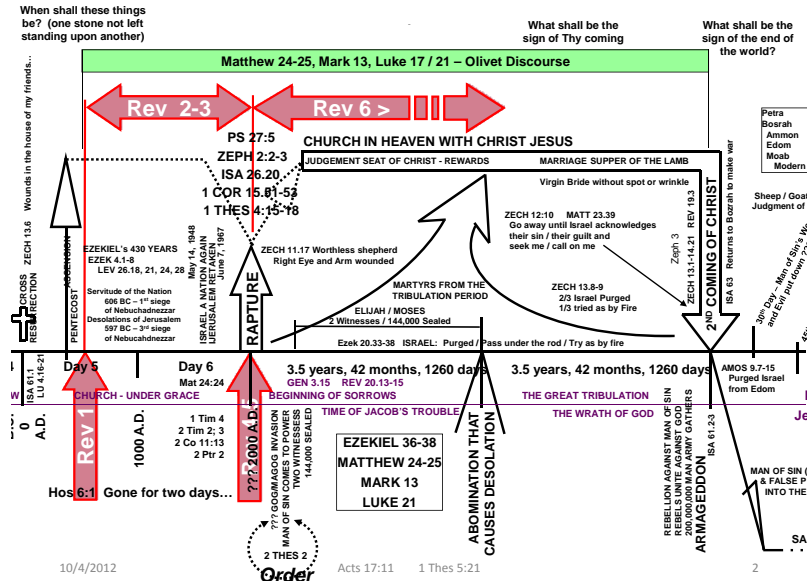
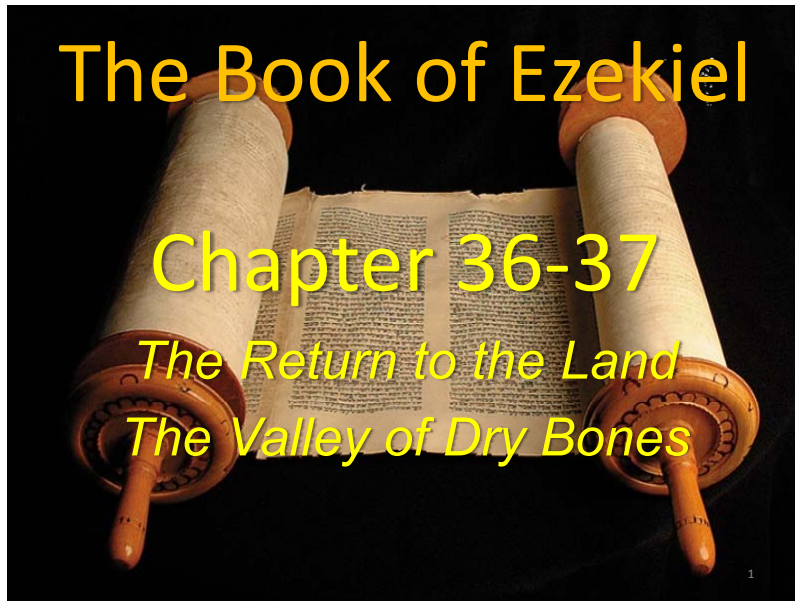


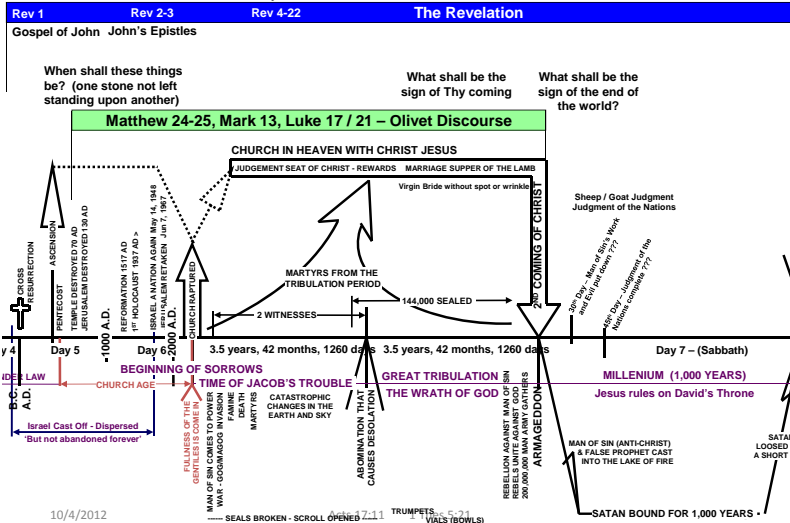
The Book of Ezekiel

Chapter 36-37

The Return to the Land
The Valley of Dry Bones



Hasst seen: Which are: Which are yet to come:



2012-10-04

Outline of Ezekiel

- Chapter 1-3 The Call of the Prophet
- 4-24 God's Judgment on Jerusalem
(Given before the siege of Jerusalem)
- 25-32 God's Judgment on the Nations
(Given during the siege)
- 33-48 The Restoration of the Jews
(Given after the siege)
- 33-36 They return to their land
- 37 They experience new life and unity
- 38-39 They are protected from Gog and Magog
- 40-48 The Millennial Kingdom

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Order of Final Section

	<u>Ch.</u>
The Restoration of the Land	36:1-15
The Restoration of the Nation	36:16-36
— The Vision of the Dry Bones	37:1-28
Judgment on Israel's Invaders	38:1-39:24
The Millennial Temple	40:1-47:12
The Division of the Land	47:13-48:35

Ezekiel 36:1-15

The establishment of Israel in the land

Israel 's past sins must be judged and forgiven before she can be restored to the land.

This part of the prophecy of the preparation of the Promised Land sets forth what God would do for Israel.

It contains the opposite of the curses against Israel warned of in *chapter 6*

It contrasts Israel's glorious destiny with the terrible fate of Edom in *chapter 35*

The chapter contains the most comprehensive enunciation of the plan of redemption to be found in this book, setting forth all the factors that comprise God's plan of salvation.

Ezekiel 36:1-5 God's Glory Vindicated

1] Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD: 2] Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: 3] Therefore prophesy and say, Thus saith the Lord GOD; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: 4] Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about; 5] Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.

God has determined to have Israel be the timepiece for His purposes on earth, and when Israel is impugned, it is His word, His sovereignty and His glory that is attacked

What God is defending is not just Israel but also His own word and prerogatives.

He chose to operate through Israel and the land.

Ezekiel 36:1-15

The establishment of Israel in the land

Ezekiel 36 parallels the New Covenant God promised to Israel and Judah in *Jeremiah 31*.

This covenant includes at least three specific elements:

- (a) restoration to the land (*Ezek. 36:24; Jer. 31:27-29*),
- (b) forgiveness of sin (*Ezek. 36:25; Jer. 31:34*), and
- (c) the indwelling presence of God's Holy Spirit (*Ezek. 36:26-27; Jer. 31:33*).

The future of Israel [*ch 36-37*] can be summarized in 4 words:

- restoration,
- regeneration,
- resurrection, and
- reunion.



10/4/2012

Acts 17:11 1 Thes 5:21

9

Ezekiel 36:1-2

10

- 1] Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:
- 2] Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are **ours in possession**:

“...ours in possession”: The enemy is Edom and the other nations who claim the Land, and seek Israel’s harm (v.5,7).

God commanded Ezekiel to prophesy to the mountains (in contrast to Mount Seir, 6:1-14).

- first against the mountains of Seir in *Ezek 35* and,
- secondly against the mountains of Israel at an earlier stage of Ezekiel’s activity (*Ezek 6*).

Ezekiel 36:3

11

3] Therefore prophesy and say, Thus saith the Lord GOD; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people:

The reason was threefold.

1. Israel’s enemy had spoken against her (cursed her, *Ge 12:3*) by rejoicing that the everlasting heights (mountains) of the land had come into their possession (6:3; 20:29).
2. The enemy of Israel had destroyed her for good reason, namely, her sinfulness.
3. Now she was the possession of the nations of the world and the subject of their scorn (*De 28:37; Jer 24:9*).

They talked publicly and privately about her fate.

This prophecy concerns the land of Israel primarily, not the people of Israel.

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Ezekiel 36:4

12

4] Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about;

The Lord had something to say to the whole land mountains, hills, rivers, valleys, wastes, and cities that had fallen prey to Israel’s neighbor nations.

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Ezekiel 36:5

13

*5] Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the **residue of the heathen**, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey.*

“...**the residue of the heathen...**” nations, collectively.

Israel's enemies had dealt with her in their anger and envy (35:11), but now God would deal with them in His fierce jealousy over Israel's welfare.

Because Edom and the other nations had taken over the Lord's land joyfully and had scorned the Israelites, He would pronounce judgment on them in his hot jealousy.

Ezekiel 36:6-7

15

6] Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen:

*7] Therefore thus saith the Lord GOD; I have **lifted up mine hand**, Surely the heathen that are about you, they shall bear their shame.*

“...**lifted us mine hand**”: The gesture accompanying an oath (Ezek 20:5, 15, 23; 47:14).

Ezekiel was to announce to the whole Promised Land that the Lord had spoken in His jealousy and wrath because Israel had suffered the insults of the nations (Gen. 12:3).

The nations round about Israel would surely have to endure the consequences of their insults against Israel.

Ezekiel 36:6-14 God's Glory Vindicated

6] Prophecy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: 7] Therefore thus saith the Lord GOD; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame. 8] But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. 9] For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: 10] And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: 11] And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD. 12] Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. 13] Thus saith the Lord GOD; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations; 14] Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD. 15] Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

Ezekiel 36:8-9

16

*8] But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; **for they are at hand to come**.*

9] For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown:

“**For they are at hand to come**” could be translated “For they are soon to come.”

Verses 8-15 contain four promises concerning the land.

The land would become productive because the Israelites would soon come back into the land.

God assured the land that He was for it, He would bless it, and it would become cultivated again instead of desolate and uninhabited.

Formerly the Lord had said that He was against Mount Seir (35:3).

Ezekiel 36:10-11

17

10] And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded:

11] And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the LORD.

The Lord promised to fill all the land with Israelites, to enable them to live in their cities and rebuild the places that had become ruins (6:3, 5-7)

Earlier the Lord promised to desolate all the land of Edom (35:15) and to lay waste her cities (35:4).

The mountains of Israel would again become populated with people and animals that would become fruitful and multiply.

The Lord would bless them more greatly than ever before.

Then His people would know that He is God.

Ezekiel 36:13-14

19

13] Thus saith the Lord GOD; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;

14] Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

15] Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

The nations had accused the Promised Land of devouring its inhabitants (*Nu 13:32*); God would see that it no longer did that.

- He would not allow the Israelites to hear insults from their neighbors any longer, to bear disgrace any longer, or to stumble in their affairs any longer.
- He would restore them to their prestigious position as His Chosen People (*De 28:13; Zec 8:13, 20-23*).

Ezekiel 36:12

18

12] Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

The Lord would cause the people of Israel to take possession of these mountains as their inheritance and never leave them again (*Gen. 12:7*).

The Edomites had formerly determined to possess these mountains (*35:10*).

Ezekiel 36:13-14

20

13] Thus saith the Lord GOD; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations;

14] Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord GOD.

15] Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

All the connections between how God would deal with Israel relative to the nations illustrate the retributive justice of God. (*Matt 25:31-46*)

- He would deal with the enemies of His people as they had dealt with Israel
- He would bless Israel in the very ways the nations sought to humiliate Israel.

Covenant Theology

Covenant Theology:

"From the perspective of the New Testament, these promises all apply to the church as the new Israel.

How could such seemingly materialistic images have relevance for God's people who are not a single earthly nation farming in a single part of the world?

The answer is that they apply literally but not literalistically.

The church may take great comfort in the fulfillment of the sort of greatness, confidence, certainty of success, and ultimate victory over all its foes that such a compound oracle (i.e., *35:1-36:15*) guarantees...

... We may instead rejoice that God has had in mind for us things that the eye had not seen nor the ear heard (*1 Cor. 2:9*) - things that the present description of the abundance of the mountains of Israel is intended only to symbolize."

21

Ezekiel 36:16-37:14

Restoration to the Promised Land

Having prepared the land for the Israelites (*35:1-36:15*), the Lord would bring them back into it.

This prophecy consists of four parts (*36:16-21, 22-32, 33-38, and 37:1-14*).

Vs 16 - 23 constitute the prophetic lesson, or *haptarah*, to the weekly Sabbath reading, *Num 19:1 - 22:1*, the *Pārah*, "The Red Heifer."

22

Ezekiel 36:16-17

23

*16] Moreover the word of the LORD came unto me, saying,
17] Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the **uncleanness of a removed woman**.*

"...**uncleanness of a removed woman**": A figure for idolatry (*Ezek 7:19; 18:6; Lev 15:19ff*).

The Lord told Ezekiel that when the Israelites had lived in the Promised Land they had defiled it by the way they lived. They resembled a woman during her menstrual period who defiled everything she touched (*Lev. 15:19-23; Isa. 64:6*).

There are a dozen chapters throughout scripture showing what Israel was in terms of her defilement in the land.

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Ezekiel 36:18-19

24

18] Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it:

19] And I scattered them among the heathen, [NASB: 'nations'] *and they were dispersed through the countries: according to their way and according to their doings I judged them.*

"...I scattered them among the heathen..." Referring to the Diaspora as a judgment.

This is more than the Babylonian captivity of Daniel's and Ezekiel's day.

Note that the text says "nations," it is plural, and "countries," plural. God had poured out His wrath on them because of their bloodshed and idolatry. He had judged them for their deeds by scattering them among the nations (*Deut. 29:1-30:10*).

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Ezekiel 36:20-21

20] *And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the LORD, and are gone forth out of his land.*

21] *But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.*

Just being out of the Land profaned His holy name.

Their dispersion made God look impotent since the nations concluded that He could not keep them safe in His land.

The Lord risked His reputation by driving Israel out of the land, but He cared about His reputation, which the Israelites had made common.

We need to remember that how Christians represent God by our words and deeds likewise concerns Him (*Mt 6:9; Lu 11:2*)

Israel was guilty of two great sins, the first of which was polluting God's land (*v.16-19*).

Their second sin was that of *profaning God's name before the Gentiles* (*Eze 36:20-23*). 25

Ezekiel 36:22-23

22] *Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.*

23] *And I will **sanctify my great name**, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.*

54 times Ezekiel says, "And they shall know that I am the Lord."

This phrase is not just directed at Israel.

Chapters 38 and 39 show that the whole world will know that God has once again put His Hand on Israel.

Ezekiel 36:22-23

22] *Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.*

23] *And I will **sanctify my great name**, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes.*

Ezekiel was to tell the Israelites that it was in spite of them that He would act for them;

He would deliver them for the sake of His own reputation that they had profaned (*20:39*). The issue is God's glory; His name ; His reputation being slandered.

The fact that they were called by His Name gives God an equity in how they represent Him. [How about in us?]

He would vindicate His reputation as being a holy (unique) God when He proved Himself such in the sight of the nations (*Ex 5:2; 9:16; 32:11-18; Lv 18:21; 20:3; 22:31-33; Nu 14:13-19; De 29:1-30:10*).₂₆

Ezekiel 36:24 Return to the Land

24] For I will take you from among the heathen [NASB: nations], and gather you out of all countries, and will bring you into your own land.

Again, "from among the nations" and "out of all countries" plural.

They will be gathered out of all countries and brought into "your own land."

If there is a "West Bank" it is the west bank of the Euphrates; not the Jordan River.

The media has fallen into the enemy's naming trap;

Politically correct but Divinely wrong...

God is talking about literal Israel,

in it's literal land, and

a literal spiritual regeneration.

With God's help, they will complete the tasks of *Daniel 9:24*

Ezekiel 36:24-25

24] For I will take you from among the heathen, and **gather you out of all countries**, and will bring you into your own land.

25] **Then will I sprinkle clean water upon you**, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

“Then will I sprinkle clean water upon you”:

Ezekiel the priest recalls the Mosaic ritual (*Ex 30:17-21; Lv 14:5-7, 9; Nu 19:9, 17-19*), which is a picture of forgiveness (*Ps 51:7; Jer 33:8; Hb 9:13; 10:22*).

The Lord promised to take the Israelites from all the nations, to regather them, and to bring them back into their land (*11:16-17; 20:34; 34:13; 37:21*).

The ‘new exodus’ thought occurs 10x in Ezekiel.

He would then purify His people and cleanse them from all their former uncleanness (*17; 11:18; Ex 12:22; Lv 14:4-7; Ps 51:7; Jer 31:31-34; 1Co 6:11*).

Justification, not sanctification, is in view.

29

Ezekiel 36:1-24 Glory of all lands

In **Ezekiel 20:6** he notes “which is the glory of all lands.”

In **Ezekiel 20:15** he notes “which is the glory of all lands.”

We speak of the entire earth as being the Lord’s **Psalms 24:1, 2 and 72**

The earth is the Lord’s and the fulness thereof.

But, there is a particular parcel of ground that the Lord has a peculiar interest in; He always had, and always will.

God’s dealing with Israel is all tied up with the land in a very unique way.

In the Scripture the relationship between Israel and its promised land is different than any other nationality’s relationship with their own homeland.

e.g. Leviticus gives instructions that it was never to be sold.

There were leases in which the land reverted back to the family if not within one generation, at some point later.

It was not fee simple like you and I would think of the sale of property.

Lev 25:23; Isa 14:25-26; Jer 2:7; Joel 3:2; Deut 11:11-12; Ps 121:4.

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Ezekiel 36:25 Water of Purification

25] Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

In *Lev 15* and *Isa 64* we find references to a woman who cannot enter the sanctuary until she is purified by the sprinkling of the water of purification.

This has not happened to Israel yet but it will:

- Israel will ultimately know the Lord God (verse 38),
- They will abhor their sin, and
- They will recognize their need for God’s mercy.

Their forgiveness will be realized, regeneration will be effective, and the gift of the Holy Spirit will be granted to them.

Zech. 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Matthew 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Ezekiel 36:1-24 Borders of His Promised Land

The promise of the land, included a few borders worth mentioning,

Gen 15:18 In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Exod 23:31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

Josh 1:2-4 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. [3] Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. [4] From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

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Ezekiel 36:1-24 River of Egypt

The river of Egypt is not necessarily the Nile; it depends upon how you translate the word, it might be the Wadi el Arish which is what most people believe is the boundary.



Ezekiel 36:1-24 History of His Land

Ezekiel was trained as a priest, but called to the office of a prophet.

He wrote during the Babylonian captivity pointing out that Babylon was the instrument of God in judging Israel.

There is a judgment of Israel prophesied which was much broader in scope than that of the Babylonian captivity. Moses documented this prophecy in Deuteronomy.

Deut. 28:37 And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee.

Deut. 28:64-67 And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. [65] And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: [66] And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: [67] In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

Israel's dispersion and situation was not permanent and would not last forever.
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Ezekiel 36:1-24 History of His Land

Deut. 28:64-67 is one of the prophecies of what we call the **Diaspora**.

Israel and Judah – the northern and southern kingdoms that formed after the civil war in Israel - were returned to the land under Ezra and Nehemiah after the Babylonian captivity.

- After the Babylonians came the Persians;
- after the Persians the Greeks; and
- after the Greeks the Romans.

The Roman oppression brings us to the time of Christ, when He came into the city the week He was crucified, and He wept over Jerusalem and predicted it would shortly be destroyed, leaving not one stone upon another, until the Times of the Gentiles were fulfilled. The Diaspora – the scattering of Israel - began in 70 AD...

See Daniel 2 / 7



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Ezekiel 36:1-24 History of His Land

From 70 AD onward, to be a Jew was to be a wanderer. For the 1900 years since then, the Hebrew nation has suffered more at hands of those claiming to be under the banner of Jesus Christ than from any other group; including Islam !!

Don't be shocked if a Jew mistrusts you when you claim the name of Christ

For 1900 years the Church has taught that the Jews murdered the Messiah, and therefore, they are being punished for that.

Many in the church believe that all the promises which God had made to Israel were forfeited, and those promises somehow got spiritualized and devolve upon the Church.

There are a minority of scholars who argue that such claims are nonsense; That the promises God made to Israel were and are unconditional.

The promises given to Israel of her returning to the land ultimately leading to a time of glory were in the same passages which predicted that her Messiah would in fact be killed. Eg: Daniel 9 and other places.

You and I have seen the beginning of God's promises being fulfilled.

We can point to May 14th of 1948, when David ben Gurion declared the existence of the State of Israel, using Ezekiel as his authority for naming the new Jewish State Israel.

Ezekiel 36:1-24 History of His Land

Isa 60:12 "For the nation and the kingdom which will not serve you will perish, And the nations will be utterly ruined.

Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

The British Empire started to decline when they failed to deal with the issue of Israel.

Several authors have even written books that chronicle world history in terms of how nations deal with Israel.

Promises of returning from the Diaspora are interesting ones to look at.

Isaiah 43:5-6; Jeremiah 31:15-17; Micah 4:6-7; Isaiah 61:4, 58:12; Amos 9:14-15.

Remember that there is no "West Bank" there; the area's proper name is Judea and Samaria.

There is no "Golan Heights"; the area's proper name is Galilee

There is no "Gaza Strip"; it is part of Idumea

Ezekiel 36:1-24 History of His Land

Today, Israel is back in the land;

- and because it is, Ezek 36-37 start to get much more interesting to us.

When the Nation Israel was separated from the land, the land dried up!

It did not bear fruit.

It became barren waste land.

Go through historical books of centuries ago. It always shows Israel as swamps, deserts, and useless whenever Israel was not there. You can see film footage of what the land was like prior to their return; it was desolate.

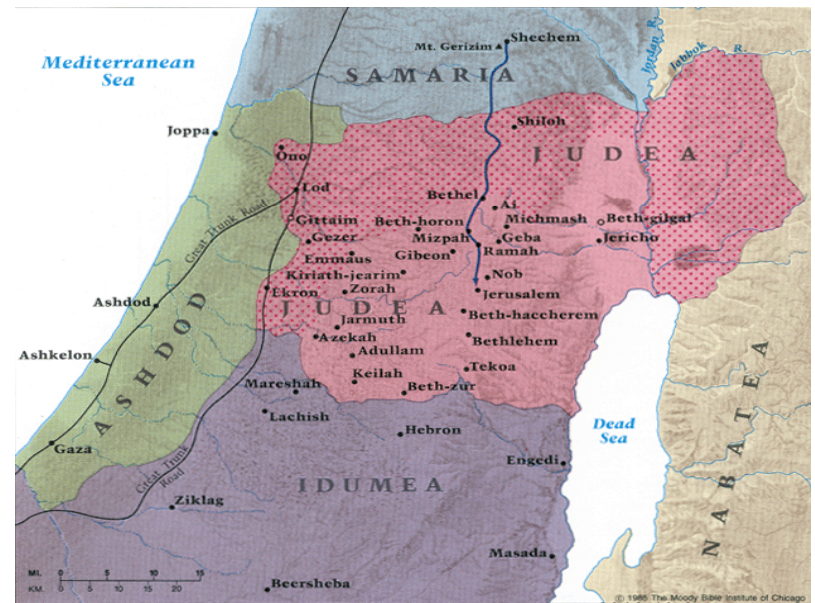
But - Visit Israel today. There is a 10 billion dollar economy supplying most of the flowers and produce for Europe!

The land is green; the productivity of the agriculture is fantastic.

The Negev, which had never been anything but desert and dunes, is now bearing like an oasis.

They have found ways to get things to grow using saltwater.

Their technology is being exported to underdeveloped countries.



Ezekiel 36:1-24 Glory of all lands

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In **Ezekiel 20:15** he notes “which is the glory of all lands.”

We speak of the entire earth as being the Lord's **Psalm 24:1, 2 and 72**

The earth is the Lord's and the fulness thereof.

But, there is a particular parcel of ground that the Lord has a peculiar interest in;

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e.g. Leviticus gives instructions that it was never to be sold.

There were leases in which the land reverted back to the family if not within one generation, at some point later.

It was not fee simple like you and I would think of the sale of property.

Lev 25:23; Isa 14:25-26; Jer 2:7; Joel 3:2; Deut 11:11-12; Ps 121:4.

Ezekiel 36:1-24 Promised return to His Land

Jer 31:17 **And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.**

Ezek 20:42 **And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.**

Remember that there were NO conditions on the promise of the land to Israel.

There were conditions about possessing the land and being put out of the land for sin;

But never without the promise that they could return to the land upon repenting.

And never breaking the promise that God had reserved the land for them as long as heaven and earth remained

Ezekiel 36:1-24 Promise of His Land

The Lord's possessiveness about this particular parcel of ground gets linked to a man, a family, and then a nation.

The history of Israel, in one sense, starts with Abraham.

Start a study of the land with the promise that God gave to Abraham.

The Abrahamic covenant is found in **Genesis 13:14-17**.

Then the promise is given to Isaac, **Genesis 17:7-8**.

Speaking then to Jacob in **Genesis 35:11-12**.

Deuteronomy 1:8 is God talking to Moses.

This is all summarized in **Psalm 105:7-11**.

Israel was given an everlasting covenant.

Ezekiel is writing this while Israel was still in captivity in Babylon.

They had been uprooted from the land.

In our day they were removed from the land by the Diaspora – the Dispersion

Daniel 9:24

Seventy weeks [literally: Seventy sevens] **are determined upon thy people and upon thy holy city,**

- **to finish the transgression,**
- **to make an end of sins,**
- **to make reconciliation for iniquity,**
- **to bring in everlasting righteousness,**
- **to seal up the vision and prophecy, and**
- **to anoint the most Holy Place.**

70 Sevens (weeks) = 490 time periods (years)

Key points:

- 1) The focus of the passage is on the Jews and Jerusalem, not the Church nor the Gentile world.
- 2) The six major items listed have yet to be completed.
- 3) The 70 sevens are not contiguous

Ezekiel 36:26

26] A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

“A new heart...a new spirit”: God’s part in regeneration is stressed here (11:19; 18:30-32; Jer 31:31-34; Ps 51:10-12).

God would give them a new heart and spirit and would remove their hardness of heart and give them soft hearts (i.e., regenerate them; 11:19; 18:31; 2 Cor. 3:3-6).

The heart stands for the whole person - mind, will, and emotions (2:4; 3:7)

The spirit describes the motivation that drives thought and conduct. The 'new heart' and 'new spirit' of 36:25-27 is not exclusively fulfilled in Christian conversion of this age.

New Testament conversion is only a preview of the massive spiritual revival God has in store for all of true Israel and Gentiles who believe.

Ezekiel 36:27

27] And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

God would also put His Spirit within the Israelites and cause them to obey His commands carefully (11:19-20; 18:31; 37:14; 39:29; Jer. 31:31; Joel 2:28-29; Acts 2:17-18; Rom. 7:7-8:4; 2 Cor. 3:6-18; Heb. 8:6-10:39).

This is a coming of the Holy Spirit on Israel in the future, not His coming on the church at Pentecost.

Ezekiel 36:26 A New Heart

26] A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Flesh in contrast with stone; a soft heart, not a stubborn heart is the idiom.

Nowhere in Scripture is our heart said to be cured.

Jer 17:9 The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

Lit: The heart is polluted and incurably wicked; who can comprehend it?

The concept in Scripture is that of being given a new heart; a new birth, being “born again,” is what Jesus talked about to Nicodemus in John 3.

Jesus said, “Nicodemus, you are a leader of the people, and you know not these things?”

Where was Nicodemus supposed to learn of these things?

From Ezekiel 36:26 and from Jeremiah 31

Ezekiel 36:27-28 Spiritual Rebirth

27] And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. 28] And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

Remember that when Ezekiel was writing this, Israel had been taken and Jerusalem destroyed.

You can visit Israel today, it is there.

They are beginning to prosper in an economic sense.

Spiritually they are still dead. They are vigorously secular humanists.

Jer 31:31-33 Behold, the days come, saith the Lord, 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 an husband unto them, saith the Lord: [33] But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

A true spiritual rebirth is coming soon...

The Prophecy of Joel

This is what Joel meant in his prophecy—there is a day coming when God will pour out His Spirit on all flesh, not just *some* (*Joel 2:28, 29*).

The Spirit was poured out upon very few on the Day of Pentecost (*Acts 2:16-21*).

- All Peter said on that day was, “Don’t ridicule us and say we are drunk. This is *like* what Joel said is going to happen in the last days.”
- The Spirit has come upon a few, and today God is calling out a people for His name

The results of Israel’s regeneration

- her permanent occupation of the land (*v.28a*);
- a covenant relationship with God (*v.28b*);
- protection against relapse into idolatry (*v.29a*);
- the abundant supply of every want (*v.29b-30*); and,
- self-humiliation and repentance on account of past sin (*v.31-32*).

Ezekiel 36:28-30

28] And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

29] I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

30] And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

Israel would live in the Promised Land and enjoy a permanent, intimate relationship with God.

God would also deliver them from their uncleanness (*v. 25*) and give them abundant harvests constantly so they would never experience famine (*34:29*).

In other words, He would bless them with consistent fertility and fruitfulness (*34:29*).

Ezekiel 36:29-31 Spiritual Rebirth

29] I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. In other words, God will give supernatural fertility to the land. 30] And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. 31] Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

They will be repentant. They will have an awareness and a remorse for the way they behaved toward Jehovah historically.

They are not yet – but they will

Zech. 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Hosea 5:15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

Matthew 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Ezekiel 36:31-32

31] *Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.*

32] **Not for your sakes do I this**, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

“Not for your sakes do I this...”: The benefits are the result of God's pure grace (v.22).

The Israelites would remember their former sins and loath themselves (6:9; 20:43).

Again, the Lord says He would not accomplish this regathering for the sake of His people, but for the sake of His reputation among the rest of the world's population (v. 22).

This present announcement of God's gracious dealings with His people should shame them and bring them to their knees in repentance.

Ezekiel 36:32-35 Spiritual Rebirth

32] *Not for your sakes do I this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. 33] *Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.* 34] *And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.* 35] *And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.*

God is beginning the restoration – it's just beginning

This little country of less than 4 million inhabitants is the 4th largest fruit exporter in the world, and it has grown from a desert.

It has a high technology and industrial industry of over 10 billion dollars a year.

Ezekiel 36:31-32

31] *Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.*

32] **Not for your sakes do I this**, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

The context of this passage and similar accounts of God's restoration of Israel to her land do not refer to the return to Canaan under Zerubbabel but rather to a future, final and complete restoration under the Messiah in the end times.

The details of Israel's reestablishment on her land described here did not occur in the returns under Zerubbabel, Ezra, and Nehemiah.

This new covenant passage has much in common with the new covenant passage in *Jer 31:31-34*.

A difference is that Jeremiah put more emphasis on the role of God's Word in Israel's transformation whereas Ezekiel put more emphasis on the role of God's Spirit.

Ezekiel 36:33-34

33] *Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.*

34] *And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.*

Future cleansing from sin and restoration of the Jews to the land and restoration of the land to fruitfulness would all occur at the same time.

This shows that the Jews' present occupation of the Promised Land does not fulfill these promises either (as yet);

Israel has not yet experienced God's cleansing for their sins, which comes with regeneration (*Ro 11:26*).

Ezekiel 36:35-36

35] *And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.*

36] *Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.*

People would marvel at the lushness of the formerly desolate land and at the strength of the formerly ruined cities of Israel (*Isa. 11:6-9; 51:3; Joel 3:18; Amos 9:13-15; Rom. 8:19-22; 2 Pet. 3:13; Rev. 21:1-4, 23-27*).

The other nations of the world would recognize that Israel's God was responsible for this transformation.

Ezekiel 36:36-38 Spiritual Rebirth

36] *Then the heathen that are left round about you shall know that I the LORD build the ruined places, and plant that that was desolate: I the LORD have spoken it, and I will do it.* 37] *Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock* 38] *As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.*

Get this idea - the land, when Israel is not in it, is desolate but when they are brought back into the land, the land blossoms.

Leviticus 26:32-35; Exodus 23:10-11; Leviticus 25:3-5.

Compare This chapter with Paul's writings:

- The concept of forgiveness is the basis of verse 25.
 - Regeneration in verse 26.
 - The indwelling and ruling spirit of God is in verse 27.
 - Spontaneous keeping of God's Law in v 27 corresponds to [Romans 8:4](#).
 - And the inseparable connection between Israel's history and God's self-revelation in verses 32 through the end.
 - The conversion of the nation is in this passage which ties to [Romans 11](#)
- 2012-10-04

Ezekiel 36:37-38

37] *Thus saith the Lord GOD; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock.*

38] *As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the LORD.*

For the first time in the book God permits Himself to be entreated by the house of Israel promising to respond to the prayers of the Israelites to increase their population.

The Jews would fill the cities like the sheep used to fill Jerusalem during the feasts when the people offered large numbers of them as sacrifices to the Lord.

These would not be sheep for slaughter but living sacrifices in God's service.

This increase in the population in the Promised Land would convince the people of God's unique deity.

Ezekiel's message of Israel's salvation

- (1) The preeminent motive in their redemption is the glory of God (v.22, 32).
- (2) Israel will know ultimately that their God is the Lord (v. 38).
- (3) There will be an abhorrence of their sins (v.31-32).
- (4) Forgiveness of their sins will be realized (v.25).
- (5) Regeneration will be enacted (11:19; 18:31; 36:26-27).
- (6) The gift of the Holy Spirit will be granted (v. 27; 37:14).
No prophet before him assigns the ministry of the Holy Spirit in regeneration such a precise place as Ezekiel does.
- (7) God's laws will be obeyed (v.27; 11:20).

Gentiles, by faith in Jesus Christ, presently experience many of the same blessings that God promised to bring to the whole nation of Israel in the future.

This is not a reason to believe that these promises have no future fulfillment with Israel but are only fulfilled spiritually in the church.

The fulfillment of these promises did not come about in the postexilic period.

Even today, though Israel is being regathered as a nation, she has not experienced spiritual regeneration and the land of Palestine is not characterized by the supernatural fruitfulness described in [Ez 36:22-38](#) ⁶⁰

Ezekiel 37 God's plan – God's Way

Chapters 36 and 37, and the Gog and Magog battle of Chapter 38 and 39, are part of a plan and a chronology established by God

God has some very specific purposes in this attack upon the land that will come in Chapters 38 and 39.

Chapters 36 and 37 set the stage for it.

Some who read this in the past think that "Israel" is symbolic and that God is talking about the resurrection of the individuals.

1 Kings 17; 2 Kings 4 and 13; Isaiah 25-26; Daniel 12:2 and Hosea 13:14 among other passages demonstrate both the teaching and awareness of the resurrection of the individual, and the resurrection of the body.

However, here God is not talking about the resurrection of individuals, but It represents the resurrection of the nation as a nation.

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Acts 17:11 1 Thes 5:21

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The Vision of Dry Bones

The Vision of Dry Bones is obviously not referring to the church.

The Lord, through Ezekiel, proclaims to Israel the coming resurrection of her national life (*vv. 1-14*).

That restoration has to do both

- with the *national* entity of Israel
- as well as the *spiritual* revival or restoration which the Lord announced in the preceding chapter.

He foretells by the symbolic act of joining two sticks the future union of the two kingdoms under one head, David (*vv. 15-28*).

Ezekiel 37:1-28 Restoration of Israel into One Nation ⁶²

The promise to Abraham was unconditional and included a geographical inheritance.

Not just any territory but specifically the land of Canaan (*Ge 12:1, 7; 13:15-17; 15:18-19; 17:8*)

New Testament references to the new covenant in the church era are problematic because Jeremiah and Ezekiel spoke of this covenant being made with Israel, not the Gentiles.

Some argue that the church is the new 'Israel' through which the Old Testament promise is fulfilled.

Others propose that the new covenant mentioned in the New Testament is distinct from the one promised in the Old Testament.

A better solution is that the present realization of the promises in the church are also a future fulfillment for ethnic Israel.

Just because the Hebrew prophets mention only Israel as the recipient of the covenant does not mean that others could not be recipients as well; just because the New Testament focuses on a present realization through the church does not preclude a future fulfillment for Israel.

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Ezekiel 37:1-2

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1] The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,

2] And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

The Lord lifted Ezekiel up by His Holy Spirit and again transported him (as he had been transported to Jerusalem before it was destroyed by Nebuchadnezzar; *Chapter 8*) to the middle of a valley full of dry bones (*1:3; 8:1*).

This may have been the same valley (or plain, Heb. *biq'a*) in which Ezekiel saw his vision of God's glory (*3:22*).

In this vision, the prophet walked around among the many very dry bones that littered this valley.

They represent the Israelites slain during the conquest of the land and now in exile for a very long time.

Ezekiel 37:3-4

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3] *And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.*

4] *Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.*

“...and say unto them...”: Do see the humor here?

The Lord also instructed Ezekiel to prophesy over the dry bones and to tell them to hear His word.

The Lord asked Ezekiel if the bones could live again.

The prophet replied that only the Lord knew (*Rev. 7:14*);

Ezekiel believed God could make them live but he did not know if that was what God was going to do.

What they were both Ezekiel and John were saying was:

“Lord you’re in charge and You know the what and why of things – that’s good enough for me...”

Ezekiel 37:6

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6] *And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.*

The Lord told the bones that He would:

- Also put sinews on them,
tough fibrous tissue uniting muscle to bone or bone to bone; a tendon or ligament
- Make flesh grow back on them,
- Cover them with skin, and
- Put breath in them.

They would come back to life and know that He is God.

Ezekiel 37:5

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5] *Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:*

The Lord told the bones that He would cause breath (Heb → *ruah*, wind, spirit, Spirit) to enter them and they would come back to life (*Hos. 6:2*).

ruah is translated “breath” in vv. 5, 6, 8, 9, 10;

“winds” in vv. 9;

“spirit” in vv. 1, 14.

The context usually determines the translation.

Breath is a sign of life, identical with wind or air, and becomes, in this prophecy, the living principle itself, spirit.

Ezekiel 37:7-8

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7] *So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.*

8] *And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.*

Ezekiel spoke to the bones as the Lord had commanded him,

As he did, he heard a noise of rattling as the bones began to come together.

The prophet saw sinew, flesh, and skin come back on them, but there was no breath in them;

While physically alive and existing;
they were still spiritually dead...like Israel today.

Ezekiel 37:9-10

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9] Then said he unto me, *Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.*

10] *So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.*

The Lord then told Ezekiel to prophesy to the breath

To command it in the name of the Lord to come from the four winds (i.e., every direction) and give life to the bones (*Is 43:5-6; Je 31:8*)

The breath of life is breathed from the 4 winds of heaven (*Jer 49:36*), symbolic of the universal life-giving Spirit of God (*v.14; Ge 1:2*)

Ezekiel followed the Lord's instructions and breath came into the corpses (*Ge 2:7; Ro 8:1-17*).

They came to life, stood up, and formed a very large group of people, as large as an army.

Ezekiel 37:11

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11] *Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.*

“...**whole house of Israel**...”: Both Israel and Judah (*vv. 16, 22*).

“...**our hope is lost**”: The prophet frequently quotes sayings of the people (eg. *Ez 11:13; 12:22, 27; 16:4; 18:2; 20:49; 36:20*)

The Israelites were saying that they were like dry bones: they had been dead for a very long time spiritually as well as physically.

They had no hope of life in the future; they had lost all hope of becoming a nation again or of seeing God's promises to them fulfilled literally.

The Lord had cut them off completely; the bones were separated from each other, and the Israelites were scattered over the earth.

Three steps – Two Stages

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- 1) They were scattered;
- 2) They came together with flesh and skin (still dead bodies);
- 3) They came to life.

Ezekiel first spoke to the bones, telling them to hear, and secondly to the spirit, invoking its inspiration.

This first stage must have seemed to Ezekiel like his professional occupation - exhorting lifeless people to listen to God's word.

The effect was limited - even though something remarkable did happen, the hearers were still dead men.

The second stage was tantamount to praying, as Ezekiel besought the Spirit of God to effect the miracle of re-creation,

To breathe into man's nostrils the breath of life (*Ge 2:7*).

This time the effect was devastating.

What preaching by itself failed to achieve, prayer made a reality.

The preached word and prayer have a life changing power to transform those who are dead in trespasses and sins (*Eph 2:1-22*) and make them new, living creatures in Christ (*2 Cor 5:17*).

Ezekiel 37:12-13

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12] *Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.*

13] *And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves,*

The nation of Israel is buried amidst the nations of the world.

The prophet is not here speaking of the physical bodily resurrection of individuals (*v.21*), though there are intimations of this doctrine in the OT (*Is 25:8; 26:19; Dn 12:2*).

It was “our Saviour Christ Jesus, who hath abolished death and hath brought life and immortality to light through the gospel” (*2Ti 1:10*).

Ezekiel was to prophesy to them that the sovereign Lord would open their graves, cause them to come up out of their graves, and bring them back into the Promised Land.

Then they would know that He is God.

Ezekiel 37:11-14 A United House

11] *Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.*

This is an idiom speaking of the whole House of Israel, a national prophecy, the united kingdom again, not a divided one.

They were "cut off" for almost 2000 years.

Hos 6:2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

Israel and Judah reunited; all 13 tribes a single nation on the earth...

12] *Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 13] And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, 14] And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.*

Ezekiel 37:14

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14] *And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.*

This is a genuine 'rebirth' of the nation.

Just as the necessary elements of a nation were essential to the initial formation of Israel in Genesis through Joshua

- a people,
- a government, and
- a land

Just so God would provide all three essentials once again in this rebirth of Israel in the future.

- The people of that day are brought together through restoration in [36:16-37:28](#).
- The land is provided in the prophecy of [35:1-36:15](#).
- The government of renewed Israel would be given in Ezekiel's apocalyptic vision revealed in [chapters 40-48](#).

Ezekiel 37:14

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14] *And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.*

He promised again to put His Spirit within them, bring them back to life, and place them in their land ([v.9-10, 15-28; 36:22-32](#))

This would teach them that He is God.

Notice that what God promised was both a spiritual and a physical restoration of the Israelites, and the end time is in view ([Matt. 24:30-31](#)).

So this is not a vision of the physical resurrection of all Israelites sometime in the future, nor is it a vision of the spiritual salvation of Jews and Gentiles in the future.

Ezekiel 37:15-17 The Two Sticks

15] *The word of the LORD came again unto me, saying, 16] Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:*

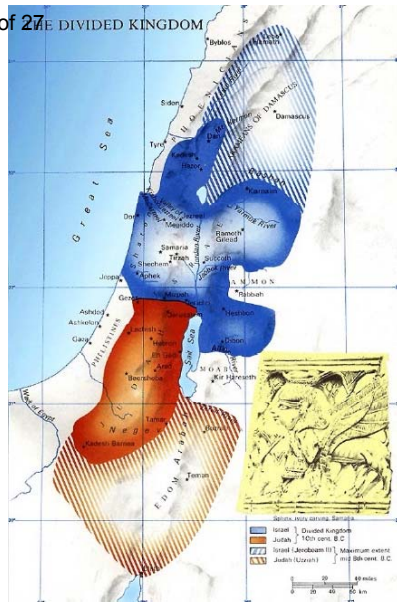
In places like [Numbers 17; 2 Chronicles 11 and 15](#), and some other places, you will find these sticks referred to as scepters.

Think of the stick like a scepter, the symbol of government authority and like a branch of a tree – it will bud and bear fruit again – once grafted into the vine.

One scepter would represent the Northern Kingdom while the other scepter would represent the Southern Kingdom.

17] *And join them one to another into one stick; and they shall become one in thine hand.*

They would be joined again into one stick; one scepter; one nation....



Ezekiel 27:15-16

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15] The word of the LORD came again unto me, saying,

16] Moreover, thou son of man, take thee **one stick**, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

"...**one stick**": ets, tree, wood, staff (vv. 17, 19, 20; Zec 11:7).

Perhaps a wooden tablet.

The Lord commanded Ezekiel to take two sticks (or tablets; Zec 11:7-14), one stick represented the Jews of the Southern Kingdom of Judah (Judah, Benjamin, Simeon, Levi, et al. (2Ch 11:13-17)) and the other the Jews of the Northern Kingdom of Israel (The northern tribes (remnants of the eight remaining...)).

He was to write on one of them

"For Judah and for the sons of Israel, Judah's companions."

He was to write on the other stick

"For Joseph and for the sons of Ephraim, Joseph's companions."

Ezekiel was then to join the two sticks together in his hand end to end so they appeared to be one stick.

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Voting With their Feet

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In 930 BC, Jeroboam ruled the Northern Kingdom from his capital in Samaria (1Kgs 11:43-12:33).

Horrified that Jeroboam set up a rival religion, with golden calf worship at Bethel and Dan, many northerners moved south to live under King Rehoboam in Judah (2Chr 11:13-17), knowing that the only place acceptable to God was the Temple on Mt. Moriah (De 12:5-7; 16:2-6; Is 18:7).

Those who favored idolatry, migrated north to Jeroboam.

And the priests and the Levites that were in all Israel resorted to [Rehoboam] out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD: And he ordained him priests for the high places, and for the devils, and for the calves which he had made. And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon. 2 Chronicles 11:13-17

Later, when Asa reigned as king in the south, another great company came from the north (2Chr 15:9).

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Confirmations

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Eventually, all 12 tribes were represented in the south.

God even addresses the 12 tribes in the south:

"Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin..." (2Ch 11:3).

The "tribe of Judah" is used idiomatically for the Southern Kingdom (1Kg 11:13,32, etc.; 2Kg 17:18).

When encountering the tribal designations, it is important to distinguish between the *territories* allocated to the tribes and the people themselves.

Years after the deportation by Assyria, King Hezekiah of Judah issued a call to all Israel to come and worship in Jerusalem and celebrate Passover (2Ch 30:5-6, 10-11, 21).

Eighty years later, King Josiah of Judah also issued a call and received an offering for the temple that was sent back to him from "Manasseh and Ephraim and all the remnant of Israel..." (2Chr 34:9).

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The Northern Kingdom Falls

In 724 BC, Shalmaneser V besieged Samaria for three years. King Hoshea of Israel attempted to revolt against paying Assyrians annual tribute money; a treaty with Pharaoh of Egypt did not help (*2Kg 18:2*).

Samaria, Jeroboam's capital, fell in 722 BC;

Assyrians pulled down towers, took 27,290 captive; placed an Assyrian ruler over the city, and looted it of 50 royal chariots, and other items, etc.

The Assyrians implemented their infamous policy of intermixing conquered peoples to keep them from organizing a revolt.

Israelite captives were mixed with Persians and others; and strangers from far-off lands were resettled in Samaria.

(The resulting mixed, quasi-Jewish populations resulted in "Samaritans"; *John 4:20-22*).

Commingled Terminology

After the Babylonian captivity, the terms "Jew" and "Israelite" are apparently used interchangeably:

- Ezra calls the returning remnant Jews 8 times and Israel 40 times.

Ezra speaks of "all Israel" (*Ezra 2:70; 3:11; 8:35; 10:25, et al.*);

- Nehemiah calls them Jews 11 times, Israel 22 times, and speaks of "all Israel" being back in the Land (*Neh 12:47*).
- The remnant who returned from Babylon is represented as the nation (*Mal 1:1*).

The nation of Israel called Jews (from Judah) for short.

- The New Testament speaks of Israel 75 times and uses the word "Jew" 174 times (*Acts 21:39; 22:3; Rom 11:1; 2 Cor 11:22; Phil 3:5, etc.*)

The Babylonians Take Over

When the Northern Kingdom went into captivity (722 BC), all 12 tribes were also represented in the south.

The northern kingdom had been taken by Assyria as slaves, which were a valuable commodity.

When the Babylonians took the Southern Kingdom into captivity (586 BC), members of all 12 tribes of Israel were involved.

Isaiah, prophesying to Judah, refers to them as the "*House of Jacob, which are called by the name of Israel...*" (*Isa 48:1,12-14*).

When the Babylonians take over Assyria, the descendants of the "Lost tribes" were probably reunited and again commingled with the captives of Judah.

New Testament Testimony

Our Lord is said to have offered Himself to the nation, "the lost sheep of the house of Israel" (*Mt 10:5-6; 15:24*).

People from tribes other than Judah are mentioned by name in the NT as being represented in the land (*Mt 4:13,15; Lk 2:36; Acts 4:36; Phil 3:5*).

- "The Twelve Tribes" (*Acts 26:7; James 1:1*);
- Anna knew her tribal identity from the tribe of Asher (*Lk 2:30*)
- Paul knew he was of the tribe of Benjamin—a "Jew" and an "Israelite" (*Rom 11:1*).
- At Pentecost, Peter cries
 - "Ye men of Judea" (*Acts 2:14*);
 - "Ye men of Israel..." (*Acts 2:22*); and,
 - "All the house of Israel.." (*Acts 2:36*).

- There are 12,000 sealed from each of **The 12 Tribes** (*Rev 7*).
- The 12 Apostles are to rule over each of **The 12 Tribes** (*Mt 19:28; Lk 22:30*).
- **The 12 Tribes** each have designated divisions of the Land in the Millennium (*Ezek 48*).

Ezekiel 37:20-21 Kingdoms Reunited

20] And the sticks whereon thou writest shall be in thine hand before their eyes. 21] And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

Ezekiel wrote this about 586 B.C.

In 285 B.C. it was translated into Greek in the Septuagint Version.

For 2500+ years God promised He would do this; and since the crucifixion up until May 1948, theologians have argued whether Israel was 'literally' going to be regathered in their land.

Today we can see that Israel is in the land.

Ezekiel 37:17-19

17] And join them one to another into one stick; and they shall become one in thine hand.

18] And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

19] Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

When Ezekiel's audience asked him what his symbolic act represented (*4:1; 5:1; 12:9; 17:12; 20:49; 24:19*), he was to tell them that the Lord said He would combine the two parts of Israel into one whole nation (*Is 11:12-13; Jer 3:18; Hos 1:11*).

Ezekiel 37:20-22

20] And the sticks whereon thou writest shall be in thine hand before their eyes.

21] And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22] And I will make them **one nation** in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

“...**one nation**”: The prophets regarded Israel of the north as still living (*Hos 1:11; 8:3-4; Jer 3:12-15; Is 43:5-7; 49:5-6*)

Note the disposition of the 12 tribes in the New Kingdom (*Ch 48*).

The prophet was to hold the sticks on which he had written what the Lord told him in the sight of the exiles explaining that God promised to bring exiles from both kingdoms back into the land.

God would make one united kingdom of them again and set up one king over all of them (*Ge 12:1-3,7; 16:10; 17:7-9; 22:17-18; 28:4, 13-15*)

They would no longer be two nations, a divided kingdom.

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Ezekiel 37:21-28

Five Blessings Resulting from Unification

- 1) The people will be brought back home (*vv. 21, 22*);
- 2) They will be purified from idolatry (*v. 23; 36:25*);
- 3) David will be installed as king over them (*vv. 24, 25*);
- 4) A covenant of peace will be established (*v. 26a; 34:25*);
- 5) God will dwell in their midst (*vv. 26b-28*).

Ezekiel 37:23

23] Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

These Jews would no longer defile themselves with idols, other detestable things, or transgressions of the Lord's (Mosaic) covenant.

The Lord promised to deliver them from the many places where they had gone and sinned and to cleanse them (*Jer. 31:31-34*).

Then they would enter into a proper relationship with Him.

In the present State of Israel only about 5% of the population is actively "religious," and Jesus Christ is more firmly rejected there than almost anywhere else.

Ezekiel 37:24

24] And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

"...**David my servant shall be king**...": God's servant David would rule over them and be their king (*34:24; 2 Sam. 7:13, 16; Jer. 30:9; Hos. 3:5*).

God speaks of Jesus Christ as "My Servant David," the Dynasty of David, the House of David.

We are talking about The Messiah, the Meshiach here.

They would have only one king who would shepherd them so that they would follow God faithfully (*Ex 19:5-6; Lev 26:12; Deu 7:6; 14:2, 21; 26:18-19; 27:9; Jer 30:22; 31:33; 32:38*).

Ezekiel 37:25

25] And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

"...Jacob my servant": Jacob was an ancestor of Israel, as Abraham was (*Hos 12:12; Isa 29:22*).

"David shall be their prince forever...": This is the first of four mentions (*Ezek 34:23,24; 37:24,25*).

They would live in the Promised Land forever, and the Lord's servant David would be their appointed ruler forever.

In view of God's promise to David in *2 Samuel 7:12-13*, this may refer to the Son of David, Messiah.

*26] Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my **sanctuary in the midst of them for evermore**.*

The Lord promised to make a covenant of peace with His people (16:62; 20:37; 34:25).

He would plant them securely in the land and multiply their numbers (*Ge 22:17-18*).

He would set His sanctuary in their midst forever (20:40; 40:5-43:9; *Zec 6:12-13*), not temporarily as He had done with the tabernacle and temple.

His dwelling place would be with them forever, and He would also establish an intimate relationship with them.

The people of the world would know that He is God who sets aside Israel as sacred for His glory and special purpose in the earth when He would set up His sanctuary in Israel's midst forever (*Ex 19:5-6*).

God's Covenant of Peace

Notice that the regathering begins without the spirit (breath) among them but it doesn't end that way....

The flesh is on the bones;

Today you can go to Israel and see the flesh on the bones.

You will see people, dedicated, committed, secular humanists, proud of their sacrifices and commitments to the land, wedded to the land, with maybe just a tiny inkling that God is real and is dealing with them.

God promises to dwell among them and to set His sanctuary in their midst.

They aren't quite ready for that yet today...

Ezekiel 37:27-28

27] My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28] And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

In sum, Israel will enjoy three new realities: a new commitment to God's will (v. 24b), occupation of her hereditary homeland forever (v. 25a), and the rule of David forever (v. 25b).

The words "forever" and "everlasting" occur 5 times in v25-28.

The reestablished Israelites would live in the land forever and would have an everlasting king, an everlasting covenant, and an everlasting sanctuary.

There are also 13 promises in v15-28 and 10 "I will" commitments.

Luke 19 – Triumphal Entry

This was the only time Jesus allowed Himself to be worshipped.

Many times prior to that, the people had tried, but He would not let them worship Him, He would disappear.

Jesus not only allowed Himself to be worshiped as a king, He organizes it.

He knew that He had to fulfill *Zechariah 9:9* and ride into Jerusalem on a donkey. So He prearranged and He had 2 disciples go and pick up the animal.

As He rode it into Jerusalem they put the palm branches down and sang the Hallel

Luke 19:37-38. They shouted, "Blessed be the King." "Blessed be he who comes in the name of the Lord".

The Pharisees became upset because they realized that the multitude was declaring Jesus to be the Messiah of Israel.

Luke 19:39-42. The Pharisee's and Jewish leaders understood the ceremonial significance of what was going on.

Note: If you ever go to Israel, pick up a few stones from the Mount of Olives and bring them home. It is the cheapest souvenir you will get. Label each, "One of the stones that didn't cry out."

Luke 19:42. How long were these things to be hid from their eyes?

Rom 11:25-26 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Don't confuse this "fulness of the Gentiles" with the "Times of the Gentiles."

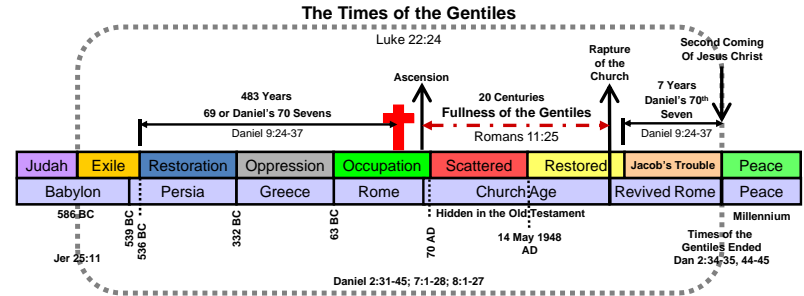
The Times of the Gentiles is the period of Gentile dominance, from Nebuchadnezzar through the end of Antichrist's rule.

The Fulness of the Gentiles is the Church age, the when the body and bride of Christ is being called out and will be gathered.

When the Church is complete, Israel's blindness will be lifted and God will again turn to Israel to fulfill all His promises to the descendants of Abraham.

Luke 19:43-44. Jesus held the people of His day accountable to know the 70 Week Prophecy of Daniel 9:24-27. Gabriel told Daniel that from a certain decree (given by Artaxerxes Longimanus) until the Messiah came allowing Himself to be proclaimed king, was 173,180 days. It was to the very day that the Triumphal Entry took place - on what we call Palm Sunday.

Israel in History



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Acts 17:11 1 Thes 5:21

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Luke 19

The Old Testament predicted the exact day that Jesus was to present Himself as a king, and He did and Jesus held them accountable to understand that timing.

Here we have Ezekiel telling us of the Israel being regathered in the land as a single nation and the upcoming of the Russian led Arab Invasion.

The Holy Spirit makes available to us a sensitivity of the times in which we live. We know the time is near by reading Ezekiel and by taking God at His Word.

When you read Ezekiel and Daniel, you come to realize that those prophets took the Word of God literally. They intended for us to take it literally. Jesus waned us repeatedly to watch so we wouldn't get caught "unawares".

If we were having this discussion 60 years ago, it would be a philosophical exercise. Israel was scattered, not a nation and had no prospects of being gathered again in the land.

It is not that way for you and I today. Israel IS in the land. What God said in Deuteronomy, Isaiah, Jeremiah and Ezekiel is happening, has happened. It is live and real. You can go touch it. Visit Israel and see. Read Ezekiel 36-39 again. God means what He says.

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Zechariah 12 The Lord's Second Coming – Armageddon

Zec 12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. 2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. 3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Zec 12:9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. 10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. Zec 11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

Zechariah 12:1-3, 9-10. ...whom they have pierced...

What a fascinating phrase to be found in the Old Testament! Zechariah wrote this more than 5 centuries before Christ was born, when the form of capital punishment was stoning. The Romans invented crucifixion about 90 B.C., 400 years after Zechariah had written this.

Zechariah 12:11. Megiddo is the battleground of Armageddon.

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Zechariah 14

The Lord's Second Coming – Armageddon

Zec 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. 3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. 4 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 cleave 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.

Zechariah 14:1-3.

When did the Lord Jesus Christ go forth and fight in a battle against those nations? In Joshua's day, at the Battle of Jericho. The Book of Joshua is actually an Old Testament model of the Book of Revelation.

Zechariah 14:4.

Those who know the geology there, know about the fault running through the Mount of Olives. It is under strain, waiting for the pressure of one foot.

JOEL 2-3

Notice how Joel 2 describes the invasion and invaders of Israel and God's response to them in Joel 3.

Joel 3:1-4 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Sidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head;

parted my land → Partition

Tyre and Sidon → Lebanon / Golan

coasts of Palestine → Philistine → Gaza Strip

Coming Soon !!!

There is soon to come an event that will awake them to realize that the God of Abraham, Isaac, and Jacob once again has His hand upon them (*Ezek 38, 39*).

It is on our near horizon.

The Throne of David was promised to the Son of Mary (*Lk 1:32*)

The reestablishment of the "Tabernacle of David" was also confirmed by James at the Council of Jerusalem (*Acts 15:16-17*; quoting *Amos 9:11-12*).

Some believe that the Russian attack on Israel described in Ezekiel 38-39 is part of the Armageddon scenario.

I don't think so.

Ezekiel 38 and 39 anticipate the beginning of the sequence of things we call, "The Great Tribulation" - 7 years which climax in the return of our Lord Jesus the Christ and the Battle of Armageddon.

I believe the Gog-Magog Battle described in Ezekiel 38 and 39 is just prior to or at the very beginning of the 70th Week of Daniel

I believe it occurs after the Rapture of the Church – but may be just prior to the Rapture.

Another confusion is the Battle of Magog at the end of the Millennium.

That is a whole other issue.



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Order of Final Section

The Restoration of the Land

The Restoration of the Nation

— The Vision of the Dry Bones

Judgment on Israel's Invaders

The Millennial Temple

The Division of the Land

Ch.

36:1-15

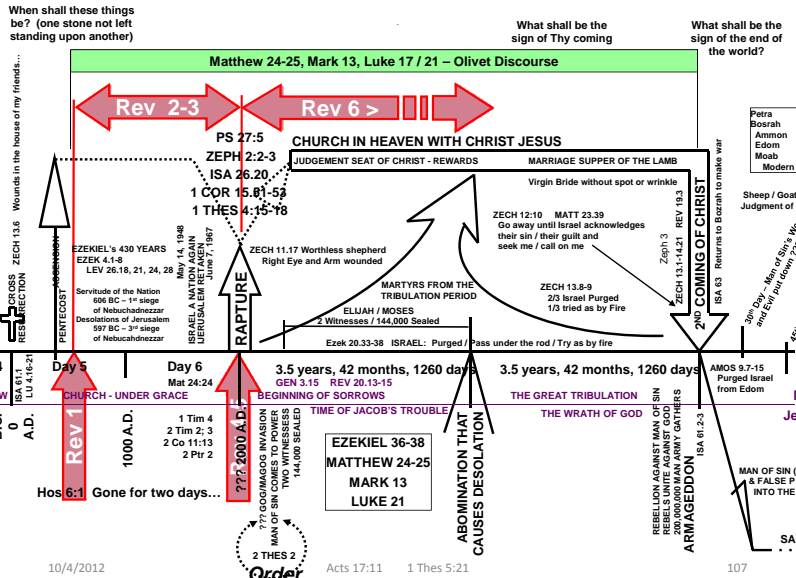
36:16-36

37:1-28

38:1-39:24

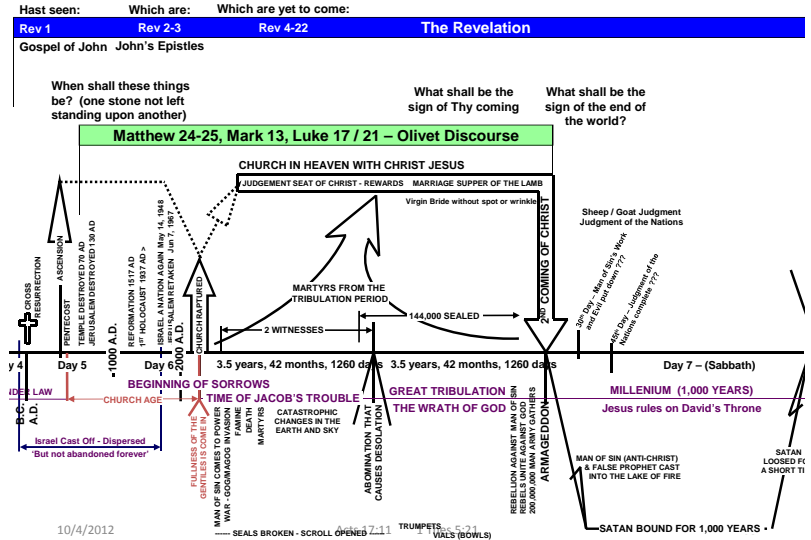
40:1-47:12

47:13-48:35



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