

EZEKIEL 35:1-48:35 | THE RESTORATION

EZEKIEL 38:1-39:29 | JUDGEMENT ON ENEMIES

- Verse 39:1-6 –
 - The prophecy against Gog continues in chapter 39, providing more detail and *perhaps* showing a different aspect of the battle in chapter 38.
 - The phrase, **leave but a sixth part of thee**, is perplexing (v. 2).
 - Young’s Literal Translation, along with Darby, use the root of *to lead* rather than connections with the *sixth*. Darby translates, “I will turn thee back, and lead thee...”
 - The *Complete Jewish Bible* (a translation used by Jews) translates as “I will unbridle and entice you and lead you up from the utmost parts of the north and bring you upon the mountains of Israel.”
 - Gog will **come up from the north parts to the mountains of Israel** (v. 2) where God will **smite thy bow** and **cause thine arrows to fall** (v. 3). Ultimately Gog himself will **fall upon the mountains of Israel** along with all who come with him (v. 4). After Gog falls, God **will send fire on Magog** (the land - see 38:2), as well as **among them that dwell carelessly in the isles** (v. 6). The word translated *isles* can be *islands* or *coastlands*.
 - When this occurs, **they shall know that I am the Lord**, a phrase which has been a *tattle tale* alerting the reader that these are last days events. Not only does this inform our timing, but it almost requires that these events take place toward the end of the tribulation (as we shall see).
- Verse 39:7 –
 - Through the destruction of Gog, God says, **I will make my holy name known in...Israel** and the Lord will be known worldwide as **the Holy One in Israel**. With this, how can we take *any* of this to be either pre-rapture or even pre-tribulational, or, for that matter, even early tribulational? The battle ends with the full glory of God!
 - However, there is a major problem with this battle being at the *end* of the tribulation. Namely, [Ezekiel 38:8](#) says that the battle will begin during a time in which Israel will **dwell safely all of them**.
 - After the midpoint of the tribulation, none dwell safely in Israel.
 - With this our only option is that the battle *begins* somewhere after the beginning of the confirmation of the covenant (a time of peace) and *ends* at the end of the tribulation.
 - However, it seems unlikely that the battle lasts for the entire seven year period, so that leaves us with the option of a battle that begins, stops, and begins again. This is known as the *Two-Phase View* (see *The Middle East Meltdown* by Andy Woods, pages 40-41).
- Verse 39:8 –
 - Verse 8 seems to confirm the conclusions of verse 7, that the battle must end at the end of the tribulation, even at the Second Coming.
 - The end of the battle will be on **the day whereof I have spoken**.

- What day could this be other than *the day of the Lord*?
 - The day is described as one in which Israel will know her God and the heathen will know **the Holy One in Israel** (v. 7) as the Lord.
 - Jesus said that He will return **immediately after the tribulation of those days** (Matt. 24:29) and that this is the time in which **all the tribes of the earth...shall see the Son of man** (Matt. 24:29). This would align with **the day** of verse 8.
- Verses 39:9-16 –
 - These verses, if taken in the light of verses 7-8, describe the *first seven years of the millennium*.
 - These are years which *respond to* the seven years of tribulation, but to put these **seven years** (v. 9) into the tribulation would be to take *things that are similar* and make them *the same*.
 - For **seven years** (v. 9) the Israelites will use the decimated tools of war as fuel (v. 10). Perhaps this sheds light on Isaiah 2:4, **Beat their swords into plowshares, And their spears into pruninghooks.**
 - It will be seven years of using the war materiel, and **seven months** (v. 12) of burying the dead, **that they may cleanse the land** (v. 12).
 - This will happen (begin) on **the day that I shall be glorified** (v. 13).
 - During this seven-month period, there will be **continual employment** (v. 14) just in burial of the dead.
 - Could the **valley of Hamon-gog** (v. 15) be the same as the Valley of Armageddon? I see no reason why it couldn't be, and this would make the city of Megiddo the city that shall be called **Hamonah** (v. 16), *the multitude*.
 - Some may raise an objection that the millennium cannot include such gruesome activity as burial of the dead and burning of the mechanisms of war.
 - However, remember that the smoke of Babylon will rise **for ever and ever** (Rev. 19:3).
 - In addition, Idumea and Bozrah will be destroyed in the last days and **the smoke thereof shall go up for ever** (Is. 34:10).
- Verses 39:17-21 –
 - The comparison of these verses with the invitation to the birds to come to **supper of the great God** (Rev. 19:17-18), along with all the clues of the timing, makes one wonder if this is not the same event. One would be hard-pressed to give a strong argument for *different* timing.
 - The words of verse 21 seem inextricably tied to the return of the Lord to establish His Kingdom.
- Verse 39:22 –
 - This verse, it seems to me, *seals the case* of timing. The **day whereof I have spoken** (v. 8) must certainly be the *day of the Lord*, for this is the *only* time when **Israel shall know that I am the Lord their God from that day and forward**.
- Verses 39:23-24 –
 - Not only shall **the house of Israel** (v. 22) know the Lord, but **the heathen** (v. 23) will also know **why Israel went into captivity** and God hid his face from them (v. 23).

- Verses 39:25-29 –
 - These verses are summary to the experiences of Ezekiel 38-39 (and, arguably, to the entire book to this point).
 - The Lord will **bring again** (i.e.: *turn back*) **the captivity of Jacob** (v. 25).
 - This will not happen until **they have borne their shame, and all their trespasses** (v. 26).
 - This is decidedly *not* age of grace theology. It speaks of the future, after the age of grace.
 - It is significant that the Lord says that **When I have brought them again from the people, and gathered them out of their enemies lands** (v. 27), **only then shall they know that I am the Lord their God** (v. 28).
 - They will have **dwelt safely in their land** (v. 26), but then be brought **again...from their enemies' lands** (v. 27).
 - The time of dwelling safely seems to be at the beginning of the tribulation. The restoration is at the end of the tribulation.
 - The restoration of Ezekiel 36-39 (especially 36-37) is of the *final restoration* and not of the *intermediary restoration*.
 - This final restoration is one in which God has **left none of them any more there**.
 - This harmonizes with Matthew 24:31, at the Second Coming, when the Lord will **gather together his elect from the four winds, from one end of heaven to the other**.
 - Then, and only then, will the Lord be **sanctified in them in the sight of many nations** (v. 27).
 - This happens when **I have poured out my spirit upon the house of Israel** (v. 29).
 - Is this the same event as Joel 2:28? It could be, and arguably is the same.
 - The Joel 2 event was *partially* fulfilled on the day of Pentecost, but God graciously withheld the totality and did not bring the judgment also mentioned in that passage. This prophecy will resume after the rapture of the church.