

Revelation 20-05-28a

Good evening, welcome to the Thursday night Bible class at Grace & Truth. We are continuing our study in the book of Revelation this evening, and we are going to be resuming our study of the second of the two women in that chapter. And as we do so, I want to let everybody know in advance, I'll do an official start to our class here pretty soon, but I'll be stopping at the end of the first session and restarting the broadcast, and I have a new technique that hopefully we won't lose you after the break in the special music, and it should do a seamless transition just as we have done right now.

So I'm saying all of this to you who are live with me now, it'll be trimmed off for the archive copy, so I will pause for a second and give myself a chance to make a nice clean edit for what persists later in the future. This is Thursday night, the 28th of May, 2020, and we're continuing our study in the book of Revelation. We are in the teens chapters, Revelation 12 and 13, and Revelation 17 and 18.

We are looking at these two women who are symbolic of Israel and the church, in my view, and we're looking at the second of those two women and the implications for ourselves with Mystery Babylon. We've got some fascinating things to cover tonight. We're going to have a special introduction ahead of that, because it's not good to be startled, surprised, or otherwise lose our peace over things that we might look at that are interesting in view of the end times.

So we'll open in prayer, as is our custom, and then we'll begin. Father, what a blessing it is for us to spend our time in fellowship and in study of Your Word, receiving the comforting and encouraging ministry of Your Spirit as we partake of our spiritual food together. We pray tonight, as we look at this portion of Your Word, that Your Holy Spirit will minister to each heart in a productive and beneficial way so that we can be fruitful, we can walk in those good works that You have ordained for us, we can shine as lights in the midst of our communities, in the midst of our families, our friends, our co-workers.

We can serve as a beacon to guide people who are looking for the Lord Jesus Christ to find Him, and we can be ready to give an answer to anyone who asks us about that hope as we anticipate His return and the forward movement of Your plan and purpose for this life, this age, and the kingdoms which are to come. We pray that You will bless our study to each person who is participating, and we ask these things in Jesus' name, Amen. It's always interesting to imagine oneself at the end of the age, at the inception of new things that God is going to do, and yet it is also something that brings up the change resistance in all of us.

Many of you, like we, have been through a move where you're in a house and you're going to a new house because of a job change, because of a need to enlarge or relocate or whatever it may be, but even as you anticipate all of the wonderful things that are going to take place in your new environment, your new situation, there's a little tear that falls there's a song about this that has the

word lagrima in it, and it means a quiet tear. It's a beautiful instrumental, but you look around and say, well, but this has been so great and there are so many things I appreciate about it, and we have a reluctance and a resistance and inertia for change, and this can sometimes lead to stress, and all of us are going to go through this change. Every single believer listening to the sound of my voice, now or in the future, you are going to go through a transition and a change from this life to the next.

For the vast majority of us, that is going to come when we fall asleep in Jesus, and the last little quiver in the electroencephalogram or the last beat of our heart on the EKG, one way or another, we will exit. If we're in that select few who are alive and remain to the coming of the Lord, that's going to be unique and great as well, but it's coming either way, and we can always have concerns when it comes to a change. Well, what about fill in the blank here? What will happen to this? What will happen to that? I just want to give a quick reminder at the inception tonight that Romans 8.28 is still in your Bible.

All things work together for good to those who love God, to those who are pursuing His calling according to His purpose. If you're tuned into His purpose, if you care about His calling, when it says the called according to His purpose, there are those who are called and don't respond. We've reviewed recently the notion in the Gospel of Matthew where Jesus says there were two sons.

Which one do you think did the will of His Father? The one who, when He was called to go to the field, said, I will go, but then He didn't, and then the other one who said, I won't go, but then He changed His mind and went. Well, the called are the ones who go to the field, who respond to the call, who respond to the request. If you're listening to me, the only reason you're here is because you are the called.

We don't have anything that would attract people for any reason other than a strong interest in the Word of God, understanding and living in its light. It's the only reason anybody comes to Grace and Truth, anybody pulls up these lessons to listen to them. You have to be interested.

I am not a scintillating personality. I don't tell funny stories. We don't have a song and dance of any kind.

If you appreciate the ministry of the Word of God, best attempt at it. If you appreciate wonderful reverence for God, music that we have in the intermissions and before and after class, that's why you're here. So I'm pretty sure if you're listening to the sound of my voice, you are the called.

Well, Romans 8.28 applies to you. All things work together for good, for fill in your name here, all things. We don't have to understand it.

We won't necessarily know how God is going to do it, but all of us can look back over our lives and realize that there were times when we were uncertain about the future, where we had

concerns. How is this going to work out? What will be the means of provision? What will be the means of protection? What will be the means of overcoming or making it through this particular circumstance? And every single one of us can see the active hand of God, the powerful work of the Spirit of God and the interaction of the people of God who have come in and in and through those means, God has met our every need. He has supplied our every provision, every circumstance.

We are still here because God is faithful. God loves us and all things work together for good, both God's glory and our benefit. I want to emphasize that in advance because when we think, well, if the anniversary years and sabbaticals and jubilees and maybe the Lord is going to come back soon, we should not be any more concerned now than we are any given day.

Look how many believers leave this life unexpectedly, minding their own business, driving to work. They're hit head on and they're suddenly in the presence of the Lord. If you're concerned about it because of this study, you should be concerned about it anytime, all the time, because you never know when your last breath is going to be taken, when your last heartbeat, when you're going to get a diagnosis and within a couple of months you're gone.

This happens to young people, median age people, older people, all the time. You don't know the length, the lifespan allotted by God for your life and at the end it is the rapture for you, absent from the body, face to face with the Lord. As soon as you fall asleep in Jesus, the next thing you see is going to be the rapturing saints and the Lord Jesus Himself.

You're going to hear the shout, the voice of the archangel and the trump of God, very next instant for you. You've heard me cover this many times, so there's nothing new, there should be no additional level of stress in thinking that the actual rapture could potentially be right around the corner. I've jokingly said many times it's closer than it ever has been in human history.

Nobody has ever been as close to the rapture as you and I are right now, but that's true every second, every minute, every year. I cannot tell you, there have been 2,000 years where people that thought the Lord was coming that year were wrong. There's been 2,000 ways to get it wrong and there's only one way to get it right and that's to always be ready and to be at peace knowing that the Lord Jesus Christ loves us.

God the Father loves us, God the Holy Spirit indwells us and Jesus when He was leaving said to His disciples, peace I leave with you, my peace I give to you, not the peace that the world offers. In the end days they're going to be saying peace and safety and it will not come, but you and I have supernatural peace and the reason I'm emphasizing that is I'm going to tell you something new that I don't suspect any of you have heard before. It's from the book of Daniel.

I've been hinting for some weeks that I think things that are in the book of Daniel that were sealed and it's said two times toward the end of that book, these things are sealed up until the time of the end and well, maybe they're not as sealed as they used to be or maybe it's just a speculation, but

I'm giving a long keep yourself calm preface just so you shouldn't be any more excited after I tell you this than you were beforehand and maybe you won't be, but I thought it was particularly interesting. And this has to do with our timing issues in Daniel and Revelation. As you know, we believe that the 69 weeks of the Daniel 9 70 week prophecy were fulfilled at the time of the Lord Jesus coming.

There will be seven weeks, Daniel said, and 62 weeks until the coming of Messiah the Prince. This is Daniel 9 might as well turn there. We'll just look at it real quickly.

I don't like to guess at the wording. Daniel chapter 9 start around verse 25. See if I can find it myself.

Daniel chapter 9 starting verse 24, 70 weeks are determined for your people and your holy city, all 70 weeks pertain to Israel. So when you're talking about the 70th week, we know that this seven year period is going to be part of the age of Israel, not a part of the age of the church. More about that later.

And here are things that are going to take place, finish transgression, make an end of sins, make reconciliation for iniquity. Bring in everlasting righteousness, seal up vision and prophecy, and anoint the most holy. Know therefore and understand, verse 25, Daniel 9, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there will be seven weeks and 62 weeks.

It's broken up that way. And when we studied Daniel, I mentioned why I think it is broken up that way, because the weeks are weeks of years, and 49 years after Daniel gave this prophecy, something happened. And then multiply seven times 62 and you get 400 and, I can't do the math in my head.

Anyway, that many years later is when the Lord Jesus came and you don't have to play games with prophetic years, multiplying and subtracting and all the rest of it. From the decree in the days of Esther and in the days of Ahasuerus or Xerxes, that was the decree to restore and rebuild Jerusalem was actually the decree that let the Jews hold on to and maintain their own property to include the Temple Mount and the Temple itself. That in my opinion is the decree.

Almost nobody thinks that. They'll pick any one of a number of other decrees, but they don't pick that one. But I think that's one of the reasons the book of Esther is in the Bible.

I think it's one of the reasons that the book of Daniel was somewhat mysterious and sealed is that it isn't real obvious in all cases. But from that decree in the days of Ahasuerus and Esther, it was exactly that many years. Seven times six is 42 and seven times two is 14, so 433 years.

Whatever that is. I probably did the math wrong. In any case, that's what you have here.

Then when you get to the middle of the week, the street shall be built again on the wall, even in troublesome times. That was done after the 62 weeks. Messiah shall be cut off, but not for himself.

And the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood. And until the end of the war, desolations are determined.

He shall confirm a covenant with many for one week. But in the middle of the week, he shall bring an end to the sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate.

Now draw your attention to the middle of that verse. He will bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate.

So there's an abomination associated with the end of sacrifice and offering. We call this the abomination of desolation in some cases. And this is something we're going to spend a little more time talking about.

So that's your context. And it is in the middle of the week. Well, the week is variously referred to in scripture as three and a half years, 1260 days, or 42 months.

You find these references all through scripture. Three and a half years, 1260 days, 42 months. And the 42 months are all the days of the week.

The same period of time. The 360 day year is in view, and that's why the months are all 30 day months. And so you have 42 months times 30 days gives you 1260 days.

So with that in mind, I want to talk a little bit about the book of Daniel. If you're in Daniel 9, flip forward to Daniel chapter 11, verse 31. Now we went through these chapters in Daniel when we did Kings and Prophets.

And we saw that this begins by talking about the days of the Babylonian, Medo-Persian, Greek and Roman empires. But then it lifts up and begins to resonate with end time prophecy. And I'm not going to review all of that.

I just want to look at the end where after a lot of very specific descriptions about the King of the North and the King of the South in Daniel chapter 11, you get down to verse 29. And it's talking about the King of the North at the appointed time. This is Daniel 11, 29.

At the appointed time, he, the King of the North, shall return and go toward the South, but it shall not be like the former or the latter. In other words, he's been down there before, but it's not going to go the same way. Ships from Cyprus, this is Kittim in the original, shall come against him.

He'll be grieved and return in rage against the Holy Covenant. Now this, whatever you want to

think about what happened before, we are now talking prophetically about the middle of the 70th week. And this rage he has against the Holy Covenant is what is going to make him stop the sacrifice and offering.

So we're talking about basically the Antichrist here, and this connects to breaking the Covenant in the middle of the week back in Daniel chapter 9, verse 27. He confirmed a covenant for seven years, but in the middle of the seven years, he breaks it. You're talking about the same thing here in Daniel chapter 11, verse 30.

He will return in rage against the Holy Covenant and do damage. He will return and show regard for those who forsake the Holy Covenant. And this means that when he breaks the covenant, stop sacrifice and offering, those who go along with him are going to be favored.

And those who don't are the ones that are going to need to flee to the hills. This is the woman who flees into the wilderness that we saw in Revelation chapter 12 and 13. With me so far, this is the same individual.

He's the prince who shall come. He's enraged against the covenant and he is going to return and he's going to show regard for those who forsake it. Forces shall be mustered by him and they shall defile the sanctuary fortress.

They will take away the daily sacrifices and place there the abomination of desolation. See where we are? Jesus said in Matthew 24, when you see the abomination of desolation set up, flee to the hills. This is the woman going to the wilderness to escape the flood tide that the dragon unleashes against her that we saw in Revelation 12 and 13.

Still with me now, right? Middle of the 70th week, halfway through, this is the start of the tribulation, the great. The great tribulation, the time of Jacob's trouble is not the full seven years, it's the last half. The last three and a half years are the tribulation proper.

Now we're gone, we're not in the picture, nothing to worry about here, but we're going to see something interesting in connection with this. Those who do wickedly against the covenant, he shall corrupt with flattery, but the people who know their God shall be strong and continue to function. It says carry out, but you notice great exploits is in italics there.

They're going to be strong and they're going to continue to function. They're going to carry on. I would say carry on and put a period there.

They're going to carry on. Hard times come, we just keep putting one foot in front of the other and doing what we know we're supposed to do. And those of the people who understand shall instruct many, yet for days they shall fall by the sword and flame by captivity and plundering.

Now when they fall, they shall be aided with a little help, but many shall join with them by intrigue. In other words, there's going to be those who creep in unawares that are spies and traitors and

try to subvert and betray and destroy them. And some of those of understanding shall fall, but there's a reason for it.

Now look at this, look very closely, circle verse 35. Why would God allow the faithful to fall? To refine them, to purify them, to make them white until the time of the end because there is an appointed time when there is vindication. They have a momentary light affliction that works for them, an eternal weight of glory.

God is going to give them the opportunity just as those people in Smyrna. You will have testing for 10 days, be faithful unto death, I will give you the crown of life. And this is nothing to fear, the human mind, the human heart is fearful.

The faithful heart, the trusting heart looks at this as an opportunity, as a challenge, as a way to reflect the glory of God. And these who are wise are not going to fear this. You've heard the stories of early Christian martyrs who did not coil or fail or falter or fall apart under the pressure, even as they were released into the Roman circuses to be eaten by lions and such.

It lasts a very short time, but you know that those people will be eternally honored, eternally reflecting the glory of God. Well that's going to happen to these people as well. Now remember, our warfare is spiritual, our battles are spiritual, and our faithfulness unto death often is in the spiritual realm, not necessarily in the physical realm.

Israel is the earthly people of God. They are a signed people, and it's their earthly behavior, their earthly faithfulness, their physical opposition that is in view as a spiritual lesson for us. But you can see that now we're still talking about the abomination of desolation that's set up halfway through when the Antichrist, the false Christ, the instead of Christ fools everybody and makes this covenant for peace and safety for seven years.

But he has this interaction with the South, and it enrages him, and he thinks he's been betrayed by people up in the Holy Land, so he's going to go in there and wreak havoc. He's going to break the covenant he made with them. He's going to attack them.

He's going to cause them to flee. And that's why Jesus said, when you first see this stuff being set up, you had better get out of town, because this guy is going to come and make examples out of anybody he can catch. And Jesus warned them, and those words are going to stand.

They helped in 70 A.D., they're going to help in this time as well. Turn over another page to Daniel chapter 12. We're going to be zeroing in, it's starting at verse 9, this is the end of the book, and Daniel asks the question in Daniel 12, 8, My Lord, what shall be the end of these things? And he said, Go your way, Daniel, for the words are closed up and sealed until the time of the end.

Many shall be purified, made white, and refined, ring a bell, that's what happened in chapter 11 to those who are allowed to face the wrath of the Antichrist, and some of them are going to be

betrayed, some of them are going to be martyred. But he says, Many shall be purified, made white, and refined, but the wicked shall do wickedly. And none of the wicked shall understand, but the wise shall understand.

The wise understand that God has a reason and a purpose for every single thing that he does, and it all works together for good. There is no martyr in the eternal future that is ever going to look back and say, Oh, I sure wish that God had spared me, that really didn't turn out too well. You remember the song, I've mentioned it before, It will be worth it all, when we see Jesus.

One look at his dear face, all sorrow will erase, when we have run the race, when we see Christ. It's true for us, it's true for the Old Testament saints, no one is ever going to regret or be sorry that they were faithful, and that they were firm to the end. The wise shall understand, verse 10.

But look at verse 11, And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days. Now if you took notes when I was talking about 10 minutes ago, and I said the half of the 70th week known as the Great Tribulation, how many days is it? Say it out loud, would you write down? It's three and a half years, 42 months, or how many days? 1260, grandma got it, 1260, what does it say here? There shall be one thousand two hundred and ninety days. Blessed is he who waits, the next verse, this is 1212, blessed is he who waits and comes to the one thousand three hundred and thirty five days.

So now we've got three numbers, I don't want to lose you here, numbers tend to lose me, and I don't want to get lost, and I don't want you to get lost. But you do see that we've basically got three different numerical quantities here. Now 1260 days makes good sense to me, because that's three and a half years, or 42 months, when you're using the standard 360 day year, which is okay for short periods.

You can't get there by saying, well what if it's an actual 31 day month, or you're using a Julian calendar, that only gets you to about 1270, two or three days, it doesn't get you to 1290, and certainly not to 1335. So we've got these three numbers. People have puzzled over this, if you want a real joy ride, Google this and read people's responses what they have decided about these three different numbers.

Everybody's pretty consistent on the 1260, that's the last half of the tribulation period, but where do you put the 30 days that gets you to 1290, and where do you put the additional 45 days that gets you to 1335 days? Well this is just all over the map. Some people think, well he's going to set up the abomination 30 days before the middle of the tribulation, and so there will be 30 days where people have to make a decision between keeping the covenant or not keeping the covenant, 30 days for people to get out of Dodge and flee to the hills, that could be. And then some say, no, after the 1260 days, you've come to the end of the 70th week proper, but after that you're going to have the 75 days, and this is when perhaps people who think that all the seals,

trumpets, and bowls are sequential, think that well, after the 1260 days expire, now you've got anywhere from 30 to 75 days where the bowls are going to be poured out.

This is all the time of the judgment of God, the week belongs to the Antichrist, but then God speaks from heaven, and all of this is going to happen in those next 30 to 75 days. We don't have to figure that out, because here's what I'm going to suggest as an interesting observation. We won't be here, we can just watch and wait and see how this turns out, because I will tell you frankly, at my current level of investigation, I don't know.

And I don't think anybody really knows for certain. You can't prove one way or another. These things are just general enough that there's room for godly differences of understanding.

People say, you know, I really think it's here, I really think it's there. Some people think the church is in for the whole thing, other people think we're gone. It's just all over the map.

There's only one thing I want to suggest to you here in the first session relative to this, and it's an interesting thought. And that's all it is. I'm not trying to get anybody to panic or to come apart at the seams.

But here's a possible explanation, because from the time that the daily sacrifice is taken away and the abomination of desolation is set up, there shall be 1,290 days. And people say, well, this includes the 1,260 days and there's 30 days extra. Maybe so, maybe not.

And then the 1,335 days includes the 1,260 days, includes the 1,290 days, and adds another 45 days to it. Maybe so, maybe not. I may have a thought for you on that sometime in the next few weeks.

Right now, I don't. But I will say this. Here's an interesting observation.

The text says, from the time that the daily sacrifice is taken away and the abomination of desolation is set up. Well, the period of time from the destruction of the temple, the temple that the Shekinah glory of God filled, that Solomon built, that was destroyed right around 600 BC. Remember that? Daniel and his three friends were taken captive in 605, and you have 598 to 600, somewhere in there.

Nebuchadnezzar came in and the sacrifice and offering were stopped at that time. And it was ultimately destroyed in 586. But just start from 600 BC.

If the 1,290 days that he says, from the time the sacrifice is taken away until the abomination of desolation is set up, if you understand that as until, that there's 1,290 days between those two things, coincidentally perhaps, from 600 BC, when Nebuchadnezzar comes in and essentially shuts down worship at the temple, it's not the destruction of the temple in 586, but it's the shutting down of worship, circa 600, 1,290 years, including the missing year one between 1 BC and 1 AD, you get to the year 691, AD 691. That's in our area. That's in the time of the Muslims.

And 691 is the year that the Dome of the Rock was built on the Temple Mount, the very year. It's pretty much exactly 1,290 years from the ceasing of worship in Jerusalem, circa 600, until 691, AD 691, is 1,290 years. Now, what does the verse continue to say? Blessed is he who waits and comes to the 1,335 days.

If this is not something that looks back and includes the 1,260 and includes the 1,290, if this is a new period of time, on the same analogy, this would be 1,335 years. 1,335 years from 691, the year the Dome of the Rock was built where the temple used to stand, is 2026, the year 2026. So, it's a cool observation if you want this to be the time of the return of the Lord Jesus, and if you recognize some of the other pointers that seem to line up, you know, the years of jubilee that we've talked about in the past, and so on.

There are several things that invite us to hope that this could be the time, this could be the year, that, you know, this Sunday could be the day, the anniversary of the feast of Pentecost in a jubilee year, with the kinds of symmetries that we've spoken of in previous classes, and you think, well, isn't that another interesting coincidence that if these days were years, and if they are strung together instead of overlapping, it's kind of the opposite of what we've done in our study of Revelation, where we see things that are sequential and we say, no, those overlap. Well here, instead of saying the 1290 includes the 1260, the 1335 includes both of the previous ones, if they are sequential, then the 1290 years you have an abomination built with worship of a false Allah, exactly 1290 years after Nebuchadnezzar is in their stopping worship in Jerusalem, and then from the founding of that temple, that Islamic mosque in 691, you come 1335 years, and you come to this upcoming decade. So it's an interesting symmetry, is what I will say.

I'm not any more jumping up and down on the porch and waiting for the rapture after this than I was before, but it's another interesting symmetry. Now, people have been finding symmetries like this all down through history. It's not conclusive, it's interesting.

It's just interesting. And if the observation does no more than remind us that the return of the Lord Jesus for us is always imminent, it's as close as our last breath. I think it would be fun to be in the generation that is alive and remains and gets to go up and watch the dead in Christ rise first.

I think that would be so cool. And to be a relative minority of us that get to do that. But all of us are going to go through the rapture, and it is going to happen at a time that many of us do not expect.

None of us know that we're going to suddenly be taken by an unexpected medical issue, by an unexpected accident, by an unexpected, I'm up trying to adjust the TV antenna, roll off the roof, and suddenly I'm face to face with the Lord. We just don't know. And we should always be ready, and we should always be excited about that prospect, because we say, well, what about the situation I leave behind? God's got it.

And if God has it, He's going to do a thousand percent better job than what I could do if I stuck around and tried to handle it myself. Who do you think is better at managing circumstances, us or the Lord? Who do you think loves us and those around us more, us or the Lord? And we have to be careful. You remember what Jesus said about discipleship, and if anyone loves family more than me, he can't be my disciple.

Well, don't you want to be those who love the Lord and are the called according to His purpose so that God will step in and pick up every circumstance with His perfect plan, His perfect provision, His perfect understanding, and He will never suffer the righteous to be moved. Can you imagine in the eternal future ever looking back and say, well, you know, Lord, when you took me through an accident or through a disease or through this other unexpected thing, I had a bunch of loose ends, and I just don't think you really handled those well. If you had left me there, do you really want to have that conversation with the Lord? If you'd only left me there, I could have done such a better job.

It's never going to happen. Those words will never be spoken by any believer with an ounce of understanding. The wise are going to shine like the sun in the kingdom of the Father and reflect God's glory, and their testimony is going to be, at whatever time I went to meet the Lord in the air, God took care of every circumstance.

Everything was perfect. I've never done anything perfect. Sometimes I like to think I've gotten close very few times, but we're never perfect.

We're fallen. We're corrupt. We miss things.

We misunderstand. Look at the response to the current medical crisis around the world. People have tried to do a good job and wound up fouling up.

They thought they had a good test, and they didn't. They thought they had a good plan, and they didn't. They thought it was minor, and it wasn't.

They thought it was major, and it wasn't. We're fallen. We're short-sighted.

We're myopic. God's got it. So I think it's interesting.

I think it would be really exciting to be in the generation that sees the Lord and watches the dead in Christ rise. But I want to be ready, and you should want to be ready at any time. You don't know.

The very hairs of our head are numbered. God knows the details, and God will provide, and God understands, and God loves us. God loves our loved ones.

And the best way to ensure that the optimum outcome takes place is to be one of those who love God and who are the called according to His purpose. Through that, we are sanctified. We are

glorified.

Read Romans 8, 28 through 30. Sanctification, glorification, what more do you want? That's the ideal. But isn't it interesting? 1,290 days, 1,335 days ends up being six years from now.

And if we're off, they say that Mosque of Omar was 690 to 692. There's a little bit of uncertainty there because no man knows the day or the hour. We don't know exactly when worship was stopped at the temple by Nebuchadnezzar.

We know it was before it was destroyed. And Jeremiah, in anticipation of the destruction that he saw coming and his prophetic gift, Jewish tradition tells us that Jeremiah removed the Ark of the Covenant in 600 B.C. when he left 14 years before the destruction, when the group that was heading to Egypt and so on left. There's strong tradition that indicates that Jeremiah worked with the priests to spirit the Ark of the Covenant out away to a place of safety.

Well, you don't have legitimate worship once God's presence is not there. That's why God never really recognizes worship and doesn't put His glory on the second temple. And it was more of a symbol of what wasn't there, both in terms of God's presence and in terms of genuine faith, overcome by people like the widow with the mites and Mary and Joseph going there to dedicate their child.

But that worship was largely in the hearts of people rather than imbued into the blocks of that second temple. And Herod's adornment of it later on stands for other things. Anyway, it's an interesting idea.

We're going to pause here and take our break. When we come back, we're going to take a look more. We're going to take a further look at the second woman of Revelation, the woman of Revelation 17 and 18.

And we're going to see the implications for us as being included in that large entity referred to as the church. But who is the remnant? Who is the faithful remnant? Who is this mystery harlot, scarlet harlot with mystery on her head, riding the beast? What does Revelation have to tell us about that? We'll see that when we come back from our intermission. I'm going to end the broadcast and restart it.

You can pick up in the intermission. And if all goes well, I will follow it without interruption after we hear our wonderful special music. So you can come back during the break.