

Pentwater Bible Church

Book of Ezekiel
Message 39
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Jesus Rules in the Messianic Kingdom Artist Unknown

Daniel E. Woodhead – Pastor Teacher

Pentwater Bible Church

The Book of Ezekiel
Message Thirty-Nine

The Messianic Kingdom Promise

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Ezekiel 20:39-49

³⁹As for you, O house of Israel, thus saith the Lord Jehovah: Go ye, serve every one his idols, and hereafter also, if ye will not hearken unto me; but my holy name shall ye no more profane with your gifts, and with your idols.

⁴⁰For in my holy mountain, in the mountain of the height of Israel, saith the Lord Jehovah, there shall all the house of Israel, all of them, serve me in the land: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. ⁴¹As a sweet savor will I accept you, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you in the sight of the nations. ⁴²And ye shall know that I am Jehovah, when I shall bring you into the land of Israel, into the country which I sware to give unto your fathers. ⁴³And there shall ye remember your ways, and all your doings, wherein ye have polluted yourselves; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. ⁴⁴And ye shall know that I am Jehovah, when I have dealt with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord Jehovah.

⁴⁵And the word of Jehovah came unto me, saying, ⁴⁶Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the field in the South; ⁴⁷and say to the forest of the South, Hear the word of Jehovah: Thus saith the Lord Jehovah, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt thereby. ⁴⁸And all flesh shall see that I, Jehovah, have kindled it; it shall not be quenched. ⁴⁹Then said I, Ah Lord Jehovah! they say of me, Is he not a speaker of parables (ASV, 1901)?

JEHOVAH WARNS

Ezekiel 20:39

³⁹As for you, O house of Israel, thus saith the Lord Jehovah: Go ye, serve every one his idols, and hereafter also, if ye will not hearken unto me; but my holy name shall ye no more profane with your gifts, and with your idols (ASV, 1901).

God switches the direct object of His message back to the elders of Israel gathered together in Ezekiel's home for prophetic insight. Previously He was speaking about the

future generation of people who would emerge from the diaspora in different nations around the world and be gathered into Israel the first time. God is using sarcasm as he says to the elders, “*Go ye, serve every one his idols.*” What He means is that if they go and do what they have been doing they will experience what God has for the Idolaters. They will not like what is in store for them. He follows that with a warning regarding their mixing the worship of Him with idols. He says they are profaning His Name by bringing Him gifts, that is, to the Temple worship, while still adoring idols. So in essence they were falsely worshipping Him but in their hearts carrying on with the pagan idolatrous practices.

FUTURE PLACEMENT OF JEHOVAH’S HOUSE

Ezekiel 20:40-41

⁴⁰For in my holy mountain, in the mountain of the height of Israel, saith the Lord Jehovah, there shall all the house of Israel, all of them, serve me in the land: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things.⁴¹As a sweet savor will I accept you, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you in the sight of the nations (ASV, 1901).

Now Jehovah God turns from focusing on the sins of the Jews exiled to Babylon and refers again to the future when Israel will be gathered together from the four corners of the earth. Now however He is advancing the time on the world chronology to the second time that He will gather them (Isaiah 11:11-12) after the Tribulation which is discussed in chapters six through nineteen in the book of Revelation. Other passages add clarity to the concept of *holy mountain, in the mountain of the height of Israel; the house of Israel*. Because of the extent of the Tribulation also known as the seventieth week of Daniel or the Time of Jacob’s trouble it is clear that there will be major topographical alterations in the structure and surface of the earth. Within Israel at that time will emerge the highest mountain in the world which will be home to the Millennial Temple (Jehovah’s House) and Millennial Jerusalem.

Isaiah 2:2-4

²And it shall come to pass in the latter days, that the mountain of Jehovah’s house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.³And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem.⁴And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more (ASV, 1901).

Now God is telling Ezekiel and the elders before him that this high and lofty mountain will be the center of worship for the Nation Israel and the world. This will be world government headquarters during the Messianic Kingdom. Later in the book God will describe in great detail the Millennial Mountain and the Temple which will be built at that

time. This will encompass chapters forty to forty seven. During this time He will have the Jews back in the land the second time in accordance with the Abrahamic Covenant (vs.42). They will turn away from their sins and hate them (vs. 43) and finally serve God alone through gifts and worship free from the idols (vs. 44). This along with other passages all specify that these events will only occur after the Second Coming of the Messiah and not before (Matthew 24:31; Mark 13:27; Isaiah 11:11-12:6; 43:5-7; Jeremiah 23:5-8; 31:7-14; Ezekiel 11:16-21; 36:22-31). Jehovah would be sanctified or *show* himself holy among his people in such a way the non-Israelite nations would recognize God's hand on them.

THEY WILL ALL KNOW GOD

Ezekiel 20:42-44

⁴²And ye shall know that I am Jehovah, when I shall bring you into the land of Israel, into the country which I sware to give unto your fathers. ⁴³And there shall ye remember your ways, and all your doings, wherein ye have polluted yourselves; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. ⁴⁴And ye shall know that I am Jehovah, when I have dealt with you for my name's sake, not according to your evil ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord Jehovah (ASV, 1901).

Israel and Judah both the northern and southern kingdoms would all know Jehovah God and as He fulfills His promise to restore them to the land. Jehovah being the only true God will be completely recognized as the one who brought them back into the land. They recognizing this would repent of all the wickedness they did and express deep remorse for what they did to offend the God that had chosen them out from all the people of the world for a special blessing. Finally they would realize that the consistency of God's ways and manner of dealing with them is His character. He is true to Himself and what He had been telling them all throughout their time with Him since the calling of Abraham. Other passages of the Old Testament affirm this repentance and future restoration.

Zechariah 12:10-14

¹⁰And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look unto me whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. ¹¹In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. ¹²And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; ¹³the family of the house of Levi apart, and their wives apart; the family of the Shimeites apart, and their wives apart; ¹⁴all the families that remain, every family apart, and their wives apart (ASV, 1901).

Here the Lord pours out His "*spirit of grace and of supplication*" which causes the Jews to realize that it was *them* who persecuted Jesus and had Him nailed to the cross at Calvary. The Lord in the first person ("*Me*") begins to describe the mourning process the Jews will go through when they finally realize that it was God Himself who died for them

as Jesus the Messiah. He uses the analogy of losing a child to express the degree of mourning that will be felt. This degree of mourning is unparalleled in the lives of humans because the loss of a child is one of the greatest pains one can experience.

The extent of the mourning that the Jews will have over their treatment of Jesus is likened to the mourning the nation had when Josiah died. “*Hadadrimmon*” was a city near Jezreel. It was in the plains of Megiddon where Pharaoh Necho II fatally wounded the good king Josiah, one of the few kings of the Southern Kingdom (Judah) that honored God. He started to reign when he was only eight years old and reigned for thirty-one years in Jerusalem. At the age of sixteen he began to pray earnestly seeking the Lord God. As a result of his relationship with God he began to remove the occultist’s symbols from Jerusalem and forbade their sexual sins. At the age of twenty-six he sent several of his advisors and confidants to repair the Temple. During the repair work, the books of Moses (first five books of the Bible) were found, and taken to the king. When Josiah read them he expressed deep sorrow and realized how angry God was with the Nation Israel for not keeping His Word. He then started worship services again in the Temple. Josiah removed all the abominations in the kingdom and caused all the children to turn to their God.

Finally, these Zechariah verses close with a description of the extent of the mourning in every family from the leaders of the government and the Temple down to the general population. All will mourn in national repentance for the way they rejected the Lord Jesus when He came the first time.

God made it quite clear through His prophets that any future restoration would be based upon repentance. Because of this God would be glorified through His people. God will again turn to this topic in chapters thirty six and thirty seven. God is not vindictive. He always wants to bring the rebellious to repentance and restoration. He wants His people to live lives according to His original plan of faith and purity in their lives so He can bless them in accordance with His consistent character.

JUDGMENT MUST PRECEDE RESTORATION

Ezekiel 20:45-49

⁴⁵And the word of Jehovah came unto me, saying, ⁴⁶Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the field in the South; ⁴⁷and say to the forest of the South, Hear the word of Jehovah: Thus saith the Lord Jehovah, Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt thereby. ⁴⁸And all flesh shall see that I, Jehovah, have kindled it; it shall not be quenched. ⁴⁹Then said I, Ah Lord Jehovah! they say of me, Is he not a speaker of parables (ASV, 1901)?

It is the way of the human on the earth that only by purging the land with God’s refining fires can the repentance occur which will lead to restoration. As a sign of the coming purge God tells Ezekiel to announce to the south a brief message of judgment. The south here is referencing the tribal area of Judah which contains the city of Jerusalem. God is promising that he will destroy all the trees both green and dry of the south. The concept of God bring a refining judgment is well developed in Scripture.

Isaiah 1:25

And I will turn my hand upon thee, and thoroughly purge away thy dross, and will take away all thy tin (ASV, 1901).

Psalm 66:10-12

For thou, O God, hast proved us: Thou hast tried us, as silver is tried. Thou broughtest us into the net; Thou layedst a sore burden upon our loins. Thou didst cause men to ride over our heads; We went through fire and through water; But thou broughtest us out into a wealthy place (ASV, 1901).

Isaiah 48:9-11

⁹For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. ¹⁰Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction. ¹¹For mine own sake, for mine own sake, will I do it; for how should my name be profaned? and my glory will I not give to another (ASV, 1901).

Malachi 3:2-4

²But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: ³and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness. ⁴Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years (ASV, 1901).

The destruction of Jerusalem and Judah would be of such a magnitude that everyone would recognize it as an act of Divine retribution. The fires of judgment would not be quenched until the complete destruction had occurred. All would realize that God had done this. God speaks in parables to make sure His audience hears and understand Him (Ezekiel 16:2). This form of addressing the guilty will cause them to hear and understand.

Because of God's method of conveying His Word in parable form Ezekiel himself closes this section of Scripture by pleading with God that he will not be taken seriously because of the parable form instead of plain direct speech. God will follow this same message in chapter twenty one with a clearer and more direct manner in which all the elements will be more clearly identified.

Judgment is always a prerequisite to God blessing His people. It is because of our fallen state and our unwillingness to respond to God on His terms. This pattern of behavior has been true since the Garden of Eden and it is true now as well. It is also the pattern of the final time when God will purge the earth (Revelation 6–19) in preparation for the rule of the Messiah when the government will finally be upon His shoulders (Isaiah 9:6).

**NEXT MESSAGE: THE PARABLE OF THE SWORD E-mail: info@pentwaterbiblechurch.com
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