

Sermon to the Saints which are at Topeka, Kansas -- Sunday, September 30, 2018

***“Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.” (Matthew 3:12)***

I began on July 22<sup>nd</sup> of this year to open the subject of the Jews in eschatology<sup>i</sup>. My original plan for today, with the passage above, was to continue the analysis of the proposition: *“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.”* The words here are from John the Baptist, directed at the mocking Pharisees and Sadducees. After calling them a **“generation of vipers” (v. 7)**, he then cautions them against imagining that they are entitled to salvation from the LORD due exclusively to their *national* Jew status, concluding: **“God is able of these stones to raise up children unto Abraham.” (v. 9)** He then moves seamlessly into a profound eschatological prophecy about the distinction between *national* and *spiritual* Jews. Gill articulates a sound analysis of this purging of the floor language:

*Gill: “[T]he awful judgment of God, which Christ was ready to execute, and in a short time would execute on the unbelieving and impenitent Jews: hence it is said to be “in his hand”; being put there by his Father, who ‘hath committed all judgment to the Son’. That this is the meaning of the ‘Baptist,’ seems evident, since ‘fanning’ is always, when figuratively taken, used for judgments, Isa 41:16 Jer 15:7 51:2. By ‘his floor,’ is meant the land of Israel, where he was born, brought up, and lived; of which the Lord says, ‘O my threshing, and the corn of my floor!’ Isa 21:10. This, he says, ‘he will thoroughly purge’ of all his refuse and chaff, that is, by fanning:”*

So, here we have a picture of Christ *fanning* the land of Israel, so that the chaff of *national* Jews is clean separated from the wheat of *spiritual* Jews. This is an obscure – but wholly necessary – point to solidify in your hearts and minds for purposes of our analysis. For this metaphorical **“floor”** to be fanned of this **“chaff”**, the chaff and wheat must be in that floor together, as part of a harvest. Hence, though it is tucked into a passage not typically viewed as eschatological, this beautiful and crisp statement by John the Baptist demonstrates the location of those Jews at the time of the great fanning; Israel.

There are many additional passages still to consider in examining the first statement within my proposition in treating the subject of Jews in eschatology. Several are simple statements, which require little expository treatment to see their relevance, and also provide little additional detail to help us understand the nuanced manner of that that reversal of the diaspora drawing out.<sup>ii</sup> Before I continue with the work of opening up the more obscure and detailed passages on this point – which I have promised and therefore must bring to you – providence has brought me to a detour; the red heifer.

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*“And the LORD spake unto Moses and unto Aaron, saying, This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face: And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. ¶ He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, is unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he is unclean. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.” (Number 19:1-22)*

This is the whole of the passage from which modern Jewry take their lying traditions regarding the relationship between the red heifer and the coming of the Messiah. There is, I think, a critical logical trail that has to be examined that will instruct us on the subject of Jews in eschatology. Remember that my purpose in examining **any** subject related to eschatology is to increase the acuity – sharpness ... keenness, if you will – of our sight on any and all signs of Christ’s impending return, to heed His solemn warning:

***“O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?” (Matthew 16:3)***

To follow this enlightening trail, we have to begin with a robust examination of what the red heifer commandment was **actually** instructing the Jews. It is a detour that will give you here a tremendous comfort – tucked into the middle of the larger picture that will give you great joy! It is a double-layered blessing that I have for you on this beautiful day! So, we will spend a good bit of time on the ceremonial type, before moving to a look at what we might see shortly coming to pass – because a “red heifer candidate” was born in Israel on August 28, 2018.

This is a ceremonial law that was articulated to the Jews as they came up out of Egypt and made their journey through the wilderness of Sinai toward the Promised Land. It was not a moral law, that pre-existed the laws of Moses and had reiteration and continuity through the New Testament Church dispensation – and to the end of time. As a ceremonial law, it is brimming with types and allegories intended to fill the heart of the people who participated in the ceremony with profound understanding of their Messiah! So, as we examine this ordinance we need to have our eyes on Christ; just as we do when we conduct the ordinances of the New Testament Church; Baptism and Lord’s Supper.

The first unique character of this ordinance was the requirement that ***“they [the children of Israel] bring”*** the animal forward. This is distinct from the requirement that individual Israelis or one of the priests bring forward the animal for sacrifice within the Temple. Here, there is the engagement of the whole of the population. Here, every soul that pertained to that group – the eternal type of God’s elect in the earth – had a part in this ceremonial event. What this animal represents applies to each of those Israelites; and applies each member of God’s chosen people! If you are a human who has part in the eternal Covenant of Grace, you have part in the significance of this ceremony.

The animal in this ceremonial practice is a heifer; the female of the bovine species. It is not a he-goat or a bull or a ram – the beasts called for in the many sacrifices upon the brazen alter *within* the temple. It is a heifer. It is an expression of the church or the wife, about which Scripture articulates some helpful information:

***“Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.” (1 Peter 3:7)***

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***“For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.” (1 Timothy 2:13-14)***

Here the Bride of Christ is in view, filled with all of her spiritual weakness that burdens the flesh of her members. Though this Bride, to the world, ***“is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners” (Song 6:10)***, she is acutely aware of her blemishes and spots. She knows that she has need of her Husband to cover her with His robe of righteousness (Isaiah 61:10), lest she be covered with a mantle of her own confusion (Psalms 109:29). The children of Israel were to see themselves – as we are to see ourselves – as a weak and pitiful lot, dwelling in tabernacles in the wilderness of sin and wrath; and the heifer was the picture of that weakness ... but with hope.

The heifer was required to be ***red***. What can this be, but the symbol of the flowing blood of Christ our righteous Propitiation? This is one of the characters of that blessed Son of God that is projected onto His Bride, when the Father looks upon us. He sees the wounds from His Son’s crown to His Son’s blessed feet; blood flowing like a life-giving fountain, even as that dear and only Child is slain for our sins. He doesn’t see the weakness of the creature, He sees the beauty of His Son.

The heifer is required to be ***“without spot, wherein is no blemish”***. It is another character of Christ that he is ***“without blemish and without spot” (1 Peter 1:19)***, so there is no reason to be puzzled why this heifer was to reflect this beauty – in her redness. The requirement, my friends, was not that the heifer was without any internal corruption of nature – because that very much is the nature of the creature ... weakness! But, the hair with which she is covered must be without spot. I cannot improve upon what our friend John Gill articulates in this particular:

*Gill: “... [W]ithout spot, the Jews understand of colour, that it should have no spots in it of any other colour, black or white, nor indeed so much as an hair, at least not two of another colour; and so the Targum of Jonathan, in which there is no spot or mark of a white hair; and Jarchi more particularly,*

*“which is perfect in redness; for if there were in it (he says) two black hairs, it was unfit”;*

*and so Ben Gersom, with which agrees the Misnah ; if there were in it two hairs, black or white, in one part, it was rejected; if there was one in the head, and another in the tail, it was rejected; if there were two hairs in it, the root or bottom of which were black, and the head or top red, and so on the contrary; all depended on the sight”.*

There can be no breach in the garment of Christ's righteousness, if we are to escape the death in our flesh. To have so much as a spot in the perfect efficacy of Christ's blood, we would indeed be walking altogether as that sad soul in the crucible of the final pre-Armageddon world who dare fails to keep his garments. We would walk naked, and all would see our eternal shame! (Revelation 16:15).

When this heifer is killed – her blood is required to be sprinkled seven times ***“directly before the tabernacle”***. ***“Directly”*** here is the Hebrew *“nokach”* (“no'-kakh”), meaning *“be in front of”*. ***“Before”*** here is the Hebrew *“paniym”* (“paw-neem”), meaning *“face”*. So we take this combination of words to understand that this blood was sprinkled *in front of the face* of the tabernacle – where those who would enter must be perpetually reminded of this ceremonial law and its spiritual import as they prepared to enter into that tabernacle to do service to God. Like a massive, blinking, glowing, neon sign at the front door of this church telling all who enter that they are expected to prepare themselves for what they are required to do when they enter. This is not a society of niceties ... this is deadly serious, eternal business for which you are entering. You had better see to your preparation, as the blood of the red heifer cries out for you to do! And what is that preparation about?

***“[A] Purification for Sin”*** is what the passage states. It may be that some here have a loose, vague sense of the things contained in the “Levitical Code”, or “Law of Moses”, as it's commonly represented. Since we do not live in that age, it is not surprising that the detailed accounts of those who were then ***“subject to ordinances, touch not; taste not; handle not...”*** (Colossians 2:20-21) might not resonate plainly for some, in how they apply to the New Testament Church. But since they are all powerful types of the character and office of the Messiah, it is a comforting work to parse them. I make this observation at this juncture of my sermon, because there is a critically necessary distinction to be made between the sacrifices made upon the brazen alter *within* the tabernacle and the killing and burning of this red heifer ***“without the camp”*** – even as our Savior who was without sin, yet bearing the uncleanness of His Bride in His flesh, ***“that he might sanctify the people with his own blood, suffered without the gate.”*** (Hebrews 13:12).

When the priest killed, and then burned, the beasts on the brazen alter, they were already in the tabernacle – and in later years, the temple. They were already inside the house of God, and the sacrifice was ***“for a sin offering for atonement”*** (Exodus 29:36). ***“Atonement”*** here is the Hebrew *“kaphar”* (“kaw-far”) and refers to the propitiation or payment or pacification or covering over of sin. It was the continual reminder to the Jews that they needed a Messiah who would take their sins upon Himself, lay down his life, conquer death, and purchase for them eternal freedom from that debt owed to God for their perpetual sins against Him and His commandments. Christ, of course, is that Messiah of whom the heavenly inhabitants are heard declaring...

***“...with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.” (Revelation 5:12)***

The slaying and burning of the red heifer, by contrast, is not atonement for sin. This ceremonial law addresses the question of **“purification for sin”** before you enter into the tabernacle. This three-word phrase is only one word in Hebrew, *“chata’ah”* (“*khat-taw-aw*”), and it is referencing the process of being purified from sins of ceremonial uncleanness. It is better understood when you see how the ashes of the slain heifer are utilized under this ceremony. The second oracle within Numbers 19 articulates those Israelites who were required to be sprinkled with the mixture of water and the ashes of this red heifer – **“he that toucheth the dead body of any man” (Numbers 19:11).**

There is much more detail given, covering every manner in which a dead body might be touched – being in the tent wherein the dead body lay, the tent itself, the items in the tent, a dead body in the field, a grave, or a dead man’s bone that might be inadvertently disturbed while some plowing or digging is underway. Further, **“whatsoever the unclean person toucheth shall be unclean” (v. 22)**, so from the time there was contact with death to the time of your ceremonial cleaning, everywhere you went and all with which or with whom you had contact was unclean. That uncleanness had to be addressed – you had to be separated from that uncleanness – before you could return to the tabernacle and do service to God! So, what are we to make of this powerful ceremonial mandate in our present dispensation?

***“For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?”***  
**(Romans 7:22-24)**

Even while we live in Christ, we are occupying a spiritually dead body. When we are not communing in the Spirit with one another, we are spreading death upon one another. When we are not bringing into captivity every thought to the obedience of Christ (2 Corinthians 10:5), we are being brought in that law of sin and death that dwells in our members (Romans 7:23). If we will not eat of the hidden manna of God’s Word (Revelation 2:17), we will feed on the ashes of death and destruction and be utterly incapable of knowing the lie in our right hand (Isaiah 44:20). We will either obey the law of the Spirit, or we will obey the law of sin and death. (Romans 8:2).

This blessed ceremony of the red heifer instructed the Jews of old, and instructs us in this dispensation, that if we are to serve God, we must mortify the deeds of this flesh. We must recognize that any work we do in service to our Father must be done with a purified, sanctified body; laying aside the filth of our flesh and of this world. Well the Hebrews were instructed:

***“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” (Hebrews 10:22)***

There are many additional things that can be said – and by expositors have been said – to draw out the minutiae of this ceremonial law; but for purposes of what we seek here to address, it is sufficient to know that we, through the washing and cleansing work of the Holy Ghost, are purified from our perpetual state of death and only thereby can we hope to **“serve God acceptably with reverence and godly fear” (Hebrews 12:28).**

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The work that needs now to be completed is to close this analytical loop which I opened in referencing this red heifer matter in application to the subject of Jews in eschatology. What should we properly take from this explosive phenomenon over in Israel, related to the birth of what they say may be the tenth and final red heifer that will be born in the earth?

***“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)***

As Isaiah, in his eschatological prophecies, turns his attention to the mischief of the Jews in propping up their own corrupt temple and forcing their abominable traditions, he here articulates that those Jews will be operating under a binding delusion. That delusion has been appointed by God, as part of the blindness he has imposed on those darkened, rebellious souls (Romans 11:25). You see, my sweet friends, this Christ-rejecting (Luke 19:14) and Christ-rejected (Luke 13:35) people saw the temple destroyed in 70 AD, as prophesied by that Christ. (Mark 13:2). In the immediate wake of that judgment, their leaders set about the work of rewriting the Torah to allow them to pretend they were still obeying and serving God, but without any tabernacle or temple or ability to engage in the critical blood sacrifices required.

As the second century AD was closing, they produced a comprehensive writing that was the new guide for how they would pretend to serve the God who had cast them off. Known as the “oral Torah”, these dark-hearted people have propped that nonsense – called *The Mishnah* – up next to the written Torah (Genesis through Deuteronomy) as equally divine and binding upon the people. They have fulfilled the words of Christ: **“teaching for doctrines the commandments of men.” (Matthew 15:9).** Relevantly, for our examination, that writing addresses this delusion the Jews have regarding the coming of the tenth red heifer:

*“The Mishna teaches that up until the destruction of the Second Temple, ashes had been prepared from a total of only nine red heifers. The very first red heifer was processed by Moses himself - as the verse states, “... have them bring you a red heifer.” The second was done by the prophet Ezra in the days of the First Temple, and during the entire era of the Second Temple only seven more heifers were used for ashes. This was enough to provide for the nation's needs for purification throughout all those years. The names of all the High Priests who prepared those seven heifers during Second Temple times are recorded by the Mishna: Simon the Just and Yochanan each made two; El'yhoeini ben Hakof, Chanamel HaMitzri and Yishmael ben Pi'avi processed one heifer each. Thus, from the time that Moses received the commandment of the red heifer from the Holy One, blessed be He, until the destruction of the Second Temple, purifying ashes had been produced by the hands of these great leaders from a total of nine red heifers.”*

This quote from the folks who run the Temple Institute helps us to understand the delusional construct behind the current drama. Having been judicially blinded to the fact that the ceremonial law of the red heifer – like all such that were established under the written Torah – were fulfilled when Christ came upon the scene, modern Jewry has set themselves upon a collision course with the prophetic words of their own prophets. About a thousand years later, a fellow named Moses ben Maimon came upon the scene. This fellow, who was also given the names Maimonides (the suffix “ides” being the equivalent of the Jewish use of the word “ben” to reflect “son of”) and the name Rambam (which is just funny), wrote a more exhaustive *Mishneh Torah*. This writing is frequently quoted by the Christian expositors and luminaries of the subsequent centuries, as expressions of Jewish interpretations of Biblical texts – though plainly not as though binding on the actual words of God in the first five books of the Bible. I tell you of Maimonides, because the Temple Institute gives him credit for the following words:

*“... and the tenth red heifer will be accomplished by the king, the Messiah; may he be revealed speedily, Amen, May it be God's will.”*

With these words, modern Jewry – or at least those orthodox among them – have in view that when the tenth red heifer is brought forward, it will presage the coming of the Messiah. Now, to be clear, the notion of the Messiah to modern Jewry is not what Scripture teaches the elect of God regarding the Messiah. This arrogant lot believe that the Messiah is coming to make the world recognize just how glorious Jewry is! When they refer to a “Savior”, they mean that they will be saved from those who hate them *in the earth*. Not, as we know Scripture teaches, to save them from death and hell ... but from the unpleasantness of having to dwell in any degree of subservience to the Goyim!

So, on August 28, 2018, a red heifer was born – that upon its first close examination satisfies the test of being without spot in its red coat. Because spots and/or blemishes can develop, this little heifer will be subjected to examinations about every three months to verify that she is that tenth red heifer that Jewry has long waited for. But, as anyone who is paying attention must conclude,



the self-imposed day of decision is presently upon any Jew who pretends to orthodoxy. That is to say, if this red heifer is deemed to be the long-awaited red heifer, there has to be a temple in place to put into practice the ceremonial killing of this heifer before she goes from heifer to cow – typically between three and four years old ... though some have pushed it to five years. Demonstrating how blind they have become, Jews actually refer to these beautiful words respecting Christ – who has been expressly prophesied as dwelling with the righteous Jews in the temple – as though they are referencing the tenth and final red heifer:

***“Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.” (Ezekiel 36:25)***

When Charles opened his sermon two weeks ago referring to this red heifer issue going on in Israel – articulating how silly of a matter it is – I had a moment of angst. He’s correct, of course, that the blasphemous lens through which Zionist Jewry treats the subject is silliness. He’s also correct that it is another piece of evidence about how the whole of humanity seems increasingly to have a sense that something catastrophic and cataclysmic is on the horizon. But my angst came from the thought that we here – and any of God’s little sheep in the earth today – might miss the significance because it gets lost in the white noise. So, let me close this sermon articulating an increasingly-clear sense I have about where this particular warp or weave of providence is heading. I’m going to present some passages, along with a preemptive request that you closely consider the passages, seek God’s help in providing for one of His people greater clarity – increased knowledge, as the prophet Daniel puts it (Daniel 12:4) – and expect that I will be making a much deeper dive into these passages and their subject matter as I continue with my treatment of Jews in eschatology, Lord willing. So, let us begin this rather manic ride to the conclusion of this sermon.

***“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. ... And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.” (Daniel 11:31, 45)***

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***“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.” (Daniel 12:11)***

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***“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)”  
(Matthew 24:14-15)***

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**“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)**

These four distinct passages – wrapped in words that are without question of eschatological focus – are referring repeatedly to the establishment of a specific thing in a specific place. My proposition is that the passages are identifying the behavior of black-hearted Jews – in concert with an antichristic power that is making use of military and political might – have established an abominable replica of the temple where the false gods of humanity generally and the unredeemed Jews specifically are grotesquely worshipped as the Messiah!

**“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that *he as God sitteth in the temple of God, shewing himself that he is God.*” (2 Thessalonians 2:3-4)**

I further propose that the case in controversy that is closely examined between the Jews (both evil and good) and God Almighty, in Isaiah chapter 41<sup>iii</sup>, is about the work of the apostate Jews in building this temple, and all the accoutrement<sup>iv</sup> that goes with it, as though they are serving Him. Isaiah also addresses the subject of this temple being propped up and the answer that God Almighty brings, together with the broader treatment of the redeemed Jews and the Gentile elect who are drawn into the vortex of the conflict at that hour, in the last three chapters of Isaiah<sup>v</sup>. This is deep and amazing stuff being drawn into view, my dear friends. If any of you have spiritual discernment granted you on these points, I desire that you bring it to me – or to this body with full hearts. Our coming redemption is wrapped up in the understanding of these deep and certain things to come.

The calving of the red heifer is a thing that feeds – by God’s amazing works in the hearts and minds of mankind ***“both to will and to do of his good pleasure”* (Philippians 2:13)** – the lustful and prideful designs that apostate Jewry have to “liberate” the “Temple Mount” from the Palestinian Muslims. The current political, social, and military climate of that region could easily destabilize to the point where Jews take that mountain and erect a false temple. As Charles reminded us, the gift of prophecy is not what we have in this present dispensation. We have, rather, this ***“more sure word of prophecy”* (2 Peter 1:19)** to which we can look and learn about what ***“holy men of God spake as they were moved by the Holy Ghost”* (2 Peter 1:21)** of these things, so that we might be ready to discern what is fallen to this generation of His saints to do for our God.

I will, Lord willing, return to my work on Jews in eschatology when I next have the privilege of feeding this little flock. Please pray that God will open up to me, or to any of our appointed elders, these amazing things of what is shortly to come to pass. I love you. Amen

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<sup>i</sup> See Tim's sermon opening the subject of Jews in eschatology, July 22, 2018 <https://tinyurl.com/WBC20180722PDF>.

<sup>ii</sup> Here are multiple passages that provide plain, though not detailed, statements of the prophesy that the Jews will be brought back out of the diaspora:

***“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth” (Isaiah 11:10-12)***

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***“And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.” (Isaiah 27:12-13)***

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***“And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.” (Jeremiah 23:3)***

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***“Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. ¶ Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.” (Jeremiah 31:8-10)***

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***“As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.” (Ezekiel 20:33-34)***

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***“But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. ... For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land” (Ezekiel 36:21, 24)***

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***“And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:” (Ezekiel 37:21-22)***

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*“In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.” (Micah 4:6-7)*

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*“Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.” (Zephaniah 3:19-20)*

<sup>iii</sup> Here is the whole of the three oracles included in Isaiah chapter 41:

*“¶ Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment. Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely; even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generations from the beginning? I the LORD, the first, and with the last; I am he. The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbour; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved. But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.*

*¶ Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.*

*¶ Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of nought: an abomination is he that chooseth you. I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay. Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words. The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word. Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.”*

<sup>iv</sup> Look at these self-righteous words from the Temple Institute about their preparations for the new temple:

*“The major focus of the Institute is its efforts towards the beginning of the actual rebuilding of the Holy Temple. Towards this end, the Institute has begun to restore and construct the sacred vessels for the service of the Holy Temple. These vessels, which G-d commanded Israel to create, can be seen today at our exhibition in Jerusalem’s Old City Jewish Quarter. They are made according to the exact specifications of the Bible, and have been constructed from the original source materials, such as gold, copper, silver and*

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wood. These are authentic, accurate vessels, not merely replicas or models. All of these items are fit and ready for use in the service of the Holy Temple. Among the many items featured in the exhibition are musical instruments played by the Levitical choir, the golden crown of the High Priest, and gold and silver vessels used in the incense and sacrificial services. After many years of effort and toil, the Institute has completed the three most important and central vessels of the Divine service: the seven-branched candelabra, or Menorah, made of pure gold; the golden Incense Altar, and the golden Table of the Showbread. To view a video showing the menorah being moved to its current location, please [click here](#). To see photographs of the kiyor - the copper laver currently under construction, please [click here](#).”.

¶ Here is the whole of Isaiah’s words, in nine oracles, contained in Isaiah chapters 64-66:

**¶ Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved.**

**¶ But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O LORD? wilt thou hold thy peace, and afflict us very sore?**

**¶ I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; Which remain among the graves, and lodge in the monuments, which eat swine’s flesh, and broth of abominable things is in their vessels; Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day. Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom, Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.**

**¶ Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants’ sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.**

**¶ But ye are they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.**

**¶ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant**

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*vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.*

*¶ 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.*

*¶ Hear the word of the LORD, ye 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: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the 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.*

*¶ For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD. For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take of them for priests and for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."*