

The Return of the King

EXEGESIS OF VERSES 23 & 24:

VERSE TWENTY-THREE

“And I will set one shepherd over them, My servant, David, and he will feed them. He himself will feed them and he himself will be a shepherd to them”.

וְהִקְמַתִּי עֲלֵיהֶם רֹעֶה אֶחָד וְרֹעֶה אֶתְּחֶן אֶת עַבְדִּי דָוִיד
הוּא יִרְעֶה אֹתָם וְהוּא־יִהְיֶה לָּהֶן לְרֹעֶה

(conj. ו/w "and" + verb-hiph-perf-1st-c-s [was consec] קָנִים/qum "I will set" + prep w/ suf-3rd-m-pl עֲלֵ/'al "over them" + verb-qal-part-m-s רֹעֶה/ra'ah "shepherd" + card. adj-m-s אֶחָד/echad "one" + conj. ו/w "and" + verb-qal-perf-3rd-m-s [waw consec] רֹעֶה/ra'ah "he will feed" + sign. d.o. w/ suf-3rd-f-pl אֹת/eth "them" + sign d.o. אֹת/eth [untranslated] + noun-m-s w/ suf-1st-c-s עַבְדִּי/abad "my servant" + proper noun דָּוִיד/dawid "David" + pron-3rd-m-s הוּא/hu' "himself" + verb-qal-imperf-3rd-m-s רֹעֶה/ra'ah "he will shepherd" + sign. d.o.w/ suf-3rd-m-pl אֹת/eth "them" + conj. ו/w "and" + pron-3rd-m-s הוּא/hu' "himself" + verb-qal-imperf-3rd-m-s יִהְיֶה/hayah "he will be" + prep w/ suf-3rd-f-pl לָ/ "for them" + prep. לָ/ "for" + verb-qal-part-m-s רֹעֶה/ra'ah "a shepherd").

VERSE TWENTY-FOUR

“And I, Yahweh will be a God for them and My servant, David will be a prince in their midst. I, Yahweh have spoken”.

וְאֲנִי יְהוָה אֶהְיֶה לָּהֶם לֵאלֹהִים וְעַבְדִּי דָוִד נָשִׂיא בְּתוֹכָם
אֲנִי יְהוָה דִּבַּרְתִּי

(conj. ו/w "and" + pron-1st-c-s אֲנִי/aniy "I" + proper noun יְהוָה/yhwh "Yahweh" + verb-1st-c-s יִהְיֶה/hayah "I will be" + prep. w/ suf-3rd-m-pl לָ/ "for them" + prep. לָ/ "for" + noun-m-pl אֱלֹהִים/elohiym "a God" + conj. ו/w "and" + noun-m-s w/ suf-1st-c-s עַבְדִּי/abad "my servant" + proper noun דָּוִיד/dawid "David" + to be verb [supplied] "will be" noun-m-s נָשִׂיא/nasiy' "a prince" + prep. ב/B "in" + noun-m-s const. w/ suf-3rd-m-pl תָּוֶךְ/tawek "their

midst" + pron-1st-c-s אֲנִי/aniy "I" + proper noun יהוה/yhwh "**Yahweh**" + verb-piel-perf-1st-c-s דַּבַּר/dabar "**I have spoken**").

ANALYSIS OF VERSES 23 & 24:

1. Yahweh continues with His description of the culmination of the restoration which takes place at the end of the Tribulation.
2. He notes in verse twenty-three, **"And I will set one shepherd over them, My servant, David, and he will feed them. He himself will feed them and he himself will be a shepherd to them"**.
3. Note the use of the cardinal adjective. Israel will only have "one shepherd".
4. Such demonstrates the perpetuity of Christ's rule. No one will supersede Him.
5. The many failed shepherds will be replaced by "one Shepherd" whom God refers to as "My Servant David".
6. The Jews will have one king and over both nations, as the Northern Kingdom of Israel and Southern Kingdom of Judah will again be united (Hos. 1:11).
7. Such does not mean that there will only be one ruler, only that there will only be one king (here called a 'prince'). The apostles will each rule a tribe of Israel (Matt. 19:28).
8. Such is a reference not to a literal David, but David's descendant who was promised an eternal kingship.
9. David was a type for Christ and was promised a descendant who would rule over Israel (II Sam. 7:12; Psa. 18:43; Amos 9:11).
10. Note the repetition of the emphatic pronouns used of "David" (Jesus Christ) in verse twenty-three.
11. Yahweh notes "...He **himself** will feed them and he **himself** will be a shepherd to them".
12. This at first seems to run contrary to what God said earlier where He would intervene to be a Shepherd to the people of Israel (Ezek. 34:20, 22).
13. However, note that Messiah is called "David" here. As previously stated, David does not literally return to be a king over Israel.
14. Rather, his Descendant, the "Son of David" returns to claim the throne which is rightfully His (Isa. 55:3; Ezek. 37:24; Jer. 30:9; 33:15-17; Hos 3:5; Mic. 5:2).
15. Documentation that "Son of David" is a Messianic title includes Isa. 11:1; Matt. 1:1, 20; 9:27; 12:23; 15:22; 20:30-34; Matt. 21:9-16; Matt. 22:42-46; Mark 10:47-52; 12:35-37; Luke 3:31; Acts 2:30; Rom. 1:3; Rev. 22:16.
16. Hence God is speaking specifically of Jesus Christ as the "Son of David" (cp. Matt. 11:28).
17. "Son of David", as a title, is particularly a reference to Messiah's humanity, hence the use of the third person, "He, himself..."
18. Earlier God was referring to Himself as the deity of the 2nd person of the Trinity. Hence both references are absolutely true when read in light of the Hypostatic Union.
19. God, in His deity returns to rule Israel Himself and the Son of David also returns to himself rule. Such speaks of both the deity and humanity of the Lord Jesus Christ.
20. Such is confirmed in the next verse where He states that **"...I, Yahweh will be a God for them and My servant, David will be a prince in their midst..."**

21. Again, such is reference to Jesus' return at His Second Advent and His gathering of the Jewish people who have made the SAJG so they may enter into the Millennial Kingdom.
22. He will reestablish His relationship with the Jewish people who will believe in and honor Him as God for the first time in thousands of years (Rev. 21:3).
23. Note that He again refers to "David" who we will take her to refer to the "Son of David".
24. He is here called a "prince" where Ezekiel uses the masculine, singular noun, נָשִׂי' /nasiy', prince, captain, leader, chief, ruler".
25. Such does not negate him being "king" per say. Rather it is simply another way of saying that He will be a ruler who will shepherd the people (Psa. 2:6; Rev. 19:13-16).
26. The term, "prince" is used of Messiah on multiple occasions (Isa. 9:6; Jer. 23:5, 6; Ezek. 37:24, 25; Dan. 9:25; Acts 5:31).
27. He Finishes the Section by again putting His name on it as He states, "...**I, Yahweh have spoken**".
28. In other words, I God have said this, so it is definitely going to happen.... Period.

The Curse is Lifted

EXEGESIS OF VERSES 25 & 26:

VERSE TWENTY-FIVE

“And I will make a covenant of peace with them and I will eliminate harmful beasts from the land so that they will dwell in the wilderness in safety and sleep in the woods”.

וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם וְהִשְׁבַּתִּי תְּהִי-רָעָה מִן-הָאָרֶץ
וְיָשְׁבוּ בַּמִּדְבָּר לְבִטָּח וְיִשְׁנוּ בַּיַּעְרִים:

(conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] כָּרַת/karath "I will cut i.e. 'make'" + prep. w/ suf-3rd-m-pl ל/L "for them" + noun-f-s const. בְּרִית/b'riyth "a covenant of..." + noun-m-s שְׁלוֹם/shalom "peace" + conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] שָׁבַת/shabath "I will cause to cease" + noun-f-s חַיָּה/chayyah "beasts" + adj-f-s רָעָה/ra'ah "bad/evil i.e. 'harmful'" + prep. מִן/min "from" + noun-f-s w/ d.a. אֶרֶץ/erets "the land" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] יָשָׁב/yashab "they will dwell" + prep. ב/B "in" + noun-m-s מִדְּבָר/midebar "wilderness" + prep. ל/L "unto" + noun-m-s בִּטָּח/betach "safety" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] יָשָׁן/yashen "they will sleep" + prep. ב/B "in" + noun-m-pl w/ d.a. יַעַר/ya'ar "the woods/forests").

VERSE TWENTY-SIX

“And I give them and *the area* around My hill a blessing and I will cause the rain to come down in its time. They will be showers of blessing”.

וְנָתַתִּי אוֹתָם וְסָבִיבוֹת גִּבְעָתִי בְּרָכָה וְהוֹרֵדְתִּי הַגֶּשֶׁם בְּעֵתוֹ
גִּשְׁמֵי בְּרָכָה יִהְיוּ:

(conj. ו/w "and" + verb-qal-perf-1st-c-s נָתַן/nathan "I will give" + sign. of d.o. w/ suf-3rd-m-pl אוֹתָם/eth "them" + conj. ו/w "and" + adv. סָבִיב/sabiyb "around" + noun-f-s w/ suf-1st-c-s גִּבְעָה/gib'ah "my hill" + noun-f-s בְּרָכָה/berachah "blessing" + conj. ו/w "and" + verb-hiph-1st-c-s יָרַד/yarad "I will cause to come down" + noun-m-s w/ d.a. גֶּשֶׁם/gishem "rain/showers" + prep. ב/B "in" + noun-f-s w/ suf-3rd-m-s עֵת/eth "its time" + noun-m-pl

const. גִּשְׁמִים/gishem "**showers of...**" + noun-f-s בְּרָכָה/berachah " **blessing**" + verb-qal-imperf-3rd-m-pl הָיָה/hayah "**they will be**").

ANALYSIS OF VERSES 25 & 26:

1. Yahweh continues His description of how He will be God to His people and care for His sheep in the end times.
2. The narrative progresses to describe the Millennial Kingdom and the removal of the curse which was instituted when the first man and woman were ousted from the garden (Gen. 3:17-19).
3. He states in verse twenty-five, **“And I will make a covenant of peace with them and I will eliminate harmful beasts from the land so that they will dwell in the wilderness in safety and sleep in the woods”**.
4. Our word translated as “covenant” is the feminine, singular noun, בְּרִית/beriyth, "covenant, alliance, pledge, agreement, treaty".
5. It can be used of a covenant between people (Gen. 14:13).
6. However, here it is used of a covenant between God and man.
7. It is in this sense that we usually recognize the word, whereby God establishes a covenant on His terms and the person or people agree to abide by it (Gen. 9:16; 17:7).
8. The Jews had violated the Old Covenant, the Mosaic Covenant, which was given to them at Mount Sinai (Exo. 19:1-8).
9. In the last days God establishes a New Covenant with His people Israel, here called a “covenant of peace” (cp. Jer. 31:31-34).
10. The New Covenant to Israel includes:
 - a. Universal Knowledge of God
 - b. Peace on Earth whereby people live to a ripe old age free of crime warfare and oppressive government (Hos. 2:18).
 - c. Removal of the curse between man and nature (Isa. 11:6-9).
 - d. Universal Indwelling of the Holy Spirit (Ezek. 36:27).
 - e. Great Prosperity for the nation of Israel (Jer.32:41; Isa.61:8; Ezek.34:25-27).
 - f. Fulfillment in the Millennium.
11. The New Covenant to Israel is not to be confused with the New Covenant to the Church. This is where many of the “covenant theology” movement have lost their way.
12. The New Covenant to the Church:
 - a. It is based on the Christ's work on the cross (Matt. 26:28; Mark 14:24).
 - b. It is based on the Baptism of the Holy Spirit (Mark 1:8).
 - c. Jesus is the Mediator of the Covenant (Heb. 9:15; 10:29; 12:24).
 - d. It is commemorated at the Lord's Table
 - e. It includes universal indwelling of the Holy Spirit
 - f. It is fulfilled in the Church
 - g. It involves a universal priesthood under the order of Melchizedek (Heb. 5:6; 6:20; 7:1ff).
 - h. However it has its ultimate fulfillment in the Millennium (cp. I Cor. 6:2).
13. Here our passage is addressing God's New Covenant to *Israel*.

14. It speaks of the “peace” that will result from the New Covenant as it relates to man and nature.
15. In Eden, man lived in harmony with all of the animals which served as docile pets (Gen. 2:19).
16. Once Adam and Eve sinned by eating of the tree, they were ousted and ever since then there has been a curse put upon mankind which has resulted in a type of *animosity* between human and animal life.
17. This curse will be lifted in the Millennium and people will be able to sleep out in the open air and in the wilderness without having the fear of being eaten by a bear or gored by a bull!!!
18. He continues in verse twenty-six where He states **“And I give them and *the area* around My hill a blessing and I will cause the rain to come down in its time. They will be showers of blessing”**.
19. The reference to “My Hill” is a reference to Mount Zion in Jerusalem where God’s temple once stood and where God, until just recently had dwelt (Ezek. 11:23).
20. Jerusalem is the city in which God has chosen to establish His name and Zion is the mount on which He will establish His dwelling (II Chron. 6:6; Psa. 2:6; Psa. 68:16; Isa. 2:2-4; Ezek. 20:40; Mic. 4:1).
21. God will return to dwell in the Temple in the person of Jesus Christ in the Millennium.
22. All the area around His hill, to include all of Israel, will be blessed. One of the chief ways God will bless His people will be to give them rain at the allotted times or seasons.
23. Whereas some nations may have rain withheld from them in the Millennium, God is committed to ensuring rain showers in a timely manner for the Jews (Zech 14:16-19).
24. Israel is here promised “showers of blessing” on a consistent basis.

EXEGESIS OF VERSES 27 & 28:

VERSE TWENTY-SEVEN

“And the tree of the field will yield its fruit and the land will give its produce and they will move about on the land in safety and they will know that I am Yahweh when I break the bars of their yoke and deliver them from the hand of those who subject them to service”.

וְנָתַן עֵץ הַשָּׂדֶה אֶת־פְּרִיּוֹ וְהָאָרֶץ תִּתֵּן יְבוּלָהּ וְהָיוּ
 עַל־אֲדָמָתָם לְבֶטֶח וַיֵּדְעוּ כִּי־אֲנִי יְהוָה בְּשִׁבְרִי אֶת־מִטּוֹת
 עֲלֵם וְהִצַּלְתִּים מִיַּד הָעֹבְדִים בָּהֶם:

(conj. ו/w "and" + verb-qal-perf-3rd-m-s [waw consec] נָתַן/nathan "it will give" + noun-m-s const. עֵץ/ets "tree of..." + noun-m-s w/ d.a. שָׂדֶה/sadeh "the field" + sign d.o. אֶת/eth [untranslated] + noun-m-s w/ suf-3rd-m-s פְּרִי/p^eriy "its fruit" + conj. ו/w "and" + noun-f-s w/ d.a. אָרֶץ/erets "the land" + verb-qal-imperf-3rd-f-s נָתַן/nathan "it will give" + noun-m-s w/ suf-3rd-f-s יְבוּל/yebul "its produce" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] יָבֹאוּ "they will come about" + prep. עַל/al "upon" + noun-f-s w/ suf-3rd-m-pl אֲדָמָה/adamah "their land" + prep. ל/L "unto" + noun-m-s בֶּטֶח/betach "safety" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] יָדָע/yada' "they will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + to be verb [supplied] אֶם/am + proper noun יְהוָה/yhwh "Yahweh" + prep. ב/B "in" + verb-qal-inf. const. w/ suf-1st-c-s שִׁבַר/shabar "my breaking" + sign. d.o. אֶת/eth [untranslated] + noun-f-pl const. מִטּוֹת/motah "bars of..." + noun-m-s w/ suf-3rd-m-pl עַל/ol "their yoke" + conj. ו/w "and" + verb-hiph-perf-1st-c-s נִצַּל/natsal "I will deliver them" + prep. מִן/min "from" + noun-f-s const. יָד/yad "hand of..." + verb-qal-part.m-s w/ d.a. עֹבְדִים/abad "the ones subjecting to service" + prep. w/ suf-3rd-m-pl ב/B "on them").

VERSE TWENTY-EIGHT

“And they will no longer be prey to the nations and the beasts of the land will not eat them, and they will dwell in safety and without fear”.

וְלֹא־יִהְיוּ עוֹד בֹּזִ' לְגוֹיִם וְחַיַּת הָאָרֶץ לֹא תֹאכְלֵם וַיֵּשְׁבוּ
 לְבֶטֶח וְאֵין מִחֲרִיד:

(conj. ו/ו "and" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-m-pl הָיָה/hayah "they will be" + adv. עוֹד/od "continually" + noun-m-s בָּז/baz "prey" + prep. לִ/L "to" + noun-m-pl w/ d.a. גּוֹי/goy "the nations" + conj. ו/ו "and" + noun-f-s const. חַיִּיָּה/chayyah "beasts..." + noun-f-s w/ d.a. אֶרֶץ/erets "the land" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-f-s w/ suf-3rd-m-pl אָכַל/akal "they will eat them" + conj. ו/ו "and" + verb-qal-perf-3rd-c-pl [waw consec] יָשָׁב/yashab "they will dwell" + prep. לִ/L "unto" + noun-m-s בֵּטָח/betach "safety" + co.nj. ו/ו "and" + adv. בְּלִי/ayin "without" + verb-hiph-part-m-s חָרַד/charad "fear").

ANALYSIS OF VERSES 27 & 28:

1. Yahweh continues to describe conditions for His people when they are established in the Millennial Kingdom.
2. He notes in verse twenty-seven, **“And the tree of the field will yield its fruit and the land will give its produce...”**
3. Such speaks of the record agricultural success the Jewish people will have in the Millennium.
4. Much of this can be attributed to the removal of much of the curse. The final eradication of the curse does not occur till the Age of God (Isa. 65:20 cf. Rev. 22:3).
5. However with regard to difficulty in agriculture and removal of the danger from wild animals, the curse takes a definite hit (cp. Rom. 8:19-23).
6. Realize too that, as the capital of the world and seat of Christ’s government, Israel is destined for special blessings.
7. Such is not to state that their current agriculture is not successful. But they will get a huge boast and increase in the Millennial Kingdom.
8. He continues in third clause of verse twenty-seven where He speaks of her safety and security noting, **“...and they will move about on the land in safety and they will know that I am Yahweh when I break the bars of their yoke and deliver them from the hand of those who subject them to service”**.
9. Here Yahweh is said to give them “safety”. Our word for “safety” is the masculine, singular noun, בֵּטָח/betach, “safety, security, quietness”.
10. This is something that the Jewish people certainly did not enjoy upon moving back to the land after the 70 years and they most assuredly do not enjoy such peace and security today (cp. Ezra 4:1–5, 4:6–24, and 9:1–2).
11. However when Jesus returns, He will give them safety and security like they have never known. People will play out in the streets without fear of armies or criminals.
12. This is not the pseudo peace promised by the antichrist (I Thess. 5:3).
13. Rather this is lasting peace and safety so that people can move about on a day-to-day basis without fearing of war, violent crime or the next terror attack.
14. Note that Yahweh states that He will “break the bar of their yoke”.
15. The illustration is to that of two oxen or donkeys which are yoked together to do work. The idea is that the Jewish people have been put into slavery or servitude, which they had been and would continue to be (cp. Lev. 26:19; Jer. 2:20).

16. They were not “enslaved” in the exact same sense that they were in Egypt.
17. However they were taken advantage of while outside the land and often placed under tribute and dominated by foreign powers.
18. The Jews had a short time of independence under the Hasmonean princes prior to the arrival of the Roman Empire. However most of the time, the second commonwealth found itself subjected to another nation.
19. From the time of the Roman Dispersion (70 AD) they were a people without a country who suffered various abuses from the Crusades, the Spanish Inquisition, pogroms in Eastern Europe and the ghettos, concentration camps and “final solution” murders under Nazi Germany.
20. No sensible person would say that the Jews today are in slavery, whether in or outside the land. Again, this is somewhat of a progressive fulfillment.
21. However they are often in danger of war and intifadas from their enemies.
22. They will also not be subject to servitude by other nations once Jesus returns.
23. While Israel is most assuredly a free, independent nation today, it is subject to certain bullying at the hands of the United Nations and the United States.
24. They will most assuredly be dominated by the antichrist during the Tribulation (Dan. 9:27).
25. However Once Jesus returns to establish His kingdom, the “time of the Gentiles” will come to an end and Israel will be freed from such tyranny (Luke 21:23, 24).
26. At this point, Yahweh states that “...**they will no longer be prey to the nations and the beasts of the land will not eat them, and they will dwell in safety and without fear**”.
27. Again, these promises have their fulfillment in the Millennium. They will have peace and safety within their borders and protected from enemies from without. Not that there will be any per say (Isa. 2:4 cf. Mic. 4:3).
28. These things were promised to them earlier during the Age of Israel in the book of Leviticus (Lev. 26:4-13).
29. However the ultimate fulfillment of these blessing occurs in the Millennium when they have Jesus, the son of David, ruling on the throne (Isa. 4:2-6; Jer. 23:6).
30. The Millennium will see the ultimate fulfillment of all of the covenants to Israel.

EXEGESIS OF VERSES 29 – 31

VERSE TWENTY-NINE

“And I will establish for them a renowned place of planting and they will no longer be consumed by hunger in the land and they will no longer bear the reproach of the nations”.

יִשְׁאוּ עוֹד כָּל־מַת הַגּוֹיִם וְהִקְמַתִּי לָהֶם מָטֵעַ לְשֵׁם וְלֹא־יִהְיוּ עוֹד אֲסָפִי רָעֵב בְּאֶרֶץ לֹא

(conj. ו/w "and" + verb-hiiph-perf-1st-c-s [waw consec] + קִיּוּ/qum "I will cause to stand i.e. 'establish'" + prep. w/ suf-3rd-m-pl ל/L "for them" + noun-m-s מָטֵעַ/matta' "a place of planting" + prep. ל/L "for" + noun-m-s שֵׁם/shem "name/reputation/brand" + conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-m-pl הָיָה/hayah "they will be" + adv. עוֹד/od "continually" + verb-qal-pass.part-m-pl אֲסָפִי/asaph "being consumed by..." + noun-m-s רָעֵב/ra'ab "hunger" + prep. ב/B "in" + noun-f-s w/ d.a. אֶרֶץ/erets "the land" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-3rd-m-pl נָשָׂא/nasa' "they will bear/carry" + adv. עוֹד/od "continually" + noun-f-s const. כָּל־מַת/k'Immah "reproach of..." + noun-m-pl w/ d.a. גּוֹי/goy "the nations").

VERSE THIRTY

“And they will know that I, Yahweh, their God am with them and they, the house of Israel are My people declares Adonay Yahweh”.

נֹאמַם אֲדֹנָי יְהוָה:יִידְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם אֲתֵם וְהִמָּה עַמִּי בֵּית יִשְׂרָאֵל

(conj. ו/w "and" + verb-qal-perf-3rd-c-pl. {waw consec] יָדָע/yada' "they will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/aniy "I" + proper noun יְהוָה/yhwh אֱלֹהֵי־elohiym "Yahweh" + noun-m-pl w/ suf-3rd-m-pl אֱלֹהֵי־elohiym "their God" to be verb [supplied] "am" + prep. w/ suf-3rd-m-pl אִתָּ/eth "with them" + conj. ו/w "and" + pron-3rd-m-pl הֵם/hem "they" + to be verb [supplied] "are" + noun-m-s w/ suf-1st-c-s אֲנִי/am "my people" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל/yis'ra'el "Israel" + noun-m-s const. נֹאמַם/n'um "a declaration of..." + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh").

VERSE THIRTY-ONE

“And you are my flock, the sheep of My pasture. You are man and I am you God declares Adonay Yahweh”.

וידעו כי אני יהוה אלהיהם אתם והמה עמי בית ישראל
 נאם אדני יהוה:

(conj. ו/w "and" + pron-2nd-f-pl אַתְּ/’atten "you" + noun-f-s w/ suf-1st-c-s צֶאֱן/tso’n "my flock" + noun-f-s conj. צֶאֱן/tso’n "sheep of..." + noun-f-s w/ suf-1st-c-s מְרֵעִית/mar^eiyth "my pasture" + noun-m-s אָדָם/’adam "man" + to be verb [supplied] "are" + pron-2nd-m-pl אַתְּ/’attem "you" + pron-1st-c-s אֲנִי/’aniy "I" + to be verb [supplied] "am" + noun-m-pl w/ suf-2nd-m-pl אֱלֹהִים/’elohiym "your God" + noun-m-s const. נֹאם/ne’um "a declaration of..." + proper noun אֲדֹנָי/’adonay יהוה/yhwh "Adonay Yahweh").

ANALYSIS OF VERSES 29 – 31:

1. Yahweh wraps up His description of what life will be like for the Jews of Israel in the Millennium.
2. He states in verse twenty-nine, **“And I will establish for them a renowned place of planting and they will no longer be consumed by hunger in the land...”**
3. Our word translated as “renowned” is the masculine, singular noun, שֵׁם/shem, “name reputation, character”.
4. This is land that will have a name or reputation for itself as it will produce a bumper crop of produce, both fruits and vegetables (Isa. 4:2).
5. With the curse partially removed, agriculture will move back to what it was before the curse (Gen. 3:17).
6. People will essentially be able to simply throw some seed in the ground and huge plants will pop up a short time later yielding 100+ fold.
7. The land of Israel will have the famous or renowned land of produce. Whatever the other nations produce, Israel’s will be superior.
8. There will be no more pestilence, blight, parasites, locusts, drought, etc. which will produce famine even on a minute scale (Ezek. 36:29).
9. It should be noted that the nations can potentially suffer loss if they do not honor the Lord at the Feast of Booths (Zech 14:16-19).
10. In addition to their being well fed, the Jews are said to **“...no longer bear the reproach of the nations”**.
11. Our word for “reproach” is the feminine, singular noun, כְּלָמָה/k^elmah, "shame, reproach, disgrace, public humiliation".
12. It is used in reference to the Jews who have suffered shame over the years due to them being ejected from the land and treated poorly by the nations to which they have fled (Jer. 20:11; Ezek. 34:29; 36:6, 15).

13. Even after many began to return to the land, they still suffer insult over those who think they should not have it. Such insults continue to this day and can be heard on the campuses of our nation's universities.
14. However these insults and any and all hurt or humiliation the Jews have endured will no longer be present when Jesus establishes the nation as the capital of the world in the Millennial Kingdom.
15. He continues in verse thirty **"And they will know that I, Yahweh, their God am with them and they, the house of Israel are My people declares Adonay Yahweh"**.
16. They will not doubt or wonder about God. Only believers can gain access to Israel *initially* in the Millennium.
17. As time goes on, people will be born and express –V (Rev. 20:8).
18. However, for the most part, people will know that Yahweh is with them. They will see the visual representation of Him in the person of Jesus Christ as well as His glory that fills the Temple (Ezek. 37:27 cp. 34:24; Matt. 1:23).
19. They have not acted like God's people for a long time. However, beginning in the Tribulation, there will be a great movement of +V who will enter into the Millennium and populate Israel (Zech. 13:8, 9).
20. He continues in verse thirty-one closing out the section, **"And you are my flock, the sheep of My pasture. You are man and I am you God declares Adonay Yahweh"**.
21. While this would apply to any in Ezekiel's audience who are believers, the declaration is primarily to those of the End Times who will inherit the kingdom.
22. God is Shepherd to His people and will be present physically to be their Shepherd (and ours) in the Millennium and for all of eternity (Psa. 23:1ff).

***The End of Ezekiel Chapter 34
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Work Cited:

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