

## Future Blessings for Israel

### EXEGESIS OF VERSES 1 – 3

#### VERSE ONE

“As for you, son of man, prophesy to the mountains of Israel and say, ‘Mountains of Israel, hear the word of Yahweh’”.

שְׁמַעוּ דְבַר־יְהוָה: וְאָתָּה בֶן־אָדָם הַנָּבֵא אֶל־הָרֵי יִשְׂרָאֵל וְאָמַרְתָּ הָרֵי יִשְׂרָאֵל

(conj. ו/w "and" + pron-2nd-m-s אַתָּה/'attah "you" + noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/'adam "man" + verb-niph-imper-m-s נָבֵא/naba' "prophesy" + prep. אֶל/'el "to" + noun-m-pl const. הָרֵי/har "mountains of..." + proper noun יִשְׂרָאֵל/yis'ra'el "Israel" + conj. ו/w "and" + verb-qal-perf-2nd-m-s אָמַר/'amar "say" + noun-m-pl const. הָרֵי/har "mountains of..." + proper noun יִשְׂרָאֵל/yis'ra'el "Israel" + verb-qal-imper-m-pl שְׁמַעוּ/shama' "hear" + noun-m-s const. דְבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh").

#### VERSE TWO

“Thus says Adonay Yahweh, because the enemy has said over you, ‘Aha! The everlasting heights have become our possession’”.

לְמִוְרָשָׁה הִיְתָה לָנוּ: כֹּה אָמַר אֲדֹנָי יְהוָה יַעַן אָמַר הָאֹיֵב עֲלֵיכֶם הָאֵחָ וּבְמִוְת עוֹלָם

(adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh" + adv. יַעַן/ya'an "because" + verb-qal-perf-3rd-m-s אָמַר/'amar "he has said" + verb-qal-part-m-s w/ d.a. אֵיב/'ayab "the enemy" + prep. w/ suf-2nd-m-pl עַל/'al "over you" + interj. הֵאָח/he'ach "aha!" + conj. ו/w "and" + noun-f-pl const. בְּמִוְת/bamah "heights..." + noun-m-s עוֹלָם/'olam "everlasting" + prep. ל/L "for" + noun-f-s מִוְרָשָׁה/morashah "a possession" + verb-qal-perf-3rd-f-s הָיָה/hayah "it has become" + prep. w/ suf-1st-c-pl ל/L "for us").

#### VERSE THREE

“Therefore prophesy and say thus says Adonay Yahweh, ‘Because even because you have been made desolate and trampled from every side to become a possession for the remnant of the nations and you have become the object of the gossip and slander of the people’”.

לְכֹן הַנְּבִיא וְאָמַרְתָּ כֹה אָמַר אֲדֹנָי יְהוִה יֵעַן בְּיַעַן שְׁמוֹת  
 וְשָׂאף אֶתְכֶם מִסָּבִיב לְהִיּוֹתְכֶם מוֹרָשָׁה לְשָׂאֲרֵי הַגּוֹיִם  
 וְתַעֲלוּ עַל-שִׁפְתַי לְשׁוֹן וּדְבַת-עַם:

(prep. ל/L "unto" + adv. כֵּן/ken "thus" + verb-niph-imper-m-s נָבֵא/naba' "prophecy" + conj.  
 ו/w "and" + verb-qal-perf-2nd-m-s [waw consec] אָמַר/'amar "you will say" + adv. כֹּה/koh  
 "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/adonay יְהוִה/yhwh  
 "Adonay Yahweh" + adv. יַעַן/ya'an "because" + prep. בַּב/B "even" + adv. יַעַן/ya'an  
 "because" + verb-qal-inf. const. שָׁמֵם/shamem "desolate" + conj. ו/w "and" + verb-qal-inf.  
 abs. שָׁאֵף/sha'aph "trampled" + sign. d.o. w/ suf-2nd-m-pl אַת'/eth "you" + prep. מִן/min  
 "from" + adv. סָבִיב/sabiyb "all around" + prep. ל/L "to" + verb-qal-inf. const. הָיָה/hayah  
 "become" + noun-f-s מוֹרָשָׁה/morashah "a possession" + prep. ל/L "for" + noun-f-s const.  
 שְׂאֲרֵי/she'eriyyth "remnant of..." + noun-m-pl w/ d.a. גּוֹי/goy "the nations" + conj. ו/w "and"  
 + verb-niph-imperf-2nd-m-pl [waw consec] תִּקַּח/alah "you have been taken up" + prep.  
 עַל/'al "upon" + noun-f-s const. שִׁפְתַי/sapha "language of..." + noun-f-s לְשׁוֹן/lashon "tongue"  
 + conj. ו/w "and" + noun-f-s const. דְּבַר/dibah "evil report..." + noun-m-s עַם/'am "people").

### ANALYSIS OF VERSES 1 – 3:

1. Having concluded His remarks about Edom, Yahweh switches gears with some positive comments for what is in store for Israel.
2. He states in verse one, **“As for you, son of man, prophesy to the mountains of Israel and say, ‘Mountains of Israel, hear the word of Yahweh’”**.
3. Here, as in previous contexts, Ezekiel is to prophesy over the mountains of Israel (Ezek. 6:2; 33:28).
4. Prior to this Ezekiel was to prophesy over Mount Seir where it was determined that Mount Seir represented the whole of Edom.
5. Such is the case here where the “mountains of Israel” represent the whole of the land.
6. However where the previous prophecies over Israel have been ones of judgment, here the promise of blessing is presented.
7. He continues in verse two where He states **“Thus says Adonay Yahweh, because the enemy has said over you, ‘Aha! The everlasting heights have become our possession’”**.
8. Our word for “enemy” is the qal participle of אֵיב/'ayab. Except for one instance (Exo. 23:22), this word is used as a participle, as a verbal noun, hence “one who is an enemy, a foe, one who acts in hostility.
9. The “enemy” in view in our passage is not a single nation but those opposed to Israel who seek to take her lands as a “possession”.
10. While Edom is still in view in this passage, it seems that “the enemy” consists of any and all nations which seek to possess the land of Israel (cp. Ezek. 35:5).

11. Because of this, Yahweh declares to Ezekiel in verse three, **"Therefore prophesy and say thus says Adonay Yahweh, 'Because even because you have been made desolate and trampled from every side to become a possession for the remnant of the nations...'"**
12. Note the emphatic use of **יַעַן**/ya'an, "because even because..."
13. Note that they have been "trampled from every side". Such is not a mere reference to the Babylonian Conquest, nor of any other such single conquest.
14. Rather it is the sum total of all the destructions Israel has received up until the End Times (Luke 21:24).
15. The phrase "remnant of the nations" is important here. Our word translated as "remnant" is the feminine, singular noun, **שְׂאִרִית**/she'eriyyth, "remainder, remnant, posterity, the survivors".
16. Harris, Archer & Waltke note that "This noun, in every usage, carries forward the basic root idea of sha'ar [v. 'to remain, be left behind] and speaks of that which has survived after a previous elimination process or catastrophe" (p. 894 – brackets mine).
17. The immediate question therefore is, "Who is the remnant or survivors of the nations who have sought to make Israel their possession?"
18. Note that "nations" is in the plural. Hence there are survivors from several political entities which have continued on despite the destructions they faced both from Nebuchadnezzar as well as other wars.
19. Because this is an end times prophesy, realize that we are dealing with the "remnants" of the enemies mentioned in chapters 25 & 26 who survive into our modern times.
20. In those chapters, Yahweh announced vengeance against the nations of Ammon, Moab, Edom, Philistia and Tyre for attempting to take advantage of Israel after their demise at the hands of Nebuchadnezzar.
21. Those nations too were defeated at the hands of the Babylonians yielding a complete upheaval of the Near East.
22. The descendants of these nations continue on into the last days and again rise up as enemies to the third commonwealth of Israel (Ezek. 25:16; 35:14, 15).
23. Though the years Philistia and Edom have held on to their resentment and hatred of Israel called an "eternal hatred" or "ancient hatred" (Ezek. 25:15; Ezek. 35:5).
24. We see these ancient enemies of Israel in place today in the form of the "Arc of Fire" that the Iranians support.
25. This Arc of Fire includes Hezbollah to the north in Lebanon, Hamas and Islamic Jihad in Gaza, the Lion's Den and Al-Aqsa Martyrs in the West Bank, Shiite militias in Iraq and Syria and the Houthi militants in Yemen to the south.
26. By the end of the Tribulation, Jesus Christ will personally see to it that these forces are utterly destroyed and Israel will enjoy a period of perfect peace in the Millennial Kingdom.
27. He states in the final clause of verse three, **"...and you have become the object of the gossip and slander of the people"**.
28. Such is a reference to the gossip and slander uttered toward the nation from ancient times up until modern times.
29. To this day various factions speak out against the land of Israel which God has given to His people. They claim that the Jews are "occupiers" who must be expelled.

30. Even on our campuses in the U.S. we hear college students uttering “from the river to the sea, Palestine will be free!”
31. Our news agencies have made it into a racially-charged issue, referring to Israelis as “white middle easterners”.
32. Well, make no bones about it (no pun intended), God has promised this land to the Jewish people and they will hold it for the remainder of the Church Age, through the Tribulation and into the Millennium.

**EXEGESIS OF VERSES 4 & 5:**

VERSE FOUR

“Therefore mountains of Israel, hear the word of Adonay Yahweh. Thus says Adonay Yahweh to the mountains of Israel and to the hills, to the ravines and the valleys and to the devastated waste places and to the forsaken cities that have become spoil and derisions to the remnant of the nations who are all around”.

לְכֵן הָרֵי יִשְׂרָאֵל שְׁמַעוּ דְבַר-אֲדֹנָי יְהוִה כֹּה-אָמַר אֲדֹנָי  
יְהוִה לְהָרִים וּלְגִבְעוֹת לְאֶפְיָקִים וּלְחַרְבּוֹת  
הַשְּׁמָמוֹת וְלְעָרִים הַנִּעְזְבוֹת אֲשֶׁר הָיוּ לְבַז וּלְלַעַג לְשָׂאֲרֵית  
הַגּוֹיִם אֲשֶׁר מִסְבִּיב: ס

(prep. ל/L "unto" + adv. כֵּן/ken "thus" + noun-m-pl const. הָרֵי/har "mountains of..." + proper noun יִשְׂרָאֵל/yisera'el "Israel" + verb-qal-imper-m-pl שְׁמַעוּ/shama' "hear" + noun-m-s const. דְבַר/dabar "word of..." + proper noun אֲדֹנָי/ʾadonay יהוה/yhwh "Adonay Yahweh" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/ʾamar "says"+ proper noun אֲדֹנָי/ʾadonay יהוה/yhwh "Adonay Yahweh" + prep. ל/L "to" + noun-m-pl w/ d.a. הָרֵי/har "the mountains" + conj. ו/w "and" + prep. ל/L "to" + noun-f-pl w/ d.a. גִּבְעָה/gob<sup>e</sup>ah "the hills" + prep. ל/L "to" + noun-m-pl אֶפְיָקִים/ʾaphiyq "the ravines" + conj. ו/w "and" + prep. ל/L "to" + noun-f-pl w/ d.a. גַּיִם/gayi' "the valleys" + conj. ו/w "and" + prep. ל/L "to" + noun-f-pl w/ d.a. חַרְבָּה/charbah "waste places" + verb-qal-part-f-pl שְׁמָמָה/shamem "the ones devastated" + conj. ו/w "and" + prep. ל/L "to" + noun-f-pl w/ d.a. עָרֵי/ʾeyr "the cities" + verb-niph-part-f-pl w/ d.a. עָזַב/ʾazab "the ones forsaken" + rel. pron. אֲשֶׁר/ʾasher "that" + verb-qal-perf-3rd-c-pl הָיָה/hayah "have become" + prep. ל/L "for" + noun-m-s בַּז/baz "spoil" + conj. ו/w "and" + prep. ל/L "for" + noun-m-s לַעֲגָה/laʿag "derision" + prep. ל/L "to" + noun-f-s const. שְׂאֲרֵית/sh<sup>e</sup>eriyth "the remnant of..." + noun-m-pl w/ d.a. גּוֹיִם/goy "the nations" + rel. pron. אֲשֶׁר/ʾasher "who" + to be verb [supplied] "are" + prep. מִן/min "from" + adv. סָבִיב/sabiyb "around").

VERSE FIVE

“Therefore, thus says Adonay Yahweh, ‘was it not in the fire of My jealousy that I have spoken over the remnant of the nations and over all Edom who have given themselves my land for a possession with whole-hearted joy, with contempt of soul for the sake of driving them out for spoil?’”

לְכֹן כֹּה־אָמַר אֲדֹנָי יְהוִה אִם־לֹא בָאֵשׁ קִנְיָתִי דְבַרְתִּי  
 עַל־שְׂאֲרֵי־הַגּוֹיִם וְעַל־אֲדוֹם כֹּלֹא אֲשֶׁר נָתַנּוּ־אֶת־אֲרָצִי  
 לָהֶם לְמִוְרָשָׁה בְּשִׂמְחַת כָּל־לֵבָב בְּשִׂאֵט נַפְשׁ לְמַעַן מִגְרָשָׁה  
 לְבָז׃

(prep. ל/L "unto" + adv. כֵּן/koh "thus" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s  
 אָמַר//amar "says" + proper noun אֲדֹנָי/ʾadonay יהוה/yhwh "Adonay Yahweh" + conj. אִם/im  
 "if" + neg. adv. לֹא/lo' "not" + prep. ב/B "in" + noun-f-s cconst אֵשׁ/ʾesh "fire of..." + noun-  
 f-s w/ suf-1st-c-s קִנְיָה/qin<sup>o</sup>ah "my jealousy" + verb-piel-perf-1st-c-s דָּבַר/dabar "I have  
 spoken" + prep. עַל/ʿal "over" + noun-f-s const. שְׂאֲרֵית/she'riyth "remnant of..." + noun-m-pl  
 w/ d.a. גּוֹי/goy "the nations" + conj. ו/w "and" + prep. עַל/ʿal "over" + proper noun  
 אֲדוֹם/ʾedom "Edom" + noun-m-s w/ suf-3rd-f-s כֹּל/kol "all of it" + rel. pron. אֲשֶׁר/ʾasher  
 "who" + verb-qal-perf-3rd-c-pl נָתַן/nathan "they have given" + sign. d.o. אֶת/ʾeth  
 [untranslated] + noun-f-s w/ suf-1st-c-s אֶרֶץ/ʾerets "my land" + prep. w/ suf-3rd-m-pl ל/L "to  
 them" + prep. ל/L "for" + noun-f-s מוֹרָשָׁה/morashah "a possession" + prep. ב/B "with" +  
 noun-f-s const. שִׂמְחָה/shim<sup>o</sup>chah "joy of..." + noun-m-s const. כֹּל/kol "all..." + noun-m-s  
 לֵבָב/lebab "heart" + prep. ב/B "with" + noun-m-s const. שִׂאֵט/sh<sup>o</sup>ʿat "contempt of..." +  
 noun-f-s נַפְשׁ/nephesh "soul" + prep. לְמַעַן/le<sup>o</sup>maʿan "for the sake of..." + verb-qal-inf. const.  
 w/ suf-3rd-f-s גָּרַשׁ/garash "driving them out" + prep. ל/L "for" + noun-m-s בַּז/baz "spoil").

#### ANALYSIS OF VERSES 4 & 5:

1. Yahweh directs Ezekiel to speak directly to the mountains of Israel in verse four.
2. He states in verse four, **“Therefore mountains of Israel, hear the word of Adonay Yahweh. Thus says Adonay Yahweh to the mountains of Israel and to the hills, to the ravines and the valleys and to the devastated waste places and to the forsaken cities that have become spoil and derisions to the remnant of the nations who are all around”**.
3. While the mountains and other land formations will most assuredly not hear or understand Ezekiel’s proclamation, he is doing it on behalf of his listeners who will get a word of encouragement in this section.
4. Note the use of the same phrase we saw earlier in our passage, “the remnant of the nations”.
5. Such involves those entities that still remained after Nebuchadnezzar’s conquest. However, as we shall see, the ultimate fulfillment of this prophecy is in the last days where those who remain from these ancient countries are still trying to gobble up Yahweh’s land.
6. Yahweh instructs Ezekiel in verse five where He states, **“Therefore, thus says Adonay Yahweh, ‘Was it not in the fire of My jealousy that I have spoken over the remnant of the nations and over all Edom who have given themselves my land for a**

**possession with whole-hearted joy, with contempt of soul for the sake of driving them out for spoil?”**

7. Having viewed this theft, as Yahweh sees it, He states that He has decreed doom for these nations out of “the fire of My jealousy”.
8. Our word for “jealousy” is the feminine, singular noun, **קִנְיָה**/qin<sup>e</sup>’ah, "ardor, zeal, jealousy".
9. It speaks of God’s righteous zeal which he has to all that belongs to Him, to include the real estate where He has chosen to make a name for Himself (I Kings 11:36; John 2:17).
10. Recall that this is an End Times Prophecy (cp. Ezek. 36:12-15).
11. Hence it is in the Tribulation/Millennium that these prophecies will take place.
12. God has eyed the “remnant of the nations” vying for position and dividing Israel for Spoil.
13. Note too that Edom is still in view. She is in view as many of today’s Palestinians are descended from the Edomites or “Idumeans” and are the main protagonist of opposition to Israel to this very day.
14. Israel’s enemies have attacked her throughout history and continue to do so up to this very moment as various Arab proxies seek to destroy her.
15. They have taken her land with “whole-hearted joy” and “contempt of soul” that they have done so with the intent of driving the Jews far from their homeland forever.
16. While this has been done most recently under the guise of a treaty, ceding land in Gaza and the West Bank to the Palestinians, in God’s view, all of this land and more so should belong to His people.
17. We have seen the recent carnage carried out against the Israelis in the October 2023 attacks.
18. Even though the Jews were the victims, the day they started to fight back to destroy Hamas there was a huge movement against them throughout the world to include on many of our nation’s college campuses.
19. Some western leaders have accused the Israeli prime minister, Benjamin Netanyahu, with “war crimes”.
20. “On 21 November 2024, following an investigation of war crimes and crimes against humanity, the International Criminal Court (ICC) issued arrest warrants for two senior Israeli officials, Benjamin Netanyahu, the prime minister of Israel, and Yoav Gallant, the former Minister of Defense of Israel, alleging responsibility for the war crime of starvation as a method of warfare and the crimes against humanity of murder, persecution, and other inhumane acts during the Gaza war.<sup>[1][2]</sup> The warrant against Netanyahu is the first against the leader of a Western-backed democratic country for war crimes. All 125 ICC member states, including France and the United Kingdom, are required to arrest Netanyahu and Gallant if they enter the state's territory” (*International Criminal Court*).
21. Hence, while this passage looks at What Edom and the nations have done throughout history, it has its final fulfillment in the End Times (cp. Psa. 79:1-8).

**EXEGESIS OF VERSES 6 & 7:**

VERSE SIX

“Therefore, prophesy over the land of Israel and speak to the mountains and to the hills to the ravines and to the valleys, ‘thus says Adonay Yahweh, Behold I have spoken in My jealousy and in My anger because of the insults you have born from the nations’”.

לְכֵן הִנָּבֵא עַל-אֲדָמַת יִשְׂרָאֵל וְאָמַרְתָּ לְהָרִים וְלִגְבְּעוֹת  
לְאִפְיָקִים וְלִגְאֵיּוֹת כֹּה-אָמַר אֲדֹנָי יְהוִה הִנְנִי בְקִנְיָתִי  
וּבַחֲמָתִי דִּבַּרְתִּי יַעַן כָּלִמַּת גּוֹיִם נִשְׂאָתֶם:

(prep. ל/L "unto" + adv. כֵּן/ken "thus" [i.e. 'therefore'] + verb-niph-m-s נָבֵא/naba' "prophesy" + prep. עַל/'al "over" + noun-f-s const. אֲדָמָה/adamah "land of..." + proper noun יִשְׂרָאֵל/yis'ra'el "Israel" + conj. ו/w "and" + verb-qal-perf-2nd-m-s [waw consec] אָמַר/amar "speak" + prep. ל/L "to" + noun-m-pl w/ d.a. הָרַר/har "the mountains" + conj ו/w "and" + prep. ל/L "to" + noun-f-pl w/ d.a. גְּבְעָה/gib'e'ah "the hills" + prep. ל/L "to" + noun-m-pl w/ d.a. אִפְיָק/aphiq "the ravines" + conj ו/w "and" + prep. ל/L "to" + noun-f-pl w/ d.a. גְּאֵי/gaye' "the valleys" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/amar "says" + proper noun אֲדֹנָי/adonay יְהוִה/yhwh "Adonay Yahweh" + interj. w/ suf-1st-c-s הִנְנֵה/hinneh "behold I" + prep. ב/B "in" + noun-f-s const. w/ suf-1st-c-s קִנְיָה/qin'a'h "my jealousy" + conj ו/w "and" + prep. ב/B "in" + noun-f-s w/ suf-1st-c-s חֲמָה/chemah "my anger" + verb-piel-part-1st-c-s דָּבַר/damar "I have spoken" + adv. יַעַן/ya'an "because" + noun-f-s const. כְּלִמָּה/kelimah "shame from..." + noun-m-pl גּוֹי/goy "the nations" + verb-qal-perf-2nd-m-pl נִשְׂאָ/nasa' "you have born").

VERSE SEVEN

“Therefore, thus says Adonay Yahweh, ‘I Myself have raised My hand that surely the nations which are all around you will bear their own shame’”.

לְכֵן כֹּה אָמַר אֲדֹנָי יְהוִה אֲנִי נִשְׂאָתִי אֶת-יָדִי אִם-לֹא  
הַגּוֹיִם אֲשֶׁר לְכָם מִסְבִּיב הַמָּוֶה כָּלִמָּתָם יִשְׂאוּ:

(prep. ל/L "for" + adv. כֵּן/ken "thus/so" [i.e. 'therefore'] + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/amar "says" + proper noun אֲדֹנָי/adonay יְהוִה/yhwh "Adonay Yahweh" + pron-1st-c-s אֲנִי/aniy "myself" + verb-qal-perf-1st-c-s נִשְׂאָ/nasa' "I have lifted/raised" +

sign. d.o. אֶת/’eth [untranslated] + noun-f-s w/ suf-1st-c-s יָד/yad "my hand" + prep. אִם/im "if" + neg. adv. אֵל/lo' "not" ['if not' i.e. 'surely'] + noun-m-pl w/ d.a. גּוֹי/goy "the nations" + rel. pron. אֲשֶׁר/’asher "which" + prep. w/ suf-2nd-c-pl לָ/L ""unto you" + prep. מִן/min "from" + adv. שָׁבִיב/sabiyb "around" + pron-3rd-m-pl הֵם/hem "them" + noun-f-s w/ suf-3rd-m-pl כָּל־לְמַחָה/k<sup>c</sup>’limmah "their shame" + verb-qal-imperf-3rd-m-pl נִשְׂנֵא/nasa' "they will bear").

#### ANALYSIS OF VERSES 6 & 7:

1. God speaks directly to Ezekiel in verse six instructing him to “...prophesy over the land of Israel and speak to the mountains and to the hills to the ravines and to the valleys, ‘thus says Adonay Yahweh, Behold I have spoken in My jealousy and in My anger because of the insults you have born from the nations’”.
2. Again Ezekiel is to prophesy over the whole land of Israel and state that God is acting in His jealousy and His anger.
3. His jealousy of course is a righteous jealousy or “zeal” for his land to which He has chosen to make a name for Himself.
4. These other nations have marched right in and taken land that is guaranteed to God’s people and belongs to Yahweh Himself in a very real sense.
5. All the earth and everything on it of course belongs to God. However Israel is a special possession of his and the gentile nations who think they can just swoop in and usurp it have another thing coming.
6. Note that Yahweh is also speaking out of His righteous “anger”. The fact that the nations have in the past and continue to this day to trample down His land really has God’s ire up (Luke 21:24).
7. Of course the usurpation of the land of Israel continues into our times and will hit a zenith in the second half of the Tribulation when Antichrist strikes a deal with the Jews and places His own image in the Temple (Dan. 11:31; 12:11; Matt. 24:15; II Thess. 2:3, 4).
8. Note that God is not merely angered at the fact that these people have usurped the land but also because of the “insults” His people have born from the nations.
9. Our word translated as “insults” is the feminine, singular noun, כָּל־לְמַחָה/k<sup>c</sup>’limmah, "insult, reproach, ignominy, that which causes shame"
10. Having been expelled from their land for 1000’s of years have brought shame and insult to the Jewish people who have been a people without a land and have suffered greatly at the hands of the gentiles where they have settled.
11. From the Inquisition to the Pogroms to the Holocaust and up to modern day where they have suffered from the Islamic State and even here on our own country’s college campuses where Jewish students are harassed and intimidated, they have born their disgrace for years and years.
12. Yahweh continues in verse seven where He states "Therefore, thus says Adonay Yahweh, I Myself have raised My hand that surely the nations which are all around you will bear their own shame".
13. Note that Yahweh states that “I have raised My hand” as proof of the nations bearing the same kind of shame Israel has born.

14. The NASB translates it as “I have sworn”. In the ancient Near East people would lift their hands to heaven to swear on behalf of a higher power.
15. Since God can swear by nothing greater than Himself He is simply said to “raise His hand” (Exod. 6:8; Num. 14:30; Ezek. 20:23, 28, 42; 36:7; 47:14).
16. The nations around Israel have born quite a bit of shame, starting in 1948 when Israel was officially declared a nation again.
17. However the ultimate fulfillment of this progressive prophesy will be at the end of the Tribulation.
18. When Jesus returns at the end of the Tribulation and the final gathering of the Jewish people occurs, the nations will bear the same kind of shame as the Jewish people have as they will be completely destroyed and the great majority of their multitude are sent down to The Pit.
19. Jesus will utterly destroy all of the unbelievers left on the earth and all of these nations will suffer mightily.
20. This is an End Times prophecy. Such did not occur when the Jews went back into the land under Ezra, Zerubbabel and Nehemiah.
21. For the first time in a long time, the Jews will truly be free and free from attack and trouble under Jesus Christ’s perfectly run government.
22. It must also be remembered that this is a progressive fulfillment of the prophecy. It takes God years to get most of His people back to the land where they will reside during the Tribulation.
23. The final re-gathering takes place at the end of the Tribulation when Christ establishes His Kingship over Israel (Zeph. 2:1-15).
24. It is not because of the behavior of the Jews that God does this. He is simply tired of hearing the insults of His people and thus having His own name drug through the mud (cp. Ezek. 36:15; 20-24 cp. Psa. 74:10, 18).

## **EXEGESIS OF VERSES 8 & 9:**

VERSE EIGHT

“And you, mountains of Israel, you will put forth your branches and you will bear fruit for My people Israel for they have drawn near to come”.

יִשְׂרָאֵל כִּי קָרְבוּ לָבוֹא: וְאַתֶּם הָרֵי יִשְׂרָאֵל עֲנֹפְכֶם תִּתְּנוּ וּפְרִיכֶם תִּשְׂאוּ לְעַמִּי

(conj. ו/w "and" + pron-2nd-m-pl אַתֶּם/'atem "you" + noun-m-pl const. הַר/har "mountains of..." + proper noun יִשְׂרָאֵל/yis'ra'el "Israel" + noun-m-s w/ suf-2nd-m-pl עֲנָף/'anaph "your branches" + verb-qal-imperf-2nd-m-pl נָתַן/nathan "you will give" + conj. ו/w "and" + noun-m-s w/ suf-2nd-m-pl פְּרִי/peri "your fruit" + verb-qal-imperf-2nd-m-pl נָשָׂא/nasa' "you will bear" + prep. ל/L "for" + noun-m--s w/ suf-1st-c-s עַם/'am "my people" + proper noun יִשְׂרָאֵל/yis'ra'el "Israel" + conj. כִּי/kiy "for" + verb-piel-perf-3rd-c-pl קָרַב/qareb "they have drawn near" + prep. ל/L "to" + verb-qal-inf. const. בּוֹא/bo' "come").

VERSE NINE

“For behold I am for you and I will turn to you and you will be cultivated and sown”.

כִּי הִנְנִי אֵלֵיכֶם וּפְנִיתִי אֵלֵיכֶם וְנִעַבְדְתֶם וְנִזְרַעְתֶּם:

(conj. כִּי/kiy "for" + interj. w/ suf-1st-c-s הִנֵּה/hinneh "behold I" + to be verb [supplied] "am" + prep. w/ suf-2nd-m-pl אֵל/'el "for you" + conj. ו/w "and" verb-qal-perf-1st-c-s [waw consec] פָּנָה/phanah "I will turn" + prep. w/ suf-2nd-m-pl אֵל/'el "to you" + conj. ו/w "and" + verb-niph-perf-2nd-m-pl [waw consec] עָבַד/'abad "you will be cultivated" + conj. ו/w "and" + verb-niph-perf-2nd-m-pl [waw consec] זָרַע/zara' "you will be sown").

**ANALYSIS OF VERSES 8 & 9:**

1. God continues to address the land of Israel in verse eight where He states “**And you, mountains of Israel, you will put forth your branches and you will bear fruit for My people Israel for they have drawn near to come**”.
2. Again the Bible predicts events far in the future as if they are about to occur. The NASB translates this verse as “they will soon come”.
3. From God’s viewpoint this is a relatively short time period. However by human standards it is 1000s of years (cp. II Pet. 3:8).
4. Hence, this prophecy looks forward to the re-gathering of Israel in the End Times.
5. As has been stated before, this is a progressive movement of people who return to the land in unbelief beginning in the late 1800s and culminating in the final re-gathering at the end of Tribulation where one in three Jews will make SAJG (Zech. 13:8, 9).
6. When that +V enters into the Millennial Kingdom they will experience agriculture and horticulture like they have never seen before.

7. That is not to state that things in Israel have not already changed for the better with the re-entry of the Jewish people.
8. When the Jews left the land, it was a waste place (Ezek. 6:6; 33:24, 27).
9. It remained uncultivated and fallow for seventy years while they were in Babylon. When they returned at the end of the seventy years, conditions improved.
10. When they were cast out in 70 AD, it again returned to being a wasteland.
11. This condition continued on into the twentieth century. It is only then that conditions began to improve with the return of the Jewish people.
12. Note that God states that the Jewish people “have drawn near to come”.
13. Again, we have a *dual fulfillment* here. At least twenty of the seventy years of captivity prophesied by Jeremiah have already passed and a contingency of people would return (Jer. 25:11; 29:10).
14. However the ultimate fulfillment of this prophecy looks to the End Times and the Jewish people returning in mass to the land of Israel (Ezek. 36:12).
15. God continues in verse nine where He states, **“For behold I am for you and I will turn to you and you will be cultivated and sown”**.
16. The land of Israel remained a wasteland while the Jews were out of the land. This is something God promised would happen (Lev. 26:32).
17. Recall that earlier to this, those who remained in Israel in the waste places thought that they had been favored by God and would inherit the land. God made it clear that He would kill them and make it even more of a waste place (Ezek. 33:27-30).
18. Regarding the fact that the land of Israel was in dire straits prior to the return of the Jewish people, consider the following quotes.
19. “For descriptions of other parts of the country, we are indebted to the 1937 Report of the Palestine Royal Commission—though, for lack of space, we can quote but the briefest passages. In Chapter 9, para. 43 the Report quotes an eye-witness account of the condition of the Maritime Plain in 1913: *The road leading from Gaza to the north was only a summer track suitable for transport by camels and carts . . . no orange groves, orchards or vineyards were to be seen until one reached Yabna village. . . . Not in a single village in all this area was water used for irrigation. . . . Houses were all of mud. No windows were anywhere to be seen. . . . The ploughs used were of wood. . . . The yields were very poor. . . . The sanitary conditions in the village were horrible. Schools did not exist. . . . The rate of infant mortality was very high. . . . The area north of Jaffa . . . consisted of two distinctive parts. . . . The eastern part, in the direction of the hills, resembled in culture that of the Gaza-Jaffa area. . . . The western part, towards the sea, was almost a desert. . . . The villages in this area were few and thinly populated. Many ruins of villages were scattered over the area, as owing to the prevalence of malaria, many villages were deserted by their inhabitants.*” (The Rohr).
20. With regard to yet another region in Palestine—the Beisan (Beit Shean) area—we quote from the report of Mr. Lewis French, Director of Development appointed by the British Government in 1931: *We found it inhabited by fellahin who lived in mud hovels and suffered severely from the prevalent malaria. . . . Large areas of their lands were uncultivated and covered with weeds. There were no trees, no vegetables. The fellahin, if not themselves cattle thieves, were always ready to harbor these and other criminals. The individual plots of cultivation changed hands annually. There was little public security,*

*and the fellahin's lot was an alternation of pillage and blackmail by their neighbours [sic], the Bedouin (ibid.)*

21. "This, then, was the picture of Palestine in the closing decades of the 19th century and up to the First World War: a land that was overwhelmingly desert, with nomads continually encroaching on the settled areas and its farmers; a lack of elementary facilities and equipment; peasants wallowing in poverty, ignorance and disease, saddled with debts (interest rates at times were as high as 60 per cent) and threatened by warlike nomads or neighbouring [sic] clans. The result was a growing neglect of the soil and a flight from the villages, with a mounting concentration of lands in the hands of a small number of large landowners, frequently residing in such distant Arab capitals as Beirut and Damascus, Cairo and Kuwait. Here, in other words, was a social and economic order that had all the earmarks of a medieval feudal society. The Huleh basin, below the Syrian border, is described as "including a number of Arab villages and a large papyrus swamp draining south into Lake Huleh . . . a triangular strip of land some 44 sq. miles in area. . . . This tract is irrigated in a very haphazard manner by a network of small, primitive canals. It is, owing to over-irrigation, now the most malarious tract in all Palestine. It might become one of the most fertile." (ibid).
22. It is only when the Jews return to the land that the cities are rebuilt and the land cultivated again (Ezek. 36:33).
23. Hence the land remained a wasteland for seventy years while the Jews were in captivity.
24. When they returned by means of the Persian king's declaration, the land became fertile and prosperous again (II Chron. 36:20).
25. For years (70 AD to 1948 AD) the land was essentially a wasteland and uncultivated.
26. Once the Jews were back in the land, even though they are -V, it again flourishes. However it will really flourish at the time the DSW Generation is on the scene and the Lord returns to usher in His Millennial Kingdom (Isa. 4:2; Hos. 2:21-23).
27. Note that God tells the land of Israel, "behold I am for you". God is for the land because the time will have come for Him to bring about His promises to the people of Israel.
28. Again, this is a progressive fulfillment of a prophecy that started in the late 1800s when the Zionist movement first got started and culminates at the end of the Tribulation when God fulfills His promise to Israel when she again possesses +V (Amos 9:13-15; Zech. 12:10).
29. It should be noted that if God is for someone or something, than no other person, angel, institution, etc. has a chance at apposing said actions. Scripture confirms this (Rom. 8:31)!!!

## EXEGESIS OF VERSES 10 & 11

VERSE TEN

“And I will multiply men on you, all of the house of Israel, all of it, and the cities will be inhabited and the waste places will be rebuilt”.

וְהִרְבִּיתִי עֲלֵיכֶם אָדָם כָּל-בַּיִת יִשְׂרָאֵל כֻּלּוֹ וְנִשְׁבְּוּ הָעָרִים  
וְהִחְרַבּוֹת תִּבְנֶינָה:

(conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] רָבָה/rabah "I will multiply" + prep. w/ suf-2nd-m-pl עַל/al "on you" + noun-m-s אָדָם/adam "man" + noun-m-s const. כֻּלּוֹ/kol "all of..." + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל/yis'ra'el "Israel" + noun-m-s const. w/ suf-3rd-m-s כֻּלּוֹ/kol "all of it" + conj. ו/w "and" + verb-niph-perf-3rd-c-pl [waw consec] יָשָׁב/yashab "they will be inhabited" + noun-f-pl w/ d.a. עָרִי/'iyr "the cities" + conj. ו/w "and" + noun-f-pl w. d.a. חָרְבָה/char'bah "the waste places" + verb-niph-imperf.-3rd-f-pl בָּנָה/banah "they will be rebuilt").

VERSE ELEVEN

“And I will multiply man and beast upon you and they will increase and be fruitful and I will cause you to be inhabited like your former state and I will do good more than before and you will know that I am Yahweh”.

וְהִרְבִּיתִי עֲלֵיכֶם אָדָם וּבְהֵמָה וּרְבוּ וּפְרוּ וְהוֹשַׁבְתִּי אֶתְכֶם  
כְּקִדְמוֹתֵיכֶם וְהִטַּבְתִּי מִרְאֲשֵׁיכֶם וַיִּדְעַתֶּם כִּי-אֲנִי יְהוָה:

(conj. ו/w "and" + verb-hiph-perf-1st-c-s רָבָה/rabbah "I will multiply" + prep. w/ suf-2nd-m-pl עַל/al "on you" + noun-m-s אָדָם/adam "man" + conj. ו/w "and" + noun-f-s בְּהֵמָה/behemah "beast" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] רָבָה/rabah "they will increase" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] פָּרָה/parah "they will be fruitful" + conj. ו/w "and" + verb-hiph-perf-1st-c-s יָשָׁב/yashab "I will cause to dwell" + sign. d.o. w/ suf-2nd-m-pl אֶת/eth "you" + prep. כְּ/K "like" + noun-f-pl w/ suf-2nd-m-pl קִדְמוֹת/qademah "your former state" + conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw conse] יָטַב/yatab "I will do good" + prep. מִן/min "more than" + noun-f-pl w/ suf-2nd-m-pl רִאשֹׁנָה/ri'shah "at first/in the beginning" + conj. ו/w "and" + verb-qal-perf-2nd-m-pl יָדַע/yada' "you will know" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/'aniy "I" + to be verb [supplied] "am" + proper noun יְהוָה/yhwh "Yahweh").

**ANALYSIS OF VERSES 10 & 11:**

1. Yahweh continues to address the land of Israel (literary device) to note what He is going to do for the Jewish people upon their return.
2. It is noteworthy that He is doing this for the land. Recall that the Jewish people are in unbelief when they first enter the land in the late 1800s and continue to be up until modern times.
3. Yahweh makes it clear that it is not because they have repented and began producing DGP that He is bringing them back for the second re-gathering (Ezek. 36:22, 32).
4. Hence it is apropos that He addresses His speech to the land as it is not because of the people's behavior that He is acting.
5. He states in verse ten, **“And I will multiply men on you, all of the house of Israel, all of it, and the cities will be inhabited and the waste places will be rebuilt”**.
6. Such is a reference primarily to the immigration of the last days (partial fulfillment after the 70 years).
7. Note here that He populates the land with “the house of Israel”, not an Arab Alliance, not the Turks, not the Persians.
8. He will repopulate the nation of Israel with the “house of Israel, **all of it...**”
9. Again this is a reference to the End Times where all of the Jews (eventually) travel home to Israel, not a contingency of people as we see in the books of Ezra, Nehemiah and Haggai (Ezra 2:64, 65; 3:2-65; 8:1-14; Neh. 7:8-67).
10. Rather this is the re-gathering of **all the tribes** at the end of the age (cp. Ezek. 20:4 – ‘*whole house of Israel*’).
11. Thus this prophecy culminates with the final re-gathering of the Jewish people at the end of the Tribulation and the establishment of the Millennial Kingdom (Ezek. 36:33 cp. Isa. 61:4 – *many generations*).
12. He continues in verse eleven where He states **“And I will multiply man and beast upon you and they will increase and be fruitful and I will cause you to be inhabited like your former state and I will do good more than before and you will know that I am Yahweh”**.
13. Note that the land will be inhabited “like your former state”, but God will “do good” to the land “more than before”.
14. Both of these phrases are significant in that they promise great things to Israel in the End times.
15. God did not cause the land to be like its ‘former state’ at the second commonwealth.
16. God also did not do bless the land more so in the second commonwealth than He did when He first founded the nation.
17. However when Jesus returns to restore the kingdom it will be greater than at any other time.
18. Hence the New Kingdom will far out eclipse the previous ones!!!

**EXEGESIS OF VERSES 12 – 15:**

VERSE TWELVE

“And I will cause men to walk upon you, My people Israel, and they will take possession of you and you will be an inheritance for them. You will no longer bereave them *of children*”.

וְהִרְבִּיתִי עֲלֵיכֶם אָדָם וּבְהֵמָּה וּרְבוּ וּפְרוּ וְהוֹשַׁבְתִּי  
אֶתְכֶם כְּקָדְמוֹתֵיכֶם וְהִטַּבְתִּי מִרְאֲשֵׁיכֶם וַיִּדְעַתֶּם כִּי־אֲנִי  
יְהוָה:

(conj. ו/w "and" + verb-high-perf-1st-c-s [waw consec] הָלַךְ/halak "I will cause to walk" + prep. w/ suf-2nd-m-pl עַל/al "upon you" + noun-m-s אָדָם/adam "men" + sign. d.o. אֵת/eth [untranslated] + noun-m-s w/ suf-1st-c-s עַם/am "my people" + proper noun יִשְׂרָאֵל/yis'ra'el "Israel" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl יָרַשׁ/yarash "they will take possession of you" + conj. ו/w "and" + verb-qal-perf-2nd-m-s [waw consec] הָיָה/hayah "you will become" + prep. w/ suf-3rd-m-pl לָל "unto them" + prep. לָL "for" + noun-f-s נַחֲלָה/nachalah "an inheritance" + neg. adv. לֹל/lo' "not" + verb-high-imperf-2nd-m-s יָסַף/yasaph "you will add" + adv. עוֹד/od "continually" + prep. לָL "to" + verb-piel-inf. const. w/ suf-3rd-m-pl שָׁכַל/shakal "to bereave them").

VERSE THIRTEEN

“Thus says Adonay Yahweh, ‘Because they are saying to you that you are a devourer of man and have bereaved your nation *of children*’.

כֹּה אָמַר אֲדֹנָי יְהוָה יַעַן אָמְרִים לָכֶם אֲכַלְתֶּם אָדָם (אֶתִּי)  
[אֶת] וּמִשְׁפַּלְתִּי (גוֹיֶיךָ) [גוֹיֶיךָ] הָיִיתִי:

(conj. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/amar "says" + proper noun אֲדֹנָי/adonay יהוה/yhwh "Adonay Yahweh" + adv. יַעַן/ya'an "because" + verb-qal-part-m-pl אָמַר/amar "saying" + prep. w/ suf-2nd-m-pl לָL "to you" + verb-qal-part-f-s const. אָכַל/akal "devourer of..." + noun-m-s אָדָם/adam "man" + pron-2nd-f-s אַתְּ/at<sup>e</sup> "you" + conj. ו/w "and" + verb-piel-part-f-s const. שָׁכַל/shakal "bereaving of..." + noun-m-s w/ suf-2nd-f-s גוֹי/goy "your nation" + verb-qal-perf-2nd-f-s הָיָה/hayah "you have been").

VERSE FOURTEEN

“Therefore you will no longer devour man nor bereave your nation of children declares Adonay Yahweh”.

לְכֵן אָדָם לֹא־תֹאכְלֵי עוֹד (וְגוֹיִךְ) [וְגוֹיִיךְ] לֹא  
 (תִּכְשְׁלִי-) עוֹד [תִּשְׁכְּלִי] נְאֻם אֲדֹנָי יְהוִה:

(prep. ל/L "unto" adv. כֵּן/ken "thus/so" + noun-m-s אָדָם/'adam "man" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-2nd-f-s אָכַל/'akal "you will devour" + adv. עוֹד/'od "continually" + conj. ו/w "and" + noun-m-s w/ suf-2nd-f-s גּוֹי/goy "your nation" + neg. adv. לֹא/lo' "not" + verb-piel-imperf-2nd-f-s כָּשַׁל/kashal "you will bereave" + noun-m-s const. נְאֻם/ne'um "a declaration of..." + proper noun אֲדֹנָי/’adonay יהוה/yhwh "Adonay Yahweh").

VERSE FIFTEEN

“And I will not let you hear insults from the nations anymore, nor will you bear a reproach from the people again, and you will not cause your nation to stumble anymore declares Adonay Yahweh”.

וְלֹא־אֲשַׁמְעַ אֶלְיֶיךָ עוֹד כְּלַמַּת הַגּוֹיִם וְחִרְפַּת עַמִּים לֹא  
 תִשְׁאִי-עוֹד (וְגוֹיִךְ) [וְגוֹיִיךְ] לֹא־תִכְשְׁלִי עוֹד נְאֻם אֲדֹנָי יְהוִה  
 ס

(conj. ו/w "and" + neg. adv. לֹא/lo' "not" + verb-hiph-imperf-1st-c-s שָׁמַע/shama' "I will cause to hear" + prep. w/ suf-2nd-f-s אֵל/'el "unto you" + adv. עוֹד/'od "any longer" + noun-f-s const. כְּלַמַּת/k'limmah "insult of" + noun-m-pl w/ d.a. גּוֹי/goy "the nations" + conj. ו/w "and" + noun-f-s const. חִרְפָּה/cher'pah "a reproach of..." + noun-m-pl עַם/'am "people" + neg. adv. לֹא/lo' "not" + verb-qal-imperf-2nd-f-s נָשָׂא/nasa' "you will bear" + adv. עוֹד/'od "any longer" + conj. ו/w "and" + noun-m-s w/ suf-2nd-f-s גּוֹי/goy "your nation" + neg. adv. לֹא/lo' "not" + verb-hiph-imperf-2nd-f-s כָּשַׁל/kashal "you will cause to stumble" + adv. עוֹד/'od "any longer" + noun-m-s const. נְאֻם/n'um "a declaration of..." + proper noun אֲדֹנָי/’adonay יהוה/yhwh "Adonay Yahweh").

**ANALYSIS OF VERSES 12 – 15:**

1. Yahweh continues to address the land of Israel this passage.
2. In verse twelve He states “...I will cause men to walk upon you, My people Israel, and they will take possession of you and you will be an inheritance for them. You will no longer bereave them of children”.

3. He is not referring to a foreign nation, Bedouin nomads, the Arameans, Arab tribesmen, etc. Note that He specifies that it will be “My people Israel” who will “take possession” of the land and the land will “be an inheritance” for them.
4. Recall earlier that the Jews that remained in the waste places thought that they were going to take the land as a possession. They were highly mistaken to say the least (Ezek. 33:24).
5. The people of Israel will go back into the land only when God says that they will.
6. A contingency will return at the end of the 70 years. However our passage looks to the return of the End Times.
7. Those of the 2<sup>nd</sup> commonwealth were victimized and ultimately destroyed by the Romans.
8. He states in the final clause “you will no longer bereave them of children”.
9. The language is symbolic as the land itself did not kill children.
10. What is being communicated here is that in the nation, due to warfare, pestilence, etc., many of the people of Israel suffered and many children died or were carried away in the dispersions (Ezek. 5:17; Jer.15:7 cp. Deut. 28:32).
11. He continues in verses thirteen and fourteen where He states **“Thus says Adonay Yahweh, ‘Because they are saying to you that you are a devourer of man and have bereaved your nation of children’<sup>14</sup>Therefore you will no longer devour man nor bereave your nation of children declares Adonay Yahweh”**.
12. The passage reminds us of the bad report given by ten of the twelve spies who first travelled to observe Israel (Exo. 13:32).
13. Israel had gotten a reputation as a land of death and bereavement as she had been attacked, taken over and dispersed amongst the nations on multiple occasions.
14. Such had become part of the talk of neighboring nations who saw the Jews victimized in their own land on so many different occasions.
15. To this day in recent times, many have died and many parents had been bereaved of their children.
16. However once Jesus establishes the nation in the Millennium, such will no longer be the case (Ezek. 37:25-28; Zech. 8:3-8; Amos. 9:15).
17. He continues in verse fifteen by stating **“And I will not let you hear insults from the nations anymore, nor will you bear a reproach from the people again, and you will not cause your nation to stumble anymore declares Adonay Yahweh”**.
18. This verse declares three separate truths that will take place in Israel upon Jesus’ return and will last forever as seen in the repletion of the adverb, עוֹד/‘od, “still, yet, anymore, continually, again”.
19. He first states that they will never again hear “insults” from the nations.
20. Our word translated as “insults” is the feminine, singular noun, כְּלִמָּה/k<sup>e</sup>limmah, “insult, reproach, ignominy, shame”.
21. It is reference to the taunts, insults and smears of the nations.
22. Israel’s shaming by the nations will cease forever. They will have nothing to say (legitimately) bad about the nation as it will be the premier nation of the Millennium.
23. He secondly declares that they will no longer receive “reproach” from the people.
24. Our word translated as “reproach” is the feminine, singular noun, חֶרְפָּה/cher<sup>e</sup>pah, “shame, disgrace, scorn”.

25. It speaks of the shame the Jews have suffered over the years of being utterly defeated and ejected from their country on three separate occasions, wondering among the nations for thousands of years suffering abuse and continuing to suffer abuse at the hands of their Palestinian enemies and their allies.
26. Today Israel is seen as an “occupying” nation that should not house the Jews.
27. Such shame will not follow the nation into the Millennial Kingdom
28. The third thing Yahweh declares is that they will no longer cause their nation to stumble.
29. Of course the land itself did not cause the Jews to stumble. They did this under their own free will. The land is viewed symbolically as facilitating such spiritual decline.
30. It seems that through most of the Jews’ history they were only a step or two away from the 5<sup>th</sup> cycle of discipline.
31. The stumbling always involved some sort of false religion. Such religion involved worshiping pagan deities and sacrificing their children to them.
32. When the Jews returned under the 2<sup>nd</sup> commonwealth, they swung to the complete utter extreme and established a religion of legalism with a system of salvation of works which denied the need for a Savior, whom they murdered!!!
33. Once Jesus returns to establish His Millennial Kingdom, the Jewish people will no longer stumble over false religion either to the right or to the left (Deut. 4:2; **28:14**; Prov. 4:27).

## The Renewal of Israel

### EXEGESIS OF VERSES 16 & 17:

#### VERSE SIXTEEN

“And the word of Yahweh came to me saying...”

וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר

(conj. ו/w "and" + noun-verb-qal-imperf-3rd-m-s [waw consec] הָיָה/hayah "it came about" + noun-m-s const. דְבַר/dabar "word of..." + proper noun יְהוָה/yhwh "Yahweh" + prep. w/ suf-1st-c-s אֵל/’el "to me" + prep. ל/L [untranslated] + verb-qal-inf. const. אָמַר/’amar "saying").

#### VERSE SEVENTEEN

“Son of man, when the house of Israel was living in their own land, they defiled it by their ways and their deeds. Their ways have become like the uncleanness of menstruation before Me”.

בֶּן־אָדָם בַּיִת יִשְׂרָאֵל יֹשְׁבִים עַל־אֲדָמָתָם וַיִּטְמְאוּ אוֹתָהּ  
בְּדַרְכָּם וּבַעֲלִילוֹתָם כְּטִמְאַת הַנְּדָה הַיְתֵה דְרָכָם לִפְנֵי

(noun-m-s const. בֶּן/ben "son of..." + noun-m-s אָדָם/’adam "man" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל/yis’ra’el "Israel" + verb-qal-part-m-pl יָשָׁב/yashab "dwelling" + prep. עַל/’al "upon" + noun-f-s w/ suf-3rd-m-pl אֲדָמָה/’adamah "their own land" + conj. ו/w "and" + verb-piel-imperf-3rd-m-pl [waw consec] טָמְאָ/tame’ "they defiled" + sign. d.o. w/ suf-3rd-f-s אֵת/’eth "it" + prep. ב/B "by" + noun-f-s w/ suf-3rd-m-pl דֶּרֶךְ/derek "their way" + conj. ו/w "and" + prep. ב/B "by" + noun-f-pl w/ suf-3rd-m-pl עֲלִילוֹת/’aliylah "their deeds" + pprep. כ/K "like" + noun-f-s const. טִמְאַה/tum’ah "uncleanness of..." + noun-f-s w/ d.a. נְדָה/niddah "the menstruation" + verb-qal-perf-3rd-f-s הָיָה/hayah "it has become" + noun-f-s w/ suf-3rd-m-pl דֶּרֶךְ/derek "their ways" + prep. ל/L "before" + noun-m-pl w/ suf-1st-c-s פָּנֵי/paneh "my face").

### ANALYSIS OF VERSES 16 & 17:

1. A new prophecy is given in verse sixteen, introduced by the phrase that is indicative to Ezekiel, “And the word of Yahweh came to me saying...”
2. We have no time stamp on any of these prophecies. Suffice it to say he was most likely given this prophesy after that of vv 1-15. However even that cannot be established absolutely (Ezek. 29:17 cp. v. 1).

3. Yahweh tells Ezekiel in verse seventeen, **“Son of man, when the house of Israel was living in their own land, they defiled it by their ways and their deeds. Their ways have become like the uncleanness of menstruation before Me”**.
4. Note that there are two things that the Israelites did to defile the land. It was through both “their way” and “their deeds”.
5. Suffice it to say it was both their actions, but also the way they lived their lives in constant commitment to the idols they served (Ezek. 14:1-3; 33:25).
6. The way they lived is compared to “the uncleanness of menstruation”.
7. Our word translated as “uncleanness” is the feminine, singular construct noun, **תִּמְאָה**/tum<sup>o</sup>’ah, “uncleanness, filthiness, impurity”.
8. It is used frequently in the Old Testament for ceremonial uncleanness and thus serves to describe the spiritual condition of the Jews prior to their dispersion (Lev. 5:3; 7:20, 21; Lev. 14:19).
9. However a specific type of “uncleanness” is in view, that of a woman’s uncleanness regarding her monthly period.
10. Our word translated as “menstruation” is the feminine, singular noun, **נִדְחָה**/niddah, “abhorrent, filthiness, menstrual, menstruation, put apart, an unclean thing”.
11. The word need not always refer to menstruation. However Ezekiel tends to use it this way (Ezek. 18:6; 22:10 cp. Lev. 15:19; Isa. 64:6).
12. The Jews were thus filthy spiritually and morally as a status quo and this is what has gotten them either killed or removed from the land under the 5<sup>th</sup> cycle of discipline (Lev. 18:24-28; Num. 35:33-35; Psa. 106:37, 38; Mic. 2:10).
13. The idea here is that just as a woman or any person who had a discharge was ceremonially unclean, so the land had become polluted by the ways in which the average Israelite lived.
14. Yahweh finishes His statement in citing that they did this literally “before My face”.
15. Of course God is omniscient and sees all things. However they were very open in how they went about these things. They were done in public.
16. Since this was God’s country, He was present in the land in a way that He had not manifested Himself in other countries. This did not stop them.
17. The implications for the Church Age believer are huge. God is not merely near us but takes up residence in our bodies.
18. Remember that we are not only sinning but defiling God’s Temple every time we have an OSN run!

## EXEGESIS OF VERSES 18 & 19:

### VERSE EIGHTEEN

**“So I poured out My wrath upon them for the blood that they poured out on the land for they have defiled it with their idols”.**

וַאֲשַׁפֵּךְ חַמְתִּי עֲלֵיהֶם עַל־הַדָּם אֲשֶׁר־שָׁפְכוּ עַל־הָאָרֶץ וּבִגְלוּלֵיהֶם טָמְאוּהָ

(conj. ו/w "so" + verb-qal-imperf-1st-c-s [waw consec] שָׁפַךְ/shaphak "I poured out" + noun-f-s w/ suf-1st-c-s חֶמְהָ/chemah "my wrath" + prep. w/ suf-3rd-m-pl עַל/'al "upon them" + prep.const. עַל/'al "upon..." + noun-noun-m-s w/ d.a. דָּם/dam "the blood" + rel. pron. אֲשֶׁר/asher "which" + verb-qal-perf-3rd-c-pl שָׁפַךְ/shaphak "they poured out" + prep. עַל/'al "on" + noun-f-s אָרֶץ/erets "the land" + conj. ו/w "for" + prep. ב/B "with" + noun-m-pl w/ suf-3rd-m-pl גִּלּוּל/gillul "their idols" + verb-piel-perf-3rd-c-pl w/ suf-3rd-f-s טָמְאוּ/tame' "they have defiled it").

### VERSE NINETEEN

**“And I scattered them among the nations and they were dispersed throughout the lands. I have judged them according to their ways and according to their deeds”.**

(conj. ו/w "and" + verb-hiph-imperf-1st-c-s [waw consec] פָּוֵץ/puts "I scattered" + sign d.o. w/suf-3rd-m-pl אֹת/eth "them" + prep. ב/B "among" + noun-m-pl w/ d.a. גּוֹי/goy "the nations" + conj. ו/w "and" + verb-niph-imperf-3rd-m-pl [waw consec] זָרָה/zarah "they were dispersed" + prep. ב/B "throughout" + noun-f-pl w/ d.a. אָרְצֵי/erets "the lands" + prep. כ/K "according to" + noun-f-s w/ suf-3rd-m-pl דֶּרֶךְ/derek "their ways" + conj. ו/w "and" + prep. כ/K "according to" + noun-f-pl w/ suf-3rd-m-pl עֲלֵיָהָ/aliylah "their deeds" + verb-qal-perf-1st-c-s w/ suf-3rd-m-pl שָׁפַט/shaphat "I have judged them").

### ANALYSIS OF VERSES 18 & 19:

1. Yahweh describes the actions He took in response to the Israelites defiling the land.
2. In verse eighteen He states, **“So I poured out My wrath upon them for the blood that they poured out on the land for they have defiled it with their idols”.**
3. Note again the presence of poetic justice. They poured out blood via their violent society to include child sacrifice, so God poured out their blood in response.
4. Note again the reference to their ever present idols. Idolatry and false religion were the cardinal sins that led to their violence and other misbehavior.

5. The pouring out of God’s wrath speaks of His orchestrating DD, utilizing human agencies to bring warfare, as well as His brining about disease and famine upon the people (Ezek. 7:8; Ezek. 14:19; Ezek. 21:31; Jer. 44:6).
6. Yahweh adds that they have “defiled” the land “with their idols.
7. Our word for “defiled” is the piel, perfect of נִטַּף/’tame’, “to defile, make unclean, cause to be filthy”.
8. There were two ways that the land generally became defiled: either by a pagan foreigner taking up residence (Psa. 79:1) or the people of Israel repudiating the Law and embracing evil (Nu. 35:33, 34; Jer. 2:7).
9. The latter is obviously the case here. Such is a recurring theme throughout this book!
10. Our word translated as “idols” is the masculine, plural noun, גִּלּוּל/gillul. Its cognate, לִלְוּל ā ā “ ”
- 11.
12. He goes on to state in verse nineteen, **“And I scattered them among the nations and they were dispersed throughout the lands. I have judged them according to their ways and according to their deeds”**.
13. The scattering would refer to the dispersions of both the northern tribes as well as the southern kingdom of Judah (which took place in three phases).
14. Note that He judged them “according to their ways and according to their deeds”.
15. It is their behavior, which included false religion and all that it brought with it that resulted in Yahweh’s judgment reigning down on their heads.
16. Our word translated as “ways” is the feminine, singular noun, דֶּרֶךְ/derek, “way road path”. Note that it is in the singular.
17. In view is the path or road on which the House of Israel had been travelling upon over the years. They never turned off of it but continued to pursue a course of evil (Ezek. 7:3, 8; 18:30; Ezek. 22:31 cp. Rom. 2:6).
18. Yahweh does not judge them based on isolated missteps. Rather, this is a way of life that has been devoted to worshipping false deities and completely forsaking God’s Word (II Chon. 34:21; Ezek. 23:37).
19. As a result they have been scattered to the four winds. This is exactly what Yahweh promised them would happen if they kept going down that road (Ezek. 5:12; 22:15 cp. Lev. 26:38; Deut. 28:64).

**EXEGESIS OF VERSES 20 & 21:**

VERSE TWENTY

“When they came to the nations where they went they profaned My holy name in saying ‘these are the people of Yahweh and they have come out from His land’”.

אֲשֶׁר-בָּאוּ שָׁם וַיַּחֲלִלוּ אֶת-שֵׁם קֹדְשִׁי בְּאָמַר לָהֶם עִם-יְהוָה אֱלֹהֵי וּמֵאֲרָצוֹ יָצְאוּ  
וַיִּבְאוּ אֶל-הַגּוֹיִם

(conj. ו/w “and” + verb-qal-imperf-3rd-m-s [waw consec] בּוֹא/bo’ “it came” + prep. אֶל/’el “to” + noun-m-pl w/ d.a. גּוֹי/goy “the nations” + rel. pron. אֲשֶׁר/’asher “where” + verb-qal-paerf-3rd-c-pl בּוֹא/bo’ “they went” + adv. שָׁם/sham “there” + conj. ו/w “and” + verb-piel-imperf-3rd-m-pl [waw consec] חָלַל/chalal “they profaned” + sign. d.o. אֵת/’eth [untranslated] + noun-m-s const. שֵׁם/shem “name of...” + noun-m-s w/ suf-1st-c-s קֹדֶשׁ/qodesh “my holiness” + prep. ב/B “in” + verb-qal-inf. const. אָמַר/’amar “saying” + prep. w/ suf-3rd-m-pl ל/L “of them” + noun-m-s const. עַם/’am “people of...” + proper noun יְהוָה/yhwh “Yahweh” + to be verb [supplied] “are” adv. אֵלֶּה/’elleh “these” + conj. ו/w “and” + prep. מִן/min “from” + noun-f-s w/ suf-3rd-m-s אֶרֶץ/’erets “his land” + verb-qal-perf-3rd-c-pl יָצְאוּ/’yatsa’ “they have come out”).

VERSE TWENTY-ONE

“But I had concern for My holy name which the house of Israel defiled among the nations when they went there”.

וְאֶחְמָל עַל-שֵׁם קֹדְשִׁי אֲשֶׁר חָלַלְוּהוּ בַּיִת יִשְׂרָאֵל בְּגוֹיִם  
אֲשֶׁר-בָּאוּ שָׁמָּה

(conj. ו/w “but” + verb-qal-imperf-1st-c-s [waw consec] + חָמַל chamal “I had concern” + verb-qal-imperf-1st-c-s prep. עַל/’al “over” + noun-m-s const. שֵׁם/shem “name of...” + noun-m-s w/ suf-1st-c-s קֹדֶשׁ/qodesh “my holiness” + rel. pron. אֲשֶׁר/’asher “which” + verb-piel-perf-3rd-c-pl חָלַל/chalal “they defiled” + noun-m-s const. בַּיִת/bayith “house of...” + proper noun יִשְׂרָאֵל/yis’ra’el “Israel” + prep. ב/B “among” + noun-m-pl w/ d.a. גּוֹי/goy “the nations” + rel. pron. אֲשֶׁר/’asher “when” + verb-qal-perf-3rd-c-pl בּוֹא/bo’ “they went” + adv. שָׁם/sham “there”).

### ANALYSIS OF VERSES 20 & 21:

1. Yahweh continues with His description to Ezekiel of how the Israelites lived and how it resulted in their being dispersed from the land.
2. In verse twenty He states that **“When they came to the nations where they went they profaned My holy name in saying ‘these are the people of Yahweh and they have come out from His land’”**.
3. Note that there are two used of the pronoun, “they” here. The first pronoun has as its antecedent, the Jews or “Sons of Israel” who were evicted from the land.
4. However the second has an unseen, unmentioned antecedent, those who lived in the land already whether they were already residents or people from a separate culture which was also resettled somewhere in the land of Babylon or elsewhere.
5. Those who already resided in the land spoke of the Jews as being the people of Yahweh and the fact that they had come out of “His land”.
6. It is not evident how familiar they were with Yahweh. However it is evident that they knew a little bit about the God of the Jews and the fact that He was not pleased with them and such is the reason they were being evicted from their land (Deut. 29:22-25; Jer. 22:8, 9).
7. Hence they will know who the Jews are, what country they have come from and that they have come out of Yahweh’s land.
8. It is not that the people of the nations profane God’s name by blaspheming or declaring Him weak since He could not deliver His people. None of that is stated here.
9. It is the Jewish people’s actions and behavior that have defiled God’s name.
10. However it is in the people of the nations identification of the Jews as God’s people that leads to the defilement. If they merely thought they were pagans like themselves or if they did not know who they were there would be no defilement, at least not in this sense.
11. He continues in verse twenty one where He states, **“But I had concern for My holy name which the house of Israel defiled among the nations when they went there”**.
12. Our word translated as “defiled” is the piel, perfect verb, **חָלַל**/chalal. When used in the piel stem it means “to profane, defile, desecrate, pollute”.
13. God’s name was “profaned” as a result of the way His people lived (cp. Lev. 18:21; 19:12; 20:3; 21:6;9).
14. Everywhere the Jews went, they defiled God’s name rather than glorifying it.
15. Most of them continued in one form of evil or another and drug God’s name through the mud (Ezek. 13:18; 14:1-7; 20:1ff).
16. This idea is key to understanding why God acts and why God had brought the Jews back to the land in the End Times *despite* their –V and unbelief.
17. He is not doing it for them. He is sick and tired of having His holy name drug through the mud. For 1000’s of years the Jews have made God look bad, claiming to be His people but not living like His people to include rejecting their own Messiah.
18. Hence, God is bringing the Jews back to the land in spite of their evil and stupidity (Rom. 2:24).
19. Previously God had revealed to Ezekiel that this was His motivation for bringing the Jews out of Egypt, not because of the +V or righteous acts of the Exodus Generation (Ezek. 20:9-26)!!!

20. The same principle holds true for Church Age saints. When we do stupid things under out OSNs or spout off nonsense without having a good doctrinal understanding under our belts, we drag God's name through the mud!!!
21. How shameful was it during the times one or more of us made some sort of spectacle of ourselves and people knew that we were believers at a supposed LAC (II Sam. 12:13, 14)??!

**EXEGESIS OF VERSES 22 & 23**

VERSE TWENTY-TWO

“Therefore say to the house of Israel, thus says Adonay Yahweh ‘It is not because of you that I am about to act o house of Israel, but for My holy name which you have profaned among the nations where you have gone’”.

לְכֵן אָמַר לְבֵית־יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יְהוָה לֹא לְמַעַנְכֶם  
אֲנִי עֹשֶׂה בַּיִת יִשְׂרָאֵל כִּי אִם־לְשֵׁם־קִדְשִׁי אֲשֶׁר חָלַלְתֶּם  
בְּגוֹיִם אֲשֶׁר־בָּאתֶם שָׁם

(prep. ל/L "unto" + adv. כֵּן/ken "thus" + verb-qal-imper-m-s אָמַר/'amar "say" + prep. ל/L "to" + noun-m-s const. noun-m-s const. בַּיִת/bayith "house of.." + proper noun יִשְׂרָאֵל/yis'ra'el "Israel" + adv. כֹּה/koh "thus" + verb-qal-perf-3rd-m-s אָמַר/'amar "says" + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh" + neg. לֹא/lo' "not" + prep w/ suf-2nd-m-pl לְמַעַן/l'ma'an "because of you." + pron-1st-c-s אֲנִי/'aniy "I" + to be verb [supplied] "am" + verb-qa-part-m-s עֹשֶׂה/'asah "acting" + noun-m-s const. בַּיִת/bayith "house of..." + proper noun יִשְׂרָאֵל/yis'ra'el "Israel" + conj. כִּי/kiy "that" + conj. אִם/'im "if" + prep. ל/L "for" + noun-m-s const. שֵׁם/shem "name of..." + noun-m-s w/ suf-1st-c-s קִדְשִׁי/qodesh "my holiness" + rel. pron. אֲשֶׁר/'asher "which" + verb-piel-perf-2nd-m-pl חָלַל/chalal "you have defiled" + prep. ב/B "among" + noun-m-pl w/ d.a. גוֹי/goy "the nations" + rel. pron. אֲשֶׁר/'asher "where" + verb-qal-perf-2nd-m-pl בּוֹא/bo' "you went" + adv. שָׁם/sham "there").

VERSE TWENTY-THREE

“And I will consecrate My great name which has been profaned among the nations, which you have profaned in their midst and the nations will know that I am Yahweh declares Adonay Yahweh in My being sanctified among you before their eyes”.

וְקִדְשְׁתִּי אֶת־שְׁמִי הַגָּדוֹל הַמְּחֻלָּל בְּגוֹיִם אֲשֶׁר חָלַלְתֶּם  
בְּתוֹכָם וַיֵּדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה נֹאֵם אֲדֹנָי יְהוָה  
בְּהַקְדִּישִׁי בְּכֶם לְעֵינֵיהֶם:

(conj. ו/w "and" + verb-piel-perf-1st-c-s [waw consec] קִדְשִׁי/qadash "I will consecrate" + sign d.o. אֶת/'eth [untranslated] + noun-m-s w/ suf-1st-c-s שֵׁם/shem "name" + adj-m-s w/ d.a. הַגָּדוֹל/gadol "the great" + verb-pual-part-m-s w/ d.a. חָלַל/chalal "the one which had been profaned" + prep. ב/B "among" + noun-m-pl w/ d.a. גוֹי/goy "the nations" + rel. pron.

אֲשֶׁר/’asher "which" + verb-piel-perf-2nd-m-pl חָלַל/chalal "you have profaned" + prep. ב/B "in" + noun-m-s w/ suf-3rd-m-pl תַּוֶּק/’tawek "their midst" + conj. ו/w "and" + verb-qal-perf-3rd-c-pl [waw consec] יָדָע/yada' "they will know" + noun-m-pl w/ d.a גוֹי/goy "the nations" + conj. כִּי/kiy "that" + pron-1st-c-s אֲנִי/’aniy "I" + to be verb [supplied] "am" + proper noun יְהוָה/yhwh "Yahweh" + noun-m-s const. נִמְנָם/ne’um "a declaration of..." + proper noun אֲדֹנָי/adonay יְהוָה/yhwh "Adonay Yahweh" + prep. ב/B "in" + verb-niph-inf. const. w/ suf-1st-c-s שִׁקְדָשׁ/qadash "my being sanctified" + prep. w/ suf-2nd-m-pl ב/B "among you" + prep. ל/L "before" + noun-f-pl w/ suf-3rd-m-pl עֵינָי/’ayin "their eyes").

### ANALYSIS OF VERSES 22 & 23:

1. Yahweh continues in verse twenty-two where He instructs Ezekiel “**Therefore say to the house of Israel, thus says Adonay Yahweh ‘It is not because of you that I am about to act o house of Israel, but for My holy name which you have profaned among the nations where you have gone’**”.
2. As previously stated, Ezekiel does not focus on Israel’s return to the land at the end of the seventy year dispersion.
3. Rather, he is dealing with the return of the Israelites in the End Times.
4. When the Jews returned to the land after their seventy year captivity, they had repented (well...a contingency of them had) and utilized national rebound (Dan. 9:2ff).
5. So in that instance, God was moved by a significant amount of repentance. However in the End Times, God does not act based on such repentance.
6. To the contrary, the Jews are still in unbelief. God has moved to get the Jews back in the land because He is sick and tired of having his name profaned among the nations.
7. Our word translated as “profaned” is the piel, perfect of חָלַל/chalal, “to profane, defile, pollute, make filthy”.
8. It speaks of the fact that the Jews, through their behavior, have drug God’s name through the mud. While they are most assuredly God’s people they have not acted like His people for well over two thousand years.
9. They not only rejected their own Messiah, they murdered Him and have never come to terms with the fact that they missed out on their visitation (Luke 19:44).
10. Once the Tribulation comes about, there will be a great amount of +V, featuring one out of every three Israelis making the SAJG (Zech. 13:8, 9).
11. However during the initial restoration to the land, which actually began at the end of the 19<sup>th</sup> century, they remain in unbelief, acting the opposite of God’s people.
12. He continues in verse twenty-three, “**And I will consecrate My great name which has been profaned among the nations, which you have profaned in their midst and the nations will know that I am Yahweh declares Adonay Yahweh in My being sanctified among you before their eyes**”.
13. God’s name is holy and He demands that He be treated as Holy (Lev. 10:3).
14. Our word translated as “I will consecrate” is the piel, perfect of שִׁקְדָשׁ/qadash which, in the piel stem, means “to set apart as sacred, consecrate, dedicate”.

15. God is going to make His name holy again in the eyes of the world thereby undoing the defiling acts of the Jewish people which have drug His name through the mud (Deut. 9:6; Isa. 48:9-15; Ezek. 20:41; 38:22; 39:28; Dan. 2:47).
16. Realize that God is completely devoted to pursuing and accomplishing His plan which calls for victory in the angelic conflict where He is proven perfectly righteous and just.
17. He will accomplish all of His goals including bringing every person who is +V at GC to faith in Jesus Christ and all +V in ph2 as far as that faith will take them.
18. God's plan calls for Israel to again be a nation prior to the Tribulation and for God's people to be in the land. He will accomplish this feat, not *for* the children of Israel but *in spite of* His people's -V and failures.
19. Note that He does this "before their eyes" in reference to the nations.
20. The entire world witnessed it when Israel again became a nation in 1948. However most probably didn't know or recognize that God was Yahweh when He did this.
21. Such is a reference to the final gathering of the Jewish people who go into the Millennium.
22. At that time all people of all nations will know that God is Yahweh and that He has accomplished all of these events for the glory of His name (Ezek. 20:41; 28:25; 38:16; 39:27).

**EXEGESIS OF VERSES 24 & 25:**

VERSE TWENTY-FOUR

**“For I will take you from the nations and gather you from all of the lands and will bring you to your own land”.**

וּמִכָּל-גִּלּוּלֵיכֶם אֶטְהַר וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם

(conj. ו/w "for" + verb-qal-perf-1st-c-s [waw consec] לָקַח/laqach. "I will take" + sign. d.o. w/ suf-2nd-m-pl אֵת/'eth "you" + prep. מִן/min "from" + noun-m-pl w/ d.a. גּוֹי/goy "the nations" + conj. ו/w "and" + verb-piel-perf-1st-c-s קָבַץ/qabats "I will gather" + sign. d.o. w/ suf-2nd-m-pl אֵת/'eth "you" + prep. מִן/min "from" + noun-m-s const. כָּל/kol "all of..." + noun-f-pl w/ d.a. אֶרֶץ/erets "the lands" + conj. ו/w "and" + verb-hiph-perf-1st-c-s [waw consec] בִּוֵּא/bo' "I will bring" + sign d.o. w/ suf-2nd-m-pl אֵת/'eth "you" + prep. אֶל/el "to" + noun-f-s w/ suf-2nd-m-pl אֲדָמָה/adamah "you own land").

VERSE TWENTY-FIVE

**“And I will sprinkle clean water on you, and you will be cleansed from all of your uncleanness, and I will cleanse you from all of your idols”.**

וּמִכָּל-גִּלּוּלֵיכֶם אֶטְהַרוּזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם

(conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] זָרַק/zaraq "I will sprinkle" + prep. w/ suf-2nd-m-pl עַל/al "on you" + noun-m-pl מַיִם/mayim "water" + adj-m-pl טָהוֹר/tahor "clean/pure" + conj. ו/w "and" + verb-qal-perf-2nd-m-pl [waw consec] טָהַר/tahar "you will be cleansed" + prep. מִן/min "from" + noun-m-s const. כָּל/kol "all of..." + noun-f-pl w/ suf-3ns-m-pl טְמֵאוֹה/tum<sup>eh</sup> "your uncleanness" + conj. ו/w "and" + prep. מִן/min "from" + noun-m-s const. כָּל/kol "all of..." + noun-m-pl w/ suf-2nd-m-pl גִּלּוּל/gillul "your idols" + verb-piel-imperf-1st-c-s טָהַר/taher "I will cleanse" + sign d.o. w/ suf-2nd-m-pl אֵת/'eth "you").

**ANALYSIS OF VERSES 24 & 25:**

1. Yahweh continues to give Ezekiel a message for the people on how He will care for them in the End Times.
2. He states in verse twenty-four, **“For I will take you from the nations and gather you from all of the lands and will bring you to your own land”.**

3. Such speaks of the mass migration that has taken place over the course of over 100 years from over 100 countries, beginning at the end of the nineteenth century and extending into modern times with the two major watersheds occurring in 1948 and 1967.
4. God has taken these Jews from countries from all over the world; from Europe, Africa, The Middle East, North and South America and even from Australia and New Zealand back to their land of origin.
5. Today the population of Israel includes about 5.7 million citizens (*Israelis*).
6. While the governments of Israel, as well as the governments of other nations, were highly involved, realize that Yahweh orchestrated all of this in accord with what He has uttered here to Ezekiel in the 6<sup>th</sup> century BC.
7. We should not be surprised at the number of Jewish refugees or the diversity of nations and cultures from which they come as God had declared that He would execute such actions 2600 years ago.
8. He continues in verse twenty-five where He states **“And I will sprinkle clean water on you, and you will be cleansed from all of your uncleanness, and I will cleanse you from all of your idols”**.
9. Here is where the prophecy seems, according to human viewpoint perspective, to get a bit dicey.
10. The Hebrew reads as if God is going to do this fairly quickly after they enter the land.
11. However Israel has been a nation for almost eighty years and they are anything but “sprinkled clean”.
12. The NASB reads **“then I will sprinkle clean water on you”** which is often the way a waw consecutive is used (sometimes called a wawqital).
13. From our human perspective we tend to assume the action will occur right away, which it obviously does NOT.
14. One reason for this is that the gathering of all God’s people is not yet complete. It will continue through the remainder of the Church Age and into the Tribulation.
15. It will culminate at the end of the Tribulation when Jesus re-gathers the Jews who have fled to the wilderness as a result of antichrist’s persecution of them (Matt. 24:15ff; Rev. 12:6).
16. What’s more, the beginning of the spiritual cleansing does not occur until the Tribulation when the Jewish people begin to come around and return to Yahweh and accept Jesus Christ as their savior (Zech. 13:8, 9).
17. Our word translated as “cleansed” is the qal, perfect verb, טָהַר/tahar, “to be clean, pure, to be declared ceremonially clean”.
18. In the Law, clean and unclean meats, habits, diseases, contact, etc. were used to teach on remaining spiritually clean or pure as opposed to being unclean via OSN activity to include living life as the pagans from the nations around Israel (Lev. 12:7, 8; 25:13; 14:1-6; 48-53; 15:1ff cp. Mark 1:44).
19. Many of the things making a person ceremonially unclean were things that were mere courses of life (like coming in contact with a corpse).
20. Ceremonially uncleanness taught the concept of spiritual uncleanness that came through various forms of OSN activity and the need to remain aloof from it and from those people who were habitually caught up in evil.

21. The issue that is listed here is the idolatry that has made God's people unclean. Whether actual pagan religion or the religion of modernism and materialism, they will need to be cleansed from such evil.
22. When a leper was pronounced clean he was sprinkled with water by the priest (Lev. 14:5-7).
23. The same was true of Levites when they were consecrated (Nu. 8:7) as well as one who came in contact with a corpse (Num. 19:13-20).
24. All of this is symbolic of the cleansing act that takes place at repentance (cp. Psa. 51:2).
25. This will only happen when the Jews *volitionally choose* to be cleansed and again accept Adonay Yahweh as their God and Jesus Christ as their Lord which we will read about in our next section (Ezek. 36:26 cp. 11:17-20; 34:13; 37:25; 39:27, 28; Isa. 11:11; Jer. 23:3-8; Zech. 13:2; Rom. 11:25-27).

## EXEGESIS OF VERSE 26:

### VERSE TWENTY-SIX

**“And I will give you a new heart and a new spirit within you and I will take the heart of stone from your flesh and I will give you a heart of flesh”.**

וְנָתַתִּי לְכֶם לֵב חָדָשׁ וְרוּחַ חָדָשׁ אֶתֵּן בְּקִרְבְּכֶם וְהִסְרֹתִי  
אֶת־לֵב הָאֲבָן מִבְּשָׁרְכֶם וְנָתַתִּי לְכֶם לֵב בָּשָׂר

(conj. ו/w "and" + verb-qal-perf-1st-c-s [waw consec] נָתַן/nathan "I will give" + prep. w/ suf-2nd-m-pl ל/L "to you" + noun-m-s לֵב/leb "a heart" + adj-m-s חָדָשׁ/chadash "new" + conj. ו/w "and" + noun-f-s רוּחַ/ruach "spirit" + adj-f-s חָדָשׁ/chadash "new" + verb-qal-imperf-1st-c-s [waw consec] נָתַן/nathan "I will give" + prep. ב/B "in" + noun-m-s w/ suf-2nd-m-pl קִרְבִּי/qereb "your inner part" + conj. ו/w "and" + verb-hiph perf-1st-c-s סוּר/sur "I will cause to turn" + sing. d.o. אֶת/eth [untranslated] + noun-m-s const. לֵב/leb "heart of..." + noun-f-s w/ d.a. אֲבָן/eben "the stone" + prep. מִן/min "from" + noun-m-s w/ suf-2nd-m-pl בָּשָׂר/basar "your flesh" + conj. ו/w "and" + verb-qal-perf-1st-c-s נָתַן/nathan "I will give" + prep. w/ suf-2nd-m-pl ל/L "to you" + noun-m-s const. לֵב/leb "heart of..." + noun-m-s בָּשָׂר/basar "flesh").

### ANALYSIS OF VERSE 26:

1. Yahweh continues to describe the period of repentance and spiritual renewal that the Israelites will receive and partake of at the end of the Tribulation.
2. In our previous section, Yahweh was said to execute a cleansing or purifying act as symbolized in the sprinkling of clean or pure water upon them.
3. Such symbolized a spiritual washing or cleansing that will take place as a result of their turning to God and accepting Jesus Christ for the first times in their lives.
4. At that point Yahweh states **“...I will give you a new heart and a new spirit within you and I will take the heart of stone from your flesh and I will give you a heart of flesh”.**
5. Note that they are promised a “new heart and a new spirit”. Such speaks of the regeneration that they will undergo at the End of the Age.
6. The “new spirit” speaks of the human spirit one receives at the point of regeneration having made the SAJG (I Cor. 2:11-16 cp. John 3:3-5).
7. As previously stated, one out of every three Jews will believe in Jesus Christ during the Tribulation (Zech. 13:8, 9).
8. At the point that they believe they too will inherit a human spirit.
9. They are also said to be given a “new heart”.
10. All humans have a “heart” (regardless of their spiritual status).
11. Such is not a reference to the organ in one’s chest which pumps blood but the inner most part of one’s being.
12. It is part of the Real You and is something that is given at birth to all humans, not animals.

13. Just as one's physical heart resides in the center of his chest, the heart is the center part of the soul, the real you.
14. One of the main functions or aspects of the heart is its storage capacity to include thoughts, ideas and beliefs, both good and bad.
  - a. The heart is the core of the Real You which holds your true character (I Sam. 16:7).
  - b. All that we do, whether good or evil, originates from the heart (Luke 6:45 cf. Matt. 15:19).
  - c. The believer is commanded to love God with his whole heart (Deut. 6:5; Mark 12:30)
  - d. When a person is corrupted, he can still turn to the Lord and have a new or renewed heart (Psa. 51:10).
  - e. -V is represented by a "heart of stone" (Ezek. 36:26).
  - f. Because utilizing the volition which is seated in the heart to make the SAJG, from the heart flow springs of life (Prov. 4:23).
  - g. For the heart to be truly healthy, it has to be fed and reprogrammed with a healthy diet of Bible Doctrine. Without it, it can be very deceitful (Jer. 17:9).
15. The "hardening of the heart" speaks of negative volition and a rejection of God and His ways.
16. The idea is that the heart is hard or calloused and not receptive to the ph1 and ph2 Gospels (Deut. 15:7; Isa. 63:17).
17. Pharaoh hardened his heart and refused to listen or obey what God was saying to him through His servant, Moses (Exo. 4:21; 7:3; 14:4).
18. The Israelites were said to have hardened their hearts to God in the wilderness (Psa. 95:8; Heb. 3:7-11).
19. The disciples were said to have hardened hearts when they failed to understand Jesus' miracles (Mark. 8:17).
20. The removal of the hardened "heart of stone" and replacing it with a heart of flesh symbolically speaks of their softening and turning to God and accepting His ways and teachings.
21. Of course this does not happen apart from their +V.
22. However the fact that God is seen as brining this event about speaks of the fact that He orchestrates it by putting the necessary pressures and experiences in the people's lives so that they are ready to accept Him.
23. In the Age to come, those of Israel will be united in faith and beliefs and said to be of "one heart" (Jer. 32:39; Ezek. 11:19, 20).