

# Pentwater Bible Church

*Book of Ezekiel*  
*Message 18*  
*January 3, 2016*



Scythian Emissaries Meeting with Darius by FRANCISZEK SMUGLEWICZ cir. 1785

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# Pentwater Bible Church

The Book of Ezekiel

Message Eighteen

The Lord Promises The Jews Will Return to the Land

January 3, 2016

Daniel E. Woodhead

Ezekiel 11:14-25

*<sup>14</sup>And the word of Jehovah came unto me, saying, <sup>15</sup>Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, all of them, are they unto whom the inhabitants of Jerusalem have said, Get you far from Jehovah; unto us is this land given for a possession. <sup>16</sup>Therefore say, Thus saith the Lord Jehovah: Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come. <sup>17</sup>Therefore say, Thus saith the Lord Jehovah: I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. <sup>18</sup>And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. <sup>19</sup>And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; <sup>20</sup>that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. <sup>21</sup>But as for them whose heart walketh after the heart of their detestable things and their abominations, I will bring their way upon their own heads, saith the Lord Jehovah.*

*<sup>22</sup>Then did the cherubim lift up their wings, and the wheels were beside them; and the glory of the God of Israel was over them above. <sup>23</sup>And the glory of Jehovah went up from the midst of the city, and stood upon the mountain which is on the east side of the city. <sup>24</sup>And the Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. <sup>25</sup>Then I spake unto them of the captivity all the things that Jehovah had showed me (ASV, 1901).*

JEHOVAH ANSWERS EZEKIEL'S PLEA

Ezekiel 11:14-15

*<sup>14</sup>And the word of Jehovah came unto me, saying, <sup>15</sup>Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel, all of them, are they unto whom the inhabitants of Jerusalem have said, Get you far from Jehovah; unto us is this land given for a possession (ASV, 1901).*

In the previous verse 13 Ezekiel cries to the Lord when the Lord took the life of evil Pelatiah, "Ah Lord Jehovah! wilt thou make a full end of the remnant of Israel?" This section is God's answer and assurance to him that Israel and Jerusalem have a future. This is a theme, which is well developed throughout the entire book of Ezekiel. We find the

introduction to it here. The fulfillment of this promise began with the return of a portion of the exiles under Zerubbabel; but it was not completed under either Zerubbabel or Ezra, or even in the Maccabean times. Ezekiel chapters 20 and 22 both speak of the Jews returning before a major persecution and after one too, which is the Zionist movement. The final and full restoration is during the Millennial Kingdom explained the 37<sup>th</sup> chapter. This present section of Scripture is a culmination of the past four chapters. Ezekiel was beginning to think that this was the end of Israel because of the huge amount of sin God allowed him to see regarding the Temple leaders in Israel. There has always been a remnant of Israel. The truth here is that Jerusalem does not contain the remnant but the people in exile who were broken and longed for God's blessings again are. God tells Ezekiel exactly who these people are. The text, *thy brethren, even thy brethren, the men of thy kindred*, allude to the three waves of exiles who have been driven from the land. Counting the present siege of Nebuchadnezzar in 586 B.C. there were three exiles of the Jews in Judah, the Southern Kingdom. These are the brethren the Lord is referencing. The Lord then references the Northern Kingdom of Israel taken in 722 B.C. by the Assyrians when He says, "*and all the house of Israel.*" The exiles then are the true remnant.

God then shows Ezekiel the need for His judgment on Jerusalem. Even though the exiles were physically far away from Jerusalem they were not far away from Jehovah in terms of spiritual proximity. The inhabitants of Jerusalem thought that those taken in exile were the ones who were far away from the Lord. The Jerusalem apostates also thought that the land was given to them *for a possession*. This is partially a correct attitude. It is true that God gave the land to the Jews. In this time period they only kept it if they would be obedient.

Deuteronomy 28:64-67

*<sup>64</sup>And Jehovah will scatter thee among all peoples, from the one end of the earth even unto the other end of the earth; and there thou shalt serve other gods, which thou hast not known, thou nor thy fathers, even wood and stone.*

*<sup>65</sup>And among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot: but Jehovah will give thee there a trembling heart, and failing of eyes, and pining of soul; <sup>66</sup>and thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have no assurance of thy life.*

*<sup>67</sup>In the morning thou shalt say, Would it were even! and at even thou shalt say, Would it were morning! for the fear of thy heart which thou shalt fear, and for the sight of thine eyes which thou shalt see (ASV, 1901).*

JEHOVAH ASSURES A RESTORATION TO THE LAND

Ezekiel 11:16-17

*<sup>16</sup>Therefore say, Thus saith the Lord Jehovah: Whereas I have removed them far off among the nations, and whereas I have scattered them among the countries, yet will I be to them a sanctuary for a little while in the countries where they are come. <sup>17</sup>Therefore say, Thus saith the Lord Jehovah: I will gather you from the peoples, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel (ASV, 1901).*

God had let Ezekiel know that the judgment on the people in Jerusalem was justified and they he would preserve a remnant of those who were primarily in captivity, not in

Jerusalem. God had given them Synagogues while they were captives in foreign lands. Even in the darkness of exile they had the study halls and services in the synagogues along with God's assurance that He will answer their prayers to save them from extinction by their enemies. The Shekinah is with Israel in the exile as they pray and study God's Word. Just as the New Testament says, "*For where two or three are gathered together in my name, there am I in the midst of them*" (Matthew 18:20). When God's people pray and petition the Lord, He hears us and responds. Consider the difficult situation the exiled Jews in the Media-Persian Empire encountered. The Lord heard their prayers and stopped the proposed genocide of the Jews.

Esther 4:15-17

*<sup>15</sup> Then Esther bade them return Mordecai this answer: <sup>16</sup> Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. <sup>17</sup> So Mordecai went his way, and did according to all that Esther had commanded him (KJV).*

God promised them that they would be gathered from the peoples and given the Land of Israel. It would partially occur when the exile had ended and some returned. More came back during the Zionist movement. The full gathering will be at the end of the Tribulation, as they will populate the Messianic Kingdom. The Lord Jesus spoke of this as well.

Matthew 24:31

*And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other (KJV)*

Mark 13: 27

*And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven (KJV).*

The final regathering will be from the uttermost parts of the earth (the living Jews) and heaven (resurrected Jews) Jesus as the absolute ruler on earth will govern the Messianic Kingdom. His throne will be in Jerusalem. The government will be split into two branches, a Jewish branch and a Gentile branch. It is quite clear from both Testaments that Jesus will sit upon David's Throne in Jerusalem ruling the Jews and Gentiles. The Lord Jesus will be both King of Israel and the King of the world. Under His absolute authority He will have two branches of Government; the Gentile branch and the Jewish branch. He will rule with a "Rod of Iron." This will be the final regathering when they get the land promised to them in the Abrahamic Covenant and the Land Covenant.

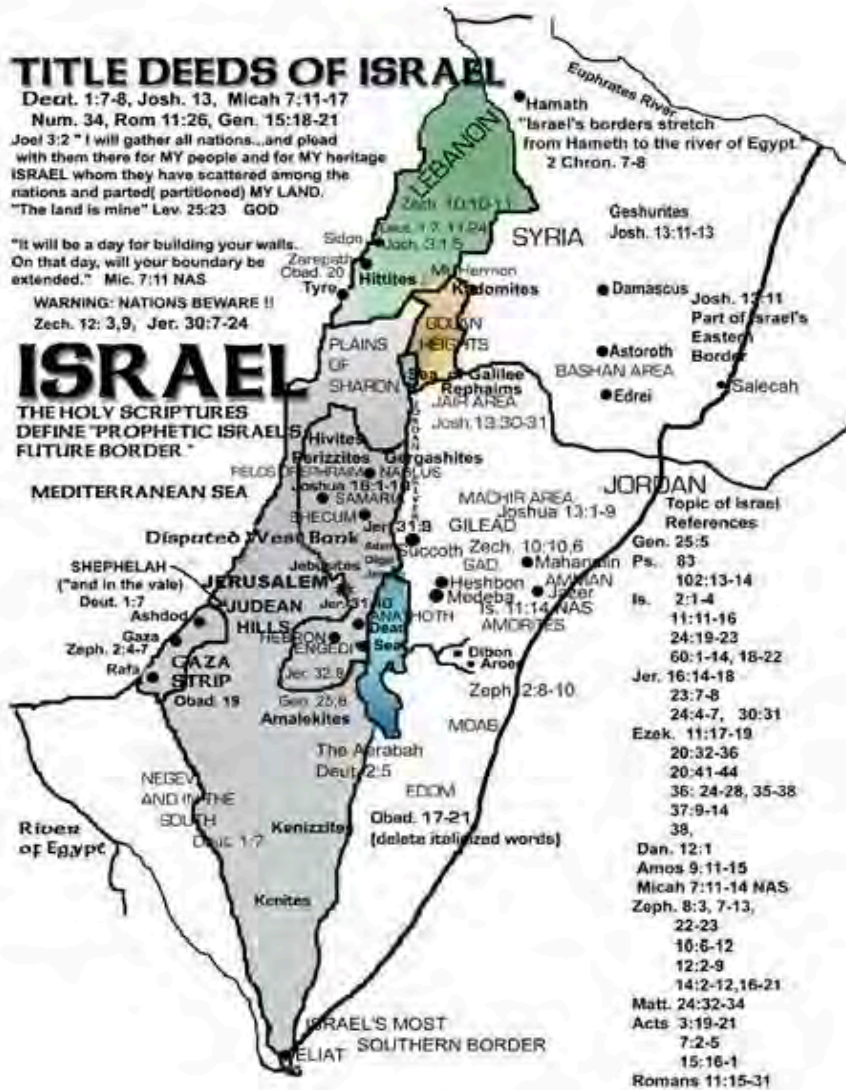
The importance of the covenants that God made with Israel cannot be overstated.

1. The New Covenant-The Regeneration of Israel
2. The Land Covenant-The Regathering of Israel



3. The Abrahamic Covenant-The Possession of the Land
4. The Davidic Covenant-The Reestablishment of the Davidic Throne

### ISRAEL'S LAND IN THE MESSIANIC KINGDOM



Source Unknown

## PURITY IN THE MESSIANIC KINGDOM

### Ezekiel 11:18-20

<sup>18</sup>And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. <sup>19</sup>And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh; <sup>20</sup>that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God (ASV, 1901).

The only time in all of human history past, present and future when the people of God will not engage in abominations is when the New Covenant will be fully realized in the Messianic Kingdom.

### Jeremiah 31:30-34

<sup>31</sup>Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: <sup>32</sup>not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. <sup>33</sup>But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. <sup>34</sup>And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more (ASV, 1901).

## THE REMNANT WILL BE SINLESS

### Zephaniah 3:13

<sup>13</sup>The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid (ASV, 1901).

This verse clearly states that “*the remnant*” of Israel will be sinless in the Messianic Kingdom. They will do *no* iniquity, nor speak *any* lies, or utter *any* deceit. The Jews will be sinless and so will the Church. They will have an undivided heart, which will only be driven by God’s Spirit (*new spirit within you*) and not any self-interest. In other words they will have no inclination to do evil, only good. They will have no inclination what so ever to sin. God uses metaphors to illustrate the change in their nature after the Spirit enters them. He says, “*I will take the stony heart out of their flesh, and will give them a heart of flesh;*” The stony heart is a metaphor for hard heartedness and stubbornness as well as an unwillingness to accept God’s correction. The heart of flesh is the opposite, which represents soft humility. The net result of this “born again” status of the Jews going into the Messianic Kingdom is that, “*they may walk in my statutes, and keep mine ordinances, and do them.*” Finally in unified recognition of God and His morality they

will respond accordingly as God says “they shall be my people, and I will be their God.” The Jews long off and on war against God will finally be over. Their relation to Jehovah God will be permanently reestablished. God frequently states this affirmation to the prophet Ezekiel indicating its importance to Him.

#### THE UNREGENERATE WILL FAIL

Ezekiel 11:21

*<sup>21</sup>But as for them whose heart walketh after the heart of their detestable things and their abominations, I will bring their way upon their own heads, saith the Lord Jehovah (ASV, 1901).*

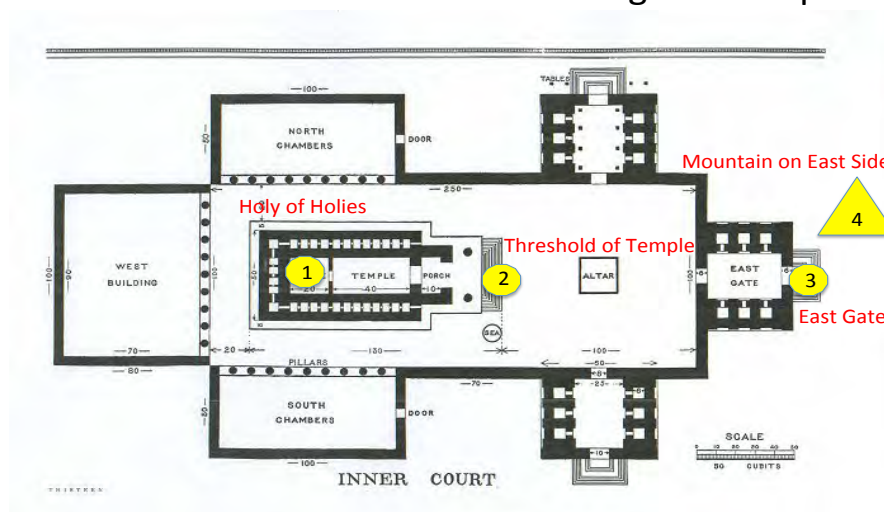
The Hebrew word for “will bring” is actually written in the past tense form of this Hebrew verb. Hebrew prophecy is written in the past tense of a future, (from the time of the writing), event. This is called prophetic perfect. Hebrew only has two tenses completed action (perfect) and incomplete action (imperfect). God writes prophetic history in advance by says it in the perfect tense indicating that the action in His mind is completed. It cannot be changed it will happen.

#### THE SHEKINAH GLORY MOVE TO THE MOUNT OF OLIVES

Ezekiel 11:22-25

*<sup>22</sup>Then did the cherubim lift up their wings, and the wheels were beside them; and the glory of the God of Israel was over them above. <sup>23</sup>And the glory of Jehovah went up from the midst of the city, and stood upon the mountain, which is on the east side of the city. <sup>24</sup>And the Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. <sup>25</sup>Then I spake unto them of the captivity all the things that Jehovah had showed me (ASV, 1901).*

#### Gradual Movements of God Leaving The Temple



The Shekinah Glory of God moves to the final resting place in Jerusalem to position number four on the map of the Temple Mount. This is the Mount of Olives. The Glory of God further distanced Himself from the sins taking place in Jerusalem. He did not leave them as He has repeatedly promised to never leave them. Ezekiel too physically never left Babylon but was spiritized in a highly aware state by God and allowed to see the events in the Temple. Now that this vision was over God returned Ezekiel's awareness to Babylon within the exiles that frequently met with him. His Divine visions were temporarily over and he had to relate them to the people. This was the sixth year of his captivity or 592 B.C. since being brought to Babylon in 597 B.C. He told the captives everything he saw since the first appearance of the Golden Chariot with fiery wheels and the Glory of God above the Cherubim. It is no coincidence that The Lord Messiah ascended from the Mount of Olives (Acts 1:11) and promised to return to the same place (Acts 1:11; Zechariah 14:4).

At the end of the Tribulation when the campaign of Armageddon is nearing its last of eight stages the Lord prepares to return. He comes from Bozrah (stage seven) to the Mount of Olives (stage eight).



From <http://www.biblechef.com/MapsTimelines/EdomMap.html>



This passage from Isaiah, places himself on elevated terrain in Israel looking eastward toward Edom. He then suddenly sees a magnificent bloodstained character approaching him. The character is glorious and splendid in His appearance. Isaiah asks this splendid character several questions.

Isaiah 63:1-4

*<sup>1</sup>Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. <sup>2</sup>Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat? <sup>3</sup>I have trodden the winepress alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my wrath; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. <sup>4</sup>For the day of vengeance was in my heart, and the year of my redeemed is come (ASV, 1901).*

Interestingly the figure what is approaching him is coming from the land of Edom and the city of Bozrah. His features are reflecting His glory and His strength is apparent. This character is clothed with gloriousness and strength. This is analogous to the view the apostle John had of the Lord Jesus in His resurrected glory, which is in the first chapter of the Revelation (Revelation 1:12-16). This man is arrayed with the Shekinah glory. He is Messiah. Isaiah sees that the garments of this person are stained with blood. Isaiah then asks how is it that He received these stains.

The Lord's bloodstained garments were caused by the battle fought in the land of Edom within the city of Bozrah. He fought against the nations alone. During the course of the battle the blood of the combatants were sprinkled on His clothes staining them red. He had to conduct the fight to redeem the nation Israel. He fought all alone as there were none able to help Him.

Clearly the battle is initiated at Bozrah and by the time Christ reaches Israel He has stained His garments with the blood of the enemy.

Revelation 19:11-14

*<sup>11</sup>And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. <sup>12</sup>And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written which no one knoweth but he himself. <sup>13</sup>And he is arrayed in a garment sprinkled with blood: and his name is called The Word of God. <sup>14</sup>And the armies, which are in heaven, followed him upon white horses, clothed in fine linen, white and pure (ASV, 1901).*

THE BATTLE FROM BOZRAH TO THE VALLEY OF JEHOSHAPHAT

The battle between Jesus and the Antichrist begins at Bozrah and continues all the way back to the Temple Mount eastern wall which overlooks a portion of the Kidron Valley which was known in ancient times as the Valley of Jehoshaphat.

## THE VICTORY ASCENT UP THE MOUNT OF OLIVES

When the actual fighting finally comes to a close, Christ will then and only then ascend to the top of the Mount of Olives.

Zechariah 14:3-4a

*Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee by the valley of my mountains; for the valley of the mountains shall reach unto Azel; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and Jehovah my God shall come, and all the holy ones with thee.*

The earthquake, which Jesus caused by His victory ascent from the Valley of Jehoshaphat to the Mount of Olives, will cause the mount to split into two parts causing a cleft, which will allow the Jerusalem Jews to escape the destruction of Jerusalem. They will be rescued in this way as Jesus rescued the Jews at Bozrah when He descended in clouds there. The text finishes with a comparison to the earthquake that occurred during the reign of Uzziah on of Judah's kings

NEXT MESSAGE: EZEKIEL IS COMMANDED TO PREPARE FOR MOVING

**Please call or e-mail with any questions or comments**

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