

Israel Ground Zero - Part 2

by David Davis

David Davis emphasizes the importance of unity between Jews and Gentiles in the context of God's work in Israel and the empowerment of the Holy Spirit.

Duration: 27:25

Topics: "Israel"

Description

In this sermon, the preacher emphasizes the importance of understanding God's plans for Israel and the end times. He refers to Zechariah chapter 4, where the prophet is awakened and sees a golden lampstand with seven lamps and two olive trees. The preacher explains that the lampstand represents the seven-fold spirit of God, as mentioned in Revelation 1. He encourages believers to walk with God in humility and highlights the significance of unity between Jews and Arabs in experiencing a move of God.

Transcript

We're on the top of Mount Carmel where Elijah the prophet called down the fire and the people fell on their face and said, the Lord, he is God, the Lord, he is God. Well, the fire is starting to fall on Mount Carmel again. The presence of God is returning to Israel and Mount Carmel.

Jews and Arabs are turning to the Lord here more than any time since the book of Acts. Communities, residential communities of Jews and Arabs coming off of life-controlling problems. Women's shelter for refugees and for battered women, Jews and Arabs together.

Yes, the fire is falling again. The valley behind me here, awesome things are about to happen there too. This is the Jezreel Valley.

Megiddo is around the corner. And most Bible scholars believe this is where there's about to be a tremendous battle of armies coming against Israel. Armies from the nations.

The Lord will intervene. It will impact all the nations, particularly Europe and Germany. So it's most important that we know what God is doing in Israel now and what he's about to do.

So join me now, if you will, the series of messages on Israel, the nations and the end times. OK, Zechariah chapter four, the church needs to wake up. He woke up the prophet Zechariah chapter four.

He wakened me as a man wakened out of sleep. And he said, what do you see? And he said to me, what do you see? And he said, I'm looking. Verse two, there's a lampstand, a menorah, we'll say in Hebrew, of gold, solid gold and the bowl on the top of it.

And on the stand, seven lamps and seven pipes to the seven lamps. And two olive trees are by it, one on the right of the bowl and one on its left. Can we put this up out there, Karen? Can you put that picture of the menorah up there? Is it up there? OK, that's a seven branch candlestick.

I can't see it, but you can see it. The original one, when you study the Bible, go back to the beginnings. It's the principle of first use.

When was the first time worship was ever mentioned? Anybody know? It was Genesis 22 when Abraham offered up Isaac to worship. When was the first time love was ever mentioned? Abraham's love for Isaac. His son, his only son, whom he loved.

So when you go back, you learn something about love or you learn something about worship. Now, what does this thing represent? This prophet sees this seven branch candlestick and an olive tree on each side of it. And he says, what are these? He didn't know what the olive trees were.

But he knew what the seven branch candlestick stood for. Because the first one was made by a man named Betzalel. When God gave the plans, the divine plan from heaven up on Mount Sinai.

And he built the furniture in the tabernacle in the wilderness. All of which, of course, points to Jesus. So there was a seven branch candlestick.

He made it out of one piece of gold. One. I don't know how he did it.

Gold is soft metal. The gold was refined in a furnace and was beaten into seven branch candlestick. And it represented for the Jews in the wilderness and then in the temple.

The presence, the fullness of the presence of God. That's why they had to keep the seven candles lit. By putting oil in the bowls.

And so the prophet knew this represents the fullness of the presence of God. Now let me ask you something. Do you want the fullness of the presence of God? I want all he's got.

I want to get filled day after day after day. We have been filled. But he will fill us and fill us and fill us if we simply ask.

How much more will he give the Holy Spirit for those who ask him? And so this prophet sees this. He knows what that represents. But he didn't know what the two olive trees were.

So he says, what are these? And the Lord answers him. And it's in verse six. And the Lord says, tells the rubble.

The rubble was the prince who was rebuilding the house of God. And they had stopped. Prosperity, in a sense, had come in.

They were building their own houses. And they stopped building the house of God. So the Lord speaks to the prophecy, speaks to Zechariah and says, tells the rubble.

The rubble means out of Babylon. But Babel is Babylon. Church, we need to come out of Babylon.

The Babylonian world system is building things in our own power, in our own mental abilities, in our own programs, without the power of the Holy Spirit. And it will get us nowhere. When we came to Israel, moved to Israel because of the drug problem, the lady that got healed from breast cancer is the one who told us about the drug problem when I took care of her some years later.

We started a one-new-man drug rehab. And all the leaders in Israel said, You can't work with Arabs and Jews. I said, Brother, I know I can't.

But I believe in the Word of God. The Word says He broke down the wall of division. Now, is it true or isn't it true? I don't believe in the wisdom of men anymore.

I have faith in the power of God. He performs His Word. Hallelujah.

And God, for 19 years, has filled those beds. They're filled tonight with Jews and Arabs coming off of drugs and alcohol who get set free, who fall in love with Jesus, who get reconciled to the Father and get reconciled to each other. There's leaders around the land, some of our leaders.

They're one-new-men. Hallelujah. Our youth leader was a drug addict from Uzbekistan.

We took him off the streets. He became one of our leaders, went through our discipleship program, our leadership training. He's our youth pastor and married a young lady that came out to work with our women's work.

We have a women's work, a women's shelter filled with refugees from Sudan. Little boys and girls and orphans and mothers and single moms. He fell in love with a German girl and we married them on Mount Carmel.

They have a baby. Listen. Our youth pastor is a Jew from Uzbekistan who married a German.

They are the one-new-man and woman. Hallelujah. God is able to do it.

Hallelujah. Praise the Lord. So he says, what are these, my Lord? He says, you tell, you tell, hallelujah, you tell Zerubbabel, the leader, it's not by might, it's not by power, but it's by my spirit, says the Lord of armies.

That's the word in Hebrew, Lord of hosts. Let me say this to you. It is not by might.

I don't care what you do. I know all about, I mean, I'm still learning sometimes, but we made some mistakes. Almost got killed once.

A bunch of people threatened to blow up a building we had. We were in the wrong building. Got out a better building.

Hallelujah. It's not by might. It's not by power.

It is by the Holy Spirit. Everything needs to be birthed in the Holy Spirit. What's birthed by God will have his stamp on it, will have his power on it, will have his character in it.

It's all the Holy Spirit. The Holy Spirit that filled me in New York years ago. When I started dancing, hallelujah, the same spirit that raised Jesus from the dead dwells in my mortal body.

I have been crucified with Christ. He's no longer I who live. Messiah lives in me.

Christ lives in me. The life I now live in the flesh is by faith in the Son of God. He can do it.

If he says it, you believe it, you walk in it, you embrace it, he will do it. No, is it easy? No. You think it's easy to work with Arabs and Jews? No.

They don't even eat the same food. Then the Russians showed up. So I had to put there where we eat.

The kingdom of God is not food and drink. It's righteousness, peace, and joy in the Holy Spirit. You eat it.

You don't like it, go somewhere else. Hallelujah. They stay.

We've got some good cooks, you know. And now they alternate a Russian cook, an Arab cook, a Jewish cook. We eat there sometimes.

It's great. Hallelujah. So he says, it's not by might, not by power.

This thing, if it's still up there, the seven-branched candlestick and the two olive trees represent, it's not by might, it's not by power, but by my spirit, says the Lord of hosts. It's up there. Praise the Lord.

Then he goes on and he says, don't despise the day of small beginnings. All these great, great promises, they're all in Zechariah 4. He says, it's all grace, grace, grace. Tells the rabble, he will finish the temple.

He will give him an anointing to get those people going again, to leave their homes, to leave their comfort zones, their convenience, and get into building the church of God, building the house of God, building the temple that the glory of God can come. Hallelujah. That's what the church needs to hear in these last days.

He will give us a finisher anointing. When we first came to Galilee 20 years ago, I spoke in all the congregations across Galilee. I said, God's going to move here by his Holy Spirit.

You know what they said? Oh, you'll be gone. You're an American. Nothing happens here.

No, no, no, no. We're beaten down. We're discouraged.

I said, listen, it's written. He's multiplied the nation as in the joy of harvest. It's Isaiah 9.3. He's getting ready to do it.

Jesus is returning to Galilee in the power of the Spirit. Hallelujah. I spoke it by faith.

I said, I hear the sound of the abundance of rain like Elijah. A move of God is coming if you guys, you Arabs and you Jews, will get a hold of each other, if you will love one another, if we will become the one new man. We started summit meetings of all the leaders of Galilee and Mount Carmel up on the top of Mount Carmel.

We built a new church up there. The glory of God would come down. People would be, there was no agenda.

There was no preaching. We'd have the Lord's Supper together. We all love each other.

We stand with one. Baptists, Assemblies of God, Messianics, we're all one. Hallelujah.

God commands the blessing where brothers will dwell together in unity, in the truth. Hallelujah. So the Lord is able to do.

The one new man is on his heart. It's how it all started. The Jews would get the revelation and they would take it to the Gentiles.

Then the Gentiles threw out the Jews. It's time to invite them back in. Hallelujah.

We're all in this together. He goes on and he says, verse 9. Tell Zerubbabel, you've laid the foundation of the house and his hands will also finish it. It's the finisher anointing.

At my age, I want a finisher anointing. Amen. I want more power.

My body's falling apart, but I'm telling you, inside of me, I got more fire of the Holy Spirit than I ever had. Brother, you blessed me when you jumped up here. Praise the Lord.

He's got a Caleb anointing. Yeah. Praise the Lord.

Now, look what it says here. Verse 11. I answered and said to him, what are these two olive trees? He wanted it.

He wants not by might, not by power. He wants the finisher anointing. He wants to finish the work of God.

God's called him to. He knows it's all grace, grace, grace. He knows they're bringing out the capstone.

We know it's Yeshua. All of these promises are in there, but he doesn't know what the two olive trees are. So, by now, I'm sure this great prophet was saying, tell me what are the two olive trees? I know what the seven-branched candlestick is, the fullness of the Holy Spirit, the seven spirits before the throne room of God.

I know Isaiah 11 too. We want that. But what are these two olive trees? I don't want part of it.

I want all of it. So, he asked the third time. And finally, the Lord says to him, these two olive trees are the sons of fresh oil who stand beside the Lord of the whole earth.

End of vision. They are the sons or daughters, the children of fresh oil who stand with the Lord of the whole earth. Jewish prophet, it's not just about the temple.

It's not just about the Jews. It's about the whole world. This prophet must have been undone trying to figure out what are these two olive trees.

Now, he must have known what one of them is. It's Israel. Because in the Tanakh, he just studied, look in the Old Testament, Israel is called an olive tree.

Okay, that was one. But he couldn't find another olive tree. So, he didn't even get the full revelation of Zechariah chapter 4. Now, the best commentary on the Old Testament is not Charles Spurgeon.

He's great. Read him. It's not Matthew Henry.

He's great. Read him. The perfect commentary on the Word of God is the Word of God.

The perfect commentary on the Old Testament is the New Testament. So, where is... We're going to find out where the menorah is. It's the seven braced candlestick.

But where's the second olive tree? Where are there two olive trees in the New Testament? Nick, don't you answer. Where are the two... Anybody know? Is Romans 11 the forbidden chapter around here? It's all there. You are the wild olive tree.

You're an olive tree. The Gentiles are an olive tree. The Jews are a cultivated olive tree.

That's what Paul said. It's the revelation he got in Romans 11. Is God finished with the Jews? Certainly not.

That's how he begins the chapter. And he tells them how it's all going to happen. The Gentiles, the church, was supposed to provoke the Jews to jealousy, like this actress provoked this Jew to jealousy, and she came into the kingdom of God.

But so much of the history is so ugly, it hasn't happened yet. It's happening, praise God. It is happening.

It is happening in Jerusalem. It's happening on... We have groups coming. We can't keep up with them all.

They come from all over the world to see what God is doing, to pray and stand and show mercy and grace and love to the Jewish people. So, let's turn to Zechariah 11. Oh, excuse me, Romans 11.

My wife also edits my books, thank God. You sure it was \$20,000? Wasn't it \$19,700 they sent? We go back and... No, it was \$20,000, hallelujah. When we were finishing our building, we ran out of money.

We needed \$20,000. We built a new worship center on the top of Mount Carmel. It has 12 stones around the altar because Elijah restored the altar of the Lord on Mount Carmel.

He put 12 stones according to the sons of Jacob. It was a prophetic act when he did it because the ten northern tribes were separated from the two, Benjamin and Judah, in the south. And it was a statement that the Jews would come back to the land.

Well, they're there, and people come, hallelujah. We ran out of money, so I just agreed for \$20,000. The banker, the guy that was doing our banking for the building project, one of our members of our congregation, he calls me and says, you know what, \$20,000 came in yesterday before we even prayed.

To this day, I don't know who sent it. Listen, he will give you the finisher anointing. He will finish what he's begun in you and what he's called you to do if you walk with him in humility.

Hallelujah. Now, Romans chapter 11. Some of the branches were broken off.

Some of the Jewish branches were broken off. And you, being a wild olive tree... Now, I know and love a lot of Irish people in this meeting, and I want to tell you this. You are wild olive trees.

Can I get an amen? Hey, come on. I was a wild olive tree. I still am in New York.

I was really wild. I was out there. Hallelujah.

Okay. But you have grafted in. We're grafted in.

Verse 17. Among them, wild olive branches have been grafted in among the natural olive branches of the Jews and the Jewish olive tree and became a partaker of the root and fatness of the olive tree. The root and fatness.

The roots of the olive tree of Israel. It's the patriarchs. It's the law.

It's the word of God. It's the Psalms. It's the covenants.

It's the Messiah. He's the root and offspring of David. Hallelujah.

You come into the... You get grafted into the olive tree, and you get all the wealth of the roots. Hallelujah. Praise the Lord.

Now, a wild olive tree, you go out in the desert, you can find them. Nobody takes care of them. They're these scraggly things out there.

But somehow they survive. But you can break off one of those branches, and you can cut it very carefully. You can circumcise it.

And you can slip it into one of those places where a branch was broken off, a Jewish branch. And if you're very careful, and if it goes in deep enough, hello? If it goes deep enough, wants to take us deeper, you have anointing. You can start putting oil in there.

The oil of your love, the oil of your prayers, the oil of concern for the dead branches that have been broken off to make room for you. You can't put a dead branch in a tree. But you can take a live, wild branch and put it into a tree.

And you know what happens? Once you do that, you start pumping a little oil. That's what these two olives, they were pumping oil into the menorah. That's what the vision was for Zechariah 4. Once the Gentiles do this, the great miracle happens.

The Jewish branches, the natural olive tree that was cultivated because they had the word of God and they had the revelation of the Messiah and all that. The dead olive branch gets up and gets back into its own tree. It's a miracle.

It is totally miraculous. And it comes from the prayers of Gentiles crying out for the Jewish people. This young lady that led her to the Lord prayed for her every morning for two years until Karen knocked on her door.

That's how she came into her own olive tree. Now you have Jews and Gentiles with what the Jews have coming into the menorah, the seven-branched candlestick. You have the Gentiles.

And it's the one new man of Jew and Gentile. It's such a picture that he shows us here. Now look what it says in verse 12.

Now if their trespass, the Jews, is riches for the world and their failure riches for the Gentiles, how much more will their fullness be when the Jews come in like it's happening now? The fullness of the body of Messiah is going to be greater than anything we've ever seen. Hallelujah! The great revival in China with

at least a hundred million people that have come into the kingdom is going to be greater than that. And you know that all across China supernaturally there's been this revelation of Israel.

They call it the Back to Jerusalem movement. We have secret leaders that have been persecuted. They come and we meet with them.

And we go to Hong Kong and meet with them. It's happening all over the world. But the one new man of Jew and Gentile... Listen, we need your oil.

Church, we need you. And whatever little bit we have, in our stumbling, we're just trying to impart it here to the Gentile church that that's why we travel. Okay.

So we could go on and on about... I may talk about Romans 11 more on Monday. But I want to turn to Revelations 1. What's the menorah? What's the seven-branched candlestick? We know how to study the Bible. If there's a menorah and you're trying to figure out what it is, a seven-branched candlestick, go to the New Testament.

And where's the commentary in the New Testament on the menorah? It's in Revelations 1. It's so simple. We know what it is. Jesus tells us.

Okay, Revelations 1, verse 4. Grace and peace to you from Him who is and was and who is to come, and from the sevenfold spirit, or the seven spirits, who are before His throne. Now we know what the seven candles are. It's the sevenfold spirit of God.

It's in Isaiah 11 and 1. The spirit of the fear of the Lord, understanding, counsel, and so on. The fullness of the Holy Spirit in a believer, in a marriage, in our children, in our families, in our ministries, in our churches. The fullness of all seven.

Here it is right here. John says it. The seven spirits, or the sevenfold spirits, who are before the throne of God.

Now look what happens. Verse 12. I turned to see the voice that spoke with me, and having turned, I saw seven golden lampstands.

John, the great apostle, who was as close to Yeshua, Jesus, as anybody. Here's a voice behind him, turns around, and there are seven of these. Seven menorahs, seven seven-branched candlesticks.

Seven is the number in the Bible of completion, of fullness, of perfection. He sees seven of them. And he knew what they represented, the presence of God.

But look what's happened here. In the midst of the seven lampstands was one like the Son of God, Yeshua, Jesus, the risen, glorified Savior, was standing in the midst of the seven lampstands. There He was.

The one who ever lives to make our great High Priest, who ever lives to make intercession for those who draw near to Him like we are tonight. Hallelujah. What a picture this is.

Yeshua is standing in the midst of the lampstands. Now, what are the lampstands? We know. The end of the chapter, verse 20, the last line.

The seven lampstands which you saw are the seven churches. The church of Jesus Christ, the true church where God will move in great power will be Jews and Gentiles. Now, you might say, well, there are no Jews around here.

You just pray for the peace of Jerusalem. Just get involved. Care about them.

Teach about them. Prophecy, pray, participate. The Lord will show you how.

I hope you guys are going to send some people out to work with us. It's tremendous. Praise the Lord.

So, Yeshua is standing in the midst of the seven men of Rome. Then, He tells John, you tell that church at Ephesus, that great church where all these works are going on, where the great move of God happened, they need to repent because they left their first love or I'll remove their candlestick. You don't want them, your candlestick removed.

I've been to places where God was moving a few years ago. I went back and Karen said, how was it? I started crying. I said, He's not there anymore.

They brought in compromise and mixture and deception and all kinds of stuff. Brothers and sisters, Jesus, the church, it's one. It's one piece of gold.

It's beaten. It's been refined. It's in the fire.

You have to go through the fire to walk in this. Hallelujah. Now, this oil, what's the oil? You all know what the oil is.

It's the oil of the anointing of the Holy Spirit. Sometimes I think we've cheapened our understanding of the anointing. Look, the anointing is everything.

It's the Holy Spirit. It's not by might, it's not by power, but by the Spirit. That anointing oil, the golden anointing oil from those two olive trees pouring into the church in the last days.

Jesus was in the garden of Gethsemane. Gethsemane means oil press. God's shemen.

The Mount of Olives is called that because it's full of olive trees. It still is. You can go there.

You can go into Gethsemane. It's still there. He was in the oil press.

His three main leaders in training fell asleep. He needed his body. He needed his leaders in training.

He needed Peter, James, and John. They fell asleep. And he is stretched out in an agony that we will never understand anything about.

The Son of God, the sinless Son of God saying, Not my will, but yours. If only this cup can pass for me, for me to do this. But Father, I'm going to do it because I love the people that are going to come and follow me and it will be the church and it will be an everlasting life.

I'm doing it because of my love for them. And as he was stretched out, he was crushed for our iniquities. It pleased the Father to crush him.

What kind of love is that for me? That I might meet him and get the oil of the Holy Spirit and be filled with the Holy Spirit? There was an oil press there. It's a rock thing that they dig out. You shake the olive trees.

You get the olive trees in a bucket or in a blanket or something. You put them in the press and you squeeze, you crush the olives and out of it comes pure virgin olive oil. It's the anointing of the Holy Spirit that cost Jesus everything.

The anointing is costly to walk in his power. The anointing of the Holy Spirit is available to us. He was crushed.

Finally, he got up and he said, come on, let's go. And he went to die for us. Brothers and sisters, God wants to give you an anointing that will break your yokes.

Some of you are yoked up to stuff that has to go. And Lord, it's the anointing that breaks the yoke. It's the Holy Spirit that breaks the yoke.

Some of you need to get free, to be set free. Yeah, praise God to get a revelation to pray for Israel. But to walk in the power and the glory and the holiness of the one who's called the Holy.

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