

Pentwater Bible Church

Book of Ezekiel

Message 38

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The Ophel medallion - and 7th century Zionism

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Pentwater Bible Church

The Book of Ezekiel
Message Thirty-Eight

The Restoration of The Nation Israel

May 28, 2016

Daniel E. Woodhead

ISRAEL'S PROMISE OF RESTORATION IN UNBELIEF

Ezekiel 20:33-38

³³As I live, saith the Lord Jehovah, surely with a mighty hand, and with an outstretched arm, and with wrath poured out, will I be king over you. ³⁴And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out; ³⁵and I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face. ³⁶Like as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, saith the Lord Jehovah. ³⁷And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; ³⁸and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I am Jehovah (ASV, 1901).

ISRAEL'S RESTORATION IN WRATH

Ezekiel 20:33-34

³³As I live, saith the Lord Jehovah, surely with a mighty hand, and with an outstretched arm, and with wrath poured out, will I be king over you. ³⁴And I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with an outstretched arm, and with wrath poured out (ASV, 1901).

God says that He will assert His right to rule over them in spite of their resistance. Then after telling the Nation Israel of her past rebellions starting with the four hundred years they were in Egypt, He now begins to tell them of their future. Some of it is good and some of it reflects the corrective events they will experience in order to finally and totally come under complete belief in their Messiah, the Lord Jesus. God now begins to tell the Israelites two certain prophecies: 1) He will gather them together and 2) it will be after some wrath that He will bring upon them. Since the Northern ten tribes went into captivity in 722 B.C., the southern two tribes went into captivity in 586 B.C., and the Nation Israel was completely scattered by the Romans in 70 AD after a four-year rebellion, they were scattered in multiple countries. God through Hosea affirmed that they would be in a diaspora.

Hosea 3:4-5

⁴For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or |ephod|: ⁵afterward shall the children of Israel return, and seek Jehovah their God, and David their king, and shall come with fear unto Jehovah and to his goodness in the latter days (ASV, 1901).

The people of Israel would endure a period of time without any form of civil government of their own and being subject to the kings and princes of other nations into which God had placed them. During that time the Jews would lose their ability to worship in the manner in which they were accustomed (*without ephod or ephod*). Then the people of Israel would return to the land of Israel and seeking Jehovah and David their king. (The Messiah who would be a descendent of King David upon whose throne He would sit).

Since the establishment of the State of Israel in 1948, the conception of the ingathering of the exiles has been the phenomenon of the immigration of over one million Jews from over 100 countries to the State of Israel. This section of Scripture is telling the Jews that God will gather them out of all the nations into which He has scattered them. However he says that this gathering will be accompanied with His wrath poured out.

THE EXAMPLE OF THEIR TIME IN EGYPT

Ezekiel 20:35-36

³⁵and I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face. ³⁶Like as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, saith the Lord Jehovah (ASV, 1901).

When the Jews were in Egypt the Lord brought the entire nation out of their slavery status in that country in the Exodus about 1445 B.C. He took them to the wilderness in the Sinai Peninsula between Egypt and the Promised Land. There they received the Law of God under Moses their God appointed leader. They were also commanded to build a movable Temple called the Tabernacle (Hebrew, Mishkan). In the Tabernacle God would meet with them and it would facilitate their ability to keep much of the Law through a close relationship with God who was nearby in the Tabernacle. It was also called the “Tent of Meeting.” Their mission was to go into the Promise Land where they would take up residence as God’s Chosen Children. The close relationship to God would continue. However, the Children of Israel chose to rebel and murmur against God’s will in a series of events which culminated a Kadesh Barnea which was right on the border of the Promised Land. It was at Kadesh Barnea that God entered into Judgment with His people the Nation Israel. The results of that judgment was the forty years of wandering, during which all except two people, the faithful spies would die. Only those under the age of twenty would live and enter the Promised land with the two Spies, Joshua and Caleb. This was also the scene of Korah’s rebellion against the leadership of Moses and Aaron (Numbers 16–17). This area would long remain in the memory of the Israelite tribes as the place of their unbelief following the report of the ten spies and a delay of 38 years before their occupancy of the Promised Land (Psalm 95:8–11; cf. Hebrews 3:7–19).



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Here to the elders who came into Ezekiel's house God is telling them and in the future there will be a similar judgment coming on the nation Israel. Like the judgment of the Exodus where they entered the Promised Land after wandering for forty years and losing many people they came into a Land under General Joshua as free people not as slaves in Egypt. This discussion is the historical basis for the text in this section of Scripture. This time God prophecies that His people will be gathered from all over the world out of wrath and for wrath. It is important to see this distinction as expressed in verses thirty-three and thirty-four.

The Jews were gathered in Israel after the wrath of the Nazi Holocaust where at least six million Jewish people died under Adolph Hitler. This created the world-wide sympathy for the Jews that, led to the establishment of the Jewish home land Israel in May of 1948. This gathering is in unbelief which is seen in the phrase *with a mighty hand, and with an outstretched arm, and with wrath poured out*. God is going to establish His Messianic Kingdom but it will entail the wrath and judgment He must pour out to attain it with the Jews. The first gathering out of wrath will set the stage for the next judgment and wrath yet future to the Jews. The following passage in Zephaniah shows God telling the Jews that after gathering them they will be experiencing no shame before a decree which He will bring upon them. The context of the previous passages in the first chapter of Zephaniah is the Great Tribulation and this passage shows that they are gathered together and unashamed of their sins. Today Israel is a secular nation at best with a wide range of attitudes toward God. The vast majority of Israelis are not Orthodox believers. There are even many varieties of the Orthodox. Most citizens in Israel would classify themselves either as atheistic or agnostic.

Zephaniah 2:1-2

¹ Gather yourselves together, yea, gather together, O nation that has no shame; ² before the decree bring forth, before the day pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you (ASV, 1901).

THE WRATH OF THE GREAT TRIBULATION

Ezekiel 20:37-38

³⁷ And I will cause you to pass under the rod, and I will bring you into the bond of the covenant; ³⁸ and I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the land where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I am Jehovah (ASV, 1901).

Because the gathering is out of wrath for wrath the text moves on to describe the coming wrath the nation Israel will experience. God says that He will cause them to pass under the rod, and I will bring you into the bond of the covenant. This is a direct reference to the coming Great Tribulation wherein the Antichrist at the mid point of the seven year Tribulation will unleash a horrific persecution of the Jewish people. Under the Holocaust of Adolph Hitler one-third of the world's Jews died. Under the Antichrist's persecution God says that two-thirds will die (Zechariah 13:8). Those who are classified as rebels, also

known as false prophets will be among the two-thirds and will not come into the Messianic Kingdom following the Great Tribulation.

FALSE PROPHETS ARE RELIGIOUS REBELS

Zechariah 13:5-6

⁵ but he shall say, I am no prophet, I am a tiller of the ground; for I have been made a bondman from my youth. ⁶ And one shall say unto him, What are these wounds between thine arms? Then he shall answer, Those with which I was wounded in the house of my friends” (ASV, 1901).

When the false prophet is confronted with his deception he will claim to be a “*tiller of the ground*”, or a farmer. He will even claim to have been bound to another as a servant since he was a boy (“made a bondman from my youth”). Because of the laws of the Theocracy that will be set up in Israel, they will do anything to avoid execution. Execution will be the only way to deal with them to end their pollution. The Mosaic Law of the Old Testament described how false teaching is to be dealt with, and only death will eliminate it. The only difference between the Mosaic Law and the Theocracy’s dealing with a false prophet is the manner of execution. The Mosaic Law called for a false prophet to be stoned to death (Deuteronomy 13:5-11). The Theocracy will have them thrust through with a spear. Those confronting the false prophet will view the scars on his arms and chest as evidence that he is indeed a false prophet (“*What are these wounds between thine arms?*”). He will only be able to put forth a feeble lie saying he got them from his friends (“*Those with which I was wounded in the house of my friends*”). Incisions on the body were characteristic of pagan cultures in ancient Canaan. In response to this sign of paganism, God warned the priest, prophets and people of Israel to not do such things in the interests of maintaining pure faith (Leviticus 19:28; Deuteronomy 14:1).

Those who remain will be led into national salvation. It will truly be a new nation that God will bring into the Messianic Kingdom under the new covenant called the “bond of the covenant” here. That covenant is the New Covenant as described by God in Jeremiah

Jeremiah 31:31-34

³¹ Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: ³² 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. ³³ 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. ³⁴ 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).

This is the national salvation that the Jews will experience after the final world-wide regathering to make them finally an obedient nation following the laws of God and living

in the Promised Land under King Messiah Jesus. But first they must undergo the severe wrath of God's judgment. This will lead them to belief, national regeneration and enable them to no longer sin. God made the same point through His prophet Isaiah.

Isaiah 11:11-12

¹¹And it shall come to pass in that day, that the Lord will set his hand again the second time to recover the remnant of his people, that shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. ¹²And he will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth (ASV, 1901).

Here He affirms that He is recovering the Jews twice. The first time is to bring them back after the first wrath of the Holocaust. The second time will be after the persecution of Antichrist which will lead to their national regeneration and final restoration. So 1948 marked the beginning of their restoration to the Promised Land. The Jewish state has been established and it is a world-wide recognized sovereign country. It is quite secular and even sinful as they have no shame regarding their deviant behavior and lack of national unity toward their God. But after the final punishment from God pouring out His wrath the Jews will be accepted by God, brought back and gathered out from all the countries and brought into the land of Israel, as God has promised them. Then the one-third remnant of Israel will remember righteousness and repent of their evil.

NEXT MESSAGE: ISRAEL'S PROMISE OF THE MESSIANIC KINGDOM

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