jewry of the past millennia.

Which leads us in our analysis, then, to the way in which a spiritual wall is taken in the negative. Consider these two distinct prophecies in which Ezekiel speaks to the opposite of what is intended by Christ’s words in this song of love.

“¶ Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar: Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it; To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord GOD.” (Ezekiel 13:10-16)

&

“[Israel’s] priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.” (Ezekiel 22:26-31)

These leaders of apostate Israel have lied on God ... they have put up a superstructure designed to convince the people that God is with them, even while they invite every abomination into their lives and oppress the **“poor and needy”**^{vi} who have dared to speak against their sins and profanities. If you spend just a little bit of your daily energies consuming the information and activities pouring across this globe by today’s Jews – just a little bit of your energy – you will be overwhelmed with the perfect alignment these two passages have with their conduct. Worldwide systems have been built to propagate the notion of Israel’s security. On every continent they perpetually push two things: laws to silence objection and opposition, and every sinful conduct in which humans can engage. You scarcely see an advertisement or puff piece about Israel without a strong reference to their love for Sodomites and for every condition that prevailed in that wicked place of Lot’s vexation; **“pride, fulness of bread, and abundance of idleness ... neither did she strengthen the hand of the poor and needy.”** (Ezekiel 16:49)

Yet, in an almost eerie juxtaposition, they cling to the notion that they rest with all their filth in the bosom of God. Yet, in an almost schizophrenic malaise they propagate the notion that the Temple Mount will again be occupied with a new temple. They build a **“wall”** and **“daub[] ... it with untempered mortar”**. That word **“untempered”** is the Chaldee **“taphel”** (“taw-fale”) that means **“foolish, insipid, tasteless, unseasoned”**, referring to the **“whitewash”** that is slathered across a structurally weak façade to hide flaws. Isaiah also references in compelling context this insubstantial wall of wickedness that will be built and then destroyed with them that built it:

“¶ Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters’ vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.”
(Isaiah 30:8-14)

It is a wall of corruption ... grounded in a false religious, tradition-based system of worship and built upon a covenant of death and an agreement with hell (Isaiah 28:15). It cannot sustain the certain overflowing scourge because it is not built upon a sure foundation. When Ezekiel sat with the elders of Judah, *in the sixth year of the captivity of Judah’s king Jehoiachin*, he was given a vision of the severity of their abominable crimes and sins against God (see Ezekiel 8:1-18 quoted in the endnote)^{vii}. In the vision, he is repeatedly given to look through the doors and the holes of this rotting wall (vv. 7,8,10, 14, & 16) to see the secreted abominations; each greater than the preceding.

This passage is treated by expositors as intimating the *cause* of the captivity of Judah by Babylon. I disagree, with complete respect to the hard work of the gentlemen who have gone before to search out these Scriptures in the light of their generations. It would be strange to take so vivid a vision to do nothing more than reiterate what Isaiah, Jeremiah, and minor prophets expressly reported and warned against *before* the destruction of Israel and captivity of Judah occurred. Remember, that Ezekiel is here prophesying *after* those destructions and captivity.

While there is little doubt that the apostacy of ancient Jewry included these abominations, I propose this vision is of the temple that the modern inhabitants of Israel will build. They will do so, even while they feverishly work to legitimize every sin of the flesh and ecumenicalize – if you will allow the creative expansion and verb tensing of the word – Judaism to allow for every freakish god they can conjure up! The language in the early part of the vision demonstrates that it is Christ with whom Ezekiel is engaging. The first four verses of the chapter intimate that he communes with Christ on the same general topic he has visions related to throughout his prophecies: The eschatological treatment of Jews and the new temple. The walls in this vision ... the doors in this vision ... can be considered both literally (of a physical temple) and figuratively (of the debauched and superficial religiosity) of the apostate Jews.

Now, the prophet Amos has an amazing piece of prophecy for this analysis. It is a prophecy that shows the distinction between the *righteous* “wall” and the wicked work of the hands of Jewry as this matter comes to the moment of decision. I’m going to put hints in this quoted passage, then put some analysis to it, so please pay close attention to the flow of words:

“Thus hath the Lord GOD shewed unto me: and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part. Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he is small [will God’s promise to Abraham be void?]. The LORD repented for this: This also shall not be, saith the Lord GOD [Israel will not be fully consumed]. Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline [the wall of Song of Solomon 8:9], with a plumbline in his hand. And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel [i.e., between the righteous wall and the wicked temple]: I will not again pass by them any more: And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword [i.e., the wicked temple and Jews will be destroyed].” (Amos 7:4-9)

The “*high places of Isaac*”, “*sanctuaries of Israel*”, and “*house of Jeroboam*” are three references to periods of historic Jewry when they pursued false gods in the temple of God, and reflect the presence of that behavior at the time the Lord is standing upon the “*wall made by a plumbline*” – the 144,000 redeemed Jews serving Christ in righteousness – and measuring (critically judging) the abomination that the Jews have set up in that place. The description of God contending by fire and devouring the great deep and eating up a part sends the reader’s mind to the amazing words of

Revelation about the destructive plagues brought forth to contend with the enemies of Christ and His redeemed.

Continuing the analysis of the distinction between the abomination set up by apostate Jewry and what will be the disposition of those redeemed of Israel, let us finish today with an examination of one final prophecy from Isaiah:

***“¶ Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings [compare Song of Solomon 8:10]: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness [see the “law of the house” of Ezekiel 43^{viii}]. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.”* (Isaiah 60:14)**

Conversely, these returning Jews will be built upon a sure foundation of faith in Christ ... and pure love for Him ... as they have been given suck from the breasts of the Gentile elect, whom Christ has made ***“kings and priests”*** (Revelation 1:6). If they will remain constant therein and stand as a wall called ***“Salvation”*** and gates called ***“Praise”***, against the attacks of all enemies ... a grand palace for the King of kings will be built upon that wall!

There is still much work to be done on this subject. The prophecies of Scripture reveal what is to come, and through the sincere and diligent work of this humble body, Lord willing, we will be given an ever-increasing understanding of what conditions prevail in our world at the time that the Day of the Lord will begin. I encourage any and all of you to search these things out and give them your best attention and sincerest consideration. As I’ve said many times before, I stand perpetually ready to help any of my dear friends here, such as it is given me of God to understand these things, to feed you and comfort you with these words. I will continue my work, Lord willing, next week. I love you all. Amen.

ⁱ My proposition for the next treatment of eschatology – through howsoever many sermons it may take to properly treat it – is this:

- Providence has been intricately woven to bring the inhabitants of the earth to the day when all Jews will be drawn out of every nation to which they were judicially scattered, and into the land of Israel. Not some of them ... not most of them ... all of them.

- Those same providential dealings will lead that nation of rebels to take possession of the top of Mt. Zion, and finally and fully destroy the whole of Al-Haram Ash-Sharif, or “The Noble Sanctuary” constructed presently on that mountaintop.
- Following that, the Jews will build a bastardized version of the original temple of Solomon, and perpetuate the filthy practices of modern Jewry even within what they will call God’s “house of prayer for all people” (Isaiah 56:7), presuming that they have fulfilled the prophesy regarding the final temple.
- This abominable place will bring the armies of the nations surrounding Israel to a boil, with fits of attempts at peace and break-outs of vicious warfare, increasingly building into a siege that chokes the Jewish population down to the city of Jerusalem.
- The temple these rebel Jews build – together with the whole of the land around it – will be so fully destroyed, that it is utterly uninhabitable for human beings. The mountain of Zion unapproachable, and the armies of Antichrist surrounding the city, the whole of the population of Jewry is viciously slaughtered without a hint of mercy ... leaving only the redeemed of Israel protected by God in the wilderness conditions at the top of the mountain, dwelling in the tabernacle brought down by God.

ⁱⁱ Three sermons on this subject to date are July 22, 2018 <https://tinyurl.com/WBC20180722PDF>, September 30, 2018 <https://tinyurl.com/WBC20180930PDF>, and December 9, 2018 <https://tinyurl.com/WBC20181209PDF>.

ⁱⁱⁱ The word **“admonition”** in 1 Corinthians 10:11 is the Greek *“nouthesia”* (“*noo-thes-ee’-ah*”), comes from a combination of root words *“nous”* (“*nooce*”) and *“tithemi”* (“*tith-ay-mee*”). *Nous* expresses the ability of the human mind for perception and understanding – both intellectual and emotional. Understanding both in the sense of critical thought and emotive sensing of the intent or meaning of an expression by another. *Tithemi* expresses the notion of being set, fixed, anchored, established, ordained, or even exhaustively explained by discourse. Combined, they present the picture of being firmly established through both exhaustive discourse and the grant of a keen sense of both the technical and emotional/spiritual sense of a thing. God’s Word is intended to anchor us in such a clear sense of what is prepared for those upon whom the ends of the world is come.

^{iv} The calling of the 144,000 elect Jews was preached about on September 18, 2016 <http://bit.ly/JubileeSermon1>, and September 25, 2016 <http://bit.ly/JubileeSermon2>.

^v See the following verses for the four categories under which walls are discussed in Scripture:

“And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates” (Ezekiel 38:11)

&

“And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. And if it be not redeemed within the space of a full year, then the house that is in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubile. But the houses of the villages which have no wall round about them shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile. Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time. And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.” (Leviticus 25:29-34)

&

“Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.” (Numbers 13:28)

&

“All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many.” (Deuteronomy 3:5)

&

“He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place.” (Ezekiel 42:20)

&

“And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.” (1Kings 6:7)

&

*“¶ And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, **Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.**” (Mark 13:1-2)*

&

“¶ In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks.” (Isaiah 26:1)

&

“And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysolite; the eleventh, a jacinth; the twelfth, an amethyst.” (Revelation 21:12-20)

^{vi} Consider the sermon from Elder Ben regarding Christ’s sermon on the mount as it pertains to who are properly referenced by the terms “poor” and “needy” on September 2, 2018 <https://tinyurl.com/WBC20180902PDF>.

^{vii} Here is the full text of Ezekiel chapter 8, regarding the searching out of Judah’s abominations in vision to Ezekiel:

“¶ And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth. ¶ He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought

me to the door of the gate of the LORD'S house which was toward the north; and, behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them." (Ezekiel 8:1-18)

viii Here is the language of Ezekiel 43 regarding the law of the house required within the new temple:

"¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places. In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever. Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house." (Ezekiel 43:7-

12)