



THE ARK OF THE COVENANT. Few sacred objects in human history have captured the imagination of generations as profoundly as the Ark of the Covenant. In this release, you will discover its divine purpose and explore its prophesied restoration. The Ark of the Covenant—the sacred chest given to Moses and the ultimate symbol of YHWH's presence on Earth—mysteriously vanished over two millennia ago. It is still the most sought-after sacred object in human history. In Hebrew, it is called the *Aron Ha-Edut* or *Aron HaBrit*, meaning "Ark of Testimony" or "Ark of the Covenant." According to the book of Samuel, the Ark was so closely identified with the divine that it was called by the Name YHWH itself (Schmuel Bet (Second Samuel) 6:1-2). Its purpose was profound: it served as the throne and earthly dwelling of YHWH, from which He would speak to His people Yisra'el (Bamidbar (Numbers) 7:89). To sustain YHWH's presence within the *Mishkan* (Tabernacle), later the *Bayit HaMikdash* (Temple), and throughout the land of Yisra'el, Moshe ordained the Priesthood (*kohanim*) from the tribe of Levi. These priests were entrusted with precise instructions—holy protocols—designed to maintain an environment of *set-apartness* so the *Shekinah* could dwell among the people. **THE THRONE OF YHWH.** The Ark was not merely a sacred relic. It was the beating heart of the Levitical system, the epicenter of worship in Yisra'el, the very point where Heaven touched Earth. It wasn't just a golden box; it was the visible dwelling place of the invisible Elohim—the Throne of the Almighty, journeying with a pilgrim people. Its design was not the result of human creativity or religious tradition. It was revealed with divine precision by Eloah to Moshe atop Mount Sinai, crafted according to heavenly specifications that would astound even the most meticulous artisan. Every measurement, material, and detail had an eternal purpose, each a shadow of heavenly realities. Shemoth (Exodus) 25:10 says, "*They shall also make an Ark of acacia wood two and a half cubits long, a cubit and a half wide, and a cubit and a half high.*" It was an object of modest proportions made of incorruptible acacia wood, completely covered in pure gold—a reflection of divine glory. **THE COVENANT OF YHWH.** It wasn't an empty box or a museum piece. Inside lay living evidence of Eloah's faithfulness to His people: the golden pot of manna, Aaron's rod that budded, and the tablets of the covenant, as described in Ivrim (Hebrews) 9:4. Each of these items told a sacred story. The manna was bread from Heaven that nourished Yisra'el in the desert; Aaron's rod was a supernatural sign of the legitimate Priesthood; the tablets bore the commandments written by the finger of Eloah. These were not mere relics—they were living signs of the Eternal Covenant. **THE VOICE OF YHWH.** Atop the sacred box rested the mercy seat, or *kapporet* in Hebrew—a plate of pure gold flanked by two cherubim with wings extended toward each other. It was there that something beyond human understanding occurred. The voice of Elohim descended—not in a vision or a shadow, but audibly, alive. Shemoth (Exodus) 25:22 records YHWH saying, "*And from there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim.*" This was the holiest spot on Earth: where eternity touched time, where judgment met mercy. As theologian John MacArthur stated, the Ark was more than a symbol—it was the manifestation of God's holiness, His throne on Earth, and the meeting place of justice and mercy. According to Rabbi Yehuda Levi, as cited in the *Journal of Temple Studies*, the *Shekinah*—Elohim's divine presence—rested between the cherubim. It was not a mystical symbol, but a spiritual reality operative within the *Mishkan* (Tabernacle) and later in the *Beth Hamikdash* (Temple). **THE SEAT OF YHWH.** The Torah confirms that this throne had a real occupant—it wasn't a representation, but the seat of the King of the Universe. Tehillim (Psalm) 99:1 says, "*YHWH reigns, the nations tremble. He sits enthroned above the cherubim; the Earth will shake.*" The Ark was not a static object. During Yisra'el's 40 years in the wilderness, the Ark guided the people. It led them, protected them, and sought out resting places. Bamidbar (Numbers) 10:33-36 describes how the Ark journeyed ahead of them, while Moses would proclaim, "*Arise, O YHWH, and let Your enemies be scattered.*"



In times of war, the Ark went before them as a standard—its presence determined victory, such as at Jericho, where the walls fell not from force but from obedience and the Ark's power. On Yom Kippur, the Day of Atonement, the high priest entered the Holy of Holies once a year, sprinkling blood upon the mercy seat—a solemn moment where the spiritual fate of the nation was interceded for. Hebrew scholar Nahum Sarna wrote that the Ark served as a repository of the covenant, the center of revelation, and the vehicle of divine presence. Its holiness was so intense that only the high priest could approach it, and only once a year. **THE GLORY OF YISRA'EL.** In time, Melech Dawid (King David) brought the Ark to Yerushalem with trumpets, dancing, and worship. Before this, the Ark had traveled in tents, dwelling among the people. David recognized that there could be no human throne without first establishing YHWH's throne. Yerushalem was the chosen city, but it was not yet set apart (holy). The Ark's presence would change that. In Schmu'el Bet (Second Samuel) 6:14, we read that David danced with all his might before the Ark, clothed not in royal garments but in a linen ephod, humbling himself before Adonai. This was no military parade, but a prophetic act. One day, another king—Yeshua—would enter Yerushalem similarly, in humility and glory. David's son Shlomo (Solomon) installed the Ark in the Temple's most sacred place. At that moment, a cloud—the glory of Elohim—filled the house of Adonai. The priests could not stand to minister, so overwhelming was the divine presence. The Ark had been enthroned, and the Temple was no longer just a building—it was the dwelling place of Elohim. **THE SEARCH.** But the glory did not last. As Yisra'el fell into idolatry and injustice, prophets like Yirmeyahu (Jeremiah) warned of impending doom. In 586 BC, the Babylonians destroyed Yerushalem. The Temple was reduced to ruins, and its treasures were looted. Yet, curiously, the Ark was not mentioned among the stolen objects in Melechim Bet (Second Kings) 25. It wasn't listed, destroyed, or taken to Babylon—it simply vanished. Where is it now? Many claim that it is still in Jerusalem, buried beneath the ruins of Solomon's ancient Temple. Archaeologists and Orthodox rabbis have spent decades investigating beneath the Temple Mount, where it is believed to be hidden in a secret chamber sealed since the days of Yerushalem's destruction. But not everyone agrees. An ancient tradition holds that the prophet Yirmeyahu (Jeremiah), warned by Eloah, hid the Ark in a secret cave before the Babylonian invasion. According to apocryphal texts and Hebrew traditions, that cave was sealed, and its location was lost until the day Elohim gathered His people again. Others place it in Axum, Ethiopia, where monks are said to have kept it safe for centuries in a chapel inaccessible to the eyes of the world. Some even maintain that the Ark was removed from Earth altogether and taken to Heaven, and that its return will be a sign of the end times. **THE JERUSALEM CLAIM.** Is the Ark still in Jerusalem? Was the Ark hidden by priests beneath the Temple Mount? What does history say? After 70 years, the exiled Hebrews returned. Cyrus of Persia permitted the Temple to be rebuilt. But the Ark was missing. According to Talmudic tractate Yoma 21b, the Second Temple lacked five essential items: the Ark, the sacred fire, the spirit of prophecy, the Urim and Thummim, and the *Shekinah*. The Temple functioned, but not in the same way. The high priest entered the Holy of Holies each year, but now he sprinkled blood on the *Even HaShetiyah*—the Foundation Stone—where the Ark once rested. Worship continued, but the glory never returned. And so, more than 2,500 years later, the world still trembles at the mention of the Ark of the Covenant. Since its mysterious disappearance, more questions than answers have arisen. The silence of Scripture on its fate after 586 BC has led to speculation and investigation. Evangelical theologian and archaeologist Randall Price emphasizes that the omission of the Ark from the Babylonian looting lists is both intentional and theologically significant. He suggests that the priests, foreseeing the city's fall, hid the Ark. This silence reflects more than history—it signifies the absence of glory. Over the centuries, various theories have emerged. One of the most enduring is that the Ark remains hidden beneath the Temple Mount, or Mount Moriah. This idea is



supported by rabbinic tradition, texts from the Mishnah and Talmud, and testimonies of modern rabbis and archaeologists. The Mishnah (Shekalim 6:1) describes hidden chambers where sacred objects were stored, and the Talmud (Yoma 53b) refers to the Foundation Stone in the Holy of Holies. Rabbi Menachem Mendel Kasher argued that the Ark was hidden by divine command as early as King Josiah's time (Divre HaYamim Bet (Second Chronicles) 35:3). Rabbi Shlomo Goren stated that ancient tunnels under the Temple Mount have never been fully excavated and that it's possible the Ark is there. Rabbi Yehuda Getz, former guardian of the Western Wall, claimed they reached a wall behind which the Ark may lie, but were prevented from continuing, likely due to political and religious restrictions. Renowned archaeologist Leen Ritmeyer identified the resting place of the Ark under the Dome of the Rock, based on biblical and architectural evidence. But any excavation is politically impossible today, as the site is under Muslim control and subject to strict prohibitions. We may never know. **THE ETHIOPIA CLAIM.** Another prominent theory claims the Ark resides in Ethiopia, in the city of Axum, inside the Church of St. Mary of Zion. While rejected by mainstream Judaism, this belief is deeply rooted in Ethiopian tradition, preserved in the *Kebra Nagast*. This ancient text recounts how the Queen of Sheba visited Solomon and bore him a son, who later brought the Ark to Ethiopia. According to this tradition, a son was born from that union—Menelik I—who, upon reaching adulthood, traveled to Yerushalem to meet his father. Solomon welcomed him with honor and offered him the possibility of remaining in Yisra'el. However, Menelik chose to return to Ethiopia. Before he left, some of Solomon's advisors secretly sent the Ark of the Covenant with him, either by divine plan or covert intention. They believed the Ark would continue its divine mission in a new land. The *Kebra Nagast* claims that the Ark traveled with Menelik to Ethiopia and was placed in Axum, where it has remained ever since. Today, the Ethiopian Orthodox Church maintains that the Ark resides within the Church of St. Mary of Zion. Access to the Ark is strictly prohibited; only one guardian monk is allowed to see it, and he dedicates his life to its protection. Over the years, multiple attempts have been made to verify the existence of the Ark, including visits by journalists and researchers, but no definitive proof has been presented. In 1992, British journalist Graham Hancock published *The Sign and the Seal*, in which he presented arguments supporting the Ethiopian claim. His investigations, while speculative, drew attention to the long-standing tradition and the secrecy surrounding the alleged relic. Critics argue that the object in Axum could be a replica or a sacred symbol rather than the original Ark. Nevertheless, to many Ethiopians, the Ark is more than a historical artifact—it is a spiritual treasure, a sign of Eloah's covenant with their people. Though difficult to verify, this theory underscores the powerful connection between sacred objects and national identity. **THE WYATT CLAIM.** One final excavation needs to be told. Ron Wyatt was an amateur archaeologist who claimed to have made several significant biblical discoveries, including the Ark of the Covenant and the blood of Jesus. However, his claims are controversial and widely debated. 1. **Ark of the Covenant:** Wyatt asserted that he found the Ark of the Covenant in a cave beneath the Temple Mount in Jerusalem. Despite his claims, there is no corroborating evidence from the archaeological community, and many scholars consider his findings to lack scientific validation. 2. **Jesus's Blood:** Wyatt also claimed to have discovered the blood of Jesus on the Ark of the Covenant, suggesting that it contained DNA evidence. This claim has been met with skepticism, as it is based on anecdotal reports and lacks rigorous scientific backing. Overall, while Wyatt's claims have garnered interest among some groups, they are not accepted by mainstream archaeology or biblical scholarship. Even the Wyatt Museum admits, "For now, we cannot provide conclusive evidence of his claims..." **CONCLUSION.** Whether Watts found the Ark or the Ark in Axum is the original, it will continue to inspire faith, pilgrimage, and reverence. And so, the mystery will persist. From beneath the Temple Mount to the highlands of Ethiopia, the search



for the Ark of the Covenant remains one of the most captivating quests in religious history. Whether hidden in a sealed chamber, safeguarded in a distant land, or taken by Eloah Himself, the Ark is more than lost treasure—it is a symbol of divine presence, a witness to covenant, and a call to faith. One idea remains unexplored: we don't need the original to resurrect the Tabernacle of David to see the fulfilment of the prophecies. The Ark of the Covenant, its dimensions, and mass are described in detail in the Torah. **REBUILDING THE ARK.** The Ark crafted by Moshe was a copy of a heavenly original, as reflected in Shemoth (Exodus) 25:9, where Moses is instructed to construct the Ark according to a specific model or likeness. Gilyahna (Revelation) 11:19, we see the Ark in Heaven: *"And the Mishkan of YHWH was opened in heaven, and the Ark of His Covenant was seen within His Mishkan;..."* This is a profound revelation. The idea of a "pattern" or "model" shown to Moses has led some theologians to believe that the earthly Tabernacle is a reflection of a heavenly reality. Ivrim (Hebrews) 8:5 in the Brit Chadashah echoes this idea: *"They serve at a sanctuary that is a copy and shadow of what is in Heaven."* The verse emphasizes that the design of the Tabernacle, its furnishings, and the Ark of the Covenant were not left to human imagination or discretion. YHWH gave Moses a specific, divine pattern which he followed precisely. My question is, what is stopping us from reconstructing the Ark? We have the model! **DESCRIPTION AND DETAILS.** The following is a detailed description of the Ark's size and weight. Moses instructed Bezalel and Aholiab to construct the Ark (Shemoth (Exodus) 31:1-6). The Book of Shemoth (Exodus) gives specific instructions for its construction (Chapters 36 to 39). The Ark was to be $2\frac{1}{2}$ cubits in length, $1\frac{1}{2}$ cubits in breadth, and $1\frac{1}{2}$ cubits in height (approximately $131 \times 79 \times 79$ cm or $52 \times 31 \times 31$ in), made of acacia wood overlaid with gold. Above the chest was the Mercy Seat, upon which sat a pair of cherubim, overshadowing the Ark. Four cast gold rings were attached to its feet, into which were inserted carrying poles made of gold-overlaid acacia wood. Converting cubits to feet (using 18 inches per cubit), the Ark's chest portion measured roughly 3.75' (45") long, 2.25' (27") wide, and 2.25' (27") high. Assuming the boards were 2" thick, and given that acacia wood has a density of about 650 kg/m^3 (or 40.6 lbs/ft^3 , or approximately 0.373 oz/in^3), the total wood volume (using an estimate of $3.75 \times 2.25 \times 4$ for the chest and $2.25 \times 2.25 \times 2$ for the Mercy Seat) comes to 43.875 ft^3 . This results in a wood weight of approximately 25 pounds. Assuming a $1/32$ " gold overlay inside and out (a generous estimate, since no thickness is specified in the Torah), and considering gold's density of about 11.16 oz/in^3 , there would be roughly 87.75 ft^2 of surface area to cover. At $1/32$ " thick, this equals about 395 in^3 of gold or approximately 275 pounds. The cherubim are described as being made of hammered gold. Assuming they are roughly cylindrical, about 4" in diameter and 18" in length, they might weigh around 158 pounds each. As this seems excessive, scaling them down to about one-third the size gives a weight of approximately 52 pounds each. The cast rings on the feet also add to the total weight. If the poles were 2" in diameter (plus gold overlay), and the rings were around 2.5" inner diameter, 3.5" outer diameter, and 5" long, each ring might weigh up to 40 pounds. Though this is a rough guess, it serves as a baseline. Summing these estimates, the total weight of the Ark's materials could be around 565 pounds. Even if these estimates are off by a factor of two, this would still be a manageable load for four men using carrying poles. It would also be light enough for a man to attempt to "steady" it, as described when it tottered on a cart (1 Chronicles 15:13-14). Inside the Ark were also placed the Tables of the Law, an urn of manna, and Aaron's rod that budded. These sacred contents likely added under 50 pounds, bringing the maximum estimated weight of the Ark to approximately 615 pounds (279 kg), or about 160 pounds (70 kg) per man. If less gold was used and the wood was thinner, a lower estimate would place the Ark's total weight, including its contents, closer to 330 pounds (150 kg), or about 85 pounds (38 kg) per bearer. I'm confident that we can reconstruct the Ark using these measurements and restore its former glory.