

Ezekiel 39 - Gog's Armies Destroyed; Weapons Burned for Seven Years; Soldiers Buried for Seven Months; God Glorified, Israel Restored

III. Restoration of Israel (Ezek 33:1—48:45)

(6) Protection from Gog and Magog (Ezek 38:1—39:29)

(C) Gog defeated (38:17—39:20)

(a) Armies destroyed (38:17—39:8)

(b) Weapons burned (39:9-10)

(c) Soldiers buried (39:11-16)

(d) Eaten by birds (39:17-20)

(D) Results of Gog's defeat (39:21-29)

(a) God's glory manifested (39:21-24)

(b) Israel restored (39:25-29)

Ezekiel 39

(a) Armies destroyed (38:17—39:8)

The relationship between 39:1-16 and Ezek 38 follows the law of recurrence. The law of recurrence maintains that one block of Scripture (in this case, Ezek 38) provides an overview of an event from beginning to end, then if followed by a second block (39:1-16) that revisits a portion of the event previously described and adds further detail.

A similar pattern appears in Gen 1-2: Gen 1:1—2:3 outline the seven days of creation, then in 2:4-25 the account shifts focus to the creation of Adam and Eve, returning to an earlier segment of Gen 1 (the 6th day), and expands on the details of their creation.

1 "And you, son of man, prophesy against Gog and say, 'This is what the Lord GOD says: "Behold, **I am against you, Gog**, chief prince of **Meshech and Tubal**;

1 "And you, son of man, prophesy against Gog and say, 'Thus says the Lord GOD, "Behold, I am against you, O Gog, prince of **Rosh**, Meshech and Tubal;

1 "Now as for you, Son of Man, prophesy against Gog and tell him, 'This is what the Lord GOD has to say: "Watch out, Gog, you leader of the head of Meshech and of Tubal!

1 Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

- Ezekiel is once again addressed and commanded to prophesy again against Gog. This begins a new section of prophetic revelation, which will recapitulate certain details from Ezek 38, followed by additional details.
- "...I am against you, Gog" - God is directing the prophecy of Ezek 38-39 directly against Gog, the ruler of the coalition of invading nations/peoples
- "...Rosh" [NASB95] - Russia
- "...Meshech and Tubal" - Turkey

2 and I will turn you around, lead you on a rope, take you up from the remotest parts of the north, and bring you against the mountains of Israel.

2 and I will turn you around, drive you on, take you up from the remotest parts of the north and bring you against the mountains of Israel.

2 I'm going to turn you around, drag you along to your destruction, and bring you up from the farthest parts of the north, and carry you to the mountains of Israel.

2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

- A summary of the invasion described in Ezek 38
- "...I will turn you around" - the image is of Gog planning an attack in one direction, then God intervening and turning him toward a different target
- "...lead you...take you...bring you" - not only will God redirect Gog's intended path, but He will also lead (seduce), take, and bring them against Israel, emphasizing God's central role in not only initiating this invasion, but in the ultimate victory.
- "...the remotest parts of the north" - since all directions in Scripture are in relation to Israel, this points to the furthest nation north of Israel, which is Russia (Cf. 38:6).
- "...bring you against the mountains of Israel" - the enemy's objective in entering this mountainous region is clear: Jerusalem, Israel's capital and the seat of its government, is located there.

— In a strategic invasion, the capital is often the primary target. Yet, ironically, the very mountains that Gog and his army view as their arena of triumph will ultimately become the site of their downfall.

— The impetus for this invasion is described in 38:12-13...they are invading in order to seize Israel's "spoil...plunder" (38:12-13) and "silver and gold" (38:13). They are jealous of Israel's wealth, and have conspired to gather together to invade and take it.

3 Then I will strike your bow from your left hand and make your arrows fall from your right hand.

3 I will strike your bow from your left hand and dash down your arrows from your right hand.

3 There I will strike your bow from your left hand and your arrows from your right, causing your fall.

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

- Verses 3-5 further detail the destruction of the invading army, specifically addressing the failure of the weapons that Gog and his forces will bring with them.

— Although heavily armed, the invading army will find their weapons useless as their destruction will come from both natural and supernatural forces (Cf. 38:17-22)

4 You will fall on **the mountains of Israel**, you and all your troops, and **the peoples who are with you; I will give you as food** to every kind of predatory bird and animal of the field.

4 You will fall on the mountains of Israel, you and all your troops and the peoples who are with you; I will give you as food to every kind of predatory bird and beast of the field.

4 You will collapse on the mountains of Israel, along with all of your soldiers and the nations that have accompanied you. There the raptors, vultures, and wild animals will feed on you.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

- The defeat of the invaders at the hand of Jesus Christ will occur at His Second Coming. These events happen at the end of the Tribulation period...

— Further details on the means of their defeat are mentioned by Zechariah (Zech 12:4-9)

- "...the mountains of Israel" - see notes on 36:1; also see note: **Mountains of Israel** in 38:4

- "...the peoples who are with you" - the "inner ring" nations and people groups (Cf. 38:6,9,15,22)

- "...I will give you as food" - this feast for the birds is alluded to by Jesus (Matt 24:28) and John (Rev 19:17-19)

— In the culture of ancient Israel, the scavenging of unburied corpses was considered a sign of extreme humiliation (Cf. Deut 28:26; 2 Sam 21:10; 1 Kings 21:23-24; 2 Kings 9:33-37; Jer 7:33; 15:3; 16:4; 34:20). Saul was fastened to a wall instead of buried, a disgrace to the deceased (1 Sam 31:10).

— God is disgracing the enemy here by not allowing their bodies to be buried after their death. Further detail on this "feast" is given in v17-20.

5 **You will fall on the open field; for it is I who have spoken,**" declares the Lord GOD.

5 You will fall on the open field; for it is I who have spoken," declares the Lord GOD.

5 You will fall dead in the open fields, because I have ordered this to happen,' declares the Lord GOD.

5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.

- "You will fall on the open field" - the grand finale of Gog's humiliating defeat

- "...for it is I who have spoken" - the defeat was guaranteed by God's pronouncement

— Verses 3-5 encapsulate the destruction of the invading armies, summarizing the events prophesied in 38:17-22.

6 "And I will send fire upon **Magog** and those who inhabit **thecoastlands** in safety; and **they will know that I am the LORD.**

6 "And I will send fire upon Magog and those who inhabit the coastlands in safety; and they will know that I am the LORD.

6 'I'm also going to incinerate Magog, along with those who are settled down and at home in the islands. That's when they'll learn that I am the LORD.

6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

- "...Magog" - central asian countries (the "stans")

- "...the coastlands" - the islands in the Mediterranean Sea; they evidently appear to live in safety, away from the military action but not out of the reach of God

- Not only will Gog's armies and their allies be destroyed in Israel, but the land of Magog and the islands in the Mediterranean Sea will also face significant devastation.

— While the military might of Magog and its confederate forces are destroyed within Israel, a massive judgment will also descend upon their homeland, akin to the supernatural fire that rained down upon Sodom and Gomorrah (Gen 19:24-25).

- "...they will know that I am the LORD" - this act will reveal to the nations from which the invaders came that the God of Israel is fully capable of defending His people and intervening as He chooses.

Revival in Israel and Among Gentiles

7 "And I will make **My holy name known** in the midst of **My people Israel**; and I will not **allow My holy name to be profaned anymore.** But the nations will know that I am the LORD, the Holy One in Israel.

7 "My holy name I will make known in the midst of My people Israel; and I will not let My holy name be profaned anymore. And the nations will know that I am the LORD, the Holy One in Israel.

7 I'll make my holiness and reputation known in the midst of my people Israel, and I won't let my holiness be profaned anymore. The nations will learn that I, the LORD, am holy in the midst of Israel.

7 So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the

Holy One in Israel.

- "...I will make My holy name known" - God's purpose for the invasion and the defeat of the invaders: to show His name holy both in Israel and throughout the world.

— Here, the language suggests not just intellectual recognition but profound, salvific knowledge. As a result of the invasion's defeat, there will be a revival among the Jewish people, leading many to a saving knowledge of Jesus as their Messiah.

— The language referring to the Gentiles ("the nations") is not necessarily salvific, however it does affirm that Yahweh is the God of Israel. This knowledge could lead to salvation, but at minimum, it represents a significant recognition of God's sovereignty and sanctity among the nations.

- "...my people Israel" - is emphatic, signaling that Israel will now be God's people spiritually, not just positionally.

- "...I will not allow My holy name to be profaned anymore" - a negative declaration.

Historically, Israel's actions have often dishonored God's name (Cf. 20:9,14,39; 36:20-23). The promise here is that this will no longer be the case; instead, God's name will be set apart as holy.

Though the judgment on the enemies will occur in Israel, the catastrophe will extend far beyond to the ends of the earth to accomplish the purpose of God. Once more the Lord will relate His purpose in Israel to that for all the world. It is the concept of concentric circles where that which is accomplished at the very center reaches out irresistibly to the farthest confines of the circumference. God is the Lord of the nations. His true character will appear in its proper light as both righteous and mighty. Such emphasis is made of this thought throughout Ezekiel because this is the design of God in all history, and there is no more important concept in all the universe.

[Feinberg, *The Prophecy of Ezekiel*, 228]

8 Behold, it is coming and it shall be done," declares the Lord GOD. "That is **the day of which I have spoken**.

8 Behold, it is coming and it shall be done," declares the Lord GOD. "That is the day of which I have spoken.

8 Pay attention! It's coming and will certainly happen,' declares the Lord GOD. 'This will be the day about which I've spoken!'"

8 Behold, it is come, and it is done, saith the Lord GOD; this is the day whereof I have spoken.

- This verse asserts the certainty that this prophecy will come to pass. The prophecy, now over 2000 years old, may seem delayed and forgotten about from man's perspective, but God will indeed fulfill His promises in real, historical events.

- "...the day of which I have spoken" - the invasion, as outlined in 38:14-23

(b) Weapons burned (39:9-10)

9 "Then those who inhabit the cities of Israel will go out and make fires with the weapons and burn *them*, both **bucklers and shields, bows and arrows, war clubs and spears**, and for **seven years** they will make fires of them.

9 "Then those who inhabit the cities of Israel will go out and make fires with the weapons and burn *them*, both shields and bucklers, bows and arrows, war clubs and spears, and for seven years they will make fires of them.

9 "After all this happens, the people who live in the cities of Israel will be kindling fires for seven years, using small shields, large shields, bows, arrows, clubs, personal weapons, and spears to do so.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years:

- After the complete annihilation of the invading armies, the people of Israel will take the weapons of war intended to be used against them and burn them for fuel (v10)

- "...bucklers and shields, bows and arrows, war clubs and spears" - antiquated weapons of war; there are two ways to interpret this:

1. Ezekiel had no insight into today's technology...planes, helicopters, tanks, guns, etc. These are the best words he can use to describe what he witnessed.
2. Literally, as these are the actual weapons that armies will use at that time; this could be due to a severe rollback in military capabilities for some unknown reason, or it could be due to the use of EMPs (which render useless any type of electronic device, radar, etc.).

- "...seven years" - many use these seven years as a key to unlock the timing of this invasion. They reason that if the weapons will burn for seven years, the invasion must begin before the Tribulation because the weapons cannot burn during the millennial kingdom (Fruchtenbaum is an advocate for this view).

— However, the city of Babylon will be burn throughout the millennial kingdom (for 1000 years, Rev 19:3). This will be a memorial of God's victory over evil, and a reminder for all to submit the lordship of Jesus Christ.

10 They will not take wood from the field or gather firewood from the forests, because they will make fires with the weapons; and **they will take the spoils of those who plundered them** and seize the plunder of those who plundered them," declares the Lord GOD.

10 They will not take wood from the field or gather firewood from the forests, for they will make fires with the weapons; and they will take the spoil of those who despoiled them and

seize the plunder of those who plundered them," declares the Lord GOD.

10 They won't need to cut down trees from the fields nor gather firewood from the forests, because they will light fires with the weapons as they plunder the plunderers and loot the looters!" declares the Lord GOD.

10 So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

- The burning of the abundance of remaining weapons of their enemies will provide enough fuel for seven years (v9). This emphasizes the sheer volume of equipment left behind.

- "...they will take the spoils of those who plundered them" - *shalelu et sholeleihem*, is a play on words in Hebrew that literally means "they shall spoil their spoilers."

— The motivation of the invaders was to seize the spoils and plunder the riches of Israel (38:12). God turns the tables on them and Israel ends up plundering the plunderers

— God often takes the motivations and instruments that evil people use against His people, and turns them around to use against them:

- God drowned the pursuing Egyptians in the Red Sea because the Egyptians ordered the drowning of newborn Jewish males (Ex 1:22)
- In the 10th plague, God killed the firstborn throughout Egypt because Israel was God's "firstborn" which Egypt had taken into captivity (Ex 4:22)
- Haman's gallows were intended for Mordecai, but were instead used on Haman

— This is an outworking of the Abrahamic promise to "curse those who curse you" (Gen 12:3). The curses that these nations will aim at Israel will come right back at them, in kind, by the hand of God.

(c) Soldiers buried (39:11-16)

11 "On that day I will give Gog a **burial place there in Israel**, the valley of those who pass by **east of the sea**, and it will **block the way of those who would pass by**. So they will bury Gog there with all his horde, and they will call *it* the **Valley of Hamon-gog**.

11 "On that day I will give Gog a burial ground there in Israel, the valley of those who pass by east of the sea, and it will block off those who would pass by. So they will bury Gog there with all his horde, and they will call *it* the valley of Hamon-gog.

11 "When all of this happens, I'm going to set aside a grave site for Gog in Israel's Traveler's Valley, near the approach to the Dead Sea. She will block off everyone who tries to bypass it. There they will bury Gog, and rename the area 'Valley of Gog's Gang'.

11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog.

- "...a burial place there in Israel" - the invaders came to plunder and "bury" Israel, but instead they will be the ones buried in Israel
- "...east of the sea" - some translations use "east toward the sea" - this refers to the Dead Sea
 - The route the Israelites took toward the sea in Ezekiel's day is called the Old Jericho Road today. It descends from Jerusalem to Jericho as a steep narrow canyon road; at the bottom is the Valley of the Shadow of Death, as robbers often lurked there.
 - The parable of the Good Samaritan took place on that road; the Temptation Wilderness borders this valley to the north. This canyon/valley is likely where Ezekiel was referring as the grave of Gog.
- "...Hamon-gog" - an area today called the Jordan Valley, slightly above the Dead Sea, east of the northern tip of the Dead Sea
 - This burial is so significant that the burial ground gets a name, to commemorate God's destruction of the invading forces
 - This area, and the city of Hamonah (v16), will be memorials to God's protection and blessing on Israel throughout the millennial kingdom
- "...block the way of those who would pass by" - there will be so many dead bodies that need to be buried that it will cause travelers who are passing through the area to detour around it.



12 For **seven months** the house of Israel will be burying them in order to **cleanse the land**.

12 For seven months the house of Israel will be burying them in order to cleanse the land.

12 The house of Israel will be burying them for seven months in order to purify the land.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

- "...seven months" - one of the clues that places the timing of this invasion well before the end of the Tribulation.

— If God destroys the invaders at the Second Coming, even considering the 75-day interval, the burial process would continue on into the millennial kingdom for another ~135 days (210 days - 75 days = 135 days)

- "...cleanse the land" - the purpose for the seven month burial process: the land must be cleansed of the dead bodies, consistent with the laws found in Num 35:33-34; Deut 21:22-23.

— The land would certainly need to be cleansed before Jesus can reign over the entire earth from David's Throne. You don't want to have Jesus reigning during the millennium with a bunch of dead bodies spread throughout Israel

See [Pre-Tribulational Events](#) for an overview of arguments on the timing of this invasion.

13 And **all the people of the land** will bury *them*; and it will be to their renown **on the day that I appear in My glory**," declares the Lord GOD.

13 Even all the people of the land will bury *them*; and it will be to their renown *on the day that I glorify Myself*," declares the Lord GOD.

13 Everyone in the land will be involved in the burials, and this will serve as a reminder for them that I have glorified myself," declares the Lord GOD.

13 Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

- "...all the people of the land" - everyone in Israel will bury the dead invaders, over a period of seven months (v12)

- "...on the day that I appear in My glory" - God's destruction of these forces and supernatural protection of Israel will be "a day of renown" in Israel throughout the millennial kingdom.

— This could imply the establishment of a new Jewish holy day, just as the events like the deliverance of Queen Esther's time period inspired Purim, and the Maccabean victory led to Hanukkah.

— It will be the impetus for Israel's regeneration, and be celebrated throughout the kingdom period much like the Exodus was celebrated throughout the OT.

14 "They will also select men who will constantly pass through the land, burying those who were passing through, those left on the surface of the ground, in order to cleanse it. At the end of seven months they will conduct a search.

14 "They will set apart men who will constantly pass through the land, burying those who were passing through, even those left on the surface of the ground, in order to cleanse it. At the end of seven months they will make a search.

14 "Men will be assigned to travel continuously throughout the land, exploring for seven full months as they go about burying the bodies that remain from the battle on the surface of the ground, so that the land may be sterilized.

14 And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

- The burial process will go on for seven months. After that, once they think that they have buried every dead body, but just to make sure, they will choose men who will travel throughout the land often to search for any remaining corpses.

— When they locate the remains, a burial team will handle the interment, with the ultimate purpose of cleansing the land.

— It appears that due to the scale of destruction, even after the initial seven-month burial process, many bodies will be hidden in crevices or difficult to reach areas. Thus, it will take a full seven months of searching to ensure all remains are accounted for.

15 As those who pass through the land pass through and anyone sees a human bone, then he will set up a marker by it until the burial detail has buried it in the Valley of Hamon-gog.

15 As those who pass through the land pass through and anyone sees a man's bone, then he will set up a marker by it until the buriers have buried it in the valley of Hamon-gog.

15 As scouts go searching throughout the land, whenever they see someone's bones, they will place a sign beside the remains until the remains have been buried in the Valley of Gog's Gang.

15 And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamongog.

- While v14 highlights the search efforts, v15 details the procedure for searching for bodies/remains, marking the location, and ultimate burial.

Military Burial Process

Left-over weapons provide all the energy for the nation Israel for seven years; professionals hired to clear the battlefield—they wait seven months; then clear for seven months and bury the dead east of the Dead Sea (downwind). If a traveler finds something the professionals have missed, *he doesn't touch it*: he marks the location and lets the professionals deal with it.

This process is verbatim out of the *Operator's Manual for Marking Set, Contamination: Nuclear, Biological, Chemical (NBC)*, US Armed Forces.

16 And even *the* name of *the* city will be **Hamonah**. So they will cleanse the land."

16 And even *the* name of *the* city will be Hamonah. So they will cleanse the land."

16 They'll also name the city that is there 'Hamonah,' as they purify the land."

16 And also the name of the city shall be Hamonah. Thus shall they cleanse the land.

- "...Hamonah" - meaning "multitude"; this new city will likely be situated on a hill overlooking the burial site, and will serve as a permanent reminder of the multitude defeated by divine intervention.

- God is into memorials...the rainbow to remember the flood and God's promise, rocks stacked at the Jordan River, the feasts of Israel, animal sacrifices in the kingdom, communion...too many to list.

— God is a God of remembrance, and this burial area, the valley of Hamon-gog and the city of Hamonah will be remembrances to people throughout the kingdom period about God's protection of His people and hatred of evil.

Various Views on the Timing of the Magog Invasion

Two Phase View (Ezek 38 at beginning of Tribulation; Ezek 39 at the end) [Woods]

Support:

Refutation:

Before the Tribulation [Fruchtenbaum, Ice, Hitchcock]

Support: This pre-Tribulational timing of Gog's invasion of Israel effectively addresses several critical issues. This view holds that Israel is to be established in the land, living in security, when the Russian confederacy invades. This confederacy will then be destroyed in Israel at some point before the Tribulation. The primary supports for this view can be grouped into three main areas.

First, the portrayal of Israel in Ezek 38-39 largely corresponds to the current state of Israel. For example, 38:8 describes Israel as a land "brought back from the sword," reflecting the nation's founding and consolidation through military conflict. Israel's War of Independence in 1948 and the Six-Day War in 1967, which helped to secure the nation's borders, support this aspect of the prophecy.

Furthermore, 38:8,12 refer to a people gathered from various nations, a condition that Israel today clearly fulfills, with Jews returning from over 90 countries worldwide. This ongoing regathering reflects the multi-national character of the modern Jewish state. Additionally, the prophecy envisions Israel rebuilding previously desolate places, which finds fulfillment in the modern state's efforts to modernize ancient sites within its borders that bear historical names.

The prophecy also highlights Israel's state of security at the time of invasion, described in 38:11,14. While some interpret this security as requiring a state of peace, the Hebrew term *betach* used in these verses does not imply peace but rather denotes "security," "safety," "confidence," and "trust." This meaning reflects Israel's current state of confidence in its own strength and readiness, seen in its military power and willingness to act decisively against hostile entities. A final example of the parallel between the nation described in Ezek 38-39 and modern Israel is the reference to unwalled villages.

[Third, this view provides the most coherent explanation for the seven months of burial and seven years of burning. There is no scriptural basis to rule out the possibility that this invasion could occur five, ten, or even more years before the start of the Tribulation, allowing ample time for the burial and burning periods to be completed without conflict. Even if the invasion were to take place only three and a half years before the beginning of the Tribulation, Israel could fulfill the burial period and continue burning weapons, with the latter part of the seven years extending into the first half of the Tribulation. This timing is compatible with both the burial and burning time frames. Conversely, any scenario

suggesting that Israel would still be burning weapons while fleeing from the Antichrist's forces would be incompatible with the practical requirements involved in such an undertaking.

Refutation: The pre-Tribulation view of Gog's invasion of has six primary objections: The first objection claims that because the prophecy of Gog and Magog appears within the "restoration" section of Ezekiel, it cannot refer to events before the Tribulation. While it is true that the invasion occurs within this restoration segment, Ezekiel moves fluidly between references to a pre-Tribulational regathering of Israel in unbelief (37:1-14) and a future regathering in faith (36:24-28). Ezek 38-39, specifically, refers to the first type, as it involves a regathering of Israel while still in unbelief. The regathering in faith, following Israel's national salvation, is addressed later, in Ezek 40-48. Thus, the sequence of events in the book's structure does not pose a problem for the pre-Tribulation view.

The second objection argues that in Scripture, the phrase "dwelling securely" refers solely to the peace and safety of the Messianic era. However, while this is occasionally the case, most uses of the term *betach* in the OT do not pertain to the kingdom context (Cf. Lev 25:18-19; 26:5; Deut 12:10; 1 Sam 12:11; 1 Kings 4:25; Ps 4:8; Prov 1:33). In fact, Jer 49:31 uses a similar Hebrew phrase to that in Ezek 38:11, showing that security in this instance does not require the context of millennial peace.

The third objection claims that the pre-Tribulation view contradicts the doctrine of imminency, which teaches that the Rapture could happen at any moment. This objection assumes that if the invasion must occur before the Tribulation, it would have to happen before the Rapture as well, making the invasion a prerequisite to the Rapture and thereby undermining imminency. However, the pre-Tribulation view only maintains that the invasion will occur before the Tribulation—not before the Rapture. Scripture does not indicate that the Rapture starts the Tribulation. Instead, Dan 9:27; Is 28:14-22 show that the Tribulation begins with the signing of a covenant between Israel and the Antichrist. Therefore, the pre-Tribulation view is compatible with the doctrine of imminency, allowing for the Rapture to happen at any time, independently of the timing of this invasion.

The fourth objection questions how Israel could quickly fall into apostasy following a revival triggered by the invasion. However, this objection does not consider Israel's history of spiritual backsliding. Following miraculous events such as the Exodus and the revelation at Sinai, Israel soon fell into apostasy. The same is true for other nations as well. Nineveh, for example, quickly returned to its old ways after repenting under Jonah's preaching. Thus, historical precedent shows that apostasy often follows national revivals, so this scenario presents no real problem for the pre-Tribulation view.

The fifth objection assumes that the phrases "in the latter years" (38:8) and "in the latter days" (38:16) refer exclusively to the Tribulation or later periods. There are other phrases that specifically refer to the Tribulation. Examples are "the time of Jacob's trouble" (Jer

30:7), "the day of the Lord" (1 Thess 5:2), or "YHWH's strange work" (Is 28:21). In contrast, "in the latter days" and "in the latter years" generally encompass the entire eschatological era, including the closing days of the Church Age (1 Tim 4:1; 2 Tim 3:1; 2 Peter 3:3; Jude 18). These phrases can therefore include the time leading up to the Tribulation as part of this prophetic period.

The sixth objection contends that Israel must wait until it signs the covenant with the Antichrist to obtain title to the land. However, this view misunderstands the Abrahamic Covenant, which unconditionally grants Israel the right to the Promised Land. Because the Abrahamic Covenant is irrevocable, Israel's title to the land has never been forfeited. The nation's modern recognition as a sovereign state by the United Nations reinforces this. Israel's title is therefore rooted in the Abrahamic Covenant and does not depend on any future covenant with the Antichrist.

Mid-Tribulation

Support: This view proposes that the invasion takes place halfway through the seven-year Tribulation period. Supporters of this position base their argument on two primary points. First, the phrase "dwelling securely" is interpreted as Israel experiencing a period of peace resulting from a covenant made with the Antichrist three and a half years earlier. Second, the invasion of Gog is equated with the attack by the "king of the north" in Dan 11:40, which is clearly situated in the middle of the Tribulation.

Refutation: Five counter-arguments challenge the mid-Tribulation view:

First, the phrase "dwelling securely" does not necessarily mean that Israel is living in peace; rather, a distinction exists between living in peace and living securely.

Second, a critical question arises: Why would God intervene to save Israel at this juncture, only to subsequently permit the events of the second half of the Tribulation to unfold, including the intense persecution of the Jewish people described in Matt 24:15-28; Rev 12:6-17?

Third, while it is accurate that the invasion described in Dan 11:40 does take place in the middle of the Tribulation, this invasion is distinct from the one described in Ezek 38-39. In the book of Daniel, the "king of the north" consistently refers to the ruler of Syria. For proponents of the mid-Tribulation view to interpret v40 as an exception would require a departure from Daniel's consistent application. Thus, the "king of the north" in Dan 11:40 remains Syria, which is distinct from Gog, who is described in Ezek 38-39 as coming from the "uttermost parts of the north."

Fourth, a practical concern involves the seven months designated for burial. If Gog's invasion of Israel occurs in the middle of the Tribulation, the burial period would extend into the latter half of the Tribulation. According to Matt 24:15-22, this is precisely the time when the Jewish people are in flight from the land, leaving little opportunity for them to bury their

dead, let alone the fallen invaders. Constructing the city of Hamonah during this period would also be infeasible.

Fifth, the seven years of burning poses a further issue. Should the invasion occur mid-Tribulation, this period would overlap the second half of the Tribulation and extend into the first three-and-a-half years of the millennium. However, the notion of burning enemy weapons during the Messianic Kingdom period is incompatible with the biblical portrayal of the land's miraculous cleansing and renewal by the Messiah.

In summary, the mid-Tribulational view inadequately addresses the practicalities of both the seven months of burial and the seven years of burning. During the second half of the Tribulation, the Jewish people will be in exile, making extensive burials or prolonged burning of weaponry unlikely within this time frame.

End of the Tribulation

Support: Many believe that Gog will invade Israel at the end of the tribulation, with the primary support for this view being that the invasion is the same as the Campaign of Armageddon.

Refutation: There are several notable differences between the events in Ezek 38-39 and the Campaign of Armageddon (Ps 2:1-6; Is 13:1—14:23; Jer 50:11-16,21-27,39-40,41-42; 51:7-9; Joel 3:9-11; Zech 5:5-11; 12:1-3; 14:1-2; Rev 16:12-16). Here are some key distinctions:

Alliances: In Ezekiel, only certain nations ally against Israel, with other nations protesting the invasion (38:1-6). In the Campaign of Armageddon, every nation without exception comes against Israel (Zech 12:1-3; 14:1-2; Rev 19:19).

Direction of Attack: The invasion in Ezekiel comes solely from the north (38:6,15; 39:2), whereas the Campaign of Armageddon involves forces from all directions (Ps 2:1-6; Ezek 39:21-24; Micah 4:11-12; Matt 24:15-22; Rev 12:13-17).

Purpose of the Invasion: In Ezekiel, the invaders seek spoil and prey (38:10-12), but in the Campaign of Armageddon, the aim is to eliminate the Jewish people entirely (Ps 2:1-6; Ezek 39:21-24; Micah 4:11-12; Matt 24:15-22; Rev 12:13-17).

Opposition: Ezek 38:13 notes that other nations protest the invasion, but during the Campaign of Armageddon, there is no protest since all nations unite against Israel.

Manner of Destruction: In Ezekiel, the invaders are destroyed by natural convulsions and divine fire and brimstone from heaven (38:17-23; 39:3). In contrast, the forces at Armageddon are defeated by the Messiah at His second Coming (Is 63:1-6; Ezek 39:17-20; Zech 14:12-15; 2 Thess 2:8; Rev 19:17-21).

Location of Destruction: The invaders in Ezekiel fall on the mountains of Israel (38:7-9; 39:4-6), while Armageddon's forces are defeated along a corridor from Bozrah/Petra in

southern Jordan to the Valley of Jehoshaphat (Kidron Valley) near Jerusalem (Is 34:1-7; Jer 49:20-22; Joel 3:12-13; Zech 12:3-9; Rev 14:19-20).

Timing: The invasion in Ezekiel occurs when Israel is dwelling securely in the land (38:8,11-12,14). The Campaign of Armageddon happens as Israel is fleeing, in a state of extreme insecurity, and taking refuge outside the land in Bozrah (Zech 14:1-4; Matt 24:15-21; Rev 12:6).

Further issues arise with the seven months of burial and seven years of burning. If Gog's invasion of Israel were to happen at the end of the Tribulation alongside Armageddon, it would imply that the Jewish people would be burying the dead for seven months into the Messianic Kingdom. This conflicts with descriptions of the earth's complete renovation at the kingdom's establishment. Similarly, burning the leftover weapons during the first seven years of the millennium would contradict the renewal described in Is 65:17. Given this evidence, the view that the invasion occurs at the end of the tribulation alongside Armageddon is untenable.

Interlude View

Support: The interlude view suggests that the invasion occurs after the end of the tribulation and the second coming but before the kingdom is fully established. This theory rests on the assumption that there will be a transitional period following Israel's restoration but prior to the official start of the millennium. Consequently, this interpretation is often referred to as the "interlude view," as it places the invasion in an interlude between the tribulation's end and the kingdom's beginning.

Refutation: Dan 12:12 does indeed indicate the presence of an interlude. However, the verse specifies this period as only 75 days: Blessed is he that waits, and comes to the thousand three hundred and five and thirty days. In contrast, Ezekiel's description of a seven-month burial process totals 210 days, which would extend the burial into the kingdom by 135 days. This extension conflicts with the biblical depiction of the restoration and cleansing of the earth preceding the kingdom period.

Furthermore, the seven years of burning would continue into the Messianic era, an inconsistency with the anticipated renewal and sanctification of the land for the Messianic Kingdom. Therefore, this interpretation does not adequately address the seven months of burial or the seven years of burning.

Beginning of the Millennium

Support: This view suggests that the invasion occurs after the end of the Tribulation and the Second Coming, but before the kingdom is fully established. This theory rests on the assumption that there will be a transitional period following Israel's restoration but prior to the official start of the millennium. Consequently, this interpretation is often referred to as

the “interlude view,” as it places the invasion in an interlude between the Tribulation’s end and the kingdom’s beginning.

Refutation: Dan 12:12 does indeed indicate the presence of an interlude. However, the verse specifies this period as only 75 days: Blessed is he that waits, and comes to the thousand three hundred and five and thirty days. In contrast, Ezekiel’s description of a seven-month burial process totals 210 days, which would extend the burial into the kingdom by 135 days. This extension conflicts with the biblical depiction of the restoration and cleansing of the earth preceding the kingdom period.

Furthermore, the seven years of burning would continue into the Messianic kingdom, an inconsistency with the anticipated renewal and sanctification of the earth. Therefore, this interpretation does not adequately address the seven months of burial or the seven years of burning.

End of the Millennium

Support: This view places Gog’s invasion at the end of the millennium. Support for this perspective rests primarily on identifying this invasion with the one described in Rev 20:7-9.

Refutation: First, Ezekiel’s account specifies that the invasion originates from the north (38:6,15; 39:2), while Rev 20:8-9 describes an invasion that arises from the four corners of the earth. Thus, the origin of the invasion differs significantly between the two passages. Second, this interpretation encounters serious challenges with regard to the seven months of burial. If the invasion occurred at the end of the millennium, it would mean that the burial period would extend into the Eternal State. Rev 20:11 makes it clear that the present earth will be destroyed immediately after this future invasion, allowing no time or location for any burials. Additionally, Rev 20:5,12-13 also indicates that all unsaved dead will be resurrected to face judgment at the Great White Throne. Given this, spending seven months burying the dead only for them to be resurrected shortly thereafter would be a futile effort.

Third, the seven years of burning poses another problem. If the burning of weapons were to extend into the eternal state, this would directly contradict Revelation’s depiction of this period, where no trace of the former earth or its elements (including weapons) remains. Since Rev 20:11 clearly indicates that the earth will be destroyed, neither it nor the weapons left from this invasion would be available for burning. Therefore, this view is inconsistent with the prophetic details and is unlikely to be the correct interpretation.

(d) Eaten by birds (39:17-20)

17 “Now as for you, son of man, **this is what the Lord GOD says:** ‘Say to every kind of bird and to every animal of the field: “Assemble and come, gather from every direction to My

sacrifice, which I am going to sacrifice for you as a great sacrifice on the mountains of Israel; and **you will eat flesh and drink blood**.

17 "As for you, son of man, thus says the Lord GOD, 'Speak to every kind of bird and to every beast of the field, "Assemble and come, gather from every side to My sacrifice which I am going to sacrifice for you, as a great sacrifice on the mountains of Israel, that you may eat flesh and drink blood.

17 "Now as for you, Son of Man, this is what the Lord GOD has to say: 'Tell all of the birds and wild beasts, "Come! Gather together and participate in the sacrifice that I'm going to make for you. This great sacrifice will take place on the mountains of Israel, where you'll be eating flesh and drinking blood.

17 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

- "...this is what the Lord GOD says" - this appears to be a new oracle from God. However, Bible expositors frequently connect v17-29 with the preceding section (v1-16), but in fact these verses address a separate event.

— In 38:1—39:16, whenever these words ("this is what the Lord GOD says") are used, they were followed by an address to Gog (Cf. 38:2; 38:14; 39:1). Each time God introduced a new prophetic section, He instructed Ezekiel to address Gog directly.

— However here, in 39:17, this prophetic oracle is not addressed to Gog, but rather to the birds of the air and the animals of the field. The omission of Gog signals that this revelation focuses on a different event, containing a new prophecy.

— It's also interesting that by v16, the seven month period of burying Gog's soldiers has concluded. However, v17 addresses bodies that are still exposed. Thus, these exposed bodies are not those of Gog's forces, which have already been buried in the Valley of Hamon-gog. Instead, they are the slain from Armageddon, left as food for birds and beasts, as depicted by Isaiah, Zephaniah, and John.

— This parallels other passages depicting exposed corpses (Is 34:6-7; Zeph 1:7-8; Rev 19:17-18,21), all of which describe the aftermath of Armageddon. This passage (v17-29) is preceded by Israel's national regeneration, then by the events of Armageddon.

- "...sacrifice" - *zebach*, commonly refers to the ritual slaughter of animals as offerings to God, and is used frequently in sacrificial contexts in the OT. This same word also appears in Zeph 1:7, which describes the same event.

- "...you will eat flesh and drink blood" - Ezekiel alluded to this "feast" in v4

18 You will eat the flesh of warriors and drink the blood of the leaders of the earth, as *though they wererams, lambs, goats, and bulls*, all of them **fattened livestock of Bashan**.

18 You will eat the flesh of mighty men and drink the blood of the princes of the earth, as *though they were* rams, lambs, goats and bulls, all of them fatlings of Bashan.

18 You'll eat the flesh of mighty men and drink the blood of the world's princes, drinking the blood of these rams, lambs, goats, bulls, all of them fattened as if they're from Bashan, fit for slaughter!

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.

- "...rams, lambs, goats, *and* bulls" - sacrificial animals. God views these invaders as "sacrificial animals" because all they have been doing is fattening themselves for the day of slaughter.

- "...fattened livestock of Bashan" - Bashan was an area of Israel where they raised big, fat livestock which were used for sacrifices (Cf. Deut 32:14; Ps 22:12)

— Here the literal passes over to figurative language with a vivid figure to communicate the idea of vast carnage, deserved judgment, and irrevocable doom.

— Amos was a politically incorrect prophet, who was upset with the wealthy who used their riches to oppress the poor. This made Amos angry, and he wrote for nine chapters about how angry this made him. In Amos 4:1, he calls the women of that time "cows of Bashan" because they would "roll over" the poor as a fat cow would roll over and crush someone.

— God is saying that these invaders are like the "cows of Bashan" because they fatten themselves for the day of slaughter

19 So you will eat fat until you are full, and drink blood until you are drunk, from My sacrifice which I have sacrificed for you.

19 So you will eat fat until you are glutted, and drink blood until you are drunk, from My sacrifice which I have sacrificed for you.

19 You'll eat until you're fat and satiated. You'll drink blood until you're drunk from the sacrifice that I'm going to make for all of you.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

- Ezekiel speaking to the birds of prey who are feasting on the corpses

— Under the Mosaic Law, the fat and the blood were holy portions reserved exclusively for God (Cf. Lev 3:16-17; 7:22-27; 17:10-14; Ezek 44:15). But here the scene redefines these elements as part of the sacrifice that God prepared specifically for the wild beasts.

— The animals freely consume them, becoming fully sated and even "drunk" on the abundance of blood.

— This "feast" is described elsewhere in Scripture, which provides a key to the timing of the invasion and victory (Matt 24:28; Rev 19:17-19). The timing of this is right after the Second Coming.

20 You will eat your fill at **My table**with horses and charioteers, *with* warriors and all the men of war," declares the Lord GOD.

20 You will be gluttoned at My table with horses and charioteers, with mighty men and all the men of war," declares the Lord GOD.

20 You'll be fully satiated at my table, dining on horse flesh, horsemen, elite soldiers, and every kind of warrior," declares the Lord GOD.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

- The invaders were used to getting their way in life, at whatever the cost...until God shows up.

- "...My table" - it is God's table because God Himself provides the food for this feast. The menu will include horses and chariots, warriors, and all the men of war. This is God's great feast for the animal kingdom, in the aftermath of Armageddon.

(D) Results of Gog's defeat (39:21-29)

(a) God's glory manifested (39:21-24)

To understand this passage (v21-24), it is important to understand God's purpose for the Tribulation: to end wickedness and destroy the wicked (Is 13:9; 24:19-20); to bring about a worldwide revival (Rev 7:1-17), and to break the power of the holy people (Dan 12:5-7). It is this last purpose, breaking the power of the holy people (Israel), that is discussed in v21-24.

In Dan 11:36—12:7, the prophet was given a vision of what conditions will be like for his people Israel during the Tribulation. Then, in 12:5-7, a question is raised as to how long this period will be allowed to continue. This passage also gives us God's third goal of the Tribulation—to break the power (stubborn will) of the holy people (Israel), in order to bring about their national regeneration. The means by which God will accomplish this regeneration is given in 20:33-38.

In this context, v21-24 lists two reasons for Israel's judgment during the Tribulation: first, to manifest the glory of God (v21-22), and second, to judge the sins of the nation (v23-24).

21 "And I will place My glory among the nations; and **all the nations will see** My judgment which I have executed, and My hand which I have laid on them.

21 "And I will set My glory among the nations; and all the nations will see My judgment which I have executed and My hand which I have laid on them.

21 'I'm going to display my glory among the people, and every nation will see the judgment that I administer by my own hand among them.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

- The first of two reasons for the the judgment of Israel is to manifest the glory of God.

- God organizes this invasion and victory in such a way that He and only He can get the glory for the victory. This fits with God's overarching purpose in history which is to bring glory to Himself.

- "...all the nations will see" - the Gentile nations will personally see with their eyes, or experience, this divine judgment, and they will recognize that God has laid His hand upon them (Israel).

22 And the house of Israel will know that I am the LORD their God, **from that day onward**.

22 And the house of Israel will know that I am the LORD their God from that day onward.

22 The house of Israel will learn that I am the LORD their God from that day forward!

22 So the house of Israel shall know that I am the LORD their God from that day and forward.

- In addition to the Gentile nations, the "house of Israel" will also recognize that God has laid His hand upon them

- "...from that day onward" - signifies that once the nation, as a whole, recognizes God's glory, they will never again stray from it

- This verse provides the best evidence for the timing of the Magog invasion and defeat...

- The regeneration of Israel, according to numerous other passages, will happen at the very end of the Tribulation

- The regeneration of Israel is the primary purpose of the Tribulation. If the war starts before the beginning of the Tribulation, how do you explain the regeneration of Israel described in this verse, as well as v25-29?

- In order for someone to put these events before the Tribulation period, you have to interpret v22 (and v25-29) as not being a full-scale conversion of Israel. However, this is hard to do when Ezekiel's language says "the house of Israel."

*While certainly one outcome of this war will be the salvation of many Jews, it does not require the wholesale conversion of all Jews...It is better to understand this as a recognition among all that God is at work, without necessarily experiencing a genuine conversion...Nevertheless, God will use the dramatic events of this war to help bring many Jews to faith, whether in the immediate aftermath, or in conjunction with other events during the period of the Great Tribulation. [Stanley A. Maughan, *Selected Expert Perspectives on Ezekiel 38-39 Related to Current World Events with Resulting Influence on Ministry Practices* (D. Min. diss., Dallas Theological Seminary, 2012), 107]*

23 The nations will know that the house of Israel went into exile for their **wrongdoing**, because they were **disloyal** to Me, and **I hid My face from them**; so I handed them over to their adversaries, and all of them fell by the sword.

23 The nations will know that the house of Israel went into exile for their iniquity because they acted treacherously against Me, and I hid My face from them; so I gave them into the hand of their adversaries, and all of them fell by the sword.

23 The nations will also learn that because of Israel's sin the house of Israel went into captivity, since they were unfaithful in their behavior toward me. As a result, I hid my presence from them, turned them over to the control of their enemies, and they died by violence.

23 And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

- The second reason for Israel's judgment is because of the past sins of the nation.

- This verse states that even the Gentile nations will come to understand that the house of Israel went into captivity because of their iniquity and trespasses against God.

- "...wrongdoing" - iniquity; refers to Israel's internal corruption

- "...disloyal" - committed trespasses; refers to Israel's external violations against God's commandments

- "...I hid My face from them" - because of their sins, God hid His face from them, a concept that He previously warned of in Deut 31:16-18.

- When God hid His face from Israel because of their sins, the nation became vulnerable to attack by its enemies, leading to its downfall by the sword. Israel was vulnerable when divine protection was withdrawn.

24 In accordance with their uncleanness and their offenses I dealt with them, and **I hid My face from them.**""

24 According to their uncleanness and according to their transgressions I dealt with them, and I hid My face from them.""

24 It was because of their defilement and transgression that I treated them this way by hiding my presence from them.'"

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

- The basis for God's "withdrawal" from Israel was "their uncleanness" and "their offenses". Again, these words refer to Israel's internal corruption and their violations of the Mosaic Law.

- "...I hid My face from them" - they were out of fellowship with God; God says that when they prayed, the "heavens will be like bronze" (Deut 28:23). This left the nation vulnerable

to attack by it's enemies.

Ps 147:19-20:

19 He declares His words to Jacob, His statutes and His judgments to Israel.

20 He has not dealt this way with any *other* nation; And as for His judgments, they have not known them. Praise the LORD!

(b) Israel restored (39:25-29)

25 Therefore this is what the Lord GOD says: "Now **I will restore the fortunes of Jacob** and **have mercy on all the house of Israel**; and I will be jealous for My holy name.

25 Therefore thus says the Lord GOD, "Now I will restore the fortunes of Jacob and have mercy on the whole house of Israel; and I will be jealous for My holy name.

25 "Therefore this is what the Lord GOD has to say: 'I'm going to restore the resources of Jacob and show mercy to the entire house of Israel. I'll be zealous for my own reputation and for my holiness.

25 Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

- "Therefore" - connects this section with the previous passage describing the reasons for God "hiding His face" from Israel, and the resulting judgments

— Because of v23-24, God makes a two-fold promise to Israel:

- "...I will restore the fortunes of Jacob" - this refers to the restoration of blessings upon the nation. As Israel turns to God, God will turn from the curses of the Mosaic Covenant (Deut 28:15-68) to the blessings of the Mosaic Covenant (Deut 28:1-14).

— The prophets use the phrase "bring back captivity" as a technical term for the restoration of blessings upon a person or nation. It has the same meaning here. This phrase appears in other passages and contexts as well.

- In Deut 30:3 it refers to Israel's restoration
- In Job 42:10 it describes the renewal of blessings upon Job
- In Ps 14:7; 53:6; 85:1 it signifies Israel's renewal
- In Ezek 16:53 it speaks to the restoration of both Israel and Sodom
- In Ezek 29:4 it refers to Egypt
- In Hosea 6:11 it refers to Israel
- In Joel 3:1 it refers to Judah and Jerusalem
- In Amos 9:14; Zeph 2:7; 3:20 it refers to Israel's restoration

— Here, it specifically points to the restoration of blessings upon Israel. "Bring back" ("restore," *shuv*) means "to return," "to turn back," or "to repent." "Jacob" is representative of all Israel (Ps 85:1).

— Thus, when God promises to "restore the fortunes of Jacob" He is pledging to restore the blessings once promised to these forefathers.

- "...[I will] have mercy on all the house of Israel" - in 36:20-21, Israel's dispersion had profaned the holy name of God; now, His jealousy for His name compels Him to restore Israel as a testimony to His faithfulness.

Verses 25-29 teach that the complete return of Israel will occur after the defeat of Gog and his Confederates. Ezekiel summarized his prophecies of hope and restoration. When he stated that God will have mercy upon the whole house of Israel, He had in mind that all previous restorations were partial. Now a universal and final restoration will take place. It was God who allowed them to go into captivity; it is He who will see to it that they are regathered; indeed, it is He who will insure that no one is left out of the land...In conclusion, to summarize all the benefits promised, Ezekiel spoke of the outpouring of the Spirit upon the house of Israel. [Feinberg, The Prophecy of Ezekiel, 231-32]

26 They will forget their disgrace and all their treachery which they perpetrated against Me, when they live securely on their *own* land with no one to make *them* afraid.

26 They will forget their disgrace and all their treachery which they perpetrated against Me, when they live securely on their *own* land with no one to make *them* afraid.

26 They'll forget their shame and all of their unfaithfulness by which they behaved so unfaithfully toward me. They will live on their land in confidence, not in fear.

26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

- Verses 26-27 describe Israel's condition in her restored state

- It appears that the wording of both the NASB translations (20 & 95), and the ISV, are off here. Israel will not forget her shame and disgrace at her millennia of sins against the Lord, even after they are regenerated, regathered, and restored in the land (Cf. 6:9; 16:61; 20:43; 36:31).

— Ezekiel observes the response of Israel to the new outpouring of divine mercy. Instead of bring a source of pride at having been selected as objects of divine compassion, the experience of grace will lead to a recognition of their own unworthiness.

In that day of restoration, dwelling securely in their land, they would still bear their shame, that is to say, repentance for past failure would be profound, even in the day of restoration. By that attitude of mind Jehovah would be sanctified among them in the sight of the nations, but they would have the infinite healing of His unveiled face, and the abiding energy of His outpoured Spirit. [Morgan]

27 When I bring them back from the peoples and gather them from the lands of their enemies, then **I shall show Myself holy** through them in the sight of the many nations.

27 When I bring them back from the peoples and gather them from the lands of their enemies, then I shall be sanctified through them in the sight of the many nations.

27 When I bring them back from the nations and gather them together from the lands that belong to their enemies, I will demonstrate my holiness through them right in front of the eyes of the world,

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

- "...I shall show Myself holy" - again, the doxological purpose of God: to glorify Himself.

28 Then they will know that I am the LORD their God because I made them go into exile among the nations, and *then* I **gathered them again** to their own land; and I will leave none of them there any longer.

28 Then they will know that I am the LORD their God because I made them go into exile among the nations, and then gathered them *again* to their own land; and I will leave none of them there any longer.

28 and they will learn that I am the LORD their God, who sent them into exile and who gathered them back to their land. I will not leave any of them remaining in exile.

28 Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

- Israel's recognition of Yahweh as God will stem from their understanding that it was Him who caused their dispersion among the nations, and it was Him who has now regathered them into their own land, leaving none behind.

— The emphasis here is that the same God who dispersed Israel will also be the One who restores Israel.

- If the exile (dispersion) actually literally happened, how could replacement theologians think the latter part of the same verse about Israel's regathering could possibly be allegorical?

- "...gathered them *again* " - Cf. Deut 30:3; Ezek 36:24

29 I will not hide My face from them any longer, for I will have **poured out My Spirit** on the house of Israel," declares the Lord GOD.

29 I will not hide My face from them any longer, for I will have poured out My Spirit on the house of Israel," declares the Lord GOD.

29 I'll no longer hide my presence from them again when I pour out my Spirit on the house of Israel,' declares the Lord GOD."

29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

- This is the national conversion/regeneration of Israel, spoken of throughout the OT (Cf. Joel 2:28-32; Zech 12:10)

- "...poured out My Spirit" - the outpouring of the Holy Spirit will directly lead to Israel's national salvation (Cf. Is 32:15; 44:3; Joel 2:28).

— As a redeemed nation, Israel will act in such a way that God will no longer have to hide His face from them.

— The ultimate result of the battle with Gog will be Israel's national repentance and spiritual restoration (Cf. 36:27; 37:14; Joel 2:28). This will be fulfilled when the Millennial Kingdom is established (Hosea 5:15; Zech 12:10).