

## David Rice - 1948

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The title is 1948. No, that's not the year I was born. No, that's the year, though. That means something to every one of you. It means something to me.

If I hear that date, I think, oh, something else happened on that date too. That's the restoration of Israel. Now, some of us were here at that time, some of us weren't. But even those who were here at the time probably were so young, we didn't think about it, didn't pay much attention to it. But that is a meaningful date, when Israel became a nation again.

That's meaningful to all of us because we know that the kingdom is going to begin at Israel. Zechariah, chapter 14, verses 8 and 9, said, in that day, living water shall go out from Jerusalem, half of them to one sea, half of them to the other sea. So Mediterranean, the Dead Sea. Those that are living but still under the curse, those that have actually died and need to be raised, living waters who go out from Jerusalem to both areas. Zechariah the 8th, chapter 22 and 29.

Are you going to Jerusalem? I'm going to go as well. 10 men out of all the nations will take hold of the skirt of him that is a Jew and say, we've heard that God is with you. We want to go with you. Now, not everybody is going to have such a nice cooperative spirit as the opportunity arises.

There's a lot of enemies of Israel. They're multiplying every day. I'm a little surprised at that, boy. You know, when I grew up and they talked about the Holocaust, and all my life everybody has known the Holocaust was terrible, and now people are thinking, well, they're not thinking well of Israel.

Let's just put it that way. Sum it up. You have people parading the streets that are actually in support of those that would like to kill Jewish people. So this is different. We're leading to the time of the kingdom, and there's going to be a climax.

Now, you all know Ezekiel 38 talks about that climax. I'm interested in that prophecy. I don't think I'm going to be here when that happens. We'll see. But Ezekiel 38 is usually considered to be the end of the harvest, and that's when Gog is going to invade.

Might talk about that a little bit later, but here my voice is working. Okay. We've got the harvest of the gospel age. Now, when I speak to people that are new to the truth, and I have that opportunity more and more these days because we have a lot of people overseas.

Zoom is good for that, and we have a lot of zoom meetings overseas with new people, and it's exploding. It's exploding overseas for many brethren's activity and involvement. But because of that, we do have the opportunity to speak to new people.

And we explain that the harvest is the ending period of the gospel age. Now, there's no ambiguity on that because Matthew 13:39 tells us that. Now we have. Sister Karen agreed at my earnest request, because she has a nicer voice than I do, to please read some scriptures for us. So we're going to start with Matthew 13:39.

Sister Karen, if you'd read that for us, and what version are you reading, by the way? I'm using esv. Esv. Okay.

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It's probably better than my King James. Go ahead. Matthew 13:39, and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are the angels. Okay.

The harvest is the end of the age, and already that's better than my King James. My King James says the harvest is the end of the world. Oh, really? The world is going to end?

Is that. No. You all know that word world really means period of time. It's the word in the Greek *aionos*, a I n o s, and it means age, just as Sister Karen has properly read. But the word end, end of the age, now that's a word that needs attention also.

Now, a very common word for the word end in Greek is the word *telos*. Now, I don't know Greek. I just look up a few words, you know, so I'll say a lot of fancy things, but I don't know, I just look up a few things in the Bible, you know, references. But that word *telos* can be used just like our English word end. You can mean the final end, or you can mean an ending period of time.

But there's another word similar to that, but it's a longer word. It's called *sun telia*. Now, I might not have known that if I hadn't looked it up recently, but Vine's expository dictionary says this word means a summing of events towards a final end. So it's not the final end. It's an ending period of time.

Now, if I always knew that that scripture says the harvest is the ending period of the age. Wow. That could have been easier for me to explain to people what the harvest is all about. I use that all the time. Now, that's why I knew that scripture just like that, because I've Used it many times.

So the harvest is the ending period. How many Christians don't think that we're in the ending period of the age today? Almost all of them seem to think, yeah, we're in the ending period. Now, if I was to tell them, you know, the Lord has returned, they say, excuse me, but if I say we're in the ending period of the gospel age, I'll never get an objection. But it's saying the same thing because we're in the harvest.

Revelation 14:14 says, I saw seated on a cloud, one like the Son of man. Everybody knows that's Jesus, and he had a golden crown on his head. He's come back to take regal authority, and he's got in his right hand a sickle to do the harvest. It's got to be the harvest. Jesus is here.

You see how easy it is to demonstrate the connection between the ending period of the age and the fact that our king has returned and is doing a reaping work. So I don't say all of that on the first study, you know, but we get into that. I never have an objection. So I remember the ending period of the age. Well, that's where we are today, and that's where we're seeing things like 1948.

Now, if you go to Revelation 11:15, Revelation 11:15. Let's try that, Sister Karen. Revelation 11:15, and after that, we're going to ask for Daniel 12. 1.

Now, in Revelation, surprisingly, you don't see much about Israel directly. What you see is all about not spiritual Israel, Christendom, or spiritual Israel, the church. So that's why we're going to start with Revelation 11:15. But we're going to go back and connect it with Daniel, Revelation 11:15. Then the seventh angel blew his trumpet, and there were loud voices in heaven saying, the kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.

Okay, now, his Christ, his anointed, that would be Jesus. So God and Jesus are intervening. He's got a crown on his head and he's. Revelation 14:14. So we're in the ending period when Jesus is

taking real authority.

Now, I would say if I was writing the Book of Revelation, I mean, that's just silly, you know? Yeah, that's a right reaction to what I just said. Yelp. That would be terrible. Yeah, I agree.

I agree. So, but in Revelation 14, I would think that if you had an announcement that the kingdom of this world is bedeconic, become the kingdom of our Lord and his Christ, the nations would be thrilled. But you know what it says just a few verses later, and the nations were angry, and thy wrath has come. Well, the nations angry would be part of the time of trouble.

So now we're going to look. In Daniel 12, verse one, we're going to see the same period of time, but this time we're going to see something about Israel. 12. 1. At that time shall arise Michael, the great prince, who has charge of your people.

And there shall be a time of trouble such as never has been since there was a nation till that time. But at that time, your people shall be delivered everyone whose name shall be found written in the book. Okay, that's wonderful. Now, who is Michael? Well, a lot of people aren't sure who Michael is.

I think all of you know who Michael is. Michael is our Lord Jesus, and you know, there's a way to prove that, right? From that text, which I didn't know about for a long time. When you opened that reading, you said, michael shall.

What does it say? Stand up. Stand up. Now, if you look at that expression, it appears half a dozen times in the 11th chapter. Daniel, chapter 10, 11 and 12 are all one narrative.

And six times in the 11th chapter, it says, this king shall stand up, and then another king will stand up, and then this person will stand. Every single time, it means to take regal authority. Now, what angel is ever going to become king? Only one, and that would be Jesus.

Now, there's more intricate ways of connecting Michael with Jesus, but that's a simple one. Use that. Everybody kind of follows it pretty well. So that's Jesus. So when Jesus becomes king, like Revelation 11:15, then we're going to have a time of trouble such as greater than ever before.

Well, 1914 would be that time of trouble. We never had a war called a world war until 1914 now. In fact, it was so big, they called it. What do they call it? Two other words.

The Great War. The Great War. But then all of a sudden, we had a greater war in World War II, and so we had World War I, World War II. So they just referred to it as World War I now.

But we never had such a war before 1914. So I think that we're in that time of trouble. Michael has stood up. The nations are angry. They're not happy.

They will be later. But then it says, the great prince which standeth for the children of thy people. Was that in verse one? I don't have my Bible open here. Was that verse one or verse two?

I think it's still in verse. One great prince would stand to throw the children. Daniel was Jewish. His people would be Israelites, Jews. So the great prince that stands for your people and that's what takes us to 1948.

Now there's more involved there. It also says he'll deliver all those found written in the book. Well, brethren, I'm looking at a whole lot of people whose names are written in the book that's talking

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about you and about all those that have pre existed us that have followed Christ, laid down their life. So that reward of the saints began when the Lord would return at the beginning of the harvest, then later the time of trouble and then standing for the children of thy people. That takes us to 1948.

Now I, I actually think he stood for Israel before that time, but it was a process. So that takes us to the first part of our list of four areas in which 1948 I think is actually noted in prophetic time scale, let's put it that way. Now the first is that we have a period of 70 years. Now I think it was brother Ken Rossin. He was very much involved in the hopes of Israel and the Zionist activities.

And I learned from him that David Ben Gurion, my namesake David, when he was the first prime minister of Israel and somebody asked him, when did all this begin? Now I never knew that. I probably wouldn't have noted if Brother Crossing hadn't brought it to my attention. He said, David Ben Gurion said, well, that would be 1878 because that's when the, that's when the, that's when is Disraeli from England was elected. He was elected in 1874.

He was elected the first Jewish prime minister of Israel. First time an election elected a Jew in Israel. How many times has it happened since then? Zero. Just that one time.

Elected in 1874, and in 1878 he attended the Berlin Congress of Nations where they were trying to resolve a conflict between, was it Russia and Turkey and it involved all kinds of other nations, and in that they decided that the Ottoman Empire governing Turkey was now going to have to loosen up the reins of their government and allow people liberty. For the first time in the record, any member of the Ottoman Empire and that include Jewish people, had the right to buy and purchase and settle land in Israel, and so guess who decided to do that?

Jews. 1878. Now brother Jim Parkinson mentioned that today in his talk. 1878, Patah Tikva. That's when Patahtikva, the first Jewish colony was established in 1878.

Well, it was just 70 years later that 1948 happened. Well now what? It was 50 years later or 80 years later, I wouldn't make a big deal out of it. But 70 years later, we can make a point out of that because you remember how Israel lost their national standing way back in the days of Nebuchadnezzar. They lost it to Babylon and they lost it for a period of 70 years.

That is the period of time that Babylon had authority and had control. Now if we read another scripture on this, I believe it's Jeremiah 29, verse 10. Let's see what Jeremiah 29:10 says about a period of 70 years. Sister Karen. For thus says the Lord, when 70 years are completed for Babylon, I will visit you and I will fulfill my promise to you, my promise and bring you back to this place.

Place. So that happened after Babylon had power for 70 years, then Israel was restored, they were brought back and they were made a people in the land again. They weren't independent because that's going to wait until the end of the age. But now, as you parallel that to the end of the age 70 years. Well, from 1878, when they first began to go back to 1940 to 70 years, that catches my attention.

Is it a coincidence? I don't think so. I wouldn't put it up here if I thought so. I really think this is meaningful. I think 1948 is a date of significance.

Okay, now let's go on to the next one. 2500. Now you see here on the board a list of four periods of time that's tended to be a thousand years, 2500, 2500 and 1000. Now we all know that Adam's day

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in which he was going to die was a thousand years, and the day that you eat, you're going to die.

Well, he lived to be what, 930 years. So he didn't die literally the same day, but he did die within the thousand year day. Now let's see who's the oldest man on record that ever lived. Methuselah. How long did he live? 969.

So he didn't break a thousand? No, nobody did. I think that's meaningful. So he died within his thousand year day, and then of course, at the end of the of God's plan, mankind is going to be brought back during a thousand year period.

And you think, well, wait a minute, that's a thousand years. Adam lived 930. Most people live. What if they, they don't even live 100 years today? So you're going to have 10 times the amount of time that you live during this period of sin and death to be recovered from that.

This is very generous. Very generous. Maybe for 6,000 years of sin and death and then a thousand years. It seems like a small period, but at any given lifespan, other than Methuselah or people like that, this is a remarkably wonderful period of time. Very generous.

But if you take those two periods away, you got two periods of 2500 remaining. Now, it just so happens that if you look at experiences over here, and you look at experiences over here, there are parallel experiences, and sometimes they match to the year. Now, here's one that I wasn't really familiar with too much, but it's Daniel 7, verse number one. Now, while Sister Karen is turning to that verse, Daniel 7 is the famous chapter where four world empires are going to devastate Israel. There's the lion and then the bear and then the leopard and then the great indescribable beast that's stronger than any of the others.

Babylon, Persia, Greece and Rome. So this is the beginning of that. The first time we got a direct scripture on this point, Daniel 7:1. Let's see. When that prophecy was given, in the first year of Belshazzar, king of Babylon, Daniel saw a dream and visions of his head as he lay in his bed.

Then he wrote down the dream and told the sum of the matter. Okay, so that's the date of the vision. Now I'm going to turn there myself, look at a little detail on this. That's the date of the vision. This was.

Say again? The date. Just the date, and the king that was reigning in the first year of Belshazzar, King of Babylon, first year of Belshazzar. Well, who in the world was Belshazzar?

You know that if you were a historian and you asked that question, who was Belshazzar? The answer of most historians 100 years ago or a little more, was, there was no such king. There was no such king called Belshazzar. You look at all the kings of Babylon, there wasn't any of them named Belshazzar. So who is this Belshazzar?

And this was one of the criteria by which people actually disputed the integrity of the entire book. They said, this can't be written by a contemporary. He would know there was no Belshazzar. Okay, A few years go on, they discover a few more tablets and they find out everybody knows who the last king really was. His name was Nabonidus.

And they Found out he had a son whose name was Belshazzar, and it turns out Nabonidus was very old and, and he didn't really like to govern. Maybe he liked to be in control. So he just left the city and put his son in charge.

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And we know exactly when that happened, and the first year of Belshazzar, excuse me, was 553bc now that is not a disputed date. I've never heard a single person ever dispute that date. There are some dates that I believe that some brethren don't believe. Okay, I don't want to get deep into all of that, but I want to explain.

This is not a disputed date. If you look into Belshazzar, go on to Google, find it, you'll find 553, and that will be necessarily consistent with all views brethren today have about the ending of the Babylonian empire. It's a big subject right there. I won't even talk about it.

But it's not disputed. 553 B.C. happens to be exactly 2500 years in front of 1948. I was surprised when I found that out. Now, there's something about this identification that may be a little different than some brethren, because it is true that I have an opinion that we're still in this period of time over here and we're still waiting for that thousand years.

Now, we've talked about it even here in this location before. I don't talk about it today, but that is true. That is intrinsic to this issue. But I was surprised to find the undisputed date. 5.

Was it 553? 553 BC was exactly 2500 years before 1948. Now, there are other parallels in here that really aren't relevant to our subject directly. But one of those parallels is that Jeremiah the prophet was speaking during that time before Israel was overcome, and Jeremiah had a service of.

Do you know how long he served? No scripture ever tells you you have to compute it. But I was surprised to find it's undeniably 40 years. Jeremiah had a prophecy of 40 years. When you look at the beginning of the.

Of the chapter of the first chapter, it'll tell you in what year of the king it was and when that was, and then you take it to the close of Israel, it's 40 years. Now, Jeremiah didn't die at that period of time because Jeremiah went captive with the others in Egypt, and then he died shortly after that. We don't know exactly when, but his ministry was 40 years. Now take that date of his Ministry and parallel it over here and find out what period of time that would be.

Turns out to be 1874 to 1914. Well, that's like the period in which the Bible student movement really began and multiplied. Who was the leader of the Bible student movement? Oh, yeah, Charles Russell. We often refer to him as the seventh Messenger.

I think there's a parallel between the two. Now, this wasn't new with me. I learned it from somebody else. I think it was Tom Ruggierello in Chicago. Not the dates, but the parallel between the two.

You know that in Ezekiel is at the ninth chapter, there's a man clothed with linen who has a writer's inkhorn, and some brethren say, you know, I think that's Brother Russell. He's the one that, in the end of the age for spiritual Babylon, gave a warning to spiritual Babylon, just like Jeremiah did to natural Babylon, and he said, babylon's going to fall. It's going to come to a close, and you should come out.

And he was really the Lord's spokesman now, the man with the writers in court. Many brethren. Very interpretive. I won't insist on it, but I do follow the view that that is Pastor Russell. But it was Brother Tom Ruggierello that suggested that literally in Ezekiel's day, this is referring directly to the prophet Jeremiah.

Well, that's interesting that his 40 years exactly parallels 40 years from 1874 to 1914. So there's more to it than just one or two dates. There's more to it than that. But anyway, when Israel, when

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this prophecy of Daniel 7 was given, where they would lose their national independence, 2,500 years later, they receive their national independence again. So I think that that is meaningful.

Okay, the third point, that's 74. Whoever heard of 74 in Scripture? I. I don't even. Where would I even find that number? But it comes up, as it turns out, in the period of the flood.

Now we know what the flood is a picture of, because first Peter, chapter three, verse 19 and 20. Sister Karen, maybe you can turn that for us. I see you're already working at it. First Peter 3, and just so you know, Karen doesn't even know what scripture I'm going to ask her for, so she's serving me very nicely.

First Peter 3, 19, 20, in which he went and proclaimed to the spirits in prison because they formerly did not obey. When God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. Okay, so verse through 20 as well. Right. Okay.

So this whole experience of the flood and the episode in which eight people were saved in a wooden ark, well, now we're all saved by wood as well because Jesus died on the wooden cross. As a matter of fact, when you look at the expression or the word wood and you have any inkling that there might be some prophetic meaning to it, think about the ransom. Think about the ransom. Now I said that once at a convention and somebody came to me later and said, well, you know why that's the case? Why the wood of the cross would be meaningful because where did the curse come from?

But the wood of the tree on which sin came, the tree of disobedience. So I don't know why that hadn't occurred to me, but I think that that's a legitimate point. Is it Peter that says Jesus died on a tree? He actually says tree. Doesn't say cross, he says tree.

So when you see a wood, I think this represents our redemption in Christ, and Peter apparently thinks the same thing because he says the flood. When you get into the ark, into redemption in Christ, you've got a water under you, you've got water on all sides and you've got clouds above. So you got water and you're immersed in water, you're baptized into water. So when you get in the ark, I think that's redemption in Christ.

Now when does that actually begin? Symbolically, you can't get into Jesus until 33 when he's died, and then Pentecost comes and let's see, who was it, was it Brother David that mentioned earlier you had thousands of people, you had 3,000 in the day of Pentecost, 2000. A little bit later you had hundreds earlier. So that's when it began.

In 33 it all began. So I kind of think this starts with 33 A.D. for 40 days it rained. From 33 to 73 were 40 days of judgment upon Israel until finally 73 was the end of a seven year period. Brother David, was it you that mentioned that 66 AD was the beginning of this? It was a seven year Jewish revolt that finally ended with the fall of Masada in 73.

Okay, so I think that 33 to 73 is the 40 days of rain, is the 40 years of judgment. Now next we have five months. Now I'm not going to read all the scripture on that point. It's a little technical, but five months and it's very clear and unambiguous to the day from. Was it month two, day 17 until month seven, day 17, these flood waters prevailed, and finally the ark came aground at the end.

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Now, it's my opinion this is interpretive, that when you have a small number of days, that we're talking of a day for a year, but when you have ages that are represented, you're talking about a symbolic number, and I think those five months have to do with the gospel age. So if you look at the tabernacle in the wilderness here, you've got the tabernacle, and you enter the holy, the beginning of the gospel age. You have five pillars, because five is a picture of the new creation. When you enter the Most Holy, you've got four pillars, because four is a picture of judgment.

Why is five a picture of the new creation? Because you remember when Jesus died and they pierced his side, out came blood and water. Blood. 3. Redemption.

3 is the number for redemption. Ransom. 2 is the number for the Holy Spirit. By the ransom and the Holy Spirit, we are. We are.

We are made new creatures, and we're developed and blessed. The world of mankind will be blessed that way here, not as new creatures. So I think five is a picture of the age of the Spirit. When does the age of the Spirit come to a close? Well, when the harvest begins.

I think that would be 1874. This is very interpretive. Of course, we're interpreting, but I think that that's the right answer. Now, unambiguously, another 74 days elapse, and finally they see out in the distance the top of the mountains for the very first time. The top of the mountains.

Now, let's read a scripture in Micah. That would be chapter four, and it's verse one, but maybe I'll have to read verse two. We'll see. Read verse one. We'll see what that says.

Micah 4. 1, and look for the expression the top of the mountains. Okay, go ahead. It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and it shall be lifted up above the hills and peoples shall flow to it.

Okay, so the mountain of the house of the Lord and the top of the mountains, Is that what it says? I don't want to misrepresent it. The highest of the mountains. Highest of the mountains. Okay, so when they looked out and they saw the top of the mountains, I'm just going to suggest that maybe the connection is you begin to see the first four gleams of the development of the kingdom of God established in the top of the mountains.

Well, let's See if that works. It is unambiguously 74. Our time is growing less so I'm not going to explain all that, but challenge me on it. It'll work. There'll be no ambiguity.

It is 74 days exactly, and that would take you to 1948. That's when the first sign of Israel coming back as a nation is for sure. 1948, when they're now an independent nation again, and only you see that.

Everybody knows 1948 that cares to know. But only you know why. Only you know that this is the beginning of the process that's going to bless all the families of the earth. So it's a very small sign in respect, but in the top of the kingdoms of this world, you see the nation of Israel re established and ready. Now, even Israel doesn't know what Joanna knows.

They don't know that this is the beginning of the process leading to the redemption of every man, woman and child who's ever lived. Wow. That's. We know that. They don't know.

I have a neighbor. I wish he knew that. Maybe I should tell him. Okay, so, and then you have a number of years before finally we get to Genesis 8:13.

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Would you read that for us? Genesis 8:13. Because during this time the ark has come aground, and now you see the top of the mountains, but you still see water out there, and that water represents the curse.

Genesis 8:13. In the 601st year, in the first month, the first day of the month, the waters were dried from off the earth, and Noah removed the covering of the ark and looked, and behold, the face of the ground was dry. All the water's gone. Now the next verse you might expect to say, so they opened the doors and ran out.

But you know, if you did that, what you could do is you'd get stuck in the mud because the water is gone. But it's still muddy. The influence of sin and death is still there. I'm going to suggest that this picture is the time when the curse is finally gone. But the influence of that curse, it's still muddy the results.

We have to go through a thousand year kingdom. So I think that this is the thousand year kingdom. But why is it 56? That's a kingdom. It's symbolic.

What is five? 56? Well, wrestle with a little bit. You know, that's seven times eight. Does that remind you of Micah 55?

Micah five. Five? Let's check that one, Sister Karen. Micah five five. We're not going to see 56, but we're going to see seven and the eight, and he shall be their peace.

When the Assyrian comes into our land and treads in our palaces, then we will raise against him seven shepherds and eight princes of men. Seven shepherds and eight princes. Now, in my King James Bible, when it says seven shepherds, you'll see a little footnote. A little note in the margin says, or kings, because this was a shepherd ruled his flock, and this was the way they expressed the rule of a king. So seven kings and eight princes are going to bring mankind back to God.

Those seven kings would be the church, the eight princes would be the world, would be the ancient worthies. So I think this little 56 days is a little key that that really is coming into the kingdom itself. But the point of emphasis here is the top of the mountains. Exactly. 1948.

Not a happenstance. Okay? The very last one is 1260 years. Now this comes. This is the most repeated time prophecy in the entire Bible.

You have this twice in the book of Daniel. Once in chapter 7 and another in chapter 12, and then five times in Revelation. You have the same thing in chapter 12. When Daniel heard about this, he's heard about it twice. Now he says, I saw the vision.

I heard the angel, and I didn't understand, and the angel said, of course not. It's too soon. That'll be for the time of the end. So seal up the book, seal up the vision.

It's for a later time. There's no one that could understand the 1260 years of prophecy until after the book of Revelation was written. Because in the book of Daniel, it says this period would be three and a half prophetic times. Doesn't say prophetic, but that's obvious. But how long is the time?

You might guess that a time would be maybe a prophetic year. How many months is there in a year? There would be 12. 12. But are we talking about Jewish years in which sometimes there are 13 or.

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I don't know. How can you possibly know? So there's no way of knowing the answer to all of this, even if you were, you know, sharp and prophetically involved until you get to Revelation and then Revelation says, oh, that three and a half prophetic times. I'll give you another name for it. 42 months.

42 months appears twice in Revelation. Okay, that means they really work. 12 months to a year, and three and a half years would be 42 months. But how many days are in a month? Is that February?

Is that July? How can you know? And that's a revelation says, okay, I'll just give you the answer 1260, and what that means is 30 days in every month, compute it 42 times 30. You got 1260.

So the point is, nobody could possibly know the answer until Revelation came, and then, even then, until the. Really, in my opinion, late maybe in the period of the Reformation forward, then people began to understand it. Now we all understand that that's from 539 to 1799. I agree with that. I think it's very good.

You'll find it in volume three. You'll find it explained quite in detail, and I think that's right. That's good. So why do you bring it up with 1948?

Because sometimes prophecy has more than one meaning. This is the meaning that would apply to spiritual Israel when the doctrine of the Mass was an abomination set up where it shouldn't be, in the heart of Christendom, and then for 1260 years, we suffered under the influence of that system, and finally, in 1799, the Pope died as a prisoner of France and their power was broken. A few years later, they had a big conference of nations.

The Pope wasn't even invited. He might have been the head of the. Of the assembly at one time. Now he wasn't even invited. So it started with the abomination of desolation.

Now, we'll read that in Daniel 11:31. Daniel 11:31. Okay, Daniel 11:31. Forces from him shall appear and profane the temple and fortress, and, and shall take away the regular burnt offering, and they shall set up the abomination that makes desolate.

Okay, now, burnt offering is what makes atonement. You're going to take the burnt offering away. What makes atonement? Jesus ransom, you're going to take that away and you're going to set up this doctrine of the mass instead. That's the common view.

I think it's the right view. But if you look today on the Temple Mount, I had a beautiful picture, but it didn't work. So if you look on the Temple Mount, you're going to see something that doesn't belong there. Talking about natural Israel, you're going to see something called the Dome. It's got two titles.

The Dome of the Rock and the Golden Dome. The Golden Dome and the Dome of the Rock. I've actually been in there. I think if I came to Jerusalem today and I said, I'd like to see what's in there, they'd say, you sound like a Christian to me. You can't get in because today you're not allowed in if you're not Islamic.

But in those days, you could get in, I guess, before things really got difficult. So I went in and I saw the big rock there. That's the big rock in which they say Abraham killed or offered his son. Now, who was that son that was offered? What was his name?

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Isaac. Isaac. We all know that. That's, that's what. But the Islamics say Ishmael, they're substituting Isaac, where Jesus comes from, with a whole other offering.

And they say, no, no, that, that's, that's, that's the Dome. That's where Ishmael was killed. Has nothing to do with Isaac. Jews or Jesus has nothing to do with that. So if you start that abomination and when that was put up, when was it put up?

Well, it was put up in this year, and I only know this because I looked on Google to find out. That's all I, you know, I. No separate information here. 688 A.D. that's when the Abomina deaths in the Golden Dome began to be set up.

And it was set up on the Temple mount. The abomination. 12, 60 years later, you already know where it's going to take you, or I wouldn't have it up here. 1948. 1948 is exactly when things began to change.

Now you might say, wait a minute, I don't think it's still there. Why is it still there if the time is up? But do you think in 1799 that the mass was revoked or the Papacy disappeared? No, they're still there. They just don't have control.

So in 1948, it's still there, but now Israel is a nation again. A few years later, they're going to have control even of the Temple Mount, and finally everything's going to work out well. Okay, our time is really up. So I just want to summarize.

When we look at the experiences that Israel is undergoing today, I think we find prophetic meaning. Not only prophetic meaning, but we find actual date that starts of all of this, that gives us encouragement that we really are in the harvest. God is really favoring the seed of the chosen people. They are really progressing. So much more to say on this question, but I think that these pointers actually serve to mark for us a little increase in our faith concerning the coming of what we know is going to be the most wonderful time mankind will ever know.

Thank you.