CFI CONFERENCE

Saturday Evening, 2/6/1993

Two passages in Daniel—Daniel chapter 2, verses 20–22, and Daniel chapter 4, verse 34 and 35. The latter part, Daniel chapter 4, are the words of Nebuchadnezzar, a Gentile king, an idolater and an enemy of the Jewish people. But under the dealings of God and through the prophetic ministry of Daniel, he got a new vision and no one has probably declared more forcefully than Nebuchadnezzar the absolute supremacy of God in human history. So here they are.

"Blessed be the name of God forever and ever,
For wisdom and might are His,
And He changes the times and the season;
He removes kings and raises up kings;
He gives wisdom to the wise
And knowledge to those who have understanding.
He reveals deep and secret things;
He knows what is in the darkness,
And the light dwells with Him"
For His dominion is an everlasting dominion,
And His kingdom from generation to generation.
All the inhabitants of the earth are reputed as nothing;
He does according to His will in the army of heaven
And among the inhabitants of the earth.
No one can restrain His hand
Or say to Him, "What have you done?"

That's the God whose word, whose prophetic word, we're going to be looking at once again tonight. Last night I dealt with the theme of prophecies fulfilled and unfulfilled, and I dealt primarily with sixteen prophetic predictions in the Bible concerning Israel. And I pointed out that thirteen of them have already been fulfilled, and only three remain to be fulfilled, which is just over eighty percent have been fulfilled, and leaves just about twenty percent still to be fulfilled. My thesis was that if eighty percent of the prophecies have already been exactly and accurately fulfilled, it is not unreasonable to expect that the remaining twenty percent will be just as accurately and exactly fulfilled. That isn't a proof of that, but it relieves us of the accusations sometimes made against us that we are unrealistic dreamers or fanatics or

people who have no wisdom or understanding. That is not true. Some of the wisest intellects in human history have believed the prophecies of the Bible.

The man who is responsible for the discovery of the law of gravity, Isaac Newton, was a convinced and firm believer—not merely in the Bible, but in the prophecies of the Bible concerning Israel, and he was no nincompoop. We'll agree to that. I tell people, and I think people—Charismatics particularly—need to be somewhat encouraged. I don't feel intellectually inferior to anybody because I believe the Bible.

I studied a lot of other philosophic theories, scientific theories and I was looking for something that would really make life meaningful to me, and I never found it. Then I started to read the Bible merely as a work of philosophy. I felt it was my philosophic duty to know what was in the Bible, and although I had been going to church a good many years, I really didn't know. So that's how I started to study the Bible. And as I was telling the Israeli ambassador a little while ago as I sat next to him: after I had been studying the Bible as an unbeliever for nine months, I had a dramatic personal encounter with Jesus and that totally changed my whole attitude and understanding of the Bible. And now for more than fifty years I have been studying, meditating, and preaching, and I believe it more now than I did then. It has never let me down. I've never found a single error or fault or inconsistency anywhere in it.

So last night, as I said, we spoke about prophecies that had been fulfilled and those—and we mentioned three main prophetic predictions—that remain to be fulfilled. And then I spoke a little bit about the current up-to-date fulfillment of Ezekiel chapter 36 in the present situation in Israel. Tonight I'm going to take a big risk and I'm inviting you to take it with me—I'm going to turn toward the future. You could say my theme tonight will be, in regard to Israel specifically, What Does The Future Hold? And I'm seeking to give my answer from the predictions of the Bible. I have no other source but the Bible.

Now, when you step out of the past and into the future, you're taking a number of risks. You could be wrong, and I freely admit that some of the things I say, I could be wrong. I hope I'm not, but I certainly don't claim to be infallible. Secondly, when you get into the interpretation of future prophecy sometimes,

without intending it, you tread upon people's theological corns, and the reactions are somewhat angry.

For instance, this past summer in Britain I taught on where the antichrist will be located from the Bible, and I told the people you could disagree with me and still go to heaven. That won't prevent you getting to heaven. Well, the man who was leading the meeting told me afterwards a number of people came up to him and were very angry because I had suggested that the present coalition of nations in Europe was not the ultimate version of the confederacy of the antichrist. Apparently, some of them were so convinced it was that they were angry with me for suggesting it could be otherwise. So please keep your cool. I'm sincerely seeking to present in outline what I believe the Bible indicates. I trust that it will be helpful. I trust, not just that I'll pass on knowledge, but that I'll stimulate you to seek for yourself in the prophetic Scriptures the things that God wants us to know and the things that we need to know to survive in the period that lies ahead. I believe in knowledge, a basic knowledge of prophetic Scripture, is not a luxury, it's really essential to survival. I believe the people that don't have that kind of knowledge are either going to give up under the pressures that are ahead or they're going to be deceived.

I believe the single greatest threat that faces us as believers today out of many, is the danger of deception. I find more warnings in the New Testament concerning deception in the end time than against any other danger. And I believe the only answer to error is truth. If we don't know the truth, we will succumb to deception, and I'm sorry to say that I see many, many Christians already paddling in the shallow waters of the deep sea of deception. So my aim tonight is extremely practical. I am not attempting to scratch an itching intellect. I hope that I can minister to sincere and hungry hearts.

I want to begin by two—what I consider to be basic facts about biblical prophecy—which we all need to lay hold of before we go any further. The first one is found in 2 Peter chapter 1 and verse 19. If I had time I would like to go into the background, but I don't. Peter says:

> We also have the prophetic word, made more sure, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

There could be much said about that Scripture. I believe that Peter is talking about the truth of the

return of Jesus, which he has already been dealing with, and he's been speaking about the vision that he and two other apostles had on the Mount of Transfiguration when they saw Jesus glorified as He will be in His return, and he said, "We can tell you that, but we have something that is more reliable than our personal testimony and that is the prophetic word of God. And concerning that," he says, "you do well to give heed to it as a light that shines in a dark place." That word is addressed to all believers. Peter is saying every believer in Jesus Christ needs to give heed to the prophetic word of God, to the prophecies of Scripture. Understand, I am not talking about the gift of prophesying, but I'm talking about the written prophecies of the Bible. And concerning those Peter says they are a light in a dark place.

I want to pause for a moment. Do you feel cold? I do too. Is it possible to turn the air conditioning up or down or turn it off or do something? I mean, my nose is getting cold, and I can see my wife's nose is getting cold. She's wiping it. When my nose gets cold, I find it hard to preach.

All right. So we're going back to the theme of the prophetic word which is a light shining in a dark place. Would you say those words for me? *A light shining in a dark place.* Now, I think we are in a dark place. I think the world today for the believer is a very dark place. I think it's getting darker. But God has provided a light. It is the prophetic word. If we ignore the prophetic word, do not turn to it, do not seek it, we doom ourselves to remain in the dark, but it's our own responsibility because God has provided a light. I don't think that any serious Christian can afford to ignore the written prophecies of the Bible. We all need what they have to tell us.

Now, some people will then become somewhat skeptical and say, "But there are so many different interpretations of biblical prophecy." I agree to that. I mean I don't blame everybody for not agreeing with me. As Bob Mumford used to say, "How can I help it if I'm right?" See, I always put the blame on Bob Mumford for that one. But I believe there's a reason why Christians are in such a state of confusion about the prophetic Scriptures, and it's contained in one verse of Deuteronomy chapter 29 verse 29, which says—Moses is speaking to Israel, it says:

> "The secret things belong to the LORD our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law."

So Moses says there are two kinds of things—the secret things and the things that are revealed. The secret things belong to God and we cannot know them, and it's a waste of time trying to find them out, because if God has a secret you're not going to pry it from Him. And I believe the main source of confusion in interpreting biblical prophecy is that people are trying to find out the secret things and they fail. But meanwhile, most of those people are not obeying the things that are revealed. You see, my experience in God's dealing with me, if He shows me something and I obey it, He shows me more. But if He shows me something and I don't obey it, He doesn't show me any more. In other words, the key to ongoing revelation is obedience to what you already know.

Now I find one Scripture very clear concerning the end of the age. It's one that Ruth and I really live by—Matthew 24 verse 14:

> This gospel of the kingdom shall be proclaimed to in all the world as a witness to all the nations, and then the end shall come.

So, what is our part as believers in Jesus Christ in bringing about the close of the age—what is our responsibility? It's to proclaim the gospel of the kingdom in all the world as a witness to all nations. That's very clear. I don't believe anybody who has got any reasonable level of understanding can fail to understand that. That is our responsibility as believers. Doesn't matter what our denomination is, doesn't matter what our nationality is. We are responsible as the body of Christ to promote the proclamation of the gospel of the kingdom in all the world to all nations, and then the end shall come.

Now, people that who do not believe that and do not obey it, as far as I'm concerned, they've shut themselves off from any further revelation, because that is the revealed will of God. And those people can go on prying into all sorts of things and arriving at all sorts of strange conclusions, but they have no validity because they're not obeying what they do know. As far as Ruth and I are concerned, and Derek Prince Ministries, our primary aim is to do exactly what that verse says: To proclaim the gospel of the kingdom in all the world as a witness to all nations. And I don't want to be in any way boastful or

arrogant, but we are basically doing it to every nation on earth. Our radio program is heard around the globe in ten languages, including Russian, Mongolian, Spanish and Arabic, to name only a few, and Chinese. Not because we are super people, but because we take God seriously. We believe He means what He says—*this gospel of the kingdom shall be proclaimed in all the world.* Whose business is it to proclaim it? It's not the business of the government. It's not the business of the educational institutions. It's not the business of the scientific establishments. The responsibility rests clearly and plainly on us. And if we're not doing it, if we're not committed to it, I don't believe we are entitled to any further revelation about the end time, and most of what we get will be nonsense, religious nonsense.

So I want to pause for a moment and ask you to check on your own attitude. Are you committed to do whatever is your responsibility to see that the gospel of the kingdom is proclaimed in all the world as a witness to all nations? If not, I doubt whether you'll get much further revelation from God, because you're not acting on what you know.

Now you will say to me, "Well, Brother Prince, we're here to hear about Israel." That's true, but Paul says in Romans 11:25 and 26:

The full number of the Gentiles first must come in and then all Israel will be saved.

Is that true? Is that there? Are you familiar with it? In other words, we cannot expect the full and final salvation of Israel until all the Gentiles destined for salvation have come in. So everybody who is sincerely and honestly working for the salvation of the Gentiles is also working for the salvation of Israel whether they intend to or not. A lot of people who do not believe Israel will be saved are working for the salvation of Israel because they're working for the salvation of all the Gentiles whom God has ordained to be saved. And we are seeing today in the world at large what I consider to be the greatest single move of the Holy Spirit in the history of the church.

Well, you might say, "In America we don't see much." True, but America is less than seven percent of the world. Do you know that? In some senses, we are a white ghetto, only we're not all white. We would be a white ghetto if it weren't for the other colors. And I think many Americans are almost

unaware of what's taking place in the world today. But in some of the nations which never were responsible to the gospel before, such as China or the former Soviet Union or South America, the greatest single move of the Holy Spirit that has ever been recorded in history is now taking place. Thank God, because that brings the salvation of Israel that much closer. I didn't intend to say any of this when I stood up, but it's all true and I think you need to hear it.

You know, one of the things that convinces me a Jew has really met Jesus and is really saved is that he has a burden for the salvation of Gentiles. Then I say, "That's real." And I could say the same about Gentiles. One convincing evidence that they are really saved and born again and have a new heart is that you're concerned for Israel. How can you claim to love a Jewish Savior and be indifferent to His people? You see, the Scripture is a two-edged sword. It cuts both ways. It cuts to Jews, it cuts to Gentiles.

Anyhow, my theme is there are things which God has revealed and there are things which are secret. Now if I ever talk about the end time and the coming of the Lord, almost always somebody will come up to me at the end and say . . . you know what it is—Pre-, Mid- or Post-? You know what I mean? So I don't need to explain. My answer is, "I don't know." Furthermore, I doubt whether anybody knows. I have seen sincere, godly, earnest Bible teachers come out with the most exact teaching explicitly denying what the other said. Some say before, some say after, etc. etc.

See, I think those are secret things. I don't believe God has unfolded His full program because He's a strategist, He's the God of Hosts, He's the Lord of battles, and no army commander gives out his whole plan of battle beforehand because he wants to take the enemy by surprise. And I don't believe the Lord has let Satan know exactly what He's going to do at the end. I think Satan knows a lot more than most Christians, but I don't think he knows everything. There are secret things that we don't know, and it's a waste of time trying to find them out. If God is keeping a secret there's none of us that can make Him divulge it. So I try to stick to the things which seem to be clear.

I was interested in what the Israeli ambassador said today about the future of Israel, and I could say "Amen" to everything he said, but my impression was he left out a whole lot. And what he left out was not such good news as what he included. I don't believe the end time is going to be easy for Jew or

Gentile. I believe it's going to be a very tough testing, pressure-filled time for everybody, and one important reason for studying the Bible is to be ready, to be prepared for the pressures.

It's interesting… I'm definitely no scholar of Hebrew, but I was looking in the Hebrew dictionary sometime last year, looking up a word, and it was one of those dictionaries that to illustrate the use of a word it will give some sentence spoken by somebody, some expert, using the word. And unfortunately I was in a hurry and I didn't take note of what word it was, but the sentence that was used to illustrate this word was this: *I believe in the coming of Messiah*—it was spoken by a Jew—*but I pray that I might not be alive at that time because it will be such a terrible time.* I think he had light. I wouldn't say the same prayer, but if you think the times are going to get easier, I think you're wrong. I think times are going to get more and more difficult and pressure filled for everybody—Jew and Gentile, believer and unbeliever. But believers should have one advantage. We can be prepared. We have a source of help.

Now, having said all that I want to come to a few glimpses of what lies ahead, and as I say, this is the best I can understand it, but you could disagree with me and be right. One thing I'll say is I've never tried to work out a theory of prophetic interpretation. The only way I've come to have any understanding is by seeing what the Holy Spirit makes clear to me. I don't have a chart, I don't have a systematic program, I just try to listen to the Holy Spirit, and I try to approach the Bible with an open mind, and that is very difficult because most of us have some kind of prejudice or preconception. It may be nationalistic. American people may find it very hard to believe that America may crash in ruins. I don't know anything in the Bible that says it won't happen. British people found it very hard to believe that the British Empire would disintegrate, but whether they believed it or not, it did. Some of us have denominational prejudices. We can't believe that a certain church or denomination will fall apart, but they're falling apart. Some of us have theological prejudices. I don't know whether you've ever preached to Dutch people, but I have. The Dutch are wonderful people, but they're a nation of theologians. Correy ten Boom, who was Dutch, used to say, "Every Dutchman is his own theologian." And when I've preached in Holland I can see the people mentally checking me off. You know, this point, this point, this point. And if I'm right in about eight points, then they'll start to listen. So to lay aside your prejudices and preconceptions isn't easy, and

you'll only be able to do it gradually. But it's important to do it, to have a mind that is sincerely open to the revealed truth of God.

All right. Now I'm going to give you a few glimpses of what I believe lies ahead. I don't know how far we'll come, but we'll go as far as time permits. I believe that a period of unique tribulation is ahead for all peoples. You know what the word *tribulation* means? The Greek word that's used, *philippses* (?), means rubbing together, pressuring, pressing. I believe that's ahead for all of us that are going to live for the next twenty-five years. Probably that doesn't include me, but I still believe I could much sooner than that experience some more of the tribulation.

Now I'll show you some Scriptures. We'll go back to Jeremiah 30 which I quoted last night. Jeremiah 30 verses 4 through 7:

Now these are the words that the Lord spoke concerning Israel and Judah.

"For thus says the LORD:
'We have heard a voice of trembling,
Of dread, and not of peace.
[This is all in reference to the regathering of Israel.]
Ask now and see.
Whether a man is ever in labor with child?
So why do I see every man with his hands on his loins
Like a woman in labor,
And all faces turned pale?

The scene is one of such tremendous pressure and fear that men are pale-faced and writhing like a woman in childbirth. That's a very vivid powerful picture. And then it says:

Alas! For that day is great,
So that none is like it;

It's a unique time. There's never been a time like it up till now in history:

And it is the time of Jacob's trouble, [or tribulation]
But he shall be saved out of it.

So, the return of the Jewish people to their land is to be followed in due course by a time of trouble

without parallel in their previous history, and that includes the Holocaust. So it's not a little statement.

Now I believe that the New Testament fits in with that. We'll turn to Matthew 24, and if you're really interested in prophecies concerning the end time, I suggest that you get thoroughly acquainted with Matthew 24, because somebody said years ago and I've quoted it many times, "Matthew 24 (and Luke 21 which goes with it, and Mark 13) is the spine of all biblical prophecies." In other words, the picture is you're given the sections of a human skeleton and you're told to put them together in the right order. Where do you begin? The answer is you don't begin with the left toe or the right arm. There's one part of the body which is central which is?—the spine. And that's what this is in biblical prophecy. This discourse of Jesus from the Mount of Olives, His last great prophetic discourse before He suffered, is the spine of all biblical prophecies. And if you want to put things together, fit the other things in where they fit in with Matthew 24. This is very appropriate because Jesus was, after all, the greatest of all the great Jewish prophets, and this is the greatest of all His prophetic discourses. It's the climax of His teaching ministry. And in this passage Jesus says, in Matthew 24:14 which I have quoted more than once,

> "And this gospel of the kingdom shall be proclaimed in all the world as a witness to all the nations, and then the end shall come."

Would you say those words with me—*and then the end shall come.* When? *When this gospel of the kingdom has been proclaimed in all the world as a witness to all the nations.* Nowb that's a very sweeping verse. It talks about "all the world" and "all the nations." And in the next verse there's a dramatic shift from the whole world and all nations to one tiny little section of the earth's surface, which is the city of Jerusalem and the land of Israel. So there's a dramatic change. I think in a way it parallels Romans 11:25, 26: *the full number of the Gentiles will come in*, that's Matthew 24:14, *then all Israel will be saved*, Matthew 24:15 and following.

Now let's look at what Jesus says here:

> "Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing in the holy place" (whoever reads, let him understand),
> "then let those who are in Judea flee to the mountains. [You notice He doesn't say the West

Bank.]
"Let him who is on the housetop not come down to take anything out of his house.
"And let him who is in the field not go back to get his clothes.
"But woe to those who are pregnant and to those who are with nursing babies in those days!
"And pray that your flight may not be in the winter nor on the Sabbath.
"For then there shall be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall."

That's very similar to the words of Jeremiah. In other words, I believe Jeremiah 30 links on at that point. This is the time of Jacob's trouble. And notice that the whole of that passage is addressed specifically to people living in the vicinity of Jerusalem, and it assumes the existence of a State of Israel because it assumes that it will be difficult to travel on the Sabbath, which was not true before the State of Israel was formed. I lived there before and after. Under the British Mandate travel on the Sabbath was just the same as any other day. But now, and I think increasingly so, travel on the Sabbath will be very conspicuous and will be different from others. So Jesus says, "Pray that you don't have to flee in a time when it would be very conspicuous." And He also says, "Pray that it won't be in winter."

Now that's very interesting. I'll come back to that later. But you see one of the reasons for knowing the prophetic word is knowing what to pray for and what not to pray for. Because, left to ourselves, if we were in that situation we would pray we don't have to flee. But that's ruled out. We're going to have to flee, whoever "we" are. The only thing we can pray is that we won't have to flee in the winter or on the Sabbath day. So you see, lots of prayers that Christians pray are irrelevant because they're contrary to the revealed purpose of God. We have to pray within the parameters of God's revealed purpose in His Word. So Jesus said, "You're going to have to flee, but I'll give you this option to pray that you may not have to flee in the winter or on the Sabbath day."

Now what is the signal for fleeing? This is one of the age-old controversies of prophecy. It's the abomination of desolation being placed in the holy place. Now this is my personal opinion. That has to be related to the antichrist. And the holy place has to be the temple area, which has been the holy place ever since it was made holy. Regardless of who occupies it, it is the holy place. So something is going to happen which is an immediate warning the antichrist has now instituted a regime which will be totally

hostile to anybody who doesn't worship him, and what that might be I'm not going to speculate. But Jesus says, "When that happens, get out." And I mean, the words are dramatic because He says, "If you're on the housetop, don't come down into the house to get anything out." You know many houses in that part of the world have flat roofs and outside staircases, so the normal thing would be to come down the staircase, go inside the house, pick things up and go. Jesus said, "You don't have time to do that. Just come down the staircase and take off." And He said, "If you're out working in the field, you don't have time to go back and get the rest of your clothes. Just take off." It's one of the most dramatic challenges in all of Scripture.

All right. Now then—let's go on a little further with this theme of tribulation. I think—this is just a thought to me—I believe on the basis of 2 Thessalonians chapter 2 and various others, that the antichrist is going to demand worship as God. And at this point orthodox Jews are going to be faced with a terrible dilemma. One of the things that the rabbis have said, it's not an official rabbinic teaching—is but nevertheless it's been said and it's very acceptable to Jewish people—the one who will give us back our temple is the Messiah. So if the antichrist by political manipulation could in some way set up a situation in which the Jews would have a temple on the temple area, regardless of what happens to the Mosque of Omar, many of them, many Jewish people would acknowledge him as Messiah. In fact, I think world Jewry would be more excited about that than anything that has ever happened. And financial contributions of vast amounts would come in for this. But one of the things that orthodox Jews have always said is, it's blasphemous to acknowledge that a man can be God, therefore we do not believe in Jesus because He claimed to be God. Now they're going to be confronted with a situation in which the antichrist claims to be God. What are they going to do about it? Believe me, it's going to be an agonizing dilemma. But Jesus says—obviously this must be addressed to people who believe in Him, who accept His teaching and obey it—so when the believers see this situation arise He says, "Take off."

This has got a historical precedent because in Luke 21—we won't turn there—Jesus said, "The sign of the destruction of Jerusalem will be when it is surrounded by armies." Then He said, "When you see that happen, get out of the city, and if you're out don't come in because it's the time of the destruction of

the city."

What happened in 70 A.D. was that the Roman armies laid siege to the city, surrounded it and then, because—what was his name—Vespasian was appointed Emperor, he had to withdraw, go back to Rome and take the position of Emperor. So temporarily the Roman armies withdrew. Those in Jerusalem who believed in Jesus saw the sign and took their chance and escaped, and they went to a place east of the Jordan called Pella. And then the Roman armies returned under Titus and never raised the siege till the whole city had been destroyed. So the warning that Jesus gave in Luke 21 was only effective for believers.

Obviously, this warning will only be effective for believers who recognize the authority of Jesus. So here's a situation in which the believers will see the sign and if they value their lives they'll take off. Actually this is one of the things that made the split between unbelieving Jews and Messianic Jews really permanent, because when people summed up the situation later they said about the believers that left Jerusalem in 70, "They betrayed us." And so this became a permanent point of contention between the non-believing Jews and believing Jews, and in that way the believing Jews eventually were more or less excluded from the community of Israel. However, that's by the way.

So we see Israel faced, the returning Jews, with a time of incredible pressure. I say *incredible* because if anything can be worse than the Holocaust, it has to be pretty bad. Now in Romans 2 verse 9, Paul gives a certain order. We won't go into the background, but he says:

> "tribulation [notice that word] and anguish, on every soul of man who does evil, of the Jew first and also of the Greek [or the Gentile]"

So the order of tribulation is the Jew first and then the Gentiles. So once tribulation comes to the Jews, Gentiles better look out because that's where it's coming next. And I personally believe that the tribulation described in Matthew 24 will lead to the tribulation described in Revelation chapter 7 where John had this vision of countless people coming to worship Jesus with palms in their hands and white robes. And as he had this vision, one of the elders in Revelation 7 verse 13 said to him:

"Who are these arrayed in white robes, and where did they come from?"
And John said to him, "Sir, you know."

That's a pretty wise answer. Just say, "God, I don't know, but You know."

So he said to me, "These are the ones who come out of *the* great tribulation, and washed their robes and made them white in the blood of the Lamb."

The old King James Version, which many of you probably read, doesn't put in the word *the*. It says *great tribulations*, but the word *the* is in the Greek. The right translation is *the great tribulation,* the one tribulation that's greater than all others. So my understanding is that the tribulation will be ushered in by some act of the antichrist and will immediately be turned against the Jews, but will in due course and probably very rapidly extend to all nations everywhere, because I don't believe the antichrist is coming to power to do anybody good. You know, there are some John the Baptists already preparing the way for the antichrist. Have you realized that? There's a lot of teaching, and some of it comes from distinguished religious figures that say we need a world government for peace. I mean, I could name very distinguished religious figures, but I won't because I don't want to offend anybody here. But bear in mind, just as Jesus had John the Baptist prepare a way, so the antichrist has a lot of "John the Baptists" preparing the way for him.

All right. Now let's follow up the Israelites that fled, and we'll go back to Matthew 24 and we read the words of Jesus again:

"then let those who are in Judea flee to the mountains."

That's the only indication given of where to flee to.

"Let him who is on the housetop not come down to take anything out of his house.
"Let him who is the field not go back to get his clothes.
"But woe to those who are pregnant and to those who are nursing babies…
"And pray that your flight may not be in the winter or the Sabbath.
"For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be."

That's very emphatic, isn't it? It's the most emphatic way of saying there's going to be a period of tribulation without any precedent in human history, worse than anything that has ever happened up to that time.

Now, let's ask the question who's going to flee where? And I'll offer you a possible explanation, and you're free to disagree with me as long as you keep on loving me. I'm going to turn to Revelation chapter 12 where we have two great signs in heaven. One is a woman clothed with the sun, the moon and the stars under her feet, and from all the symbolism, I understand it to be Israel, and I know many other Bible interpreters feel the same. And the other great sign is a great fiery red dragon who is specifically interpreted as the devil. And this woman is about to give birth and the fiery red dragon is waiting to devour her child when he's born. And it says in verse 5:

> She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and to His throne.

Some people understand that to be the resurrection of Jesus. I don't, because of the verse that immediately follows indicates it's going to be followed by a specific period of time. So I believe Israel is going to give birth to a child who ultimately will be the prince referred to in Ezekiel who will rule all nations. And bear in mind that the kingdom of Jesus, when it's established, is going to be with a rod of iron. It's not going to be all softness and gentleness. There's a chorus, that's a lovely chorus, that says—I'll have to turn to Psalm 2 and I can't sing unfortunately or maybe fortunately for you. But, you see, I think Christians have got a lot of wooly ideas about what's going to happen. It says, and this is all applied in the New Testament of Jesus, Psalm 2 verse 7:

> "I will declare the decree:
> The LORD has said to Me, [this is Jesus]
> 'You are My Son,
> Today I have begotten You.'"

What day was that? The resurrection. He was begotten from the dead. So twice He was the firstborn:

The firstborn of before all creation, the firstborn of the new creation. And then it says:

> Ask of Me, and I will give You
> The nations for Your inheritance,
> And the ends of the earth for Your possession.

Now there's a beautiful chorus which I can't sing which is a favorite with YWAM which says, "Ask of Me and I will give you the nations for your inheritance, The end of the earth for Your possession." Well it's wonderful, but I wonder if the person who wrote that chorus ever read the next verse which says:

> You shall break them with a rod of iron;
> You shall dash them to pieces like a potter's vessel.

That's not exactly the peaceful gospel message. Jesus is going to rule in the Millennium, as I understand it, but it will be with a rod of iron. You know why? Because that's what the nations need. Nothing less will be sufficient, and I personally believe—this is my own understanding—that this boy—born, caught up to heaven to protect him from the red dragon—will in due course return as the prince of Ezekiel chapter 40 etc. following. This is just a personal opinion. The reason why I believe that is because immediately after that it says in Revelation 12 verse 6:

> Then the woman fled into the wilderness, where she had a place prepared by God, that they should feed her there one thousand twelve hundred and sixty days.

Now that period of time occurs about six times in the book of Revelation in three forms—twelve hundred and sixty days, forty-two months or three and a half years—bearing in mind that a biblical year was three hundred and sixty days. To me, that throws a lot of calculations that people make off balance because they all calculate three hundred and sixty-five days to the year. I don't believe that was the prophetic year. So three and a half years is equal to forty-two months which is equal to twelve hundred and sixty days. And I personally believe that one period is the same wherever it occurs. In other words, there are not two or three different periods of that time, but one, which is described in different ways. When it's described in days it's like every day is significant. Sometime it's described in years, sometimes

it's described in months.

All right. So I believe the woman fleeing into the wilderness is a picture of the Jewish remnant escaping from the antichrist. And then it says in verse 14 of Revelation 12:

> But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent.

A time, times and half a time is three and a half years—one year, two years and half a year. So, as far as I'm concerned, three and a half years is equal to twelve hundred and sixty days. That's the period of time for which the woman will be supernaturally hidden, protected and nourished during the final period of the rule of antichrist.

Now there are quite a number of other references to what could be the same situation. I see some of you looking puzzled. I hope I'm not puzzling you. The truth of the matter is, you do have to know your Bible. I was shocked to discover when I taught recently in this church on the book of Job. I warned people, "Read the book of Job beforehand," and several gave me to understand they had never read the book of Job. I thought to myself, "All Christians read all the Bible." But maybe I was wrong, because the Bible says:

> All Scripture is given by inspiration of God and is profitable for instruction, for correction, that the man of God may be thoroughly finished.

If you don't read the whole Bible you can never be completely equipped. There'll be gaps in your armor.

Well, so anyhow we're in Hosea chapter 2. This again deals with God's dealings with Israel and without going into the background He said that He will declare them not His people and give them over, but He says, "only for a time." And in Hosea 2:14 it says:

> "Therefore, behold, I will allure her, [that's Israel]
> Will bring her into the wilderness,
> And speak comfort to her, [speak to her heart]

I will give her her vineyards from there, [that's from the wilderness]
And the Valley of Achor [which is the valley of trouble] for the door of hope;
She shall sing there,
As in the days of her youth,
And in the days when she came up from the land of Egypt,
And it shall be in that day," Says the LORD,
"That you will call Me 'My Husband,'
And no longer call Me My Master,'

In other words, this is the final reconciliation of the Jewish people with the Messiah, but they come back into the land out of the wilderness—wherever the wilderness may be. I believe it's the same place where the woman is nourished for twelve hundred and sixty days. Then, in Ezekiel chapter 20 I believe we have the same picture, or rather another aspect of the same picture. You need to read or follow with me from verse 32. Now in my Bible, which is the New King James, there is a new section at the end of verse 32. Do you have the New King James, anybody? It says *God Will Restore Israel.* I believe the section is put in the wrong place. You know, those are put in by editors now in the recent years. I believe you have to start with verse 32. God is speaking to the Jewish people and He says:

"What you have in your mind shall never be, when you say, "We will be like the Gentiles, like the families of the countries, serving wood and stone.'

In other words, they're saying, "We'll assimilate. We'll become just like other nations." And that was exactly the trend of the Jews in Germany at the beginning of World War II. In fact, a lot of them, like Mendelssohn the musician, were actually baptized as Christians—not because they were believers, but because it gave them a position in society. But God says, "Don't think that you're going to get out of it that way."

It's very interesting, Prime Minister Rabin said just recently, in fact the first day he was Prime Minister, if I remember, he said, "We are a nation like all other nations." It's not true and it never will be true, and God says, "If you try to make it true, I'll see that it won't be true."

So this is God's response:

"As I live," says the Lord God, 'surely with a mighty hand, with an outstretched arm, and with

> fury poured out, I will rule over you. [I believe that is in part the Holocaust.]
> "I will bring you out from the people and gather you out of the countries where you are scattered, with a mighty hand, with an outstretched arm, and with fury poured out."

See, as I understand it, it makes God extremely angry that the Jewish people declined their destiny. He's not going to tolerate it. There's been a kind of tug-of-war between God and the Jews for a long while, because multitudes of Jews would like to just get out of this awkward position of being Jews, because they're different from everybody, nobody really likes them, they're always in trouble, there's a lot of pressure. "Let's just lose our identity," is their solution. But God says, "It's not going to happen." Verse 35:

> "And I will bring you into the wilderness of the peoples, and there I will plead My case with you face to face.
> "Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you," says the Lord God.

In other words, God says, "I'm going to take you into the wilderness and you and I are going to have a face-to-face confrontation. I've got a place and a time set apart to deal with you." And then He says, verse 37:

> "I will make you pass under the rod, and I will bring you into the bond of the covenant;"

The picture of *passing under the rod* is a shepherd counting his sheep back and he holds the rod down in front of each sheep to check if the sheep is really his before he admits it into the fold. So He says, "I'm going to bring you back into the covenant." And then He says:

> "I will purge the rebels from among you, and those who transgress against Me; I will bring them out of the country where they sojourn that they shall not enter the land of Israel. Then you shall know that I am the LORD."

So my picture is that at a certain point God will intervene and use the antichrist to force His chosen remnant out of the land in flight into a wilderness. It's called *the wilderness of the peoples.* It's compared to the wilderness that they came through on their way from Egypt.

Now are good many years ago, probably twenty years ago, I took a journey with my first wife and a Jewish believer into the Negev, and it was comparatively a little—people weren't much interested in the Negev in those days. You know what the Negev is—the southern area of the land of Israel. *Negev* means dry. It's the dry part of Israel. While Lydia and I were there, I had an overwhelming sense that this is an area of destiny. At some time or other, something very important is going to take place in this part of the land. Now that's all I'm saying.

So let me try to sum up, because I've only just started. I mean, I haven't really begun yet. I mean, if we had until midnight we would be able to get through. So I'm talking about a unique time of tribulation which is spoken of in Jeremiah 30—the time of Jacob's trouble. It's spoken of in Matthew 24:15 and following—a time of tribulation such has never been and never will be. In Romans 2:9, Paul says, "Tribulation will come first to the Jew then to the Gentile." In Revelation 7 there's a picture of *the* great tribulation. And then we see certain Israelites are commanded by Jesus at this time to flee into the wilderness. And I use this as an illustration of the woman Israel being carried into the wilderness away from the dragon and the antichrist to be protected and nourished for twelve hundred and sixty days. And I see the same picture in Hosea and in Ezekiel. In both of them it says, God will take them into the wilderness, plead with them there and bring them back in reconciliation into their own land.

All right, now—dear Lord—that took a lot to get through that. It was only by way of introduction. No seriously, I'll try to go a little further. Now we're going to come to what I call the end-time scenario, which I believe you can find in the last three chapters of Zechariah. This is really the most complete, almost, blow-by-blow account of the events of the close of the age. I don't know how far we'll be able to get, but we'll start. Zechariah 12 verse 1, it says:

> The burden of the word of the LORD concerning Israel.

So specifically it's a message about Israel. Numbers 2 it says:

> "I will make Jerusalem a cup of drunkenness [or reeling or staggering] to all the surrounding peoples,

Who are the surrounding peoples? They're the Arabs, all round. Satan arranged that centuries ago because he wanted to block the way for Israel coming back. *A cup of reeling* means something that makes people drunken. When they've drunk it, they stagger. They're no longer in control of their own motions. That I believe is going to happen. Then it says in verse 3:

> "And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it."

Notice the extension. Verse 2 it was *all the surrounding nations*, now it is *all nations of the earth*. You say, How could that happen? Well, the obvious contemporary example would be the United Nations Organization, if the whole UNO decided to enforce their sanctions against Israel by military power, you would have precisely that situation. And we need to bear in mind that there is a decision on the statute books of the United Nations dating back to 1947 that Jerusalem was to become an international city. That has never been cancelled. At any time, that resolution could be resurrected and the United Nations could decide to apply sanctions. If sanctions didn't work, to use military force. Now one more very interesting and significant fact, which I find most Bible interpreters have not really faced, is the type of army that will come against Jerusalem. But it says in verse 4:

> "In that day," says the LORD, "I will strike every horse with confusion, and its rider with madness; I will open My eyes on the house of Judah, and will strike every horse of the peoples with blindness."

Now, I don't see any way that that could be applied to tanks. I don't see any way that a tank could be struck with blindness or confusion. In other words, what we're dealing with is not a mechanized army. It's an army similar to that which was used before mechanized warfare came in. If you go on for a moment, and we'll come back to Zechariah 14 verse 15, it says—well, we'll look at verse 12 first:

> This shall be the plague with which the LORD will strike all the peoples who fought against Jerusalem:

Their flesh will dissolve while they stand on their feet,
Their eyes shall dissolve in their sockets,
And their tongues shall dissolve in their mouths.

Now, in some ways that's rather similar to some of the affects of atomic radiation. On the other hand, it seems impossible to explain it that way completely because it would affect everybody and not just the enemies. Then it says—are you with me?—Zechariah 14 verse 15:

Such also will be the plague
On the horse and the mule,
On the camel and the donkey,
And all the cattle that will be in those camps.
Such shall this plague be.

Again, it's impossible to apply that to tanks or even to airplanes or to mechanized armor, because they don't have eyes. There's nothing in them that could melt, and the reference is specific to horses, camels, donkeys, etc., all of which are animals found in the Middle East. So my conclusion is simply this that the method of warfare will have changed. And mechanized warfare will no longer be practiced. Now to me that is more or less a given, because the Bible says it. The reasons for it are speculative. I can suggest two. Number one, that technology will outsmart itself.

We were told—I don't know how many of you heard this—at the beginning of the Desert War that the United States had a weapon, a bomb or something like that, which would put out of action all electronic equipment. Well, if you did that basically mechanized armors today could not function, because they all depend on electronic equipment. That's one possibility.

Another totally different possibility is that the antichrist would have assembled all the major weapons of war under his control, so that he rules. Because they say of him in Revelation 13, *Who can make war with him?*

Now I'm not proposing either solution, but I personally believe that the result is obvious. There's going to be a return to the type of warfare that was prevalent even at the beginning of this century. My uncle, one of my uncles, was a Punjab Lancer. Do you know what that is? And he led a cavalry charge

under—what's the name of the man who took the city—Allenby at El a Pooler, which is a Pooler today, and was wounded by the Turks. And in those days, horses, etc. were still a major part of an army. Go back just a little further and they were the only means. Now, if that were true, it would be a very significant change in the balance of power, because power would go back to the people with the most men, which is not true today because it doesn't really matter if you have a million men. If they're subject to atomic warfare, it just deals with them all. But if that were to change then the balance of power would be with the Chinese, and with a lot of other nations that are multiplying rapidly.

Just a sort of interjected thought—this is something I've been thinking about for awhile. Is it really the will of God that the Christians of the world limit their families to two or three while the Muslims and the Hindus are multiplying hand over fist? In a way, we're condemning ourselves to be a minority. Do you think that's the will of God? There are a lot of people that have got a war with abortion, but I'm wondering whether the war doesn't have to be taken one stage further back. Who gave anybody the right to decide how many children they would have? I mean, that's just a thought for you to meditate on. You see, we have a young lady working for us—this is rather an interesting thing. Her father is one-fourth American Indian and her mother was a believer when the two of them got married, her father was not, he was very much not a believer. So in the early years of their marriage they had four children, three girls and a boy. Then the doctor said to the husband, "If you don't do something about your wife, you're going to kill her." In other words, have her sterilized. So this man, still a total unbeliever, said to his wife, "What does your Bible say about children?" So they went through the whole Bible and everything in the Bible said *Children are a blessing from the Lord.*

So, he said "Well, why should we shut off a blessing?" But still an unbeliever—listen to this—he said, "Doesn't the Bible say that God shuts people's wombs?" So they prayed that God would shut her womb. For six years she had no more children, but then the boy who had been born prayed that he wanted a brother, and she had six more children. And they're all—one of them is with the Lord killed in an accident—the rest are all flourishing. They're not starving. God has provided for them.

I have one of my married daughters has eleven children. They live just as well as other people. I have

never met a Christian with a large family who wasn't able to support them—never. So that's just by-the-way. There's not extra charge for that. You can see what the study of prophecy may do to you.

All right. We're going back to this—we're going to have to end soon. Actually, this is just a trial run, I want you to know, because in due course I'm to speak in a conference on Israel in Scottsdale, Arizona, where I've got six messages. So I'm just feeling my way to find out how much I can say at any given time in any one message. You are a kind of proving ground.

All right, we're going back to Zechariah chapter 12, and now we've got to go very quickly. Verse 4:

> "In that day," says the LORD, "I will strike every horse with confusion…"

And then he describes what will take place which we won't go into in detail. Verse 9:

> "It shall be in that day that I will seek to destroy all the nations that come against Jerusalem."

So, if God seeks to destroy them, what's going to happen? They're going to be destroyed. That's right. If God seeks to destroy people, they will be destroyed. So God is going to intervene personally. Now this is where it becomes exciting. Then the prophetic revelation breaks off and we don't get the conclusion of this until Zechariah chapter 14. But in Zechariah chapter 12 verse 10, we have the dramatic supernatural revelation of Messiah to Israel as a people—not just to individuals. And it says, and this is one of the most striking verses in the Bible. God says:

> "I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication

But the Hebrew says *supplication**s***, and bear in mind that we can only supplicate by grace. You can make up your mind to pray as much as you like, but the only praying you'll do that will be effective is what God gives you grace to do. So these people will not be able to supplicate until God pours out upon them a Spirit of grace and supplication. As a result they will get a revelation, and this is the Lord speaking, the true God.

> …then they will look on Me whom they have pierced. They will mourn for him as one mourns for his only son, and grieve for Him as on grieves for a firstborn."

That's dramatic. There will be a supernatural revelation by the Holy Spirit to the Jewish people in the hour of their crisis of who the Messiah is, and they will look upon the Lord whom they pierced. Nothing could be clearer than that. If God had not closed the eyes of the Jewish people they would have seen it nineteen centuries ago. Now He's about to open their eyes. And then it says there will be a great mourning, and you can read it in the next verse, every clan will mourn on their own and their wives apart from their husbands.

Now I don't know whether you know, but when a Jew dies there's a Jewish custom called a *shiva*, which means a sitting, and for seven days the bereaved family sit at home, they put mattresses on the floor and they sit there, they take their shoes off, and all the people that have known the deceased come and mourn with them and provide food for them and so on. So in a way it's like there's going to be a national *shiva* over the death of Jesus.

I read a book, rather a good one called *Chosen for Survival—Chosen to Live*, of a Jewish young woman who was a girl in the time of the Holocaust, and in the most amazing way out of hundreds of thousands she was plucked out and ended up in the home of a Presbyterian minister in Holland who was a lover of Jews protector. And they had in the home a children's Bible. They didn't press it on her, but she didn't have much to read so she picked it up. She'd never seen a New Testament, and she read the story of Jesus, and like many Jewish people, the moment she read the story she said, "He was a Jew. He was a real Jew." So she got absorbed in the story of His life and in gospel records, up to the point of His crucifixion. And she thought, *This is the greatest disaster that ever happened to us*. And so she went into mourning. She had a seven day *shiva* for the Lord. Then she went on and discovered there was to be a resurrection. I mean, it came as a total revelation to her. She became a strong believer and, I believe, died just a few years ago in Israel.

But, see, God chooses. A lot of people don't like that theory, but I'm glad God chose me. I have to

say, if I'd been God I wouldn't have chosen me. I know too much about myself, but He did.

All right, Zechariah 13 speaks about a great cleansing of the land, the fountain is opened for sin and for uncleanness. And certain things are banished forever from the land—idolatry, the occult, and false prophets. And let me tell you, Israel is full of all three at the present time. We were discussing that in the car coming here. The amazing thing is that a lot of educated, cultivated Jewish people today will take all sorts of pagan images and idols that have been excavated from Canaanite settlements and put them in their homes. We stayed, we rented a home in Jerusalem, for two months from really educated people, survivors of the Holocaust, and the place was full of these pagan, idolatrous images. We couldn't destroy them so Ruth wrapped them all up in a plastic bag and put them face down in the veranda and that was it. But it was a revelation to me that these people who are so intellectual, so cultivated, were really obsessed with idols.

Our closest neighbor in Israel, in Jerusalem, is an orthodox Jew who's trained as a rabbi. He's a dear man, we love him, he's a good friend, but I don't—the trouble is this will get everywhere so I have to be careful what I say. Anyhow there were physical problems with a member of his family which to our teaching indicated a curse. So Ruth very delicately and tactfully tried to tell them that maybe there was something in the house that brought a curse. What was the first thing… Oh yes, he said, "I've got a little Buddha, but that's nothing." And we said, "We think it's serious." Well, then he said, "Then I'd have to get rid of my monkey gods too." Now, he is a highly-educated orthodox Jew, and a very good moral man, but he's absolutely ensnared with the occult. And what's true of him is probably true, I would say, of half the Jewish people in Israel at the present time.

So when the land is cleansed it will be a different place. And you see, dear brothers and sisters, it's no good praying to drive out the occult right now. I've heard Christians pray that. I thought, *Well it would be nice if it would happen, but it won't.* Because God said it won't happen till a certain day, and on that day it will all happen. You see how important it is to know what the Bible teaches?

All right, now then, where are we? We've come to some of the most glorious passages. I just want to do the Messiah, and I think I have to finish. Now, Zechariah 13 verse 6—again my NKJ makes a gap after

verse 6. I believe the gap should be before verse 6, because from verse 6 onwards the theme is the smitten shepherd, and verse 7 says:

> "Awake, O sword, against My Shepherd,
> Against the Man who is My Companion,"
> Says the LORD of hosts.
> "Smite the Shepherd,
> And the sheep will be scattered;

Jesus quoted that about Himself the night of His arrest, so that applies to Jesus. And interestingly He's called *the Man who is God's Companion,* the Man who's on an equality with God. But the previous verse says this:

> "Someone will say to him, [and it doesn't say who *him* is,] 'What are these wounds in your hands?'

And because the meaning of the word for *hands* is somewhat fluid or there are different translations, some say *between your arms*, some will say *in your hands.* The NIV says something different from what I've read, but in the margin it has the other version. I don't know what it would mean to have wounds between your arms. I mean, where would that be, but it's one of those things only the Holy Spirit can really help you to understand. But this smitten shepherd replies, this is one of the most beautiful things in Scripture. When I discovered this, my eyes filled with tears. He replies:

> 'Those with which I was sounded in the house of my friends.'"

But the thing that impressed me was the word for *friends* in Hebrew doesn't mean those whom I love, it means those who love me. And it's like Jesus is saying, "In spite of all that's gone on, and all the alienations, I know you really love Me." What a picture of reconciliation, isn't it? And then it says verse 6, [verse 8]:

> "It shall come to pass in all the land,"
> Says the Lord,
> "That two-thirds of it shall be cut off and die,

But one-third shall be left in it:"

I'm inclined to think that happened in 70 A.D. when the Romans destroyed Jerusalem and basically emptied Palestine, as they called it. It's difficult to get exact figures, but I think it's approximately two-thirds perished. David Dolan may have more information than I have on this. One-third survived and God says of that one-third in verse 9:

"I will bring the one-third through the fire,
Will refine them as silver is refined,
And test them as gold is tested.
They will call on My name,
And I will answer them,
I will say, 'This is My people':
And each one will say, 'The LORD is my God.'"

I believe that's the final reconciliation of Jesus with His people, and He's tested them for nineteen centuries. With God, time is not so important as it is with us. For Him two thousand years is just two days. But always He pursues His ultimate purpose which is a people for Himself. And then we go into Zechariah 14, and we can't go any further. But that describes the final defeat of the surrounding nations, and it comes with a fearful crisis. We'll just look at the first verses of Zechariah 14:

The day of the LORD is coming,
And your spoil will be divided in your midst. [This is addressed to Jerusalem.]
For I will gather all the nations to battle against Jerusalem;
The city shall be taken,
The houses rifled,
And the women ravished [or raped].
Half of the city shall go into captivity,
But the remnant of the people shall not be cut off from the city.

In other words, Jerusalem will face the greatest single crises of all its history, and it will seem as though defeat and destruction are inevitable. And then says,

Then the LORD will fight against these nations.

And it says in Isaiah 30:

The Lord will wait that He may be gracious.
When He hears your cry He will answer you.

And I believe it will take all of that to bring the people of Jerusalem to the point where they will cry out to their Messiah for His help. This is significant to me because I find God deals with you and me like that. Maybe you haven't discovered, but I found that He lets us get desperate, and sometimes He doesn't intervene until we are totally desperate, until we know we have no other source of help but the Lord. Amen.

So the news is good in the long run, but it's a long run. Are you prepared? Are you competent to face the issues that will arise? Will you be carried off your feet by some facile message that says everything's going to be all right and you'll prosper and be successful. It's a funny thing that the New Testament leaders just didn't hear that message. I mean it's so opposite. Jesus died on a Roman cross, Paul was executed by beheading, and Peter was crucified upside down. They hadn't heard the message that it's God's will for you to prosper and be successful. Since then a new revelation has come, but it's a post-Biblical revelation. It's not in the Bible. Now I dealt with that in the Book of Job, so I can't go into it again. But anyhow…

I think perhaps we should just take a few moments to beseech God to have mercy on Israel. Can we do that to close? Tomorrow, God helping me, I'm going to speak on *How To Pray For Israel.*

Geoff if you'd come up and be ready to take over, but let's stand. You've been sitting a long while, and let's cry out. Geoff you come up and take over. Cry out to God for mercy.

Father, we look to You. You are the God of Israel. Lord Jesus, You are the Messiah of Israel. You are the hope of Israel. Ultimately Israel has no other hope but You, O Lord, and we believe You're going to bring them to the place where in their desperation they will acknowledge that You, and You alone can save, and they'll turn from every false god and from every lie and deception of Satan, they will turn to you, Lord Jesus, and You will come to deliver them. So be it, Lord, we pray, in Your name.