

Israel & End Times

Sermon Info

- Speaker / Pastor: Speaker A (main expositor) with extended teaching and historical context from Mark

Scripture References

- Daniel 2, 7, 17 - statue, beasts and horns explained as prophetic sequence linked to Revelation
- Revelation 13, 17 - beast, horns, heads and the Woman on the Beast (religions) referenced to explain end-time actors
- Matthew 24 - Olivet Discourse used to define the great distress and timing (days cut short)
- Luke 8 - Jesus' question about finding faith on the earth quoted as a pastoral concern
- Zechariah 12:10 - looked at as the moment many in Israel will repent when they see the pierced One

Central Message

- The talk ties Daniel and Revelation together to show Israel is central in end-time prophecy, the world will experience an unprecedented period of judgment and deception lasting roughly 42 months (a concentrated period of chaos and control by the beast), followed by Christ's return, worldwide judgment at Armageddon, and the establishment of Christ's righteous reign.

Key Points

- 1. Israel will be the central player in end-time events despite its small population; prophetic significance outweighs size.
- 2. Daniel's statue and Daniel 7's beasts synchronize with Revelation: heads, horns and crowns point to successive empires and future rulers (including an eighth/Antichrist figure).
- 3. The beast will rule for 42 months; during that time the world faces huge disasters, plagues and mass casualties, and many will be unrepentant.
- 4. The 10 horns (contemporaries of the Antichrist) are portrayed not as a European bloc but as global/regional groupings (illustrated by the UN Security Council analogy) who give power to the beast.
- 5. The Woman on the Beast symbolizes world religions that ride political power; she ultimately falls and is punished (burned with fire) as secular catastrophe and control discredit religious systems.

- 6. A major narrow period (about five months) follows a catastrophic impact ("the rock") where survivors are desperate; many seek death and cannot find it — then Christ returns and many finally repent (Zechariah picture).
- 7. Armageddon results in a decisive, supernatural victory for the Lamb; Christ rules with a sharp sword (word) and an iron scepter. Satan is bound for 1,000 years; later released briefly as a final sifter.
- 8. Historical context matters: Jewish history (revolts of 66–70 and 132–135 AD), the Roman renaming to Palestine, the Balfour Declaration (1917), and 20th-century tragedies (SS St. Louis, Struma, Holocaust) are used to show how history prepared Israel's modern role.
- 9. Replacement theology (the idea the church replaces national Israel) was traced as a major strand in Christian thought and as having contributed to antisemitism; the speaker contrasted this with other New Testament teaching about Jews and Gentiles in God's plan.

Notable Quotes

- > "Punch is above its weight." (on Israel's influence despite size)
- > "There's no 7 years — it's 42 months." (clarifying prophetic timing)
- > "He'll say, 'Okay, boys, the show's over.'" (picture of Christ ending Armageddon by word)
- > "Will He find faith on the earth?" (Jesus' question quoted to highlight spiritual urgency)

Application

- Stay grounded in Scripture: study Daniel, Revelation, Matthew 24 and Zechariah to understand prophetic sequences rather than rely on popular shorthand.
- Be cautious of quick or sensational prophetic identifications; focus on the spiritual call to faithfulness and readiness.
- Pray for Israel and for gospel witness among Jews and Gentiles; intercede especially for those who will face severe trials.
- Watch for societal trends described (loss of faith, centralized authority, political groupings) and maintain biblical discernment.
- Live as an "overcomer" — faithful in Christ so you remain part of the church promised authority in the kingdom.

Prayer Points

- Thanksgiving that God's Word has been preserved and helps sort truth from deception.
- Prayer for faithfulness and perseverance for the church and the elect during trials.
- Pray for the safety and spiritual welfare of participants and for clarity as the group continues the study.

Reflection Questions

- 1. Do I prioritize being spiritually ready (faithful, repentant) over trying to predict exact timelines?

- 2. How does knowing Israel's prophetic role change the way I pray and witness today?
- 3. Where might I be susceptible to the deceptions Jesus warned about in Matthew 24, and how can I guard against them?
- 4. What does ruling with an "iron scepter" teach me about God's justice and mercy in the end-times?
- 5. How should historical suffering (e.g., the Holocaust, refugee incidents) shape my compassion and response to current events?

Transcript

Richard

So we've been talking a lot about the church and a lot of the events involved around the activities of the church and the end times. And tonight we're going to go back and take a look at Israel, because the big player in there is going to be Israel. It's the smallest of the nations involved, but as President Obama used to say, "punch is above its weight." So let's take a look at that. Briefly, last week we looked at the Woman on the Beast, which symbolized the—basically the religions of the various empires that had control over Israel over the years. And that doesn't end with past history. We see that a lot of the world is divided up into major religions, and this is not—this chart—oops, let me get my—the chart here represents the population of the world and how it divides up. And you see in here that the Sunni Islam, that's just about everybody except Iran. Iran is the big Shia nation, and the rest of the Muslim world is primarily Sunni. And what distinguishes them from the Shiite is that the Sunni will take people who are capable leaders to lead them. The Shiite will take people that are able to show a lineage to Muhammad.

(04:17)

So you got that. In Christendom, it's about half Catholic and half other Christians. And then you've got, you know, the Hindus in India, and then in China you've got a lot of Buddhists and Confucians. And in the other parts of the world, a lot of folk religions. And when you look at this little sliver here, all right, that is like 1 in 500 is Jewish. But in the end times, they're going to play a big role.

Now, last week we went through chapter 17 about the Lady on the Beast, and what we found was that, yeah, you can work your way down and see how what is revealed in chapter 17 of Revelation fits what's in Daniel. And when it talked about the five kings, five were fallen, one is, and one not yet come.

Well, we went through the five empires that had passed that were over Israel, and then we looked at the one that was, which is Rome, and that ran through some significant changes in—is in—with the Jews. What it did is that the first revolt ended up wiping out their temple, and they lost the control of the city.

(06:11)

The city then became strictly under Roman rule, and the Jews were forbidden from getting into it. And then in the second revolt, in 132, again, the Jews rose up to challenge the Romans, and the Romans came back and crushed them, and they said, "This time, no more of this." They took the Jews and they scattered them all over the empire. Now, a lot of Bible teachers, especially in the dispensationalists, will say that that happened in the first revolt, in 66 to 70, and that's not true. If it had, there'd have been nobody there for the second big revolt. And the second revolt was even worse because now they lost the whole nation, and they had their population scattered throughout the world in most places as slaves. Then we're also told that there's going to be a future one and that this future one will rule for 42 months. There's no 7 years, it's 42 months. And then during that period, all right, he will control everything in the world because the world will be facing a huge disaster that would be coming in a few years. So what he's going to do is basically promise the world to maximize their survivability because they know very well that a lot of people will perish, huge percentages of the population, a third or quarters. And in order to do that, we have to look at chapter 17 in the book of Daniel, chapter 7, properly and get the counts starting at the right starting point so that when you look at the statue that was in the first chapter of Daniel, which showed the head of gold and the chest of silver and so on right down to the feet of clay and iron, that that statue—all right—that that was a prophecy that Daniel gave Nebuchadnezzar about the history of the world and the kingdoms that would come. Then in chapter 7, we see that Daniel has a dream, and at first he doesn't understand what the dream is. So he asks, and he's told about kingdoms that will come.

(09:22)

So you have to start counting with the next one that came, not with the one he's in, because it has to do with the ones that will come. And when we counted those up, we come up with a match to the book of Revelation, chapter 13, about the beast I saw resembled a leopard, a bear, and the lion. And those are the ones that were prophesied by Daniel. So we get the two books synchronized, and we can look at the little statue and line it up against our view of chapter 17.

(10:11)

So that took care of what the Lady on the Beast said would take place with the seven kings to come. But there was also an eighth one that would come. But before we get to that one, let's take a look at something else that was mentioned, that these beasts had horns. They had 10 horns. And just like the beast that was shown in chapter 13, we've got the 10 horns, the 7 heads, and the 10 crowns. And those crowns have a significance.

(11:00)

Now, evangelicals of today, especially of the dispensationalists, will say that those are the 10 nations of the European common market or the European Union. And there was a time where they were counting up. You know, they started, there was about 6 or 7, and then they went to 8 and 9. And I remember in the early '80s when I think it was Greece that joined, that made it 10, and boy, they were saying, "That anytime now," all right?

(11:37)

But that's not where the 10 come from. We saw that the 10 horns that she talks about are going to be contemporaries of the Antichrist, and that these nations are not going to be from the European Union, they're going to be from the United Nations. And the United Nations has got the Security Council, and they're the 10. And those 10 are the groupings, and they represent all the nations of the world, not just dealing with Europe and having Europe impose its view on the rest of the world, is that we're going to have the rest of the world impose their view over the whole world. So the 10 horns are going to rule with the beast for those 42 months, and they will have one purpose, and it will be to give their power and the authority to the beast.

(12:54)

So this run down in here is where that is going to take place. So the 10 are eventually going to be not going to be punished. I shouldn't say the 10. More correctly, it would be the prostitute is going to be punished. And they say that she will end up being burned with fire. So for some reason, this great prostitute representing all of the religions of the world, riding on the beast that has all of the leaders of the world, she's going to fall out of favor. And that's understandable because the big rock falls anyway, all right? So the secular world will just destroy the religions of the world. I think religions will become something that is taboo, and they'll have all of the evidence to show it. So you did all your incantations, you did all your novenas, you did all of these things, and look what happened. The world got wrecked, and about half the people in the world are dying or died.

(14:27)

So if all the religious activities before the impact will fail to save the earth and billions will perish, therefore it will be easy after the impact to convince the inhabitants of the earth that there are no gods except for the one who can minimize the chances or maximize the chances of their survival. So it won't be a big leap. So with regards to the beast, for God has put in there the beast and the 10 horns in their heart to accomplish His purpose by agreeing to give the beast their power to rule until God's words are fulfilled, and they will be fulfilled.

(15:30)

So it's not surprising that when we look at after the plagues take place, all right, we see the rest of mankind that were not killed by these plagues still did not repent of the works of their hands. So you end up with two groups: those that are not killed and those that are killed. Those that are not killed don't repent. So, we have a world without faith, at least from the time that the impact takes place. And that answers the question that Jesus stated back in Luke chapter 8 about what He would see when He comes. He says, "I, the Lord, tell you that He God will see that they, His chosen ones, get justice and quickly.

(16:37)

However, when the Son of Man comes, will He find faith on the earth?" So in chapter 17 and associated verses from the Old Testament, we see that the answer to that is no. They won't find faith on the earth.

(17:05)

Now, also in Matthew 24, verse 24, he says, "For then there will be great distress." Now, this is in the Olivet Discourse. "For then there will be great distress, unequal, from the beginning of the world until now, and never to be equaled again. If those days had not been cut short, no one would have survived. For the sake of the elect, those days will be shortened. At that time, if anyone says to you, 'Look, there is the Christ,' or, 'There he is,' do not believe it. For false Christs and false prophets will appear and perform great signs and miracles to deceive," all right, "the very elect, if that were possible." Well, there's a lot of stuff in there, so let's unpack it a little bit at a time. He says, "If those days had not been cut short," so when does those days get cut short?

(18:47)

That will be after Jesus returns. Obviously, He's not going to cut it short beforehand because we see that they're in battles and everything else when He arrives for the Battle of Armageddon. No one would survive but for the sake of the elect, all right, and the elect. So those who repent after seeing Jesus' return because before that, everybody is unrepentant. So people repent when they see Him come back, all right? So for that reason, those days will be shortened.

(19:41)

At that time, the time of the great distress, but before Jesus returns, if anyone tells you, "Look, there He is, there is the Christ," or, "There He is," do not believe it. So, it has to be that the warning is for the events prior to when people are still unrepentant. "For false Christs and false prophets will appear and perform great signs and wonders to deceive the very elect," if that were possible. But before Jesus returns, there are not any repentant. Therefore, it is not possible to deceive them, the elect. Now, to take all of that and try to make it into a little timeline, we see that then, all right, is the great distress of the Lord knows for the length. And it's since the beginning of the world until now, nothing like it has happened nor will happen again afterwards. So those days get cut short.

(21:24)

So instead of being this long, they're cut short. And the great distress leading to no one surviving, all right? So if it were to go all the way through, no one would survive, but Jesus returns, and that's what cuts things short. And the unrepentant repent after they see Jesus. And there's a nice verse for that in Zechariah. We'll blow it up here so we can read it. "And I, the Lord, will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. And they will look on Me, the one they have pierced, and they will mourn for Him as one mourns for an only child and grieves bitterly for Him as one grieves for a firstborn." So we have these events take place and come up with a picture of a period of excuse me, a period of up to roughly 42 months at most, where people have no faith, no repentance. But when Jesus returns, just as Zechariah prophesied, they'll recognize, and the unrepentant will repent.

(23:22)

So in that five-month period from the time the rock hits and all of these events take place to the time that Jesus returns, all right, we have a world without faith in the Lord. They'll have faith in

all kinds of other people and things, but not in Him. So in that little slug of time, we'll have the scurrying about, and we'll get to a point where religions will be banned. We'll end up with a nuclear war, and it's not going to be a worldwide war. It's going to be one of Israel. So here we can take a look at how this all drifts over.

(24:28)

"So they, the 10, will make war against the Lamb, but the Lamb will overcome them because He is the Lord of lords and the King of kings. And with Him will be His called, chosen, and faithful followers." So with that, the world is going to see a devastating wipeout of the armies at Armageddon. And when they talk about Jesus coming with a sword in His mouth, the sword just symbolizes the fact that He'll speak of the dead. He doesn't have to use missiles or anything else.

(25:13)

He will just say, "Okay, boys, the show's over." So with that, we see that Jesus will come and establish a new order. "I saw heaven standing open, and there before Me was a white horse whose rider is called Faithful and True, which justice He judges and makes war. And out of His mouth came a sharp sword with which to strike down the nations, and He will rule them with an iron scepter." Now, does that make sense given the world that we get up to at this point? If you've got a world that was unrepentant and you've got the Jews in Jerusalem, that's where they first will see Him because that's where He arrives and they start to repent. There's going to be a big period of time that the rest of this world is going to be very, very bitter.

(26:39)

I mean, I've got relatives that refuse to believe there's a God because all the bad things have happened, all right? And these bad things that are happening today are just a cakewalk compared to what will be taking place then. And God will not tolerate sin, so hence He's going to rule with an iron scepter. It's not going to be a velvet glove. So with that, all right, He treads the winepress of the fury of the wrath of God Almighty. And on His robe and on His thigh, He has His name written, the King of kings and the Lord of lords.

(27:33)

So there's going to be a big rearrangement, and He's bringing back His chosen to rule this world and to reestablish it. Any questions up to here? Is there something that just doesn't seem to fit? Don't be bashful. Jack? Yeah. I know you and I both believe that the five months is going to be the rock's going to hit in five months. But we have to account for that last trumpet or the last you got the five months, but then after that comes this big invasion from the east, and it says one-third of mankind will die. For five months, they're going to seek death, and they will not be able to find it. And then these people from the east are going to come with flamethrowers, and they're going to kill one-third of mankind. And that's going to have to take a certain amount of time, at least a couple of weeks or a month or so.

Mark (28:53)

Yeah. It's all in that period. In that period where God is pending His return, people will be going

to the extremes on a lot of things. And the people that are in the upper echelons of things, their look will not be to survive. They'll have that taken care of.

(29:27)

What they're going to look at is, "How are we going to rule afterwards?" And it's not a matter of, "In the best interest of everybody." It's going to be in our best interest. And that's where they're going to take advantage of wiping out what they might call the less desirables, the whatever's, because they'll be controlling everything that moves by crook or by crook. And like you mentioned, that big invasion from the east, I think if that takes place near the end of those five months because those first few months at two and three, nobody will be able to be getting around them easily. But after that, before any people think of being able to defend themselves, people that will look at taking advantage of the situation and marching on. And when we looked at Islam a couple of weeks ago, we saw that they're looking for that period when the US will be crippled.

The US will be very concerned about taking care of their own, and they won't worry about people marching across the Atlantic. And those other places are going to be on their own. And the Muslims for one piece will say, "This is it. The great Satan is neutralized.

(31:14)

We can march in and take Jerusalem." But when that happens, we mentioned it a little while that the Jews will hit them with nukes. And we're going to see how it gets described. Zechariah describes what happens in a nuclear bombing. And it's like you were reading the reports after the Hiroshima and the Nagasaki bombings. We'll show that in a minute here. So it's a matter of time, but not much time. Is that the period when the blood will comprise to the bridles? Yeah. I think that that's in that time frame. "So then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the white horse's thigh. And the beast is captured, the false prophet with him. And what happens is that they get thrown into the lake of fire. And then He, an angel, sees the dragon, an ancient serpent who's also called Satan, and bound him for 1,000 years." Now, I don't go along with the idea that, "Well, that means he's on a short leash." No. That's not being bound.

(33:19)

I think being bound is he will not be able to do anything. And that's why he's going to be released at the end, and that's going to be the big sifter. At the end, when he is released again, that's when the true believers and the non-believers will be sorted out. "And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God.

(33:56)

They came to life and reigned with Christ 1,000 years. But they will be priests of God and of Christ and will reign with Him for 1,000 years." So yeah, I buy into the 1,000 years being 1,000 years. Maybe it's 99.7 or whatever, but it's that long period of time where Christ will be really functioning as a king over the earth, and people will be making a choice of Him without having

anything confused. And at the end, when Satan is released, people will find out what side of the coin they're on. So these were the seven kings, all right? And the one that was not yet. And we see that several times in Revelation, we see about this ruling with an iron scepter. And 1, in chapter 12, when there's a flashback that says that Israel gave birth to a son, a male child, who will rule all the nations with an iron scepter and her child was snatched up to God and to His throne. "And out of His mouth came the sharp sword again." We need to go through that, but again, the iron scepter. And then the church is also given that promise, the overcomers, all right?

"He who overcomes and does the will to the end, does my will to the end, I will give authority over the nations, and He will rule them with an iron scepter. He will dash them to pieces like pottery. Just as I have received authority from my Father, I will also give Him the morning star." So the church is going to be playing a big role in that. And because there's still going to be people, the survivors are still going to be flesh-and-blood people like we are. There are going to be needs. There are going to be population growth. There are going to be things to fix. There's going to be a lot of things to fix. I don't know if my engineering degree will work, but anyway, it's a matter of God's creation. I don't think it's going to be limited to this little planet Earth.

(37:09)

There's too many others. I mean, there are more planets similar to us than we've got cells in our bodies. It's really difficult to try to wrap your mind around how big that universe is and how fabulous it is. And I think that that is going to be an awesome period of time, and God is going to come up with roughly a clean slate. So yeah, when the 1,000 years are over, Satan will be released, all right, from his prison. And while he was in prison, there were no furloughs for him to go mess things up.

(38:16)

He wasn't sent to Massachusetts. "And he'll go out to deceive the nations in the four corners of the earth. Gog and Magog to gather them for battle." Well, they're going to be undergunned. "In number, they'll be like the sands of the seashore. They march across the breadth of the earth and surround the camp of God's people, the city He loves. But fire came down from heaven and devoured them. And the devil who deceived them was thrown into the lake of burning sulfur, where the beast and the false prophets have been thrown, and they will be tormented day and night forever and ever. And the beast who once was," going back to Our Lady on the Beast, "the beast that once was and now is not, is an eighth king." And that's this one in here, where he attempts to take over the world at the end of that 1,000 years. "And he's of the same kind as the others, and she tacks him on there as an eighth king." So he belongs to the seven and is going to his destruction. And that is the essence of that chapter 17, which has got a lot of history kind of packed into it and ties it really well with what's in the prophecies of Daniel and other prophets in the Old Testament. And it ends with the punishment that she gets, all right?

(40:25)

She ends up being destroyed by fire. And I think it all ends up with the same mechanism as the people that are taken care of at the end of the 1,000 years. This is at the beginning. And those, I

think, are all the major religions and the destruction. These are repeat slides. I'll just skip those. Now, with respect to Israel, we kind of just include Israel here and there. But the big thing in Israel and its history during the Christian era has been this theology of replacement. And I was taught that in details. I was amazed by it. And I believed it. This is back when I was in grammar school and after I got into high school, even reading books, all right? And that was our book here. And this was put out by the teaching magisterium of the Catholic Church. And the copyrights this was the time that I was there. Copyrights started 1926, 1931, 1934. My version here was 1958. 1958 is when I graduated from high school. And there's not a lot of Bible verses in there, but a lot of Catholic theology. And when you get to chapter 59 excuse me, chapter 49, the title of chapter 49 is No Salvation Outside the Catholic Church.

(42:46)

So we're all in trouble.

(42:48)

Yeah.

(42:53)

And it's in a catechism format. "Is everyone bound to be a member of the Catholic Church?" And the answer is yes. "Who's a good Catholic?" That goes on and on and on and on. "Who belongs to the soul of the church?" He belongs to the soul of the church who is in sanctifying grace. And that's with fit. And then, "Who belongs to the body of the church?" He belongs to the body of the church who is baptized and who has been separated from the and has not been separated from the unity of the church, all right? So they go on and on. And then they ask, "What is meant by saying outside the church there is no salvation?" And there's a big paragraph or two on that. And it ends with saying, "Well, all of the Protestants and the like, you might as well say that counterfeit money is just as good as gold coins. So we're all the counterfeit money." So this was the whole gist of it.

(44:48)

Then when it came to the Jews, the church is the new Israel. The Catholic Church is the new Israel. And everything was compared. Had the high priest, got a pope. You had a priesthood, got a priesthood. Had a Sanhedrin, had the College of Cardinals.

(45:19)

Down and down and down all the way through, even to the layout of the church. You had the temple, and then you had the Holy of Holies. The Holy of Holies in some Anglican churches even today had the grill. People sat on one side of the grill, and the other side of the grill was where you had the choir and the mic. And then you had all of the implements, the vestments, the chalices, the lamps, the bread. So all of that was very convincing to say, "Hey, we've inherited all the promises." But I never, never heard them say anything about the curses on Israel. And never talked about reading in Romans 9:10 and 11. These people were just like they disappeared.

(46:31)

Now, that was in the official stuff, stuff with the books. But then even in my culture, my parent even my mom and my uncles, my brothers, they all looked at the Jews were Christ-killers. We didn't go to their store. They had a place called Carroll's Cut Rate. Well, Carroll was this Jewish guy, but that wasn't his name. And that was a big no-do.

(47:08)

Then when I was about 12 years old, guess who moves into the house diagonally across from our house where we had a common lot line? The guy who owned Carroll's Cut Rate. And there was a lot of talk about that. And my uncles would say, "You don't have anything to do with that at all." And they would say what they would do when they were kids. They would throw rocks at the Jewish peddlers or something. So that replacement theology poisoned the church. And even to this day in the US, about two-thirds of all the churches believe in replacement theology. Or now there's a better word that they one of the words that they like to use is fulfillment theology, right, that the church fulfills the promises made to the Jews. So all of that bred antisemitism, and it was normal in my life. Then when we look at Deuteronomy, we see that there were warnings that were given.

(48:44)

Moses tells him, he says, "Among those nations, you will find no repose, no resting place for the sole of your foot. You'll live in constant suspense, filled with dread both night and day, never sure of your life." And if you look at the maps that show the major Jewish persecutions from medieval times, all right, all over in the so-called Christian world, which was all at that time Catholic still, the Jews were totally persecuted in Spain in 1492. Weizmann put it up. He says, "Pent up in places where they're not wanted and from whom the world is divided into places where they cannot live and places that they may not enter." Then came a new promised land. Lord Balfour put together a declaration to give the Jews a homeland. And this was back in 1917. And they were promised an area about the size of Pennsylvania or Ohio in the Middle East, including the places where they had lived. And it was like 45, 46 thousand square miles.

Speaker C (50:40)

Balfour was an English prime minister, right?

Richard (50:44)

No. He was the foreign secretary. And he had put this together. Now, keep in mind, this is before there was a UN, before there was a League of Nations. But he had people that would go along with him. He had the Americans. And just the whole text of that, we won't go through the whole thing. "The establishment in Palestine of a national home for the Jewish people." Okay? So he didn't act alone on that. That got put together by the English, by the French, by the US, by Italy, and even Japan. So they agreed to that.

Mark (51:47)

That was at the end of World War I when the winning forces took over the Ottoman Empire. Now, the Ottoman Empire had been around for 400 years. It was Muslim. And they had, at that

time, control of most of the Middle East and Turkey, parts of going up into Europe and North Africa, right? And these people ended up siding with the Germans. And when the Germans lost World War I, the Ottomans lost everything they had also. And the French and the English basically took over big chunks of the Middle East. And that's what you saw in the map that had the British mandate. And you had a French mandate. The British mandate is what is part of Israel, most of Israel today, parts of the northern part of Saudi Arabia, what is Jordan, a chunk of Iraq. And the French had what is Syria and Lebanon. So these were the world players.

(53:16)

So this is a map of the Ottomans. So you can see that in here, they were controlling what was Israel and a good part of the Middle East and up here into Greece and Albania. Then came national socialism.

Mary (53:43)

Yes. This question.

Richard (53:45)

Yes.

Mary (53:45)

Oh, I just was trying to make a comment. Don't get confused about that word Palestine because that came from one of the Roman emperors after the two uprisings in 70 and what was it, 142?

Mary (53:57)

That they had he hated the Jews so much that he changed the name of Israel to Palestine because he didn't want any they didn't want them to exist at all. And they were dispersed.

Mary (54:07)

So don't think that that land was Palestinian. It was just a Roman new name hating the Jews and wanting to wipe Israel off the map.

Richard (54:18)

Not once they've taken off the map by name.

Mary (54:20)

Yes.

Richard (54:21)

But to take them off the map by existence.

Mary (54:24)

Yes.

Richard (54:24)

All right? And that's a good point, Mary, is that that name Palestine came into being after the Jews lost the second revolt back in 132 to 135 AD when the Emperor Hadrian scattered them all over the world. And Hadrian ends up building temples on the Temple Mount to Jupiter. And what he wanted was to take them off the map.

(55:04)

He didn't want any Judea or Israel anyplace. And what he wanted to call it was Philistinia against to mark the Jews and one of their traditional enemies, the Philistines. And the word got corrupted into Palestine. And it stuck. And people ended up adopting it, making claims of being Palestinian. There was never a Palestinian nation.

(55:44)

The Romans had that land for a good while. And then the Muslims got that land. And then the Crusaders got that land. And the Muslims took that. It went back and forth. There was never a time when there was a national Palestinian nation.

(56:09)

Now, national socialism comes on the scene in the '30s. It was being peddled in the '20s. It comes to power in the 1930s. And it came out as an alternative to international socialism, which was the Communist Party that was indigenous to the Soviet Union by that time.

(56:57)

Now, they wanted to have socialism also, but they didn't want to be international. They didn't want to be tied or have somebody else over them. They wanted to have their own national socialism. Now, all of these socialist countries or nations that go down that path end up with a dictator because the systems don't work. And eventually, they've got to find some reason why it doesn't work. And it's always going to be somebody else that is identifiable.

Speaker C (57:41)

Somebody's got to be the fall guy.

Mark (57:43)

Huh?

Speaker C (57:43)

Somebody has to be the fall guy.

Richard (57:46)

Yes. Yeah. Well, those Jewish bankers and see, hey, they were primed.

(57:58)

So national socialism goes in. It doesn't quite work. It gets worse and worse, had huge deficits. And at that time, they start violating the Versailles Treaty by building their military equipment.

Now, I think I've told you, I had a guy in my class, my Sunday school class up in Toronto that was a Nazi during the Second World War. He was a pilot, grew up in the Hitler youth, became a glider pilot because in the first half of the '30s, anyway, Hitler was not in complete power, but the Germans wanted to maintain a flying skill because someday they were going to get their fighter planes. So they wanted to have guys that were ready to be able to fly. So they were permitted to have gliders. So they learned to fly gliders.

(59:16)

Tons of them. And by 1935, '36, they start to build munitions, armaments. They start to reoccupy Rhineland. And the Brits and the French and the American Democrats say nothing. They just let them build it. So here's a country full of revenge. And now they're going to let them rearm. Well, we don't want to have another war. Sounds good. But let's wait and have a big war.

Why have this little rinky-dink thing? We can wait and have a really big war again, lose a lot of people, cause a lot of grief. Yeah, that's a good idea. You're hearing it today. You can turn on the news. So the same mindset is at work today like it's been all along. So the big start was, we've got problems, but it's those Jews. So in '35, Germany strips its Jewish citizens of their citizenship. They were called the Nuremberg Bullae. By 1938, they've got half a million Jewish refugees from Germany and Russia that are trying to find countries that would accept them. They get their passports on label with a big J so that if they left the country, you wouldn't be able to get back in. So FDR calls a big meeting at Yverdon in France.

(1:01:30)

Now, some of your buying bottled water. Yverdon, bottled water, comes from that spring. It's at that place. So, he calls this big meeting. This is now by 1938. And these were the participants. So you had the whole Western Hemisphere over there and just about all of Europe. And I've got these countries in red, so remember those.

(1:02:01)

That'll be a quiz. So when it got towards the end of the meeting, the Canadian Labor Party up there, he was the deputy to that meeting. And it was the Minister of Immigration, Frederick Blair. He wanted Yverdon to hold the line on refugees so as to force the Nazis, the National Socialists, to solve the Jewish question internally.

(1:02:42)

Now, there've already been reports of people being murdered by the government. So a group, various groups of Jews are trying to form ways of getting out of there. And one was by chartering a cruise ship, the SS St. Louis. And they got 800 people on there. And Cuba at the Yverdon meeting had said, "Hey, we'll take some." But by the time the boat got to Cuba, the ship stayed in the harbor for a month.

(1:03:28)

They provided supplies to them. But then they told them, "Okay, guys, you got to leave." So when FDR got wind that the boat was about to leave Havana, he tells Morgenthau, who was in

charge of the Coast Guard, "You don't let that ship dock any place in the US." So the ship ended up going back to Europe. About 150, 200 people got off that the Brits let on. And the rest of them eventually got captured by the Jews and ended up by the Germans and ended up in the various concentration camps. There's actually a movie made of this. Then there was another one, and that was the Struma incident.

(1:04:30)

Now, that's where almost 769 Jews got on this. You'll like this pastor. It was a barge that was used to transport various goods on the Danube River. It was basically a river boat, but it wasn't basically for passengers. It was for carrying coal and whatever. But these Jews get one of these things, and they were going to go to Palestine, as it was known at the time. So they leave. They go down the river into the Black Sea. And then they start having engine troubles. And they pull into Constantinople. And I should say just to the east of there. And they sit there for two months.

(1:05:34)

Nobody would let them repair the ship. They provided them with water and food, various Jewish groups. And so they were then told after two months, "Get out of here." "No, we can't go." They got a tugboat, and they towed it out into the Black Sea. And a Soviet submarine ended up sinking it. They had one survivor, a little boy. So it looked like the Jews were going to solve their problem internally after all.

(1:06:21)

Now, by 1942, Europe has been at war now for three years. And the Germans finally put together a protocol on how they're going to finally find a solution to the Jewish question in Europe. And that was the best copy of that protocol I could get. Somebody had written all kinds of stuff on there. But in there, on some of the other pages, was the list of countries, the number of Jews that were in them, which came up to 11 million. Yeah, 11 million. And now they had to find a way to get rid of them. And this is in the New York Times, 1942.

(1:07:16)

It's about six months later in the New York Times. On page seven, there's this little thing that says, "A million Jews were slain by the Nazis." Page seven. And in '43, '44, these are all of the major camps that were scattered through Europe that was occupied by the Germans. And these were all of the pickup points where they consolidated people in the villages and towns and then put them on trains, brought them to what they call termination camps.

(1:08:00)

So you had major concentration camps and camps designed to just execute the people. These were the big gas chambers.

Speaker C (1:08:08)

So '42 is when it all started.

Richard (1:08:12)

1942. Oh, they'd been killing them before that. But these here were built to do that job. They started using gas from the trucks. The trucks that would go and pick them up to take them to the train stations, to go to the work camps. The exhaust of the truck ran into the back. It was an enclosed truck. And they just would pump the exhaust into the back. And when they got to a point where they just unloaded the dead.

(1:08:51)

So things that you wouldn't think people would think of doing things like that. And then Deuteronomy, when Jesus was telling them, "In the morning, you will say, 'If only it were evening.' And in the evenings, 'If only it were morning.'" Now, some of you have gone through that. You know when you have a pain that's been messing up your sleeping and you go to bed and say, "If only it were morning." Well, because of the terror that will fill your hearts and the sights that your eyes will see, I'll just flash quickly through this because they do exist. So this was the tally as by the end of the war. How many they started with the Jewish population in these various countries, what they ended up with. And remember the list with the red names? These are the places that didn't have room for them.

(1:10:05)

These are the dead that they ended up having by the time the war ended, both military and civilian. 2 million. They didn't have room for half a million, but by the end of the war, now they had 2 million missing. So what we'll do is we'll stop here, and then we'll pick it up after the war.

(1:10:34)

All right? And I think this is important because Israel is going to be a big player in there. You can see it today. So we try to get into the mindset of what's happening with Gaza, what's happening with the nukes, and so on. Because there are all of these verses that these prophets talked about. You expect of the Jews, and lo and behold, they're happening, or the mechanism for it to be able to happen is happening.

Richard (1:11:15)

Okay. Any questions?

Mary (1:11:24)

I have a question. So a big thrust in the New Testament, all the way, especially through Epistles of Paul and Peter, and the Book of Acts, is that there's one people of God.

Mark (1:11:46)

Yes.

Mary (1:11:47)

It's made up of Jews and Gentiles. And we are the chosen people.

Mary (1:11:56)

We are the people, the people of God. And that's the way I like to talk about it.

Mary (1:12:08)

Is that replacement theology, or how is it different from replacement theology?

Richard (1:12:12)

No, no. That is the accurate theology. You know when I mentioned the replacement theology and how it was in basically two-thirds of Christianity was accepting that. Well, when you look at that one-third that's not, the biggest groups in there are two groups. And you wouldn't think of those two groups. One is the Baptists, and the others are the various forms of the Assemblies of God. And they look at, "We're one people, and we're separated by the evil of sin." That's what has brought about this replacement theology.

Mary (1:13:08)

I just want to clarify that.

Richard (1:13:10)

Oh, that's good.

Mary (1:13:11)

Because we can get there's the people of God, and then there's Israel, some of whom are part of God's people and some of whom are not at this point.

Richard (1:13:28)

At this point.

Mary (1:13:29)

But they'll only be God's people through Christ. There's only one way to be a part of God's people, and that's through Christ.

Mary (1:13:44)

Am I right?

Richard (1:13:45)

Yeah.

Mary (1:13:45)

Okay.

Richard (1:13:47)

We're on the same page there. As a matter of fact, I have to edit some of this stuff because there's are we Baptists? Dispensationalists?

Mary (1:14:23)

There have been Baptists in the past who were dispensationalists and probably today too. Those are two different things that overlap and occasionally, this Baptist isn't and never was.

Richard (1:14:52)

So you've got to try for all occasions. So these are the 25 largest denominations in the US. Now, this data is a little bit dated. It's about 20 years old. But nonetheless, all of the churches, the denominations in red are replacement theology. All of those in black are the one people, basically.

(1:15:25)

All right? So let me go through and read the ones that are at the top of the replacement theology. You've got the Roman Catholic Church, the United Methodist Church, the Church of Christ of Latter-day Saints, the Mormons, and some say that it's not the same Christian, but anyway. The Evangelical Lutheran Church of America, the Presbyterian Church of the USA, the Lutheran Church in Zurich Synod, the African Methodist Episcopal Church, the Episcopal Church, which is the Church of England, the Churches of Christ in Texas, the Greek Orthodox, the African Methodist Episcopal Messiah Church, okay, the United Church of Christ, the Christian Churches of America, and the Jehovah Witnesses. So these all make up the replacement theology.

(1:16:45)

Now, the ones that are basically they were all one people. We're all going to be put together in God's kingdom. You've got the Southern Baptist Church, the Church of God in Christ, the National Baptist Convention, USA, the National Baptist Convention of America, the Assemblies of God, the National Missionary Baptist Convention, the Progressive National Baptist Convention, the Pentecostal Assemblies of the World, the American Baptist Churches in the USA, the Baptist Bible Fellowship International, and the Church of God Cleveland, Tennessee. So all of this plays a role. And it sometimes colors other things that we may not be too sure of, which may be one way or the other. But yet, that's what it does. It kind of poisons the recipe of the kingdom.

Speaker C (1:18:15)

In two years, we're going to elect the president of the United States. And I personally believe that that person will be a Roman Catholic.

Speaker C (1:18:26)

I have assessed what I think will be probable running people for the two strongest parties, Republican and Democratic. And if the Republican wins, that would be a Roman Catholic.

Speaker C (1:18:45)

Because that fella right now is the vice president of the United States. He's Roman Catholic.

Richard (1:18:50)

Yeah, he's a recent Roman Catholic. And a lot of Roman Catholics don't know much about what

Catholicism is.

(1:19:04)

Been there, done that. Okay? And it's pretty much the same. It goes pretty much the same. Now, how a person will respond, I don't think that Americans have to worry about the Pope calling the shots. So right now, they have a Pope that is a Chicago Democrat. And I don't think he's going to come over here to run for anything.

Speaker C (1:19:40)

Right.

Richard (1:19:43)

Plus, he's got big walls. Any other questions?

Speaker E (1:19:53)

Well, you were saying that the Catholic Church that the way you were taught was that the Catholic Church was saying that they replaced Israel.

Richard (1:20:04)

Yeah.

Speaker E (1:20:04)

Right.

Richard (1:20:05)

Yeah.

Speaker E (1:20:05)

And so are you saying that all of these individual churches in red believe that about their own church denomination, or is it just.

Richard (1:20:14)

They believe that Christianity replaced.

Speaker E (1:20:16)

Christianity.

Richard (1:20:17)

That Christianity replaced the Jews because they rejected them.

Speaker E (1:20:24)

And so they see themselves as the chosen instead.

Richard (1:20:27)

And they see themselves as, yeah, the inherited all the promises made, all the promises that were made to Israel are now given to the church. But you can't read through Romans without coming up with big questions. But that doesn't bother people that will then take scripture and say, "Well, this word, yeah, but it doesn't mean that." And you do enough of these doesn't mean that. And pretty soon, you can make anything you want. You can make chocolate gummies.

Speaker C (1:21:11)

You plan to continue next Wednesday, or are you going to start again in September?

Richard (1:21:16)

No, no, no. We're still planning to be two more classes and maybe a couple more after that on something else or whatever. We'll keep you posted. I don't mind doing this.

Speaker E (1:21:33)

We don't mind. Thank you.