

Israel, Iran, USA and Nuclear Intervention

Did this conflict set the stage for the fulfillment of Ezekiel 38:11?

EZEKIEL 38:1-12

¹Now the word of the Lord came to me, saying, ²"Son of man, set your face against **Gog**, of the **land of Magog**, the prince of **Rosh, Meshech, and Tubal**, and prophesy against him, ³and say, 'Thus says the Lord God: "Behold, I am against you, O Gog, the prince of **Rosh, Meshech, and Tubal**. ⁴I (**God**) will turn you around, put hooks into your jaws, and lead you out, with all your army, horses, and horsemen, all splendidly clothed, a great company with bucklers and shields, all of them handling swords. ⁵**Persia, Ethiopia, and Libya** are with them, all of them with shield and helmet; ⁶**Gomer** and all its troops; the house of **Togarmah** from the far north and all its troops—many people are with you.

⁷"Prepare yourself and be ready, you and all your companies that are gathered about you; and be a guard for them. ⁸After many days you will be visited. In the latter years you will come into the land (**Israel**) of those brought back from the sword and gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell safely. ⁹You will ascend, coming like a storm, covering the land like a cloud, you and all your troops and many peoples with you."

¹⁰Thus says the Lord God: "On that day it shall come to pass that thoughts will arise in your mind, and you will make an evil plan: ¹¹You will say, 'I will go up against a land of unwalled villages; I will go to a peaceful people, who dwell safely, all of them dwelling without walls, and having neither bars nor gates,'—¹²to take plunder and to take booty, to stretch out your hand against the waste places that are again inhabited, and against a people gathered from the nations, who have acquired livestock and goods, who dwell in the midst of the land.

ALIGNMENT OF ANTI -ISRAELI NATIONS EZEKIEL 38-39

GOG - LEADER

ROSH – CHIEF or Russia

MAGOG - RUSSIA

TURKEY:

▪ **Meshech**

▪ **Tubal**

▪ **Gomer**

▪ **Togarmah**

LIBYA

PERSIA – Includes Modern Day:

▪ **Afghanistan**

▪ **Pakistan**

▪ **IRAN**

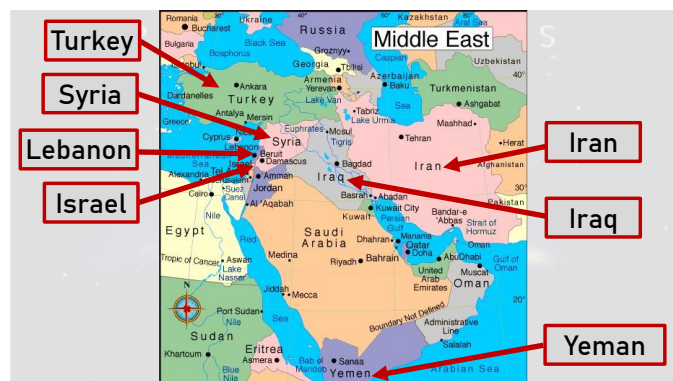
ETHIOPIA Includes Modern Day:

▪ **Somalia**

▪ **Sudan**

▪ **Ethiopia**

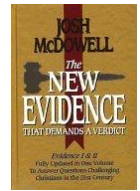
ProphecyFocusMinistries.Com



- 1948–49: Israel's War of Independence
- 1956: Suez Crisis
- June 5, 1967 – June 10, 1967: Six-Day War
- October 6, 1973–November 1973: Yom Kippur War
- June 5, 1982–May 2000: 1982: First Lebanon War
- July 12, 2006–August 14, 2006: 2nd Lebanon War
- 2023–Present: Israel–Hammas/Hezbollah/Houthis War
- 2025–Present: Israel, Iran, USA 12 Day War

Israel has had multiple wars to date that have NOT provided the peaceful environment prophesied in Ezekiel 38. COULD the recent destruction of Iran's nuclear facilities be the event that leads to Israel determining it is safe? It is too early to determine.





Misconception #1: “Blind Faith”

A rather common accusation sharply aimed at the Christian often goes like this: “You Christians are pitiful! All you have is a ‘blind faith.’” This would surely indicate that the accuser seems to think that to become a Christian, one has to commit “intellectual suicide.”

Personally, “my heart cannot rejoice in what my mind rejects.” My heart and head were created to work and believe together in harmony. Christ commanded us to “love the Lord your God with all your heart, with all your soul, and with all your mind” (Matt. 22:37).

When Jesus Christ and the apostles called upon a person to exercise faith, it was not a “blind faith” but rather an “intelligent faith.” The apostle Paul said, “I know whom I have believed” (2 Tim. 1:12). Jesus said, “You shall know [not ignore] the truth, and the truth shall make you free” (John 8:32). The belief of an individual involves “the Mind and the emotions, and the will.” I like the way F. R. Beattie puts it: “The Holy Spirit does not work a blind and ungrounded faith in the heart.” (Beattie, A, 25)

“Faith in Christianity,” Paul Little justifiably writes, “is based on evidence. It is reasonable faith. Faith in the Christian sense goes beyond reason but not against it.” (Little, KWhyYB, 30) Faith is the assurance of the heart in the adequacy of the evidence.

Often the Christian is accused of taking a blind “leap into the dark.” This idea often finds itself rooted in Kierkegaard. For me, Christianity was not a “leap into the dark,” but rather “a step into the light.” I took the evidence that I could gather and placed it on the scales. The scales tipped in favor of Christ as the Son of God, resurrected from the dead. The evidence so overwhelmingly leans toward Christ that when I became a Christian, I was “stepping into the light” rather than “leaping into the darkness.” If I had been exercising “blind faith,” I would have rejected Jesus Christ and turned my back on all the evidence.

Be careful. I am not saying that I proved beyond a shadow of a doubt that Jesus is the Son of God. What I did was to investigate the evidence and weigh the pros and cons. The results showed that Christ must be who He claimed to be, and I had to make a decision, which I did. The immediate reaction of many is, “You found what you wanted to find.” This is not the case. I confirmed through investigation what I wanted to refute.

I set out to disprove Christianity. I had biases and prejudices not for Christ but contrary to Him.

Hume would say historical evidence is invalid because one cannot establish “absolute truth.” I was not looking for absolute truth but rather for “historical probability.” “Without an objective criterion,” says John W. Montgomery, “one is at a loss to make a meaningful choice among a priors. The resurrection provides a basis in historical probability for trying the Christian faith.”

Granted, the basis is only one of probability not of certainty, but probability is the sole ground on which finite human beings can make any decisions. Only deductive logic and pure mathematics provide ‘apodictic certainty/ and they do so because they stem from self-evident formal axioms (e.g., the tautology, if A then A) involving no matter of fact. The moment we enter the realm of fact, we must depend on probability; this may be unfortunate, but it is unavoidable.” (Montgomery, SP, 141)

The Christian faith is faith in Christ. Its value or worth is not in the one believing, but in the one believed—not in the one trusting, but in the one trusted. At the conclusion of his four articles in His magazine, John W. Montgomery writes, concerning history and Christianity, that he has “tried to show that the weight of historical probability lies on the side of the validity of Jesus’ claim to be God incarnate, the Savior of man, and the coming Judge of the world. If probability does in fact support these claims (and can we really deny it, having studied the evidence?), then we must act in behalf of them.” (Montgomery, HC, 19)

Misconception #2: “Just Be Sincere”

The Christian faith is an objective faith; therefore, it must have an object. The Christian concept of “saving” faith is a faith that establishes one’s relationship with Jesus Christ (the object), and is diametrically opposed to the average “philosophical” use of the term faith in the classroom today. We do not accept the cliché, “It doesn’t matter what you believe, as long as you believe it enough.”

Let me illustrate. I had a debate with the head of the philosophy department of a Midwestern university. In answering a question, I happened to mention the importance of the resurrection. At this point, my opponent interrupted and rather sarcastically said, “Come on, McDowell, the key issue is not whether the resurrection took place or not; it is ‘do you believe it took place?’” What he was hinting at (actually boldly asserting) is that my believing was the most important thing. I retorted immediately, “Sir, it does matter what I as a Christian believe, because the value of Christian faith is not in the one believing, but in the one who is believed in, its object.” I continued that “if anyone can demonstrate to me that Christ was not raised from the dead, I would not have a justifiable right to my Christian faith.” (1 Cor. 15:14) The Christian faith is faith in Christ. Its value or worth is not in the one believing, but in the One believed—not in the one trusting, but in the One trusted.

Immediately following that debate, a Muslem fellow approached me and, during a most edifying conversation, said very sincerely, "I know many Muslims who have more faith in Mohammed than some Christians have in Christ." I said, "That may well be true, but the Christian is 'saved.' You see, it doesn't matter how much faith you have, but rather who is the object of your faith; that is important from the Christian perspective of faith." I often hear students say, "Some Buddhists are more dedicated and have more faith in Buddha [this showing a misunderstanding of Buddhism] than Christians have in Christ." I can only reply, "Maybe so, but the Christian is saved." Paul said, "I know whom I have believed." This explains why the Christian gospel centers on the person of Jesus Christ. John Warwick Montgomery writes: "If our 'Christ of faith' deviates at all from the biblical 'Jesus of history,' then to the extent of that deviation, we also lose the genuine Christ of faith. As one of the greatest Christian historians of our time, Herbert Butterfield, has put it: 'It would be a dangerous error to imagine that the characteristics of an historical religion would be maintained if the Christ of the theologians were divorced from the Jesus of history.'" (Montgomery, SP, 145)

In other words, one must avoid the attitude, "Don't confuse me with the facts, my mind is made up!" For the Christian, the historical facts reported in the Scriptures are essential. That is why the apostle Paul said, "If Christ is not risen, then our preaching is empty and your faith is also empty.... and if Christ is not risen, your faith is futile; you are still in your sins!" (1 Cor. 15:14,17).

Misconception #3: "The Bible Is Full of Myths"

Critics sometimes charge, "Events such as the virgin birth, the resurrection and ascension, Jesus' turning water into wine and walking on water didn't really happen. They were inserted to elevate Jesus to the status of a divine figure, though, if he lived at all, he was no more than a mere mortal." A professor of a world literature class to which I spoke asked the question, "What do you think of Greek mythology?" I answered with another question, "Do you mean, were the events of the life of Jesus, the resurrection, virgin birth, etc., just myth?" He answered, "Yes." I replied that there is an obvious difference between the events recorded about Christ in the Bible and the stories conveyed in Greek mythology that bear a vague similarity. The similar stories, such as resurrections, and others, of Greek mythology were not applied to real flesh and-blood individuals, but instead to nonhistorical, fictional, mythological characters. However, when it comes to Christianity, of Nazareth whom the New Testament writers knew personally. The professor replied "You're right, I never realized that before."

Eyewitnesses

The writers of the New Testament either wrote as eyewitnesses of the events they described or they recorded eyewitness firsthand accounts of these events. Their personal attachment to the events are clear from statements they made such as the following.

2 Peter 1:16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

1 John 1:1-3 ¹That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life—²the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—³that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

Luke 1:1-4 ¹Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, ²just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, ³it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, ⁴that you may know the certainty of those things in which you were instructed.

Acts 1:1-3 ¹The former account I made, O Theophilus, of all that Jesus began both to do and teach, ²until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen, ³to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

1 Corinthians 15:6-8 ⁶After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. ⁷After that He was seen by James, then by all the apostles. ⁸Then last of all He was seen by me also, as by one born out of due time.

Acts 20:30-31

³⁰Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves. ³¹Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears.

Acts 10:39–43 ³⁹And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. ⁴⁰Him God raised up on the third day, and showed Him openly, ⁴¹not to all the people, but to witnesses chosen before by God, even to us who ate and drank with Him after He arose from the dead. ⁴²And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead. ⁴³To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins.”

1 Peter 5:1–4 ¹The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: ²Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; ³nor as being lords over those entrusted to you, but being examples to the flock; ⁴and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

Acts 1:9–11 ⁹Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight. ¹⁰And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, ¹¹who also said, “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.”

Acts 2:22–24 ²²“Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—
²³Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; ²⁴whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

Acts 26:24–28 ²⁴Now as he thus made his defense, Festus said with a loud voice, “Paul, you are beside yourself! Much learning is driving you mad!” ²⁵But he said, “I am not mad, most noble Festus, but speak the words of truth and reason. ²⁶For the king, before whom I also speak freely, knows these things; for I am convinced that none of these things escapes his attention, since this thing was not done in a corner. ²⁷King Agrippa, do you believe the prophets? I know that you do believe.” ²⁸Then Agrippa said to Paul, “You almost persuade me to become a Christian.”

NEXT WEEK THE UNIQUENESS OF THE BIBLE

- Unique in Its Continuity
- Unique in Its Circulation
- Unique in Its Translation
- Unique in Its Survival
- Through Time
- Through Persecution
- Through Criticism
- Unique in Its Teachings Prophecy History
- Character
- Unique in Its Influence on Literature
- Unique in Its Influence on Civilization
- A Reasonable Conclusion