

The Ambassador Journal Presents:



THE SHEPHERDS OF ISRAEL – Part 2

*A Concise Commentary on
Ezekiel 34*

Vanita Lynn Warren, Ph.D. Theology
"The Ambassador Journal (TAJ)" Online Presentations

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ABOUT

The Shepherds of Israel is a 3-Part Presentation regarding the individuals who are accountable for leading God's people over the centuries, whether they are Jews or Christians. In Part 2, you will learn about the Judeo-Christian Block Party, Messianics, the Hebraic/Hebrew Roots Movement, who is God's Flock (Sheep); and Who are their shepherds.

VANITA LYNN WARREN

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OUTLINE: THE SHEPHERDS OF ISRAEL – Part 2

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THE SHEPHERDS OF ISRAEL – Part 2 Overview

- The Judeo-Christian Block Party
- What Does Hebraic Roots Mean?
- Who Is the Flock & Shepherds

Judeo-Christian Block Party

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- The Hebraic Roots or Messianic Movement:
- The “original” Spin on “Judeo-Christian”

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- Two Sons. Let’s call them:
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- Who Is Israel?
- Who Is the flock?
- Who are the sheep?
- This Fold & the Other Fold

Welcome!

THE SHEPHERDS OF ISRAEL – Part 2

Hello! I'm Dr. Vanita Warren, and I would like to welcome you to "The Ambassador Journal (TAJ)" Online Presentation of The Shepherds of Israel: A Concise Commentary on Ezekiel Chapter 34.

In this 3-Part presentation you will learn about God's Sheep. You will learn about who they are, and more importantly, who are their earthly shepherds.

In *Part 1*, you learned about:

- *A Kingdom Divided*
- *Rabbinic Judaism & the Talmud*
- *Religious Leaders, Then & Now*
- *Some Jewish History*
- *Shepherds & Rulers of the House of Jacob*

Here in *Part 2* you will learn about:

- *The Judeo-Christian Block Party*
- *Who Is God's Flock (Sheep)*
- *Who Are Their Shepherds*

In *Part 3*, you will learn about:

- *God Is One God*
- *The Fallen Tabernacle of David*
- *Digging Deeper*
- *Restoration*

Let's Review Ezekiel 34:12 Again

Ezekiel 34:12 states: As a shepherd seeks out his flock on the day he is among his scattered sheep, so I will seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day. There are many questions in this one Scripture verse that can be asked and answered.

1. Who is the Shepherd?
2. When was He, or when is He among His scattered sheep?
3. Who are the scattered sheep He is seeking out?
4. Why and how were they scattered?
5. Where did the scattered sheep go?
6. How will the Shepherd deliver them from all the places where they were scattered?
7. What does scattered sheep have to do with the Shepherds of Israel?

From the perspective of the Shepherds of Israel, these are just some of the questions that will be answered in this presentation.

Let's get started!

Welcome!

Hello! I'm Dr. Vanita Warren, and I would like to welcome you to "The Ambassador Journal (TAJ)" Online Presentation of The Shepherds of Israel Part 2: A Concise Commentary on Ezekiel Chapter 34.

Again! I would like to welcome you to "The Ambassador Journal (TAJ)" Online Presentation of The Shepherds of Israel: A Concise Commentary on Ezekiel Chapter 34. In this 3-Part presentation you will learn about God's Sheep. You will learn about who they are, and more importantly, who are their earthly shepherds.

Let's Review Ezekiel 34:12

As we stated in Part 1, Ezekiel 34:12 states: As a shepherd seeks out his flock on the day he is among his scattered sheep, so I will seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day. There are many questions in this one Scripture verse that can be asked and answered.

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From the perspective of the Shepherds of Israel, these are just some of the questions that we will continue to answer.

The Judeo-Christian Block Party

During the 19th and 20th Centuries, Christians began to embrace the Hebraic roots of their faith. I call it the “Judeo-Christian” Block Party.

What Does “Hebraic Roots” Mean?

From KSI’s point of view: Hebraic/Hebrew Roots, in its most basic form, is a faith based upon belief in the God of Abraham, Isaac, & Jacob. Technically, that automatically includes traditional Judaism and Christianity. However, it is generally applied to Messianic Jewish and Messianic Christian belief in the unity of Jews and Christians

Due to the fact that the various “Hebrew/Hebraic Roots” organizations and assemblies come from different Jewish or Christian backgrounds; they do not necessarily agree on all of the same theological aspects of the movement.

Hence, today there is a “seemingly new” kid on the block. Yet technically, it is not “new” at all. The ever increasing Messianic movement has simply reemerged out of the Judeo-Christian faith. The Messianic Movement is NOT new. Rather, it is the First Century original intent of the Lord and His Disciples. The Prodigal Son has returned home. Most within this movement agree and seek the unity of Jewish faithful with the believers in Yeshua. Some would go as far as saying, that both (Jews and Christians) are a part of the Commonwealth of Israel or in the Christian vernacular: The Olive Tree of God. This association could be by various means, including birthright, marriage, or grafting through faith.

Many in the Messianic Movement view Yeshua’s message and purpose as a “renewal.” That is, a “renewed” Covenant; rather than a “new” covenant. This is more accurate, and it is unquestionably supported by Scripture and the Prophets. Thus, the New Testament, is not “new.” And the Old Testament, is not “old.” It is the TaNaKH! The Commandments, Statutes and Precepts in the TaNaKH still stand; and Yeshua came to fulfill the requirement of the Torah (the teaching and instruction given to Moses and the Prophets).

This is a GREAT STORY! Let’s look at the Parable of the Prodigal Son!

Yeshua’s Parable of the Prodigal Son

Just like a bunch of rabbis debating about the Mishnah, due to the fact that the various “Hebrew/Hebraic Roots” organizations and assemblies come from different Jewish or Christian backgrounds; they don’t necessarily agree on all of the same theological aspects of the movement. But, as I said, many in the Messianic Movement do view Yeshua’s message and purpose as a “renewal.”

The Prodigal Son returning home and renewing his part of the Covenant with his Father. It is no accident that Luke is the only Apostle that tells the story of the Prodigal Son. It seems apparent that Luke was NOT from Judah (a Jew) and that he was from the Nations. Which means, he is either actually a descendant from the House of Israel, or a foreigner from the Nations who joined himself to the Lord and is part of the House of Israel.

Let's look at the story of the Prodigal Son. Please open your Bible to Luke 15:11 and follow along. We will call the elder son, Judah; and we will call the younger, Prodigal Son, Israel.

Lu 15:11 ¶ Then He said: "A certain man had two sons.

12 "And the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' So, he divided to them his livelihood.

Israel said: 'Father, give me the portion of goods that falls to me.' So, he divided to them his livelihood.

13 "And not many days after, the younger son gathered all together (All the Tribes of the Northern Kingdom), journeyed to a far country, and there wasted his possessions with prodigal living (Assyrian Captivity).

Israel gathered all his stuff together, journeyed to a far country, and there wasted his possessions with prodigal living.

So, the story begins with what could only have been seen by 1st-century believers as a horrific rejection. The younger son comes to his father and asks for his inheritance. In Jewish tradition that would be perceived as offensive, rude, discourteous, extremely disrespectful, and ungrateful. According to Rabbinic Judaism, the younger gets one-third of his father's possessions, while the elder gets 2/3rds.

14 "But when he had spent all, there arose a severe famine in that land, and he began to be in want (A famine of the Torah and a relationship with God).

Israel wasted all and a severe famine occurred. Israel began to be in want.

*15 "Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed **swine** (Israel among the Nations).*

So, Israel joined himself to a citizen of that country in the Nations, and he sent him into his fields to feed swine. [Very unclean]

*16 "And he would gladly have filled his stomach with **the pods that the swine ate**, and no one gave him anything (Assimilated eating unclean things).*

Israel was happy to have filled his stomach with the pods that the swine ate, and no one gave him anything. The Talmud reprimanded Jews in that day, saying, "Cursed is the man who tends swine." But the younger son came to envy those very pigs who were feasting on carob husks. And having the job of swineherd did not entitle the younger son to room and board. In fact, the text says that though the pods the swine were eating was right in front of him. But he was not in a position to even help himself.

17 "But when he came to himself (My Sheep Hear My Voice), he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! (This was a Spiritual Hunger)

But Israel came to his senses: He said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger!

Israel Phones Home!

18 *I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you,*

19 *"and I am no longer worthy to be called your son (Lo Ami). Make me like one of your hired servants."*

So, Israel decides to return home; mind you, content with just being accepted back as a servant-- and not even a "son."

20 *"And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.*

But the Lord sees Israel from a great way off. He knows His Sheep and had compassion on him (Yeshua is that compassion). "Neck" The word used here is the Greek word **G5137**, Τράχηλος *trachē los* **Thayer Definition:** 1) to be ready to incur the most imminent peril to life. This word means "to lay down one's own neck" which in a modern vernacular means to lay down one's own life. The questions can be asked, Is the Father laying down His life for His Prodigal Son; or is the Prodigal Son now ready to lay down his life for his Father. Interesting! *[This is a very interesting word and Scripture study, that I will have to address in detail, at another time.]*

21 *"And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.*

So, the son immediately repents and acknowledges his sin against heaven and his father. He also acknowledges his status as (Lo Ami)—no longer part of his father's people. This is a strong allusion to Hosea (Lo Ami).

22 *"But the father said to his servants, 'Bring out the best robe and put it on him and put a ring on his hand and sandals on his feet.*

Yet, Yeshua comes into the picture and brings out the best garment to cover him with; puts a ring of honor and puts sandals on his feet. We are so unworthy to lose the sandals of Yeshua; yet, he welcomes us back and binds the sandals on our feet. This has all kinds of allusions to Joseph's coat of many colors, the ring of honor given to him by Pharaoh. The ring could be acknowledgement that they were reconciled, and he was again restored as a son retaining his place as a member of the Household of God and not a servant or guest. Again, that's another Scripture/Word Study.

23 *'And bring the fatted calf here and kill it and let us eat and be merry;*

Now we have the fatted calf.

24 *'for this my son was dead and is alive again (Grafted back into the Olive Tree); he was lost and is found (Lost Sheep of the House of Israel).' And they began to be merry.*

SIBLING RIVALRY

Judah Defends Himself & Presents His Case to His Father

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Interesting Note: Jews are not happy about Christians or other Jews becoming Messianic and returning to their Hebraic Roots.

Lu 15: 25 "Now his older son (Judah) was in the field (where he was supposed to be; and about his Father's business). And as he came and drew near to the house, he heard music and dancing (All those happy Messianics).

26 "So he called one of the servants and asked what these things meant.

27 "And he said to him, 'Your brother (House of Israel) has come, and because he has received him safe and sound, your father has killed the fatted calf.'

28 "But he (Judah) was angry and would not go in. Therefore, his father came out and pleaded with him.

The Younger brother (Israel) did not express any animosity toward his older brother. He just wanted to come home—even if as a servant. Judah became angry at his Father's preparation of a great feast for Israel; after Israel squandered his inheritance.

29 "So he answered and said to his father, 'Lo, these many years I have been serving you (Judah preserved Torah and the commandments and statutes of the Lord); I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends.

30 'But as soon as this son of yours came (Judah acknowledged that Israel was his Father's son—although he didn't want to call him his brother), who has devoured your livelihood with harlots (among the Nations), you killed the fatted calf for him.'

Adding Insult to Injury

Now, to add, what seems to be, insult to injury, Father kills a fatted calf (*siteutos moschos*) to be served for dinner. This behavior was reserved for important of guests or event. Notice Judah's tone: "This son of yours." Judah claims he had never been given so much as a kid goat (*eriphos*) to share with his friends. And now, the fatted calf is killed, the table for the feast is set, and all the Father's household (Angels, prophets, saints etc...) are rejoicing as Judah comes near the House. Of course Judah asks, "What is going on?"

Why Did the Father Tell Judah—the Elder Brother?

Another interesting note: Judah wasn't even told by his Father that Israel was back home. **Why not!** I believe it was because Ezekiel told us, "No one was looking for Israel." The Father knew that Judah wasn't interested in going to find his lost brother. ***This should be a clue for Messianics NOT to get upset with Jews who do not appreciate them returning to Torah. Judah refused to go into the celebration.

Ezekiel 34:5 "So they were scattered because there was no shepherd; and they became food for all the beasts of the field when they were scattered.

6 "My sheep wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching for them."

7 ¶ "Therefore, you shepherds, hear the word of the LORD:

8 "as I live," says the Lord GOD, "surely because My flock became a prey, and My flock became food for every beast of the field, because there was no shepherd, nor did My shepherds search for My flock, but the shepherds fed themselves and did not feed My flock" -

9 'therefore, O shepherds, hear the word of the LORD!

It was God who seeks out the Lost Tribes of the Northern Kingdom through Yeshua. Just like the Prodigal Son who came to his sense, so does the House of Israel scattered among the Nations. We heard the voice of the Great Shepherd sent to find us. When Father sees us coming back home to the House of Jacob, He kills a fatted calf for us. But Judah, true to form, will be angry and provoked to jealousy. But Judah has lost absolutely nothing.

***This is another clue for those who think the Church "replaced" Judah. That didn't, and never will happen. Judah has the Scepter, and it will never depart from them.

Father Defends Reconciling with Israel

31 "And he said to him, 'Son, you are always with me, and all that I have is yours.

Judah is always with God. He never did abandon the Jews, and He never will.

32 'It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.'"

Israel became dead to God in Hosea, when they became "Lo Ami"—not My People. But, this rejoicing over the return of God's people, and the conversion of anyone from the Nations, is was also emphasized in previous parables:

Lu 15:10 "Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

Lu 15:7 "I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.

***This doesn't say ninety-nine just persons who need no "salvation." They all needed our Savior. It says, ninety-nine just persons who need not repentance. They are already "just" (justified). They've already changed their mind and turned from evil to their God. This is why I believe that Dispensationalism is incorrect, and faithful Jews, who worship the God of Abraham, Isaac, and Jacob are already saved by Yeshua's blood.

Important Points to Be Gleaned from The Prodigal Son Story

First: God has not abandoned the Jews or the Torah. Everything He has, still belongs to Judah.

Second: The covenant is being “**renewed**”. It is not new. Israel was lost, and had returned. They (Christians) are not a “new” people of God.

It is a renewed relationship that was broken.

Third: Judah doesn’t need to “repent” in the sense of “turn from evil, and turn to God.” They already know God. Judah needs to be obedient.

No “New Kid” on the Block

Hence, today there is not a “new” kid on the block. Rather, there is a returning Prodigal Son. The ever increasing Messianic movement has simply reemerged out of the Judeo-Christian faith. The Messianic Movement is NOT new. Rather, it is the First Century original intent of the Lord and His Disciples. Most within this movement agree and seek the unity of Jewish faithful with the believers in Yeshua. Some would go as far as saying, that both (Jews and Christians) are a part of the Commonwealth of Israel or in the Christian vernacular: The Olive Tree of God. This association could be by various means, including birthright, marriage, or grafting through faith.

As Paul Warned, So Much Has Crept into Our Faith

The divisions between Judaism & Christianity; as well as the plethora of Christian denominations and doctrines over the past two millennia are clear evidence of this fact. *It’s crazy*, how far we are removed from the 1st Century mentality and understanding of Scripture.

Doctrines of Separation

- Act 20:29: For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
- Act 20:30: Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.
- Act 20:31: Therefore, watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

But we are going back full-circle. We are returning to our Hebraic Roots. We are beginning to understand and hear the Voice of our Shepherd, Yeshua!

Who Are the Shepherds of Israel in Judah Today?

This is EXCITING! Thus, we have the Renewed Covenant dimension to the term “Shepherds of Israel.” Yet, it begs the question, *who are the shepherds, and who is Israel*, when it comes to the returning kids on the block? The House of Israel among the Nations is the prodigal son, who the Father welcomed back with open arms. Much to the chagrin of the older brother (The House of Judah). I believe the Messianic Movement is the highway (the *Via Appia*, if you will) for the return of the Prodigal Son in Yeshua’s parable. However, just like mainline Christendom, even the Messianic Movement is wrought with division and differences. I separate the Messianic Movement into three main groups. It would be safe to say that all of the Messianic groups have the Hebraic Roots of the Judeo-Christian faith at their foundation. Yet, it is also their respective foundations that result in their major differences.

First, Messianic Jews come from the foundation of Judaism; and their beliefs and practices have strong Rabbinic traditions and influences; all the while embracing many aspects of Christian doctrine (such as the Trinity); and dispensationalism that continues to separate them from their Jewish brethren who don't believe that Yeshua is the Messiah of Israel. They honor the Torah as well as many traditions of the Rabbis. They observe the Feast of Israel, and feasts associated with Rabbinic traditions. Like mainstream Christendom, they don't believe Jews are saved by the Blood of Yeshua unless they have accepted Him as their Messiah. Jew for Jesus is one of the most well-known example of this. They are basically fundamental Christians who have incorporated Judaism into their Christian faith. They are focused heavily on converting fellow Jews to Christ, and have a Separation Theology basis.

Second, Messianic Christians have come to their Hebraic Roots from a Protestant or even Catholic foundation. They honor the Torah, but are highly influenced by Early Church doctrine, as well as Dispensationalism. They do not have a Replacement Theology (the church replaced the Jews); but they continue to believe God has two separate programs for the "Church" and the "Jews." This is the essence of Separation Theology. They typically continue to believe in the Rapture of the Church, and that Jews who do not believe in Christ will endure the ill-fated Tribulation. Depending on their Christian background, they could be wither pre- mid- or even post-Tribulational in regards to the Rapture.

Thirdly, there are what I call, Messianic Israel. Messianic in this group can come from either Jewish or Christian backgrounds; but what they have in common is that they tend to be less dispensational, and do not hold to Replacement Theology and even less to Separation theology as the two previously mentioned groups of Messianics. While they are more apt to entertain the notion that Yeshua's blood covers faithful Jews today; it is difficult for any of the above groups to go out on a limb; and expressly state that as a core belief. Messianic Israel has a Two-House foundation; which was introduced in the first couple of slide. It focuses on the reunification of the Divided Kingdom and the Restoration of the fallen Tabernacle of David.

Two-House Messianic Israel Worldview. This presentation is offered from a Two-House Messianic Israel worldview. However, I will step out on a limb and expressly state that Jews who are/and have been faithful to the God of Abraham, Isaac, and Jacob; are saved by the atoning of His blood in Messiah Yeshua—even though they have not yet accepted Him as their Messiah; or have already died before being able to accept Him as their Messiah. The only argument Christendom has to refute this fact is Dispensational Theory and doctrine; both of which are man-made and anti-Semitic at their root.

More About God's Shepherds

Now that we've cleared that up, we still have to talk more about God's shepherds (both Jew & Christian), and the issue of tending His flock (both Jew and Christian).

So let's continue our discussion on "Who is the *Flock* and Who are their *Shepherds* Now?" *Tzion* is the "Flock." I believe the answer is imbedded in the original Hebrew meaning of "shepherd". Again, this will not be complicated. Let's explore! In this context, to shepherd means "*ra'ah*"--to tend the flock. The flock in question is the people of God, it is All of Jacob. *Ra'ah* also includes the responsibility of a shepherd "feeding" the sheep.

For example: It is interesting to note that the first time the word is used in Scripture is very early on in Genesis 4:2, referring to Abel, who was a shepherd of sheep. It is used in Genesis 29:9 referring to Rachel who had the task of tending her father's sheep. Jacob's twelve sons were responsible for feeding their father's flocks (Gen 37), and in his diligence to do his father's will, Joseph unwittingly invited the scorn of his co-shepherds and landed himself a slave in Egypt.

It is important to dwell on the meaning and context of "shepherd" because that is God's design to clearly explain His relationship to His people, and how He expects those to behave, who are given the responsibility to lead and guide the House of Jacob in His stead or on His behalf.

The Real Shepherd of Israel

We are so accustomed to the 23rd Psalm, that we fail to absorb the depth of the first verse...The LORD is my shepherd; I shall not want. And again in Psalm 80:1: *Give ear, O Shepherd of Israel, you who lead Joseph like a flock; you who dwell between the cherubim, shine forth!*" God has not left us without the template. He and His relationship with Israel is the example that earthly "shepherds" are to follow. Thus His anger burns in Chapter 34. We also see this in Psalm 80:1: *Give ear, O Shepherd of Israel, You who lead Joseph like a flock; You who dwell between the cherubim, shine forth!*"

Just as Ezekiel depicted the Israelite rulers and leadership of his day as negligent; many rulers and leaders of the Church and Rabbinic Judaism are also being negligent. This was particularly true of the Northern Kingdom of Israel. Judah did fall into repeated disobedience; but the spiritual leadership of the Northern Kingdom were exceptionally remiss in their duties to God and His Torah. They were negligent in their duty to lead and provide spiritual guidance to God's people. Ezekiel gave them a punitive rebuke from the Lord, stating: "Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?"

A Severe Lack of Leadership

What was the House of Judah doing when all this was going on with the House of Israel up north? They were trying to balance the scales, so to speak. They were also concerned about their own survival. Threats waged from all around; and their brotherly relationship with Israel in the North was unpredictable at best and volatile at worst. As Abba Eban put it: "Neither of the two kingdoms, weakened as they were by domestic quarrels and corruption, could long withstand the power of the Assyrian war machine."

When it comes down to it, even a cursory review of Kings and Chronicles attests to the fact that Israel had no Godly shepherds. In addition to Hosea, the Prophet Amos, a humble sheep breeder, was called to prophesy in the Northern Kingdom on the eve of the Assyrian conquest. The Lord was demanding moral conduct. Amos elevated morality to a key place in Israel's destiny. Israel had no shepherds, and they didn't listen to Hosea or Amos. The Assyrians completely obliterated the Northern Kingdom of Israel. It's people, henceforth to be known as the "ten lost tribes," were deported and dispersed (Abba Eban, p. 56). Judah, however, flourished more than a century after the fall of Samaria (the Northern Kingdom).

Listen to the Prophet Micah

Micah 1:5 All this is for the transgression of Jacob and for the sins of the house of Israel. What is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem?

6 "Therefore I will make Samaria a heap of ruins in the field, Places for planting a vineyard; I will pour down her stones into the valley, And I will uncover her foundations.

7 All her carved images shall be beaten to pieces, and all her pay as a harlot shall be burned with the fire; All her idols I will lay desolate, for she gathered it from the pay of a harlot, and they shall return to the pay of a harlot."

8 Therefore I will wail and howl, I will go stripped and naked; I will make a wailing like the jackals and a mourning like the ostriches,

9 For her wounds are incurable. For it has come to Judah; It has come to the gate of My people-To Jerusalem.

Thus, Judah's time was coming as well. Micah 1:1-16, chastises all of the House of Jacob—both Israel and Judah. He tells Judah, "For the transgressions of Israel (House of Israel) were found in you" (v. 13).

Woe to the Shepherds

"Woe" is not a word that any believer welcomes or wants to hear. Let's delineate the shepherd's deficiencies v.3-8:

- *You eat the fat and clothe yourselves with the wool*
- *You slaughter the fatlings, but you do not feed the flock*
- *The weak you have not strengthened*
- *You have not healed those who were sick*
- *You have not bound up the broken*
- *You have not brought back what was driven away*
- *You have not sought what was lost*
- *You have ruled them with force and cruelty*

No One Was Searching for God's Scattered Sheep

- They were scattered because there was no shepherd
- They became food for all the beasts of the field when they were scattered
- My sheep wandered through all the mountains, and on every high hill
- My flock was scattered over the whole face of the earth
- No one was seeking or searching for them

"Woe" because...

- *My flock became a prey*
- *My flock became food for every beast of the field, because there was no shepherd*

- *My shepherds did not search for My flock*
- *The shepherds fed themselves and did not feed My flock*

Often commentaries, particularly Jewish ones, fail to expound on verse 6 in significant detail: "My sheep wandered through all the mountains, and on every high hill; yes, My flock was scattered over the whole face of the earth, and no one was seeking or searching for them." This is very important, and one of the main focuses of this lesson. "No one was seeking or searching for them." In his commentary, Matthew Henry adds that they were never encouraged to return to their own country (cf. v.4). Again, Yeshua's story of the Prodigal Son, explains God's perspective on the matter.

In verse 11-16, the Lord says he will remedy the situation, *for thus says the Lord GOD!* Let's delineate again:

Indeed, I Myself will search for My sheep and seek them out, as a shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and deliver them from all the places where they were scattered on a cloudy and dark day, and I will bring them out from the peoples and gather them from the countries, and will bring them to their own land.

I will feed them on the mountains of Israel, in the valleys and in all the inhabited places of the country

I will feed them in good pasture, and their fold shall be on the high mountains of Israel

There they shall lie down in a good fold and feed in rich pasture on the mountains of Israel

I will feed My flock, and I will make them lie down," says the Lord GOD

I will seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick

So, Let's Be Perfectly Clear

This brings us back to clarification of the second point. With the "new kid on the block," we need to be clear on who exactly is Israel? Who is the flock? Who is the sheep? Who is Israel?

I submit that today, Israel (a.k.a. The House of Jacob—All Israel) encompasses both faithful Jews and true Christians). I submit that the "Flock"—All Israel—is Messianic whether they realize it or not. His Flock is the faithful among Jews and Christians, who believe in the God of Abraham, Isaac, and Jacob; regardless of their theological differences. In John 10:16, Yeshua said, "And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd."

It all makes perfect sense if you are viewing it from a 1st Century perspective, void of the doctrinal baggage we have accumulated.

Conclusion

This concludes our discussion of the *The Shepherds of Israel – Part 2*. Next, you can view Part 3, which will complete our presentation.

In Part 3, we will close our discussion with:

- *God Is One God*
- *The Fallen Tabernacle of David*
- *Digging Deeper*
- *Restoration*

For future teaching on the House of Jacob and the Restoration of the Fallen Tabernacle of David, please visit our website at www.ksicolorado.com

THANK YOU FOR PARTICIPATING IN OUR LESSON!

THE SHEPHERDS OF ISRAEL-PART 2

A Commentary on Ezekiel 34

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The Ambassador Journal (TAJ)

A Publication of K. S. (King Solomon) Industries

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