



Welcome back!

**Let's pray.**

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The slide features a vertical title 'EZEKIEL' on the left, with each letter aligned with a corresponding image of a mountain peak. The main title 'OVERVIEW' is in a blue box at the top center. Below it, the text 'History of Israel Part 2, Judgement Against Edom, The Mountains of Israel, The Restoration of the Nation (Ezek 35-37)' is displayed. A bulleted list follows, detailing the topics of the chapters. At the bottom, there is a date '03/09/2018', a presenter name 'B. G. Hirsch - Ezekiel 35 - 37', and a page number '2'.

In this lesson we will study chapters 35, 36, and 37 of the book of Ezekiel.

However, once again we will start the study with the history of the modern nation of Israel. This time, we will continue with the next major events in the founding of the nation of Israel.

We will then continue with chapter 35, which will briefly discuss God's judgment for the nation of Edom or Mount Seir.

Chapter 36 will lay out the LORD's words to the mountains of Israel and it will cover the LORD's promise to return the Jewish people to the land.

Finally, in chapter 37, we will move all the way to the 20<sup>th</sup> century and beyond with the LORD's description of the restoration of the nation of Israel.

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## Review

- Ezekiel, a priest, a prophet, and a watchman in Babylon continues his ministry to the exiles – between 586 and 574 B.C. at start of chapter 35
- Studied the life and work of Theodor Herzl
- Ezekiel confirmed as a watchman is no longer mute - remnant judged
- The LORD prophesies regarding the bad shepherds and the Good Shepherd

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Let's review.

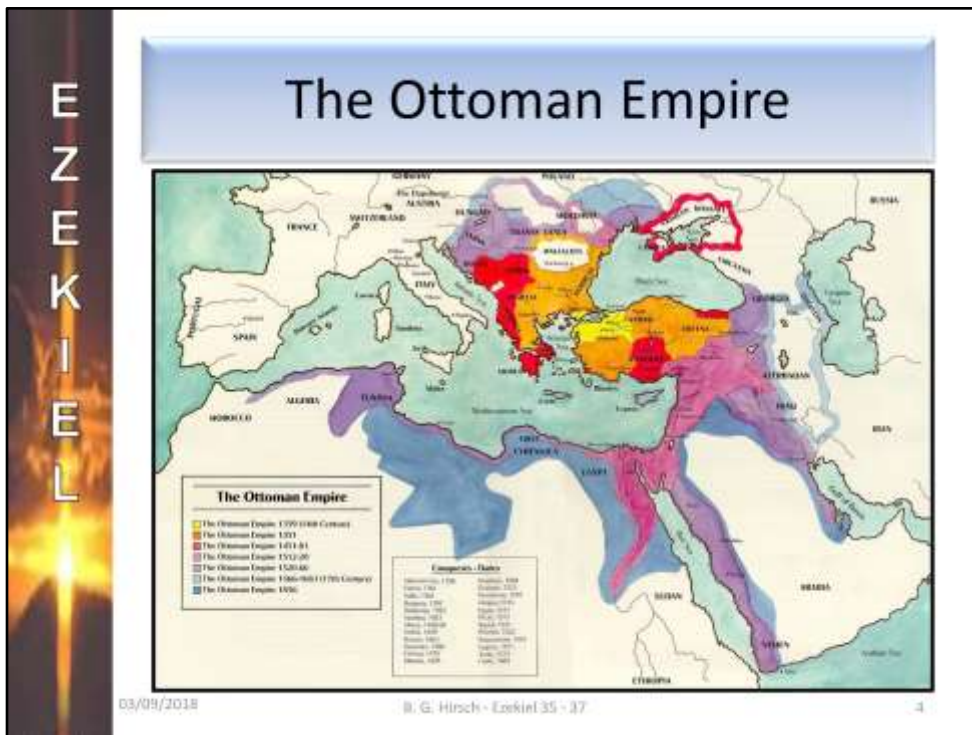
Ezekiel, a priest from Jerusalem, was taken to Babylon in Nebuchadnezzar's second conquest in 598 B.C. During his time in Babylon, Ezekiel, as the LORD's prophet and watchman gave the LORD's message of judgment upon the nation of Israel and upon the surrounding nations to the exiles in Babylon. Now we are in the period after the fall of Jerusalem and the remainder of the land of Israel. From this time to the material in chapter 40 is a period of 12 years. However, we don't have specific dates for the prophecies that are given during this time. Therefore, we may only say that they were given sometime between 586 and 574 B.C. as we begin our study.

The last time we met, we reviewed the story of Theodor Herzl, the father of political Zionism. We learned that Herzl was influenced by the trial and wrongful conviction of Captain Alfred Dreyfus. Herzl responded to the anti-Semitism of 1894 by writing his key work *Der Judenstaat* (The Jewish State), by founding the Zionist Congress, and by working tirelessly for the founding of a homeland for the Jewish people until his death in 1904.

We then saw that in Ezekiel chapter 33 the LORD renewed his call to make Ezekiel a watchman. Ezekiel, with the arrival of a refugee from the destruction of Jerusalem, was freed from being mute. And the LORD immediately had Ezekiel pronounce the LORD's judgement on the remnant in Israel and the LORD's dissatisfaction with the Babylonian exiles who look upon Ezekiel as entertainment, and who do not take the LORD's words to heart.

Next, in chapter 34, the LORD uses allegory to depict the leaders of Israel as bad shepherds and the people of Israel as sheep. The LORD condemns the bad shepherds for not caring for the LORD's flock. The LORD then states that He will care for His flock. And the LORD says that He will set up a descendant of David as the one, good shepherd of His people. The LORD then describes the state of peace for His people during the Millennial reign of the Good Shepherd.

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We will now continue our history of the modern nation of Israel. I was asked last time about who ruled the land that was called Palestine, that we now know as Israel, at the time of Theodor Herzl and the start of Jewish immigration back into the land.

I explained briefly that the land was part of the Ottoman Empire. Here is a map of the Ottoman Empire, which was also known historically in Western Europe as the **Turkish Empire**.

The Ottoman empire was founded around 1299 A.D. by Osman I, a leader of the Turkish tribes in Anatolia. The Empire lasted more than 600 years, and as you can see from the map, it was quite extensive.

In 1453, Mehmed II the Conqueror seized the city of Constantinople putting an end to the 1,000-year reign of the Byzantine Empire. Sultan Mehmed renamed the city Istanbul, meaning "the city of Islam" and made it the new capital of the Ottoman Empire. Istanbul became a dominant international center of trade and culture.

The Empire came to an end with their defeat in World War I. The Treaty of Sèvres (sāy vāh') abolished the Ottoman Empire in 1920, and in 1922 the title of Ottoman Sultan was abolished. Turkey was declared a republic in 1923.

The current president of Turkey is Recep Tayyip Erdoğan (Rājīp Tīep Ārrōn). He is an Islamist, and it appears that he fancies himself as a Sultan after the fashion of the old Ottoman Sultans. This fact will prove significant in our study next week when we talk about the nation of Togarma.

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## Zionist Immigration

- Prior to 1880 “Palestine” was desolate with a small population of Muslims and Jews
- Jewish immigration, *alyoit*, took place in waves from 1881 to 1939
- Tel-Aviv grew from 40,000 in 1931 to 200,000 in 1945

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Prior to 1880 in Palestine, the land was called, “empty”, “silent”, “waste”, and “ruin”. One historian estimated the entire population of Palestine in 1878 as 141,000 Muslims, and at least 25% of those were newly arrived. The Jewish population of the old city of Jerusalem numbered about 7,000 in 1844, the largest concentration of Jews in Palestine, who numbered around 15,000 at the time.

The immigration of Jews from the diaspora to the Land of Israel (Eretz Israel in Hebrew) is known as Aliyah. It is also defined as “the act of going up”—that is, towards Jerusalem. “Making Aliyah”, by moving to the Land of Israel, is one of the most basic tenets of Zionism.

Historians divide the history of immigration to modern Jewish Palestine, using the successive aliyot (the plural of aliyah) that occurred in waves from 1881 to 1939. Each wave of immigration brought with it specific ideological and social characteristics which shaped the development of the yishuv. Yishuv is the Hebrew name for the Jewish community in Palestine prior to the declaration of the state of Israel. The Old Yishuv were the pre-Zionist era Jews. The New Yishuv were the Zionists of the late Ottoman Turkish rule and British mandate eras.

- The First Aliyah (1881-1903) created the moshavot, villages of independent farmers.
- The Second Aliyah (1904-1914) brought the collective settlement (the kibbutz).
- The Third (1919-1923), Fourth (1924-1928), and Fifth Aliyah (1933-1939) were responsible for spectacular urban and industrial growth.

So, while in 1880, the total number of Jews in the country was 20,000-25,000, two-thirds of whom were in Jerusalem; on the eve of independence they numbered about 650,000, in old and new towns and in hundreds of settlements throughout the land.

There were 44 Jewish agricultural settlements, when the British conquered Palestine in 1917. By the end of the Third Aliyah another 148 kibbutzim and 94 cooperative villages were added. The urban centers absorbed more than three-quarters of the immigration. And Tel-Aviv, the so-called “first Hebrew city” which had 40,000 inhabitants in 1931, had 135,000 at the end of the Fifth Aliyah, and 200,000 in 1945. That is 500% growth in 14 years!

The most typical feature of political life in Palestine was the central role played by the parties. First among the parties was the left-wing Labor Party, which held sway over the yishuv and later over the State of Israel for several decades. (next slide)



## The Balfour Declaration

- Written on November 2, 1917, by Foreign Secretary Arthur James Balfour to Britain's Lord Rothschild a famous Jewish citizen
- Expresses the British government's support for a Jewish homeland in Palestine
- Supported by then PM David Lloyd George



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The Balfour Declaration was the result of 12 months of intensive negotiations between Foreign Office officials, the British Prime Minister, David Lloyd George, and leading British Zionists. This included Chaim Weizmann, a Russian Jew who had settled in Manchester, England, and who led the Zionism movement in Britain.

The Balfour Declaration was sent as a letter on November 2<sup>nd</sup>, 1917 to Lord Walter Rothschild by Arthur James Balfour, who was the British Foreign Secretary. Lord Rothschild was a British Jewish leader, and a friend of Chaim Weizmann's, who was to convey the news to the Zionist Federation of Great Britain and Ireland.

The Balfour Declaration stated:

*His Majesty's government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.*

The Balfour Declaration was incorporated both into the Sevres (sāy vāh') Peace Treaty, which I stated earlier abolished the Ottoman Empire in 1920, and the League of Nations Mandate for Palestine, which we will discuss in a few moments. This gave international sanction for the establishment of a national Jewish homeland and, therefore, became the legal cornerstone for the Jewish State.

It is worthy of note that later in Versailles, no Arab leader came forward making any "Palestinian" national claim. In fact, the Arab delegation in 1919, a month before the opening of the Versailles Conference, signed an agreement with Chaim Weizmann calling for the "closest possible collaboration" between the Jewish and Arab peoples "in the development of the Arab State and Palestine". The agreement also called for the constitution of Palestine to incorporate the Balfour Declaration and to encourage Jewish immigration to Palestine on a large scale.


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Picture: The first High Commissioner Herbert Samuel (left) in the governor's house in Jerusalem stands with Lord Arthur Balfour (middle) and General Edmond Allenby (right), who captured Jerusalem from the Ottoman Empire.

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## San Remo Conference

- Held April 19-26, 1920
- Two “A” mandates from Syria
  - North (Syria & Lebanon) to France
  - South (Palestine) to Great Britain
- USA recognized Balfour Declaration 1922



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From April 19<sup>th</sup> to April 26<sup>th</sup>, 1920, an international meeting was held at San Remo, on the Italian Riviera. The purpose was to decide the future of the former territories of the Ottoman Turkish Empire.

During the San Remo Conference, two “A” mandates were created out of the old Ottoman province of Syria. The northern half, comprising Syria and Lebanon, was mandated to France. The southern half made up of Palestine was mandated to Great Britain. The province of Mesopotamia, which is modern day Iraq, was also mandated to Great Britain. Under the terms of an “A” mandate the individual countries were deemed independent but subject to a mandatory power until they reached political maturity.

The British Mandate was formally confirmed by the Council of the League of Nations on July 24, 1922.

The Mandate dictated that “The Mandatory shall be responsible for placing the country under such political, administrative, and economic conditions as will secure the establishment of a Jewish national home.” The Mandate also called for facilitating Jewish immigration and “close settlement of Jews on the land.”

Both the House and the Senate of the United States recognized the Balfour Declaration in 1922. President Warren G. Harding signed a bill endorsing the Declaration in June of that year.

As you can see from the picture on the slide, the territory for Palestine as originally proposed was much larger than the nation of Israel that we know today, which is much larger than the nation of Israel that came into being on May 14, 1948. In our next lesson I will explain the betrayal that led to this shrinkage and how we are poised to once more betray the nation of Israel.

Now let’s get back to the study of Ezekiel.

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## Desolation of Mount Seir (Edom)

- Mount Seir is another way to indicate Edom
- Expansion of judgement from chapter 25
- Edom has been invading Judah and shedding Jewish blood
- The LORD will make Edom desolate
- The whole earth will rejoice at the destruction of Edom

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So, let's read chapter 35 of Ezekiel verses 1 – 15. (*Read verses 1-15.*)

Chapter 35 is something of an expansion of chapter 25 verses 12 to 14. Here the LORD is once more telling us that He will judge the nation of Edom, which is identified by Mount Seir that lies in that land.

Why then does the LORD place this condemnation of Edom in the midst of the prophecies regarding the future of Israel?

Well, the LORD makes it clear that His coming judgement on Edom is because of Edom's invasions of Judah in 586 B.C. Edom, the LORD says, has had an ancient hatred of the children of Israel. This has resulted in the shedding of blood of the Jewish people. And because Edom has said that the two countries of Israel and Judah will be theirs, the LORD rebukes them and says that instead Edom will be desolate.

Edom had blasphemed the LORD. And the LORD states that He will mete out destruction to Edom in accordance with the anger and envy that Edom had shown towards Israel. The LORD also declares that the whole earth will rejoice when the LORD makes Edom desolate.

At this point the nation of Edom appears to be on the rise. But, Edom will be destroyed never to rise again. The LORD contrasts Edom's fate with Israel, a nation that has been destroyed, but which will rise again.

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## Speaking to the Mountains of Israel

- Ezekiel is called to prophesy to the mountains of Israel
- Israel's enemies believe that the land and heights of Israel are now theirs
- The LORD says that the surrounding nations shall suffer reproach
- The LORD will return the Jewish people to the land

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Let's read chapter 36 of Ezekiel verses 1 – 15. *(Read verses 1-15.)*

This section is the beginning of a lead up to the amazing prophecies of chapter 37.

The LORD speaks to Ezekiel and tells Ezekiel to prophesy to the mountains of Israel, and Ezekiel complies with the LORD's command.

The enemies of Israel have said that now that Jerusalem has fallen, the heights of Israel will belong to them. However, the LORD says because the mountains have suffered the reproach of the surrounding nations, the LORD will make the surrounding nations suffer reproach. Once, again, we see that only the LORD is allowed to touch or even make hard statements against the land and people of Israel.

Rather than suffering, the LORD promised the land of Israel that it will once more be a fruitful land that is cultivated and farmed.

The LORD says that He will cause the "whole house of Israel, all of it" to multiply in the land. This will fill the land once more with the Jewish people.

The LORD will make the land produce abundantly. He states that He will do more good for the people that He ever had before.

The people and the land will once more be a symbol of God's power and care to the nations.

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## You Shall Dwell in the Land

- The LORD reminds the people why He cast them out of the land
- Because He has concern for the holiness of His name, the LORD says He will act
- God will take the Jewish people from the nations and return them to the land
- The LORD will give them a new heart and a new spirit
- He will restore the land and make it “like the garden of Eden”
- They will know that He is the LORD

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Let's read chapter 36 of Ezekiel verses 16 – 38. *(Read verses 16-38.)*

Just in case the people had forgotten why they were cast out of the land of Israel and scattered among the nations, Ezekiel is told to remind them. Because the Jewish people had defiled the land and committed all manner of sin, they were now exiles in Babylon, and they were dispersed to many other nations.

However, the LORD was concerned about His name and how it was perceived among the nations. Israel's behavior had profaned the name of the LORD. It gave occasion for the enemies of the LORD to blaspheme.

Therefore, the LORD says He will act to sanctify His great name. God states categorically that He is not acting for Israel's sake. On the contrary, He is acting to restore the hallowing of His name because of the disrepute caused to His name by the Jewish people.

Nevertheless, the LORD intends to use His restoration of Israel as proof to the nations the He is the LORD. The LORD says that He will gather the Jewish people from the nations, where they had been scattered, and bring them back to their own land. In fact, verse 24 is one of the clearest statements of the LORD's intent to restore the Jewish people to the land.

Moreover, the LORD intends to do a powerful work in the people that are in the land. He says in verse 25 that He will sprinkle them with clean water, and He will give them a new heart and a new spirit. Has this happened? NO! Not yet, but it will. In John 3, Jesus told Nicodemus that that which is born of the flesh is flesh and that which is born of the spirit is spirit. The Lord's promise in verse 25 sounds like the promise to all believers in Christ.

Verses 25 through 38 interweave fulfilled and unfulfilled promises to the Jewish people.

When the LORD returns His people to the land, the land will once more blossom and yield fruit. Israel is in fact a major exporter of fresh produce and a world-leader in agricultural technologies. Israel produces approximately 95% of its own food requirements. Even so, the land is not yet like the “garden of Eden”. Only 20% of the land area is naturally arable. So, the fulfillment of the LORD's promises to eliminate the desolate and waste places are still to come.

The LORD will increase the population of the Jewish people, and His actions will be a sign to the surrounding nations that He is the LORD.

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## The Valley of Dry Bones

- Ezekiel is taken in the Spirit to a valley full of dried bones
- "...Can these bones live?"
- Ezekiel told to prophesy to the bones
- The bones come together, take on flesh, but they had no breath
- Ezekiel is told to prophesy to the breath, and the bodies lived and stood up as a great army

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Let's read chapter 37 of Ezekiel verses 1 – 14. *(Read verses 1-14.)*

There is one Hebrew word for spirit, breath, and wind. That is the word רוּחַ **ruwach**.

Ezekiel is taken in the Spirit to a valley that is full of bones, and the bones are very dry. So, Ezekiel is given a vision, which is a very real experience. Much as Ezekiel saw the vision of the LORD in chapter 1, and as he was taken in the Spirit to Jerusalem in chapter 8, Ezekiel once more experiences what the LORD wishes him to see and hear.

Picture a barren valley where the ground is littered with human bones that are completely dried out. Now listen as the LORD says, "Son of man, can these bones live?" It looks hopeless for these bones, which are obviously beyond any possibility of living once more. But, Ezekiel is there with the LORD, so anything is possible. And Ezekiel wisely says, "O Lord GOD, You know."

The LORD then tells Ezekiel to prophesy to the bones, and Ezekiel carries out God's command. Then like that old song, the bones with a rattling come together. Muscles and flesh then cover the bodies. But, they are still corpses because there is no breath or spirit with in them.

Ezekiel is then told to prophesy to the breath or winds. Breath then enters into the bodies, and they stand up forming a great army.

This is nothing short of resurrection. The LORD takes that which has been long dead and brings it back to life. Jesus brought Lazarus back to life after four days, but God brought the nation of Israel back after almost 2000 years! Nothing like this has ever happened before.

The LORD tells Ezekiel that this is the "whole house of Israel." This means that the nation will no longer be divided as Israel and Judah. God will make it one nation, as it is today. And the LORD says that He will put His Spirit within them and they will live.

This is what the LORD does for each of us when we are born again. His Spirit comes to dwell within us and we, who were dead, live.

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## Who Sanctifies Israel

- Ezekiel told to take two sticks named “For Judah” and “For Joseph” and join them
- The LORD will make them one nation, and they will have one king
- David will be their king and they will have one shepherd
- Nation is once more in the land, but it is secular
- When will it change?

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Let's read chapter 37 of Ezekiel verses 15 – 28. (*Read verses 15-28.*)

Ezekiel, apparently still in the midst of the vision, is told to take two sticks. The Hebrew word used here for stick is *ʾēṣ* (ates), which can also mean staff or plank or just wood. Ezekiel is told to write on one stick “For Judah” and on the other stick “For Joseph (the stick of Ephraim)”. These two sticks represent the two tribes of Judah and Benjamin and the 10 tribes of Israel.

Ezekiel is then to join the sticks together, and they will become one stick in his hand. This represents the uniting of the nation. The LORD is saying the nation will no longer be separated once they are regathered into the land.

In verse 21, notice, what does God call the people? Yes. Israel, which means “governed by God”.

Then, in verse 22, the LORD says that He will make them one nation, and they will have one king. The LORD says that David will be their king, and they shall have one shepherd. What did Pilate write on the plaque they nailed above Jesus? “THIS IS JESUS THE KING OF THE JEWS.”

The LORD says that they will dwell in the land that He gave to Jacob. So, this is the literal land of Israel. It is not some other place or some figure of speech. And, the LORD says that they will dwell there forever, and that David will be their king forever. The LORD also will set His sanctuary there and dwell in their midst forever.

### Isa 66:8 (ESV2011)

*<sup>8</sup>Who has heard such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be brought forth in one moment? For as soon as Zion was in labor she brought forth her children.*

We see that Israel is back in the land. But, they are flesh on the bone without the spirit. Israel is a mostly secular nation, and they are proud of it. This will change when a significant event occurs. We discussed it briefly in chapter 28:24-26. It is when God has executed His judgments upon Israel's neighbors, who have treated Israel with contempt. When will that happen? We find that out next week.

Questions?

Please read chapters 38 and 39 for next week. Next time we will be talking about events that are happening today, even though they were predicted in the Bible over 2600 years ago!

Let's pray.