

3/24/19

2Chron. 4-6

We are continuing with the construction of the temple.
2Chron. 2:1-5:1

1. The foundation of the temple has been laid.
2. The Holy place and the Holy of Holies.
3. The cherubim, the veil of blue, purple, crimson and fine linen with woven cherubim.
4. The two pillars, Jachin “he will establish and Boaz “strength“ or “it is in strength.

4:1-10 The articles to be placed in the temple.

- 1) The altar for burnt offerings. “Moreover he made a bronze altar: twenty cubits was its length, twenty cubits its width, and ten cubits its height.” vs. 1
 - a) The bronze altar stood in front of the Holy Place,
 - b) The size was 30 feet by 30 feet square and 15 feet high, the altar of bronze for the burnt offerings was as wide as the temple
 - d) The altar probably had steps on all sides. 1Kings 8:64
- 2) The lavers of bronze. vs. 2-6, 10
 - a) The larger pool, “Then he made the Sea of cast bronze, ten cubits from one brim to the other; it was completely round. Its

height was five cubits, and a line of thirty cubits measured its circumference.” vs. 2

- 1)) The inside diameter was 15 feet, brim to brim.
 - 2)) The pool was 7 ½ feet high.
 - 3)) The circumference was 45 feet.
- b) The decorative design, “And under it was the likeness of oxen encircling it all around, ten to a cubit, 18 inches, all the way around the Sea. The oxen were cast in two rows, when it was cast.” vs. 3
- c) Two rows of images of oxen were cast on the main sea all around.
- c) The pedestals of the sea, “It stood on twelve oxen: three looking toward the north, three looking toward the west, three looking toward the south, and three looking toward the east; the Sea was set upon them, and all their back parts pointed inward.” vs. 4
- * The twelve oxen could represent the twelve tribes of Israel.
- d) The thickness of the sea, “It was a handbreadth thick; and its brim was shaped like the brim of a cup, like a lily blossom. It contained three thousand baths.” vs. 5
- 1)) A handbreadth is considered from the thumb to the little finger, about 6 inches.
 - 2)) Other say the width of four fingers, 3 ½ to 4 inches.
 - 3)) The rim all around was like a cup or lily blossom flanged out.

- e) The lavers for washing the burnt offerings, “He also made ten lavers, and put five on the right side and five on the left, to wash in them; such things as they offered for the burnt offering they would wash in them, but the Sea was for the priests to wash in.” vs. 6
- 1)) Five on each side of the temple.
 - 2)) The sea was for the priests to wash. vs. 2
- 3) The lampstands, “And he made ten lampstands of gold according to their design, and set them in the temple, five on the right side and five on the left.” vs. 7
- a) The main lampstand was accompanied by these ten other lamps. 1Kings 7:49
 - b) This is confirm. 2Chron. 13:11
 - c) Zechariah had a vision of a golden lampstand with seven pipes to seven lamps supplyng oil. Zech. 4:1-3
- 4) The tables, “He also made ten tables, and placed them in the temple, five on the right side and five on the left. And he made one hundred bowls of gold.” vs. 8
- a) Like the lamps five tables on each side of the temple proper.
 - b) There was a table of gold for the shewbread. 1Kings 7:48
- 5) The two courts, “Furthermore he made the court of the priests, and the great court and

doors for the court; and he overlaid these doors with bronze.” vs. 9

- a) The court of the priest and the outer court. 1Kings 6:36; 7:12
 - b) The doors separating the two courts were plated with bronze.
- 6) The location of the sea, “He set the Sea on the right side, toward the southeast.” vs. 10
- a) Remember the metals that are used even in the tabernacle, they are symbolic. Brass is symbolic of judgement, gold Deity, silver redemption and wood is the humanity of Christ.
 - b) So, everything that was spoken about in the tabernacle, as well as the temple spoke prophetically of Christ in the future. Everything for Jesus and prophecy is the spirit of prophecy, the book of revelation tells us.
 - * “For the law, having a shadow of the good **things** to **come**, and not the very image of the **things**, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.” Heb. 10:1

4:11-5:1 The objects of brass and gold.

4:11-18 The summary statement of the furniture of bronze.

* The parallel passage. 1Kings 7:40-47

- 1) The declaration of the completed task of Hiram, “Then Hiram made the pots and the shovels and the bowls. So Hiram finished doing the work that he was to do for King Solomon for the house of God.” vs. 11
 - a) Hiram was the master craftsman sent by Hiram from Tyre, where his father was from and his mother was a woman from Dan. 2Chron. 2:14
 - b) The name Hiram “Chluwram” means “noble born”.
- 2) The pillars and decorations he crafted, “the two pillars and the bowl-shaped capitals that were on top of the two pillars; the two networks covering the two bowl-shaped capitals which were on top of the pillars; four hundred pomegranates for the two networks (two rows of pomegranates for each network, to cover the two bowl-shaped capitals that were on the pillars); he also made carts and the lavers on the carts; one Sea and twelve oxen under it; also the pots, the shovels, the forks--and all their articles Hiram his master craftsman made of burnished bronze for King Solomon for the house of the LORD.” vs. 12-16
 - a) The intricate details by the two rows of 400 pomegranates.
 - b) The artistry spoke of luxury, opulence and extravagance.

- 3) The location of the casting, “In the plain of Jordan the king had them cast in clay molds, between Succoth and Zeredah.” vs. 17
* In the south of Israel.
- 4) The amount of branze was not recorded, “And Solomon had all these articles made in such great abundance that the weight of the bronze was not determined.” vs. 18

4:19-5:1 The summary statemt of the vessels of gold.

* The parallel passage. 1Kings 7:48-51

- 1) The various articles, “Thus Solomon had all the furnishings made for the house of God: the altar of gold and the tables on which was the showbread; the lampstands with their lamps of pure gold, to burn in the prescribed manner in front of the inner sanctuary, with the flowers and the lamps and the wick-trimmers of gold, of purest gold; the trimmers, the bowls, the ladles, and the censers of pure gold. As for the entry of the sanctuary, its inner doors to the Most Holy Place, and the doors of the main hall of the temple, were gold.” vs. 19-22
- 2) The summary statement of the work accomplished, “So all the work that Solomon had done for the house of the LORD was finished; and Solomon brought in the things which his father David had dedicated: the silver and the gold and all the

furnishings. And he put them in the treasuries of the house of God.” 2Chron. 5:1

- a) The termination is declared.
- b) The transportation of the dedicated things David left to be stored in the treasury of the temple.

5:2-7:22 The dedication of the Temple.

5:2-3 The proclamation to place the ark in the temple.

* The parallel passage. 1Kings 8:1-11

- 1) The principle men summoned, “Now Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, in Jerusalem.” vs. 2a-c
- 2) The purpose of the men summoned, “that they might bring the ark of the covenant of the LORD up from the City of David, which is Zion.” vs. 2d-e
 - a) The ark was from the days of Moses, God had told him to place the two tables of stone of the Commandments, the pot of Manna and the rod of Aaron that budded to confirm his office of High Priest. Ex. 16:32-33; Num. 17:10; Heb. 9:4
 - b) God met the High Priest from the mercy-seat once a year on Yon Kipor, the Day of Atonement, when the sins of the nation were expiated with the scape-goat.

- c) Zion was the city of David, the city of Ophel where the valley of Kidron and Hinnom met on the south end.
- d) The ark had been at Shiloh, Gibeah with Saul, Kirjath Jearim, the house of Abinadab, the house of Obed Edom and Jerusalem.

- 3) The particular feast, “Therefore all the men of Israel assembled with the king at the feast, which was in the seventh month.” vs. 3
 - a) The men all presented themselves before the King.
 - b) The seventh month is Tishri, October, the holy month. Lev. 23:25; Deut. 16:13
 - c) The feast of New Moons on Oct. 1, Day of Atonement Oct. 10 and feast of tabernacles, Yon Kipor, Oct. 15-22.
 - d) Three times a year the males over 20 years of age had to present themselves to God, the Passover (Feast of Unleavened bread), Pentecost or the Feast of Weeks and the Feast of Tabernacles. Deut. 16:16

5:4-10 The execution of bringing the ark to the temple.

- 1) The identity of the men, “So all the elders of Israel came, and the Levites took up the ark.” vs. 4
 - a) The elders were the representatives of the nation.

- b) The Levites were the Kohathites responsible for bearing the ark.
- 2) The identification of other things transferred to the temple, “Then they brought up the ark, the tabernacle of meeting, and all the holy furnishings that were in the tabernacle. The priests and the Levites brought them up.” vs. 5
 - a) The Tabernacle of meeting at Gibeon.
 - b) The holy furnishings in the Tabernacle from the time of Moses.
 - c) The priest and Levites having their specified duties and charge.
- 3) The King and the people were celebrating the event, “Also King Solomon, and all the congregation of Israel who were assembled with him before the ark, were sacrificing sheep and oxen that could not be counted or numbered for multitude.” vs. 6
 - a) The sacrifices were to God, not the temple.
 - b) The sacrifices were not even counted.
- 4) The placing of the ark in the Temple, “Then the priests brought in the ark of the covenant of the LORD to its place, into the inner sanctuary of the temple, to the Most Holy Place, under the wings of the cherubim.” vs. 7
 - a) The inner sanctuary was the Holy of Holies.
 - b) The exact located position was under and between the two wings of the cherubim.

- 5) The explanation regarding the cherubim, “For the cherubim spread their wings over the place of the ark, and the cherubim overshadowed the ark and its poles.” vs. 8
- 6) The clarification about the poles to carry the ark, “And the poles extended so that the ends of the poles of the ark could be seen from the holy place, in front of the inner sanctuary; but they could not be seen from outside. And they are there to this day.” vs. 9
 - a) The Holy place was the first room, like in the Tabernacle, but 30 feet wide, 60 feet long, twice as big.
 - b) The Holy of Holies was a perfect cube 30 feet by 30 feet, not 15 feet square.
 - c) The poles were visible only from the Holy place, not outside of it and the poles probably were removed since it would not be carried again.
- 7) The commentary of the content in the ark, “Nothing was in the ark except the two tablets which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they had come out of Egypt.” vs. 10
 - a) The pot of Manna was no longer present, not the rod of Aaron God caused to bud.
 - b) The ark was destroyed by Babylon or hid by Jeremiah some believe?

5:11-14 The praise and worship to God.

- 1) The Kohathites exited the Holy of Holies, “And it came to pass when the priests came out of the Most Holy Place (for all the priests who were present had sanctified themselves, without keeping to their divisions).” vs. 11
* The 24 courses of priest were not in affect yet!
- 2) The worship celebration, “and the Levites who were the singers, all those of Asaph and Heman and Jeduthun, with their sons and their brethren, stood at the east end of the altar, clothed in white linen, having cymbals, stringed instruments and harps, and with them one hundred and twenty priests sounding with trumpets--indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying: “For He is good, For His mercy endures forever,” that the house, the house of the LORD, was filled with a cloud.” vs. 12-13
- 3) The overwhelming presence of God, “so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of God.” vs. 14

- a) The Shekinah glory that sat over the Tabernacle in the wilderness.
- b) The Shekinah glory departed from the temple after the captivity by Babylon. Ezk. 10:18
- c) What a privilege we have and you know, we can have that as often as we want to wait upon the Lord. As we just wait upon Him and seek Him. He always desires to make His presence known to each of us.
- d) Tremendous, remember the cloud would fill the tabernacle in the wilderness, He would lead them by a cloud by day, and a pillar of fire by night. Kings also gives us this account. We know that Jesus will come back in the clouds, with great power and great glory. Ex. 40; Matt. 24:30

6:1-2 The introductory words to God regarding the built temple.

* The parallel passage. 1Kings 8:12-61

- 1) The past dwelling of God, “Then Solomon spoke: “The LORD said He would dwell in the dark cloud.” vs. 1
 - a) The reference to the “dark cloud” was the evidence of God’s presence, called a theophany, like at Mount Sinai and the wilderness. Ex. 20:21; 24:16-18; 40:34; Num. 9:15

- b) The presence of God being one with His people to protect, guide and use.
- 2) The present dwelling of God, “I have surely built You an exalted house, And a place for You to dwell in forever.” vs. 2
 - a) The difference now is the presence and Shekinah glory of God at the Temple.
 - b) The contrast is evident, the manifested presence of God would no longer moving around from place to place.

6:3-11 The blessing from the king Solomon.

- 1) The blessing on the people, “Then the king turned around and blessed the whole assembly of Israel, while all the assembly of Israel was standing.” vs. 3
 - a) Solomon was facing the altar and Holy of Holies, the presence of God.
 - b) Solomon faces the people standing as their king to bless them, as they stand.
 - 1)) Standing was usually the position of a teacher, a teacher sat, the students stood. This way nobody would fall asleep and if you fell asleep it would be very evident, because you hit the ground.
 - 2)) A preacher only stood when he proclaimed.
- 2) The proclamation of praise to God for His faithfulness. vs. 4-6

- a) In fulfilling His word, “And he said: “Blessed be the LORD God of Israel, who has fulfilled with His hands what He spoke with His mouth to my father David, saying.” vs. 4
 - 1)) Moses did much the same before the children of Israel entered into the promised land, he says, he warned them before they entered in, he says, God has not failed of one promise.
 - 2)) I know that at times in my life, and your life it seems like God has forgotten about us. Sometimes we cannot understand why in the world He would allow or direct us or guide us or allow us to come to such a place, and yet in our frustrations, trying to figure Him out, and at times even thinking that He might have made a mistake or why? Yet in time to come as we trust in Him or as He drags us through, one of the two, we look back and we see the wisdom of God. And we can see it so clearly. I wish I could look as far forward as I could backwards, that would be great. But I can’t. Faith is something that I trust God for, reason is something that I can understand. And though my reason is not to be excluded, I am not to depend upon it. And though my

faith is not my own, I am to live by it. And so, there is that tension that we live in, trusting God for all that He has, and all that He is.

- b) In waiting to choose the permanent place of worship and king from the days of the exodus, ““Since the day that I brought My people out of the land of Egypt, I have chosen no city from any tribe of Israel in which to build a house, that My name might be there, nor did I choose any man to be a ruler over My people Israel.” vs. 5
- c) In choosing Jerusalem and David, ““Yet I have chosen Jerusalem, that My name may be there; and I have chosen David to be over My people Israel.”” vs. 6
- 3) The explanation for the building of the Temple. vs. 7-9
 - a) The good intent of David, “Now it was in the heart of my father David to build a temple for the name of the LORD God of Israel.” vs. 7
 - b) The approval of God about the intent of David, “But the LORD said to my father David, ‘Whereas it was in your heart to build a temple for My name, you did well in that it was in your heart.’” vs. 8
 - c) The denial of God to David and commission to Solomon, “Nevertheless you shall not build the temple, but your

son who will come from your body, he shall build the temple for My name.”” vs. 9

- 4) The confirmation of the building of the Temple. vs. 10-11
 - a) The partnership in the building, “So the LORD has fulfilled His word which He spoke, and I have filled the position of my father David, and sit on the throne of Israel, as the LORD promised; and I have built the temple for the name of the LORD God of Israel.” vs. 10
 - 1)) God was behind the entire plan.
 - 2)) Solomon succeeded David as king.
 - 3)) Solomon completed the Temple.
 - b) The presence of the covenant, “And there I have put the ark, in which is the covenant of the LORD which He made with the children of Israel.” vs. 11
 - 1)) The ark bore the two tables of stone written with the finger of God.
 - 2)) The covenant contained blessing and curses. Deut. 37-38; Lev. 26

6:12-42 The petition of the king for God to regard the prayers of His people.

6:12-21 The petition for God’s covenant care for His people.

- 1) The posture of Solomon in prayer, “Then Solomon stood before the altar of the LORD

in the presence of all the assembly of Israel, and spread out his hands.” vs. 12

- 2) The place Solomon prayed from, “(for Solomon had made a bronze platform five cubits long, five cubits wide, and three cubits high, and had set it in the midst of the court; and he stood on it, knelt down on his knees before all the assembly of Israel, and spread out his hands toward heaven).” vs. 13
- 3) The praise of God for His faithful character. vs. 13-15
 - a) God is unique, the only God, “and he said: “LORD God of Israel, there is no God in heaven or on earth like You.” vs. 14a-c
 - b) God is trustworthy, “who keep Your covenant and mercy with Your servants who walk before You with all their hearts.” vs. 14d
 - c) God is faithful, “You have kept what You promised Your servant David my father; You have both spoken with Your mouth and fulfilled it with Your hand, as it is this day.” vs. 15
- 4) The petition for the future fulfillment of the promise to David. vs. 16-17
 - a) To have an heir on the throne, “Therefore, LORD God of Israel, now keep what You promised Your servant David my father, saying, ‘You shall not fail to have a man sit before Me on the throne of Israel, only if your sons take heed to their

way, that they walk in My law as you have walked before Me.” vs. 16

- 1)) Solomon was aware the promise to David and Solomon was twofold, unconditional that would be fulfilled through Christ and conditional upon their obedience if a descendent of David was to sit upon the throne.
 - 2)) Solomon was aware of the condition on his part and he fell away from it, and therefore God rent the kingdom from Solomon.
 - b) To bring it to pass, “And now, O LORD God of Israel, let Your word come true, which You have spoken to Your servant
- 5) The petition for God to regard the prayers of His people. vs. 18-21
 - a) The miraculous contemplation, “But will God indeed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!” vs. 18
 - b) The plead before God, “Yet regard the prayer of Your servant and his supplication, O LORD my God, and listen to the cry and the prayer which Your servant is praying before You.” vs. 19
 - c) The prominence of the temple, “that Your eyes may be open toward this temple day

and night, toward the place where You said You would put Your name, that You may hear the prayer which Your servant prays toward this place.” vs. 20

- d)** The of prayer, “And may You hear the supplications of Your servant and of Your people Israel, when they pray toward this place. Hear from heaven Your dwelling place, and when You hear, forgive.” vs. 21

6:22-39 The seven specific petitions of Solomon for the people.

- 1)** In times of taking of an oath. vs. 22-23
- a)** The condition called the protasis, “If anyone sins against his neighbor, and is forced to take an oath, and comes and takes an oath before Your altar in this temple.” vs. 22
- b)** The consequences called the apodosis “then hear from heaven, and act, and judge Your servants, bringing retribution on the wicked by bringing his way on his own head, and justifying the righteous by giving him according to his righteousness.” vs. 23
- 2)** In times of defeat in battle due to sin. vs. 24-25
- a)** The condition, “Or if Your people Israel are defeated before an enemy because they have sinned against You, and return

and confess Your name, and pray and make supplication before You in this temple.” vs. 24

- b)** The consequence, “then hear from heaven and forgive the sin of Your people Israel, and bring them back to the land which You gave to them and their fathers.” vs. 25
- 3)** In times of draught. vs. 26-27
- a)** The condition, “When the heavens are shut up and there is no rain because they have sinned against You, when they pray toward this place and confess Your name, and turn from their sin because You afflict them.” vs. 26
- b)** The consequence, “then hear in heaven, and forgive the sin of Your servants, Your people Israel, that You may teach them the good way in which they should walk; and send rain on Your land which You have given to Your people as an inheritance.” vs. 27
- 1))** The prophet Amos spoke about this. He says, I sent rain and you did not obey Me, I sent rain in one city and not another, and yet you did not turn to Me. Amos 4
- 2))** “I struck your crops, you did not get the hint. And he enumerates all kinds of things and God was continually pursuing His people, yet they would

- not repent. So often we think of ourselves as we're the one that's pursuing God, oh I wish that were true. The prophet says, Oh I wish that the people had a heart to know God."
- 4) In times of famine and pestilence. vs. 28-21**
- a)** The condition, "When there is famine in the land, pestilence or blight or mildew, locusts or grasshoppers; when their enemies besiege them in the land of their cities; whatever plague or whatever sickness there is; whatever prayer, whatever supplication is made by anyone, or by all Your people Israel, when each one knows his own burden and his own grief, and spreads out his hands to this templ." vs. 28-29
- b)** The consequence, "then hear from heaven Your dwelling place, and forgive, and give to everyone according to all his ways, whose heart You know (for You alone know the hearts of the sons of men), that they may fear You, to walk in Your ways as long as they live in the land which You gave to our fathers." vs. 30-31
- 5) In times of salvation. vs. 32-33**
- a)** The condition, "Moreover, concerning a foreigner, who is not of Your people Israel, but who comes from a far country for the sake of Your great name and

- Your mighty hand and Your outstretched arm, when they come and pray in this temple." vs. 32
- b)** The consequence, "then hear from heaven Your dwelling place, and do according to all for which the foreigner calls to You, that all peoples of the earth may know Your name and fear You, as do Your people Israel, and that they may know that this temple which I have built is called by Your name." vs. 33
- 1))** Proselytes into the Kingdom.
- 2))** Rahab the harlot, Ruth, Uriah, etc.
- 6) In times of going to battle. vs. 34-35**
- a)** The condition, "When Your people go out to battle against their enemies, wherever You send them, and when they pray to You toward this city which You have chosen and the temple which I have built for Your name." vs. 34
- b)** The consequence, "then hear from heaven their prayer and their supplication, and maintain their cause." vs. 35
- 7) In times of captivity. vs. 36-39**
- a)** The condition, "When they sin against You (for there is no one who does not sin), and You become angry with them and deliver them to the enemy, and they take them captive to a land far or near." vs. 36

- b) Their reflexion, “yet when they come to themselves in the land where they were carried captive, and repent, and make supplication to You in the land of their captivity, saying, ‘We have sinned, we have done wrong, and have committed wickedness.’” vs. 37
- c) Their repentance, “and when they return to You with all their heart and with all their soul in the land of their captivity, where they have been carried captive, and pray toward their land which You gave to their fathers, the city which You have chosen, and toward the temple which I have built for Your name.” vs. 38
- c) The consequence, “then hear from heaven Your dwelling place their prayer and their supplications, and maintain their cause, and forgive Your people who have sinned against You.” vs. 39
- 1)) Now, Solomon is laying here the very foundation for all Jews whoever fell away from God. Whenever they would be taken into captivity, that if they would turn to God and repent from wherever they were at, God would hear them.
- 2)) Daniel was commanded not to worship his God, he did it faithfully three times a day. Examine the prayer

of Daniel, it is identical to this. Daniel knew what Solomon had petitioned of God. And so, Daniel was obedient in yielding to it.

6:40-42 The conclusion of the prayer of Solomon.

* The parallel passage. 1Kings 8:50b-53

- 1) The confession of faith in God, “Now, my God, I pray, let Your eyes be open and let Your ears be attentive to the prayer made in this place.” vs. 40
- 2) The exaltation of God in the temple, “Now therefore, Arise, O LORD God, to Your resting place, You and the ark of Your strength.” vs. 41a-f
- 3) The provisions of God for holiness, “Let Your priests, O LORD God, be clothed with salvation, And let Your saints rejoice in goodness.” vs. 41g-j
- 4) The petition based on the covenant, “O LORD God, do not turn away the face of Your Anointed; Remember the mercies of Your servant David.” vs. 42

Now when the Jews pray today in Jerusalem at the wailing wall or the western wall, they pray for peace of Jerusalem, they pray that the ark might be found, and they pray for the coming Messiah. The peace of Jerusalem, or the peace of Israel will never happen until they accept the Prince of Peace. The ark of

the covenant I don't think God will ever allow to be found because man is too pagan and too idolatrous. All we have to do is think and remember of the shroud that was found seeming to be of Christ and all the fuss that was done over that, the thousands and millions of dollars that were spent on examining this shroud and doing all these things. Who cares if it was of Christ, it's only the shroud. I don't think it was, but even if it was, it's only a shroud. But man always feels if he can have some kind of relic that can be identified with its origin or its uniqueness to Christ, that he will feel much closer or have greater favor with God. I don't think that's an exaggeration, all you have to do is look around at the people who wear Saint Christopher's, crosses, they put their little idols on their dash of their car. Somehow we think if we can only be close or they can be close to us, we're safer, and yet, that's why I believe God would not allow that. As far as praying for their messiah, they're preparing their heart for the Antichrist, because the Jews today are not looking for the Messiah, the Son of God, but they're looking for a man like Moses and the Bible says, he will be the Antichrist. And they will make a one week covenant, Daniel 9:27 says, and they themselves will flee for their lives. And so, we know that all this in

terms of prophecy, all in God's plan, and yet even here as the ark was brought, it would be a tremendous finding, can you imagine looking at those things? Not to worship them, but to look at the stones that God wrote with His very finger. And I am sure that they're hidden somewhere, nice and safe. I believe God did that. Tradition has it that Jeremiah, when Babylon came and besieged the city for the last time, that Jeremiah hid the ark. It's a legend, we don't know of the accuracy of it, but if that's the way God disposed of it, then so be it.