

**Sermon to the Saints which are at Topeka, Kansas -- Sunday, December 9, 2018**

Today is the seventh day of the eight-day celebration of the Jews called Hanukkah. The word translates literally *“the dedication”*. It refers to the rededication of the Temple at Jerusalem in the second century BC, after Judas Maccabeus led a successful revolt against the Grecian/Syrian (Seleucid) rulers over them at the time. They instituted this feast to memorialize the report that they only had sufficient oil to light the lamp in the temple for one day – but it lasted for eight days while they waited for new oil to be properly pressed and delivered to reinstitute the burning of the golden candlestick in the holy place of the Temple.

There’s no commandment from God to engage in this goofy festival. And when Christ gave them a tongue lashing over their faithless questions, while they were hot in the midst of their Hanukkah celebration, they tried to kill Him:

***“¶ And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon’s porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand. I and my Father are one. Then the Jews took up stones again to stone him.” (John 10:22-31)***

The “feast of the dedication” is talking about this Hanukkah drivel, as Gill records:

*Gill: “this was the feast of dedication, appointed by Judas Maccabaeus and his brethren, on account of the purging the temple, and renewing the altar, after the profanation of them by Antiochus; which feast lasted eight days, and began on the twenty fifth of the month Cisleu” [which spans November/December].*

The Jews were in a heat of self-righteousness during their Hanukkah celebrations and were not going to tolerate Christ telling them they were faithless and wicked. There’s your loving Jewish ceremonial festival in action. Their venomous hatred of the Christ goes hand in glove with their perpetual traditions and festivals; spiritual adultery.

\*\*\*\*\*

***“As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm,***

***and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.*** (Ezekiel 20:33-36)

I take up the continuation of my analysis of the Jews in eschatology, with a gentle reminder to this house of souls that we are required to be about the business of ***“looking for and hasting unto the coming of the day of God”***. (2 Peter 3:12). Thus, we have to do the labor to discover what God has opened unto us out of Holy Scripture regarding the signs that His day approaches. No human can properly understand eschatology without having a proper understanding of what God has promised with respect to the Children of Israel. So much in Scripture is written on this subject – from prophets, historians, poets, and apostles – that I would feel safe to say that by volume it appears to be the dominate issue related to the Day of the Lord. Therefore, the better we understand this subject, the better we will be able to see what His apostles asked for: ***“what shall be the sign of thy coming, and of the end of the world?”*** (Matthew 24:3) I want to reiterate for you here that this is going to take a significant number of sermons, because this is a complex subject matter and requires a methodical and disciplined handling. By exhausting the supply of passages I have found on the subject, I hope to give substantive support for the proposition that I presented in my opening round on this series of sermons.<sup>i</sup>

This passage in Ezekiel is the beginning of the fifth oracle contained in the 20<sup>th</sup> chapter. The first four are a sequential account of how God mercifully called the Children of Israel out of humanity to be His; he championed their cause in Egypt, led them through the wilderness and established them in their land – and for His blessings He received their cursing and rebellion. Those four oracles tell the story of how the national Jews came to the hour of apostasy they presently occupy ... and then He spends two oracles articulating what comes next. The words we’re considering have to do with the proof of my proposition that ***all*** Jews will be called out of the nations and brought into the land of Israel.

In this passage, God the Father – in His noble title *“Lord GOD”*, which derives from a root that means *“thy husband, Yahweh”* – tells the dispersed of the tribes of Israel that He will ***“rule over [them]”***. This word ***“rule”*** is the primitive root Hebrew word *malak* (*“maw-lak”*), which intimates the notion of both *being* king and *becoming* king. Of course God is and always has been King over all; but in this context He is declaring His intent to reestablish His relationship between Himself (as the betrothed Husband of the Jews) and His chosen people, like this other eschatological passage communicates:

***“And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.”*** (Hosea 2:19-20)

I'm not presently going to pursue the full display of that prophecy, as it relates to more than our current subject; but it is relevant to understand the driving purpose behind what the Ezekiel passage is describing about the calling out of the Jews from the earth. The other emphasized portion of the quoted Ezekiel passage helps us better understand the scope of this coming work. God, through Ezekiel, tells the Jews that he will ***"bring you out"*** and later will ***"bring you into"*** the assigned place. This language, though identical English verb and subject ("bring" and "you"), they are actually two different Chaldee words. "Bring you out", is a clause in English that comes from the Chaldee *"yatsa"* (*"yaw-tsaw"*), and is a pedestrian description of the process of going or coming forward from out of a place to another place. But when the prophet uses the clause "bring you into", the word "bring" stands alone and is the distinct root Chaldee word *"bow"* (*"bo"*), which includes not merely coming into a place, but a more excited and distinct activity that includes coming against some resistance, and being *enumerated* in the process. In Isaiah's discussion of this same calling forth of the Jews, he uses this same term, to wit:

***"Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."*** (Isaiah 43:5-7)

So, we have from these passages, together with the assurance Amos' prophecy makes that ***"not the least grain [shall] fall upon the earth"*** (Amos 9:9), the substantive case that the bringing forth from the nations of the earth will include all who God has established -- in His disposition of providence -- as the descendants of the Jews. He has determined for each, by name and estate, the moment at which each will be brought forth out from the place each dwells and into that place He has determined each to be collected for His finishing work; Israel.

If you are paying attention to world events that play out daily in our generation, you will see that a storm is brewing for Jewry. In nations they have called home for decades, they are facing a bubbling caldron of seething hatred. Feverishly passing laws to squelch that hatred serves only to intensify it. There will be a boiling point -- maybe very, very soon -- when they will either flee, or be forced out, of every nation in the earth. Simultaneously, the people of modern Israel are fretfully running to a condition where nearly all nations of the earth are fed up with their arrogance and tyranny. In such a milieu, a precipitous conclusion to what began in the early 20<sup>th</sup> century is easy to envision; a mass exodus out of other nations and flooding into that land for all who name themselves a Jew. God knows.

***"Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the***

**furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.” (Ezekiel 22:18-20)**

So, continuing my analysis of verses that display the manner in which the population of the Jews in the earth will be brought into Israel, and (in time) into Jerusalem, this passage in Ezekiel 22 lends some additional information. There are three oracles in Ezekiel chapter 22; the first from v.1-v.16, the second from v.17-v.22, and the third from v.23-v.31. The first deals with God’s articulation of the reasons for which He cast them out of Israel to **“scatter [them] among the heathen, and disperse [them] in the countries” (v.15)**. That oracle closes with an amazing description of the darkness that has covered the Jews since their diaspora:

**“And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the LORD.” (Ezekiel 22:16)**

This underlined language displays the rebellious and proud Jews in their current Mishnah confusion, actively and aggressively crafting tradition-based religious ceremonies while declaring themselves God’s people. As Dr. Gill articulates the intent of the words: *“[They will n]o longer be the inheritance of God, but their own; and [they will] not have God to be their portion and inheritance, but themselves”*. This is modern Jewry. They have aggravated every sin for which they were cast out of Israel, so their condition today – in all the ways the first oracle of Ezekiel 22 articulates – has become dross-filled lesser metals that are in need of purification.

Returning to the language in the oracle we’re considering – **“therefore will I gather you” ... and ... “so I will gather you”** – we see the word **“gather”** twice utilized. This term, *“qabats”* (“kaw-bats”), denotes a heaping, gathering together, assembling of the people. It’s a purposeful collecting, rather than a passive meandering process. This connotes the notion that, when the hour of decision is come upon that rebellious house, there will be a precipitous energy that hastens them out of all the countries and brings them into Israel. Further supporting this high-energy associated with the gathering is the use of the phrase: **“in mine anger and in my fury” (v. 20)**. These two clauses make up two distinct Chaldee words. **“[I]n mine anger”** is a derivative of the root *“anaph”* (“aw-naf”), and denotes an anger so strong that it is openly displayed in the nostrils or the face – breathing hard! Similarly, **“in my fury”** is a derivative of the root *“yacham”* (“yaw-kham”) which denotes a venomous, feverish anger that burns hot. So, we would fairly expect from this language that the process of bringing the Jews out of other countries – at least insofar as it involves the rebels, if not all of them together – will be in the context of an evident wrath from God upon their heads that drives them from their comforts and traditions where they are and into Israel and Jerusalem.

There’s an intense conflict as we sit here on this day – between countries and even within countries – about whether the Jewish people are engaged in righteous self-determination and defense or wicked tyranny and slaughter. *{128 nations joined voices to denounce the notion that Jerusalem is the capital of Israel ... just less than two weeks ago.}* Those who despise that race and religion are

increasingly vocal and aggressive about it, in Israel, the Middle Eastern nations, and in all nations where Jews have populations. Far beyond their numbers, they command influence and attention in all these nations. God has made them integral to the ebb and flow of wealth the world over. And where their God-granted **“power to get wealth” (Deuteronomy 8:18)** moves economies, their enemies and friends seem increasingly to convulse with conflict over what to make of that 70-years-now-gone occupying force in that place where God prophesied they would be drawn. They are a perpetual topic of conversation and rulings in international bodies, making the leaders of nations weary of hearing their name come up time and again for their participation in decades of conflict in that little place in the world.

It would not be at all surprising to see an expulsion of the Jews from countries throughout the world – whether by fiat or by cultural upheaval – with a terror-inducing message from the world that they should go and join their fractious brethren in Israel and make their best of it. I, of course, do not pretend to know what the catalyst will be; but I know what the prophecies say, and I know that the atmosphere the world over is turning increasingly anti-Semitic. So let us consider some more passages on the subject.

***“And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:” (Ezekiel 37:21)***

First a very brief aside. This verse comes from a prophecy of Ezekiel that is one of his more comprehensive eschatological declarations – by which I mean to say that it helps the reader in context to see that it is of a coming day, because it intimates a condition that Jewry will not experience until the days approaching and involving the Day of the Lord. In the verses before and after the one quoted, Ezekiel expressly declares by use of metaphor that the Jews – who were for centuries before their diaspora known as two distinct peoples ... Israel and Judah – **“shall be no more two nations, neither shall they be divided into two kingdoms any more at all”**. (v.22) That is a condition that has yet to be realized.

The last time our Jewish fabler was visiting us with some of his students, he and I began talking about Jewish history; a subject that has far more significance to what is coming than discussions about relations and emotions. I put the question to him plainly; does he know what tribe of Israel he is from? In his uniquely condescending fashion he told me that Jewish historians have conceded the proverbial battle for any accurate delineation of Jewish tribes. Jews, he intimated, are relegated these days to three groups: two types of Levites and “Israeli Jews”. There is no case to be made that, since the diaspora, Jews have any tribal identity at all. But Scripture teaches us plainly that distinct tribes will be established in their land anew under the reign of Messiah:

***“Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel:” (Ezekiel 47:13)***

And we know that 144,000 – 12,000 from each tribe – are expressly called forth out of the body of Jewry under the 6<sup>th</sup> seal of Revelation chapter seven. So, it is a thing uniquely related to the coming of the Lord that the Jews will be called out and their tribes established in identity. That Jewry is too undisciplined and weak-minded to know who is of which tribe in no way shortens the arm of God to accomplish what He has declared.

Now back to the reason for my referencing Ezekiel's prophecy in chapter 37. The underlined language "**will take the children of Israel...**" is a root Chaldee word "*laqach*" ("*law-kakh*") which connotes not a casual movement of persons, but an active and energized movement, like "being carried away captive" or "being taken possession of". In four instances of the use of the word, it means to "be taken in marriage". So we have another indicator that this removal of Jews from the nations of the world will be an aggressive and precipitous action in God's providence. He is going to snatch those Jews from their placements among the nations "***on every side***" of Israel.

***"¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah 11:10-12)***

Now, this beauty is just chock full of lessons to be learned, both as to the manner of the event of calling the Jews out of the nations, as well as to the point in the eschatological timeline we might expect to see these things happen. This is the beginning of an oracle (signified by the presence of the "¶" in the text). It is the second oracle of the chapter, the first of which is a beautiful description of the purpose of the Day of the Lord; the glorification of Christ in His millennial reign. The second oracle's reference to "***[a]nd in that day***", therefore, is referencing that day of which the first oracle of the prophecy referred. As we analyze the passage, we cannot lose sight of this reality – the whole of the oracle is referencing back to the general description of the time when "***[t]he kingdoms of this world are [finally and fully] become the kingdoms of our Lord, and of his Christ***" (Revelation 11:15).

In "***that day***" is when we see the ensign of Christ standing! More importantly, the context and flow of words here veritably demand the conclusion that the opening salvo to that day is Christ ... STANDING! This brings many passages to mind to grasp the meaning:

***"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, ... And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks [Christ]" (Revelation 1:10, 12)***

&

***“For I know that my redeemer liveth, and that he shall stand at the latter [day] upon the earth:”  
(Job 19:25)***

**&**

***“And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.” (Revelation 6:2)***

Okay. So, follow this analysis my sweet friends. I’ve always loved this passage in Revelation 6, as the seals begin to be opened from the Book of Redemption. When I wrote the lyrics to “The Beasts Say Go”, I understood clearly what this **“white horse”** referenced ... but not until now did I understand why. This passage in Isaiah seals the deal! I’ll start by laying down a proposal about how to read these words of verse 10 in today’s parlance ... and then I’ll flesh out how I landed at this exposition:

*“At the opening up of that glorious day, Christ will anchor His flag – His claim of Lordship over the earth and her inhabitants – through the indomitable and relevant preachments of His Gentile saints, who will settle themselves wholly and exclusively on Him for their sustaining, and it will be a most honorable sight in the earth!”*

Christ, as we know, is this root of Jesse – as the opening verse of the previous oracle declares.<sup>ii</sup> At the opening of the Revelation, this Christ is seen as speaking through His churches ... through His elders (Revelation 1:20). This Word is what goes forth on the **“white horse”** of Revelation six as the first worldwide event under the seven seals – because before anything else gets done, it has to be established that **“this gospel of the kingdom shall be preached in all the world for a witness unto all nations” (Matthew 24:14)**. So, Christ makes His stand – through His Gentile Church – and declares to the earth dwellers that He is staking His claim and He will not be refused. When Job speaks his profession of faith, he speaks of Christ’s standing in the last days to take His inheritance ... take His purchased possession ... take His redeemed of the earth. It begins with the running of the white horse!

Then, looking at the language **“to it shall the Gentiles seek”**, we find that this word **“seek”** is the Hebrew **“darash”** (“daw-rash”), which is a root word meaning “to resort to, enquire, require”. It is those Gentile saints’ whole world! That Word ... that Ensign ... that Standard of the Cross! No more reliance on the remedies of the world; only prayer and preaching for those trembling, mourning, affrighted souls who will be sustained in a most amazing manner – and in possession of amazing gifts of prophesy and plague – while the earth’s inhabitants suffer and rage! That is why it proves so **“glorious”** ... and the next language of the oracle reinforces this very truth – both for the Gentiles and the Jews!

There are two ways to analyze the language **“the Lord shall set his hand again the second time to recover the remnant of his people” (v.11)**, and both are A-MAY-ZING! Gill well provides the first manner of analysis, so I’ll defer to his style in presenting it:

*Gill: “which refers to a first, in which the Lord exerted his power in the recovery of his people out of the hands of their enemies; and that was the deliverance of them out of Egypt, and which was typical of the deliverance of the Lord’s people in the times of Christ; and it is usual with the Jews {i } to call Moses the first redeemer, and the Messiah the latter; wherefore this “second time” refers to the times of the Messiah....”*

So, Gill and others suggest that **“the second time”** implicitly refers back to the time when the Jews were supernaturally delivered from Egyptian bondage and miraculously sustained in the wilderness of Sanai while they made their way to the land of promise. There is a certain symmetry in this analysis, since the first iteration of Antichrist was the Pharaoh of Egypt who refused to let His people go. It would also line up with the example Paul used in Romans:

***“For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.”***  
**(Romans 9:17)**

The other beautiful benefit we get from applying this symmetry – that is, the implied “first time” references the delivery out of Egypt and the second will be out of all the nations – is that we get to refer to all the beautiful examples of God’s sustaining of His people both through the “delivery” period (i.e., plagues of Egypt that did not land on the Israelites) as well as through the waste wilderness. This lends credibility to the treatment of verse 10 in reference to the Church’s sole reliance on Christ for sustaining during the explosive traumas under the seals and trumpets. As the Children of Israel were once delivered from Egypt, the Church and 144,000 redeemed Jews will similarly be sustained during the Day of the Lord.

There is another lens – which no extant and sincere expositor could have even envisioned, much less exhaustively analyzed. I don’t think, however, that it lacks credibility in application. While the context of this passage does not contain a specific reference to what is implied – i.e., a *first time* that God **“set his hand”** to **“recover the remnant of his people”** – some of the language and analysis might support the conclusion that there is a beginning of the recovery of His remnant and then an ending of that work. That is, that the language of this passage implies that the work of bringing out the Jews from the nations was a two-pronged operation; the second of which prongs is what Isaiah is placing directly into the context of the opening part of the Day of the Lord.

The words in this passage **“shall set”** comes from the Hebrew root word *“yacaph”* (“yaw-saf”), which itself includes the notion of *“do again”* and *“to be joined, be added to”*. Taken with the language **“the second time”** the message would be that the Lord is declaring his intent to add to his

called out remnant a second time, to collect those who remain – i.e., **“the remnant”** – of his people throughout the nations and kingdoms of men.

This analysis would be supported by the historic fact that there has already been a mass migration of Jews out of the nations and into Israel, which culminated in the declaration of Israel’s statehood in 1948. Jews still continue to migrate into that relatively new nation, and have been doing so since the declaration of statehood. However, there is still a significant number of Jews outside of Israel today, likely more than 50% of the total world population of Jews. These would be the **“remnant ... which shall be left, from Assyria, and from [lower] Egypt, and from Pathros [upper Egypt], and from Cush [Africa and some Middle Eastern nations], and from Elam [Persian and Far East nations], and from Shinar [Babylonian territories of central Middle Eastern and Asia Minor], and from Hamath [Lebanon and other lands north and meandering west of modern Israel], and from the islands of the sea [those places afar off, including Europe, North America, Australia, etc.]**. The language of the following verse **“four corners of the earth”** would further support that all parts of the earth are intended in this passage, from which He shall **“assemble the outcasts of Israel”**.

I’m not of the opinion that the one has to exclude the other, because we have a glorious gem before us that contains many facets of beauty and all of it glorifies the God of heaven as the exclusive author and finisher of our faith and the governor of providence in all of its splendor. But if we believe that this passage refers to the second (or finishing) portion of the Lord’s pulling the Jews back into Israel – which view I’m personally inclined toward – we can see that the work will clearly be getting finalized as the earth is being prepared for the opening of the seals – which means that it is being finished during the first part of the three and one half year period leading up to the return of Christ!

There is more contextual information to pull from this oracle out of Isaiah chapter 11. It is important, as we look at the following words, that we strictly remember the context: The completion of the Jewish gathering into Israel is occurring simultaneous with the Gentiles covering the earth with the testimony of Christ’s imminent return as King of kings and Lord of lords ... the first seal ... the white horse.

**“The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.”** (Isaiah 11:13-16)

Here we have the picture of a consolidated Jewish population – unified in one voice regarding the subject of Zionism (**v.13**). Presently, the Jews squabble incessantly about whether Israel should be primarily a Jewish state (with emphasis on their religious/cultural roots) or a secular/democratic state (with emphasis on democracy and co-existence with their Palestinian and/or other populations). This dissipates – likely under the same providential circumstances that have begun to flood the remaining Jews out of the nations and into Israel. There is no more conflict among the national Jews. They are a concentrated and unified voice and people – which from the language that follows, are a military force to be reckoned with.

We know that Israel even now perpetually brags on their Israeli Defense Forces (IDF), though the political in-fighting within the Knesset makes them less effective. Imagine if that went away? Imagine if instead – out of fear of annihilation – the Jewish military was turned loose on those nations that surround them. Could you not see them subjugate fully those in Gaza ... East Jerusalem ... Golan Heights ... West Bank – indeed every nation surrounding them. This passage shows them having a surge of military dominance that overtakes Philistines, Edom, Moab, Ammon, Egypt. Look at a map and you’ll find this means they take control over nearly all the land of the original promise to Abraham!

***“Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost [i.e., the Red S]ea shall your coast be.” (Deuteronomy 11:24)***

But it doesn’t mean that the matter is fully and finally resolved at that point. My friends, a discrete and careful look at passages regarding Jews in eschatology demonstrate that it is not a “one and done” program. There is ebb and flow ... there is tit for tat ... there are wins and losses ... involved in the energy between Israel and her enemies – right when providence drives this group of humans to the precipice of their final demise ... except for the 144,000 redeemed. That is why it is so critical to parse these passages. It is just too limited a view to pretend that a single military encounter resolves all of these matters. That strains credibility when we have far too much historical evidence and life experience that shows us how military campaigns between nations unfold. We have to testify to what the words say and patiently watch for God to fulfill His prophecies of how He will bring the kingdoms of the world to the rule of His Son, the Christ.

Taking all of these passages considered today, Ezekiel 20:33-36; Isaiah 43:5-7; Amos 9:9; Ezekiel 22:18-20; Ezekiel 37:21; Isaiah 11:10-16, together with their contextual passages, we have an improved picture of how the relocation of Jews from the nations and into Israel will look as to purpose, energy, and even event-sequencing vis-à-vis the Day of the Lord. The passages describe a highly-energized taking of the people from the ease into which they have settled throughout the nations of the earth. In wrath, in fierce and deliberate power – snatching them forth in very personal and likely violent contexts. It will be as though the whole of the earth is put into fits of hatred and venom and spew those villainous creatures from their borders; flooding the remaining 50+ percent

of the Jewish population into that land. The work will closely coincide with the general upheavals of the releasing seals and riding horses, so that at the time of the sixth seal those Jews who are to be called are in Jerusalem and are prepared for that most horrifying hour that Ezekiel sees in the 9<sup>th</sup> chapter:

***“And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.” (Ezekiel 9:4-6)***

So, as I close this portion of my analysis of Jews in eschatology, let me remind everyone here that what we’re doing is examining what prophecy provides on the singular question of how it will look when the Lord undertakes the work of bringing all of the children of Israel out of all the nations and into Israel. Just that narrow question is what we’ve been searching out. I’ve provided a litany of verses – some that are simple in their statements<sup>iii</sup> and some that require more detailed examination to gain what knowledge we can about that amazing work. I don’t think I’ve found all of the verses that apply. Sometimes the metaphors are too dense to declare a passage to be a specific message; but what I’ve provided in the two previous sermons and today, I believe, satisfactorily demonstrate the validity of the proposition that all Jews will be pulled into Israel ... and with some very distinct energy ... without a single one being left behind to avoid what has been prepared for that rebellious people.

I will pick up my work next time with an examination of the proposition that these Jews will take the mountain and destroy the palaces of the Muslim filth – replacing it with their own abomination. If any of you have questions on any of this material, please search me out and help me to sharpen my knowledge so that I can be prepared to properly feed this flock. I love you. Amen

---

<sup>i</sup> The proposition for this treatment of eschatology – as articulated in the sermon of July 22, 2018, is this:

- Providence has been intricately woven to bring the inhabitants of the earth to the day when all Jews will be drawn out of every nation to which they were judicially scattered, and into the land of Israel. Not some of them ... not most of them ... all of them.
- Those same providential dealings will lead that nation of rebels to take possession of the top of Mt. Zion, and finally and fully destroy the whole of Al-Haram Ash-Sharif, or “The Noble Sanctuary” constructed presently on that mountaintop.
- Following that, the Jews will build a bastardized version of the original temple of Solomon, and perpetuate the filthy practices of modern Jewry even within what they will call God’s “house of prayer for all people” (Isaiah 56:7), presuming that they have fulfilled the prophesy regarding the final temple.
- This abominable place will bring the armies of the nations surrounding Israel to a boil, with fits of attempts at peace and break-outs of vicious warfare, increasingly building into a siege that chokes the Jewish population down to the city of Jerusalem.
- The temple these rebel Jews build – together with the whole of the land around it – will be so fully destroyed, that it is utterly uninhabitable for human beings. The mountain of Zion unapproachable, and the armies of Antichrist

---

surrounding the city, the whole of the population of Jewry is viciously slaughtered without a hint of mercy ... leaving only the redeemed of Israel protected by God in the wilderness conditions at the top of the mountain, dwelling in the tabernacle brought down by God.

<sup>ii</sup> Here is the whole of the first oracle of Isaiah 10:

*“¶ And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.” (Isaiah 10:1-9)*

<sup>iii</sup> Here are multiple passages that provide plain, though not detailed, statements of the prophesy that the Jews will be brought back out of the diaspora:

*“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth” (Isaiah 11:10-12)*

&

*“And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.” (Isaiah 27:12-13)*

&

*“And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.” (Jeremiah 23:3)*

&

*“Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. ¶ Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.” (Jeremiah 31:8-10)*

&

*“As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.” (Ezekiel 20:33-34)*

&

*“But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. ... For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land” (Ezekiel 36:21, 24)*

---

&

*“And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:” (Ezekiel 37:21-22)*

&

*“In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.” (Micah 4:6-7)*

&

*“Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.” (Zephaniah 3:19-20)*