

SEED & BREAD

FOR THE SOWER ISA.55:10 FOR THE EATER
BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

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EZEKIEL'S AMAZING PROPHECY

The leading teachers among the dispensational-premillennialists have never paid close attention to the actual prophecies concerning the regathering, return, and restoration of the people of Israel. If they had, they would not be saying that the things happening today in relationship to the seed (descendants) of Abraham are the fulfillment of these divine predictions. We looked at one of these in our previous study, and we will consider in more detail another outstanding one in this. Open your Bible to Ezekiel 20:33 where it says:

As I live, saith the Lord GOD: Stronger words than these could hardly be found. The Hebrew says "As surely as I live." It is Adonai Yahweh that makes this declaration.

Surely with a mighty hand: The "hand" in Scripture is a symbol of skill, energy, and action. All this is strengthened here by the word "mighty. "

And with a stretched out arm: The "arm" is ever the symbol of strength and power. The "stretched out arm" speaks of all the power put forth.

And with fury poured out: This speaks of the punishment that will come upon anyone who would stand in the way of or in any way hinder God's declared purposes for Israel, once He has assumed sovereignty and has gone into action in her behalf. As the Psalmist declares it: "**A fire goeth before Him and burneth up His enemies round about**" (Psa. 97:3).

Will I rule over you: This should read, "**I will become King over you.**" These words proclaim that there is to be a divine assumption of sovereignty resulting in a government that will tolerate no opposition.

And I will bring you out from the peoples: The word for "peoples" here is in the Hebrew positive plural. Today we find American Jews, French Jews, Spanish Jews,

Russian Jews, and so on. These are "the descendants of Abraham" scattered among the American, French, Spanish, and Russian peoples. Their removal from these peoples will be a work of God, one that He alone can do since it will result in denationalization and denaturalization.

And will gather you out of the countries wherein ye are scattered: This cannot mean the migrations of a few (or many) forced out of the countries of their sojourn by persecutions. In their perpetual wanderings many Jews have wandered back to Palestine, an occurrence which many insist is the fulfillment of this prophecy. These words set forth a divine and miraculous repatriation which will be accomplished by God's skill and power and, when necessary, the pouring out of His indignation on any who would hinder.

And I will bring you into the wildernesses of the peoples: This is God's first step when He regathers Israel. The "wilderness" is a symbol for separation, so that here it is declared: that God will bring the whole house of Israel into "a place of separation from all other peoples, in order that she might have some very personal and private dealings with Him.

And there will I plead with you face to face: The word "plead" here does not mean to coax. One grows weary of hearing those who imply that God is now saying; or wilt yet say, to men: "Please accept me as your King. I very much want to be King over You." God will be King over everyone living and everyone dead once He assumes sovereignty.. Then we can say in truth: "Yahweh has become King; let the earth rejoice" (Psalm 97:1). The Hebrew word for "plead" is **shaphat**, which as a verb and participle is translated "judge" 117 times, and "plead" only 17 times. And even where it is translated "plead" it carries the idea of stating all the facts; and producing; all the evidence, even as a lawyer might do when he pleads a case in court. It is my conviction that we should understand this to be the day of judgment for every member of the seed of Abraham. This would indeed be most fitting just before they enter into the land. "Face to face" means to do it directly, as the following statement declares.

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: Just as God entered into judgment with Israel just before they went into the land of Palestine by a second giving of the law (as recorded in Deuteronomy), even so He will enter into judgment with regathered Israel before they take possession of the land which God is going to give them.

Arid I will cause you to pass under the rod: This rod may be the kingly scepter or the shepherd's staff. Since the Lord Jesus is to be a Shepherd-King we should see both images here. This was the manner of counting sheep and turning aside any that did not

belong to the fold. All who ever issued forth as the seed of Abraham will participate in this.

And I will bring you into the bond of the covenant: In Jeremiah 31:31 God declared that the days would come when He would make a new covenant with the house of Israel and with the house of Judah. A covenant is an agreement, a contract, and it cannot be of one party. It must be fulfilled to the one or many with whom it is made. It takes two parties to make a covenant. In regard to the new covenant which He promised to make, He has done His part and all that remains now is to bring the second party into the bond of this covenant.. God's part was complete when Jesus Christ shed the blood of the new covenant on the cross. God. has confirmed this covenant with an oath (Heb. 6: 13), and Jesus Christ stands as the surety of this covenant. (Heb. 7:22). It is His promise .that He Will bring the whole house of Israel into the bond of the covenant. When this takes place then God will act at once to fulfill all the claims of the covenant. He will put His laws into their hearts, inscribe them on their minds, and their sins and iniquities will be remembered no more (Heb. 10:16.17}.

And I will purge out from among you the rebels, and them that transgress against Me: This is the divine purging of Israel just before they enter into the land. Rebels and transgressors will not be allowed to enter.

I will bring them forth out of the country where they sojourn, and they shall not enter into the land of. Israel: When God assumes sovereignty over the seed (descendants) of Israel, everyone of them will be brought out of the many countries which they now call home. When. God governs the earth, the only place a descendant of Abraham can make his home and have citizenship is in the land that God will give to them. God's word is clear here: they will be brought out but they will not enter the Land.

In verses 39 and 40 certain ironical statements are made which amount to an indictment against the house of Israel that existed at the time Ezekiel spoke his words, after which the glorious prophecy is resumed. It concerns what God will do after they have entered into the land.

I will accept you with your sweet savor, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered: It is to be noted here that God declares in advance His complete acceptance of them and their offerings after He has regathered them, purged them, and restored them to their lands.

And I will be sanctified in you before, the nations: The word "sanctified" means set apart for God's use when applied to men. Here it is used of God and by these words He declares that He will manifest Himself as set apart among them

in the sight of the nations.

And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

This declaration, with that which follows, is the bottom line as to what God will do for them when He brings them into the land of Israel. They will know that He is Yahweh, they will call to mind all their past conduct and actions by which they defiled themselves for all the evil they did, and they shall know the One Who regathered and restored them is Yahweh, the God of their fathers.

This prophecy of the return and reconstitution of Israel is the very zenith of God's prophecies concerning Israel's future. In view of this I would ask every dispensational premillennialist and every teacher of prophecy, if there is anything taking place in the past and present history of Israel that in any way fulfills any of these prophecies. And if there is not, must we then conclude that God exaggerated and overstated Himself when He declared Israel's future restoration? Must Israel be satisfied with a few scraps and crumbs instead of enjoying what the LORD promised her: **"And in this mountain shall the LORD of hosts make to all peoples a feast of fat things, a feast of wine on the lees, of fat things, full of marrow, of wines on the lees well refined"** (Isa. 25:6).

In the developing of this study I have felt all along that the reader would constantly have one question in mind. Since the promise is to the seed of Abraham, even to the whole house of Israel, what about those who are among the dead? What about all such men as Abraham, Isaac, and Jacob, and all such who died in faith, not having received the promises, but having seen them afar off, were persuaded of them and embraced them? (Heb. 11:13). This is no problem to those who believe in the resurrection of the dead.

In John 5:28, 29 we find the declaration of a general resurrection that is general so far as the whole house of Israel is concerned. The same truth is declared in Dan. 12:2, 3, and it is enlarged in Ezekiel 37: 1-14. This resurrection is all-inclusive for the seed of Abraham, the righteous as well as the wicked. All will be gathered in the place of separation, "the wilderness of the peoples" where their adjudication will take place. It will there be settled as to whether they enter the land of Israel and be numbered among the whole house of Israel.

Those who have read with care the Bible passages which have been cited in this study will have realized that it is the testimony of Scripture that once God regathers and restores Israel they will never again turn from Him, and they will never again be uprooted from their land and scattered among the nations. Further confirmation of this

will be found in Ezekiel 28:25, 26; 34:28-30; 39:21,22; 39:27-29. It is even as Jeremiah has declared:

For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them and not pull them down; and I will plant them and not pluck them up. And I will give them an heart to know Me, that I am the LORD: and they shall be My people, and I will be their God; for they shall return unto Me with their whole heart (Jer. 24:6, 7).

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