

Lighthouse Bible Church

January 11th, 2015

Matthew 24: 15 – 26 *Scripture Reading: 2nd Thessalonians 2: 1 - 12*

‘The Abomination of Desolation’ Signs that the end is near #4

Stand – Read – Pray

We have been working our way through Matthew Chapter 24 looking at the signs that the end is near and the return of Jesus and the end of the age, or the end of time as we know it. And these signs are being given to the disciples and to us by Jesus Himself in response to the questions the disciples asked Him and that was ‘what will be the sign of your coming and the end of the age’.

Jesus answered their question ‘what will be the sign of your coming’ by telling them that there are several signs to watch for as it gets closer and closer to the end of the age and My 2nd coming.

He told them in Matthew 24: 4 – 5, to watch out for deceivers who would claim to be the Messiah, the Christ who will try to deceive many into following them. He told them in Matthew 24: 6 – 7 that before His return there would be the signs of wars and rumors of wars where nation would rise against nation.

He told them in Matthew 24: 7 that there would be famines, pestilences earthquakes and Luke added fearful sights and signs from heaven and Jesus said in Verse 8 that these would be just the beginnings of sorrows or birth pangs, signs, leading to My return.

He also told them in Mathew 24: 9 – 10 that another sign of my coming will be false converts would betray to death the true born again believers.

He said in Matthew 24: 11 – 14 that false prophets, false teachers, will arise and that lawlessness will abound because people's love will have grown cold. He said those who are alive during that time will have to endure to the end and before the end comes, the gospel will be preached worldwide.

And that takes us to where we are this morning in Matthew 24 where we see one specific sign that will tell the people who are alive in this time that the end is near and it starts in Matthew 24: 15.

Verse 15: Therefore when you see the abomination of desolation spoken of by Daniel the prophet standing in the holy place; whoever reads, let him understand.

Verse 15 gives us very specifically what the sign is that people are to watch for in that time. Then Verses 16 – 20 tells the people of that time what they should do when they see that sign and then Verse 21 tells us what happens when that sign is seen. So if you read this it would read (verse 15 then verse 21).

Again, keeping in mind that all of Matthew 24 are signs that Jesus is giving to His disciples and to us that are still yet future to us, that have not happened yet, including Verse 15.

The key to understanding Verse 15 is understanding the book of Daniel and understanding what is meant by **the holy place**. So we are going to take that first; what is the holy place Jesus and Matthew are referring to here and where is it.

Well, the holy place is a designation for a place in the tabernacle and temple where sin could be atoned for and where God would appear in a cloud above the mercy seat as in **Exodus 26: 33 - 34** and **Leviticus 16: 1 – 4** and many other places and where only the high priest could enter once a year on that day of atonement.

This particular holy place in the temple is divided into two parts by a thick veil, the holy place and the most holy place or holy of holies which are both referred to as the holy place.

The point is, is there must be a temple in order to have a holy place or a most holy place and in order for Matthew 24: 15 to be fulfilled, to have an abomination of desolation standing in the holy place, there must be a temple in which this abomination can stand, and it must be in Jerusalem as the parallel passage in **Luke 21: 20 – 24** says and as **Deuteronomy 12: 10 – 14** says

As we have seen before, today there is no Jewish temple in Jerusalem for this to be fulfilled and the holy site where a temple could, should and will be built is currently occupied by the dome of the rock and other Muslim buildings. But the scriptures do say, like in **Daniel 9: 27**, that the Jews will build another temple in Jerusalem and begin repeating the O.T. sacrifices.

But before you take a sigh of relief and think, well it's not going to happen in my life time if they don't have a temple built yet and the Muslims are not going to give up that sight without a fight. I'm ok for now.

Let me say this, once that temple does get built in Jerusalem, things will begin to happen at a very rapid rate.

Let me share some things with you that are happening right now.

Prime Minister Binyamin Netanyahu received a letter this week from a group of rabbis from the National Religious camp, advocating for the construction of a synagogue on Israel's holiest site, the Temple Mount.

Represented were a wide ranging group; signers included rabbis of conservative, liberal and Religious Zionist persuasions, as well as professors, educators and professionals.

“The Temple Mount is a unique place for prayer,” the letter stated. “As Prime Minister, we ask you to do what is necessary to establish a place of prayer for Jews on the Temple Mount, in a respectable and peaceful manner, that will honor the holy place we all long for.”

The document was authored and delivered by the Amutat Yishai organization, which supports building a synagogue in a specific location on the Temple Mount that many rabbis agree Jews are permitted to ascend to. The letter advocates building a structure in that area where Jews can pray.

Last October, the Tehran Times reported that an Iranian Foreign Ministry spokesperson denounced the Israeli plan to build a synagogue near the Al-Aqsa Mosque, calling on the international community to prevent any further “desecration” of the Temple Mount. During a televised speech at the time, Ismail Haniyeh, the Hamas Prime Minister, condemned Israel's efforts to "Judaize" Jerusalem, encouraging all Palestinians to act against Israel's so-called expansionist measures.

In the meantime, would the building of a Jewish synagogue on the Temple Mount, and the re-establishment of the right of Jews to pray there, actually be a stepping stone to building some tolerance and mutual respect between Jews and Arabs? However reluctantly both parties approach this possibility, an attitude change would be necessary in preparation for the much bigger agreement that ultimately makes room for the construction of a third temple. Some speculate the current peace process may lead to an agreement that would permit for the rebuilding of the temple.” Well, that may be happening sooner than we think.

Prophecy News Watch April 1st, 2014.

In April of 2014 an article in the US News and World report quoted several sources from Jerusalem as saying: “Preparations toward the building in Jerusalem of the 3rd Jewish temple, together with the re-institution of the related ancient Jewish sacrifices, seem to have begun in earnest”.

Yuval Avivi details the practices and processes that were expected to be launched as from 10th April 2014, in an article titled ‘Israeli Institute Prepares Priests for Jerusalem's Third Temple’

Some Orthodox Jewish groups want to rebuild the temple and reinstate the practice of animal sacrifice. One such group, the Temple Institute, has been preparing ritual objects and has even been searching for a red heifer for temple purification that meets the requirements found in Numbers 19.

Yuval explains that in the first stage, hundreds of Jews will gather at the Maimonides rabbinical institution plaza in the Kiryat Moshe neighborhood in Jerusalem and start learning the Jewish laws of Passover. Rabbis and experts, including Rabbi Yisrael Ariel, the head of the Temple Institute in the Old City of Jerusalem, the leading body preparing for the establishment of the third temple, will teach the laws of the Passover sacrifice.

The many laws relating to the temple operations include how to use incense, how to light the holy menorah, how to sanctify hands and feet, and of course, how to sacrifice. Rabbi Friedman stated: “In my course, they learned how to sacrifice birds, so we brought stuffed doves, so that the priests would learn how to hold them, how to execute the specific moves. We work on standing in front of the altar to demonstrate the action, so that it’ll become natural to them.”

According to Rabbi Friedman, the architectural plan of the Third Temple will resemble that of the Second one, and will include an organized plan for the Chamber of Hewn Stone, the seat of the Sanhedrin and there will be a menorah, an altar, a shewbread table, the Holy of Holies and more.

One of the parts of the temple they are working on is the veil between the holy place and the most holy place. One writer said “If the Jewish Temple is ever to be rebuilt in Jerusalem, the massive curtain – 66 feet high by 33 feet wide and 2 inches thick – that once hung in the Second Temple and was consumed by fire in A.D. 70, will need to be recreated.

That task is already underway in the Jewish community of Shiloh, located in biblical Samaria about 40 minutes north of Jerusalem, reports Israel Today. For more than two years women from the community have been working to assemble the materials and learn the techniques needed to weave the veil that will hang between, and separate, the Holy Place and the Holy of Holies.

The veil project mirrors another that has been underway for four years, recreating the priestly garments needed for Temple worship. Some Jews who claim priestly lineage have already purchased the special clothing.

Newly pressed olive oil will feature in a festive procession through the Old City of Jerusalem on the seventh night of Hanukka on Monday night from the Zion Gate to the Temple Institute’s Visitors Center.

According to Rabbi Haim Richman, director of the Temple Institutes International Department, the production of the olive oil required precise knowledge of an extremely specialized and complex area of Jewish law.

Due to the exacting requirements of Jewish law for producing this pure oil, the research undertaken into these precise requirements was extensive and exhaustive, said the rabbi.

One requirement for the production process was that no fertilizer be used in the growing of the olives themselves, so the Institute needed to find olives grown organically.

One such organic olive grove was found in the town of Ramot in the Golan Heights.

There, earlier this month, Richman and others from the Institute harvested around 150kg of olives and pressed them under strict supervision and stringent conditions, such as the requirement that no metal come into contact with the olives, into four and a half liters of olive oil.

Read more at

<http://www.prophecynewswatch.com/2014/December26/266.html#vet33qZHVgGeQ7Vv.99>

So with all that in mind, let's go back to Matthew 24 and Verse 15. Now that we know there will be a temple in Jerusalem before Jesus Christ returns, and in light of what we have just heard it may be soon, then what is the **abomination of desolation, spoken of by Daniel the prophet** that will be **standing in the holy place** of the temple?

First of all that word **abomination**, *delugma*, means detestable, foul, repulsive and it usually refers to something pertaining to idolatry or worship of that abomination. **Desolation** *eremosis* means to make desolate. So it is some type of repulsive, detestable idol that will result in something made desolate.

And it was **spoken of by Daniel the prophet**. So we need to go back to the book of Daniel to see in what context it was spoken there and how it applies to how it is spoken by Jesus here. That phrase 'abomination of desolation' is mentioned 3 times in the book of Daniel. **Daniel 9: 27, 11: 31, and 12: 11.**

Look at **Daniel 9: 27** and this is in reference to a time yet future to us. *Explain.* Long time between verses 26 and 27. The he in Verse 27 is the anti-Christ who signs a peace treaty with Israel for 7 years and half way through 3 ½ years he breaks the treaty and stops the Jews from offering sacrifices in the temple.

He then sets up somewhere in the temple ‘the abomination that makes desolate’ that will be in place until the next 3 ½ years is complete. That verse does not tell us what the abomination that makes desolate is, it just says that it will be there.

So then let’s go to **Daniel 12: 11**. Again, this is a time yet future to us because it is the same time frame Daniel 9: 27 is talking about. When the anti-Christ **takes away the daily sacrifice** Daniel 12: 11 says, then he will **set up the abomination of desolation**. And it will remain in place for 1,290 days, which is the 3 ½ years plus 30 extra days. But we still don’t know what the abomination that makes desolate is, it, again, just says that it will be there.

So let’s go to **Daniel 11: 31** and see how the term is used there. The difference between this verse and the last two we saw in Daniel is that this passage is referring to something that has already happened in the past. Most of chapter 11 is something that has already happened that Daniel predicted would happen and did happen some 400 years later.

As a matter of fact, we know just about when this happened from historical accounts. The events of chapter 11 and especially verse 31 occurred during the reign of Antiochus 1V. He was a Syrian king who ruled in the area around Israel from 175 to 165 BC and died in 163 BC, and hated the Jews and wanted to destroy their religion and their religious practices.

So what he did, and you can read about it in great detail in what is called the book of Maccabees that you can find in most Catholic Bibles. *Explain.* What Antiochus did was slaughter hundreds of thousands of Jews, men, women and children. Then he went into their temple and slaughtered a pig (the Jews ceremonially unclean animal) on the altar, defiling the temple, and then forced the priest to eat it.

If that wasn't detestable and foul and repulsive enough, he also took a statue of the pagan god Zeus, whom he identified himself with, and put him in the temple and demanded the people to worship it. That was the ultimate 'abomination that makes desolate' that was set up in the Jewish temple.

And it would remain there until a little band of brother and men came together to defeat Antiochus in what is known as the Maccabean revolt, with Judas Maccabeus and his brothers. So that describes what the abomination of desolation spoken of by Daniel the prophet is about from history past. But what does that have to do with the future prediction that Jesus gives us in Mathew 24: 15. What would be the abomination that causes desolation in a time yet future to us that would resemble that of the past?

Look at **2nd Thessalonians 2: 3 – 10** *Read*

Look at **Revelation 13: 13 – 15**

And he, according to **Revelation 11: 3**, **12: 6** and **13: 5** is allowed to keep the abomination in the holy place for 3 ½ years, 42 months, or 1260 days.

Jesus says, back in Matthew 24: 15 and then in Verse 21, when you see that, then there will be great tribulation such as has not been since the beginning of the world until this time no nor ever shall be.

The word of God is exacting on everything that it says, especially when it comes from the lips of our Lord like in Matthew 24. The question is 'do you believe it'.

Share gospel here.

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Introduction and Review:

Verse 15:

The Holy Place:

Exodus 26: 33 – 34, Leviticus 16: 1 – 4
Luke 21: 20 – 24, Deuteronomy 12: 10-14

The current work on the new Temple

Daniel 9: 27, Daniel 12: 11, Daniel 11: 31:

Antiochus 1V, the Maccabean war
A type of Anti-Christ

The Abomination that causes Desolation:

2nd Thessalonians 2: 3 – 10
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