

David Rice - Israel

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Well, thank you, Brother John. Thank you for that lovely prayer. I do bring the love and greetings of the brethren in San Diego that we meet with weekly. They voted to have that love sent, so I sometimes forget. But I am glad to bring it to you.

Israel. Now we have a scripture, Genesis 32. It reminds us of the last discourse when Jacob was wrestling with an angel, and, and that's where God changed his name to Israel. From that time forward, we know his descendants as the nation of Israel.

Israel today is in the news a lot. Well, okay, maybe not most recently, because Iran is taking the news more than anybody else, but Israel still is much in our thoughts. It's remarkable to us, to me, how much Israel grabs the attention of people worldwide when it's a nation of only, what, 8 million people? Something like that. But that's because God is putting that nation in the eyes of the world because of their position that they're going to have.

Now, you see, it says in Zechariah 14, 8 and 9, living water shall go out from Jerusalem, and Jehovah shall be Lord king over all of the earth in that day, and much of Zechariah 14 enhances this very much. In fact, all the nations will go to Israel to keep the Feast of Tabernacles, symbolically, of course, but the Feast of Tabernacles is all about the kingdom and the blessings for mankind in that time. So we're going to look at some of the things that have happened to Israel since their recovery after the Lord's return. Now, we have here a chart of the ages well known to all of you.

And that chart of the ages you notice starts the Gospel age with the harvest, and starts the Messianic age with the harvest as well. Now, there's 1845 years between the Lord's first advent, the beginning of that, and the Lord's second advent. You can say in a sense, that Israel's recovery began with our Lord's return. Now, there is a scripture that suggests that that might be the case. The scripture is in Daniel 12:1, and this is where Michael is going to stand up.

And in Daniel 12:1, when it says, at that time shall Michael stand up the great prince which standeth for the children of thy people? Well, that tells you primarily what's going to happen after Jesus returns. He's going to stand for the children of Daniel's people. Daniel, of course, was Jewish. He was Israelite.

So the children of his people would be the nation of Israel. Now, did anything happen in 1874 that caused Israel to incrementally begin the process of coming back. Now, we always use the date 1878. We're going to use that date here today as well. It's a good reason for that because that's the parallel to when Jesus rejected them and now he's going to bring them back.

But it is interesting to me to observe that in 1874, something did happen, and that is, for the first time ever, England elected a prime minister who was Jewish. He was elected in 1874. Now, I didn't know that always, but I found that out, you know, recent years, that Prime Minister Disraeli was going to be very effective at the Berlin Congress of Nations that began Israel's return. So we're going to see this date 1874 again in our lesson.

But I think we can actually perhaps begin the concept of Israel's restoration in that sense from the return of Jesus, and now, by the way, in Michael, in Daniel 12:1, when it says Michael shall stand up. That expression stand up doesn't just mean become active. If you look In Daniel the 11th

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chapter, you'll find a half a dozen times that expression is always used to explain when a king comes to the throne. So in 1874, Jesus returned and he has resumed royal authority.

You find the same thing in Revelation 11:15. The seventh angel sounded and the kingdom of this world has become the kingdom of our Lord and of his anointed, and he will reign forever and ever. So I think kingly Authority began in 1874, and this is one of the items of that authority. Okay, we're going to look up, go forward now.

There's 1878. What happened in 1878? Well, I think probably if I ask each one of you, you'd tell me that was Peticva. That's what was established in 1878. Now, I was interested to hear brother Kenneth Rawson, who, those of you who remember him from the east know he was very earnestly pro Israel and he went to Israel and he tried to encourage them in a Zionist movement.

And he had a production, a video in which he showed David Ben Gurion, the first prime minister of Israel, explain when Israel's return to the land began, and not Kenneth Rossen, but David Ben Gurion said it began in 1878 with Paraticva. Well, that's engaging because most of the brethren like that connection. It's nice to have somebody that's not in our brotherhood, you know, and just know just as opinion because they've heard it. He was independently of that opinion.

Now you notice what we have on the board. Other than that, we have three dates, 1948, 67, 73, and then we have one more activity, Ezekiel 38. You all know what that is. That's the last war of invasion against Israel.

Those other three dates are the three invasive wars campaigned against Israel. Now I'm interested to observe, you know, I wasn't there in 1948. Missed that by ear. Len was there though. Len's a little senior to me, but in 1967 I was.

Len's only a little senior to me. Len, I don't.

So I respect him more highly. You see, that's my point. But in 1967, now I was a thinking young person in college, in high school, and I was surprised by the invasion of 1967. But the other thing that surprised me was being a young person that was maybe subject to the draft approaching, and we were involved in the Vietnam War, you know, in that period of time somewhere.

Is that suddenly in the newspapers, in the front page, it was no longer Vietnam, but it was Israel that was in the news. I even remember. What was it? Huntley and Brinkley and their reports actually citing scriptures. Boy, I wish I could hear that today on the news media.

I don't think that happens. That's different. But that was remarkable. That was a six day war in which Israel was able to, by God's strength, overcome the enemy victoriously. We're going to see that referred to in scripture directly.

And then finally in 1973, there was another attack upon Israel, very vicious attack by Assyria and Egypt, and that is the war that I understand they might have lost. That is Israel might have lost. That's where God defended them and where the word defense really takes on a deep meaning. I've heard video summaries of that war and how Israel was surprised.

By the way, who was the prime minister of Israel at that time? Deborah. No, no, not Deborah.

Say again? Golda Meir. When I say I know she wasn't Deborah, but she reminds me of Deborah because Deborah was the only leader of Israel in the time of the judges that was female, and Golda

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Meir impressed me because what happened after that war is that she decided to resign. Now, it was a year or two after she had to stay in her job to make sure things worked smooth.

But as I remember, and I understood at the time, she felt that she had not prepared Israel sufficiently and she felt that she should resign. How many politicians today, you know where that question's going? Zero. So Golda Meir has A very high standing, in my opinion, and I think when she comes back in the Resurrection, she's going to have a very good reputation.

Okay, those are the three wars. Now what surprises me is that for the next 50 years there have been no invasions of Israel. You say, wait a minute, wait a minute, 20, 23. That was when Hamas invaded. Yeah, but that was hardly a national invasion.

And that wasn't of any risk of overturning the nation. It was terrible. It was criminal.

I don't even have the words to describe what they did. But it wasn't really a threat to national existence. The last time they had been invaded as a threat to national existence was in 1973. So I'm surprised that there hasn't been more wars against Israel of national possible disaster since that time, over 50 years. Well, maybe we'll see today from the Scriptures, why maybe that has been the case.

But there's going to be one more. Ezekiel 38. We're going to talk about Ezekiel 38 later in our session today. Now at 1878 to 1948. You can all figure that in your head, that's 70 years.

Is 1948 a random date? I don't think so. I think that 70 years is meaningful. You all know that when Israel lost their national status way back in the days of Nebuchadnezzar, that when Babylon was dominant, they were dominant for 70 years. You have four scriptures that will express that period of time for Babylon.

So is it any interest to you that from 1878, when the first Jewish colony was re established until the nation was reestablished, was exactly the same period of time a coincidence? I don't think so. I think that's a meaningful point. But there's another point as well. There's actually more, but that we're only going to talk about one more, and that's this one.

We talked about the flood before. This is very pointed. Today I want to get to the point of just Israel. But you know, way back in first forward, rather in first Peter, the third chapter, verse 19:20 or so, Paul talks about the flood. Not Paul, Peter.

Excuse me, Peter. Peter talks about the flood, and Peter says that the eight souls on board that ark are pictorial of you and of me because we were saved in that ark, and he says that's a figure of what baptism does to us today. They were baptized, as it were, in that ark.

Yet the ark was made of wood, reminding you of the wood of the cross and the redemption that Jesus brings to us. So I think that Peter is right, and I think that ark and our salvation of those eight souls are a picture of the redemption of the church during the gospel age. But you know, the ark, the ransom that Jesus gave, is going to be for mankind in the kingdom as well. So I think there's another part of this that goes forward toward the kingdom.

But we just mentioned things that you would know by, you would remember, and that is that it rained for 40 days. You can't get into the ark until Jesus has died. There is no redemption until he's died. So let's make that 33 A.D. 40 days later would be 70 A.D. 70 day for a year, 73 A.D. that was the end of the Jewish state with the fall of Masada, and so I think maybe that would fit.

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Five months they go, and that's an exact five months, as you look at it in the book of Genesis, precisely to the day, month two, day 17 to month seven, day 17, exactly five months. Is that symbolic of the gospel age? I'm going to suggest that it is. 5 is a picture of the gospel age.

You know, when you go into the tabernacle, as you're ready to enter the Holy Spirit, you're coming into the gospel age, figuratively. There are five pillars there. As you go out at the other end, there are four pillars, and I think that four is a picture of judgment at the end of the age. So whether the number is 5 or 50 or 500 or 5,000, I think all of these have something to do with the opening of the gospel age.

Do you remember that Jesus actually fed 5,000 on one occasion? You all know that, and you know, he sped another, fed another multitude subsequently. That was 4,000. There's the beginning of the age and the end of the age.

So is it possible that these five months perhaps represent the gospel age? Well, I'm going to suggest that it does. Let's see if this works. That means when you get to the end of the age, you're at the time of judgment. You're at the time when Christ returns in 1874.

And as it turns out in 74 days later, excuse me, what happens at the end of five months is the ark comes aground and it starts, stops moving. That's what happens. So that now they've come to some resting point, but they look out there and there's water everywhere. That water represents the curse from which we are saved by our redemption in the ark. So that water is everywhere, and they go another 74 days, and then they see for the first time the top of the mountains.

Out in the distance. Now, you only see that expression one other time. That's in Micah the fourth chapter, verse 1. The Lord's Kingdom will be established in the top of the mountains. It's all about Israel and Jerusalem and Zion.

So that means that there's a connection between Israel and the top of the mountains. Now, I'm not suggesting that Micah 4:1 is fulfilled in 1948, but 1948 was the time when Israel became a national state again, and it happens to be exactly 74 years after 1874. So I'm going to suggest that 1948 is also applied in this experience of Noah and the flood. Now, even though they saw the top of the mountains, which I think represents the establishment of Israel as a nation, the kingdom is not ready.

The water's still out there. The curse is still out there. So you have to wait till the first day of the first month of the next new year until finally they look out and the curse is removed. I think that's a picture of when finally the ransom is applied, the kingdom begins, and now mankind is coming back to God again. So I'm going to suggest the curse ended.

Genesis 8:13, you'll see that. But that period between those is from the time Israel became a nation and the time when finally Israel sees their Messiah again and begins to appreciate and become the foundation for God's kingdom. So I'm going to suggest that there are two ways of arriving at 1948. Those are. What did Brother Miguel say?

Interpretive. So there's interpretation here. Of course there are. But now we're going to look at those three experiences of those three years. Now, let's see what we have coming up here.

Oh, yeah. Okay. Ezekiel 38.

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I'm going to go to another passage in Zechariah. Now, this is Zechariah, the 12th chapter, and I mentioned brother Kenneth Rossen earlier. I got this information from Brother Kenneth Rossen. We've expanded on it a little bit, but I got this.

This brought to my attention by him. Zechariah, the 12th chapter, does talk about the restoration of Israel back to their land, and in chapter 12, it talks about verse two, Jerusalem, a cup of trembling to all the people round about, and then in verse three, I will make Jerusalem a burdensome stone for people. It has been for a long time.

Now we're going to skip down to verse number six. In that day will I make the governors of Judah. Like a hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about on the right hand and on the left, and Jerusalem shall be inhabited again in her own place, even in Jerusalem. Now that didn't happen in 1948.

1948, Israel immediately was attacked by Egypt and by Jordan and by another of other countries around. As a matter of fact, it was quite numerous. 1948, Egypt, Jordan, Syria, Lebanon, Iraq. We're going to talk about Iraq later, supported by Saudi Arabia and Yemen. So that was a.

All their border countries attacked her. She did not get Jerusalem back in 1948. She lost it. Jordan took it. Jordan took the West Bank, Jordan took Jerusalem.

So this scripture can't be talking about 1948. So brother Ken Rossen suggested this is talking about 1967. I'm partial to his view. I think that he's correct in that, and that is when the.

The army of Israel, the governors of Judah were like a hearth of fire. Six day war. I mean, there was a joke at the time. He had to finish in six days because he had to rest for the Sabbath. I don't really know if those are the days that you know, but that.

Have you ever heard of a war ending in six days? I mean, that's. That was incredible, and this was of several nations that were invading, trying to destroy, not hurt, but literally destroy and wipe out the nation of Israel. That's what happened.

And God saved them and Israel got the victory. Okay, if that's True, what about 1948? Let's look at verse number Zechariah 12:7. 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.

Who lives in a tent? Well, my neighbor does in the feast of Tabernacles. He's a very faithful Jew. I always. Okay, they don't.

He doesn't really live there, but I see a little, a little making a little dwelling there. I think they eat a couple of meals there or something like that. But who lives in tents? That would be people outside the city. So in other words, God's going to save the tents of Judah before he's going to save Jerusalem.

He did say the tents of Jerusalem. Israel had the outskirts of the city after the 1948 war, but they did not have the old city of Jerusalem until 1967. So I think God did that purposely, according to this, to make sure Israel was humbled and recognized that everything is happening by God's providence. Now in 1967 with that war, it was incredible, and I think many of the Israelites began to wake up their level of faith and recognize what God had miraculously done.

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And now Jerusalem is in their control again. Now, it wasn't until 1980 that that Jerusalem officially said, Jerusalem is our capital, that Old City, and many of the nations didn't agree to that, and what was it? Finally, Donald Trump says, we're going to move our location to Jerusalem.

And other nations did the same thing. But it was in 1980 that Israel finally said, that's what we're going to do. Okay, 1980, that's interesting. Let's see. Make sure my numbers are right here.

Yeah, that's it. So 135 AD the last trouble Israel ever had with the barcode by rebellion. Exactly. 1845 years later, they got Jerusalem back. I think that I don't even have the data up here, but I think that by me might be meaningful as well.

So 1967, and then the next verse tells you what he did before that he saved the tents of Judah first. Well, let's go on to the next verse, verse number eight. In that day shall the Lord defend the inhabitants of Jerusalem. He that is feeble among them shall be like David.

And the house of David shall be as God and as the angel of the Lord before them. Well, in 1973, that's what God did. He defended them, and I think this is Talking about the third war that Israel went through in 1973, and no invasive war from that time forward. Now, there have been many conflicts with Lebanon, with Iraq, with all kinds of other countries, but never an invasive country, national invasion seeking to literally destroy the country.

So it's been over 50 years. We only have one more to go, and that's Ezekiel 38. But let's continue to look at these other three for a moment. Let's go to. Oh, excuse me.

Now, in Zechariah, the 12th chapter, I'm sorry, I have to go to verse 10 to see what happens next. I will pour out upon the house of David and the inhabitants of Jerusalem the spirit of grace and supplication. They shall look upon me. Now, I'm going to say unto me, because that's what some translations say. They're not going to look on him.

They're going to look unto him whom they have pierced, and they shall mourn as one mourns for his only son and be in bitterness for him as one that is in bitterness for his firstborn. Yeah, that's going to be remarkable when Israel is finally saved after Ezekiel 38, and who's going to be there to help them and understand the ancient worthies. Now, there's many reasons why I think the ancient worthies are going to be raised before Israel's deliverance.

Find one of those in Acts, chapter 27, that's another subject. But that's where Paul is, on the island of Melita, I think, representing the ancient worthies that have come back to help Israel, and Paul is gathering sticks on the fire and the serpent comes out and snaps hold of him, and everybody says, this must be a godless man that God is going to destroy, and Paul just shakes that off into the fire and they say, oh, he must be a God.

Okay, change their minds quickly on that point. But my point here is I think the ancient worthies are back before that attack, and they're there during that attack explaining to Israel what's going to happen, and when Israel then realizes the victory of God, they're going to pay attention to these men. These are godly men.

And then they're going to go forward from there. Only if the ancient worthies explain to them about Messiah can they be converted. How else could they know that it was Jesus that intervened for them? Now, I'm going to just give you a little bit of additional thought here. That is, if you go back to Joshua, we won't read it.

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It's too much to read. But Joshua, in the third, fourth and fifth chapters, you find out what happened when Joshua crossed the River Jordan with the other Israelites. They crossed on the 10th day of Nisan. Is that a coincidence? The 10th day of Nisan is when the Israelites were to select and perceive and recognize their Passover lamb.

Crossing of the Jordan means the Jordan river, which brings death, is going to be pulled back and the ransom is going to be applied and the way is going to be opened. How did that Jordan river get blocked up? Well, Joshua tells us it says in a place north of them, in a place called Adam. Adam. Okay, I can't help but think of Adam.

And this is the condemnation of Adam that's going to be lifted by a place called Zarephath. I'll tell you the meaning of that in just a moment. That's where God caused a landslide that blocked up the River Jordan. So I think this talking about the end of the curse, just like Noah and the flood and the end of the curse taking place at the beginning of a new day and a new year, new age. So I think that this represents the time when the curse is withdrawn and Israel now recognizes who.

Who Their Messiah is for the first time, that is collectively, that's the 10th of nice, and once they cross the River Jordan, then they realized something they hadn't done for 40 years. Picturing the gospel age. When they've been cast off, they haven't been circumcised. Now, as Jeremiah says, circumcision of the heart is what this is all about.

So they're going to be circumcised of heart in the next several days, and then on the 14th day of Nisan, as Joshua expresses it, they enter into the Passover full heartedly, and I think that's what Israel is going to do, symbolically enter into their appreciation of Messiah 100% as a nation. Okay, now we're going to go forward. We're going to go to the book of.

Sorry, I should have had up that there all the time we were talking. Sorry, but we're going to go to Joel, Joel 1:4. Now, because the time is limited, I'm not even going to read it. I'm just going to tell you what's there. Joel is going to talk about four invasions of Israel by the king of Assyria.

Those four invasions he's going to call like Palmer worm, caterpillar, locust, and something else, and you're going to find it repeated again in Joel 2, 25, 4 times. He says, this great enemy is going to come and invade, trying to take and destroy Israel. But the fourth time, which is an experience where Sennacherib invaded, he is the fourth king listed here. Sennacherib is going to invade.

And Isaiah, in chapter 35, 36, 37, 38, you have a whole narrative about the kingdom and about the blessing of God for Israel to save them from this last invasion. Now that sounded odd the way I expressed it. Let me go back and give more statement on that. If I was to go to Isaiah 35, you all know what's there. The healing of the blind, the lame, the deaf, and the highway of holiness.

Isaiah 35 is what we all consider to be the blessings of God's kingdom for the world of mankind. Immediately after that, chapter 36, 37 and 38, you get into a narrative of three chapters that talk about this last invasion, the fourth invasion, the fourth invasion. So maybe the first three represent 1948, 1967, 1973, and the last one represents Ezekiel 38. Now, I've heard talks on Isaiah 37, 38 in the past, and I agree with those talks. I think those talks are correct in suggesting that that last battle of Sennacherib against Hezekiah in the days of Isaiah do represent the final conflict of Israel.

And in that conflict God tells Hezekiah through Isaiah, I'm going to deliver you so much that Jerusalem will not so much as have an arrow shot into the city. Is that predictive of the way that God is going to defend Jerusalem in the future? And the last invasion of Ezekiel 38? Well, I think

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so. A rhetorical question, but I think so.

I think Israel will be Jerusalem will be delivered, and Israel will be delivered miraculously. Now, we're going to see some other examples of that if we have time. Time goes quick. Okay, so I'm suggesting that Joel also encourages us to think that there are four invasions of Israel and the last one we have not yet seen. Okay, now this is Israel and their neighbors.

And this highlights Psalms 83. Now I'm just going to tell you what's in Psalms 83, because time is so brief. I'm so sorry, we just got to go quick. But in Psalms 83, it's going to talk about Arabs, only Arabs, only Arabs that are going to invade Israel with the hope of destroying her as a nation, not inflicting pain upon her, but literally wiping her out. You'll see that in Psalms 83.

And then it enumerates all these names which are not familiar to us, and but if you do a little bit of research on those names, they're all nations that border the nation of Israel. So today that could be Egypt, Jordan, Lebanon, Syria. Now Iraq doesn't border Israel, but it even mentions Assyria in addition to all of the other ones, and Iraq has been part of that.

And Iraq really comes from ancient of Assyria, and so in these struggles in these three wars of the Arabs, they have had one effort to wipe Israel off the face of the map and make it all Arab. Today we have a different process undergoing. We have peace. Starting in 1978, Anwar Sadat came to Israel, the only Egyptian prime minister or leader that's ever spoken at the Knesset as far as I know.

And he appealed for peace, and by 1979 they had made technically peace. It took many years till 1994 for Jordan to finally agree to that agreement, and then it took even more years for the Abraham Accords to bring in other nations. Now I've got notes that will list all the nations that have peace with Israel.

Now, technically time is just going. We won't be able to read them. But today the Arabs do not want to destroy the nation of Israel. I have even heard videotapes with People from the Saudi royal family explaining that the nation of Israel, the land of Israel, belongs to them. By God's right.

They're telling us that now today, Saudi Arabia doesn't want to destroy Israel because Saudi Arabia has another problem. That problem is Iran. Now wait a minute there. Aren't they both. Aren't they both Islamic?

Yeah, but they're both different kinds of Islamic. They're Shiite in Iran and there's Sunni and the rest of the Arab nations, and that's like water and oil. They don't mix. In fact, Saudi Arabia and Iran have been at war with each other in the area of Yemen for some time.

Okay, so I think Psalms 83 is talking about the Arab conflicts with Israel. Now, if you look in Psalms 83, you'll find in verse 9, 10, 11 and 12 three examples of how God is going to intervene and save Israel from their Arab neighbors. Why three examples? Why does he give three examples of what he has done in the past? One of that is the Midianites and the other is Sisera and Jabin from Hazor.

And the other is two princes and two Kings on one third, a conflict with Gideon. But he only lists three examples of where God has saved them before. Why three examples? Well, you know my answer. Probably.

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I think those three examples are 1948, 1967 and 1973. There are no Arab nations ready to threaten Israel today. When you go to Ezekiel 38, you see no Arab nations listed in that repertoire of enemies. Now we've got to go there quickly. So we're going to pass over there.

There's the peace accords. All of those are nations that today, in theory, have peace with Israel. There's the Abraham Accords a few years ago. There's some of the Arab nations that have made peace, and Morocco even has made peace. Okay, let's see.

We're going to go on to. Can't go through this. We don't have time for this. So we're going to go to Ezekiel 37. We have four stages in the recovery of Israel.

The bones, 1878, the sinews, the Zionist movement in 1897, the muscles, the agreement by England to give Israel their land subsequently, and finally the skin, 1948, their national existence. Here's Ezekiel 38. Ezekiel 38 tells us that there are six enemies of Israel and that are going to invade in the future. That would be Gog and Magog. Most brethren say that's Russia.

I'm agreeable to that. I look on the Internet. There's a Lot of people in agreement with that. If you want something really deep and you want me to explain why that couldn't be somebody else, I will say talk to Jim Parkinson. He's better at this than I am but I think he's right.

I think the general thought is right. So I'm just going to leave it there. But what other nations are going to be allied with them? You see them in the list that they're given here in Ezekiel 38, Persia. Who is Persia?

You all know that's Iran. Do you know that Iran is not Arab. Iran is not even from Shem. They're not even Semites. Iran is from Japis.

I have to remember the name as most of you are, by the way. So Iran are your friends. You know they're Islamic but they're not really Arabs. So there's no Arab conflict here. Now when did Iran really step forward as an intense enemy of Israel?

Not until the Iranian revolution. That was in 1978. It completed in 1979. That was after the three wars had already finished with their Arab neighbors. Only three Arabs conflicts where they tried to destroy them.

And now to this next one still future Persia, Kush, Libya, Gomer and Togarmah. Who are they? I'll tell you who my opinion is and then if you disagree talk to Jim Parkinson. So, okay, so Persia, that's Iran. Everybody agrees with that.

Everybody knows that. Now that cannot have been in the past because in none of the three other Arab nations that warred against them, none of those times did Persia join that army because they were still under the Shah. Kush. Now it says Ethiopia but I don't think the nation of Ethiopia is a good candidate for that. Kushites however did go, you see from Ethiopia over to Yemen and I think those were the Kushites are that are going to be against Israel, Yemen, Libya.

I don't know what's going to happen in Libya. You know what happened to Muammar Gaddafi long time ago. I think it was a huge mistake. I think it was terrible for America to do what they did. They did what they did.

Now who knows what's going to happen. I don't know. That's still future. We got years to go. Gomer, I'll leave that for a moment.

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Togarma. Most brethren say it's Turkey. Not everyone. Some have different opinions but I think Turkey is probably right. Who is Gomer?

I asked Jim Parkinson. He says it's Germany. I think he's right. I think he's got good evidence for that and I think also in Revelation 16, where it talks about the dragon, the beast and the false prophet, that's Western. Western governments are going to come draw the kings of the earth to the battle of Armageddon.

That would be Ezekiel 38. So I think there has to be a Western power involved. So I think Gomer, who is the head of Western Europe, is probably that culprit, and you know that in Western Europe today, they're getting a lot of influx. They have had a lot of influx and is turning their thinking in a different direction.

Okay, now I. I'm going to go a little bit late. Not very much, though. He's not objecting, so we'll try that. Okay, so we have. We have Gomer now at the end of Ezekiel 38, you're going to have other nations that say, we're not in favor of this invasion.

It's going to be Sheba and Dedan. Jim Parkinson says that would be Saudi Arabia. I think that makes sense. It's going to be the merchants of Tarshish. I've heard the merchants of Tarshish could either be England or Spain.

I'm going to go with England because of the next expression and all the young lions thereof. Who's the old British lion? England, British. That's the old lion. They even use that.

You know, historically, that's their national symbol. So the young lions, that would be America, Canada, Australia, New Zealand. So all of these are going to say, what is your intent in coming against Israel, Gog and Magog and all your allies. That shows that they're not partial to this. They're not favorable to this.

So I do think that America. I think that England and I think that people that have that background are not going to be favorable to this conquest at all. But it doesn't mean they intervene, doesn't mean they fight. America has never fought for Israel. They have sent things over there for them.

Okay, I've got to go on, and we'll see as time goes by. Now, I'd like to talk more about this, but I'm not going to. Okay, Micah, the fifth chapter. I can't talk about that either.

I'm sorry. Oh, no, no. Okay, Micah, the fifth chapter. I'll just tell you what it is and just tell you I won't read it. But if you were to go through the.

Micah, the fifth chapter, verse one talks about the death of Zedekiah, the last king of Israel. Verse 2 talks about Is Jesus born at Bethlehem? Verse 3 talks about the diaspora when Israel is cast off for 1845 years. Verse 4 says that Jesus is going to be the shepherd and the ruler of the world. Verse 5 talks about the deliverance of Israel and the final times.

Seven kings and eight princes are going to intervene for Israel. It says seven shepherds, but the margin says kings. Those seven kings, that's the church beyond the veil. The eight princes, who are princes in all the earth. That's the ancient worthies that come back at this time that are going to deliver Israel from this final onslaught.

Now, we have two final lines there on this. I would just tell you, if you want to write those down and look at them some other time. Those are two narratives that talk about the final turmoil of Israel that

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God delivers them from. We actually mentioned the last one already. There's another one in Jehoshaphat.

In 2nd Chronicles 20, 2nd Chronicles 20, Israel is surrounded by three enemies. Ammon, Moab and Edom. Well, that's interesting. In Revelation 16, the dragon, the beast, and the false prophet are three Western enemies that are also complicit against Israel, and finally they end up destroying each other.

Israel doesn't even fight them. The prophet Jahaziel says, don't worry, you're not even going to have to fight in this battle, because I'm going to deliver you so much that you can just go out with singing and praise, not arms, and you'll see God deliver you, and so they did. They went out with singers and praise, and they looked over the valley and they saw Ammon and Moab join again against Edom, and then they saw Ammon and Moab go against each other, and they were all obliterated.

I don't know how it's going to happen in the future, but that suggests the three entities of the Western powers that are going to fall. Okay, we're out of time. We have much stuff. I want to summarize just a bit. Is it true that there are only three Arab efforts to destroy the nation of Israel?

I think so. Is it today true that today none of the Arab surrounding nations are intent upon destroying Israel? Yes, I believe that's true. Is it true that in Ezekiel 38 we have one last conflict, which would be only the fourth actual national invasion against Israel? And there are four of them listed in Joel and four suggested also in Zechariah, the 12th chapter?

I think so. That solves a mystery to me. Why haven't we seen another invasion for the last 50 years? Because that's the way God has arranged. There's more to say.

I'm out of time. I'm over time I'm going to turn it back to the Chairman. But Israel has our deep attention, and Israel is becoming more and more a body of faith the more God is helping deliver them, and finally they're going to be converted of heart.

They're going to weep and mourn and give thanks for what God is doing that we know to establish his kingdom.