

Once, Twice, Three Times (Maybe Four) a Temple

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3-Year Bible Reading Plan

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I will admit that that song gets me every time. If you're not familiar, about 95% of all the lyrics of that song are directly from Revelation 4 and 5. That's why we call it the Revelation song because it's literally lifted from the pages of scripture. And there are a lot of our songs, a lot of our songs of our faith that allude to, quote from, or are directed from what we know as the book of Revelation but very few of them are actually lifted off the pages.

Hopefully tonight my moment of personal confession will lead as a time of transition. I teased this morning when we were speaking about the book of Ezekiel, at least in two of the three services, I joked about being a product of the decade known as the '80s, and in speaking about that, one of the struggles about being a young person in that decade is that many of you are aware of that when it came to the Cold War, we were actually closer to nuclear war during the '80s than any other decade. And if you read any of the behind the scenes of what was happening, it was tumultuous, in fact, there was an article in "Popular Mechanics" some years ago that we actually got within 60 seconds once of those who had access to pushing the buttons. There was a test that was done that the other individuals were not aware was happening and they thought it was real.

Why do I share that story with you? Because when you're in middle school and you have a teacher that gives you an assignment to study, design and replicate a nuclear bomb shelter, it does something to you. You don't sleep at night. I don't falter, don't fault the school, I mean, can we be honest? It was a reality in those days and they were just trying to prepare us. But it disturbed me to my core. I went to my student pastor, his name was David, I said, "David, I'm scared." I said, "I'm going to school and I'm building a nuclear bomb shelter." I said, "I don't know what's going to happen." He asked me one of the most important questions I've ever heard in my life. He said, "Have you read the book of Revelation?" I said, "No, sir." Most middle schoolers hadn't, by the way. I said, "No, I haven't." He said, "Do me a favor, between now and next week read the book of Revelation and come back." So I said, "Okay."

So I read the book of Revelation, came back. He said, "What did you learn?" I said, "Nothing." He said, "Well, tell me about it." I said, "I don't understand anything I read. Nothing." I mean, can we be honest? The first time you read Revelation, there's all these

visions and vials and I couldn't understand. I said, "I don't understand anything." He said, "Let me ask you a question. When you read the book of Revelation, did it end in a nuclear holocaust between two opposing nations?" I said, "No." He said, "Exactly." He said, "No matter what they tell you, the Lord is going to end it the way he wants to end it, when he wants to end it." And in that moment, my study of what we formally call eschatology, end times began because I realized that most of the fear that is propagated in our world when it comes to conflict of that and other natures is completely contrary to what the scripture says. So my affinity for the book of Revelation, my affinity for eschatology is because, to be quite honest with you, it's what keeps me sane when I hear the news night after night after night.

That segues perfectly into what we know as the book of Ezekiel 40. One of the reasons that Ezekiel is so difficult is not just the imagery that's presented but it involves events of an eschatological or second coming nature, and in fact, tonight we're going to study a section, the last chapters, chapters 40 through 48, that deals with a section of what we commonly refer to as the second coming that we have honestly very limited accurate information regarding. I'll be honest with you from the very beginning that tonight's Bible study is going to lead to more questions than it does answers, and it's going to feel more like a Bible study presentation than it does a sermon. As we enter chapter 40 of the book of Ezekiel, we have as we addressed this morning, the blueprint the directions for the building of Ezekiel's temple.

Now we call it Ezekiel's temple for a reason, that which is disclosed in these chapters is different than any other description of any temple at any time in the Bible, and so tonight before we get to chapter 40, allow me to kind of give a game plan. I want us to look at lots of information tonight, we'll have all of it up on the screen, all of what we're going to discuss, I want to walk through kind of a history of the original temple that whom we know as Solomon built, the second temple that Ezra had a process in returning to, a potential what we call third temple, and then what we know as Ezekiel's temple.

Now this morning we talked about that you and I are the temple of the Holy Ghost, but that being said, there is a physical location in the city known as Jerusalem that is the most important, most sacred, and most valuable piece of property on the planet. We call it the Temple Mount. It extends about 34-37 acres, depending on how you measure it. And those of you who have been in real estate or those of you who have bought or sold real estate, you know the sacred slogan, the price is determined on three things: location, location and location. And the most important location of real estate in the entirety of the world is what you and I call the Temple Mount. It is that place that the Jewish people consider the most sacred. It's that place that the Islamic people consider sacred. And it is that place where Christian pilgrims and when they go to the Holy Lands, want to go because the Bible makes it clear that one day the Lord will establish his earthly kingdom from that very place.

In Ezekiel 40, we have in the first five verses just an introduction to all the measurements that we discussed this morning. It says,

1 In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the LORD was upon me, and brought me thither. 2 In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. 3 And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. 4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee art thou brought hither: declare all that thou seest to the house of Israel. 5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

Now for the sake of all of our sanity, we're not going to read the exact dimensions that are given throughout the rest of the chapters but I want to allow tonight just these five verses, if you allow it to be just kind of a springboard into a study of this famous building and this famous piece of land, what it has been in days past, what it is today, and what Ezekiel says it will be in days future. So just a study chronologically through the biblical account of this famous structure.

Let's begin with what I'll refer to tonight as Temple 1. Temple 1 is what we commonly refer to as Solomon's Temple. You will remember that this was the structure that was desired by whom we know as King David. Remember, prior to this beginning in Exodus 25, the presence of the Lord, the sacrifices of the Lord, the corporate worship of the Lord was in a tabernacle which literally means a tent. It was that which was allowed to travel and move about and it was David who said, "I want there to be a permanent place. I want there to be a place that doesn't move with the seasons for the presence of the Lord, for the ark of the Lord, for the mercy seat of the Lord." You may remember that the Lord made it very clear that the reason that he was not allowed to build that which he desired is he was a man with blood on his hands, he was a man whose job, whose commissioning was to eliminate the enemies of the Lord and to establish the kingdom therein. It was actually built by at the direction and the hands of whom we know as Solomon.

1 Chronicles 22, it makes it very clear that he was the one that took the blueprints and implemented them, and as you begin to do a study of this incredible place that the Lord built, we discover that the wood came from Lebanon in the north, the materials from a variety of places. Because David had established such a vast influence on the world, there were trade routes that had been established where it was an ease of access to all of these materials, and so they brought them back to this piece of property, to this land to establish a permanent place.

It was the dedication of this temple that was most unique. They had spent a whole lot of money, we'll discuss that in a moment. They had gone to great detail. We talked about

this morning that one of the aspects of building the temple was to do it God's way even if it didn't make sense. One of the parts that I love about the building of this first temple is that the Lord had anything and everything covered in gold, even the door hinges. Now I've been a part of restoring homes and building homes and last time I checked, door hinges don't get seen by many people, do they not? And if there was one area, if you were in a budget crisis, if there's one area you could say it's not that big a deal, it would be the door hinges. Even the door hinges were covered in gold.

It's there in 1 Kings 7 and 8 that they dedicate this building. Solomon is there. The priests are there. Everybody is there. Do you remember what happens? The presence of the Lord is so thick and so rich in that place, it says that smoke or his smoke filled it and they actually had to go outside and worship. Can you imagine how that would make us feel? I mean, can you imagine after exhausting years of energy, untold resources, that you don't even get to be in the very place that you built. But it wasn't about them and it wasn't about that place, it was about the presence of the Lord and if he wanted to fill the place with his presence, that was his prerogative.

This temple stood in that place for over 400 years. Now think about that, 400 years is the exact time frame that the Israelites were in captivity in Egypt, probably 10+ generations. Why is that important? Because all the book of Ezekiel has been about the Babylonian captivity and what did the Lord tell them time and time again? They're going to come and they're going to raze it, in that proper use of the word, to the ground and they're going to take you to a foreign land. And I know we give them a hard time for not believing him but think about it for a moment. I want you to imagine that the year is 587 BC. It's a year before Nebuchadnezzar actually takes the temple down. Now remember, Daniel is already in Babylon, Shadrach, Meshach and Abednego, they're already in Babylon, the golden image has already been erected. You know about all those things but you as a Jewish individual, you don't know anybody who knows anybody who knows anybody who's ever lived without that temple. Everybody you know has experienced something, and so for the thought of actually it coming down is unfathomable to you. But it happened. How many times have you heard me over the last few weeks talk about it took 20 years from the first brick to the last brick of the Babylonian captivity of taking down the city of Jerusalem, but in 586 the last brick came down. Nebuchadnezzar, who had already taken out the buildings and the businesses and the homes, finally took down that central place, he took down that which had stood for over 400 years.

You'll notice that I placed on the outline that you can see a very interesting parenthesis. Nebuchadnezzar, who took them into captivity, Nebuchadnezzar, who took down the temple, is actually what we call a biblical type of the Antichrist. That's going to be important to our study tonight. Why? Because the Antichrist has two major features for tonight's study. 1. A hatred for the Jewish people. 2. A desire to be recognized in a holy place.

So Temple 1, built, stood and fallen over a period of about 450 years. Let's talk about Temple 2. This is the temple that actually was standing when Jesus went in and overturned the tables. This was the one that was "a rebuild" of Temple 1. Now remember,

the Jewish people go into captivity for 70 years and coming out of captivity what we know as Ezra or Herod's Temple comes into existence. The reason we call it Herod's Temple, you say, "Why would we do that? Wasn't he a horrible Roman leader?" Absolutely. It's because Herod in the second century BC financed the resources to appease the Jewish people.

It was rebuilt in the fifth and sixth century BC. Now the reason I put broad numbers there is because it was actually built or dedicated in what we know as 445 or 444 BC, but because of the edict of it to be built was in the sixth century, I just placed it collectively as over that time period.

It is the time of Ezra and Nehemiah, two of the most famous characters in all the Old Testament. Remember Nehemiah and his famous wall, rebuilding the wall of Jerusalem where he's got a hammer in one hand and he's got a sword in the other? He's fighting off the enemies. By the way, if you do a close study of Nehemiah, you know the enemies were not from without, they were from within. It was the Jewish people who said, "This can't get done." And so you have Nehemiah that rebuilds the walls, it is Ezra who starts digging through the rubble not only directing the rebuilding of the temple, but he finds the ancient scrolls. Why was this allowed? Because a man by the name of Cyrus, a Persian ruler who had overtaken the Babylonians, one day saw Nehemiah's countenance and he said, "This doesn't look good. Why are you upset? Is there something wrong with the food?" And he said, "No, king, I know I'm your cup-bearer but I just want to go home. I want a place for my people." Little did he know he was at the disposal and the hand of the Lord because Jeremiah had told us it would be 70 years, and at the end of those 70 years, he made a decree that they could go home.

Not only was it rebuilt in the mid fifth century BC but it was desecrated in 168 BC. This is a famous event that you may or may not be aware of but you actually are whether you know it or not. There was a man by the name of Antiochus Epiphanes, by the way, he's another type of the Antichrist. He was antisemitic. He despised the Jewish people and he did or performed a very famous event, is he went into what we know as the temple of Ezra, that second temple, and he sacrificed a pig on the altar. Have you ever heard the phrase sacrifice a pig on the altar? It comes from this historic event. Why did he do such? Because of all of the animals mentioned in the Old Testament, it was that of the pig or the swine that was to be despised and to be shunned by the Jewish people. It was unholy to eat, and so he took that which was the most unholy and he sacrificed it on the holy.

Well, if you've ever heard of what we call today Hanukkah, Hanukkah is a celebration of what happened next. It's what we formally call the Maccabean revolt. We call it that because of the Maccabees family who gathered up anybody and everybody they knew and they fought back against Antiochus Epiphanes. Why do they celebrate Hanukkah the way they do? Why is that a festival of lights? Because there was only enough oil for one day's worth of lamps but it lasted for eight, and much like Elijah and the famous stories of days gone by, the Lord supernaturally intervened so that the temple could be cleansed.

It was desecrated and the reason that we call it Herod's Temple is that it was rebuilt by Herod. Herod was the Roman ruler who, as you know even in the ministry of Jesus Christ, Judea was under the auspices of Rome. Remember all the Roman leaders that Jesus appeared before just in the days of his crucifixion? Remember it was Pontius Pilate and other Herods of such. Sometime before 6 BC, now I know that's one of those vaguely specific dates, but nonetheless historically, archaeologically we just know that it was completely rebuilt by the earliest date that whom we know as Jesus Christ could have ever been conceived, incarnated and born. However much like the first one, it met its demise.

Interesting, it lasted not much longer than the first one, not quite 500 years. There was a General by the name of Titus. You know, we talk about Nero all the time, I mentioned him this morning, that first century Caesar of Rome who was so horrific toward the Christians, actually it was a General by the name of Titus that led the siege upon that Temple Mount in 70 AD and that temple was destroyed, torn to the ground. You'll notice some common threads here, built by the word and the hand of the Lord and then destroyed and taken down oftentimes by someone who emulated or pictured whom we know as the Antichrist.

Now those are the two temples of days gone by. If you were to go with me right now and take a trip to the Middle East, we were to go to the Holy Land, I could take you to that Temple Mount and you won't see any of it. It's not there. In fact, one of the most fascinating things about the Temple Mount is because it's been so many years, thousands of years that it's just been building upon rebuilding and all kinds of destruction, that that famous Wailing Wall or that Western Wall that we hear of all the time, that that is not the height of the original wall, in fact, it was much taller, and we'll discuss this in just a moment, when you go to the Wailing Wall or the Western Wall, there's two places to wail, so to speak, there's a side for the women and there's a side for the men, and when you go on the side of the men, they have actually a piece of plexiglass, it's not very big, it's probably 3 x 6 or 7 feet that you can look down in and you can see all the way to the bottom of the wall, and the height of the wall below the floor is as equal to or more than the height of the wall above the floor. That's important for several reasons but when we speak about the temple, we know that almost 2,000 years ago it was torn literally to the ground. The Romans took every aspect of it just like the Babylonians did in 586 BC. But we also know this, that there is ample biblical evidence that the last temple has not been built, and this is where Ezekiel comes into play so much because he speaks of a temple, the problem is or the issue is that his temple has a variation of another temple that the Bible discusses.

So allow me to draw your attention to what tonight I will call Temple 3, what oftentimes we call the Tribulational Temple, and the reason we call it that is even Jesus Christ in Matthew 24 said that there would be a day, Daniel's 70th week, seven years in length, that the Jewish people would come under the most scrutiny and adverse responses to them in the history of the world. It's a period that Jesus called the Great Tribulation. It's prophesied in the Old Testament. In the book of Zechariah 6, it says that another temple is coming. Now allow me to qualify this passage. There's not a whole lot of specifics that

are given, it just says that another temple will come one day. Another thing is that it was actually prophesied by Jesus. Jesus prophesied it because he said in Matthew 24 that the temple that they were looking at across the garden of Gethsemane would come down. Remember they asked him, "When shall these things be?" And he said very clearly that that second temple would be torn down.

So allow me to kind of bring those together. Zechariah said one would come, Jesus said this one was coming down. So therefore we understand that Herod's Temple or Ezra's Temple is not the last of the temples. One thing we do know is that the third temple will face the same consequences of the first two, it will be desecrated as well. The second one was desecrated by Antiochus Epiphanes when he went in and he sacrificed a pig on the altar. The third one will actually be desecrated according to 2 Thessalonians 2, the Antichrist will go into the inner chamber, the Holy of Holies, and listen to what it says, "He will declare he is God." There's other passages in the Bible that refer to this. Daniel 9 speaks about the famous abomination of desolation. Jesus spoke about this in Matthew 24:15, he said, "When you see the abomination of desolation, run for the hills. Woe unto those who have little children." According to the book of Daniel 9, it happens in the middle of that seven year period known as the Great Tribulation, that Antichrist figure will go into the temple and declare he is God and chaos of all chaos ensues.

There's an interesting description in Revelation 11 of what we call the "Tribulational Temple." By the way, just as an aside because I have an affinity for the book of Revelation and second coming or what we know as eschatology, this is not a description of the temple that was destroyed in 70 AD because the Apostle John was given the vision in 95 or 96 AD. It's not a description of the days past, it's actually an explanation of days future. Physically according to Revelation 11, it is the size or the measurements are the measurements of a man, just like we read here in Ezekiel 40. It talks about a reed coming out and measuring a certain amount by a certain amount. As far as its earthly place, it is the Temple Mount where the current Dome of the Rock stands. It's that famous Muslim mosque with that dome of gold that was built in 691 AD.

Now as far as its location is concerned and this is not the night to discuss it, there is much debate. Is the placement of that famous temple going to be where the Dome of the Rock is now or adjacent to? Allow me just to give you a little bit of a tease. If you go to Google maps tonight and take a satellite imagery of the Temple Mount, you will discover that what we know as the Eastern Gate where Jesus Christ will physically enter actually lies to the north of the famed Dome of the Rock and so therefore there is speculation that during that tribulational time that the Dome of the Rock and the third temple will actually stand side-by-side, and there's even precedence for a shared wall. In fact, just north of the Temple Mount there in Jerusalem today there is a Muslim mosque and a Jewish synagogue that actually share a common wall.

That being said, it's very different. Why is it different? The first two temples had four courts, this one only has one. That's important because it tells us that this temple is different than the ones of days past. So the one that's described in Revelation 11 is not

simply looking back to the days prior to Jesus' earthly ministry, it's looking forward to his second coming.

Now I want to give you just some current preparations in regards to this third temple. 1. Location, location, location. This is the big one. It is there on what we know as that famous Temple Mount.

The cost of it. If it were to replicate Solomon's Temple, remember the main difference is instead of four courts it only has one, it would be at a cost of \$30 million in today's dollar figures. Now I know what you're thinking. There are structures that have been built all around the world that cost a whole lot more than \$30 million. You might be surprised. Solomon's Temple is not as big as you think it is, in fact, it could pretty much easily fit in this room, it may be a little bit too tall but it would fit in this very room. Can you imagine a structure of that size costing that much? Why is that important? Because I think you know and I know that in today's economy, a structure of that importance in that location for that cost is literally according to the global economy pennies on the dollar.

The next thing is the materials. The altar, the menorah, the table of shewbread, all of those elements that as you're going to see in a moment are not mentioned in the book of Ezekiel are mentioned there. It's a return to the same elements of the first and the second temple and there are many many groups, at least three right now, who have already replicated all of them in preparation to celebrate again on that famed Temple Mount.

Why have they not done so? Well, obviously there are some geopolitical conversations that have got to take place to build that physical structure, but the main thing and I put the asterisk on your outline, is the red heifer. Numbers 19, there has to be a heifer that is born and lives to be three years of age that has no hair other than red hair, that is to be consumed and its ashes are used for the anointing of the priests to do the sacrifices. Today at this moment and at this time everything is in place to not only build but establish the worship of what we call the "third" or Tribulational Temple except one thing: they can't ordain the priests to be the priests they need to be.

Then there's the issue of the timing. One of the great questions that people ask me in regards to this third or Tribulational Temple is will it be built before or after that event that we commonly refer to as the rapture, that event when those that are dead in Christ and alive in Christ are caught up together to be with the Lord. My answer is, I don't know. I could justify, I could debate both sides of the issue. The "building" of this famous structure does not expedite the return of Jesus Christ nor does it delay it. It could be built prior to us being caught up to be with the Lord, and it could be built immediately following. Here's what I do know, that 3 ½ years after we're caught up to be with the Lord, it will be desecrated by the Antichrist. That fact I do know, but as I joke when it comes to studies such as this, if you wake up tomorrow morning and you see on the news that they're building a temple on the Temple Mount, go ahead and pack your bags because we're going home quick, all right? We're getting there.

What about Ezekiel's Temple? I realize that tonight has been a grand study of biblical chronology and also prophetic aspects, let's talk about Ezekiel's Temple. It's different than all of them. It's not a modification. It's not an adaptation. It's different. Allow me to walk you through a couple of things that are very distinct about this temple.

1. There is no wall of separation for the Gentiles. I realized this week and many of you shared with me how tedious this week's reading was. Brutal. Mind-numbing. Difficult. I get it. But if you go back and you reread it, not as if you want to but if you were to, you will discover that Ezekiel's Temple as it is constructed, there is no separate place for the Gentiles than there are for the Jews and in all the other temples there are. Ephesians 2:14, it says that in Christ Jesus that wall of separation has been torn down. And so we realize that this temple involves both Jews and Gentiles coming together obviously under the umbrella of the grace of Jesus Christ.

2. There's no court for the women. When you look at the Old Testament temples and even the third temple, there's a separation of the genders. In fact, if you were to go to Israel today and go to that famous Temple Mount, I described it earlier, women, you have one place, men, we have another. In fact, if you go on a very cold rainy day, I apologize, women, but you're out in the cold. Men, we're indoors in the heat. It's a very different place than most places we find in our culture today, but there is a separation of the genders. But Ezekiel's Temple, there's no court for the women.

So there's no separation of Gentile versus Jew, there's no separation of male or female, and in Galatians 3, remember it says there is in Christ Jesus no male and no female. Here's what's interesting. I want you to see the list of all the things that all the other temples had that Ezekiel's Temple is not described as having. There's no laver for the washing. There's no table of shewbread. There's no lampstand. There's no altar of incense. There's no veil. And there's no ark of the covenant. It's very different, in fact, so different, I've got a visual adaptation that I want to show you. I want to show you a picture of the blueprint of Ezekiel's Temple, what would it look like if we actually mapped it out.

You'll notice the image before you, Ezekiel's Temple is to the left, and Herod's Temple or that famous temple that we're used to is in the upper right. Notice that even Herod's Temple is a little bit different than Solomon's Temple, and for the sake of fun, I even gave you a picture of what an American football field looks like just to show you the size comparisons. But notice Ezekiel's Temple dramatically larger in size. There are no elements for a sacrifice of any animal. In fact, what we see is Ezekiel's Temple is more a place of celebration than a place of sacrifice. It's more a place of celebrating, remembering, and worshiping than it is a place of repentance. That has led many, myself included, to believe that Ezekiel is not describing obviously the temple that would be rebuilt in 50 years because it's so dramatically different than Herod's Temple, it's not even describing the temple that will be "built" during what we call the tribulation and/or immediately before, but it's actually describing a structure that exists during the time of which, according to the book of Revelation, Jesus Christ reigns from Jerusalem from the Temple Mount on earth according to the book of Revelation 20 for 1,000 years.

Why is this important? Because Jesus Christ sacrificed and shed his blood for the salvation of humanity, Gentile and Jew, male and female. So if Jesus Christ is seated on his throne on the Temple Mount, there would be no need for you to bring a bunch of turtle doves, there would be no need for you to bring those sacrifices of days gone by. Why? Because according to the book of Galatians, all those sacrifices were a picture of what the Messiah would do, not a reflection of what he has already accomplished. And when Jesus Christ is reigning on the earth and as you and I as believers are "reigning with him," the blood has been shed, the tomb is empty, the King is seated on his throne, there's no need to gather to sacrifice but there is a desire to gather and celebrate, is there not?

So I believe, in conclusion, that Ezekiel's Temple is not that which is soon to be built in the Middle East in the coming days ahead, but that which will somehow be a part of the earthly reign of Jesus Christ. It is completely different, completely different size, but more importantly a completely different function. You see, when you and I as believers in Jesus Christ, when we reign on the earth with him, there is no need for a sacrificial system because the Messiah is seated on the throne. There is no need for all the different divisions and segmentations of society because he that is the King is seated on the throne. You know, what's interesting is when you look behind the scenes of Ezekiel's Temple, everything that humanity today is claiming and desiring to have is what Jesus is going to bring, they just want to bring it without Jesus being part of the equation. And I know that the last chapters of Ezekiel are tedious at best, but it describes for us a time where the Lord shall sit on his throne, we shall celebrate his sacrifice on our behalf, and we, humanity, his children, will do so in a completely different manner than has ever been done before.

I know that when you start studying subject matters such as tonight, it's difficult so allow me to simplify. Whose side are you on? I don't understand everything about Ezekiel's Temple, I don't understand everything about the book of Revelation, but I do know this, there's coming a day that the Lord is going to return, there's coming a day where he will establish his throne and we will celebrate in his temple. You have the opportunity to be a part of that because of what he has done on your behalf, or as humanity has done so often, you have the choice to say, "I'd rather do it my way." Here's the problem: much like the Israelites of the time of Ezekiel, they desired to do it their way and look what they got, they saw and they experienced the ramifications thereof. And allow me to remind us all, eternity is too long to be wrong.