

Matthew 22-05-22b

We are ready now to resume our study in Matthew chapter 24. We have reviewed the concepts that are prominent in this chapter beyond the normal content that is easily recognizable. First of all, being the issue of the kingship of the Lord Jesus as well as his kingdom.

Secondly, Parousia not only being the appearance or the event of his coming, but his presence and the implications, value and importance of his presence. Thirdly, we're now looking at the abomination of desolation. Let the reader understand.

And this unique exhortation by the Lord Jesus, in my view, takes us back to Daniel chapter 11 and chapter 12, where this abomination that causes desolation or that causes this destruction, if you will, is detailed. So we've gone back to look at that. And the word that is used here is shikuts, S-H-I-Q-U-T-S, shikuts.

And the only reason I bring that up is not just to inflict Hebrew on you, but it is an interesting word to follow in the Old Testament as it pertains to something that is antithetical and completely abhorrent in the area of worship. If you turn quickly to 2 Chronicles chapter 15, verse 8, this word occurs in connection with the reforms of King Asa. And the Spirit of God came upon Azariah, the son of Oded in chapter 15 of 2 Chronicles.

And he goes out to meet King Asa and says, Hear me, Asa, and all Judah and Benjamin, the Lord is with you while you are with Him. Oh, man, I could do a whole double session just on that verse. The Lord is with you while you are with Him.

Have we not been talking about the kingship of God and the kingship of the Lord Jesus? Have we not been talking about the presence of God and the presence of the Lord Jesus? The Lord is with you while you are with Him. It is conditional. It is not automatic.

It is not foreordained. It is not going to happen regardless of human action, activity, or decision. If you seek Him, He will be found by you.

What a great promise. If you seek Him, He will be found by you. But if you forsake Him, He will forsake you.

For a long time, Israel has been without the true God, without a teaching priest, and without a law. But when in their trouble they turned to the Lord God of Israel and sought Him, He was found by them. And in those times, there was no peace to the one who went out or to the one who came in.

The great turmoil was on all the inhabitants of the lands. So nation was destroyed by nation and city by city, for God troubled them with every adversity. Do you see the parallel, the anticipation of this pattern throughout history? But you, Asa, be strong and

do not let your hands be weak, for your work shall be rewarded.

To seek God, to find God involves effort. Make your hands strong. Do what you need to do.

Cultivate the strength. Don't let your hands be weak. Your work will be rewarded.

When Asa heard these words and the prophecy of Oded the prophet, he took courage and he removed the abominable idols. This is our word, shikuts. This is here, shikutsim.

You know how im is kind of a masculine plural? The shikutsim, the abominations. From all the land of Judah and Benjamin and from the cities which he had taken in the mountains of Ephraim, he restored the altar of the Lord that was before the vestibule of the Lord. This is the reverse of what we're seeing Daniel prophesy, isn't it? That which is detestable is removed and the altar of the Lord is restored before the vestibule where the presence of God dwells.

Clear option here. One precludes the other. One replaces the other.

They cannot coexist. It's either or because it is such a detestation. Flip over to Isaiah, pretty easy to hit.

One of the bigger books of the Old Testament, Isaiah 66, right toward the end. Isaiah 66, thus says the Lord, heaven is my throne, earth is my footstool. Where is the house that you will build me? What sort of tiny home are you going to construct when heaven is my throne and earth is my footstool? Where is the place of my rest? All those things my hand has made and all those things exist, says the Lord, but on this one will I look, on him who is poor and of a contrite spirit and who trembles at my word.

What is God talking about here? If you want to talk about his presence, his presence is in heaven on his throne and earth is his footstool. If you think that you're going to make a little building, a little formal construction, and he's going to confine himself in there to be safely visited at opportune times, you're mistaken. The one that God will look upon is him who is poor and of a contrite spirit, who trembles at my word.

This is the opposite of the attitude that is called out and condemned in the book of Malachi. I'm a mighty king. Where is my honor? Where is my reverence? The one who trembles at my word.

Look at verse three. He who kills a bull is as if he slays a man. He who sacrifices a lamb as if he breaks a dog's neck.

He who offers a grain offering as if he offers swine's blood. He who burns incense as if he blesses an idol. Just as they have chosen their own ways.

Notice this is a heart attitude that defiles, corrupts, and completely disqualifies formal

offering of sacrifice. These formalities were prescribed in the law, but the attitude of harm makes the slaughter of a bull like murdering a man. It is abhorrent.

It is detestable. It is a rank evil to do these formal outward practices of worship when the heart is corrupt. Killing a bull, sacrificing a lamb, offering a grain offering, burning incense, those four things are all in the law of Moses.

And God says those things are murderous, forbidden, condemned, evil practices because they have chosen their own ways and their soul delights in their abominations. Our word, shekutzechem, it's got the possessive on the end. These abominations belong to them.

They possess them. So, verse four, I will choose their delusions. I will bring their fears upon them because when I called, no one answered.

When I spoke, they did not hear. They did evil before my eyes and chose that in which I do not delight. They chose it.

Clear choice. Return to me. I will return to you.

Seek me. I will be found by you. But if you choose abominations, if you choose your own substitutes for legitimate worship, even what you do that appears legitimate is abominable, detestable, and the basis for your condemnation and destruction.

That is pertinent for you and for me and for believers in the Lord Jesus Christ in this time and in this age right now. You don't have to wait for the tribulation. You don't have to look into the past.

We need to examine ourselves and see if we are in the faith. What have we embraced that is an abomination before the Lord? How many churches are celebrating and inviting lifestyle evil, approving and condoning all kinds of detestable things in the name of morality, in the name of justice, in the name of loving the oppressed, and so on? Killing a bull, sacrificing a lamb, bringing a grain offering, burning incense. We're doing a good thing.

Isn't this in the Word of God? What's in your heart? Are you honoring God first and foremost? Are you willing to go to the mat for the truth of Scripture, trembling at God's Word, being awestruck and respectful and sobered by what the Word of God teaches? Or do we feel free to edit it, to redefine it, to purge out things that we think other people might find offensive and it becomes a partial truth? As we saw Jesus condemning the Pharisees for partiality in the law. Abominations. This word, if you look it up, is especially prominent in the book of Isaiah Jeremiah.

What are we looking at here? We've looked at kingdom and kingship, domain versus authority. We have looked at parousia, appearance versus presence. Now we're looking at what is the abomination of desolation? Is this something we can safely ignore because

it's past or future for Israel? Not at all.

Don't entertain that thought for a moment. The abomination of desolation is a real and present threat to your faith and my faith right now. In our culture, in the fellowship of believers with whom we coexist on this earth who are flooding the Internet with their ideas and their preachments and their policies and their practices and their books and their blogs and their radio shows, they are sluicing evil into the Christian faith consciously.

It's on television. My mom and I were looking at YouTube and all of the, you know, there's, I don't know, a million videos a minute that get uploaded to YouTube. I don't know where they get the storage space from, but you can type in any word and immediately find out what people are saying, whether it's how to grow a particular kind of flower, how to fix a particular problem with any device, appliance, vehicle, tractor, brush hog, anything that is broken.

Your dishwasher's thing doesn't spin. You got a broken spring. Somebody's got a video on how to fix it.

It's wonderful. But when you get into the realm of ideas and you start putting in things related to issues of faith and practice, stand by. There is so much distortion, disruption, corruption, twisting of truth, condemnation of fellow believers who don't agree, vilification, bitterness, hatred, division, strife, envy, contention, all of the things that are condemned in Scripture.

You look at Christian videos that are posted. It's awful. I almost wish we could invent a new word for Christian and say, well, we're Bereans or we're Patreons or we're, I don't know what, I don't know how you could safely disassociate yourself from what Christianity has become.

But it's terrible. It's no wonder that people who are genuinely seeking a relationship with God have to be guided by the Holy Spirit to someone who can speak the truth to them in love. Because if you just go out on the economy and if we were left to ourselves, you could barely locate the truth.

It's just so rare and hard to find. Thankfully, as I was saying the other day, the thing that distinguishes us from the scientific world, trying to find scientific truth, trying to find historical truth, trying to find geological or astronomical truth, they just have to keep comparing evidence. They have to keep refining.

They have to say, well, guess what? We've decided leeches don't work. And melancholy and sanguine and choleric and phlegmatic are not really humors in the body that make you sick or make you well. And we really shouldn't have drained out two-thirds of George Washington's blood trying to make him well.

We're not left to procedural efforts to try to ascertain truth. We're not left to just dissect evidence. We have the Holy Spirit.

What a gift. If we tremble at God's word, we not only have the presence of the Spirit, but we have the presence of Christ. We have the presence of the Father dwelling in us and with us.

We should seek that. We should cultivate it. We should check for it and be nervous and take steps if it seems to be missing.

Examine yourselves and see if you're in the faith. Is Christ being formed in us? That's the hope of glory. That's the motivation.

And if we're not doing it, heaven help us. Well, this abomination of desolation applies to Israel at first blush, but everything that pertains to national Israel, this is why the worship that is being replaced is national worship in Jerusalem at the temple, as goes the nation in Old Testament days and pertaining to Israel. So goes the individual believer.

Is there an abomination of desolation that is replacing our pursuit of the presence and power and rulership of the Lord Jesus in our lives on a daily basis? Get that thing and do what Asa did. Purge it out. Get it gone.

Re-establish the altar before the vestibule of the presence of God, whatever it takes. If you got to throw your TV and your computer out the window, if you got to get a dumb phone that won't let you on the internet, if that's what it takes, that's what it takes. Hopefully we can develop self-control and an attunement, a receptivity to the presence of the Holy Spirit that allows us not to accomplish this by total elimination, but by the fruit of the spirit.

Endurance, self-control, and outward looking love that occupies itself with fellow believers and with the Lord himself rather than the subjectivity of what's going on in the world. What's the latest politics? What's the latest world event? What did the Supreme Court say? What did the president say? What did the Congress say? What did this latest investigation turn up? How did this lawsuit go between celebrities and so on? What a waste of valuable clock cycles in our soul to get distracted and deflected into meaningless, superficial, transient things and lose the presence of God, to have it replaced by abominations. So you get to Jeremiah chapter 4. Jeremiah chapter 4. If you will return, O Israel, says the Lord, return to me.

And if you will put away your abominations out of my sight, my presence, then you shall not be moved. And you shall swear the Lord lives in truth, in judgment, and in righteousness. The nations shall bless themselves in him, and in him they shall glory.

If you will put away your abominations, it is the same word that we find in Daniel 11 and Daniel 12 that Jesus specifically calls out and says, let the reader understand what this

abomination actually is. Do you notice in the context of these abominations, how often God contrasts it with his presence, with genuine worship? It's not just some idol that some guy is going to set up on some altar sometime, somewhere. It is you and me, and it is now.

If you want to read more of Jeremiah chapter 4, I encourage you to read on down, at least through verse 4. In the interest of time, turn to Jeremiah chapter 7, verse 28. And I could read most of this whole context in Jeremiah. We only have time to select the immediate context.

I encourage you, write these verses down and look at their wider context. We're having to compromise between time and the wider context in Jeremiah is really essential to understand this property. Let's start in verse 28.

So you shall say to them, this is a nation that does not obey the voice of the Lord, their God, nor receive correction. Truth has perished and has been cut off from their mouth. Cut off your hair, cast it away.

Take up a lamentation on the desolate heights for the Lord has rejected and forsaken the generation of his wrath. I want to put a little star, at least a mental star there next to the word generation, because this is one of the next upcoming topics we're going to address here in Matthew chapter 24. This generation shall not pass away.

That's one of the conundrums of the chapter. So all these things are fulfilled. What does generation mean? You've got an example right here.

The Lord has rejected and forsaken the generation of his wrath. Is this one generation in the entire history of Israel? That's a question we will soon answer. Look at verse 30.

For the children of Judah had done evil in my sight, says the Lord. They have set their abominations in the house, which is called by my name to pollute it. If you were going to do a little paragraph, this is something I always have you do when you're studying English.

A common kind of assignment is compare and contrast. Also in seminary, compare and contrast. What is the same and what is different? So here's your blue book quiz question.

Look at verse 30. The children of Judah have done evil in my sight, says the Lord. They have set their abominations in the house, which is called by my name to pollute it.

How would you compare and contrast this with Daniel 11 and 12? Daniel 11, 31, Daniel 12. What's the difference? The same is there is an abomination that is set up where worship of God is supposed to be performed, right? Wouldn't that be similar? What's different? Help me out. Somebody tell me.

What's different here than in Daniel? In Daniel and by extension in the Lord Jesus. Very good. In Matthew and in Mark.

And remember in Luke, when we went to 20 of Luke, when you see Jerusalem compassed by armies, that is parallel to when you see the abomination of desolation set up where it ought not to be or in the temple, depending on if it's Mark or Matthew. But the parallel in Luke is Jerusalem is compassed about by armies when this happens. This is done by force from an outside entity.

The king of the north is going to come down and he's going to set up this abomination. You see it prefigured in Antiochese. You see it, that's a short form of Antiochus Epiphanes.

We just call him Antiochese and we can get away with it. Or in the days of Titus, you've got outside forces coming down and doing this defiling. What's happening here? God's own people are setting up their own abominations.

Is it coming from within or is it being forced upon people from without? And if it is forced from without, why is that allowed? Where is the hedge and the wall of fire around the people of God? Why is that hedge and that protection and that prevention and that presence no longer there to stop this kind of thing? You begin, this is my conclusion. I was finishing my little blue book paragraph here. Compare and contrast.

This begins with the people of God embracing and emplacing their own abominations by their own choice because they have rejected the presence and the power and the word of the Lord. And they have practiced empty superficial forms of worship. Bringing a bull, but it's basically God murdering a man.

Sacrificing a lamb, but it's like breaking a dog's neck. Bringing a grain offering, burning incense and so on. And it's a heinous affront to God because of why they do what they do.

There comes a day when you no longer have the opportunity and you no longer have a choice. And now this is going to be forced upon people who might want to worship God. You start out doing it by your choice.

There comes a day when you no longer have a choice and the presence of God and the legitimate worship of God is no longer possible. The door of the ark is shut. You had a chance to go in and you chose not to.

Now you can't. You had a chance to reject and remove abominations that are an affront to God and that bring desolation. You didn't do it.

Now you can't. It's a sobering, fearful thought. But we can make decisions.

We can establish a pattern of priorities that eventually make it impossible to be renewed to repentance. Remember in Hebrews, those having tasted the good word of God and the powers of the age to come, if they fall away, it's impossible to renew them again to repentance. They have so far and so long crucified to themselves the Son of God afresh and put into an open shame.

They can't be renewed to even the first block in the foundation of repentance, change of mind away from dead works. They can't do it. They can't escape a mind that is focused on, dedicated to, and saturated and soaked in dead works.

And I'm going to tell you right now, the American culture is hopelessly co-opted. It is hopelessly corrupted, as is much of the church that dwells in it and has embraced it and become a part of it. There is no coming back for most of American Christianity.

It has passed a point of no return in my observation and in my opinion. The abomination that causes desolation has been set up and now the armies will not let there be any return, any reestablishment. Individual believers still have choice.

We as individuals, we as small groups can still tremble at God's word. We can remove the abominations that we find in our lives, but we better wake up and smell the coffee and pay attention because tolerating it for too long makes it impossible. Even psychology has figured this out.

People who find themselves in an addiction and don't take strong action to free themselves from it, reach a point where they can't. Your ability to make decisions is taken away. The extreme case, you look at people, they get addicted to crack.

Once you get in that addiction, there is no willpower on earth that can make you resist it. You made a decision, but the decision ability away. Any long practice addiction, if you don't break that thing and ask God for the power and do it now and do it quick, you can reach a point where there is no escape.

That's what this is talking about. The children of Judah have done evil in my sight. They have set their abominations in the house, which is called by my name to pollute it.

They have built the high places in Tophet, which is in the Valley of the Sons of Hinnom to burn their sons and their daughters in the fire, which I did not command, nor did it come into my heart. Therefore, behold, God says, verse 32, Jeremiah 7, the days are coming, says the Lord, when it will no more be called Tophet or the Valley of the Son of Hinnom, but the Valley of slaughter, for they will bury in Tophet until there is no room. The corpses of this people will be food for the birds of heaven and for the beasts of the earth, and no one will frighten them away.

Put another star by this. Remember I had you put a star up there by generation of his wrath in verse 29, put a star by birds coming down and feeding on the corpses. If you

don't think the Lord Jesus at Jeremiah chapter four and Jeremiah chapter seven and their surrounding context in his mind, flip back, we just have a few minutes left, flip back to Matthew chapter 24.

There is a very instructive study that you can do. If you want a little devotional that isn't necessarily streams in the desert or something like that, get online or get a Strong's and go to the word for abomination, this Shekutz and it's parallel Sheketz, it's Strong's number 8251. And it is the same as the word Sheketz, which is 8263, 8251, 8263.

Get yourself a Strong's concordance and look up how many times and how many places and what the context is for this abomination with the goal of asking ourselves the question, am I tolerating, am I countenancing an abomination in my life, in my heart, in my circumstances, in my periphery? Look these up, read the scriptures, let the reader understand. You start in Daniel, you start with the abomination of desolation. And if you complete that study, go to Daniel and get the Strong's number for desolation.

It is a P-A-L participle. Remember in Hebrew, I've told you this a million times, when you see the O-E vowel pattern in a word, it's a participle, you put an I-N-G on it. It's an abominating, it's a desolating abomination.

There is an ongoing effect. It's an I-N-G word. It is desolating.

And look that one up and find out where these desolating things take place. It will make you stone cold sober. It's better than a pot of coffee after drinking something you shouldn't have drank.

It will straighten us up and make us swire right. If you have any respect for the word of God at all, look these up. We only have time to do a few.

We go back to Matthew and after verse 15, he gives instructions for those who are on the housetop and those who are in the field. And he says, don't go into the house. If you're on top of the house, meaning you're co-located with it, you might be on it, but you're not in it.

It's interesting to me that Jesus doesn't give any instructions to people who are in the house, because you've got to be outside the house to see the warning. Those who are in the house, Jesus doesn't give them instruction. And I would say those who are in denominational Christianity, in institutional Christianity, in traditional Christianity that has substituted tradition for the word of God, if you're in the house, I don't think you can escape.

If you're on the house and you still have enough perspective to see what's going on, Jesus says, get off the house and get out of town. If you're in the field, don't run toward the house. The house is not the place of safety.

The house is what's about to be destroyed. Jesus says, if you're on the house, get off it and get out. If you're looking at the house from the outside, you're in the field next to your house, don't run toward the house, run away from it.

If you think there's something in the house that's going to help you, you're wrong. He says, don't go in to get food because there's no food that's going to save you in that house. Leaving is what's going to save you.

You'll get food later, but the food in the house is not going to save you. If you want to go in for possessions in the house, whatever you think you have by way of investment or possession in the house, Jesus says, forget that. Trust my word.

And when you see an abomination of desolation, you got to get off and away from and out of the precincts of the house. The house is a bad place to be. And he doesn't even give an instruction to somebody that's in it.

Three, those who are nursing babies in those days are on the Sabbath. Very quickly, verses 19 and 20, pregnancy, young children, and the Sabbath and winter, four separate conditions that Jesus says that's going to be really unfortunate. Why? How many places in scripture can you think of, and I'm sure you can think of several, where a couple was without child, a woman was barren, whose purview is that? Who decides when and where babies are going to be born? Who decides whether or not God's people get pregnant and have children? Whose purview is that? That's God.

God decided Hannah would be barren. God decided Sarah would be barren. God decided Elizabeth would be barren.

God decided Rachel wouldn't have children for a great long time. All of those ladies eventually did. But God determines the times and the seasons of childbirth.

People who are praying are not going to have to worry about this because they're not going to be pregnant and they're not going to have nursing children in these days. People of prayer, people who are in tune, who are listening to the word of the Lord are not going to have to worry about pregnancy or nursing children because they won't have them in this day. That's my view.

Sabbath and winter, these are times where there is going to be no outside aid. In the wintertime, you can't go through the field plucking grain the way the disciples did. You can't knock on your neighbor's door and he's got an abundance because the harvest in winter, everybody is trying to live through a time of desolation outside.

The Sabbath, anybody who is a Sabbath observant is not good. There's not going to be people out on the road. They're not going to be out of doors.

They're not going to want to do any work on your behalf. They're not going to help you.

They're not going to lift you up and carry you.

They're not going to do what the Samaritan did for the guy in the ditch. On the Sabbath, you're going to have all these self-righteous, quote unquote, law abiding Pharisee types who say, well, it would be my tradition. It would be against my religion to help you.

So pray that your flight is not on the Sabbath because all of these Sabbath keeping ne'er-do-wells who are in their houses are not going to help you. And if it's wintertime, they are not going to help you. They condemn Jesus' disciples for helping themselves when there was grain on the stock.

How stingy and unsympathetic do you think they're going to be when you're trying to flee? They are staying. So pray that your flight is not on the Sabbath or in winter. Unless those days were short, no flesh would be saved.

For the elect's sake, those days will be shortened. But look at verse 23, 24. If anyone says to you, look, I believe it, false crimes, false prophets, and false and true and great signs and wonders to deceive, if possible, even the elect.

We're going to spend a whole session on verse 25. See, I have told you beforehand, this is of a piece with let the reader understand. Jesus is saying, look, pay attention to what I'm telling you.

I'm telling you this in advance. Listen to it. Pay attention to it.

Apply it. Figure out how to implement it in your own life. Let the reader understand what abomination is and what these times portend.

And I've told you ahead of time, you've got no excuse. I told you. And Scripture is replete and Jesus works.

He says this on several occasions. Where does he say it? Why does he say it? We're going to look at that next time. But look at verse 26.

If they say to you, look, do not believe it, then inner rooms is the same place where he said, go in privately to pray. I mean, don't shout your prayers from the housetop or stand on the street corner. Go into your closet, the inner rooms.

And what is whispered in the inner rooms is going to be shouted from the housetop, this inner chamber idea. But notice the warning is parallel. Somebody is saying he's over here.

I just got a text on my phone this morning and it said, click this cryptic link for skincare solutions. Reply stop to opt out. If you ever get one of those, do not type stop to opt out.

This is the quickest way to get on a list where you are going to get pestering texts from

now on. It's bait. They want you to reply.

Now they know you've got a live phone that gets texts and you're going to be on every list in the world and you'll never be able to use your phone for the texts that come in. And this is an invitation to do a thing that is going to hook you. These exhortations, look, here is the Christ.

Look, there is the Christ. Don't believe it. Don't respond to an invitation to pursue the Christ because there's going to be false Christs and heralds of Christ.

And they will show great signs and wonders to be seen if it were possible, even those who ought to know better. Pay attention. I told you beforehand, Jesus says, pay attention to the warning.

Same thing in verse 26. They say to you, look, he is in the desert. There was a great expectation that the Messiah would return in the desert.

One of the reasons John the Baptist was so popular is he was preaching in the desert. And they said, oh, this is a prophetic expectation. Let's go listen to him.

They say he's in the desert. Do not go out. Or look, he's in the ruins.

Do not believe it. Because the Son of Man the parousia of the Son of Man will do. Nothing but lightning looks like lightning that crosses the complete sky.

We don't even have technology now that looks like lightning that spans the sky from east to west. Right? When you see that, it's unmistakable. Hey, that's lightning.

I saw it. I saw it travel in the clouds. Now I hear the thunder.

There's no doubt in my military mind that's lightning and thunder. Look at verse 28. Wherever the carcass is, there the eagles will be gathered together.

There are two prevalent views of this. One is much more popular than the other. As I have said in the past, the eagles coming down on a dead body, this can be a picture of judgment that where you've got death, judgment is going to descend from on high and destroy what's left of it.

And I think that is certainly valid. I wouldn't take anything away from that. But looking at Jeremiah, back in Jeremiah chapter 7, you see where there is death, carrion birds are going to flock.

And when Jesus says, when you see false Christs and false prophets, and when you see people saying, oh, come into the inner room or run out here to the desert, they are gathering people and they are preying on that which is dead. If there is death, that's where the birds are going to gather. When there are unknowledgeable people, those who

prey upon them and those who pick them to pieces and feed off of them are going to gather.

And Jesus says, when you see a gathering of these vultures, by the way, the word eagle and vulture is the same in Greek. They don't distinguish vultures and eagles. So when you get to Revelation, the same word atos, A-E-T-O-S, is used.

And it says the wings of a great eagle were given to the woman who had the child so that she could be delivered from the dragon and the water rushing and so on. Eagle is one thing. But when they are specifically in the context, gathering about a carcass or a body, they're carrion birds, they're vultures.

And you drive around these back roads in Oklahoma. When you see these carrion lizards, these vulture birds gathered, you know there's something dead in the road. Somebody ran over a possum or whatever.

And Jesus says, when you see these vultures, these who you would think, oh, well, maybe they're an eagle. Maybe they represent God in heaven. And it's one of the faces of the cherubim.

They're not eagles. They're vultures. And when you see them gathering around death and a dead body, a carcass, watch out.

That's not an eagle. That's a vulture. And the gathering is on that which is dead.

It's a warning. We need to eliminate that which is dead, that which is abominable, that which partakes of. You look at some of these abomination contexts and God lists out Molech and Chemosh and all of the different gods of the Moabites and the Ammonites and the other ites.

And he lists them out. And it's horrifying. That's where the vultures are going to gather.

Wherever the carcass is, the eagles will be gathered together. That's not the coming of the Son of Man. He's going to be in the sky like lightning.

And there's no mistaking it. So, it's a caution. It's a warning for us.

And it is a directly applicable principle for us right here, right now, in the swamp fest of bad information that surrounds us. You're tempted to believe the advice that says, trust no one except the Lord Jesus, the Word of God, the Spirit of God, and those who speak that truth in love. Well, we've got much more to say about this.

We'll see you next time. We'll close here in a word of prayer.