

# The Redemption of Israel's Remnant & the Kingdom

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## Ezekiel 20:33-44 (NASB)

33 "As I live," declares the Lord GOD, "surely with a mighty hand and with an outstretched arm and with wrath poured out, I shall be king over you. 34 "And I shall bring you out from the peoples and gather you from the lands where you are scattered, with a mighty hand and with an outstretched arm and with wrath poured out; 35 and I shall bring you into the wilderness of the peoples, and there I shall enter into judgment with you face to face. 36 "As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you," declares the Lord GOD. 37 "And I shall make you pass under the rod, and I shall bring you into the bond of the covenant; 38 and I shall purge from you the rebels and those who transgress against Me; I shall bring them out of the land where they sojourn, but they will not enter the land of Israel. Thus you will know that I am the LORD. 39 "As for you, O house of Israel," thus says the Lord GOD, "Go, serve everyone his idols; but later, you will surely listen to Me, and My holy name you will profane no longer with your gifts and with your idols. 40 "For on My holy mountain, on the high mountain of Israel," declares the Lord GOD, "there the whole house of Israel, all of them, will serve Me in the land; there I shall accept them, and there I shall seek your contributions and the choicest of your gifts, with all your holy things. 41 "As a soothing aroma I shall accept you, when I bring you out from the peoples and gather you from the lands where you are scattered; and I shall prove Myself holy among you in the sight of the nations. 42 "And you will know that I am the LORD, when I bring you into the land of Israel, into the land which I swore to give to your forefathers. 43 "And there you will remember your ways and all your deeds, with which you have defiled yourselves; and you will loathe yourselves in your own sight for all the evil things that you have done. 44 "Then you will know that I am the LORD when I have dealt with you for My name's sake, not according to your evil ways or according to your corrupt deeds, O house of Israel," declares the Lord GOD."

1. The **Expositor's Bible Commentary** says God gave this word to Ezekiel in 591 B.C., after the beginning of the Babylonian exile, which came in three phases, beginning in 605 B.C. For Jews then living in exile, and for others who would join them shortly, these words promise repatriation and restoration. This took place in the 5th century B.C., when the Persians conquered the Babylonians and allowed Jews to return to Israel. Because of unbelief and disobedience, Israel was again oppressed, destroyed, and scattered among the nations by the Romans in 70 A.D. and in 110 A.D., only to be repatriated again in 1948 A.D.

- a. Do you think modern Israel may be facing destruction and exile to the nations again? Why?
- b. Is there anything in the details of **Ezekiel 20** that could lead one to conclude that its ultimate fulfillment is yet to come? Explain (Hints: see below)
  - i. How is God present to judge Israel in their future event? (**vs. 35**)
  - ii. What is the outcome of God's judgment against Israel then? (**vss. 37, 38, 43, 44**)
  - iii. Who among Israel will serve God in that day? Where will they do this? (**vs. 40**)
  - iv. Who will be excluded from serving God in that day? (**vs. 38**). How can you reconcile your answer to 1b(iii) and 1b(iv)?

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- v. How does Israel change as result of the future event? (vss. 43, 33)
2. Besides the judgment of Israel, what else does God do at this future event? (Hint: see vss. 33, 34)
3. The Hebrew word that is translated "wrath" by the NASB, is *chema* (חַמָּה), which can also mean "rage, fierce anger", but is also closely related to the Hebrew word for "intense heat, as from the sun or an immense fire".
  - a. Read **Psalm 50** and compare it to **Ezekiel 20:33-34**. Do you think these speak of the same event? Why or why not?
  - b. Read **Psalm 97** and compare it to **Ezekiel 20:33-34**. Do you think these speak of the same event? Why or why not?

## Ezekiel. 36:22-36, (NASB)

22 "Therefore, say to the house of Israel, 'Thus says the Lord GOD, "It is not for your sake, O house of Israel, that I am about to act, **but for My holy name**, which you have profaned among the nations where you went. 23 "And I will vindicate the holiness of My great name which has been profaned among the nations, which you have profaned in their midst. **Then the nations will know that I am the LORD,**" declares the Lord GOD, "when I prove Myself holy among you in their sight. 24 "For I will take you from the nations, gather you from all the lands, and bring you into your own land. 25 "Then I will sprinkle clean water on you, and you will be clean; **I will cleanse you from all your filthiness and from all your idols.** 26 "Moreover, **I will give you a new heart and put a new spirit within you;** and I will remove the heart of stone from your flesh and give you a heart of flesh. 27 "**And I will put My Spirit within you and cause you to walk in My statutes,** and you will be careful to observe My ordinances. 28 "**And you will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.** 29 "Moreover, **I will save you from all your uncleanness;** and I will call for the grain and multiply it, and I will not bring a famine on you. 30 "And I will multiply the fruit of the tree and the produce of the field, that you may not receive again the disgrace of famine among the nations. 31 "Then you will remember your evil ways and your deeds that were not good, and **you will loathe yourselves in your own sight for your iniquities and your abominations.** 32 "I am not doing this for your sake," declares the Lord GOD, "let it be known to you. Be ashamed and confounded for your ways, O house of Israel!" 33 'Thus says the Lord GOD, "On the day that **I cleanse you from all your iniquities,** I will cause the cities to be inhabited, and the **waste places** will be rebuilt. 34 "And the **desolate land** will be cultivated instead of being a desolation in the sight of everyone who passed by. 35 "And they will say, 'This **desolate land** has become like the garden of Eden; and the **waste, desolate, and ruined cities** are fortified and inhabited.' 36 "**Then the nations that are left round about you will know that I, the LORD, have rebuilt the ruined places and planted that which was desolate; I, the LORD, have spoken and will do it.**"

1. What does God promise the remnant of Israel with respect to their sins, iniquities, uncleanness, and idolatry?
2. In addition to what God promises the remnant of Israel about their sins, where does He tell them they will live?
3. In what condition was this land before God acted? How do you think it got to be that way?
4. Why does God do these things?
5. What will Israel think of herself when God accomplishes all this? Why?

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## Habakkuk. 3:3–6, 11–13 (NASB)

- 3 God comes from Teman,  
And the Holy One from Mount Paran. Selah.  
His splendor covers the heavens,  
And the earth is full of His praise.
- 4 His radiance is like the sunlight;  
He has rays flashing from His hand,  
And there is the hiding of His power.
- 5 **Before Him goes pestilence,  
And plague comes after Him.**
- 6 He stood and surveyed the earth;  
He looked and **startled the nations.**  
Yes, the perpetual mountains were shattered,  
The ancient hills collapsed.  
His ways are everlasting.
- 11 Sun and moon stood in their places;  
They went away at the blight of Thine arrows,  
At the radiance of Thy gleaming spear.
- 12 **In indignation Thou didst march through the earth;  
In anger Thou didst trample the nations.**
- 13 **Thou didst go forth for the salvation of Thy people,  
For the salvation of Thine anointed.  
Thou didst strike the head of the house of the evil  
To lay him open from thigh to neck. Selah.**

1. These verses describe God physically coming to a specific place on earth, while displaying His radiance and glory; the light of the sun pales before His brilliance. What goes before Him and comes after Him? Why do think this is so?
2. When the Lord “looks” at the nations, He causes them to be “startled” (NASB) or “tremble” (NIV). The Hebrew word that is translated “startled” is a causative case for “to spring up or be startled” (nātar, נָתַר). Why do you suppose the nations were surprised or startled by the Lord?
3. What were the Lord’s emotions when He interacted with the nations? Why?
4. What did He do to the nations? Who do you think the “head of the house of evil” (NASB) could be? (Note: the NASB version of this part of verse 13 is a more literal translation of the Hebrew than the NIV version).
5. What will God do for His people? For God’s “anointed”? (Note: anointed is from the Hebrew word from which we get the word “Messiah”. In this sentence, it is a singular, not a plural, noun).

## Isaiah 26:19–27:1,5–9 (NASB)

- 19 **Your dead will live;  
Their corpses will rise.**  
You who lie in the dust, awake and shout for joy,  
For your dew is as the dew of the dawn,  
And the earth will give birth to the departed spirits.
- 20 **Come, my people, enter into your rooms,**

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And close your doors behind you;  
Hide for a little while,  
Until indignation runs its course.

**21** **For behold, the LORD is about to come out from His place  
To punish the inhabitants of the earth for their iniquity;**  
And the earth will reveal her bloodshed,  
And will no longer cover her slain.

**1** **In that day the LORD will punish Leviathan the fleeing serpent,  
With His fierce and great and mighty sword,  
Even Leviathan the twisted serpent;  
And He will kill the dragon who lives in the sea.**

**5** "Or let him rely on My protection,  
Let him make peace with Me,  
Let him make peace with Me."

**6** **In the days to come Jacob will take root,  
Israel will blossom and sprout;**  
And they will fill the whole world with fruit.

**7** Like the striking of Him who has struck them, has He struck them?  
Or like the slaughter of His slain, have they been slain?

**8** Thou didst contend with them by banishing them, by driving them away.  
With His fierce wind He has expelled them on the day of the beast wind.

**9** **Therefore through this Jacob's iniquity will be forgiven;  
And this will be the full price of the pardoning of his sin:  
When he makes all the altar stones like pulverized chalk stones;  
When Asherim and incense altars will not stand.**

1. Read **Isaiah 26:19**, above. What do you think it is describing?
2. Read **Isaiah 26:20**, above. With the resurrection having happened, and the rapture with it, who do think "my people" might be? What does God advise them to do? Why does He tell them to do it? What do you think "indignation" represents? (Hint: look at **Habakkuk 3:12**, above. Also, the Hebrew word translated "indignation" is za'am, זַעַם - which could also be translated as "wrath").
3. Read **Isaiah 26:21**, above. Where is God coming from, going to, and why? (Note: the Hebrew word translated as "to punish" is pākad - פָּקַד - which also means "to visit, to make close inspection of, to account for").
4. Read **Isaiah 27:1**, above. The Hebrew word translated "Leviathan" is liwyatan - לִוְיָתָן - which means literally "wreath animal". The Septuagint interprets this creature to be the "dragon snake" (ton drakonta ofin - τὸν δράκοντα ὄφιν). Ugaritic mythology describes a seven-headed serpent that is the enemy of creation (Bible Knowledge Commentary, NET Notes). **Psalms 74** also refers to Leviathan as having many heads. This same seven-headed dragon is mentioned in **Revelation 12:3; 13:1; 17:3-9**. Here, he is said to have seven diadems, ten horns, and is a great red dragon. He is said to have come out of the abyss and will go to destruction. It is he who empowers the persecution of the tribulation saints. From all that you now know about him, who do you conjecture Leviathan could represent?

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5. Read **Isaiah 27:6**, above. What will happen to Israel (the other name for Jacob) in those days? Given the language of this verse, do you think "Jacob" symbolically refers to the Church or to Israel? Why?
6. Although **Isaiah 27:7, 8** clearly says that God has punished Jacob's iniquity, what does verse 9 say will be the basis of their pardon? (Hint: the basis of pardon from sin has never changed). What does this verse say "Jacob" did that shows "his" change of "heart"?

Homework: To see other scripture verses that promise the redemption, restoration, salvation, and repatriation of Israel, as a literal nation blessed of God among the nations in a Millennial setting. Read the following verses.

- **Isaiah 43**
- **Isaiah 49**
- **Isaiah 63**
- **Jeremiah 31**
- **Joel 2**
- **Micah 7:13-19**
- **Zechariah 12**
- **Obadiah 21**
- **Hosea 6** – notice the reference to the "third day" (verse 2). Recall Jonah's deliverance from the fish on the third day and Christ's resurrection from the dead on the third day. The Feast of First Fruits is celebrated Israel on the third day, after Passover, each Spring.

## **Romans 11:25-27, (NASB)**

25 For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fulness of the Gentiles has come in; 26 and thus all Israel will be saved; just as it is written,

"THE DELIVERER WILL COME FROM ZION,  
HE WILL REMOVE UNGODLINESS FROM JACOB."

27 "AND THIS IS MY COVENANT WITH THEM,  
WHEN I TAKE AWAY THEIR SINS."

1. About what does Paul warn the church? Why would this warning be needed?
2. What is Jacob's (Israel's) ultimate fate? Who will accomplish this for Israel? When does this happen, according to Paul?
3. Correlating this information with the information with earlier scriptures in this handout, can you now reconstruct how all these events might fit together? (See illustrations, attached to this handout, for help.)

Homework: Here are some other scriptures that might help you better understand events associated with Israel's redemption.

- **Hosea 4:4, 5**
- **Zechariah 14** -- especially, note **Zechariah 14:5**. Nobody knows where Azel is located, but when on Yom Kippur, the Azel lot selects the scapegoat, it was released unharmed into the southeast wilderness, towards Edom. The Brown Driver and Briggs Hebrew-English Lexicon says that Azel ('āṣēl – אֶזֶל) is a place of uncertain location that is near Jerusalem. **Isaiah 63:1, 2** seems to suggest Edom as a possible location for Azel, but this is conjecture.

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