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Okay, so this is the second what I would call session in the book of Revelation. We started out and we looked at the complete first chapter of Revelation last week, and it described what was in the past as John saw Christ, because he walked with Christ. So in verse 19, it gives us the outline of the chapter.

So the outline is John, tell them what was, tell them what is, and tell them what, excuse me, what's to come. Excuse me, so we're still in the was section, and the reason why we're still here and not moving on is because God said do this study a little differently. He says don't let any stones be unturned.

So what I'm going to do through this video tonight, this is a session two in a long series, long educational college class, by the way. I'm going to use this as the means of you watching it instead of me doing it. It just gives another flavor of how this works, okay, and it gives you another dimension associated with somebody else talking but me.

So the goal is tonight is that when we finish with this, there should be no doubt in your mind that number one, the Bible is true, that God is real, that Christ is real, and you have the ability to measure it, all right, and you're going to see why I chose this. I could have done a whole array of others, but we're going to get into all kinds of other stuff with this as we get into the Bible itself, but this should give you tonight the ability to absolutely satisfy in your mind that what you have learned and what you will learn coming strictly from scriptures is 100% absolutely true, and that's the goal tonight, and then we can close out what was because now you know everything that's in the past is true, and we can look at the churches because the churches apply to us, all right, and we're going to, I've laid out that, we're going to do, next week we're going to do an overview in the first letter, and then we're going to do a letter a week, and when we finish that we're going to go into the book of Ephesians, and we're going to identify what the early church was set out to actually look like in the doctrine, which is in the first three chapters of Ephesians, and the how-to is in the second three chapters of Ephesians, which is what our lives ought to be, so when we look at the letters of the church as churches in the church age, we look at history at the same time, then we're going to take the third element of the application of those letters to a personal level with us so that we now can look at ourselves compared to the truth and figure out where we're at, okay, and then we're going to get into chapter four and beyond, and we'll talk about that as we go, so that's the layout of this, and we're not going to leave any stone unturned, I guarantee you that, so does anybody have any questions over what last week was? Anything at all? And we also covered, for those that missed on Tuesday, we also covered the discussion that Billy Ruth and I had on Paradise, and if you guys did not hear that on Tuesday night, you probably ought to go listen to Tuesday night, because I think that was a revelation in and of itself. Now, by the way, Billy Ruth, I was listening to a pastor today, and he confirmed exactly what we talked about.

I said, gosh, okay, that's cool, cool, I like it, okay, so any questions on what we went over last week? Okay, all right, so I'm going to share my screen, and we're going to get going, because you ought to have a lot of questions when this is done. We use the term in the computer field a macro code. How many of you use word processors? Can I see a show of hands? Well, you probably, whether you use them or not, you probably encountered the concept of what they call a macro.

A macro is a code in anticipation of what's coming, and it's usually an anticipate structure. If you're going to send a fax, you can hit one key, and it'll format your fax. It knows where to put things.

If it's a letter, it's a different thing. If it's an email, it's another. Those are simple macros, and you can actually build macros for any task that you're going to do frequently.

A macro code in the computer field is a code of structure and anticipation of the data. It's one way, one form of it, and so it really is an anticipatory structural declaration. Now, in word processors, of course, I mentioned email, fax, and so forth.

I'll give you an example in the Bible. You may recall that in Numbers 21, there were fiery serpents that were killing the people, and Moses prayed about it, and God says, go ahead and take a brass serpent, put it on a pole up on a hill, and those that look at it will be healed, and of course they do, and they are, and so forth. You know, you stand back from that, that's pretty weird.

If God wanted to heal those people, what's this brass serpent thing? And a serpent, of all things, you know, from Genesis 3, we have dark feelings about a serpent. Well, a serpent is a symbol of sin, and here brass is a Levitical symbol for justice, because it's the metal that could sustain fire in those days, and so it's an idiom of sin being judged, but, you know, if you just have the Old Testament, you can't help but wonder, what on earth does that have to do with anything? And it isn't until you get to the New Testament, in John chapter 3, when Nicodemus is meeting with Jesus at night. Jesus explains, as Moses raised the serpent, the word is, so shall the Son of Man be lifted up, and at that point, the fog lifts.

We suddenly realize that the brazen serpent in Numbers 21, while it was many things, among those, it was an anticipatory signal of Jesus Christ, and when you look at it with 20-20 hindsight from the New Testament, wow, it's obvious, and yet it's one of those subtle things. We embrace that, and we enjoy it, but recognize that God, in Numbers 21, knew all about what was coming in the gospel period. In other words, he got his outside time, and that is the macrocode.

In fact, this whole issue that we're going to be joining in this session will require us to understand the nature of time, and one of the things you bring to any new topic is to set aside any presuppositions and assumptions we've had, because we, you and I, live in a time where the dimensionality of time is understood for the first time, probably, in thousands of years, thanks to recent things. Let's start with a little trigonometry lesson. If I take a triangle and add up the angles of the triangle, what do they add up? 180 degrees, sure, whether it's a 30, 60, 90, or 45, 45, 90, whatever, we've all learned that in school.

Well, suppose that Ron Mattson and I go out into a large field with a transit and lay out a triangle, and we come in with the angles, and you add up the angles, and it adds up to more than 180 degrees. You say, well, that's what I expect from Ron and Chuck's technical errand. No, what have we encountered? Anyone? The curvature of the earth, exactly.

See, this little rule that we all learned in school, that the angles and triangle add up to 180 degrees, is only true for a universe of two dimensions. That's why it's called plane geometry or plane trigonometry. It's only true for a flat surface, and if you find one of these rules violated, it's a hint that maybe you've encountered an additional dimension, and that's the kind of insight.

For example, if you take a course in navigation, that will include, as part of it, some insight into what they call spherical trigonometry. In spherical trigonometry, you can have a triangle with 90 degrees in each corner, and so that's an example. Now, see, if you discover you've got a triangle with more than 180 degrees, you can have a convex surface.

If you have a triangle less than 180 degrees, you're in a hyperbolic paraboloid, and I'm sure your concern about being caught in one of those is not really paramount this morning, but I thought I would throw that out for what it's worth. See, Dr. Einstein, it was this kind of thinking that caused him to realize, as he was grappling with the nature of space and time, to realize that we don't live in just three dimensions. We live in four, and that led to special theory of relativity in 1905, but the general theory of relativity in 1915 revolutionized man's thinking about a lot of things, and we're not going to get into the math here, but what's important for you and I to realize is the insight that Dr. Einstein contributed to 20th century science was the realization that you can't speak of space and time separately, that we live in four dimensions, properly called space-time.

No distinction between time and space. In fact, we live in a four-dimensional continuum. In fact, this, while called the theory of relativity, it's been confirmed by at least 14 different ways to more than 19 decimals.

It's recognized as a very, very operative dynamic. Now, there are certain conditions that may be exceptions that are being explored, but the theory is obviously one of the main impacts on our thinking in the 20th century science. So we need to understand that time is not fixed or not a constant.

Let me tell you about two identical atomic clocks. One is located at the National Institute of Standards and Technology at Boulder, Colorado, and the other one, an identical clock virtually, is at the Royal Observatory in Greenwich, England. Now, these things are pretty remarkable devices.

They're accurate to better than one second per million years. That's pretty accurate. I can remember I was on the board of directors of a public company that was acquiring a company in Boston called Frequency Time Systems, and the president of that company was very proud of the fact that they make cesium clocks, and he pointed out that they're accurate to one second within 100,000 years or something.

Well, as the acquiring director, I raised my hand at the meeting. I said, I only have two questions. How do you know? And secondly, who cares? Well, the way you know is by the resonance of the cesium atom.

It's a nine gigahertz kind of resonation that leads to the precision. But, and who cares? It turns out your accuracy of measuring time determines your accuracy of navigation. And it's these clocks that are in the GPS satellites that make the precision navigation possible on the planet Earth.

So there are practical implications of this other than just the theory of being accurate to one second per million years. But here's where I'm getting to. It's interesting that the one in Boulder, Colorado, every year deviates from the one in Greenwich.

It takes about five microseconds per year, five millionths of a second per year faster than the identical clock at Greenwich, which raises the natural question, which one's correct? Is it Greenwich or is it the one at Boulder? And the answer is they both are correct. It's not a defect of the clock. Time itself is different because in Boulder, Colorado, it's at 5,400 feet above sea level.

At Greenwich, it's 80 feet above sea level. And you've got a difference in gravity, which makes time itself different. So the clock's not inaccurate.

They're measuring time that precisely detect that difference. If I had an atomic clock here on this platform and raise it one meter, it would speed up by one part in 10 to the 16th. It would send the 16 zeros after.

That's not enough to get us back on schedule, but it gives you an idea of what they are. Now, there are other ways to talk about this. They actually did this back in 1971.

They had one at the Naval Observatory in Washington. They put one on a plane around the world eastward. And when it got back, it was 0.059 microseconds or 59 nanoseconds behind the one that was at the rest of the observatory.

They put one on a plane westward around the world and it gained 0.273 microseconds. And it turns out that's exactly what was predicted because when you take into account the motions, the gravity, and all the implications, it confirmed this in very practical terms. But the one I like best, if you read about this in a physics textbook or what have you, you'll probably encounter the equivalent of the two imaginary astronauts.

They're hypothetical, of course, but we're going to take one. They're both born at the same instant. They're twin brothers.

One's going to stay here. The other one we're going to send to the nearest star and back. Well, the nearest star is Alpha Centauri.

It's about four and a half light years away. If you look at the night sky, they're actually the closest star to us is Alpha Centauri. And the trip, since it's four and a half light years away, and let's assume we're going to send our imaginary astronaut at about half the speed of light, then it's going to take him nine years to get there, nine years back, with me so far.

That's in Earth time. The question is, if it's 18, it's going to take him, we expect him back in 18 years. But in terms of his, the spacecraft, there is, it's subject to the Lorentz transformations, and I won't take you to the bath, simply to say that his trip from his reckoning will be 15 years and seven months, not 18.

In other words, he'll arrive back on the Earth two years and five months younger than his twin brother. If that doesn't bother you, you weren't listening carefully. To dramatize it a little bit further, let's assume we could send him at almost the speed of light, say 99.99% of the speed of light.

And since it's four and a half light years away, so the round trip would be approximately nine years on our calendar. But on his calendar, only 33 days would have transpired. And the whole point I'm getting at is not that there are other practical considerations here, but the main point is time is not a constant.

Time is a physical property that varies with mass, acceleration, and gravity. We need to understand that. And some other things too.

So this, while we're not interested in the math, you and I generally, but it does impact our theological perceptions. Because it's amazing to me how many theological paradoxes evaporate if you really understand the physics of time. And you and I exist in more than three dimensions.

In fact, the current thinking is in the neighborhood of 10 dimensions. And I find that particularly interesting. We've just gone out from Euclid, most of the geometry that you and I have learned is Euclidean geometry.

We've just gone out of Euclid into what they call hyperspaces. That's simply a term for spaces of more than three dimensions. The most important lecture in mathematics was given on June 10th of 1854 for George Riemann, who invented a thing called metric tensors.

It was a mathematical tool which allowed people to deal with hyperspaces. And it took 60 years before it was actually applied. It's the mathematics behind Dr. Einstein's insight in his four-dimensional spacetime.

And Einstein went to his death frustrated because there were still some things he could not resolve. And it's tragic because if he had applied the same thing that led him to the general theory of relativity, which is recognizing an additional dimension, if he'd recognized it by going to five or six dimensions, he could reconcile both light and supergravity, which Calusa and Klein both did in 1953 by going to more than four dimensions. And in fact, in 1963, Yang and Mills built their fields which reconciled electromagnetic and nuclear forces.

The point is, current physics recognizes that the additional hyperspaces are evident by the things that we need to reconcile in terms of the basic forces in the universe. And the current thinking from 84 onward has been the concept of superstrings. And I won't get into the details here.

It's beyond all of us here. But the main point is they now visualize the universe as being in 10 dimensions. I think that's fascinating for a very different reason.

There was a Hebrew sage who lived in the 12th century by the name of Nachmanides. Both Maimonides and Nachmanides are both very venerated sages in the Jewish community. But Nachmanides in his commentary on Genesis in chapter one, he concluded that the universe has 10 dimensions.

He said, only four are knowable. And this was published in 1263. I think it's pretty interesting that we've spent billions of dollars on atomic accelerators to discover what Nachmanides did by simply doing his homework in the book of Genesis.

But we'll move on. The particle physicists of course today feel that there are four space dimensions that are directly measurable. Three we're familiar with, length, width, and height.

The fourth being time. Time's a little strange. We just experience it.

It's hard to measure except in its passing. But there are six additional dimensions that in vector analysis terms are curled in less than 10 to the minus 33 centimeters. And they're only inferrable by indirect means because they're smaller than light itself.

So you don't see these things. But nevertheless, we know they exist by their behavior. And so that's current thinking.

And I think that's pretty interesting because if you have a view of Genesis and you accept this notion that there may be 10 dimensions, as Nachmanides would portray, when in Genesis three, we have the curse, and it could have fractured the universe into two parts. The four dimensions that we experience directly, length, width, height, and time, and six hyper dimensions. We call the physical dimensions we experience the physical world, but we are a subset of a larger whole.

And we tend to use the term spiritual to embrace the rest of it. But those are just a vocabulary. Let's move on.

You and I tend to visualize time as linear. When we were in school, the teacher drew a line from left to right on the blackboard. The left end was the beginning of something, the right end the end of something.

And it could have been the birth of a person and his death or the founding of an empire or what have you. How many of you have seen timelines in school? How many of you went to school? So from that, and also this dimension of time is a strange one, because it's a unidirectional kind of dimension. We can move forward and look back.

But we can't move back. And we can't look forward. How many of you remember tomorrow? When I give this lecture in California, I always hold my breath because I might get a hand or two.

But this uniform direction is sometimes called the arrow of time. We know that the universe in every field of science except one, goes from order to disorder. There's an intrinsic law, they call it the law of entropy, that things tend to go from order to disorder.

You can look at anything in the universe and it appears that it has been wound up and is in the process of winding down. We call that the entropy laws. It takes its form as the second law of thermodynamics.

But it's also in the information sciences everywhere else. In fact, you experience it every time that you organize and clean up your locker in school or the garage or the storage closet in the guest bedroom or whatever. You spend a Saturday and get that all straightened out.

And how long does it last? You experience just the randomness of life going on, which renders it to disorder. It takes energy and focus to get it organized again. And that's basic law of physics in every place except one.

There's only one science that tends to try to deny this, and that's the field of biology. The whole concept of evolution is a denial of the entropy laws. Well, we can go from chaos to order and so forth.

Show me a case. But we won't. Let's move on.

Let's talk about eternity. You and I use the term eternity. And we tend to visualize eternity as having lots of time.

We tend to visualize it like a line, perhaps, that starts at infinity on the left and goes to infinity on the right. And from that presumption, when we think of God, we think of someone who has lots of time. Well, that's very good poetry if you're writing a song like Amazing Grace in the fourth standard or what have you.

But it's bad physics. Is God subject to gravity? Anyone? No. Okay.

You see? And he's not subject to the restriction of mass, acceleration, or gravity. And that's pretty obvious. But as you embrace that, you begin to realize God is not somebody who has lots of time.

He's someone outside the dimensionality of time altogether. And so this is a uniqueness, a unique attribute of God. It's not true of angels or Satan or whatever.

It's God alone. And he takes advantage of that attribute to communicate to you. And that's what we want to sort of focus on.

This is what Isaiah means. In Isaiah 57, Isaiah says, But thus saith the high and lofty one that inhabiteth eternity. And he's in a different dimensionality.

And since he has the technology to create us, of course, he has the means to communicate to us. The question is, how does he authenticate his message? How does he assure us that it's not some kind of contrived thing or some kind of fraud? And that's what we're going to look at. And this authentication, he alludes to Isaiah 46, 10, among other places, declaring the end from the beginning, from ancient times, the things that are not yet done.

God is outside time, and he declares himself by writing history in advance. Most of you have Bibles with an Old Testament, a New Testament. You've got probably a book on the shelf called The Silent Years, attempts by historians to bridge the close of the Old Testament and the beginning of the New.

The 400 silent years, they call it. Well, I got news for you. Those silent years are chronicled in your Bible.

The reason people don't recognize they're written down in advance. Daniel 11, from verse 5 through about verse 35, is a capsule of the history of Israel from the book of Malachi, the Italian book, all the way to the New Testament. You're going to let me get away with that? Okay, I'm just kidding with Malachi, of course.

Malachi. When did the Old Testament end? Very important thing. Who knows when the Old Testament ended? Good for you.

Good for you. A, start by your name, John the Baptist. Jesus said of John the Baptist, no man born of woman is greater than John.

Wow, that's pretty, that's quite a statement. In his next breath, he says, but he that's least in the kingdom of heaven is greater than John. What? Matthew 11, Luke 16, we'll check it out.

Then he goes on to explain, see, the law and the prophets weren't until John. John was the last of the Old Testament. Was he saved? Yes.

Was he a member of the church? No. Check it out. We won't get into that stuff.

We'll move on here a little bit. The geometry of eternity. I want to get at this, though.

We talk about a line. I want to shift this diagram on the screen. Visualize it in three dimensions.

Visualize this like a line curving out at you. I want a third dimension to this. Behind us is the past.

We are in the present, looking ahead on the lines of the future. In other words, for us, our lives, our expectations are linear. And it's sort of like sitting on the curb during a parade.

And around the corner, one by one come the floats, the bands, the marching units, whatever. For us, life is like a parade of events from beginning to end. It's a sequence.

But for someone who's in a helicopter, outside the plane of that parade, say above it in a helicopter, they can see the beginning and the end simultaneously. They can see the floats being organized before they come around. They can see the floats being disassembled.

They can watch the whole thing. So this is a clumsy analogy, but this is analogous to where God is in eternity. He can see simultaneously the end from the beginning.

You and I can't visualize that because we view this whole concept from being within time. Let's step out of it and recognize that he can see the past, the present, and the future together. There is a converse of this, I'll just throw in for those of you that are eschatologically oriented, that also suggests the possibility, just the possibility, I conjecture we're on the fringe now, that someone who died a thousand years ago and someone who died last week and someone who gets raptured, say, two months from now or whatever, all arrive at the throne simultaneously.

So I'll leave that with you just to confuse you. It'll cause you to do some thinking. Albert Einstein, my favorite quote of Dr. Einstein is, people like us who believe in physics know that the distinction between the past, the present, and the future is only a stubbornly persistent illusion.

I love that because it's so real. As you know, our ministry is based on two discoveries. The first is that the 66 books we call the Bible, even though they were penned over 2000 years by over 40 people who didn't even know each other, yet we know it's an integrated message.

You have to discover that to really get the impact of that. Every detail is there by design. But the second thing derives from that.

And that is that the origin of that message is from outside the dimension of time. And that's what we're going to focus on in this particular session. One integrated design.

The New Testament is in the Old Testament concealed. The Old Testament is in the New Testament revealed. And, you know, people say, you take the Bible literally.

Yes, I do. Over the 40 years I've taught the Bible, studied and taught it and what have you. Several times in my history, I've had to revise my views as I learned more.

But I'll tell you something, every time I had to revise my previous views, it was in the direction of taking it more literally than I did before. And I'll springboard this from Matthew. There's an old rabbinical proverb.

When I first ran into this in Israel, I was amused by it. He said, we really won't understand the text until the Messiah comes. When the Messiah comes, he'll not only interpret the passages, he'll interpret the very words, the very letters.

In fact, he'll even interpret the spaces between the letters. When I first heard that, I dismissed it as a colorful exaggeration until I reread Matthew 5, 17 and 18, where Jesus himself says, think not that I come to destroy the Torah or the prophets. I come not to destroy but to fulfill.

For verily I say unto you, till heaven and earth pass, not one yacht or one tittle shall pass until all be fulfilled. Now, a yacht or a tittle, now you and I probably don't know what that is because we're not Jewish, but a yacht is one of the 22 letters of the Hebrew alphabet. You and I might mistake it for an apostrophe or a little blemish on the paper.

A tittle is a little decorative hook that occurs on certain letters to distinguish it from others. The way we would paraphrase that in our culture is that not the crossing of the T or the dotting of an I will pass from the law until all be fulfilled. So we're talking about prophecy.

By one categorization, there's over 8,000 predictive verses involving almost 2,000 predictions on over 700 different matters. This happens to be J. Barton Paine's view in his Encyclopedia of Biblical Prophecy. Other experts might catalog them differently, but that's what we're going to take a look at.

Now, one of the things that I promised we would do, and I think this is the time to do it, is let's, you know, we talk about having faith. You know, I really believe the Bible is true. Yeah, okay, great.

How sure are you? Well, how do you measure certainty? Do you realize that every day in business, we measure certainty? In insurance, we have actuarial tables. All kinds of decisions we make involve at least an estimate of our confidence level. The whole field of advanced statistics deals with confidence levels.

So how sure can we be that the Bible is true? How sure can we be that Jesus really is who he said he was, or said he is? And Peter, in his second letter, chapter one, makes a strange remark. He says, but we have not followed cunningly devised fables, when we may donate to you the power and coming of our Lord Jesus Christ, but we're eyewitness of his majesty. Now, first of all, Peter's identifying himself as one of the few that was an eyewitness of his majesty.

He's alluding, of course, to Matthew 17, the transfiguration. He was one of three guys that were there. So he, many of us probably think, boy, I would have given anything to have been there and seen it.

But he's going to go on and make a point. Even though we were eyewitnesses of his majesty, he says, we also have a more sure word of prophecy, where unto you do well to take heed as a light shineth into a dark place, until the day dawn and the day start to rise in your hearts. There's a strange phrase here Peter uses, the more sure word of prophecy.

He's saying that you and I have something that is more definitive, more provable than had you been an eyewitness. Well, that's kind of a wild statement. What do you suppose he meant? Well, let's take a look at this.

You know, Lord Kelvin, commonly known as William Thompson, Nobel prize winner and so forth, says until we can measure a thing, we really know very little about it. So we're going to set about to measure this if we can. And the Old Testament, the Tanakh, was translated into Greek 270 BC.

This is a hard date that you can confirm in any competent encyclopedia. The Jews in those days spoke Greek, not Hebrew, because that was the language throughout the world after Alexander the Great, he forced it. So if you were Jewish and raised in a Jewish home, you might know some Hebrew in the same way that today Catholics know Latin.

You use it for ceremonial purposes, but it wasn't your operative language. So the Jews desired to have their scriptures in a language they could relate to, which was Greek. So under Ptolemy Philadelphus in Alexandria, one of the main literary capitals in that era, funded the translation of the Hebrew scriptures from Hebrew to Greek.

They got 70 of the best scholars, spent 15 years doing it. And the work product is available to us today. It's known as the Septuagint version of the Old Testament.

Septuagint being a fancy word for 70. Some say 72, but let's let that go. Now these, the Tanakh, the Old Testament contains over 300 specific prophecies detailing the coming of the Messiah.

What we're going to do this morning is we're going to go through in careful detail each one of those 300. Except Ron said that might take a little too long. He doesn't have that much videotape.

So we're going to cut this down. We're going to go do this simply. Now, by the way, these prophecies are quoted all through the scripture, but the one, just the ones quoted in the gospels include that he was to be of David's family.

That's all through there. He'd be born of a virgin. He'd be born in Bethlehem.

He'd sojourn in Egypt. He'd live in Galilee. In fact, in Nazareth, that he'd be announced like an Elijah, like Harold.

All these things are prophesied in the Old Testament in detail, that this would occasion that massacre of Bethlehem's children, that this would proclaim a Jubilee to the world. His mission would include the Gentiles and his ministry would be one of healing. He would teach through parables.

He would be disbelieved, rejected by the rulers. That's all in there in Psalm 69, 118, three different places in Isaiah. In fact, it goes on that he would make a triumphal entry in Jerusalem.

He would be betrayed by a friend for 30 pieces of silver. He'd be smitten and his people would be scattered. He'd be given vinegar and gauze and cast lots for his garments.

His side would be pierced. Not a bone would be broken. He would die among the malefactors.

Yes, the Messiah would die. That's recorded in not only in Isaiah 53, but also in Daniel 9 and elsewhere. His dying words were foretold.

In fact, Psalm 22 reads like it was dictated first person singular as he hung on the cross. He would be buried by a rich man. He would rise from the dead on the third day.

Resurrection would be followed by the destruction of Jerusalem. So these Hebrew scriptures are translated into Greek three centuries before Christ. They concern over 300 of the things I've just summarized.

What you and I are going to do this morning is we're going to examine just eight of them as a sample. We're going to take the easiest eight we can find. Let's take number one.

In Micah 5, 2, you're all familiar with this, but now Bethlehem, Ephrathah. Though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from old, from everlasting. Now we could spend a whole conference on this verse because there's so much here.

Most churches in the world have no concept that God is calling him to be a ruler in Israel. He promised Mary that he'd sit on the throne of David. That did not exist in those days.

He has yet to do that, and yet many churches deny that he ever will. But let's get on. And it also, this is the birthplace of the pre-existent one who's going to have been from old, from everlasting.

But all we're going to extract for this purpose is where was he born? Born in Bethlehem. How many of you have met somebody born in Bethlehem? I suppose in one sense all your hands should be up. Okay.

If we go to planet Earth and we zero into the Middle East, go into Israel, and we zero into Jerusalem, a little to the south, there is a place called Bethlehem, and you zero into that, you'll discover that it's a town that throughout history has had a population of something less than 7,000 people. That's why probably you have not met somebody from Bethlehem. Certainly not born there.

That's popular. It's pretty remote. Now the question is what we want to explore.

We want an estimate. What is the probability that any person in the world, taken at random, was born in Bethlehem? Well, that's something we can bound. We don't know the exact number, but we can make an estimate here.

If the population in Bethlehem was never more than 7,000, let's round it off and say 10,000, and let's assume at any one point in time in the history of the world there's never more than a billion people on the planet Earth overall, then probably there's something like 10 to the 4th divided by 10 to the 9th, or roughly one chance in 10 to the 5th, or one chance in 100,000 of you meeting someone from Bethlehem. It's probably much more rare than that, but that's a conservative guess. You follow me so far? Okay, let's take another one.

Number two. In Zechariah 9, verse 9, there's a verse that says, Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, thy king, that's a key word, thy king cometh unto thee. He is just and having salvation, lowly and riding upon an ass, and upon a coat, a fold of an ass.

And so this is what Jesus deliberately fulfilled in Luke 19. The real question is, how many people throughout history have presented themselves as a king to Jerusalem, riding a donkey? Well, I don't know of any, but that's not a hard thing to do, probably. So if I told you that I'm going to estimate the chances of someone doing this is less than one in a hundred, am I being generous? You can say one in a million, probably justified, but I'm going to say one in a hundred to be conservative.

You'll see why I can do that in a minute. Let's take a third one. In Zechariah, he's funny.

He's got a number of these that are kind of funny. He says, And I said unto them, If you think good, give me my price, and if not, forbear. So they weighed for my price, 30 pieces of silver.

That familiar to you? We all know someone that was betrayed for 30 pieces of silver. The question is, how many people in the history of the world have been betrayed for 30 pieces of silver? Well, I don't, I know of none, but I'm sure there probably is some. If I said there's a chance of less than one in a thousand, am I being conservative? It's obviously much more rare than that, but that'll service us for our purpose in a minute.

Let's take number four. The Lord said unto me, Cast it unto the potter. This is the next verse, but it's a separate issue.

Cast it unto the potter. The goodly price that I was prized out of them. And I took the 30 pieces of silver and cast them to the potter in the house of the Lord.

Well, this gets kind of interesting. I think most of us recognize when this was fulfilled. Remember Judas, when he had betrayed him, he saw that he was condemned, repented himself and brought again the 30 pieces of silver to the chief priests and elders saying, I have sinned and I have betrayed innocent blood.

I think this is interesting because Satan had entered Judas. So we have saved himself declaring Christ innocent. I think that's useful.

Let's go on. And they said, they said, the priest said, what's that to us? You see to that. And so Judas cast them down on the floor of the temple and departed, went out and hanged himself.

Okay. Now they have a problem. The chief priest took the 30 pieces of silver, said it's not lawful for to put them into the treasury because of the price of blood.

See there's a rule against that. This was blood money. It was illegal to add that to the treasury, but these priests had good accountants.

Okay. And they knew the law. They took counsel and brought them, uh, brought with them the potter's field to bought with them the prodders field to bury strangers.

And see, they couldn't put the money in the treasury, aha, but they could prepay anticipated expenses. And it was a duty of the temple to take care of foreigners if they died in the temple precincts. So they had, they had, and there was some every year that did this, they had to deal with the funeral and burial and so forth.

And so it turned out there was a cheap piece of ground being sold by some potter. So they used the money to buy the potter. So they'd have a place to bury strangers.

So they bought into the anticipated expenses, this, and that's why this field is called apparently the field of blood unto this day. Now, the point is the real question up here is okay, get the, the price is 30 pieces of silver. The location of the transaction is in the house of the Lord.

That is a temple. And who ends up with the money, the potter. This is all anticipated by this remark in Zechariah 12 or Zechariah 11, 13.

I'm going to say one in a hundred thousand. I'm being generous. I can say one in a million to be safe and justified.

I'll say a hundred thousand just to be safe. Let's go on. Number five.

I love this one personally, because it really threw me when I was a teenager. I ran across this Zechariah 13, six, and what you're saying, what are these wounds on the hands? And he should answer those with which I was wounded in the house of my friends. Wow.

Here's another one of these old, I used to collect those, the Old Testament prophecies. So I'd make a little card and write the verse and put the reference on the back and add it to a group that I carry with me to try to memorize. But as I tried to memorize this, I kept stumbling.

As I, you know, it didn't make sense. The more I read it, the less sense it made. What are these wounds in my hands? Those with which I was wounded in the house of my friends.

Somehow I could not visualize a bunch of Roman soldiers driving spikes through his wrists into these, you know, 20 by 20s or whatever the tempers were, as being in the house of his friends. That just didn't compute. But then it finally dawned on me what this is really talking about.

Remember that first night after the Emmaus Road, they gathered behind the closed doors and the Lord appeared to them and so forth. And Thomas wasn't with him. And they said, boy, you should have been at the prayer meeting last night.

Guess who showed up? Thomas said, except I shall see in his hands the print of the nails and put my finger in the print of the nails and thrust my hand in his side, I will not believe. And of course, eight days later, they're all together again, this time Thomas with him. Jesus came.

The door is being shut to the midst and peace be unto you. And then he said to Thomas, reach hither thy finger and behold my hands and reach hither thy hand and thrust into my side and be not faithless, but be believing. Thomas said, oh, my Lord and my God.

I was visualizing falling to his knees when he said that. Menachus, Jesus says, Thomas, because thou has seen me, thou hast believed. Blessed are they that have not seen and yet believed.

Now I go back to Zechariah 13, six, and I understand what he said. See, it wasn't the nails that wounded Christ. It was Thomas' unbelief.

How many people taken around have been wounded in their hands in the house of his friends? I'm going to say one in a thousand. I'm being generous. Let's move on.

Number six, in Isaiah, we have to get a couple out of Isaiah 53 and one out of Psalm 22. He was oppressed and he was afflicted, yet he opened not his mouth as he is brought as a lamb to the slaughter and as a sheep before her shearers is dumb. So he opened not his mouth.

Okay. How many prisoners accused of a capital crime make no defense, even though they're innocent? There probably have been some, not many, but if I say one in a thousand, am I being secure here? I think so. And he made his grave with the wicked and with the rich in his debt because he had done no violence, neither was any deceit in his bound.

Okay. How many people died among the wicked and yet were buried with the rich that were not attorneys? I'm being a little flippant here. Okay.

No, seriously. How many have died among the wicked and yet were buried? I'm again, say one in a thousand. I'm being generous.

One last, another one here. The last one in Psalm 22, we have to take one of them out. There's so many things in Psalm 22.

We'll just grab one here. For the dogs encompassed me, the assembly of the wicked have enclosed me. They pierced my hands and my feet.

And now this was interesting because this was written 700 years before crucifixion was invented. The official form of capital punishment in Israel was stoning, not crucifixion. And yet the crucifixion is so vividly described in Psalm 22 that they have been articles in the American medical journal analyzing the cause of death through that.

Any case, this is what David penned under the inspiration of the Holy Spirit. How many people taken at random have died having their hands and feet pierced? Obviously, there's many people that have, but if I say one in 10,000 in the history of the world, I think I'm being generous. Okay.

So what have we done here? We picked eight prophecies, born in Bethlehem, king on a donkey, 30 pieces of silver, temple pot and all that, wounds and hands, no defense, innocent, died with the wicked, crucified. Now, now we've got a problem. The estimate of eight different conditions.

Our challenge now is to say, okay, what's the probability that one person fulfilled all eight of these? Well, that's an exercise in composite probabilities. Bear with me as I try to demonstrate what we need to do here. Let's assume in this room, we have just a hundred people to make the arithmetic simple.

And let's assume that 60% of you are men and 40% of you are women. What is the probability that if I was blindfolded and somehow mingled among you, so I had a random chance of touching anyone, I touch someone on the shoulder. What's the probability that I touched a female? Well, we take what we, it's the probability of the ratio here is 40%.

There's 60 men, 40 women, and, and, and assuming this is randomly distributed. If I touch one of them, the chance, the probability is 40%. We're putting more property than probability of 0.4 or 10.

Okay. That's pretty straightforward. Let's say a different thing.

Let's assume I have a population here of a hundred people, 60% are right-handed and 40% are left-handed. What is the probability that I pick someone at random and they are left-handed? Again, it would be 40% or 0.4. No problem. Here's where I'm getting at.

Let's assume, let's take, let's assume I have the same population. Let's assume these attributes are randomly distributed. What is the probability of my selecting a left-handed female? Well, I take that one distribution, which is 40% left-handed.

And I take the other distribution, which is 40% female. And when I put those two together, it's the ones that meet those two conditions that I'm dealing with. And it's 0.4, 10.4, 0.16. In other words, 16 out of a hundred, approximately, would be left-handed females.

Are you with me so far? Okay. The whole idea is if I'm looking for composite probabilities, I, I just multiply the probabilities. And so I take 0.4 times 0.4, which is 0.16. And that would be the combination.

Okay. Well, now let's get back to these eight. What I need to do is multiply them.

Okay. Well, I've used powers of 10 to make it simple because all I have to do is count the zeros. So if, if these probabilities are, you know, reasonable estimates, then the chance of one person fulfilling all eight is 10 with 28 zeros after.

Except I've got to re-divide that by the total number of people I'm dealing with. And let's assume I'm going to use something like a hundred billion as a total population base. And so I take the 10 to the 28th divided by 10 to the 11th.

So the probability that one person taken at random could fulfill all eight is one chance in 10 with 17 zeros after. Now it turns out that that is a rather large number. If I had a statistics class here and I was going to try to get across to you the concept of one chance in a hundred, one way to demonstrate that is to get a large urn, fill it with 100 silver dollars and take one of them and mark it with say a lipstick or a nail polish, what have you.

But the one 99 regular ones in one mark, and I shake them all up and reaching down in there, assuming I set this up. So it's a random, any one of them couldn't pick the chance that I pick the one in a hundred is that the chance that I got the one that was marked is one in a hundred. You get the model.

That's a typical way of demonstrating the concept, what we mean by odds of one in a hundred. Well, what I need to do here is I need a, I need a container that has 10 to the 17th silver dollars. Okay.

Now it turns out that's a lot of silver dollars. I need a bucket big enough to hold 10 to the seven silver dollars. I'm going to take the state of Texas.

And if I fill it two feet deep, that will contain about 10 to the 17th silver dollars. Now I'm not one of them, but I mixed them all up. So it has an equal chance of being anywhere.

And we'll send Ron Madsen into that Texas blindfold. We'll let him wander around until, so he has an equal chance of being anywhere. And he reaches down and the chance that he picked up the one we marked is one chance in 10 to 17.

You get the, you get a feeling for 10 to 17. Another way to look 10 to 17, by the way, that's the number of seconds. If you accept a 15 billion year lifetime of the universe, that's how many seconds are in the universe.

It shocks me in science. I had a, I was on board with Dr. Teller and sidekick Norris Keeling. They were talking about 10 to the 17th.

I've mentioned, yes, as many seconds in the universe. And they looked at me shocked. Let's do the math.

It's funny. We use these numbers, not realizing how large they really are. Let's do this another time.

Instead of eight, I have 300 to choose from. Let me take another eight. Now I've got 300 to choose from.

The next eight that I would pick are likely to be more specific than the ones I've mentioned so far. And I don't want to go through all that again to make it simple. Let's just assume that they are no more specific.

They're not less likely than the first eight. Let's use the same distribution. Let's assume they're just as easy as the first eight.

So assuming no decrease in likelihoods, I now have 10 to the 28th times 10 to the 28th. I divide that by my 10th to 11th population. So now I need a bucket that has 10 to the 45th silver dollars.

That's the chance of one person fulfilling 16 of these prophecies. Okay. Well, I need a bucket.

I take the earth and I make a bucket that is 30 times the distance from the earth to the sun. And that would give me 10 to the 45th silver dollars. Now we mix them all up.

We mark one of them, shuffle them up. This time I put Ron Matson in a spacesuit and I send him out there and he reaches out in such a way that he has an equal chance of getting any one of them. He gets one of them.

And the chance that he got the one remark is one chance of 10 to the 45th. Well, I want to do this one more time and I'm not going to double this time. I'll triple just to reach a little further.

I'll take 48 prophecies. I have 300 to deal with. So I'm taking less than one sixth there.

And I'm also going to make another assumption that's ridiculous. I'm going to assume no decrease in likelihoods. It turns out by reaching into some of these prophecies, they're so technical that they stand alone on their own feet.

I'll show you one before through that is more rare than all this put together. But let's just stick with this for now. So now I have, I've doubled, I've tripled and now I'm tripling again.

So I got 10 to the 28th, 10 to the 28th, 10 to the 28th. So I get 10 to the 168. I divide that by the 10 of the 11th population.

So I now have 10 to the 157th power. Now silver dollars won't work for this one because it's too big. So I'm going to make a ball of these things, not silver dollars, they're too big, the smallest thing you can imagine.

What would that be? An atom. Okay. I'll make a ball of every atom in our galaxy.

That turns out to be about 10 to the 66th, believe it or not. I'm a long way from 10 to the 157th. So I'm going to make such a ball for every atom in the universe.

So I got 10 to the 66th, I'm 10 to the 66th. I'm up 10 to the 132nd. I'm still a long way.

Well, I'm going to do that silly exercise. Every second since the universe began, I'll use for this purpose, an estimate of 15 billion years. Well, that's 10 to the 17th second and that's 10 to the 149th.

And I have to imagine this whole thing and I have to, I'm still falling short. I'm still short by 100 million times. Now you get the idea how absurd this is.

And we've dealt with only 48 of the 300 prophecies. What am I getting at here? I've gone a long way around the barn, perhaps to make this point. I am more certain that Jesus Christ is the Messiah of Israel than I am of any other fact in the universe, including my own name.

And this is the reason because of these combined prophecies. This all excerpted, of course, from our materials. I won't get into that here.

Now I have omitted in this list, the most amazing ones is genealogy. The prediction of the exact day that the Messiah would present himself as King to Jerusalem five centuries in advance and the mid-Rashid prophecies. Let me shift a little bit and talk about some other macro codes.

Why was Jesus born of a virgin? Well, because it was prophesied in Isaiah 7.14. Absolutely. And it was also prophesied in the Genesis 3.15, in a sense. Why the virgin birth? What did it accomplish? Well, most of us may not realize that in Jeremiah 22.30 there is a blood curse pronounced on the royal line.

The northern kingdom went from bad to worse, was eliminated by the Assyrians. The southern kingdom also had good guys, bad guys, but went from bad to worse until finally get to Jechoniah. Now God doesn't wipe them out because of his commitment to David.

He puts them into captivity for 70 years. But God is so frustrated with Jechoniah that he pronounces a blood curse on him. You'll find it recorded in Jeremiah 22.30. Thus saith the Lord, write this man childless, a man that shall not prosper in his days, for no man of his seed shall prosper sitting upon the throne of David and ruling any more in Judah.

Well, that's kind of interesting. I sort of imagine in my fantasies that when this was announced by God, there must have been celebrations in the councils of Satan. Because Satan must have said, boy, the Lord has shot himself in the foot this time because the Lord has committed himself to having the Messiah come from the royal line.

And now he's pronounced a blood curse on the royal line. And I always visualize the Lord turning to the angel saying, watch this one. We get this unraveled or resolved in the gospels.

Abraham, his goal is to present the line of the tribe of Judah. So as any Jew would, he starts, Matthew starts with Abraham, who is down through David. Straightforward.

When Luke comes along, he's a Gentile and he's not interested in this Jewishness. He's interested in this humanity. So he has a genealogy.

It starts at Adam, Adam to Noah. We've been through that. And then through the rest of them, when he gets to Abraham, from Abraham to David, Luke's, of course, identical to Matthew.

But when you get to the house of David, some interesting things happen. Matthew continues through Solomon, the first surviving son of Bathsheba, down through the royal line till he gets to Jeconiah or Jehoiachin also called. And when he gets down, he gets to Joseph, who is the legal father, but not the blood father of Jesus Christ.

Luke does something a little different. He goes through the second son, surviving son, Bathsheba, son by the name of Nathan, not Nathan the prophet, but his son Nathan. And he goes through and he ends up with Eli, who is the father of Mary.

Say, well, wait a minute. How do we know that? Because it says so in the Greek, among other things. You see, you have to go back to the daughters of Zelophehad.

When you read your Old Testament, you'll discover a very strange thing happened. Moses was dealing with the laws of inheritance. And there was a guy by the name of Zelophehad who had five daughters, no sons.

He was frustrated by that. There was no inheritance. So they go to Moses for a dispensation.

Moses does the right thing. He doesn't judge it. He goes to the Lord.

The Lord says, make an exception. So it's requested of Moses. And this is in the first 11 verses of Numbers 27.

When you get to the days of Joshua, Moses has died. Joshua's in charge. These young daughters, they conquer.

They take seven years. They conquer Canaan. Now they're going to divide up the land.

The daughters come and say, hey, we got a special deal. Check it out. And Joshua does.

In Joshua 17, he deals with this. And the rules were that if they marry within the tribe, they can inherit through the son-in-law. Now, what most people don't know is that when that happened, when a daughter married within the tribe without other heir, the father of the bride adopted her husband as his son.

That occurs in Ezra 2, Nehemiah 7, Numbers 32, 1 Chronicles 2, and so forth. And in fact, I think it's amazing how few commentators recognize that that the claims of Christ hang on this peculiar exception of the daughters of Zelophehad. And it's a lesson.

And the reason I get into this a little bit, every detail in the scripture is there by design. Joseph was the son-in-law of Heli. In the Greek, it's nomizo, reckoned as by law, in Luke 3, 23, in the Greek.

Check it out. One integrated sign. The New Testament is the Old Testament concealed.

Old Testament, New Testament revealed. Let me take another one. All these are anticipatory structural issues.

The Akedah, as the Jews call it, Abram's offering of Isaac. This is one of my favorite. It's well known.

Genesis 22, God says to Abram, take now thy son, thine only son Isaac, which is kind of strange because I thought he had Ishmael, but that's a whole other story. Take thy son, thine only son, whom thou lovest. You have a law first mentioned in the scripture.

The first time something appears in the scripture is very significant. This is the first time the word love appears in the Bible. It should echo John 3, 16.

For God so what? Loved the world. He did what? Gave his son. As we go on here.

He will not love us, get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains, which I will tell thee of. Abraham rose up the next morning. By the time you get to Genesis 22, he learned his lessons.

He's responsive. Rose up early in the morning, saddled his ass, took two of his young men with him and Isaac, his son. There's four guys.

And they claimed the wood for the burnt offering, rose up, went to the place which God had told him. And on the third day, Abraham lifted up his eyes and saw the place far off. Hebrews 11, 19 tells us that as far as Abraham was concerned, Isaac was dead when the commandment came.

How long was Isaac dead to Abraham? For three days. Because in three days when he goes to offer him, he's going to be returned to him. That's it.

It's a prophecy of the third day resurrection. So one of several. Anyway, Abraham said unto his young men, abide ye here with the ass.

In other words, these two guys along, stay at the bottom of the hill with the donkey. Abraham and Isaac go up the hill, took the wood for an offering, laid upon Isaac's son, took the fire in his hand, the knife, and they both went in agreement. That's what the Hebrew says.

And Isaac spake unto Abraham and said, my father, he said, here I am. He says, behold, the fire and the wood, but where's the lamb for the burnt offering? And the next day, I always figured what the response of Abraham was just a stall. Abraham said, my son, God would provide himself a lamb for the burnt offering.

So they both went together. Read that carefully. God will provide who? God will provide himself.

I don't think Abraham may have known the exact location, but on that exact location, another father did offer his son as an offering for sin. If you look at the topology of that region, the Mount Moriah is a ridge system starting about 600 meters above sea level, rising to a peak of about 77, 777. It's a ridge system surrounded by two by, uh, to the West is Mount Zion.

And there's a Turopian Valley between it and Mount Moriah. And to the East, there's Mount of Olives with the Kidron Valley between, and to the South, there's a Hinnom Valley. But these three valleys, Turopian, Hinnom, you know, embrace this ridge system that rises up.

And as you go up from 600 meters, you get up to 741. The bottom is by the way, a place called Salem. It's a town, by the way, I don't think Abraham offered his son in the town because earlier, half a dozen chapters earlier in Genesis 14, Melchizedek is the head, the king and priest of Salem.

So there's a settlement there, but no, they go up the hill and, uh, you get, uh, you, you, you get up to, uh, a saddleback up there, the thrashing floor of Arunah, which will later in the days of David, David will buy it. It'll be the side of the temple, but that's not at the peak. It's at a saddleback and thrashing floor.

If you keep going up that ridge, you get up to the top. Uh, and, uh, that top is a place called Golgotha. And I believe that, uh, another father offered his son on the exact spot that Abraham did so much for that.

But it goes on here. Abraham knew he was acting on prophecy because he names the place Jehovah Jireh, as it is said to say in the Mount of the Lord, it shall be seen. It's prophetic.

And, uh, but let's go two chapters later, take, pick up another Abraham commissions Eliezer to gather a bride for Isaac. Here again, we have a type, we have Abraham, the type of the Isaac is the son. So Eliezer is called and commissioned to get a bride for Isaac.

Do you see a typology here? What is, what is Eliezer a type of? Holy spirit. Exactly. It's not mentioned there.

He's always an unnamed servant. You find out his name is Eliezer by going back to Genesis 15. But the point is Eliezer, the word means comforter, comforter, and he qualifies her by a well.

She agrees to marry the bridegroom that she's never seen. He gives her gifts on the way back and she joins her bride with the well of the high Roy. Now it's interesting.

Go back to just as 22, remember up there, they were up there and, uh, uh, the Lord, the angel stops him from offering Isaac. Literally they get a Ram. They substitute the Ram.

They come back down. Verse 19 says, Abraham returned to his young men. They rose up and went together to Beersheba and Abraham dwelt in Beersheba.

Now, most of us, when we read that recognized, they all went home, but that's not what it says. Abraham came down to the two young men and they went home. There's a list of people that went home.

It's Abraham, two young men and the donkey question. Where's Isaac? Now you and I infer correctly that Isaac also went home, but that's not what it says. Where's Isaac? You'll discover if you study your scripture, that Isaac is personally edited out of the record until he's edited with until he is united with his bride by the well of the high Roy.

Two chapters later, the well of the high Roy means the well of the living one who sees me and a one degree design. It's a, by the Holy spirit, editing the text, editing Isaac out, it becomes a model, not just of the offering of Isaac, but is combining with his bride and he's invisible until it fits also fits the Jewish wedding model, but we'll move on. Okay.

This is by another of my favorites. Chuck, you say everything's in the scripture for a purpose, what about these weird numbers in numbers chapter two, that's where they list the number of the number of the tribes and so forth. I say every detail by design, what could be hidden behind these peculiar numbers in numbers too? Well, Jesus said, the volume of the book is written of me.

He said that in some 40, it's quoted in Hebrews. If you go through the numbers, you'll discover that the camp of Israel was organized in four camps. The 12 tribes were in four camps and all the numbers are listed.

I won't go through them right now, but Judah, Issachar and Zebulun together were to be the camp of Judah. There's three tribes in the camp of Judah. Judah is the lead tribe.

Their ensign is the mustering thing, but the way they muster on Reuben, Simeon, Gad, and in the camp of Reuben, Ephraim, the tribes of Ephraim, Manasseh and Benjamin in the camp of Ephraim and Dan, Asher, Naphtali in the camp of Dan. So much for that. Now, they were instructed that the Levites, of course, were in the center and the opening of the tabernacle and so forth was to the east and the Levites, most of the priests were on the east side of the tabernacle.

The Kohathites, Kirshenites, Merorites, the three families of the Levites were on the three sides, each with specific duties. So that they were the Levites. Now there are about 22,000 altogether among the Levites.

And by the way, when you use numbers here, we're talking about only men. So you can multiply these numbers by a factor to the wife, children, aged, whatever, two or three times, whatever. But we're going to use these just as units.

Anyway, how big was the camp of the Levites? I don't know, but it's going to be our unit, whatever it was. These 22,000 are going to be there. Now, something you need to understand that they tried very hard to do what the, what God said.

They took them very literally. The camp of Judah, Judah was to camp east of the Levites. Okay.

That's straightforward. Camp of Reuben was to be the south of the Levites. What we're going to discover, as we watch this carefully, strict obedience to the law denied the region that you and I would know as southeast.

Because being southeast is neither east nor south. You with me? So let's take, it's only cardinal directions are ordained and thus only the width of the Levites camp is allowed. Let me demonstrate this.

And of course, the length will be proportional to the population. So if we take the camp of the Levites, center, which is the tabernacle surrounded by the most of the priests and the three families of the Levites, we have about 22,300. You can count the numbers.

So whatever the space that was, I don't know if it's a hundred feet, a hundred yards, whatever, a hundred meters. That was, that's going to be our unit. Now the camp of Judah, the three tribes that formed the camp of Judah, the symbol of Judah was the lion, lion of the tribe of Judah.

They camped east, Reuben to the south. What about a guy out here in the area that we call southeast? It's neither east nor south. It's for Bolton.

So the southeast is not allowed. Neither is the southwest, northwest, northeast. It's only the cardinal directions.

We have Ephraim to the west and we have the camp of Dan. Each one of these is camps of three tribes. And so now whatever distance that is, we can get a rough idea because the Levites were in the tabernacle plus about 22,000.

And we know what the population of these are. The camp of Judah is 186,000. Both Reuben and Dan are about the same, a little over 150,000.

And the smallest is Ephraim to the north with 108,000. So what we're going to do here in our mind's eye, let's imagine outside I've got a helicopter, but a very special one. It's a time machine.

You and I are going to get in this helicopter and we're going to fly over to Israel. And we're going to also crank the clock back to the days that they were wandering in the wilderness. And we're going to fly over the camp of Israel and see what we'd see.

We're going to see the same thing Balaam did from the hills in Numbers 24. Whereas we look down, we're going to see the camp of Israel, the arms of each of these things being proportional to the numbers in Numbers 2. And what do you see there? A cross. It's more than that because each of the 12 signs, instance of the 12 tribes, the four key ones, which symbolizes four tribes are of course the the man, the eagle, the lion, the same four faces we see on the seraphim, the cherubim, whenever we are treated to a vision of the throne of God, whether it's in Isaiah six or revelation four and following or what have you.

So they modeled the throne of God in the form of a cross. I think this is interesting. I think this is interesting.

I want to share with you as the, what I consider the ultimate macro code, it is the most astonishing passage in the entire Bible. And I want to emphasize it for two reasons. It fits the topic here, but it also is something you need if you're serious about your Bible to master Daniel nine, the last four verses, absolutely astonishing.

Four disciples came to Jesus for a confidential briefing on his second coming. And he gave them a two chapter answer, Matthew 24 and 25, which also recorded in Mark 13 and Luke 21. But the key to the whole briefing was verse 15 of Matthew 24.

It says, when you therefore shall see the abomination of desolation spoken of by Daniel, the prophets stand in the holy place. Whoso read it, let him understand. And he goes on.

That's a technical term drawn from Daniel nine. He's pointing them, his disciples to Daniel nine as the key to prophecy. That's why it's so important.

We're not going to go through the whole thing, but we're going to go through just one little tidbit here. Daniel is praying and his prayers interrupted by the angel Gabriel. He gives him four verses versus 24, 25, 26, and 27.

The last four verses of Daniel nine, verse 24 is the scope of the whole thing. Then Gabriel says there, there's going to be 69 weeks of years determined upon your people reckoned. And then there's an interval.

And then there's a 70th week. We know there's the interval because verse 25 covers 69 of the weeks. Verse 27 covers the last week of the 70th.

Verse 26 talks about things that happen after the 69th, but before the 70th. Otherwise we probably assume they're contiguous, but the Holy spirit makes it quite clear that there's a gap and we, you and I are in that interval. So it's important to understand that, but let's take a look at this.

The scope. Gabriel said 77 are determined upon my people, upon my Holy city. Notice it's not on the church.

It's on Daniel, on thy people in the Holy city. The subject of this is the Israel and the city of Jerusalem. These 77 are to accomplish the following things to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision of prophecy and to anoint the most Holy place.

Have all these things happened yet? Of course not. You can argue about a few of them, but clearly we have not finished transgressing. Pick up today's paper, any paper.

Have we made an end of sins? Not so you'd notice. And so forth. So, so this is not, the point is, this is, this is consummated.

It hasn't consummated yet. That's the first verse. Okay.

The next verse, Gabriel says to Daniel, no, therefore, and understand that from the going forth, the command restore and build Jerusalem unto the machine that gave them as I, the King shall be seven weeks and three score in two weeks. And the street shall be built again. And the wall, even in troubled times, many of your Bible study Bible handbooks and stuff will have footnotes saying there are four decrees that fit this.

That's wrong. There are four decrees. Three of the four have to do with the temple.

Holy spirit makes it very clear here that the issue is to build Jerusalem. The temple was built by Ezra, Ezra, but they didn't get very far because they didn't have the protected protective authority to rebuild the wall. Nehemiah gets the permission.

And that's the whole story of Nehemiah. So that's the one that's key here. In fact, the Holy Spirit even emphasized the street shall be built again.

And the wall, even in troubled times, the focus is the city of Jerusalem, not the temple. Let's not get confused. So if you're going to get a prophecy, be precise.

God means what he says and says what he means. What Gabriel is telling Daniel in fact is from the commandment to restore Jerusalem, which is yet future. Daniel is still, you know, at this point, a captive in Babylon from the command to restore Jerusalem unto the Mashiach shall be 69 weeks, 69 times seven.

And we're indebted to Sir Robert Anderson and his monumental work in 1894 called The Coming Prince. He was head of Scotland Yard. He was knighted.

Sir Robert Anderson's book is a must in any Christian's library. He was serious about prophecy. He was the one that identified, discovered that God deals in 360 day years.

There's a whole study behind that. I don't have time for here. We just leave it for this point.

69 times seven times 360, turned out to be 173,880 days. Gave an effect to saying to Daniel from the decree to rebuild Jerusalem unto the Mashiach, the presentation of the Messiah as a king shall be 173,880 days. Well, the decree to rebuild Jerusalem, we know, and we're indebted to Sir Robert Anderson's diligence to nail this down with and the decree of our exercises in March 14th of 445 BC.

The dilemma is, when did Jesus allow himself to be presented as a king? Several times they tried to take him. He said, my hour has not yet come. Wouldn't let that happen.

But then one day he does something weird. He not only arranged, he not only prevents it, he arranges it. He sends his disciples with a password to get them to release a donkey.

And he rides this donkey from Bethany up over the Mount of Olives into Jerusalem. It's recorded in Luke 19. And it's interesting.

He is deliberately fulfilling Zechariah 9.9, looked at a few moments ago. Rejoice greatly, O daughter of Zion. Shout, O daughter of Jerusalem.

Behold, thy king cometh unto thee. And so forth. In Luke 19, as he rides this donkey, the crowd is there.

They're over. It's one of the three days in the year that every able-bodied Jew had to be in Jerusalem. In Deuteronomy 16, 16 of the seven feasts of Moses, three of them were obligatory.

This is one of them. So it plays this crowd of tourists. They've all heard about Lazarus, whatever.

They're all excited. Hey, blessed be the king that cometh. They are singing the Hallel Psalm, Psalm 118.

Blessed be the king that cometh in the name of the Lord. You know, you and I say, this is the day which the Lord hath made. We shall rejoice and be glad in it.

How many have heard that? Sure. We use that all the time. And we apply it to any day.

And that's okay. That's not what it's about. It's about a specific day.

It's from Psalm 118. It's celebrating the arrival of the Messiah. Now, anytime you and I run the risk of missing a point in the scripture, the Pharisees come to our rescue.

Anytime they're upset, that's the Holy Spirit's way of underlining something for us. Because these guys are really upset. Some of the Pharisees from among them all had said to them, Master, rebuke your disciples.

What are they upset about? They understand that in this context, singing that Psalm in front of him riding a donkey is declaring he's the Messiah. And they know that the Messiah is the Son of God, believe it or not. So they recognize that if they're going to do this, they are blaspheming.

They're calling Jesus God. He certainly doesn't want his disciples guilty of blasphemy. They turn to him, rebuke your disciples.

I want you to notice Jesus' very tactful reply. He answered and said to them, I tell you, if these should hold their peace, the stones would have made me cry out. And I really wish they'd shut up for a minute.

I'd love to understand, you know, was that a figure of speech? And by the way, whenever we have a tour in Israel, that's, you know, we go there almost every year for 20 years. You always go up to Mount of Olives, get a neat overlook. And then your next stop is usually down at the base of Mount of Olives, at Gethsemane.

And instead of taking the bus that'll drop you off, they let you walk down that road and the bus will lead you down to Gethsemane. And before you get off the bus, I always say take your pictures and all that. But before you start walking down that road, pick up a rock or two and put it in your pocket.

It's the best bargain in Israel. It's free. The way you take a large treasure out of Israel is to bring a large treasure in.

But anyway, take the stone, when you get back to the United States, find a piece of ball net or whatever, have a trophy chop mounted for you, mount it yourself, for your living room or your office or on the wall. And when people say, what on earth is that thing? You say, that's one of the stones that didn't cry out. And it gives you a chance to get into Daniel 9 and Luke 19.

And they brought it up. See, that's what's great. So, well, this turns out, for reasons we can authenticate, to be April 6th of 32 AD.

What's interesting about this, if you do the math, from 4045 BC to 32 AD is 173,740 days. Remember, there's no year zero. You've got to offer that.

March 14th to April 6th, another 24 days. You go through the leap year arithmetic, 116. That is 173,880 days.

Question, what was Gabriel's margin for error? Answer, zero. But it doesn't end there. But this, I want to point out to you, this is documented in the Septuagint translation of the Old Testament.

It's a matter of record. It was in black and white, more than three centuries before the gospel period. And there's no way a critic can competently ignore that.

It's an amazing proof. This one prophecy is probably as rare or as unlikely as all the ones that put together we've been looking at. In fact, Jesus, something shocked me when I discovered this.

As Jesus comes up over the hill, he beheld the city, and what did he do? He wept over it. He said, if thou hadst known, even thou, at least in what? This thy day, the things which belong unto thy peace. But now they're hid from their eyes.

Jesus held him accountable to no danger of lying. In fact, he pronounces on Israel judicial blindness because of their failure to recognize this, is that blindness forever? No. Paul tells you in Romans 11, 25, that Israel is blinded until the fullness of the Gentiles be come in.

And that gets into a whole other thing. But Jesus went on after to make that mark. He says, for the day shall come upon thee, that thine enemies shall cast a trench about thee, encompass thee round, and keep thee in on every side.

And they shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another. And I think all of us realize that 38 years later, the Roman legions, the 5th, 10th, 12th, and 15th Roman legions laid siege to Jerusalem, and they slaughtered over a million men, women, and children. Another half a million died because of the pestilence that followed.

One of the questions that is fond of asking is, why was Jerusalem destroyed in 70 AD, the fall of Jerusalem in 70 AD? There are many good answers to that. Let's look at what Jesus question answer was. The last part of verse 44, because thou knewest not the time of thy visitation.

Jesus ascribes this destruction of Jerusalem to their failure to understand the last four verses of Daniel chapter 9. Wow. And we're in an interval, and I won't go through all this here, because that's eschatology, and that's beyond our scope for this particular quick review. But you do need to understand what the abomination of desolation is.

There's a seven-year period that is the most documented period in the Old and New Testament in the Bible that the Lord himself labels the last half, the last three and a half years of that, as the great tribulation. And so Israel is always God's timepiece. And it's fascinating to me to watch the entire world challenge the land grant of Genesis 15 and 17 today.

The whole issue, the whole issue, in the Middle East, is the world's challenge, each from a different perspective, challenging God's grant of that land to Israel. By the way, the 70 weeks are one of four 70-week periods as you go through, but we'll leave that. We're running over time.

We've run a few minutes over. Our final section, session I should say, will be microcodes. We're going to show you some discoveries that will surprise you about the Hebrew language.

We'll talk about metacodes, the whole problem of communicating in extraterrestrial messages. I'll show you an authentication system, a security system. So do you guys have any indecision about that we're dealing with the truth? That was astounding, Jim.

Astounding. I found it hard to understand him at the beginning because he talks so fast, but wow, he had to talk fast to get it all in. He's astounding.

Yeah, he has an institute. He has a biblical institute that is available, and I've taken some classes there and everything, and there's many things that I could have selected. I could have even done what he did, but he does it most eloquently because he comes from the physics background.

He can talk statistics like nobody else's business. I waddled through it because basically I told you I hated quantum physics, so now I'm relearning it, and I like it because of what we're doing in the Substack, but he comes from that background, and he knows it like the back of his hand and can talk the probabilities. If you took the 300 prophecies that you could actually go through, and I've got a list of them, and I want to put them up on the site at some point, but all 300 prophecies that were done in the Old Testament and fulfilled in the New Testament verse by verse by verse all the way down to the 300, and you just take those and say, okay, one in a hundred, the number is so large that nobody could have done it.

There's not one person on earth that could have done it. If you just use one in a hundred, the number is so large, okay? So, I mean, it's improbable that what we're doing is not the truth, and I don't... the goal was is we're proving Jesus, we're proving the Bible, we're proving the truth, we're doing all that stuff so that you know from the biblical stuff that we're going through every bit of it's true, and there's not one thing that you should have unbelief in this, because now we're going to start into you, okay, and I, okay, as the next thing, and it becomes more truth, okay? Now, you can go to... we got into some physics with, you know, heights, widths, depths, and time. If you go into Ephesians, Paul tells you that.

There's a scripture right there that Paul gives you the first four dimensions that we live in. Nobody's teaching this, okay, but it's right there in scripture, and I'm bringing in Mark Anonymous, and I'm going to show you the six that we can't see that he published in the 12th century that are right there in scripture, okay? So, as we get into the substack, we're going to pull all this together so you could actually see that what we're living in is a mathematical world. This is ones and zeros, guys.

This is a digital world we live in, and our body is digital, okay? You got that in the videos where the TED engineer, the scientist, says that your DNA, one part of your DNA is what, 238,000 pages in ones and zeros. This whole body is made up that way, all right, and now with your understanding about that, because I chose to do that first in the statistics and all that stuff, you now can see how all of this layers on top of each other, and it builds this whole thing that God created. So, any questions, any other comments, guys? So, Jim, is it sort of like God is the beginning and the end, and everything is woven in between? I mean, that's why you got to know.

Yeah, God is not only the beginning and the end. He's everything in between. Yeah, and we have to know the scriptures to understand all of that.

I'm starting to see all that now. I mean, it's confusing, but I'm getting it. Well, we'll get it, okay? I mean, you're going to get it from scriptures, and you're going to get it from people that talk maybe above us, but they had the credibility.

I wanted to use Chuck because he came with a physics credibility. If I did this, you could challenge me because I don't have a physics degree. That guy's nice.

Yeah, it's unbelievable. Okay, so, Lisa. What was his name? Chuck Misler.

He passed away. He's dead, but his institute continues, and this was a video he put together in 2003 at a conference in England. Okay, all right.

This is one of several that he did over there. Smart man. Anything else? Suzanne.

I have a little question about the beginning when he was talking about the curvature of the earth. How does that fit with flat earth? Is this thing flat? Can you take a ruler from side to side and go across the earth, and it's completely flat? Well, I can't, but I've seen videos. That's still a question for me, but I've seen videos of pilots and other people.

I'm not talking about it. He said if I went outside and I drew a triangle on the earth, I would get more. Okay, now put that on a hill.

Okay, just put it on a hill. Okay, I put a triangle on the hill. You're going to come up with a different angle degree than what a normal plane triangle will give you.

That's all he's saying is he knows it's flat. I can tell you he knows it's flat, but I also can tell you that there's curvatures in angles. Okay, let's take this.

A pilot going over a mountain range, that's a curvature process. Okay, even though the earth's flat, they got to go up and over and everything. That's curvature.

So you can't take a level and go across this earth and say everything's flat. All right, we wouldn't have any mountains if that was the case. So there are degrees of curvature that navigation has to go through over cities.

New York, that's a curvature. You can't fly straight across in New York City. You got to go up and over.

Okay, and that's what pilots get trained to do. They get trained to plot out that. Okay.

Yeah, thanks. Aren't some of the mountains, though, I mean, aren't they the angel, I mean, the giants that were killed in the flood? Yeah, they're fossilized. There's fossilized giants, but they're still mountains.

Curvature, they still provide something you got to go over. Yeah. Okay, got that.

Anything else, guys? Quick question. Unfortunately, I missed most of the beginning of it, but he was talking about the helicopter view, being way up there and seeing the parade from the beginning to the end. Can you just... But there's no time.

Yeah, God's perspective. That's God's perspective. God lives in eternity.

There is no time. We've talked about that. He lives in timelessness.

We've talked and we've had education on that all along. He's in timelessness. We're in time.

So, we live on an event-driven life processes. We go from yesterday, which is past, today and present, and tomorrow's the future. We live in that on a constant pattern of a daily life.

And you can say, okay, past is five years ago. And that makes... Okay, so you just move it back in time. And future, I want to look at is 10 years from now.

Putting a business plan together, 10 years from now. What's that going to look like? Our perspective is, is we can't see. We can't see the future.

We can see the past. Okay, but God sees all three, because he is in an eternity level. And he has the perspective of seeing all of that.

It's like an unfolding timeline. Put a domino trip around or use Chuck's example as a parade. You can see the start as they're lining up and you can see the finish when they're coming off and you can see them on the parade route.

So, God's perspective, he can see everything past, current and future. And he's present everywhere, right? He's present everywhere. He's omnipresent.

And currently. Yeah. Currently.

So, then he was able to encourage those who have written the Bible. How do you say that? He already knows everything. Yeah, you know, he gave you the scripture.

He knows the end from the beginning. Yeah. He is the beginning and the end and the end and the beginning.

He knows it all. Now, what we're going to see that I didn't want Chuck to do, that I'm going to do, because I'm going to show you the net. Now, since you got the perspective of this is all real statistically, mathematically, you cannot give any scenario that what we're studying and what you have at your house called the Bible is not true.

Mathematically, it is not even there. You can't even. So, you've got to understand that that alone, if you just took Daniel 9 and you just did that alone, that's got 45 zeros.

That one verse has got 45 zeros. There's not one point in history that a prophecy has been made on any timeline other than that timeline. So, you'd have one in a hundred billion, 108 billion, if you want to know what the population is from history, one in 108 billion that that exists.

Okay. It just doesn't happen. Okay.

So, it's an astounding thing to realize that you could actually statistically measure the truth in all of this. And I'm going to give you the weaving. I'm still confused.

I have to listen. Keep listening. I'm going to give you the weaving of the scriptures to make this even more of a gift.

Okay. When you understand cryptology, which is I'm going to take you through, because that's my wheelhouse. If you understand cryptology, then you can understand Bible code and the fact that there are codes within the Bible.

I already said that the Bible is a book of codes. I'm going to show you that. I'm going to show you how that works.

And you take what Chuck gave you statistically, you take the codes that are given that are written 300, 400, 500 years before they add in there, in books that they didn't even know the people. Okay. It's phenomenal that the underlying truths that are in the Bible to prove its existence and why they're there is to talk to you, to talk to you.

Because there's a scripture in Proverbs that says, you know, it's God's treasure or God's way to hide, that he hides treasures. And it's kings to go search them out and prove them. That's not the right words.

That's my paraphrase. But there's a scripture that talks about that. That's part of the Bible.

It's codes. Anything else guys? Was this helpful in closing out chapter one? Do you guys get from this that basically what John is telling you about Jesus Christ is truth and everything in the past and throughout all the Bible, what's written is true. Yes.

Yes. Yes. Absolutely.

Undeniably. Yes. So given that, then we can go into the churches knowing that the baseline of the churches is based upon scripture in getting, in setting up the churches.

We now know that what the churches did from start to finish, what they did is true. And I'm going to prove it to you, not only from scripture, I'm going to prove it to you from history and that being undeniable. And you say that the churches represent you, which we talked about.

There's a personal, personal thing with that. I'm being sort of rhetorical here, but I want this to get home. All of the churches represent you.

You'll find something in every one of those churches that's in you. And then you have to go and say, what were they supposed to do? And that's why we're going to go, when we get through the letters, we're going to go directly into Ephesians. We're going to look at all six chapters because you're going to come out with exactly what the church, what the doctrine of the church was supposed to be and how to do it.

So that's your life right there. Ephesians chapter, that is your life. That's how you do it.

And then we'll go from there. All right, guys, anything else? Anything biblical else you want to talk about this? You probably need to go back and listen to this again. Yeah.

Okay. Definitely. And yeah, well, it will be as soon as I click it to create a file.

It'll take a night to create a file. It'll be there tomorrow. But anyway, you got to go listen to this and stop it.

Make sure you understand it. Get your Bible out. Follow the scriptures.

Get a pen and paper and write your questions down as you go through it. Okay. So that we can talk about it.

David. Jim, this is just on me. My middle name is Thomas.

So I literally fulfill Thomas and everything, virtually everything has to be proved to me. I'm doubting Thomas. And today has been an extraordinary day for me.

Thank you. Thank you. You're welcome.

Okay. Anything else from this? Let me check the chat. Hopefully, close off the just to see what's here.

Papa Roy, how's the prayer group coming? Yeah, it's all set. I just have a few more questions and I'm still working on it. I've had some other issues that I have been able to work on it much, but I've got those resolved.

Okay. Because there's a lot of things that we need to pray about on an ongoing basis. I just need to get that going.

Okay, guys, there's nothing in the chat really to talk about. Anything else biblically that we need to speak about before we turn the recording off? Okay. I'll stop recording.

It's done.