

The Jewish Final Solution to the World's Problem - Daniel's Prophecy of 70 Weeks, Part 3

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Date: 19 June 2016

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- [0 : 00] We have engaged an investigation of Daniel's 70 weeks. We have done little more than get past the surface of it.
- It is one of the key aspects of biblical prophecy. Some refer to it as kind of like the book of Revelation in a nutshell, and incorporated in just a few verses here.
- It is very strategic, and you will see later how it plays out when we get into the book of the Revelation and into 2 Thessalonians in particular.
- And what Daniel's 70 weeks refers to has to do with the period of time that involves a decree for rebuilding the city of Jerusalem and the walls, and a certain amount of time will transpire for that.
- So let us look, if we may, at verse 24, because that's just the beginning of it. We've got a period of time here that is going to involve a large gap, and some have real difficulty with that, thinking that the gap is unjustified.
- [1 : 15] But I think we will be able to establish from Scripture that there are numerous gaps that are found in a similar vein, and when you understand what is behind them, it makes perfect sense.
- The gap that we are talking about right now is a gap of about 2,000 years. It is referred to as the church age, or the dispensation of the grace of God.
- And this particular gap is between the 69th and the 70th week of Daniel.
- Ordinarily, you would think that week 70 follows week 69. Well, it does. But the gap separates them by 2,000 years, so it doesn't follow immediately.
- There is a lengthy period of time, and we don't know how much longer it will be, but it's already about 2,000 years. We could be very near the end, or there could be a great deal more time before that 70th week is going to kick in.
- [2 : 19] But when it does, what we are saying, and the position that we are taking, is that that 70th week, which is yet to occur, will in fact be the period of great tribulation.
- It will be that 70th week of Daniel, referred to as the time of Jacob's trouble. It will be when the nation of Israel is back on center stage of the world politics and what is happening.
- The church will have already been gone. The church will have been raptured, translated to heaven, off the scene. And the 70th week of Daniel will begin with the particular signing of a decree.
- And let's read the passage, if we may, beginning with verse 24 of Daniel chapter 9. The angel is giving to Daniel the information that is needed about that which is to come.
- And this is the angel Gabriel. And he tells Daniel in verse 24, In other words, During these 70 weeks, all six of these things are going to occur.
- [3 : 59] And it is going to take 490 years for these things to be realized. And all of them focus upon the nation of Israel and the Jewish people.

This is why we have insisted from the outset that an understanding of the Abrahamic covenant and the Davidic covenant, both of which are Jewish, that God made with Abraham and with David, are critical to understanding the whole plan and program of God.

They fit very, very strategically into this whole thing. We spent a great deal of time at the Abrahamic covenant back in Genesis chapter 12, saw how it was reinforced in verse 15, or chapter 15, and then again in chapter 17.

And it is absolutely critical. The Jew is the key to the plan and program of God. The Jew is the key to prophecy.

And when Jesus said, talking to the woman at the well, Salvation is of the Jew, that was quite an understatement. Not only is salvation of the Jew, and in particular of that Jew, who was speaking to the woman at the well, in the person of Christ, but for the whole plan and program of God, he has wrapped it all up in this seemingly insignificant, at least number-wise insignificant group of people known as the Jewish people.

[5 : 25] And they have taken a tremendous amount of abuse, persecution, etc., over the last couple of thousand years. And we have seen that. We've revealed that and have given some consideration to it.

And during this 70th week of Daniel, the Jewish people are going to be subjected to a greater persecution than they ever experienced, even with the Holocaust.

It is going to be a worldwide open season on the Jewish people, particularly during the second half of that particular week, the 42 months or 1260 days.

So the angel is giving Daniel the key, and he said, 70 weeks have been decreed for your people and your holy city. To do these six things.

And then in verse 25, so you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem, okay, that's when the 70 weeks starts.

[6 : 33] And the weeks, by the way, we have referred to as 77s. And that's the way the word is rendered in the Hebrew. It isn't 70 weeks at all.

It is 77s. Because the word, the word in the Hebrew is Shabuah. And it's the word from which the word Sabbath comes.

And the word Sabbath, of course, relates to the seventh. It is the seventh day. God created heavens and earth, and six days rested on the seventh day. The seventh day completes the whole week.

So this is based upon the number seven, or the heptad seven. And one reason that we know that these sevens, seventy sevens, are seven years, is because no other date in connection with this makes any sense apart from the totality of 490 years.

So where do we get 490 years? Seventy times seven. Four hundred and ninety years. But what he is talking about here is the expiration of 483 years.

[7 : 49] What's that? That's 490 less one week of seven years. Or that's 483. That's 69 weeks.

So far, 69 of the 70 weeks have been completed. They are history. The 70th week is held in abeyance.

The 70th week has never begun. When will it begin? It will begin when the Antichrist, who will have been revealed by that time, will sit down with the leadership of the nation of Israel and will enter into a peace pact with them.

They will be party to it and they will sign this peace pact. It will be a pact that is designed to extend for seven years.

That is the 70th week. It is also referred to as the time of Jacob's trouble. Jacob is a name that is often used as a synonym for Israel.

[9 : 02] In fact, you'll recall that in Genesis, when Jacob wrestled with the angel, which we take to be a pre-incarnate appearance of Christ, a Christophany, Jacob's name then was changed and it was changed to Israel.

So, when that time of Jacob's trouble commences, it will be with the signing of that pact and for the first three and a half years or 42 months or 1260 days, the Bible uses all these terms differently, but they all mean the same period of time.

It's three and a half years. At the end of that three and a half years, the Antichrist reveals himself to be who he is and he becomes what Jesus referred to in Matthew 24.

He becomes the abomination of desolation. He is going to defile and desecrate the holy place. This, of course, will have required that the temple will have been rebuilt in order for it to be defiled and desecrated and made desolate.

It has to exist. So, it will and the Jews are going to rebuild that third temple. By the way, I talked to some of you who've been in Israel of late and when we were there in 1990, we spent about six weeks there and we had an opportunity to meet with a group of Jewish people.

[10 : 28] These were not Hebrew Christians. These were Orthodox Jews and they belonged to a group called the Third Temple Mount Faithful.

The first temple was built by Solomon and it was destroyed by the Babylonians in 586 B.C.

and then when they returned under Zerubbabel with the edict from the Persian king to rebuild the temple and rebuild the walls with Nehemiah, etc., they constructed another temple.

That was the second temple and it was totally destroyed in 70 A.D. by the Romans and the Jewish people have never had a temple since.

They have gone 2,000 years without a temple, without a sacrifice, without a priesthood, nothing of original Judaism has been available or possible to be practiced since that temple was destroyed in 70 A.D.

[11 : 32] by the Romans. So what we are talking about here is presupposing a number of things. One is there will be a temple rebuilt and this group that we met with called the Third Temple Mount Faithful showed us what they have been doing for the past several years and they brought out garments that were adorning a model like a mannequin and these are the garments that are described in the Old Testament and in rabbinical literature for the high priest to wear.

All of the accoutrements, the mitre, the vestments, and all the rest of it, they're all carefully and meticulously sewn together and made and these people are doing this in anticipation of the return of the Messiah.

Well, they believe the Messiah will be coming for the first time. They don't believe the Messiah has ever showed up yet, that Jesus was not the Messiah as far as they're concerned.

So they're still looking for the Messiah to come the first time and they believe that when he comes, they want to have everything ready to reenact temple worship and they're making the items of furniture, the golden lampstand, the table of showbread, the golden laver and all the rest of it.

They're already getting those things ready. Many of them have already been made. Interestingly enough, the one that they're really still puzzled with, of course, is the Ark of the Covenant.

[13 : 13] Well, they'll have to talk to Indiana Jones about that. They want to find that. But these people are really serious about it and most of the Jewish people are not in sympathy with this third temple mount.

They consider them a bunch of crackpots and they're not particularly interested in it because you see, most of Israel today, the vast majority of Israel is a secular state.

It's not even fair to call it a Jewish state. I mean, it's made up of Jews, but it isn't made up of Jews who are practicing Judaism. The vast majority of the people who live in Israel today, even though they are Jewish by birth, by heritage, by tradition, they are not practicing Jews.

They refer to themselves by saying, I'm not a religious Jew. And only those who are engaged in what we would call orthodoxy, they still observe the Sabbath, they keep kosher kitchen and all the rest.

They're a tiny minority and the vast majority of them are secular and many of those are even atheistic. But nonetheless, they are Jews and God knows who the Jews are and God has made a deal with the Jews and with their ancestors and with their descendants and he is going to make good on it.

[14 : 29] So, this passage that we've got here, let's just read on a little bit and then we'll open this for Q&A.; we're told that there are going to be three different segments and this 70 weeks is broken down into three different sections and the first section will be seven weeks and 62 weeks and you add those together, of course, and you get 69 weeks and the seven weeks is actually 49 years.

and 49 years are going to be used and needed to rebuild Jerusalem and the walls and the whole place is in shambles.

They're going to rebuild it in the midst of great oppression. There are going to be people, neighbors, who are going to prevent them from rebuilding even though they've been given an official decree that they may do so.

They are going to fight them every step of the way and the reason for this is this. In these ancient cities, when you had a wall, you had protection.

You were not vulnerable. This passage is going to be talking about building a wall and a moat and a plaza.

[15 : 56] All of these things were very critical to the Jewish construction, in fact, to the ancient construction of a city in that day and if a city had these things, it had a means of defending itself.

If you didn't, especially if you didn't have a wall, you were a sitting duck. I mean, you couldn't prevent the enemy from coming in like a flood, but if you had a wall, you had a barrier there and you could be behind the wall and you could fend off the enemy as was often the case.

So the text is talking about the decree to restore and rebuild Jerusalem until Messiah, the Prince.

And we believe that this is none other than Jesus Christ in his first appearance. There will be seven weeks, that is, that's how long it's going to take to rebuild Jerusalem, and 62 weeks, it will be built again with plaza and moat even in times of distress.

Then, after the 62 weeks, and you add to this 62 the first seven that are going to be used for building the wall, you've got 69 weeks, then the Messiah will be cut off and have nothing.

[17 : 22] Now, if you do the math on this, and a number have, and I don't know if I recall, did I talk to you about Sir Robert Anderson? He did the math on this.

Sir Robert Anderson was the head of Scotland Yard. In fact, he's written a book called The Coming Prince, and you know, I cannot find that in my library. I think, I think I either gave that book to someone or loaned it to them.

And if you happen to be here and you have that book by Sir Robert Anderson on The Coming Prince, if I gave it to you, I'd like to borrow it.

And if I loaned it to you, then return it. And I don't know which it was, and I just vaguely remember somebody being real curious about that, and I said, you need to read this, Sir Robert Anderson.

Anyway, he did the math on this, and Sir Robert Anderson calculated the number of days that were involved sticks in my mind 183,800, if I'm not mistaken, something like that, from the time this decree was issued until Jesus Christ entered the city of Jerusalem on Palm Sunday.

[18 : 38] And at that time, of course, we know he was cut off and has nothing. That is, no posterity, and it was left that way, and Israel is left dangling.

And remember, when Jesus came into town, he wept over Jerusalem, and he said, if you only knew the things that belong to your peace, but now they are hidden from your eyes, and the time is coming when an enemy will surround you about and will tear down your walls.

And he was talking about the destruction of Jerusalem in 70 A.D., and of course, that is what transpired. Now, one reason that we are confident that these seven actually means years, the 77s, is because when you do the math involving the possibility of these numbers meaning something else, none of the conclusions make any sense.

For instance, if you talk about the building of the restoring and building Jerusalem being seven weeks, you're talking 49 days.

And after 49 days, they hadn't even cleared away the debris from the destruction. I mean, this is going to take a long time. It's going to take several years to clear out all of the rubble and debris, and meanwhile, fend off the enemy who was harassing you and trying to prevent you from building.

[20 : 07] So, like I said last week, they were building with a trial in one hand for work and labor and a sword in the other hand for fending off the enemy. And this went on for years, and it was Sanballat, the senior moment.

Sanballat, the Samaritans, the Samaritans to the north had already succumbed to the Assyrians and were carried away into captivity, but they left a rebel group behind, and they were agitators for rebuilding of the temple.

And this is going to take them 49, they're actually going to be engaged in 49 weeks, and then 62 weeks, which will be added on to that, there will be the time for the Messiah to arrive.

and then the prince who is to come, well, this is a very important point. You see, the Messiah that is referred to in verse 26 is not to be confused with the prince who is to come in verse 26, later in the verse.

The assumption by many people is to say that the Messiah at the beginning of verse 26 is the same one as the prince who is to come. The prince who is to come is the Antichrist, and he is going to destroy the city.

[21 : 47] This is not Christ. Christ is the Messiah who will come after the 62 weeks who will be cut off, and then this prince who is to come will be the Antichrist, and he is the one in verse 27 who will make a firm covenant with the many, that is, the nation of Israel for one week.

That's one of these heptads, a seven-year period. But in the middle of the week, he will put a stop to sacrifice and grain offering, and on the wing of abominations will come one who makes desolate, that's the Antichrist, even until a complete destruction, one that is decreed is poured out on the one who makes desolate.

That is talking about the final doom of the Antichrist, which will occur in connection with the second coming of Christ at the end of the 70th week.

So the 70th week of Daniel hasn't even begun yet. The 69 weeks have already been completed. We are, prophetically speaking, in limbo.

We're in between. We are this parenthesis. We are neither fish nor fowl. We are the body of Christ. Doesn't belong to this kingdom thing. Doesn't belong to the 69 weeks.

[23 : 07] Doesn't belong to the 70th week. We are the parenthesis. We don't belong to any of those weeks. That's the point. We are the mystery. We are not accounted for in the 70 weeks at all.

It is just, we are inserted. It's just like, where did they come from? That's the church, the body of Christ. Jew, Gentile together.

Entirely new thing. Not a subject of prophecy. Not predicted. Not promised. Not anything. And Ephesians 3 says that this body of Christ was never before made known to men.

It was kept secret in the mind and heart of God and was never before revealed until Paul, the apostle, came on the scene.

God revealed it to him and caused him to be the apostle to the Gentiles. That's an entirely new thing. Oh, how I wish people could understand this.

[24 : 12] It is so basic and so critical and so liberating to the understanding of the plan and program of God once this gets fixed in mind.

Well, I'm not finished, but we're not going to go to Ezra or Nehemiah because I promised you a prolonged Q&A.;

And if it will help, you might want to have the sheet in front of you regarding the prophecy of the 77s. Let me just say this too, by the way. If you make these 77s be weeks, I mean, seven-day weeks instead of years, and you do the math and see where that brings you out, it brings you out to nowhere.

And if you try to make these months instead of years and do the math on that, at the conclusion, it brings you out to nowhere. Nothing significant.

But it is only when you assign a seven-year period to the 70 and make it 77s for a grand total of 490 years.

[25 : 25] It makes perfect sense theologically and mathematically. Because if you take it weeks or months from that time, you look at history and it's just nothing.

But if you take it as years, as we believe it is intended to be taken, seven-year periods, then we've got 49 years for the rebuilding of Jerusalem and the walls, which is not at all unreasonable, figuring that they had no backhoes, they had no steam shovels, they had no earth movers like we've got.

Everything was done by hand, by labor. And it would take a long period of time to do that. And 49 years is not at all unreasonable.

And then when you extend that to and add the 400 and come up with the 483 years to finish it out with the 62 weeks, you arrive if not at the very precise day of the triumphal entry of Jesus Christ into Jerusalem.

Shaded a few days either way, but I think Sir Robert Anderson is probably on the money because it was really significant that when Jesus Christ came into Jerusalem on Palm Sunday, he was hailed by many people as the king of Israel.

[26 : 55] Hail. Hail to the king of the Jews, blessed is he that comes in the name of the Lord. Hosanna to the son of David.

And there were a lot of people thinking that Christ was going to be established right then and there as the king of Israel. But we know from his triumph, from his tearful entry, and from having told the disciples earlier exactly what was going to happen to him when he got to Jerusalem.

and that was when Messiah was cut off and has nothing. So that's all the only when you use the sevens as years does the history and the chronology make any sense at all.

So looking at the sheet if you need to, the white insert that you have regarding the 77s, if you have questions or comments that you would like to offer now, we've got plenty of time, so feel free to have your say or ask your questions.

Anybody? My question is, the rebuilding of the temple, is that going to be between verse 26 and 27 after the rapture?

[28 : 16] Yes. We don't know exactly when the rebuilding of the temple is going to get underway, but it would likely be after the rapture.

Now, here's a very important point to keep in mind, and I've made this before, but I say it again at the expense of being repetitive, but it's so very important, and that is we have already dealt, not extensively, but I trust adequately, with the rapture, with the translation of the church.

we are convinced that that is the next item in the plan and program of God. It is to get out of here those people who are not involved with the 69th week or the 70th week at all.

We don't belong to either of those, and we're going to be removed from the scene. That's the body of Christ, and then Israel comes on track.

And with the rapture being the next thing in the plan and program of God, as far as we can determine, and it is imminent, that means it could happen any time, that does not begin the 70th week.

[29 : 34] And that's confusing, because we would think maybe that it does, because with us not belonging to either of those, it would seem like when we are removed, then that 70th week would begin right away.

But Daniel makes it very clear that the 70th week, or the 70 weeks period, the 70th week, does not begin until the Antichrist and Israel signs that covenant.

That kicks off the 70th week. So there is an interim period between the rapture and the signing of the covenant that is an indeterminate period of time.

We have no idea how long it is. It could be weeks, months, or years. I know many people are of the opinion that when the rapture occurs, the great tribulation begins, but that's not at all what is being taught here.

So we've got another period that's kind of like a gap in between that is really unaccounted for. It's just a time, apparently it's a time of preparation for the beginning of the 70th week, but it isn't kicked off until that covenant is signed.

[30 : 49] And I think that's made very clear in verse 27. He will make a firm covenant with many for one week. In the middle of the week, and that's three and a half years, he will put a stop to sacrifice and grain offering.

So the Jew is going to have complete freedom of worship. Frankly, I think there's going to be a revival of Judaism. Judaism, this is just a Wiseman opinion, but I think there is going to be a revival of Old Testament Judaism, where Jewish people are going to move away from the secularism that now is responsible for most of them, and they're going to come back to the Jewish faith of their fathers, and they're going to have this burden to rebuild the temple and reinstitute sacrifice.

and part and parcel of that agreement and that ability will be the guarantee that will be given them to be able to do so by the Antichrist.

Now this Antichrist is going to have to be a person in position with a great deal of influence and power to be able to enter into a pact like that. We're talking about international negotiations here.

So the Antichrist will already have established himself on the world scene as being the ultimate kind of political superman with all of the solutions, etc. And he's the one that's going to guarantee the peace and security of Israel.

[32 : 14] Yes, you can rebuild your temple, and yes, you can reinstitute the sacrifice of animals and so on, and return to Judaism. And then halfway through, what Jesus is speaking of in Matthew 24 takes place.

And Jesus told the Jewish people, when you see the abomination that desolates, which is another name for the Antichrist, stand in the holy place.

What's that mean? That means the temple will have been rebuilt and the holy place and the most holy place will be part of it, and the most holy place is where the Ark of the Covenant is kept.

That is the place that represents the very presence of God. The way the Antichrist is going to desolate the holy place is that he is going to insert himself into the most holy place and proclaim himself as the king, as God himself, and demand that people worship him.

And of course, this will be an outrage to the Jewish people, who will see that as an act of idolatry, and then all the fury of the Antichrist will be unleashed on the Jewish people, and the persecution will be no flimsy persecution, the great one.

[33 : 43] Okay, another comment or question. Roger? What do you think is going to happen to the people that seriously oppose any kind of thinking about building the temple today, the Dome of the Rock and all that stuff?

Well, there's some real question about the Dome of the Rock and about whether it's the real site that's in dispute among even the Jewish people, and I'm not sure that it can be really definitively established, but without going too far afield, I'll try to give you just a bird's eye view of this.

If you've seen pictures of the Dome of the Rock, it's just like a gold dome, in fact, if you want to stop in my office and look, there's a large picture on the wall with the Dome of the Rock there, and it's called the Dome of the Rock because it is a mosque, and it has a golden dome on it, and beneath that there is a large piece of bedrock, and the bedrock is about the size of the center section of chairs here, in the auditorium.

It's about that big, and it just protrudes up out of the ground, and it's just a large piece of bedrock, and all around on the Temple Mount is cobblestone, but this is original stone, and the Jewish people traditionally believe that it is on that rock, that same rock, rock, that Abraham offered Isaac.

The Muslims believe that it was on that same rock that Abraham offered Ishmael, and they also believe that it was from that same rock that Muhammad went to heaven on his white horse, that he ascended from that rock.

[36 : 01] That's the Muslim belief. the Jews say that it is on that rock that the original Ark of the Covenant was situated, and that that was the most holy place.

Problem is, neither group, of course, can prove that. And interestingly enough, there is a place that is probably maybe 90 yards to the north of that that is a small structure, like with a mushroom top on it, and it's only about five or six feet in diameter, and it's a concrete cast dome on it, and it's called the Dome of the Spirit, and below it, there is a position, a bedrock also, that protrudes up in the midst of all of this cobblestone that has been man-made and laid in, there is this place of bedrock, but it's only, like I said, it's only maybe eight feet square, something like that.

And one of the rabbinical writings says that when you come into Jerusalem, if you enter the eastern gate, which is sometimes called the golden gate, and if you look at the picture that I have on the wall there, and you look very, very carefully, you'll see right in the center of the wall, you'll see two arches side by side, just like a double gate, and they are bricked up, they're walled over, and the Muslims did that in the eighth century, when they came in, and Muhammad was with them, and they took Jerusalem, they bricked up the golden gate, it's also called the eastern gate, from which the song is written, you know, I will meet you in the morning, just inside the eastern gate, and the Hebrew Jewish tradition says that when the Messiah comes to Jerusalem, he will come through that eastern gate, when he arrives for his first coming, we believe it will be his second coming, now it's all bricked up, and the reason it's all bricked up, is that the

Muslims got wind, that the Jews believed that when the Messiah returns, he's going to come through the eastern gate, and they said, well, we'll fix him, we'll just brick that thing up so he can't get in, you know, but it's crazy, and all the way, by the way, all along the walls there, on the outside, are graves, cemeteries, and you see the stones, if you look carefully in the pictures, all along there, just thousands and thousands of graves, because nobody was allowed to be buried inside the city, so they wanted to be buried as close to the holy city as they could be, so they're right outside there, outside the wall, and there are Muslim graves there, as well as Jewish graves, and it's quite fascinating, but anyway, as you enter, their tradition says that when you walk into the eastern gate, and if you walk straight, due north, right straight back on a straight line, you will come to the site where the holy of holies was located, that's where the temple was, and interestingly enough, it is a bullseye on that dome of the spirit, and if that is true, then of course that means that the mosque of Omar that is now situated where it is, is not even on the original site at all, but like I said, that cannot, that will be verified one day, but we can't do it now, so someone else.

Okay, Terry? If we're supposed to believe Miles Coverdale and read context, the normal viewer, the normal reader of the Bible would read seven weeks and think that it meant weeks of our time.

[40 : 16] How could the translators have made such an erroneous error by putting weeks in when it was really years? If the word means seven sevens, why didn't they simply say seven sevens, and then we could have determined the years?

Because they were of the opinion, I'm just second guessing, but my guess is they were of the opinion that that wouldn't make any sense, so they're going to explain it for you, and they make it seven weeks, and that makes sense.

But when you do the math, that doesn't make any sense either. So a lot of times the translators have done us no favors. Some of the translation work is atrocious. Most of it is good and reputable and noteworthy and scholarly, but some of it is just atrocious.

It's just very difficult for the normal reader to be able to go through the math and figure all that stuff out. Well, I would agree.

I would agree. Let me well, I'm going to resist that.

[41 : 25] I'll take other comments or questions. Anybody? Chuck, over here. I'm looking at verse 24 there, the one phrase, to finish the transgression.

And a couple weeks ago, you made a passing comment that the transgression was articulated. And you mentioned that just in passing.

When I heard that, I went home and researched it, looked at it. And when I find something articulated, I almost come to attention and stand up because it's so important.

And for years, I sat over on the right hand side here, and when you mentioned that something was articulated, it didn't mean anything to me. Once I found out what it meant, it's become very important in my study.

And so when I see this transgression as being articulated, the article the in the English language doesn't mean a whole lot to us.

[42 : 37] With our word processors, we articulate something by putting it in bold print or italics or underline it, or all three.

But in the Hebrew, this was very important. And so since this transgression is articulated, it means that the transgression in Noah's days didn't even come close to this.

That's true. This is the transgression. This is the transgression. And I got to thinking, there's a parallel event along with this.

the transgression in that in the days, the ending days of Jeremiah, the Ark of the Covenant is hid.

It's gone. Nobody knows where it's at. We don't know if it's in an island in Ethiopia in the middle of a lake. But I'm just sitting here.

[43 : 45] I haven't thought this through. I'm going to have to go home and look in Revelation and do a little study on it. But the apostle John said in Revelation that he saw the Ark of the Covenant.

Do you know if that's articulated or is it just an Ark in the throne room? I can't say for sure right here, but my guess is probably is articulated.

And when we talk about something being articulated, it just means that the definite article is used. It is not to finish a transgression. transgression. The definite article, the issues, it is not to finish a transgression.

It is to finish the transgression. That means this is the transgression of all other transgressions. This is the big one. This is the transgression.

And that transgression was committed against Yeshua him. They crucified their king. They crucified their savior.

[44 : 57] That was the transgression above all transgressions. So when we say something is articulated, that just means that it contains the definite article that gives it specificity as opposed to generality.

It is not just an Ark of the Covenant among a whole bunch of other it is the Ark of the Covenant, the transgression. And that does the same thing in Hebrew as it does in Greek.

And it is very important too. Thank you for pointing that out. Just one quick comment. For almost 600 years, what do you suppose the high priest did when he went into the Holy of Holies and it wasn't there?

I've often wondered, when he got in there, would he say, why am I in here? You're talking about from the time it was destroyed in 586 B.C.

through 70 A.D. Yeah, well, there just was no worship. There was no sacrifice. There was no service. They just couldn't hold it.

[46 : 01] They were just defunct, as it were. Again, when we were in Israel and we asked them, I think I shared this with you, we asked them, since you don't have a, you don't have an altar, you don't have a temple, and the very, the very backbone of Judaism is sacrifice, is animal sacrifice.

How are you able to conduct Judaism without having the core of it available to you? And this was a Jewish rabbi that I asked this of, and he said, well, we pray.

We pray. That's our substitute for the animal sacrifice, is we just pray. Frankly, it was a pretty weak answer, but it was the best that he could do under the circumstances.

Yeah. Other comments or questions? Okay, let me just say a word about where we plan to go from here.

First of all, I want to give you a reminder. One week from today will be Independence Day weekend. Independence Day weekend. The Sunday will be the third, and Jim Jordan is going to be here and will be speaking.

[47 : 19] What? What did I say? Okay, I just wanted to see if you were really listening. And you were. And I'm glad somebody is. So, he will be speaking July 3 on Sunday.

And I would appreciate you passing the word. And I'd like to have this place pretty well filled up to hear what he has to say. And I have no idea.

I just told him that I would like him to speak in commemoration of Independence Day and whatever the Lord lays on his heart. And I said, I'm sure there isn't anything unusual going on in Washington right now.

So, you won't have any problem coming off us. You ever seen such a mess as what we've got this year? In both parties, it has been so bizarre.

You just don't know what to make of it. It's just absolutely crazy. Absolutely crazy. So, anyway, where we plan to go from here is we have already treated the subject of the rapture.

[48 : 20] I think we devoted about five or six sessions to it altogether. So, we will not revisit that unless there is a demand or an interest on your part to do so. But we are going to commence with the four horsemen of the apocalypse and we'll be in Revelation chapter 6.

And these events will unfold as being a very dramatic and critical part of this 70th week. And we will see how that's going to transpire and how it corresponds to the Olivet discourse that Christ gave, which is his longest discourse on the subject of prophecy in Matthew 24 and 25.

So, we'll be looking at that as well. Then we'll just work our way chronologically on through the Revelation. We will try to cover a chapter a week.

I'm not sure that we can do that, but we'll give it our best shot and we'll continue right on through until we come to the final wrap-up, which will involve the eternal state in Revelation 22.

And it will be an exciting ride, I can promise you that. next 6 to go. And it is going to be ordering Everybody Can play on King Here,