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Something about a millennial kingdom. Some people associate that with Jerusalem. But I think very few Christians other than Bible students really understand that it's going to be for the blessing of all the families of the earth. You all know the Abrahamic covenant and how this was God's pledge through Abraham for the benefit of the whole world of mankind. Now, in our prophecy, in the look at prophecies today, we're going to talk about two of the what we call minor prophets.

There's a list of all of the minor prophets. There's 12 of them. Now, it's easy for me to remember that there are 12 of them. It's more difficult to remember what they are in the sequence that they appear. But it does help when you break them up historically to know that the first half of them, six of them, are in a time of the Assyrian Empire.

Now, we don't talk about the Assyrian Empire very much. We talk about Babylon, Medo, Persia, Greece and Rome. Those are the four world empires, and we will encounter those in our study. But before Babylon ever conquered Israel and took their nation away and carried them captive into Babylon, there was the Assyrian Empire, and that's where the prophet Micah, you'll see the first name in bold, would appear.

Now, just a little trick to memorize things a little bit. You know, I seem to be able to remember Hosea, Joel and Amos. I seem to be able to remember Haggai, Zechariah, and Malachi. The internal ones I kind of mix up sometimes. But if you remember that M, Micah and Nahum are right in the middle, and those are the middle letters of our Alphabet.

Okay, that's a little trick that helps me a little bit, might just be helpful. But Micah is during the time of the Assyrian Empire. Now, the other prophet we're going to look at more carefully is Zechariah. That's in the Persian Empire, and we're going to speak in this narrative both about Assyria, Babylon, and then finally we get to Persia.

There's the Assyrian Empire that we don't talk about so much. But I'd like to point out that there are four kings of the Assyrian Empire that are mentioned in scripture. You find them on the screen there. Maybe they're not all familiar to you. Maybe they're.

Maybe they are Tiglath, Paleser, Shalmaneser, Sargon, and Sennacherib. Now, each one of those was active in a campaign against some part of Israel, and that formed the backdrop for some of the prophecies of the minor prophets. Now, we didn't list the major prophets on the screen. But Micah, who we will talk about, was a contemporary, a younger contemporary of Isaiah. So Isaiah also belongs during the Assyrian empire period of time.

And Isaiah did talk about the, the, the Assyrians that would come in the days of Isaiah. Sennacherib would attack Judah, the other three Kings would attack Israel, and Sennacherib really threatened the existence of the nation of Judah, but God preserved them. That's going to be a little figure for how God is going to preserve Israel in our day. As we go farther into the prophecies now, I can't help but wonder if those four Kings in the Old Testament that are named, that are.

Have each one, have an experience associated with them and with the nation of Israel that is a, an attacking, a negative kind of, in connection with Israel, whether that might suggest for us that there are four confrontations nationally that Israel experienced. We're going to see those later in our, in our, our narrative. But in the Book of Joel, you'll see Joel 14 on the screen and Joel 2 25, both of

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those cases, there are a mention of four waves of enemies that were going to come against Israel. The Palmer worm, the Locust, the Cancer worm. That's misspelled my apology and the caterpillar.

So those are four invading hosts that are going to come against Israel that did come against Israel in the prophet's days, and I think that's predictive of four waves of attack against Israel in modern times. But we'll see. Now we're going to go to the Book of Micah. We're going to spend a little time in Micah, and then later in Zechariah, we're only going to look at seven verses in the Book of Micah.

This is Micah chapter five. Now, Micah again was a younger contemporary of Isaiah, and they're both going to talk about the threat that Assyria is going to bring to Israel. But Micah gives you a very prolonged prophecy that really talks about how things would be from the end of Israel's kingdom all the way through to the beginning of the kingdom of Christ. Now, I didn't always appreciate all the details of Micah chapter five, as I think we do today. We'll start off with verse one.

Now, gather thyself in troops, O daughter of troops. He hath laid siege against us. They shall smite the judge of Israel with a rod upon the cheek. Now, in former years, I thought, well, I think maybe that's a prophecy about smiting Jesus, who's the judge of Israel. I look copiously to find any Record of Jesus being smitten on the cheek with a rod.

It's not there. It's not there. I now realize that this was misplaced. This is really about Zedekiah, the first king, the last king, rather, of the kingdom of Judah, the last king Israel ever had, and Zedekiah would be smitten.

Now, we mentioned earlier that Micah is in the time of the Assyrian empire. We're going to see the name Assyria. When we get to verse number five, it's clear where he lived. But if you go back to chapter four, you will see the name of Babylon in verse 10. So just like Isaiah, who lived during the time of the Syrian empire, predicted something about Babylon to come, so Micah as well has in his prophecy something that's happening during the time of the Babylonian empire, and that is the fall of the last king of Judah, the last king any tribe of Israel ever had.

And that was Zedekiah. Now, who's going to be the next king? That's verse two. Thou, Bethlehem, Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be the ruler in Israel, whose goings forth have been of old from everlasting. Now, no one here doesn't know who that means.

That's Jesus. We know that because Matthew affirms that for us, that is the. The Savior, ultimately Messiah to be born of Bethlehem. So what happened when Israel did not receive their new king, Jesus? Well, you all know they were given up to the Diaspora, to the dispersion, for like 1845 years.

And in verse three, that's what the next part of the prophecy says. Therefore, because they didn't receive him, will he give them up? Until the time which that she which travails has brought forth, then the remnant of his brethren shall return to the children of Israel. Now, this. This is kind of a confusing text.

When I think of some travail and this and that, I think of the church travailing. That's not what Micah is talking about. If you go back to chapter four of Micah, it talks about this travail. This is in chapter four, verse nine. Why do you cry out aloud?

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Is there no king in thee? For pangs have taken thee as a hold of thee as a woman in travail. Now, verse 10. Be in pain and labor to bring forth, O daughter of Zion, like a woman in travail. For now you shall go forth out of the city, you shall dwell in the field, you should go even to Babylon, and there you will be delivered, because out of Babylon, they ultimately were reborn as a nation.

But wait a minute. As you see, when we get to verse five, he's going to talk about the land, the Assyrian coming into their land, and we've already talked about verse two. Jesus is their savior from Bethlehem. He was their new king.

So this labor that they undergo in Micah chapter five can't be an actual Babylon, because that was many centuries before Jesus was born at Bethlehem. So this is talking about spiritual Babylon, and Israel is to be dispersed in spiritual Babylon for 1845 years before finally, at the end of the age, they would be reborn as a nation, redeveloped, and then things would turn better for them. So let's look now. In verse 4, he shall.

This is Micah 5, verse 4, and he shall stand. That is, Jesus shall stand and feed in the strength of the Lord. I'm going to stop there. Halfway through that narrative.

He shall stand and feed. That's in English, doesn't give you all of the intention that the prophet really had. What does it mean to stand? Well, when you go to another scripture that talks about Messiah, talks about Michael. This is Daniel 12, verse 1.

It says, then shall Michael stand up. Now what does that mean when he stands up? If you go back to Daniel the 11th chapter, and you look to find that expression, I think it's about seven or eight times in Daniel the 11th chapter. Every time it refers to when a king comes to the throne. So stand up means to take regal authority to become king.

Well, what does the next part mean? To feed? Well, oddly enough, in the margin of my old King James, it says, or rule. Well, that would make sense is to stand up means to take kingly authority and then to rule. But why does it say to feed?

It's because it's talking about the analogy of a shepherd who feeds his flock and feeds his people. But a shepherd is merely an idiom for a king. As a matter of fact, I mean, I've done some research in old history a little bit and found a Syrian record that talks about the king, the new king of Syria, like a shepherd, and the word shepherd, when used for a king, just means king. So what this is really telling us is that Messiah Jesus is going to subsequently take authority as king and begin to redeem Israel, and he's going to rule and recover Israel.

Now let's look at verse number five. I'm sorry, I didn't even finish verse four. He's going to rule in the strength of the Lord, in the majesty of the name of the Lord his God. They shall abide. For now shall he be great unto the ends of the earth.

And Jesus, of course, is going to be great unto the ends of the earth. Verse number five, this man shall be the peace. When the Assyrian shall come into our land, when he shall tread in our palaces, then we shall raise against him seven shepherds. Now remember, shepherd means king. So he's going to raise seven kings and eight princes, and they're going to deliver Israel.

Verse number eight, they now notice they will do this, not Israel. We're going to make a point of that as we go deeper into our lesson, and they, the seven kings and eight princes, will race the land of Assyria with the sword and the land of Nimrod and the entrances thereof. Thus shall he deliver

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us from the Assyrian when he cometh into our land and when he treads within our borders. Now, when did that actually happen in ancient Israel?

Now go back a little bit here and you'll see the very last king listed on this slide, and that's Sennacherib, and if you look in Isaiah, chapter 36, 37 and 38, you'll find three chapters about this experience where God did deliver Israel from Sennacherib, the king of Assyria, and it was a remarkable deliverance. I mean, to this day, the Assyrian records that are on deposited in museums actually refer to the fact that this king, Sennacherib, surrounded Jerusalem, and they were without hope until of course, they prayed to God.

This was in the days of Hezekiah, and God delivered them. They didn't fight, and God said, I'm going to deliver you so much that the Syrians will not so much as shoot an arrow into the city, and I think that's the deliverance of Micah 5, verse 5.

That's not a new opinion, it's not a new thought. I've got this from other brethren, but I think that this verse five is telling us prophetically that when Israel has gone through their captivity and spiritual Babylon over the age, finally at the end, they're going to reach a dire situation, and finally they're going to be saved, not by themselves, but by the intervention of our Lord Jesus on their behalf. In verse 6, they shall waste the land of Assyria with the sword, the land of Nimrod, and the entrances thereof. Thus shall he deliver us from the Assyrian when he cometh into our land, when he treads within our borders.

And verse, verse seven, notice the kind of, what should we say, influence that will emanate from Israel at that time. The remnant of Jacob shall be in the midst of many people as the dew from Jehovah, as the showers upon the grass, that tarry not for man, nor wait for the sons of men. Now we're going to read scriptures elsewhere that are going to talk about Judah being an overwhelming military force. It's going to happen in the next prophecy. Not here.

Not here. I think this is telling us that in a final experience of Israel, they are not going to be involved in military conflict and secure the victory by natural means. I think it's telling us that Jesus is going to rescue them from this difficulty and he will prevail on their behalf. Now we're going to go to the next prophecy. Time is always short.

We. We do have here 2. We've talked about the Hezekiah experience, because that's what Micah is talking about. There's another. Just refer to it in passing, another experience where Israel was delivered miraculously by the hand of God way back in the days of Jehoshaphat.

You'll find the experience in Second Chronicles, chapter 20, and in this experience, three enemies came against Israel. There was Ammon, Moab, and Edom, and Jehoshaphat said to the Lord, we have no chance. These three enemies are going to overwhelm us.

And so he prayed to the Lord and through the prophet Isaiah. Isaiah, Excuse me, it's in the book of Isaiah. This is before the time of Isaiah. Excuse me. This is the time of Jehoshaphat.

Jehoshaphat was received, a prophet named Jahaziel, and Jahaziel said, God has told me you will not need to fight in this battle. Now, that's kind of what we inferred from the mic of the fifth chapter. So likewise, in this experience in 2nd Chronicles 20, Israel would not need to fight. It says, you go out and praise the Lord, and the Lord will see to your deliverance.

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So he did. They went out, not with the army they own, out with the singers and the praisers, and they went out and praised the Lord, and as they were looking down into the valley where the enemy was coming from, they saw Ammon and Moab congealed together against Edom. Then when Edom was defeated, Ammon and Moab fought each other, and they defeated each other.

And Israel just went out and captured the spoils, and they never listed a weapon that lifted a weapon. I think that is prophetic also of how God is going to deliver Israel without Israel themselves being engaged in this last experience, just like in Hezekiah's experience. Okay, now we must go on. We're going to go on to the prophecy of Zechariah.

This is in the 12th chapter of Zechariah in Micah. We started way back with Zedekiah and went all the way to the time of Jesus and then through the Diaspora and then their reclamation and finally their deliverance. This is a little different. This prophecy in Zechariah we're going to look at verses 6 through 10 is only about the end of the age. It's only about the harvest time where we are today.

It's going to be about the experiences that Israel will have suffered from the time of their national restoration in 1948 forward unto the kingdom. Zechariah 12, verse number 6.

In that day will I make the governors of Judah. Like a hearth of fire among the wood, like a torch of fire in a sheath, and they shall devour all the people round about on the right hand and on the left, and Jerusalem shall be inhabited again, even in her own place, even in Jerusalem.

Okay, now this does say that Israel is going to fight. This does say that Israel is going to be like a hearth of fire among the wood, like a torch of fire in the sheaf. They're going to actually have a consuming influence. Now, I think it was brother Ken Rosten that, not just to me, but to the brethren generally, brought our attention collectively to the fact that this text probably refers to the experience of the 1967 war, because that is finally when Jerusalem was inhabited in her own place by Israel. Again, you remember that when Israel became a Nation in 1948, they didn't have Jerusalem.

The Arab nations invaded and they lost Jerusalem, and it wasn't until the 1967 invasion that finally God gave them the victory, not miraculously in the way it's going to be at the end, but by Israel actually fighting. They were like a fire, like a torch in the sheaf, and they consumed their enemies and they took Jerusalem. Now, I think that that's correct. I think this is talking about the 1967 conflict.

But now let's see what happens before that. In verse 7, the Lord also shall save the tents of Judah first, that the glory of the house of David and the inhabitants of Jerusalem do not magnify themselves against Judah. I think that goes back to what happened before 1967. God did save the tents of Judah first. Now, if you're in Jerusalem and you're in the city, you're going to be living in a house.

But if you're in the tents of Judah, you're outside the city, you're in the suburb Areas you haven't yet got the city. Well, in 1948, that's when the nations. When Israel was declared a nation again, the various nations around them did invade Israel, but, and they took Jerusalem. Israel didn't get it, but he saved the outskirts of the area first.

So I think that this is going back to the 1948 war in verse seven. Let's go on to verse eight. In that day shall the Lord defend the inhabitants of Jerusalem. Now, when did he defend Jerusalem? In modern times, only after actually Israel had Jerusalem.

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They got Jerusalem in 1967. They were defended in 1973. Now I remember those wars. I'm old enough to have been back at those times. I remember in 1967 even seeing newscasters talking about the prophecy.

I don't know if they talk about the prophecies today, but in those days they did, and in 1973, I remember that Israel almost didn't make it. That was a difficult situation. Now they had a prime minister. She was a woman, Golda Meir.

And you know what she did in the year or two after that? She felt so guilty that she hadn't prepared Israel adequately. She actually resigned her post. Wow. Any politicians in modern times realize they haven't done well and resigned their post?

I really. She commended herself in my heart and my mind with that experience. I don't know that she was the guilty party, but she took responsibility. But who did defend Israel? God did.

God defended Jerusalem and they didn't lose it. Now you look at the history of that time. Israel was really in desperate situation. That was a surprise attack. They almost lost.

Well, almost. God wouldn't let them. There's no possibility. But they were still involved in direct conflict. Okay, that's three wars.

1948, 1967 and 1973. Now you all know that Israel has not really had a national invasion from that time forward. They have had plenty of conflicts, but there has been no nation that has invaded since that time. There will be one more of those. That will be Ezekiel 38, verse number nine.

It shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem, and I will pour upon the house of David and the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look unto me whom they have pierced, and they shall mourn for him as one mourns for his only son. Well, that we all realize is impending.

That's going to be when Israel finally is delivered by God, and then they will recognize who Messiah really is. Now Notice in verse nine that it doesn't say, you will fight against those nations that come against Jerusalem, and I'll give you the victory. He says, I will seek to destroy all the nations that come against Jerusalem. I'm inclined to think that that like the other scripture in Micah and like the other two experiences in Second Chronicles 20 and in a Sennacherib experience, tell us that Israel will not fight in their final deliverance, but that God is going to give them the victory in a miraculous way.

I think by having the enemies war among themselves and defeat themselves. But how is it that Israel, when they are finally delivered by the heavenly Father, are going to take that as a recognition that Jesus is their Messiah? How could that possibly connect in their mind? Well, I think the only possible way is if the ancient worthies are raised back to life and explain to them that this is the Messiah that you have long forsaken that has now delivered you. Now, back in Micah, you remember that it was seven kings and eight princes that rose to deliver Israel.

Those seven kings would be the church beyond the veil, the seven stages of the church, the eight princes those made princes in all the earth. They're going to be here not as generals to command the army, but as instructors to help Israel, to help inform them the source of their deliverance, and then Israel, as they stand before their Joseph finally is going to recognize who Joseph really is. My goodness is our brother that we rejected so long ago, and then they're really going to be in deep

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mourning now.

It says here it goes on and on. We won't read all the verses all the way through the end of verse 14. All the morning that they will undergo, but they will look unto him whom they pierced. We don't have time to go back and read all the Scriptures, but I'll just remind you of an experience that happened in the book of Joshua when the Israelites were crossing the river Jordan, which I think means coming into the kingdom. It says they crossed the River Jordan on the 10th day of the month.

Nice. That month. They mean anything to you? That's the day you identify your Passover lamb, and I think that's a picture when Israel recognizes, begins to recognize who Jesus is.

Now, when Joshua crossed the river Jordan, how is it that they could just walk across the river? It says when the priest entered the river with their toes, the river began to separate. But then it explains to you exactly how that river separated. It says there was something happened way in the north. It was a place called and it tells you the name of the place.

This almost seems too obvious. It was a place called Adam. Okay, I see at the beginning of the kingdom, the difficulty, the condemnation that came from Adam is going to be stopped by an application of Christ's blood to redeem the sin of Adam. But then it tells you the location where this was not just the identity Adam, but it says that was in the area of a place called Zarephath. Now, if you look that up in Strong's Concordance, you'll find Zarephath means pierced.

That's when they're going to look unto him whom they pierced. But then, after they crossed the River Jordan on the 10th day, they realized they were in an undone condition, so they had to circumcise themselves. For 40 years in the wilderness, they had not really been circumcised. So now they had to take some time to be circumcised. It says for four days they were circumcised.

All the men. Well, you know what Jeremiah says about that. It's circumcision not of the flesh, but of the heart. This is this morning going on for four verses in Zechariah, the 12th chapter. Then they're going to recognize the.

The essence of what they have done for 1800 years, and then it says, on the 14th day, back in Joshua, they entered completely into the Passover celebration. Now, there's much more we can say about this in Acts, chapter 27, chapter 28, but I have to leave that for another time. Okay, I'm gonna have to move on here. That's Micah, and that's Zechariah.

Now, you all know that the last battle is coming, and that's going to be described in Ezekiel, chapter 38. Now, we're not going to look deeply in Ezekiel 38. I'm just going to give you some suggestions. But you see at the top of this slide, you have Persia, Kush. It says Ethiopia, but that's really Kush.

Libya, Gomer and Togarmah as the enemies of Israel. Now, if you want to get something really deep here, talk to brother Jim Parkinson over here. That's where I get my information. But I'm just going to give you a suggestion about what these. These places perhaps represent.

Persia. I think you all know who Persia is. That's Iran. As a matter of fact, until the 1930s, they were called Persia and then later became known as Iran. But that's.

That's Iran. Today, there is probably no more inveterate foe of Israel than the nation of Iran. Now, they're not all Iranian people don't feel that way, I assure you. Bill Ducky introduced me to a pair of Iranians just a month or so ago, a few weeks ago, that are very adamantly pro Israel. They're also

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Christian.

Delightful couple. But the leadership of Iran is inveterately against Israel. That one's easy, Kush. That one's more difficult. More than a year ago, I did a little research and came to the opinion.

I'll just state it as an opinion that that probably is Yemen. That wasn't original with me. Now, since 10 since October 7, Yemen has really become involved in this conflict against Israel. I think that strengthens the position. That's probably Yemen.

The. The Houthi rebels are Shiite, just like Iran is. That's why they're sponsored by Iran. Libya. Well, Libya is in North Africa.

They have been in disarray ever since Muammar Gaddafi was disposed of, I think foolishly. But yeah, America. I think that's what happened, and America does things they shouldn't do. But I think Libya is in such disarray now, there are going to be rebels that are forcefully involved in.

In the last attack. I wouldn't predict that politically today, but I just think that's what the prophecy means. We'll see how that turns out. Togarma and I skip Homer Gomer for a moment. Togarma, many brethren think that's Turkey.

I believe that that's correct. Brother Richard, doctor Is suggesting it might also connect to China. He has an interesting article on that. We'll watch, we'll see. But I think Turkey does fit nicely here.

And lastly, Gomer. Who's Gomer? I don't know, but I have an opinion based upon my dear brother over here who helps me with my opinions. So you talk to brother Jim Parkinson and he'll probably tell you it might be Germany. Well, I think that fits.

I think that real does fit. Germany is the head of the Western European group of people, and Western Europe apparently is involved in gathering the nations to the Middle east in the last struggle. Why do I say that? Because in the Sixth Plague, it talks about the dragon beast and false prophet, which are Western gathering the kings of the earth to the Battle of Armageddon.

That seems to tell you there's a Western influence. Now, if you go a little farther in Zechariah, you'll find another group of people that are not sympathetic to this coalition. There's Sheba. Indeed, and I think that's Saudi Arabia.

Then it talks about the merchants, talks about Tarshish. That's a far western power from the Middle East, and then it talks about the young lions of Tarshish. Well, who is the old lion of the old big empire worldwide? That's the British Empire.

Is Tarshish England? I think so. Well, we'll see, and all the young lions thereof, Canada, America, Australia, they're not partial to this attack on Israel. But has America ever intervened militarily for Israel?

No. They've defended her with money and weapons, but not militarily. So I think likewise, only God is going to come to their rescue in the future. We'll see how this works out. Okay.

Lot to say yet in Ezekiel 37. We can't even read it. Time's too short. But you know, there in the valley of dry bones, the bones come together. Sinews come upon the bones, muscles then cover the sinews and finally skin follows and you have a restored nation of Israel.

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Is that perhaps the beginning of 1878, the Restoration of Israel and then 1897 with the Zionist movement by Theodore Herzl and then the muscles of the Balfour Declaration in 1917 and finally the skin in 1948. But there is no breath in this body, a complete body, but no breath of faith. I think that's where we are today since 1948, waiting for the breath of faith to come from the four winds and revive Israel. Now go back here just a moment. Before I get to that, I want to look at 1948 itself and see if there are any indication in scripture the 1948 would be a year of prophetic fulfillment.

1948, Israel became a nation. Now we have there as the first beginning of Israel's restoration. 1878. You know how many years that means? 70 years.

70 years was restoring Israel. Is that meaningful? Remember when we started in Micah and we talked about Zedekiah being overthrown by Babylon? And you remember that the scriptures say Babylon would have the authority for 70 years. Is it possible that their restoration in 70 years is a little reminder they lost their national independence in 70 years?

Now they're being restored in a like period of 70 years? Well, I think so. I think this is meaningful. Number point number two. Look in Daniel 7, verse number one, this is the passage where Daniel is given the vision of four world empires that are going to dominate Israel, beginning with Babylon.

And it says when Daniel had his dream about this experience, it was in the first year of Belshazzar, the king of Babylon, where Daniel had his dream and this vision. Now probably most of us don't know who Belshazzar really was, except that he was late in the history of Israel. But if you want to put a date to the first year, belshazzar, it is 553 BC. Now, just so you know, none of the brethren would dispute that date. Just so you know, that date is a date that everybody, if they looked into it, would concur with you.

You have to. So 553 is correct, and if you just take for a moment the 7000 years of history of mankind, thousand years of Adam, thousand years of redemption, you have two periods of 2500 years between them. From the time Daniel had That dream until 1948 is an equal part of those 2,500 years. 2500 years separated from 553 BC to 1948.

Number three, you're accurate. Too soon. But it's your my fault, not yours. Number three, an experience of the flood. We just have.

We'd like to explain this in more detail, but it's going to be very quick. We know that the flood episode represented redemption in Christ. We know that because Peter tells us and tells us this in First Peter, chapter three, verse 21, which we don't have time to read. Therefore, when you get into the ark, you cannot get in until 33 AD when Jesus has died. For 40 days it rained.

Or if those are a day for a year, then in 73 A.D. those 40 days came to a close in the fall of Masada and the end of the whole Jewish revolt. Five months. Five. A picture of the new creation, just like the tabernacle opens with five pillars, five months later takes you to the end of the age.

Well, we're all in the end of the age. Everybody understands that. Even Christians I talk to, they recognize we're at the end of the in an ending period of this experience, to us, we would date that in 1874 and 74 days later, after they came aground in the ark, they looked out and they saw the top of the mountains out in the distance. Exactly the expression that Micah chapter four uses to represent Israel established in the top of the mountains of this world. That would take you right to 1948.

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The next thing to happen, that we're expecting our removal of the curse. All the water's gone. You'll find that happens sometime later in Genesis 8, 13, and then they spent 56 days more because it was all muddy outside. That's prophetic as well.

We don't have time to talk about it. But here again, 1948 is given as a fourth marker to this date of Israel's restoration. Now we have to go a little farther. I'm going to ask for your patience.

That's a picture of Jerusalem. You see something there that doesn't belong there. There's a Dome of the Rock. You know, a couple of things. Okay.

But I'll just focus on one. Brother Paul. The Dome of the Rock there, it's a beautiful, beautiful structure. I've been there. If I went there today, I couldn't get in because I'm not Islamic.

When I was there, you could get even though you weren't Islamic. So I did visit there. You know what it is? It's a memorial to the death the. The offering by Abraham of Ishmael.

Ishmael. Wait, that's the wrong guy. That's the wrong guy. This is like an abomination on the Temple Mount. Isaac represents Jesus, Ishmael does not.

Now, Brother Lynn Grice today gave a whole talk about the prophecy of 1260 years. Delightful backdrop for this. That comes from Daniel 11:31. The abomination of desolation will be established. That's papacy in the mass.

But I do wonder if there might be another parallel to this that refers to natural Israel. I'm going to show you here the traditional approach of 539 to 1789, which I believe is correct. I endorse that 100%. But suppose for a moment that there just might be a parallel to Natural Israel. In 688, that Dome of the Rock was established.

You find that on Wikipedia. 1260 years later is 1948. Is that meaningful? That's a rhetorical question to which I would answer. I think so.

I think so. Now this is. This is. This is opinion about how prophecy might be. I rather think that it probably is.

Now, from 1948 forward, we have various experiences to. We have four markers that take you up to 1948. We've already outlined those before. But finally, the next experience that really is moving toward peace was in 1978 in the camp David Accords, and all of those nations have either made formal or informal agreements with Israel.

And today, in 2024, one year after the attack in 2023, we are to a time when Israel is now getting another piece of what they need to have before the kingdom, and that is a final resolution of all of the issues of the land. Now you see Gaza on this map. You know when the Gaza conflict began. That was October 7th.

Is Gaza really part of Israel or is it not part of Israel by God's decree? There's no question. Joshua 13:3. God said to Joshua, you're an old man. You have still part of Israel to receive part of the Promised Land.

And he identifies in particular Gaza. Gaza is part of the Promised Land. Is it possible that we are now on the predicate of a long period of time in which Israel is finally going to be restored to that part of the land of Israel which we know belongs to them, like the west bank and like Gaza? Maybe

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this is the beginning of that process. I rather think it is.

Now, with that in mind, here are the time prophecies. 1799, 1829, and 1874. If the first of those has maybe a foreshadow of a different parallel of natural Israel, if we extend those natural Israel, we see the second time. Prophecy takes you to 1870, 1978, when peace with Arab nations began to be established, and finally to perhaps the beginning of the restoration of the land in 2043. Is that meaningful?

And I keep watching. I'm favorable to it. I don't know for sure, but I'm very favorable to it. I think that's a parallel application. Perhaps.

Therefore, this struggle in 2023 is timely and is the beginning of a last final conquest of the land. Finally, Micah 5:7. Again, the remnant of Jacob shall be as a dew in the midst of many people, as a dew from Jehovah, as the showers upon the grass. Israel is going to be a sweet, refreshing influence among the world of mankind. We're looking forward to that time.

Israel doesn't even yet know that that time is coming. We do. Soon they will, and then all the families of the earth will be blessed.