

Sermon to the Saints which are at Topeka, Kansas -- Sunday, March 17, 2019

Today we will continue the discussion of passages that help us to understand from prophecy the work of Jews in eschatology in the building of a false temple – what Daniel and Christ refer to as an abomination that brings desolation (Daniel 11:31, 12:11; Matthew 24:15). I want to begin with this eschatological jewel out of Isaiah:

“¶ O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.” (Isaiah 25:1-5)

Now, if any thoughtful soul would even consider a challenge to the proposition that the words I just spoke are anything *but* eschatology, I offer you the very next words from the passage to put the question to rest:

“And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.” (Isaiah 25:6-7)

My lovely friends, we are talking about the activities in Mt. Zion when the events to which all of the history of mankind has been pointing, and continues to point, begin to unfold. I love all of the work and talk and prayer and joyful ministrations and charity pouring out of this pulpit and this body each week – but it all has an end, an outcome, a fruition! That end has been determined from before it began, and it has been woven into every inspired word and prophecy of every one of God’s elect from Adam to the last saved soul of man. That end will be in the mountain that has been chosen by God to establish the seat of authority for His Christ for a thousand years, and then upon which He will dwell with His righteous in renewed glory for eternity! John the Revelator sees the ***“holy city, new Jerusalem, coming down from God out of heaven” (Revelation 21:2)*** onto this mountain, wherefrom the eternal God has promised that he will ***“himself be with [these living, elect Jews], and be their God. (v.3)***, where He has promised to ***“wipe away all tears from their eyes; and there shall be no more death.” (v. 4)*** ... ALL on this holy Mt. Zion! It’s a thing!

So, while I understand the difficulties associated with parsing out the sometimes-amorphous prophecies, I want to begin today's sermon with an exhortation to you all that you work this puzzle that we are about piecing together. Last week I began the culling of prophecy to discuss the import of these references to the wall – and next the door – that defines the dichotomy between the coming elect Jews and the apostate Jews as the earth and her inhabitants prepare for the Day of the Lord. This is being done in examination of my proposition regarding the Jews in eschatology, specifically the work of Jewry in taking Mt. Zion, destroying the Muslim structures and building an abominable, human-centric version of the Temple of Solomon.¹

Last week I brought forth many passages that discussed the **“wall”** of Song of Solomon eight, verses nine and ten. In my analyses, I discussed the use of the wall in prophecy as having both a physical and spiritual import. I'm not sure that I've sufficiently clarified the merging of these two or the significance from Scripture of understanding the metaphor of the wall. The eschatological passage with which I opened this sermon declares that there will be a **“blast of the terrible ones [] as a storm against the wall”**, but if you here do not understand what the wall is, what will you be able to see in this eschatological verse?

Even outside of eschatology, the prophets used the analytical methodology of this **“wall”** when called upon to prophesy of the destruction of the temple, as the place where God dwelt with the Jews in the earth. In the following sample passage, we see the prophet discussing how integral the destruction of the physical temple was to God divorcing the Jews and Christ decreeing the desolation of that rotten shell of a religion.

“¶ Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: ... (Isaiah 5:1-2)

This is a description of the original betrothing to Himself of the Jews that God decreed as a type of His elect in the earth, filling that nation with the greatest of His blessings and mercies and defenses, including placing His dwelling place in their midst. Then:

[A]nd he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? (vv. 2-4)

God here prosecutes His case against ancient Jewry. For His kindnesses and flowing affection, He received betrayal and corruption from the faithless and blind rulers of that people. This conduct forced a judgment and action, which then follows:

And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.” (vv. 5-7)

With the same lyrical tone that Solomon’s Song uses, Isaiah is discussing the same vineyard that Solomon prophesies about being put into the hands of keepers – but here it is about how that vineyard was brought to ruin due to the faithlessness and apostasy of the Jews! The Jews had the oracles of God committed to them, as God’s proverbial librarians. The law of God that was distinctly put into the very DNA of Jewry was left to rot and produced **“wild grapes”** – *“stinking or worthless things, stinkberries”* – rather than good fruit. The consequence was the breaking down of the wall; the source of the vineyard’s protection. The wall, in this lyrical metaphor, was the temple! Gill intimates that it *“is to be understood of the Lord’s removing his presence, power and protection from the Jewish nation, and leaving them naked, destitute, and helpless, and exposed to their enemies. The targum is, ‘and now I will declare to you what I will do to my people; I will cause my Shechinah, or Majesty, to remove from them, and they shall be for a spoil; and I will break down the house of their sanctuary, and they shall be for treading.’”* The wall we’re talking about is that place they called the house of their sanctuary; the place where the Shechinah (i.e., God’s presence) dwelt – the Temple.

That symbol of God’s temple in the prophecy of Isaiah regarding the exemplary destruction of the Temple of Solomon – and later the Temple of Herod – is the same symbol we discuss in passages referring to the **false wall** of Apostate Jewry and the **righteous wall** of Redeemed Jewry. Other examples of this use of the **“wall”** in the writings of the prophets can be found in Jeremiah’s lamentations about the exemplary destruction of the temple:

***“[The Lord] hath violently taken away his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest. The Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces; they have made a noise in the house of the LORD, as in the day of a solemn feast. The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together.”* (Lamentations 2:6-8)**

Gill confirms for us: *“The Lord hath purposed to destroy the wall of the daughter of Zion, &c.] ... the wall that encompassed the temple, and all the outward courts of it, as Dr. Lightfoot {s} thinks; this the Lord had determined to destroy, and according to his purposes did destroy it, or suffer it to be demolished; and so all were laid open for the enemy to enter:*

he hath stretched out a line; a line of destruction, to mark out how far the destruction should go, and how much should be laid in ruins; all being as exactly done, according to the purpose and counsel of God, as if it was done by line and rule”.

The important distinction that needs to be made, while considering the multitude of passages, is examining the language in context to the reference to the wall. If the context demonstrates the *exemplary* work of God in His treatment of rebellious Jews of old, then we should see it as an instructional type for our understanding of the severity of what is to come. However, when the context demonstrates *eschatology*, we have to own that reality and understand that there is a place for that discussion in eschatology.

The passage I quoted above from Isaiah’s 25th chapter is plainly eschatology. If you want more proof of it being so, take a sneak peek at the language in the last oracle of chapter 24, where the amazing events of the seventh vial (Revelation 16:17-21) are referencedⁱⁱ. Isaiah’s words then, in 25:1-5, need to be examined from an eschatological framing – and we therefore need to ask what is the import of this **“blast of the terrible ones [] as a storm against the wall”**? Remember, it’s about understanding the wall.

Let me just offer in summary form that I believe it is another view of the severity of God in confronting the wicked and apostate of Jewry propping up the abominable temple upon Mt. Zion, resulting in the destruction of not just that awful abomination, but the whole of Jerusalem and her inhabitants, less the righteous 144,000. The instrument of that destruction is Antichrist and his armies – under the influence of the great False Prophet! Antichrist has set his kingdom in that destroyed city, Jerusalem, and is intent on taking out the remaining Jews who are protected behind that wall we read about last week – **“made by a plumbline”** upon which **“the Lord stood ... with a plumbline in his hand”**.

Jerusalem, a militarily fortified city at that coming point in history, has been utterly destroyed! The palace – fortress, citadel, glorious structure – that was made for and occupied with those who are estranged from God and Christ will not be allowed to be fully established and named as those Apostate Jews desire it to be. The religious guides for the Temple Institute openly proclaim that the whole purpose of God’s *being allowed by mankind to have a place in the earth – i.e., the house they intend to build* – is to allow mankind to become the noblest expressions of themselves. What blasphemy! When I hear them talk in such a way, I’m drawn in this context to the words of Luke in the Acts:

“Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these [earthly] things?” (Acts 7:48-50)

This, of course, is a reference back to the eschatological writings of Isaiah's last chapter, where he prophecies about the abominable conduct being engaged in within this grotesque structure to be built by these blasphemous Jews:

“¶ Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.” (Isaiah 66:1-4)

Of course it has always, and in every sense, been true that the heaven is God's throne and the earth is His footstool. Of course it has always, and in every sense, been true that since God has made all things, there is nothing that mankind can add to or subtract from His essential glory by some machination or construction – which would of necessity make use of all these ***“things [that have from the beginning] been”***. It's the context of these words that give them power in this analysis of ours. Isaiah is talking about eschatology – before this oracle, during this oracle, and after this oracle! It is in the context of eschatology that he throws down on the point that mankind has absolutely no business trying to prop up some ***“house that [they imagine they can] build unto”*** Him! Then, so that we are exceedingly clear about what Isaiah is expressing God's fury about, he articulates the shameful conduct they engage in within this structure they have shown such abominable audacity to build in pretend worship of Him: ***“He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol.”*** This batch of grotesque rebels have not shown themselves holy, as God's eternal law has required – both as to spiritual and physical conduct – from His people. Rather, they treat this temple they have built as a smorgasbord of filthy abominations, for all of the religions of the world to come and participate in. They've constructed a vile wall and daubed it with untempered mortar. They can expect that the wall will break out in terrible vengeance upon their own heads.

Taking a brief, but relevant side road, while we are in Isaiah 66, we can again learn that nearly anywhere you slice these prophecies, you find that the same themes are reiterated. We spoke last week of two distinct prophecies reflecting the process of the Jews learning from the Gentile saints in the metaphor of sucking nourishment from her paps. Yet again, in the very next oracle in this same prophecy of Isaiah chapter 66, we see that theme struck in context of these righteous Jews

being put into possession of this glorious truth after they have been placed firmly upon the foundation of Christ. The language is tucked in between two horrifying declarations of God's wrath against the vile, unregenerate Jews who have so offended Him in this temple they construct.

“¶ Hear the word of the LORD, ye [144,000] that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified [in their false temple]: but he shall appear to your joy, and they shall be ashamed. [CONTEXT! This is God speaking to and about the 144,000 redeemed Jews] A voice of noise from the city, a voice from the [actual, God-made] temple, a voice of the LORD that rendereth recompence to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and his indignation toward his enemies.” (Isaiah 66:5-14)

This prophecy has been the cause of much conversation and, I should offer, consternation among many in this body for the past decade or two. The introductory words make it clear that the message that follows is directed to and about the 144,000 redeemed of Israel. That's the context, so we have to spread that beautiful context out across the remainder of the prophecy to have an accurate view of the pronouns. In the next 14 sentences there are 20 references to the source of the goodness and 17 references to the recipient of that goodness. Two entities – source and recipient. The difficulty we have faced is that among the references to the source (the provider of the goodness) are proper nouns that seem, on the face of it, to be incongruent: ***“Zion [] Jerusalem, [and] Gentiles.”***

If we were only looking at this wonderful oracle from a physical or national lens, then it would be appropriate to be perplexed. If we were trying to shoe-horn this passage into an examination of the destruction of ancient Israel by the Assyrians, or the captivity of Judah by the Babylonians, well then, we would have cause to be perplexed about the syntax being used. If, however, we understand the context of the eschatological oracle, then the perplexity dissipates. When we understand the use of these terms to express the spiritual nature of the players engaged at this critical moment in eschatology, there is no incongruity. As spiritual reference points, the New Testament church is the expression of Zion and Jerusalem, though at the time of the restoration of the redeemed of Jewry those church members represent the fullness of the Gentiles coming in (Romans 11:25).

With this accurate and spiritual lens, the restored Jews will indeed ***“suck, and be satisfied with the breasts of [the Bride’s] consolations; that [they] may milk out, and be delighted with the abundance of [the Church’s] glory”***. Now, it is clear how it is the redeemed of Israel who shall ***“suck, [] be borne upon [the Gentile Church’s] sides, and be dandled upon her knees.”*** In the spiritual sense, ***“Jerusalem [] is the mother of us all”*** (Galatians 4:26). Having been grafted into the good olive tree, we have the character of that mother until the time come that the redeemed Jews will be grafted back in, which is the character they will need to be this spiritual ***“wall”*** that we’ve been discussing, so let us get back to it.

“¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted. But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.” (Isaiah 49:13-17)

This sweet expression of eschatological comfort puts in view the temple of God to which the redeemed of the Jews will take for refuge. As the passage from Song of Solomon we considered last week expresses about the constant state of vigilance that Christ maintains over His vineyard, so this passage expresses how constant God is in the certain preparations for this glorious temple that is to come and be built upon the ***“wall”*** of the righteous redeemed. In that day, those redeemed children shall surely haste into that temple where they will no longer be disturbed by the threat of the destroyers among Antichrist’s armies. For, as the prophet Joel expresses of this same tumultuous time, those ***“destroyers”*** shall be called forth to that grievous valley of decision:

“Assemble yourselves, and come [away from my beloved saints], all ye heathen, and gather yourselves together round about: thither cause thy mighty ones [saints and angels] to come down, O LORD. Let the heathen be wakened, and come up [away from my beloved saints] to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.” (Joel 3:11-14)

Now, there is a passage in the writings of Ezekiel that refers to this same physical and spiritual structure that Christ references in the Song of Solomon passage we began our analysis considering. It, like the prophecy in the Song, refers to both critical components required of the redeemed Jews; ***“if she be a wall ... if she be a door”***

“¶ 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.” (Ezekiel 43:7-8)

Before returning to the full view of this amazing passage, I want to use it as a transition to discuss the other descriptive character in the song of love regarding the returning Jews; ***“if she be a door” (Song of Solomon 8:9)***. We must consider the use of this word “deleth” (“deh’-leth”) throughout the words of prophecy, if we are to understand the way in which these redeemed Jews are to distinguish themselves from their wicked brethren. It is used to identify a literal “door” or “gate”; and it is used figuratively to describe the “doors of the heavens”, among other things. It is not enough that this little sister be a wall, in this imagery; she must also be a door. It is insufficient for her to show herself upon a firm foundation; she must also serve as a restrictive and protective point of entry. Doors are discriminating instruments, particularly when contiguous to strong walls!

In the vision of Ezekiel chapter 8, the use of this word connoting an opening that allows passage is found in five distinct points of the passage:

“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 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. ... 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. ... 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.” (Ezekiel 8:3, 7, 8, 14, and 16)

For Ezekiel to travel through these doors in his vision and see these abominable conditions, it is a foregone conclusion that the conditions had to have been allowed to enter into the temple through these same doors! The door, to be of any value whatever, must be a point at which all those that are not to enter be kept without, as we find in the glorious Holy City of Revelation 22:

“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For [kept] without are dogs, and sorcerers, and

whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”
(Revelation 22:14-15)

To fail in the faithful duty to make a separation at the door ... the entry ... the threshold of passage ... would be to fail in the maintenance of the wall itself. Without a secure door, there is no secure wall. So, in our Song of Solomon passage, it is necessary for those redeemed of Israel to be as vigilant as the door keeper as they are strong in the structure of the wall. If they will be, it is promised that they are to be enclosed ***“with boards of cedar”*** (v. 9), which reference intimates the fairness, fragranciness, perpetuity and incorruptibility of the condition of those who dwell within, as the Psalmist writes: ***“The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted.”*** (Psalms 104:16). Indeed, it is part of the very description the Shulamite Bride gives of Christ, her husband whose ***“countenance is as Lebanon, excellent as the cedars.”*** (Song of Solomon 5:15). The reference to ***“boards of cedar”*** is clearly a reference to the blessed presence of Christ!

In a type of this same condition within the Temple, King Solomon commissioned that structure to be enclosed with wood of the cedars of Lebanon, working with Hiram the King of Tyre, saying ***“Now therefore command thou that they hew me cedar trees out of Lebanon; ... for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.”*** (1 Kings 5:1-6) In spiritual symmetry, then, we see that this same fair, fragrant, perpetuity and incorruptibility will enclose those Jews who will make the Lord their King of kings.

As the passages offered earlier intimate a great destruction to come upon those who build and trust upon the ***“wall”*** of corruption, similarly, we find this great book of prophecy declaring the horrible end for those who have doorways that are corrupt. Let us begin with this little snippet out of the eschatological prophecy of Amos:

“¶ I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.” (Amos 9:1)

Like the vision of Christ standing upon the wall built with a plumbline, He here stands upon the altar and issues judgment against the corrupt and ineffectual doors. The underlined language intimates both the physical destruction of the building, by destroying the points of structural support (lintel, posts, head), but also the destruction of the leaders of the people who have brought abomination into the house, as displayed by Ezekiel. That Amos' prophecy here expresses eschatology is evident by the fact that this same oracle produces some of the best language about the returning of exiled Jews to Israel (vv. 9-10).

I will close this round of analysis by bringing us back to the passage I quoted earlier out of Ezekiel chapter 43. This chapter of Ezekiel is immediately on the heels of the amazing description of the

millennial Temple given Ezekiel in a vision. So, we need to understand clearly that the Lord is speaking to Ezekiel about the requirement that the returning Jews behave themselves according to **“the law of the house” (v. 12)**, stating: **“Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.”** So, the words of verses 7-8 are expressing the wrath of God about the abomination that was built directly next to where the righteous temple was appointed to be placed. It is not an incidental or irrelevant thing these rebel, self-important Jews are going to do. It is not acceptable for them to say “oops, we did our best.” This place has been declared by God as **“the place of the soles of [His] feet, where [He] will dwell in the midst of the children of Israel for ever, and [where His] holy name shall the [rebellious] house of Israel no more defile” (v. 7)**. Except those Jews **“be a wall”** – except they **“be a door”** – this passage declares that they instead will be guilty of **“setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them, they have even defiled [His] holy name by their abominations that they have committed”!** My friends, there are two temples in discussion here – and abominable one and a holy one.

Since Christ plainly declares **“But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:” (Mark 13:14)**, then we must know what He means by that abomination of desolation or, as Daniel puts it, **“abomination that maketh desolate” (Daniel 11:31, 12:11)**. This examination of the wall and door (including posts and thresholds) is only the beginning of learning what prophecy says on this matter. Again, I know that it is complex work that requires patient cross referencing of Scripture, if we want to rightly divide the word of truth. I hope that I have provided some good groundwork for you in these two sermons. I will continue this labor and bring you some more analysis of this proposition when next I have opportunity to feed this flock, Lord willing. 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:

...

- 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.

...

ⁱⁱ Here is the language of Isaiah 24:16-23, describing the horrors of God’s dealings with men under the plagues of Revelation 16:

“¶ From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be

visited. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.” (Isaiah 24:16-23)