

Book of Hebrews Part 32: Antichrist Defiles the Third Temple?; Abomination of Desolation Intro (8/3/2019)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/hzmp494/book-of-hebrews-part-32>.

***Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

For the last few weeks we've been looking at some scriptural and historical evidence in regard to the very illustrious and mysterious concept of the Third Temple. We're trying to peel back layers of understanding. We're trying to understand this at a much deeper level, but in a specific way. We're going to do this through the lens of the New Covenant.

Over the last few weeks, we have been confronted with some pretty radical life-altering statements that have to do with the Third Temple. Statements that are absolutely mind-blowing. That give us insight into this topic. For example, we learned from the prophet Zechariah it is the Mashiach (Messiah) Who builds the temple. This is not going to be a man-made thing. It is not earthly. It is not temporary. It is heavenly. It is eternal.

Is it significant we're talking about this right now? When we see what's going on in the headlines? It's pretty significant! The Torah agrees. Going back to Exodus 15 we see it literally says Yahweh is going to build the Mikdash (temple) with His own hands. It's the hands of the Lord. He is going to do this. It was so compelling that we have prolific rabbis, historic Rabbis like Rashi, saying there's no question about it. God Himself is going to build the Third Temple and it will come down fully completed out of Heaven. It's totally celestial. That's powerful. Not to be outdone, Yeshua comes on the scene. And what does He do? Yeshua prophesies to the woman at the well and says the time is coming and now is— when you will, neither on this Mount Gerizim nor in Jerusalem, worship the Father.

Now if you're a Jew in the first century, that's the last thing you would expect to come out of the Jewish Messiah's mouth. It makes absolutely no sense whatsoever. He's alluding to the fact that you're not going up to Jerusalem. In this age, you're not going to go there anymore. You're not going to go sacrifice. The Father is seeking those to worship Him in spirit and in truth. And if that wasn't enough, then we go to Matthew. At the end of Matthew, Yeshua tells us Jerusalem will remain desolate. This Mikdash (temple) is going to be desolate until He returns. Until He comes back.

Now, I have to say when we start looking at all the things we have covered over the last several weeks, it's pretty incredible when you start to match it up to traditional thought that exists, eschatology speaking, today within Christianity. In other words, what do I mean? I think many of you grew up in the church, like I did, and one of the things I was looking for as a child was the Antichrist. Even as a young

kid, I was big into prophecy. I mean, who isn't, right? If you're in the faith, that's a big deal. One of the things you're looking for is the Antichrist. I mean, my goodness, this whole concept, the church is immersed into it. When's the Antichrist coming? Who is the Antichrist? Many books have been written on this and these are the books that sell. If you write a book on prayer and fasting, nobody's going to buy it. What good is that? We want the books that talk about the Antichrist. It's almost like being able to go and see an intense Hollywood film or something. It really gets the adrenaline flowing and the blood pumping. Right? The reality is these are the things that sell, these are the things that grip us.

But my thought growing up was the Antichrist has to come and defile the temple. He has to come and go into the temple. Yeshua is not going to come back until this happens. He has to literally go in there. So this is one of the things that traditionally speaking, now I want to be careful here. This is a general consensus. Not all Evangelical Christians believe this. But generally speaking, and even at a scholarly level, many Evangelical Christians believe the Antichrist must come and he must defile the temple. This goes back to what I was saying to you. This is why there's such confusion on the Jewish side of the tracks, when rabbis are being asked questions by Christians; "Rabbi? What are you going to do when the Antichrist defiles the temple?" A temple, mind you, that the Jewish people are moving to build right now. This question blows their mind because everything in their eschatology says; you have no idea what you're talking about, it will never be defiled! This is going to be a totally Heavenly movement. This is going to be epic. You don't understand. Yet the Christians on their side are saying, with integrity, well, you don't understand. Talk about two opposing eschatologies!

So, where are they getting this thought? We're going to be talking about this today. Specifically, the evangelical traditional thought that the Antichrist must come and literally be in this temple and defile it in order for prophecy to be fulfilled. There are three passages, I would say, by which this eschatology is built upon. All of these passages are absolutely critical. We are going to go through them. We won't get to them all today. Had I scrunched them all together today, I would've only caused more confusion than clarity. They require some investment of time. So we are only going to cover the first one today and introduce the second one at the end of today's message. But the first one we are going to cover today is the cornerstone of this eschatological thought. What I love about this is that we're going to learn so much over the next several weeks that I think is going to be very, very helpful for you. Actually, when we get to number three, which is going to be the crescendo, you're going to see how important it is you are looking at scripture through the lens of the New Covenant. It is really going to be epic. I'm excited to get there. But we have work to do first before we broach that.

With that said, I want to take you to the New Testament. Paul's second epistle to the Thessalonians. This is what we read. He says in 2 Thessalonians 2:1-2 **¹Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him.** What is he talking about? This is the return of the Lord, the second coming. This is crystal clear. Paul says **we ask you, ²not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come.** What is Paul dealing with here? He is addressing an issue. There is a deception the enemy is weaving into the first century church, and it's deadly. What is the deception? The deception is, you missed it. Jesus came back and you missed it. The resurrection of the dead already happened and you missed it.

What do you think that would do to a first century church? You may scoff at this now. But you need to feel the weight of the reality of this. Because in the first century, this is an epic lie. Put yourself in the historical context. Something unprecedented happened in the first century that had never happened before in the Jewish faith. The middle wall of separation was literally destroyed by the Messiah Yeshua. Pagans and Gentiles, from all over the world, are pouring into the faith. It's unprecedented! All these

various pagans worshipping all these various gods. They're now coming into the faith. Why? Because of the gospel. And the gospel says Yeshua will forgive your sins. But what good is that unless He comes back?

Unless He comes back for you. The whole premise of the Gospel is the hope, and the victory that He's going to resurrect you from the grave, and you will be given eternal life. That's the truth. Now think about this in this context. You have this promise. You have all these pagans, they're coming in and they're clinging to it. They're abandoning their gods for this truth, for a Jewish Messiah. They're abandoning their pagan faith and they're coming in. Then all of a sudden, men within the church say, "Oh, I'm sorry. You're waiting for the coming of Yeshua? You missed it. That's already happened."

What do you think the effects of that would be on these baby believers? You've got to understand that you have this pouring in of the Gentiles. You have so many Christians that are just babies. They're babes in Christ. They don't have the wherewithal to discern and to judge. They can't go back and navigate the scriptures expertly. Certainly these Thessalonians couldn't and I'll prove it in a little bit. But this is the reality and let me take it a step further. The Thessalonians were known for suffering great persecution and affliction for the cross. Now somebody comes and tells you, "You missed it!" And you're like, "Let me get this straight? I am suffering at the hands of this name, the name of Yeshua, Who you told me is coming back and now you're telling me He already left!?"

All these people are going to leave. Devastating deception is happening. So you need to understand what Paul is doing here, which is the heart of this epistle. He is moving as a wise shepherd to defend the sheep.

Can I bring something to the table which I think is quite relevant? This deception being woven into the church had to do with eschatology. Think about this— it had to do with eschatology. We're so in the mind set the enemy is always messing with **theology**. We know this is salvational. Theology can be salvational. If you don't have your doctrine right, you could lose your soul. This is critical. Satan is weaving a deception here that is at that level. But it pertains to eschatology.

Do you really think prophecy doesn't matter? That your eschatology doesn't matter? That you can say, "We'll just wait and see how things unfold." The further we get into this, you're going to see it does matter.

Don't have a cavalier attitude. Because this is as serious as it gets. This is something that when the enemy starts messing with your eschatology, he's seeking to take you out. There's a reason. A perfect example is the rapture.

Do you think the rapture theory was created for no reason? You can't find it in scripture. In fact, you can find verses against it. Yet the devil has built up this whole concept that we, as Christians, are not going to have to suffer any of this. All the horrible stuff and suffering is for the Jews. We say we wouldn't want to be them. We're going to be raptured out of here. The church will have already been raptured. Let me ask you something. What will happen when the heads begin to roll? When, in this country, persecution starts to happen? What's going to happen to the ones that were waiting for the rapture? When they say, "Why am I still here? Why am I seeing this?" I'm going to tell you what's going to happen. Some of them are going to depart from the faith. The enemy has built the rapture theory. Eschatology matters.

We'll come back to 2 Thessalonians, but now let me take you briefly to 2 Timothy 2:17-18 ¹⁷And their message will spread like cancer. Hymenaeus and Philetus are of this sort. ¹⁸ who have strayed concerning the truth, **saying that the resurrection is already past**; (emphasis added). What did they say? The resurrection is already past, you missed it! The coming of the Messiah Yeshua, it's gone. This message spread like a cancer. Do you feel the weight of this? This was a serious problem in the first century church. And what was the effects of this? Continuing in Timothy 2:18 **and they overthrow the faith of some** (emphasis added). It's killing people. It's taking them out.

As we look at 2 Thessalonians 2:1-2, Paul is moving to defend these Thessalonians ¹Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to Him, we ask you, ²not to be soon shaken in mind or troubled, **either by spirit or by word or by letter**, (emphasis added). This is alluding to the fact this deception is coming at them from every direction. Men are coming to the Thessalonians convincing them and seducing them saying they don't understand. Trying to convince them this deception is the reality. Letters are coming saying the same thing. Then you have the spirits. Demonic spirits speaking to your spirit. Paul said in Ephesians 6:12 ¹²For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, **against spiritual hosts of wickedness in the heavenly places** (emphasis added). This is who we're wrestling against. Deceptions like this will come at you from every direction.

Just look at the history of the books that are selling and how full of error they are. We have all these different eschatological ideas. That isn't possible. Something's happening. We need to wake up. The most prolific selling aspect to the faith is prophecy. Everyone's buying these books. They're the top selling books. This is a big deal.

We need to have our eschatology right. Although I want to be clear, that doesn't mean we are going to know every little detail God plans on doing. I'm not saying that. No, but what does it say in Deuteronomy 29:29 **The secret things belong to the LORD our God, but those things which are revealed belong to us...** The Bible has been revealed. This is what we have. If we immerse ourselves in the word then the Spirit of God is going to open our eyes. If we have the right hearts, if we seek ye first the kingdom of God, then these things are going to happen.

Alright, now we're going to continue on into the next verse. Paul does something here that he doesn't do in any other of his epistles. This is a beautiful and rare moment. He is going to lay out an eschatological timeline that is absolutely critical to the faith. Critical to understanding whether or not we missed it. And this is what we read in 2 Thessalonians 2:3 **Let no one deceive you by any means; for that Day** (the coming of the Lord in other words, His second coming) **will not come unless the falling away** (the apostasia) **comes first, and the man of sin is revealed, the son of perdition**, (emphasis added).

So Paul is telling them they don't have to be worried, because Paul understands this deception can't be true. Before the coming of the Lord, something has to happen, something that is monumental. The man of sin, or in some translations, the man of lawlessness has to be revealed. Pay attention to this phrase, **the man of lawlessness/sin**, he has to be revealed.

Now, I want you to understand, this is not conjecture by the apostle Paul. This is not his own opinion like so many different books out in the bookstores today are claiming. This is not what Paul does. Paul is not out to sell books. He is drawing from the prophets!

There is a resource he is drawing from. Unless you understand these ideas are not Paul's own ideas, you will distort this passage. And what did Peter say in 2 Peter 3:16? For the things the apostle Paul speaks, **...in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.** So here's the head's up that I've given before. Anytime you start entering into the Apostle Paul's realm, you better be on guard. We were warned. Do you want to understand what he is saying about eschatology? You've got to understand where he's coming from. So we're going to go to where he's drawing from. We're going to begin in Isaiah 14, an amazing passage.

Now before we go there, there's one little side note. The Son of Perdition. In Greek, the son of perdition is *υἱὸς τῆς ἀπωλείας* (*huios tēs apōleias*). The only other time you find this term used anywhere is of Judas Iscariot— the son of perdition, the son of destruction. I think that's helpful and insightful for you. And why do I say that? What do we know about Judas Iscariot? He is the epitome of the Antichrist. Think this through for a second. He betrayed Christ with a kiss. What do we know about Judas Iscariot? Satan filled him. It literally says in John 13 Satan entered him. He was literally the embodiment of the devil. This is revelatory of the Antichrist. This figure that will come at the very end, he is literally going to be embodied by HaSatan. This is very, very significant.

Now with that said, let's go see where Apostle Paul is coming from. Isaiah 14:12 **How you are fallen from heaven, O Lucifer, son of the morning! How you are cut down to the ground, You who weakened the nations!** One thing I need to mention here that will come into play later on. Isaiah 14 is a proverb. It's a proverb about the king of Babylon. It's addressed to the king of Babylon. So it's kind of wild that as we're reading, all of a sudden we see he's identified as Lucifer. And so what I want you to understand is that inaugurated eschatology works this way. This proverb is addressed to the king of Babylon. This is an inaugurated application, meaning there's a practical application during the day of this passage that applies literally to the king of Babylon.

But ultimately it goes way beyond him. We know this because in this verse we're talking about the son of the morning, Lucifer. So this is ultimately revealing aspects of the devil. Critical aspects God wanted His children to know. So with that, we will continue in Isaiah 14:13-14 **For you have said in your heart:** (emphasis added). Stop and let this sink in— **you have said in your heart:** (emphasis added). This is the Lord speaking to the devil. What follows is not the Lord speaking. The Lord is saying this is what the devil thinks, what the devil has said in his heart **... 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit on the mount of the congregation on the farthest sides of the north; ¹⁴ I will ascend above the heights of the clouds, I will be like the Most High.'** The devil has said this in his heart, I am God. He literally has such a blinding delusion and such arrogance that he can look at God and say "you're sitting in my chair".

This is what's going on here. This passage is epic. Make no mistake, the throne he is after is not any of these demonic thrones, any principality or power that exists here on earth. No, he's after The Throne. That's what he has his eyes fixed on. In the devil's mind, that's **his** chair. This is what he thinks.

Continuing on in Isaiah 14:15-17 **Yet you shall be brought down to Sheol, to the lowest depths of the Pit. ¹⁶ "Those who see you will gaze at you, and consider you, saying: 'Is this the man who made the earth tremble, who shook kingdoms, ¹⁷ Who made the world as a wilderness and destroyed its cities, who did not open the house of his prisoners?'** (emphasis added). Isn't that fascinating? Remember how it says in 2 Thessalonians 2:3 **that Day will not come unless the falling away comes first, and the man of sin is revealed** (emphasis added).

Here we see the same phraseology. Is this **the man**? What is happening in this verse? The world has had the veil lifted. They're standing in awe and saying, "This is the one who has deceived all of us, deceived the entire world!" The eyes of the world have been opened. Isn't that amazing? Because what did we just read in 2 Thessalonians 2:3 **for that Day will not come unless the falling away comes first, and the man of sin is revealed**,(emphasis added).

Do you understand he's literally drawing from this passage? It's all about this revelation of the Antichrist, the devil. That must happen first. Then the coming of the Lord will come. As we move to verse four, we're going to come to what I call the cornerstone of this traditional eschatological understanding today. Which is you have to have the Antichrist go in physically and he has to defile this physical temple. 2 Thessalonians 2:4 **who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God**. This is the passage some believers look at and they say clearly you need to have the Antichrist come in. He has to sit in the temple of God and show himself that he is God. This is pretty straightforward if you isolate the passage.

One of the most dangerous things you could possibly do, especially when you start messing with the words of Paul, is to isolate his text and not allow the rest of scripture to speak. We must draw witnesses to testify. Because **The heart is deceitful above all things, and desperately wicked; Who can know it?** (Jeremiah 17:9) We cannot trust ourselves. We've got to embrace the testimonies of the prophets and the Spirit of God. We need to bring these witnesses forward every time we can and ask, what do they say? We already know what one of them says. We went to Isaiah and it was very clear the Lord came out and said to the devil, "This is what you say in your heart, that you're going to ascend and sit on My throne".

This is the devil's pomp and arrogance. So ultimately, when we look at this eschatologically speaking, we have to ask the question, does this passage require a literal Antichrist, to sit in a literal temple and declare himself as God? If you go to Isaiah, absolutely not! There's no question about it.

In fact, I can tell you this up front. Do you know this passage has been debated for centuries? And the debate is; do we take it literally or do we take it figuratively? The debate goes back to Chrysostom (ca. 349-407). He had a fascinating take on this passage. It was really quite something.

But now, as we look at this passage closely, there is more here than meets the eye. There is a backdrop to the statement. Unless you have the backdrop, you're going to take this to a place you ought not to.

Let me build on this. We looked at one witness. What does the scripture say? Everything is established on the testimony of two. I'm going to take you to another prophet, Ezekiel. This particular passage is literally a mirror reflection of Isaiah 14. The only difference is the verbiage lines up almost identically with what Paul says. Ezekiel 28:1 **The word of the LORD came to me again, saying, ²"Son of man, say to the prince of Tyre"**.

So in Isaiah 14 the passage is addressed to the king of Babylon, but ultimately it refers to HaSatan. Here in Ezekiel 28, this is addressed to the prince of Tyre; although we know for a fact the passage is ultimately about HaSatan. How do we know this? I'm not going to go to this part, but this Prince of Tyre, if you read on, it actually says that he was in the Garden of Eden. It also says this Prince of Tyre is the seal of perfection. One thing I can tell you is this prince of Tyre was not literally in the Garden of

Eden. This is obviously figurative. He wasn't in the Garden of Eden and he isn't the seal of perfection. There has only been one man Who has ever been born that perfect. And that's Yeshua. So this is referring to someone completely different. In fact, it actually goes on to say he was a covering cherub. This is describing the Mercy Seat, where the Ark of the Covenant is and there are two angels covering it. This prince of Tyre is addressed as one of the covering angels. So we know there's no debate here. This goes way beyond a literal prince of Tyre. Yes, there are applications and inaugurated eschatology that applies to him. But it goes way beyond him.

So with that said, pay close attention as we continue with Ezekiel 28:2 **...Thus says the Lord GOD: "Because your heart is lifted up, and you say,** (emphasis added) Exactly how Isaiah 14:13 started out— **For you have said in your heart** (emphasis added) It's the same thing we read here in Ezekiel. And what does he say?—**...I am a god, I sit in the seat of gods, in the midst of the seas,** (emphasis added).

What Paul is talking about in 2 Thessalonians is coming to life right here. It says the exact same thing. You might say— Daniel, I don't see it that way, it actually says **I am a god, I sit in the seat of gods.** It's plural. This is referring to the fact that he's the devil. Of course he sits in a pantheon of demonic beings, all these false gods.

I want to be very clear. Unfortunately, this is one of those moments where I'm not too happy with the translation. I want to take you to the Hebrew and show you what it says. There is a reason that other translations do not translate it this way, adding that plurality to...**I sit in the seat of gods...** So in the Hebrew, we read this אל אני מושב אלהים ישבתי (el ani moshav elohim yashavti). אל אני (el ani) I am God. מושב אלהים (moshav elohim) in the seat of gods. ישבתי (yashavti) I sit.

Most of you should recognize the term Elohim, right? This is used here in the Hebrew. This is the very first name we are confronted with in the Bible. In Genesis 1:1 — בראשית ברא אלהים (bereshit bara Elohim) **In the beginning God created.** It goes on את השמים ואת הארץ (et hashamayim v-et ha-aretz) **He created the heavens and the earth.** The very first name is not Yehovah. It's not El Shaddai. It's not Adonai. Elohim is the title of the king who created all things. This is important because what makes God, God, is the fact He created heaven and earth. That's what makes someone God. He's the Creator. So this title Elohim is critical. Now can it be used in the plural referring to little lowercase gods? Absolutely, and it is used that way in Scripture. That is not the context here. There's a reason other translations do not translate it this way. In fact, in other translations you will find it says **"I'm God and sit in the seat of God."** (emphasis added, Ezekiel 28:2) That word for God is Elohim.

What's the whole point of this verse? We learn this in Isaiah 14. What's the whole context here? Satan is delusional. He thinks God is in his seat. That it's Satan's throne. You look at this passage and he is literally saying in his heart— I am God, I am El, and I sit in the seat of Elohim.

Now, Elohim is technically plural in Hebrew. It is plural because of the ים (im), the last two letters you see at the end of אלהים (Elohim). But this is what is known as the pluralis majestatis. It's called the plural of majesty. In Hebrew when you want to exalt someone or something to the highest of heights, you add that plural. Whatever you add it to becomes a title of exaltation. This is why we see this title used of God thousands of times in the Tanakh.

So here we're confronted with what literally Paul said in 2 Thessalonians 2:4—**...he sits as God in the temple of God, showing himself that he is God.** This is almost verbatim to what it says in Ezekiel. This is

where he's quoting from. The key thing is in Ezekiel, God is saying to the devil ...**your heart is lifted up, and you say, 'I am a god** (Ezekiel 28:2)

You have to understand the Apostle Paul is coming out and saying to the Thessalonians— You haven't missed it because we know something must come first. The Antichrist must come first.

If you're going to give this information, you have to describe who the Antichrist is. Give a profile. What is his persona? Who is this guy? What do you mean? Who are we looking for? So the Apostle Paul is literally grabbing from scripture and saying this is what scripture says. This is how scripture defines the Antichrist. He thinks he's God. So he's going to sit in the seat of God, in the temple of God showing himself that he is God.

What is the response to this declaration of the devil here in Ezekiel? We see in Ezekiel 28:2 ...**Yet you are a man, and not a god, though you set your heart as the heart of a god** (emphasis added). That last word for God is Elohim. I'm not going to get into the indefinite article situation, but the point is he thinks he's Elohim, the Creator God. You need to feel the weight of this.

Now keep in mind what Paul said in 2 Thessalonians as I drop down to Ezekiel 28:17 **Your heart was lifted up because of your beauty; You corrupted your wisdom for the sake of your splendor; I cast you to the ground, I laid you before kings, that they might gaze at you** (emphasis added). The Antichrist is **being revealed**. Remember Paul in 2 Thessalonians? The coming of the Messiah, you're not going to miss it. 2 Thessalonians 2:3 reads ...**for that Day will not come unless the falling away comes first, and the man of sin is revealed** (emphasis added). That's amazing! Here we have this revelation. The structure that exists in Isaiah 14 and Ezekiel 28 is the very same structure Paul lays out.

You have to allow scripture to speak. When you lay these verses out it's a perfect fit. This is where Paul is drawing from and there are many scholars who acknowledge this reality. There's no question this is where he's drawing from. This is why there has been debate. Do we take it literally or do we take it figuratively? You have to compile more evidence than just Isaiah 49 and Ezekiel 28. This is a monstrous topic. You're broaching something that's absolutely huge.

So as we look at 2 Thessalonians, Paul is showing the level of delusion the evil one has. We're going to be able to see his great pomp. He's a man of lawlessness. We didn't go over the rest of the passages, but go and read 2 Thessalonians 2. It continues on with this concept of the lawless one. He's going to be revealed. He's going to be revealed in a specific time. The whole premise of Paul's concern is this revelation of the Antichrist and who he is. Then the righteous one, Yeshua, is going to come and destroy him with the breath of His mouth, in the brightness of His coming. He's going to take him out. There's good news.

With that said, I want to introduce to you passage number two. This is what is known as the abomination of desolation. 2 Thessalonians 2 is often linked to this passage. They say both of these passages are testifying this is exactly how it's going to happen. It's going to unfold like this. I want to take you to this passage. I want to take you to Matthew 23. We're going to start going through this. It's a beautiful thing when you see it put all together, but it's enlightening as well.

We read in Matthew 23:37 "**O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!** ³⁸ **See! Your house is left to you desolate;** ³⁹ for I say to you,

you shall see Me no more till you say, *“Blessed is He who comes in the name of the Lord!”* ('Baruch Haba b'shem Adonai'). So here we have Yeshua. He's talking to His disciples. He's telling them this is going to remain desolate until I come back. Until you welcome Me. Until My people welcome Me back.

So we're given this timetable, but here's what's interesting. Listen to the next verse. This is what we read in Matthew 24:1 **Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple.**(emphasis added) This is fascinating. When Yeshua says this is going to remain desolate until My second coming, He's in the temple! He is speaking these words while He is in the temple. What's more, after He gets done with this, His disciples come up and they're enamored. They want Him to acknowledge all the glory of the temple. It's absolutely beautiful.

In fact, I like Mark's version Mark 13:1 **As He was going out of the temple, one of His disciples said to Him, "Teacher, behold what wonderful stones and what wonderful buildings!"** (emphasis added). They're enamored with this temple.

Now you have to put yourself in the context of the first century. It's almost like little children coming up to their father and they're really proud of what they have done and they want to communicate that to him so that they'll receive praise. This is really what's going on here. And you might say, I don't follow.

Well, Psalms 102:14 says **For Your servants take pleasure in her stones, and show favor to her dust.** Think about this. The temple is functioning in Yeshua's day. His disciples believe He is the Messiah. Now they're coming and telling Him— Yeshua, look at how amazing this is!

Did you know? The sages actually say if you have not seen Herod's Temple, then you have not seen a beautiful building in all your life. In other words, if you haven't seen this Temple, which the apostles were looking at with Yeshua, you haven't seen anything. It was that glorious. This temple was beyond beautiful. So here the apostles are coming and saying to Yeshua, “Lord, look at this”! This is so amazing!

You have to love Bible prophecy because how does Yeshua respond to them? It's unbelievable. Matthew 24:2 **And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down."** Can you just feel the frustration? When Yeshua comes on the scene, He says these things that make no sense to your eschatology or your expectations in your mind.

A perfect example is Matthew 16. Yeshua conveys to Peter that He has to die. Matthew 16:22-23 **Then Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to You!”** ²³ **But He turned and said to Peter, “Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.”** How do you think Yeshua's response made Peter feel? Talk about mind-bending? Peter knows Yeshua is the Messiah and he is thinking, no, timeout here! This is not prophesy. This doesn't work, my eschatology is completely different. No, I'm going to rebuke it. Don't give in to that. You're the King. You're the One we're waiting for. You're going to destroy Rome, and Yeshua tells him, “I'm going to die.” Isn't prophecy interesting? Because if you look at it historically, the things people were expecting to come, didn't come. They were taken by surprise.

Might it be that the things unfolding in Israel and Jerusalem today will surprise some. Is this a crazy thought? Might it be that many are going to be surprised by the things that are coming? No, this is just

prophecy. And so here Yeshua says the opposite of what they're thinking they're going to hear. They're expecting Him to take His place in the temple. He is the Messiah! And Yeshua is telling them it's all going to be gone.

Going to Matthew 24:3 **Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?"** (emphasis added) So here He is sitting on the Mount of Olives and the disciples come to Him privately. Two questions are asked, not one! If you want to enter into Matthew 24 properly then you need to look at what's emphasized right now. Because this is where a lot of people end up stumbling brutally and skewing their eschatology.

Two questions. **When will these things be?** That's their first question. Yeshua tells them everything is going to be destroyed. Everything you see will be gone. So they ask— When? Yeshua's talking about the destruction. They want to know when is it going to happen. But they don't stop there.

Then they go on and say, **And what will be the sign of Your coming?** These are two independent questions. When is the temple going to be destroyed? And what is the sign of your coming? You can safely understand they are absolutely, totally, independent. Because nothing historically, in regard to scripture, would tell you upon Yeshua's return the temple is going to be destroyed. It's the exact opposite. That doesn't even make sense. So they're tracking with Him right now.

And what's amazing here, to give props to the disciples, Yeshua out of His mouth says something that goes against every grain of what they feel is truth. They don't think the temple is going to be destroyed. They loved their King so much and they believed He was so totally the Messiah they didn't debate with Him. All they respond is, when? That's powerful. That's some insight into the disciples. They believed Him. Talk about smart, wise, men. Believing every word that comes out of Yeshua's mouth.

And so they ask this question, when is this going to happen? But then they also ask, what is the sign of the coming of the age? So this means Matthew 24 is a compilation of time and it's a compilation of signs. You can't simply put all these things we read about in Matthew 24 together. You can't say this is all one. It's all going to happen right at the end. That all these things happen together. That is not it at all.

In fact, let me take it a step further and take you to the next verse, Matthew 24:4-6 **⁴And Jesus answered and said to them: "Take heed that no one deceives you. ⁵For many will come in My name, saying, 'I am the Christ,' and will deceive many. ⁶And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet** (emphasis added).

Isn't that interesting? This unfolds it even further. So Yeshua even talks about, as you break into Matthew 24, false prophets, false Christ, they're coming, but He is saying, **but that's not the end.** And so in other words, you have this wide gamut of time period and different signs He is giving.

You need to understand this as you enter into Matthew 24, rather than lumping everything together as many have done. I've had so many conversations about this passage. So you need to understand this fact. Because now with this mindset, you tread carefully with Matthew 24. Whoa, we're dealing with different things here. He's addressing two different components. His coming and He is also addressing the abomination of desolation, the destruction of the Temple. That's a huge gamut.

Now with that said, we're going to jump ahead. We're not going to cover this chapter. I want to show you Yeshua's answer to, when will these things be? Meaning, when will the temple be destroyed? We read this in Matthew 24:15 "Therefore when you see the **'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place**"(emphasis added) Okay. I want to stop right there. This is huge. This is absolutely monumental because Yeshua just gave us His reference. Very unique situation, right?

Typically it's very mysterious, some of the things Yeshua says. The apostles would come up to Him and ask, "Why are you speaking to the people in parables?" He doesn't do that with His disciples here.

It's perfectly clear. When He uses the term abomination of desolation, it's one reference; The book of Daniel. And what does He expect you to do? Look at this Matthew 24:15 **...(whoever reads, let him understand)**, (emphasis added). He is expecting you, His audience, His disciples, to go back to Daniel. And what? **Read.**

Now this is a very unusual statement, **whoever reads, let him understand**. 'He who has an ear let him hear what the spirit says' is a common term found in the New Testament. You find it in the book of Revelation and similar terms in the gospels. Whoever has an ear let him hear, right?

He doesn't say that here, **Whoever reads, let him understand**. So what does that mean? That means we're going to go read it. We're going to go see what Yeshua is talking about. The abomination of desolation in Daniel, what does that look like? We're actually going to go there and cover that. This is going to get deeper and deeper. It's powerful. This is really cool. We're going to finish this passage off because there's more, Matthew 24:16-17 **then let those who are in Judea flee to the mountains. ¹⁷ Let him who is on the housetop not go down to take anything out of his house.**

Going back, **Therefore when you see the 'abomination of desolation,' spoken of by Daniel then let those who are in Judea flee to the mountains.** (Matthew 24:15-16) When you see the abomination of desolation, get out of Judea!

I had the most fascinating conversation not that long ago with someone that was thinking the abomination of desolation is proof there has to be a physical temple. And the Antichrist has to come in and defile it. Here's the interesting thing, this person's a Zionist. I classify myself as a Zionist. That land was given to the Jewish people, the chosen people of God, end of discussion. Think this through for a second. So this person says he's a Zionist, he thinks the Jews should have total control of Jerusalem including the Temple Mount. Right? I mean, he's not the only person, many think this. Many Zionist and Christians believe this and are funding the building of the temple. How can you say this on one hand; yes, this abomination of desolation is going to happen and the Antichrist is going to come in and do this. And on the opposite hand, fund the building of the temple in Jerusalem.

Because, think this through, if you are going to follow the logic of Matthew 24, they should be telling the Jews to get out of Jerusalem. Yeshua commanded His disciples to get out and not just Jerusalem. Get out of Judea. Get out of the land. How many here are warning the Jewish people this? Because this concept of the abomination of desolation, if you hold fast to it, it hasn't happened yet. It's a future event.

We're going to be digging into and looking at this. The stuff we'll look at is more than compelling, I can guarantee you. But you need to have an understanding of this. Then when we get to the third passage,

which is the crescendo, that's where you're really going to feel the weight and the beauty of being able to look at scripture, at eschatology, at prophecy, through the lens of the New Covenant. And how critical it is that you do.