

## David Rice - Dew From Jehovah

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Well, brethren, we're all looking forward to the kingdom, every one of us, and we're living in a time when it's coming very close, and you know where the kingdom is going to begin. Nobody doesn't know that it's going to begin at Israel. But right now in Israel, things are not really peaceable, things are in turmoil, things are in difficulty.

And this will subside, it always does. But it will blossom again in an even more intense way before that thousand year kingdom is fully inaugurated. We're going to look at some of the prophecies today that deal with the difficulties that have ensued upon Israel and the final peaceable fruits that will follow. Now we get this text from the book of Micah. We're going to start in the book of Micah.

Going to start with actually look through the first seven verses of the book of Micah. We studied this book some time ago in our home class in a midweek study. I learned something from it. I always do. This is ringing a little bit.

Is that too loud or is my voice too different? You, you, you, you be the judge.

So let's turn to the book of Micah, and Micah has seven chapters. We can't go through all of them. What? Perhaps the most famous chapter is Micah, the fourth chapter, verse one.

It's it shall be in the last days shall come to pass that the mountain of the house of the Lord should be established in the top of the mountains. Well, that means that the kingdom is going to be established as a over, over and more powerful than the kingdoms of this earth are currently. Now we're going to get back to that expression, the top of the mountains later in our discussion. Just remember, the top of the mountains is an expression that has something to do with the beginning appearance of the kingdom of our of our Lord. But we're going to go down to the fifth chapter now.

We'll briefly back to the fourth chapter on occasion, and in the fifth chapter of Micah, we're going to read the first seven verses. Now, Micah, now there's the text we're going to head to. That would be verse number, Verse number seven. The remnant of Jacob shall be in the midst of many people, as it do from Jehovah, as the showers upon the grass.

The terry is not for man, nor waited for the sons of men. Now, today, I don't think a lot of people think of Israel as a refreshing sweet spirit. But it will be once the hostilities have come to a close.

Now this is not moving, and now it is. Okay, did you turn it off?

No, it is now on, and it's, it's still not moving while you, we get. Make it through. Very good. It is now.

Good. Thank you very much. Okay, now this is just a little review of the minor prophets. Now maybe the minor prophets are all easy for you, but I find that some of the most difficult part of the Old Testament. We know that the prophets closed the book of the Old Testament.

Probably you remember that there are 12 of them that we call the minor prophets and there are four of them that we call the major prophets. Isaiah, Jeremiah, Ezekiel and Daniel. Doesn't mean that those are the longest books. Most of them are, but Daniel's actually shorter than Zechariah, which is considered a minor prophet. But those are the list of the 12 minor prophets.

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So we can get a bearing on where Micah is involved, and Micah as you can see is in the first six of those. Now there were world empires and you know the names of the world empires. You all know Babylon, Persia, Greece and Rome, they're famous. But we don't talk as much about the empire that preceded Babylon.

And that would be the Assyrian Empire. Now that's Assyrian empire is what actually overtook the 10 tribe kingdom of Israel in the north, and then the Babylonian empire overtook the two tribe kingdom in the south. However, even the two tribe kingdom had a jeopardy to be over overturned by the Assyrian empire, and that's where the book of Micah is going to focus on.

Now we have the first six chapter, first six of the 12 minor prophets that are in either the time of the Assyrian empire or relevant to the Assyrian empire. The next three, Nahum, Habakkuk and Zephaniah are either in the Babylonian empire or predicting the Babylonian empire and what they're going to do, and the last three, Haggai, Zechariah and Malachi, those are the days of the Persian Empire. The Persian empire, Persian in the old days. Today is Iran.

You know. Now Cyrus, the king of Iran was called in Isaiah twice. The Lord's anointed. Persia is that country that really brought Israel back to their land and restored them. That's a little different than their role today.

I can't help but think that maybe the adversary noticing the good influence of Persia has tried to subvert that and change it a little bit. Now I don't want to embarrass two people here, but I'm going to speak about them anyway. We have two Iranian people with us today. I haven't met you, but I know you a little bit, and these are two Iranian Christians and I've been informed that there are a lot of Christians in Iran and I have known some of them before.

Persia really has, has a wonderful history of restoring Israel. But today I think, I think the adversary has allowed a smaller group to overcome and to be an enemy. We'll deal with that later on when you get to Ezekiel. But Persian has a very good testimony in the minor prophets. But we're going to focus on Micah today.

Micah, the fifth chapter. Now you already know from the first verse of Micah chapter four about the kingdom where this is going to end up. But in Micah chapter 5, verse 1, now gather thyself in troops, O daughter of troops. He hath laid siege against us. They shall smite the judge of Israel with a rod upon the cheek.

Now I had a misunderstanding of that verse for many years. I thought maybe that was Jesus that they were going to smite on the cheek. But I looked in vain when we studied this chapter in our home class for any record of Jesus being smitten on the rod. On the cheek with a rod found none, and now I realize this really is about Zedekiah.

It's the last king of Israel. What Micah is doing in these seven verses is taking us through the fall of the two tribe kingdom of Israel, Judah. The last time Israel had a kingdom, all the way through their, well, their diaspora to the presence of Jesus, then to the diaspora and then gradually to the kingdom. This is really quick. Seven verses from Zedekiah to the king, but there it is.

So that's talking about Zedekiah. They have laid siege against, and they shall smite the judge of Israel with a rod upon the cheek, and Zedekiah was very much abused and he died shortly after his captivity, had his eyes put out. Things were very unpleasant for him.

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So who's going to be the next king? You know that the king has to come from the land of Judah, because that's promised way back, and you know that following Zedekiah's lost, the next real king from Judah is going to be our Lord Jesus. So verse two jumps right to that. 600 years, 500 years, down to the future.

Verse two. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come, that shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting. Okay, now I'm going to go advance this a little bit. That's obviously Jesus, and we're now in, in Micah, the period of the Assyrian Empire.

And I just want to take you a look at that map. We're going to go beyond it in just a moment. But I want to take a look at the map and realize where Syria really was and had influence and power. You see the dark blue area to begin with? That would be right there.

Well, that's where Nineveh is, which is the capital of Assyria. You may remember the story of Jonah who went to Nineveh to warn them, and they were warned, and then they expanded outward quite a bit, and they're getting now closer to the land of Israel, and ultimately they are going to take the land of Israel and almost take Jerusalem, but they will be spared.

We'll talk about that later. But they would even then go down into Egypt and take Egypt. So it really was a large empire in its own. Their own right. Now, I actually remember seeing an image of the map of the Assyrian Empire when I was in high school many years ago.

Too many years to count, and I remember seeing. I didn't have much interest in history, but I saw that map and I saw a little circle, a little white circle, Jerusalem, indicating that that never fell to the Assyrian Empire. Oh, my interest perked up because that had something to do with the Scriptures and Jerusalem never did fall to the Assyrian Empire. So we have a map here that doesn't show that, but Jerusalem was really protected.

Okay, I'm gonna go a little farther, and there's Micah 5, and those are the seven verses we're going to look at. Verse number one, about Zedekiah. Verse number two, we've read that's about Jesus. There's no, no possibility of that not being Jesus, because Matthew quotes this verse and says, that's about the Messiah that was to come.

They, the wise men came, you know, and they asked Herod, where is he that's born king of the Jews? And they said, well, let's find it somebody that knows scripture. So they found the Scriptures and they found this text out of Bethlehem, and that's where the wise men were directed to go, to Bethlehem. So Val Bethlehem drew Ephrata, though that'll be little among the thousands of Judah, yet out of these shall he come forth unto me that shall be ruler in Israel. That would be, of course, our Lord Jesus.

Verse number 3. Therefore will he give them up until the time that she which travails has brought forth, then the remnant of his brethren shall return unto the children of Israel. Now, that could be a confusing text, but basically it's talking about the Diaspora. It's talking about the fact that since Israel would not receive their own Messiah. Israel would be cast off for many, many years.

We often use the number 1845 because that's from 33 to 1878, when they began to come back to their land. Well, that's appropriate. That's the diaspora. Now it says, he's going to give them up until she which has travailed hath brought forth. Well, you know the symbology.

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A woman with labor and with child. But exactly what does that symbology portend here in this passage? To find that out, you have to go back one chapter into chapter four of Micah, and there Micah says that Israel is going to go captive into Babylon. Now let's look at that in chapter four, verse number.

Well, let's see. Let's start with verse three, the end of verse three. Pangs have taken hold of thee as a woman in travail. Verse 10. Be in pain and labor to bring forth, O daughter of Zion, like a woman and travail.

For now you shall go forth out of the city. Thou shalt dwell in thy in the field thou shalt go even to Babylon there shalt thou be delivered there the Lord shall redeem thee from the hand of thine enemies. So the Babylonian captivity, which would come sometime after the Assyrian threat, Babylonian captivity is what, where they would be pained and in difficulty, but they would be born out of that captivity, born again as a nation, and that's where they would. The birth of the nation would occur again.

So in verse three of chapter five, when it says he will give them up to punishment until she which has travailed has brought forth. Well, in other words, Israel through spiritual Babylon for all these centuries has travailed, and now they're brought forth again at the end, and they're going to be born as a nation again. Okay, let's look at now at Micah 5. 4.

He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God, and they shall abide. For now shall he be great unto the ends of the earth. Now I think that he may be referring to the king that's referred to in verse 10, verse 2. Excuse me.

He's going to feed in the majesty and strength of the Lord. Now, maybe, maybe it refers to Israel when they recovered, but I think it's. I think it's the earlier thought. Now, verse five, this explains how we're finally going to come into the kingdom. This man shall be the peace that is Jesus.

He's going to be the one to bring peace when the Assyrian comes into our land, and when he treads in our palaces, then shall we raise against him seven kings and eight princes. Now, your version might not say kings, maybe it says shepherds. But a shepherd is. Of course, if you look in the margin and in other versions, you'll find that a shepherd is.

Is really an idiom. A shepherd keeps control over his flock, just as a king takes control over his people. So it's really talking about seven kings. Now, I happen to have this deep interest in history that pertains to the Bible. So I've looked at actually old Assyrian records, and they actually talk about their kings as shepherds.

So it's very much meaning a king. So we're going to have seven kings and eight princes. Deliver Israel in their final experience. Now, I think you all know that the seven kings probably are related to the church. Can't be just Jesus, because there's greater number here.

And you know that the church is developed in seven stages of the Gospel age, seven churches of Revelation. So those are the seven kings, the church that will intervene from above? Well, they will intervene and Israel will be spared from below. Who's going to intervene? Well, that would be the eight princes.

You remember Psalms 45, those that will be princes in all the earth, that will be the ancient worthies. So God is going to raise the ancient worthies to explain to Israel the deliverance that is

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wreaked on their behalf. Now, Israel, I think, is going to pray to God sincerely for deliverance in the last problems, you'll find that in Joel, the second chapter, we won't have time to read everything today. But in Joel chapter two, there's a great alliance from Assyria coming against Israel, and they say, God save us.

And the admonition is, fall to your knees and pray. Maybe God will deliver you. Well, that's predictive of what's going to happen. But they're not going to pray to Jesus. They don't even know Jesus.

Okay, there are some messianic Jews in Israel. Yeah, there's a few, but not the nation as a whole. So who's going to inform them when deliverance comes that this was from their own Jesus? That will be the ancient worthies. They will be on the scene not to fight, not to lead an armed conquest, but to deliver it, but to explain to Israel the source of their deliverance.

So that's verse number five. Now verse number six. They shall waste the land of Assyria with the sword, and the land of Nimrod and the entrances thereof. This shall be. Thus shall he deliver us from the Assyrian when he comes into our land and we tread within our borders.

Now, we mentioned earlier that Syria did try to conquer the two tribe kingdom. They surrounded the city. You'll find this in three chapters. You'll find it in Isaiah, chapter 36, chapter 37 and chapter 38. It's a very long narrative.

We can't read that today. But that's the backdrop of this prophecy. He's talking about delivering them from Assyria when the Assyrian government comes to take over Judea, and that is prophetic in this context of what's going to happen in our day. It has to be, because Assyria, the last time they were even potent, was centuries before Jesus.

And you see that in verse 2, Jesus is already born. So this has to be a prophetic fulfillment, meaning that Syria is picturing something further. Now, by the way, when you go back to Isaiah 36 and 37 and 38 and you read that narrative. Oh, it's a moving narrative. Hezekiah was the king of Israel, king of Judea.

At that time, 10 tribes didn't even exist, only the two tribes, and Hezekiah knew he was outnumbered, outmanned, that he had no chance. So he prayed to God and then he asked Isaiah to please intervene, and Isaiah went up and prayed and he gave Hezekiah a good message. He said, God is going to deliver you so thoroughly that the enemy will not so much as shoot an arrow into the city.

That's how much God is going to save you. Now, I think that's predictive of what's coming. We'll talk about what's coming a little bit later. But this is emblematic, this is speaking here of the fact that God will intervene and the enemy, the land of Assyria will be. Will be wasted.

Wasted with the sword, and now when all that happens and the enemy is conquered, notice verse 7, and the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. Well, I think that's the sweet refreshment of the kingdom. Now, today, Israel is involved in conflict.

They're fighting. We're going to talk about that a little bit more. But this conquest, this fight that they've been involved in, it's been going on for some time. Ever since they were a nation, they've had some conflict. But I don't believe that in the final experience, Israel is going to fight at all.

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Now that's an interpretation. Why do we think that. That that's going to be the case? I think that verse seven is telling us that the influence that people are going to see emanate from Israel is not going to be another military conquest, but it's going to be like a sweet, refreshing dew. You ever wake up in the morning when the dew is on the grass, it smells good, everything looks peaceful, wonderful and nice.

It not tumult, anger and difficulty, and I think this is prophetic of what Israel's influence is going to be when finally the time of the kingdom comes. Now, you remember about that experience with Hezekiah, what actually happened? Well, they woke up one morning and all the Assyrians were gone. God had dealt with them.

The Israelites did not fire a shot, and the enemy didn't fire a shot into Israel. God preserved them so much that they didn't have to fight. That's not the only time that happened. In Second Chronicles, Chapter 20, you have another conflict. It's a chapter long.

We don't have time to read that. But Jehoshaphat was set upon by three enemies. That was Moab and Ammon and Edom, and Jehoshaphat said, we have no chance. All we can do is pray to God and all of Israel and all of their wives and their little ones, it even expresses it this way.

Looked to God, and so a prophet came out, Jahaziel, and he said, you won't have to fight in this battle. You won't even have to fight in this battle, and if you read the narrative, it says, Josh, who is a man of faith, didn't always do everything right, but he had faith. He went out with the singers. They were the lead advanced force, and they sang praises to God.

And while they sang praises, they looked over into the valley where the enemy was coming up from, and they saw Ammon and Moab joined against Edom, and when Edom was destroyed, Ammon and Moab fought each other and killed each other off. So the Israelites went and they took a big spoil. I think that's predictive of what's going to happen. Now, we are interpreting here.

You understand, there is interpretation here. But I think both of the this experience in Jehoshaphat and the one with Hezekiah both tell us that in the last experience, Israel would be delivered by God and will not themselves fight. Well, we'll see. See how that turns out. Okay, now we're going to.

That's as far as I'm going to take you. Now, in Micah the eighth chapter, the fifth chapter, verse Eight, and forward goes on, goes backward in time to look at something else. Now, if you were to go back to Micah 4, verse 13, you would say, arise and thresh, O daughter of Zion. For I will make thine horn iron, and I will make thy hoofs brass, and now shall beat in pieces many people.

Has that happened? Yes. Israel, since they were a nation, has been involved in three national wars. 1948, 1967. Thank you.

In 1973, and they've been victorious in all three, and that's the last national war they have had. They had more conflicts after that, but no national people, nations that attacked them. Now, we'll, we'll look at that a little bit further in the future.

But Israel did fight in all three of those. I don't think Israel's going to fight after that. So when you go, that is in, in the, in the far future in the last one. So in Micah the fifth chapter, verse eight, is talking about the remnant of Jacob. It's going back in time to those battles.

And it goes through the rest of the chapters talking about how God has to purge and cleanse Israel. You know, they're not really ready for the kingdom themselves yet. Not yet. Okay, that's all we're

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going to say in Micah. Now.

We're going to go to the restoration of Israel and determine a little farther. What about Israel's restoration in 1948? Now, you know, the brethren thought that the kingdom would be here about the time World War I fell. Even brother Russell, when he, before he died, says, well, another year or two, maybe three, let's be real generous, maybe the kingdom will come. Well, we've all lived beyond that time.

We lived to see. The time period has not been exactly right. Nobody really had a date for the reestablishment of Israel. But now we look historically and we see it was established in 1948. Now, I've heard of this convention already referenced to 1878.

Brother Bill, I think you mentioned that Petatva was established in 1878. That was the beginning. Now, that's not just what we, as Bible students say. I learned from. I think it was Ken Rossen's presentation that, that the very first prime minister of Israel.

Say again, Ben Gurion. Ben Gurion. Thank you. Thank you. Thank you, Ben Gurion.

You know, I'm getting, I have an excuse. I'm getting old. David Ben Gurion, he was asked, okay, what was the, what was the beginning of your return? He says the beginning was petit in 1878. Well, that's interesting.

He has Nothing to do with Bible students, and yet he had the same date we do now. From 1878 to 1948. That would be what, 70 years? 70 years.

Well, that rings a bell. You remember way back in the Old Testament, Jeremiah said that Israel was going to be subordinated by the kingdom of Babylon. That would have authority for 70 years. Well, that's interesting. Okay, gets my attention.

They lost their kingdom in 70 years. Now they've regained their kingdom in a period of 70 years. Hmm. Okay, I think that might be meaningful. Now let's look at something else.

It is not working again. Huh? I'm not able to switch.

Okay. Now, this is the flood experience. This takes you way back in time. But you know that in the time of Noah's flood, there was 40 days of rain, and I don't think it's unique with me.

I think I learned it somewhere sometime from somebody that those 40 days might be a picture of 40 years. We know that when you get into the ark, because Peter says so, that this is a picture of redemption in Christ. Peter says that the, the ark experience is like a picture of baptism into Christ. When you're baptized into Christ, you're saved from the conflict outside, but you're also immersed in water. Now, sometime at this convention, I believe I heard something about wood.

But maybe I'm just dreaming. It was my own studies earlier. But wood represent the ransom. All the burnt offerings that gave atonement were put, it says in Leviticus 1:8, directly on the wood. Jesus was put directly on the wood of the cross.

Brother Bill, that was your talk. That's. That's what I heard. So the wood is Jesus cross. That's redemption.

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The ark is made of wood. This wood is salvation. Now, Peter makes this point very clearly. So you can't get into the ark until Jesus has provided his ransom. That would be 33 AD.

40 days of rain thereafter would be 40 days of severe judgment. That ended finally with the removal of the. Well, let's see. It was the fall of Masada in 73, the end of the seven years of the Roman wars. So then you go five months further.

Five is a picture of the new creation. I'm going to say a lot of things here that we've said before and tried to demonstrate today. I won't demonstrate them. I'll just say them. Five is a picture of the new creation.

You have five pillars of the entrance to the holy. That's the picture of the church and the call of the new creation, and that would take you symbolically to the End of the age. After the Gospel age takes you to the end of the age, which we often say, you know, Paul, Jesus said, Matthew 13:39, the harvest is the ending period soon Telling of the age. Almost all Christians today recognize we're in the ending period of the age.

We happen to have a date for it because the prophecies of Daniel give us one. The last prophecy of Daniel 1335 days. That takes it to 1874, a date you all know exactly. 74 days later, unambiguously, they saw the top of the mountains out in the distance. The top of the mountains.

What could that mean? Symbolically? You already know what I think it means. You see the date. You remember what we read in Micah the fourth chapter.

The mountain of the house of the Lord shall be established in the top of the mountains. So in the top of the mountains, in the kingdoms of this world, in 1948, we see the first tangible sign of the coming of Christ's kingdom. Now the brethren have known Christ's kingdom was coming for a long time, even before now. Brother, you talked in the end of the 12th chapter a little bit today about Michael, and there's the time of trouble such as never was.

We often start that with World War I. It continued on to World War II, right after World War II. Israel got their independence in 1948. So I think that this is the top of the mountains Israel, the new kingdom. That's going to be.

They're not yet the kingdom of God, but they're going to be when, of course, they're recovered. You go on for a period of time later. I have some opinions about that, but I won't introduce them here. You get to Genesis, the eighth chapter, verse 13, and it says on the very first day of a brand new year, they looked out of the ark and the water was gone. Now the curse is gone.

Now we're into the thousand year kingdom directly, and now you go 56 days more, still in the ark. How come they don't get out of the ark and go outside? Because. What?

Muddy. It's muddy out there. That's. There's no water. You won't drown, but you're going to get stuck in the mud.

The influence of sin and death is still out there. So you've got to stay in the. In the. In the. In the redemption of Christ until you get rid of that sin.

56 days goes by unambiguous. I won't show you the figures. Too much time, but it's unambiguous. 56 days 56. Whenever I see a number, you know me, when I see a number, I say, what does that mean?

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What does that mean? 56 is seven times eight. God's going to deliver Israel with seven kings and eight princes, the church and the Greek and the eight worthies, and through the millennium, their teaching is going to be bringing the world of mankind back to God. I think that seven times eight is telling us somewhat similar to what we've always heard earlier in, in, in Micah, the seven and the eight here multiplied rather than divided.

Okay, there's, there's what's coming up. This is Ezekiel 38. You all know Ezekiel 38. The first six verses tell us what, what's going to happen. Finally, in the end, Gog and Magog are going to come against Israel from the north.

Now, if you look at Israel on this map, there's Israel. You can almost not see it because it's so small compared to all the other countries. Now, let's go due north from there. Oh, okay, I see that. That's.

That would be like where Moscow is in Russia. Now, most of the brethren seem to think that Gog is Russia. I don't have a lot of deep study here, but I think that that's right. I pretty much follow the common thought here. But if you ask me to prove it to you, I, I give you a few pointers, but I, I probably say talk to Jim Parkinson.

But anyway, I think that that's. That that is the answer. But now let's look and find out who else is going to be involved in this dispute. Ezekiel 38. We're going to go down to verse five.

By the way, I could say in verse three, Chief Prince of Meshech and Tubal. Maybe that's chief prince of Moscow, and Tobolsk, the river Tobolsk in Russia. Maybe. Maybe I've seen that comment before.

Okay, go down to verse five. Here are the allies of Gog, Persia, Ethiopia, Libya, Gomer and Togarma. Now, again, I'm not really deep here, but everybody knows Persia's Iran. I mean, we have part Iranians here. So I think you will agree that's Persia.

It goes way better. So that one's easy, and today it is true that Iran, not all Iranians, but Iran, the government of Iran is very much an instigator against Israel. So that seems credible. Ethiopia.

Well, that's really the word Kush. It's not the word Ethiopia. So what does Kush mean? Do a little investigation before the recent conflict of what, October 7th? Before that, I already did some research and found out that probably it was Yemen.

Well, yeah, and we didn't hear much about Yemen for a long time, but now we sure do, and I. I have thought it was Yemen for a long time. I think this Kush is Yemen. This Kush is not Ethiopia.

Africa, and Ethiopia has no reason to attack Israel. They're not even on the border of the. Of the water. Nothing.

Okay. A lot could be said there. So I think this is Yemen. I thought that before October 7th. We'll see how things turn out.

Libya. Libya is in difficulty. They're in tumult, and they're being ruled by various factions, all of which seem to hate Israel. So that makes sense. Verse 6, Gomer.

I'm going to skip that. Verse 6. Togarma. Everybody seems to think Togarma is Turkey. I think that's likely.

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Now, Turkey is part of NATO. Okay, interesting. But Turkey has in recent times been more and more aggressive against Israel. But let's go back now to Gomer. Who is Gomer?

Well, gmr, grm. Could that be Germany? Now, I wouldn't rest your confidence on that with what I just said. That's pretty slight, I would say. Ask Jim Parkinson.

He'll give you more on it, and I. I think Germany is probably involved here. Suppose that's true. If that's true, then who else is involved?

Western Europe. Germany is really the leader of Western Europe. Now, I don't like that to be. Because Western Europe is kind of a Christian area in theory, and yet they're going to be against Israel. Now, if you go again, if you turn the page in chapter 38 a little farther, it's going to say there's another group that is not in favor of this.

Verse 13, Sheba and Dedion. I'm told that's Saudi Arabia. I think that's true. The merchants of Tarsus, for instance. Well, I.

Some commentaries say that's way far west in Europe, and maybe England. Well, maybe they'll say, and with all the young lions thereof, what's the old lion? The old British lion. I mean, maybe that's England then.

And all the young lions. Well, that would be America, Canada, Australia. Okay. They're not on the side of this invasion, and today Saudi Arabia and Iran are like oil and water.

You know, they're not going to mix. At least the government's involved right now. So it seems feasible to me that they. They will be not taking a military stand against Israel, and.

And England. Did you notice that England was united with Europe and a European Union that finally dissolved A few years ago, they took a vote and English says, no, we're going to leave. Well, that's interesting. That puts them on two different sides of this coalition. So England, Saudi Arabia, America, Canada, Australia are not going to be favorable to us.

They're not going to intervene. Has America ever said, we're going to send our air force over and help Israel? Never. Never. Is it going to happen in the future?

I don't think so. So they're going to be objecting, but they won't really be helping, especially if Germany is Gomer, especially if the Western Europe is going to be involved. Now, you know today that there's a war in Ukraine, and that war in Ukraine pits Germany on one side and Russia on another. So this is kind of. This got to solve before we ever get to this point.

So I think we've got some years to go, you know. How many years? I think I won't even tell you, you know, so. But I happen to have an opinion on that. So I think we have years to go.

We have some years to go.

I'll talk to you later. Okay, so I. I think that's Ezekiel 38. Okay, this is still not working. Is it just now and then, or.

Okay, now, have you ever seen that Dome of the Rock? Well, yeah. You. Everybody's been at this convention has seen that. A presentation by Michael Inslee just yesterday.

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I thought it was remarkable. My wife marveled that he said he enjoyed studying for that it was so deep. But I. I'm going to enjoy listening to it again. But he talked about the Dome of the Rock.

Well, now, I wasn't aware of when that dome came or why it's there or what. So I did a little research, you know, some time ago, way before October 7th, way before that, and I found out that wikipedia says it's 688ad okay, interesting. Now that's right. On the Temple Mount.

If we believe Brother Michael Inslee, I have no reason not to believe him. I think it's right. It's on the Temple Mount. Is it exactly where the Temple was? I don't know.

He didn't know either for sure. But that Daniel 11:31, when you see the abomination of desolation standing where it ought not. Now, we've talked to some brethren today about Daniel 11:31, just from private fellowship. I think there's three meanings to that. The meaning we usually attach is when the Roman Catholic Church is in power.

Okay, that's good. That's good. But I want to look for a Parallel to this for natural Israel. For natural Israel. Could it be a parallel to natural Israel here?

Well, you all know that what follows this is on the. On the what we usually. What we usually interpret this to be. Ravenna in 539 fell to Justinian and he had given the authority of the Roman Catholic Church to rule the Christian world. So that's when it took place 12, 60 years later, 1799, the Pope died as a prisoner of Napoleon and the papacy was never in political authority again.

But look at this possible connection. Just for natural Israel be a totally separate application. The Dome of the rock in 688, 1260 years later, 1948. Okay, that caught my attention. Now that's not the end.

That's not when the kingdom begins. But Paul, I noticed this too, and he's been telling me for some time that there's more to come on this. But we'll see. Okay, now I want to talk about what has happened in Israel from the time they were a Nation in 1948. 1948, they received their national independence back again.

They're an independent state again. That's not the end of the problem. As soon as 1948 came and they got their national independence, they were attacked by a whole lot of Arab countries, says, well, we don't agree and we're going to wipe you out. So they even told some of the Arabs, leave, don't worry, you'll come back as soon as we wipe out Israel. It didn't happen that way.

But they've had three wars like we mentioned, 1948, 1967, 1973, and those wars are ended. Now there's a fourth war coming. That's true now, but that's, that's way long time, that's years ahead. Still, these three attacks were by Arab nations, and the next attack to come from Ezekiel 38.

We went through that list. There's not a single Arab nation on that list. There are some Muslim nations, but not a single Arab nation is on that list. So these three wars with their Arab brothers, I think are ended. I think that's the end.

When did it start to end? 1978. Okay, that's Sadat, that's Carter, that's Menachem Begin. That's when they got together and they made peace and they decided, why are we doing this? Why don't we just stop shooting each other and make peace?

And they made an agreement. Israel gave a lot back to make this agreement, and after that time, a year later, they had an official accord. Jordan entered that in 1984. Recently we had the Abraham

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Accords, you know, just a few years ago.

And all these other nations have signed up. I don't expect another Arab war against Israel. Now, five years from now, there is one. You remind me and you say, brother David, and I'll say, yeah, well, you know, we're doing the best. This is prophecy.

But I don't expect one. I don't expect another Arab war. I expect the next war, only the fourth war by people invading Israel to be Ezekiel 38. Now, to support that a little bit prophetically and interpretively, you remember in Joel the first chapter, verse number four, it talks about four waves of locusts. Well, the background to that is four ways of the Assyrian enemy is going to attack us.

And then I think it's Joel 2, 25, it says again, four waves of locusts before Israel's finally delivered those four waves. 1948, 67, 73, and approaching the kingdom. Ezekiel 38. So I don't think there's going to be another war in that respect. What we have seen since 1973 is a lot of hostilities.

And we've even seen. I won't detail it all, our time's just too short. But they're internal. But now, what we've got now, Paul Legno at this point told me he saw this and he said, yeah, yeah, okay, well, that's, that's the 12, 90 days would take you to 1978. Okay, that struck my attention.

So that's the beginning of the peace process. But there's more than peace to be arrived at before the kingdom in Joel, Joshua, the 13th chapter, verse 3. God appeared to Abraham, obviously through an angel, and he said to Joshua, you're old, you've done a lot of good work, you've taken a lot of the land of Israel, but there's more to be received. There's some you haven't gotten, and he enumerates the parcel that Israel has not yet received.

And one of those names is Gaza. Gaza, is that in the news today? You see, Gaza actually belongs to Israel according to what God expressly said to, to Joshua, and that's not the first time he said that. He's told Abraham, you'll have all the land from the river of Egypt, which I think is the Wadi Al Arish, which is about where they are now, all the way up to the Euphrates.

Now, King David had a little strip of land up to the Euphrates. Most of the time they didn't. Today they don't. I suspect that won't be restored till the kingdom comes. Just my opinion.

But today we're seeing the last parts of that which is really connected to Israel starting to be returned. Now if you ask the leader of Israel today, are you going to take over Gaza and hold it and keep it, he probably say, no, we just want to make sure it's safe. But in my opinion, I think that this is the beginning of the last taking by Israel of what God has promised them, and you know, the bigger part is going to be the West Bank, and you know, the best wake today is mostly, well, I mean there's a lot of Israelites.

That's all I can say. It's a lot of Israelites there, and I think Paul Eigno said, well, in 19, in 2023, we're going to see the west bank taken by Israel. Well, we didn't see that, but I think he was right about 2023 at the time I told him, we'll see, we'll see. I like Paul, but I don't always agree.

But he was right, I think because when October 7th came, then hostilities began in a way that we have never seen before. I don't mean it's never been bigger, but we have never seen what we saw on October 7th. I don't remember ever seeing that anywhere, and that really sparked a change, and I think that change is going to lead over the years to a position that even Israel may not be aware of today.

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That's going to lead to Israel's reacquisition of what God promised them before finally Ezekiel 38. What's going to cause Ezekiel 38? The answer is I don't know. God knows. But I wouldn't be surprised if it was the assistance of other nations on a.

What is the. What is the question? The two state solution that hasn't worked for 70 years. I have a hunch that that's what it's going to be, but I don't know. We'll see, we'll see.

Now you see and down below, that's the way the brethren customarily apply these dates, and I agree, I think that's, that's very good. But this is a parallel possibly to natural Israel. But we'll see. We'll see what time.

Time provides, and then finally we're going to find a dew from Jehovah like the sweet refreshing rain. Now this isn't. Israel is not going to just suddenly wake up one day and say, okay, we're all different. This is going to take time.

It's going to Take time for Israel to be changed. If you go way back to the experience of Joshua, you'll find that when Joshua finished, Joshua crossed over the river Jordan. Then he took Jericho, then he took Ai. We talked about Jericho a little earlier today, and then after that, there were two campaigns of war.

One in the south, one in the north and. Okay, but let me back up. I think those two campaigns might. I. I'm just.

We're getting late, so I'm not just gonna drop that. Let's go back to where Joshua was crossing the river itself. They crossed the River Jordan on the 10th day of Nysen. What's special about the 10th day? 10th day of Nisan is when you identify the Passover lamb.

Oh, well, I think that's Joshua. That's Zechariah, the 12th chapter and verse 10, and Josh, Zechariah 12, 9. It will come to pass. In that day I will seek to destroy all the nations I, God, not Israel, that come against Jerusalem.

And I will pour upon the house of David and the habits of Jerusalem, the spirit of grace and of supplication, and they shall look unto me whom they have pierced and mourn for one who mourn for him as one mourns for their only son, and. Okay, and it goes on and on in deep repentance.

After Joshua crossed on the 10th day of Nysen, right after that, all the men of Israel were circumcised. They hadn't been circumcised for 40 years. Now they're all circumcised. You know what Jeremiah says? You will be circumcised.

Not in the flesh, but in your heart. That's what Israel needs. They need to be circumcised of the heart to realize Jehovah is their God, and that when the ancient worthies come back, his son has already died for them and is now saving them. They're in the presence of Joseph and they don't know it.

Finally, they're going to wake up to that. But they're going to have to be circumcised of heart. So for four days, the men went under circumcision and healing, and on the 14th day, they entered into the Passover 100%. That's when Israel is going to look unto him whom they pierced.

Will they ever regret what they have done? But then they will realize how deep the mercy of God really goes. Like we killed the king of glory, and he has defended us, and now Israel is going to be like a dew from the Lord, like the sweet showers upon the grass. It's coming soon.

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God speed the time when it's here for us. Thank you.