

Ezekiel Bible Studies

Volume Five

Chapters 33 — 39

The Great Turning

From Judgment to Resurrection

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Forward

Ezekiel 33–39: The Hinge of the Book

Volume Five arrives at the turning point of the entire series. Four volumes of prophecy, judgment, enacted signs, and the departure of the glory have brought us to this moment: the city has fallen, the temple is rubble, and the people are scattered. Everything that could be stripped away has been. And now — precisely here, in the ruins — the voice of YAHWEH changes its tone.

Chapters 33 through 39 are the theological sunrise of Ezekiel’s prophecy. The same voice that thundered judgment now speaks restoration. The prophet who announced doom becomes the herald of hope. The valley of dry bones becomes the birthplace of resurrection. These seven chapters carry some of the most important theological content in all of prophetic Scripture — and they must be read spiritually, not merely historically, because everything in them points forward to Yahshua and to the age that is still coming.

This is not a return to the old. The old covenant order has been dismantled, deliberately, chapter by chapter, so that what YAHWEH rebuilds will rest on a different foundation entirely. A new heart. A new Spirit. A new Shepherd-King. A new covenant written not on stone but on flesh. Ezekiel 33–39 is not the restoration of what was lost — it is the unveiling of what was always intended.

What This Volume Covers

The studies of Volume Five move verse by verse through seven chapters that together form one of the most complete pictures of the salvation plan in the Old Testament:

Chapter 33 — The Watchman Recommissioned: Ezekiel is reappointed as watchman at the very moment the worst news arrives. Jerusalem has fallen. The excuses are gone. And for the first time in the book, Israel speaks truthfully about itself: ‘Our transgressions are upon us, and we rot away because of them. How then can we live?’ YAHWEH’s answer is the pivot of the book: ‘I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.’ Judgment has done its work. Now restoration begins.

Chapter 34 — The Shepherd-King: YAHWEH confronts the false shepherds — the kings, priests, and leaders who devoured the flock instead of feeding it — and makes a declaration that reshapes Israel’s entire theology: ‘I Myself will search for My sheep.’ The divine Shepherd and the Davidic Shepherd are not competing figures; they are two sides of one promise. YAHWEH will shepherd His people through the reign of a new David — the

seedbed of everything the New Testament says about Yahshua as the Good Shepherd, the Son of David, the Chief Shepherd who will appear in glory.

Chapter 35 — The Judgment on Edom: Mount Seir is indicted for perpetual enmity against Israel, coveting the land in the hour of its desolation. This chapter is covenant justice in action — YAHWEH vindicating His people against generational hostility, demonstrating that the nations will answer for how they treated the covenant people in their darkest hour.

Chapter 36 — The New Heart and the New Spirit: This is the theological engine of the New Testament. YAHWEH promises to gather Israel not for their sake but for His name's sake — then gives them a new heart of flesh in place of a heart of stone, and pours out His Spirit to cause them to walk in His statutes. This is regeneration, new birth, the internal transformation the Mosaic covenant could never produce. Ezekiel 36 is the Old Testament foundation for John 3, Romans 8, and Titus 3.

Chapter 37 — The Valley of Dry Bones: Ezekiel is transported to a valley of bones that are not merely dead but long dead — scattered, bleached, and beyond all human hope. The Spirit enters at the prophet's word, and a vast army rises. This is national restoration, spiritual regeneration, and eschatological resurrection all in one vision. The second half of the chapter gives the sign of the two sticks — Judah and Israel reunited under one shepherd, one covenant, one sanctuary. The divided kingdom will be healed. The scattered people will be gathered. And at the center stands the Davidic Shepherd-King.

Chapters 38–39 — Gog of Magog: The restoration of Israel raises the final question: what about the nations? What about the cosmic forces that oppose the kingdom? Gog of Magog is not merely a historical figure — he is the embodiment of anti-YAHWEH rebellion, the final enemy who gathers the nations for a climactic assault on the restored people of YAHWEH. YAHWEH intervenes directly: earthquakes, hailstones, fire, and confusion devastate Gog's armies. The victory is total, the nations know that YAHWEH is God, and Israel spends seven months burying the dead and seven years burning the weapons. This vision anticipates the last battle of Revelation 20, where Gog and Magog reappear as symbols of the last rebellion crushed by the returning Messiah.

A Note on the Theological Overview

Ezekiel 33–39 carries some of the most concentrated theological weight in the entire book. These chapters stand at the intersection of covenant theology, Christology, pneumatology, eschatology, and new creation — and understanding why each chapter is placed where it is, how the restoration sequence builds from individual responsibility (33) through divine shepherding (34), land (35–36), resurrection (37), and final victory (38–39) requires more than verse-by-verse exposition alone. The canonical architecture of these chapters is as deliberate as the architecture of Ezekiel's temple.

For this reason, theologian Phil Wolfe has contributed a full canonical and theological overview of Ezekiel 33–39 that opens this volume. Phil’s overview accomplishes four things for the reader:

It establishes the theological architecture behind these restoration chapters — why they are structured as they are and what they are meant to prove in the metanarrative of Scripture, from the covenant with Abraham through David, the exile, the new covenant, and the new creation.

It maps each chapter’s canonical connections, showing how Ezekiel 33–39 speaks with Moses, David, Isaiah, Jeremiah, Joel, Zechariah, and Paul in one unified voice across the whole of Scripture.

It provides a reference framework to return to as you work through each chapter in depth, giving you the larger canonical picture while the verse-by-verse studies give you the detail.

It can serve as a first reading before you begin the chapter studies — if you want the full canonical arc of Ezekiel 33–39 in view before you enter the verse-by-verse material, Phil’s overview will give you that foundation. You will find it on the pages immediately following this foreword, as the first chapter in the Table of Contents.

A Word on Method

Every study in this volume was built the same way the series has been built from the beginning: the text first, always the text, read in its plain meaning before any application is drawn. Ezekiel 33–39 is explicitly spiritual — the dry bones are not literally dry bones, the new heart is not a cardiac procedure, and the Shepherd-King is not a historical Davidic monarch who will someday return from the grave to rule a geopolitical Israel. These visions are the plan of salvation in architectural form, the same way that chapters 40–48 are the plan of salvation in temple form. To read them as anything less is to flatten what YAHWEH intended as a mountain.

Where we have departed from majority opinion — on the identity of the Shepherd-King, on the spiritual nature of the resurrection in chapter 37, on Gog and Magog as an eschatological type rather than a geographical identification — we have done so because the text itself, read in light of the New Testament’s own use of these passages, required it. Scripture interprets Scripture. Ezekiel 37’s dry bones are already quoted in Romans 4 and Revelation 21. Ezekiel 36’s new Spirit is already quoted in John 3 and Titus 3. The apostles showed us how to read these chapters. We are following their lead.

The Turn

Ezekiel began in Babylon, in exile, in the fifth year of Jehoiachin's captivity, with a vision of a chariot-throne moving in the storm. He spent the first thirty-two chapters announcing the death of everything Israel had trusted — its temple, its city, its dynasty, its land, its covenant standing. He enacted judgment with his own body. He watched the glory depart.

But in chapter 33, a fugitive arrives with dust on his feet. And YAHWEH speaks again. And the tone is different.

The God who judged is the same God who restores. The prophet who announced doom is the same prophet who now announces life. And the people who said 'How can we live?' are about to hear the answer — in a valley of bones, in a promise of a new heart, in a Shepherd who will find every lost sheep, and in a final victory over every enemy that has ever stood against the kingdom of YAHWEH.

The turning point has come. Volume Five is where Ezekiel learns — and where we learn — that YAHWEH's last word is never judgment. It is always life.

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Ezekiel 33–39: The Great Turning — From Ruin to Resurrection in the Story of God

A Narrative-Theological Introduction by Phil Wolfe

The long night has finally broken.

For more than three decades of prophetic time, Ezekiel has spoken into a world collapsing under the weight of its own rebellion. He has watched the covenant people spiral into idolatry, the temple becomes a sanctuary of abominations, and the glory of the Lord rise from the Holy of Holies and depart the city like a grieving husband leaving a faithless bride. He has enacted judgment with his own body—lying on his side, eating rationed food, shaving his head, losing his wife. He has seen visions of slaughter, fire, and the divine chariot-throne departing eastward. He has spoken words that no one wanted to hear.

But now, in the thirty-third chapter, the world changes.

A fugitive arrives from Jerusalem with dust on his feet and terror in his eyes. His message is simple, devastating, and world-altering: **“The city has fallen.”** The unthinkable has happened. The warnings have become history. The temple is rubble. The Davidic throne is empty. The land is desolate. The people are scattered. The covenant curses have reached their full measure.

And in that moment—precisely when all hope seems extinguished—the word of the Lord comes to Ezekiel again. But this time, the tone is different. The cadence shifts. The divine voice that thundered judgment now speaks with the warmth of dawn. The prophet who once announced doom is now summoned to announce life.

Ezekiel 33–39 is the great hinge of the book, the turning point where the narrative of judgment gives way to the narrative of restoration. It is the theological sunrise after the darkest night in Israel’s history. These chapters unveil nothing less than **a new creation, a new covenant, a new heart, a new Spirit, a new Shepherd-King, and a new world.** They are the beating heart of Ezekiel’s prophetic ministry and one of the richest seams of biblical theology in all of Scripture.

The Watchman Recommissioned: A Prophet for the New Dawn (Ezekiel 33)

The first word of hope comes not in the form of a promise but in the form of a calling. Ezekiel is once again appointed as a watchman. But the role has changed. Before the fall, the watchman warned of approaching judgment; now, after the fall, he becomes a guide for a traumatized people who have finally run out of excuses.

The people come to Ezekiel with a confession that is both raw and honest:

“Our transgressions and our sins are upon us, and we rot away because of them. How then can we live?”

It is the first time in the book that Israel speaks truthfully about itself.

God’s answer is one of the most beautiful declarations of divine mercy in Scripture:

“I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.”

The God who judged Jerusalem is the same God who now calls His people to life. The principle of individual responsibility—so forcefully articulated in chapter 18—is reaffirmed. The wicked who repent will live. The righteous who turn aside will die. The door of hope is open.

The watchman’s voice becomes the bridge between judgment and restoration, between death and life, between the old world and the new.

The Shepherd-King: God Himself Comes to Rescue His Flock (Ezekiel 34)

If chapter 33 is the turning of the tide, chapter 34 is the first great wave of restoration.

The Lord confronts the shepherds of Israel—the kings, priests, and leaders who devoured the flock instead of feeding it. They ruled with cruelty, exploited the weak, and scattered the sheep across the mountains. The covenant community has collapsed not only because of idolatry but because of corrupt leadership.

In response, God makes a declaration that shakes the foundations of Israel’s theology:

“Behold, I Myself will search for My sheep and will seek them out.”

The Lord Himself will become the Shepherd of Israel. He will gather the scattered, bind up the injured, strengthen the weak, and judge between sheep and sheep. But then, in the same breath, He promises to set over them **“one shepherd, My servant David.”**

The divine Shepherd and the Davidic Shepherd are not two competing figures but two sides of the same promise. God Himself will shepherd His people **through** the reign of a new David—a king who embodies God’s own shepherding heart.

This is the seedbed of the New Testament’s shepherd Christology:

- The Good Shepherd who lays down His life for the sheep (John 10)
- The Son of David who rules with justice (Luke 1:32–33)
- The Chief Shepherd who will appear in glory (1 Pet. 5:4)

Ezekiel 34 is the theological foundation for the Messiah’s identity.

The New Heart, the New Spirit, and the Vindication of God’s Name (Ezekiel 35–36)

Before the restoration can be fully unveiled, one more enemy must be addressed: **Edom**, the perpetual foe of Israel. Chapter 35 pronounces judgment on Edom for its hatred and violence, setting the stage for Israel’s renewal.

But the true heart of this section is chapter 36, one of the most important chapters in the entire Bible for understanding the New Covenant.

The Lord begins by promising to restore the land—its mountains, fields, and cities. But this is no mere agricultural revival. It is the outward sign of a deeper spiritual renewal. Israel’s exile has profaned God’s name among the nations, and God declares that He will act **“for the sake of My holy name.”**

The restoration is not grounded in Israel’s merit but in God’s zeal for His own glory.

Then comes the climactic promise:

- “I will sprinkle clean water on you.”
- “I will give you a new heart.”
- “I will put My Spirit within you.”
- “I will cause you to walk in My statutes.”

This is regeneration. This is the new birth. This is the internal transformation that the Mosaic covenant could never produce. The law written on tablets of stone will now be

written on hearts of flesh. The Spirit who hovered over the waters of creation will now hover over the hearts of God's people, bringing new creation from spiritual death.

Ezekiel 36 is the theological engine of the New Testament.

The Valley of Dry Bones: Resurrection and Reunification (Ezekiel 37)

If chapter 36 describes the new birth, chapter 37 dramatizes it.

Ezekiel is transported by the Spirit to a valley filled with dry bones—bones that are not merely dead but long dead, scattered, bleached, and hopeless. God asks the prophet, “Son of man, can these bones live?” Ezekiel answers with reverent humility: “O Lord God, You know.”

Then God commands Ezekiel to prophesy to the bones. As he speaks, the bones rattle and assemble, sinews and flesh appear, and the bodies stand—but without breath. Then God commands him to prophesy to the breath, the Spirit, the wind. The Spirit enters the bodies, and they rise as a vast army.

This is the resurrection of Israel. It is national restoration, spiritual regeneration, and eschatological resurrection all at once. It is the promise that God can bring life out of death, hope out of despair, and a people out of nothing.

The second half of the chapter continues the theme of restoration through the sign of the two sticks—Judah and Israel reunited under one king, one shepherd, one covenant, and one sanctuary. The divided kingdom will be healed. The scattered people will be gathered. The fractured covenant community will be made whole.

And at the center of it all stands the Davidic Shepherd-King.

Gog of Magog: The Final Enemy and the Triumph of God (Ezekiel 38–39)

The restoration of Israel raises a question: What about the nations? What about the final enemies of God? What about the cosmic forces that oppose the kingdom?

Ezekiel 38–39 answers with the apocalyptic vision of **Gog of Magog**.

Gog is not merely a historical figure. He is the embodiment of anti-God rebellion, the final enemy who gathers the nations for a climactic assault on the restored people of God. He comes from “the far north,” the symbolic direction of threat. His armies are vast, his intentions evil, and his confidence absolute.

But God declares that He Himself will bring Gog against Israel—not to destroy His people but to display His glory. The battle is not won by Israel’s strength but by God’s intervention. Earthquakes, hailstones, fire, and confusion devastate Gog’s forces. The victory is total, and the nations know that YHWH is God.

The aftermath is symbolic and profound: Israel spends seven months burying the dead and seven years burning the weapons. The land is cleansed. The people are secure. The enemies of God are defeated forever.

This vision anticipates the last battle of Revelation 20, where Gog and Magog reappear as symbols of the last rebellion crushed by the returning Christ.

The Meta-Narrative of Scripture in Ezekiel 33–39

These chapters are the theological bridge between the old covenant and the new, between exile and restoration, between death and resurrection.

- **Creation:** The Spirit who gave life now gives new life.
- **Abraham:** The land is restored, the nations confronted, the blessing renewed.
- **Moses:** The law is internalized, the heart transformed.
- **David:** The Shepherd-King rises to rule forever.
- **Prophets:** The new covenant dawns.
- **Christ:** The Good Shepherd, the Resurrection and the Life, the Victor over Gog.
- **Church:** One new people, Spirit-filled and unified.
- **New Creation:** The final defeat of evil and the dwelling of God with His people.

Ezekiel 33–39 is the theological sunrise of the book. It is the moment when the God who judged becomes the God who restores, when the prophet of doom becomes the herald of hope, and when the valley of death becomes the birthplace of resurrection.

Canonical–Theological Chart: Ezekiel 33–39

Chapters	Key Theme	Canonical Connections	Meta-Narrative Function
33	Watchman ministry renewed; Jerusalem's fall confirmed; call to personal repentance	Deut 30; Deut 32; Ezek 3; Jer 31; Acts 20	Reorients Israel from corporate fatalism to personal responsibility; resets prophetic ministry for restoration
34	Condemnation of false shepherds; promise of YHWH as Shepherd; rise of the Davidic Shepherd-King	Ps 23; 2 Sam 7; Jer 23; John 10; Heb 13	Moves from failed human leadership to divine shepherding; anticipates Christ as the Good Shepherd
35	Judgment on Edom (Mount Seir) for perpetual enmity	Gen 25–27; Num 20; Obadiah; Amos 1	Demonstrates covenant justice against generational hostility; God vindicates His people
36	New heart, new Spirit, cleansing, land renewal; restoration for God's name	Deut 30; Jer 31; Joel 2; John 3; Titus 3	Introduces new-covenant regeneration; God restores for His glory, not Israel's merit
37	Valley of dry bones (national resurrection); two sticks (reunification)	Isa 26; Hos 6; Jer 31; John 11; Rev 21	Portrays Spirit-wrought resurrection and reunification as the beginning of new creation
38–39	Gog and Magog; final eschatological assault; divine victory; cleansing of the land	Ps 2; Isa 24; Joel 3; Zech 12–14; Rev 19–20	Frames the final Day of the LORD; God's universal kingship vindicated; anticipates eschatological peace

Canonical-Theological Commentary

Ezekiel 33 — Watchman, Responsibility, and the Turning Point of the Book

Ezekiel 33 is the **hinge** between judgment (1–32) and restoration (34–48).

Key Movements

- The **watchman** motif returns (cf. Ezek 3).
- Jerusalem's fall is announced by a fugitive.
- God insists on **individual moral agency**:
 - The righteous who turns to sin will die.
 - The wicked who repents will live.

Canonical Connections

- **Deut 30** — life and death set before each person.
- **Jer 31** — new covenant personal responsibility.
- **Acts 20** — Paul adopts Ezekiel's watchman identity.

Meta-Narrative Function

Israel must stop blaming the past and embrace repentance.
The prophetic ministry is **reset** for the era of restoration.

Ezekiel 34 — The Shepherd King and the Death of False Leadership

This chapter is a theological mountain peak.

Key Movements

- Israel's shepherds (leaders) devour the flock.
- God Himself becomes the Shepherd.
- God raises up "**My servant David**" as the Messianic ruler.

Canonical Connections

- **Psalms 23** — YHWH as Shepherd.
- **2 Sam 7** — Davidic Covenant.
- **John 10** — Christ the Good Shepherd.
- **Heb 13** — the Great Shepherd of the sheep.

Meta-Narrative Function

Human leadership collapses: divine leadership rises.
This is the **Messianic pivot** of Ezekiel.

Ezekiel 35 — Edom and the Justice of God

Mount Seir (Edom) is judged for perpetual hatred of Israel.

Canonical Connections

- **Genesis 25–27** — Jacob–Esau conflict.
- **Obadiah** — Edom judged for violence.
- **Deut 32** — God vindicates His people.

Meta-Narrative Function

God's justice addresses both internal corruption (Israel) and external hostility (Edom). The Abrahamic promise ("I will curse those who curse you") remains active.

Ezekiel 36 — New Heart, New Spirit, New Creation

One of the most important new-covenant texts in Scripture.

Key Movements

- Israel profaned God's name among the nations.
- God restores **for His name's sake**.
- God gives:
 - a **new heart**,
 - a **new Spirit**,
 - cleansing from idols,
 - renewal of the land.

Canonical Connections

- **Jer 31** — new covenant.
- **Deut 30** — circumcision of the heart.
- **Joel 2** — Spirit outpouring.
- **John 3** — new birth.
- **Titus 3** — washing of regeneration.

Meta-Narrative Function

This is the **spiritual engine** of restoration.
Judgment ends; regeneration begins.

Ezekiel 37 — Resurrection and Reunification

Two visions:

1. Valley of Dry Bones

- Israel is dead, cut off, hopeless.
- God resurrects them by His Spirit.
- This is a **corporate resurrection** -national rebirth.

2. Two Sticks

- Judah and Israel reunited.
- One king—**David**—rules them forever.

Canonical Connections

- **Isa 26** — resurrection hope.
- **Hos 6** — “He will raise us up.”
- **John 11** — Lazarus as sign of national resurrection.
- **Rev 21** — one people under one King.

Meta-Narrative Function

Ezekiel 37 is the **new creation preview**.
The Spirit who hovered over the waters now breathes life into the dead.

Ezekiel 38–39 — Gog, Magog, and the Final Day of the LORD

These chapters depict the **final eschatological assault** on God’s people.

Key Movements

- A vast coalition led by Gog invades restored Israel.
- God destroys the invaders supernaturally.
- The land is cleansed; the nations know YHWH.

Canonical Connections

- **Psalm 2** — nations rage; God laughs.
- **Isa 24** — cosmic judgment.
- **Joel 3** — valley of decision.
- **Zech 12-14** — final siege and divine deliverance.
- **Rev 19-20** — Gog and Magog reappear in final judgment.

Meta-Narrative Function

Gog is the **archetypal enemy**, the final expression of human rebellion. God’s victory reveals His universal kingship and prepares for the **new creation temple** (Ezek 40-48).

Canonical Synthesis: Ezekiel 33-39 in the Whole Story

Meta-Narrative Stage	Contribution of Ezekiel 33-39
Creation	Spirit breathes life into the dead (37); land renewed (36)
Fall	False shepherds, rebellion, and enmity exposed (33-35)
Covenant	New covenant inaugurated with new heart and Spirit (36)
Exile	Watchman ministry renewed; repentance offered (33)
Restoration	Shepherd-King David returns; Israel resurrected and reunited (34, 37)
Eschatology	Gog and Magog defeated; nations subdued; God’s glory vindicated (38-39)
New Creation	Spirit-wrought life, renewed land, unified people under one King (36-37)

Theological Takeaway

Ezekiel 33-39 is the theological heart of the book: the death of the old order, the resurrection of God’s people, the rise of the Davidic Shepherd-King, and the final defeat of evil.

It is the bridge between exile and new creation, between judgment and glory, between the failed shepherds of Israel and the Good Shepherd who lays down His life for the sheep.

Ezekiel Chapter 33

The Watchman Restored

A Study Guide

"Say to them, As I live, says the Sovereign Elohim, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."

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Introduction

Ezekiel chapter 33 marks a pivotal transition in the book. After thirty-two chapters of relentless judgment prophecies against Israel, Judah, and the surrounding nations, chapter 33 shifts from proclamation to personal restoration. The refugee from Jerusalem arrives with news that the city has fallen (v. 21), confirming everything Ezekiel prophesied. At that moment, YAHWEH opens Ezekiel's mouth, ending the period of limited speech that began in chapter 3. The watchman, once silenced from reproving, is now restored to his full prophetic role.

This chapter also establishes the watchman principle—a responsibility that extends far beyond Ezekiel himself. The imagery of the watchman reminds us of the seven stars in Revelation, each held in Yehoshua's hand, representing messengers with messages for their respective churches—the called-out ones—for the appointed era. The seven churches in Revelation 2 and 3 are not only the literal fellowships of the cities named, but also symbolize each era or age. These letters extend to every age that shapes the entire Gentile gospel period. As Paul stated in Romans 11, this period began with his shaking off the dust and turning to the Gentiles in 52 AD, lasting until Revelation 10.

Each minister, as a star and shining light of the Word, bears this watchman responsibility, which extends to all believers. However, it begins with the star messenger—the candle that illuminates a specific era. Paul was the first star messenger, and it is probable that John Wesley was the sixth. The light from Paul, originating in the earliest era, continues to influence the entire period because he was sent to the Gentiles. In Revelation, each church in every era is called to repent; if they do not, the star messenger's candle—or light—may be extinguished or removed. After the gospel returns to Israel, the last week of Daniel, the two olive trees of Zechariah 4:11-12—these two prophets who have the light of the Word, oil, in them—are killed after 3.5 years of their ministry in Revelation 11. We see the candlestick removed, as it was to the Gentiles, while Israel proper won't repent; yet a remnant will. Yehoshua, the same today, yesterday, and forever.

Quick Reference

Watchman Principle (vv. 1-9)	Responsibility to warn; blood on watchman if fails; extends to all believers
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Seven Stars/Messengers	Revelation 2-3; seven church ages; Paul (1st) to present; John Wesley probable 6th
Gentile Gospel Period	Romans 11; began 52 AD (Paul shook dust, turned to Gentiles); until Revelation 10
Star Messenger Role	Candle illuminates era; light can be removed if church won't repent
Two Olive Trees	Zechariah 4:11-12; Revelation 11; 3.5 years ministry; killed; candlestick removed
YAHWEH's Desire (v. 11)	"No pleasure in death of wicked; turn and live" - not perish (2 Peter 3:9)
How You Finish (vv. 12-20)	Not how you begin race; no part-time Christian faith; Proverbs 19:3
Refugee Arrives (v. 21)	Escaped witness; 18-month journey; confirms YAHWEH's word true
Hand of YAHWEH (v. 22)	Anointing upon Ezekiel; mouth opened; healed; no longer dumb
3:26 to 33:23	NOT a reprover (mokiach); delivered oracles/visions as herald; did NOT personally rebuke
33:23 Onward	NOW reproves remnant about false confidence; full watchman role restored

Part I. The Watchman's Responsibility (33:1-9)

Summary

Verses 1-6 establish the watchman principle through a parable. "Son of man, speak to the children of your people, and say to them: 'When I bring the sword upon a land, and the people of the land take a man from their territory and make him their watchman, when he sees the sword coming upon the land, if he blows the trumpet and warns the people, then whoever hears the sound of the trumpet and does not take warning, if the sword comes and takes him away, his blood shall be on his own head. He heard the sound of the trumpet, but did not take warning; his blood shall be upon himself. But he who takes warning will save his life. But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes any person from among them, he is taken away in his iniquity; but his blood I will require at the watchman's hand" (vv. 2-6).

The watchman has two responsibilities: to see danger and to warn the people. If the watchman fails to warn, the blood of the slain is required at his hand. If the watchman warns but the people refuse to listen, their blood is on their own heads. This principle extends beyond Ezekiel to every believer, but it begins with the star messenger—the one who illuminates a specific era with the light of the Word.

This passage reminds us of the seven stars in Revelation 2-3, each held in Yehoshua's right hand. Revelation 1:20 clarifies that "The seven stars are the angels of the seven churches." These angels are not literal celestial beings but messengers—ministers sent to the called-out(ekklesia) for each specific era. The seven churches symbolize seven ages that define the entire Gentile gospel period. This era began in 52 AD when Paul, after shaking the dust from his feet, turned to the Gentiles (Acts 13:46, 18:6), and it will continue until the fullness of the Gentiles is fulfilled (Romans 11:25), after which the gospel will return to Israel in Revelation 10.

Each minister is like a shining star of the Word, holding the crucial responsibility of watchfulness. Paul was the first to serve as this guiding star for the Gentiles, and John Wesley probably the sixth, shining during the Philadelphian age. The light from Paul, beginning in the earliest times, continues to influence all subsequent generations because he was the apostle entrusted with the Gentiles. In Revelation, every church across different eras is called to repentance. Failure to do so could result in the star messenger's light being extinguished or removed (Revelation 2:5). The task is serious: warn the people, sound the trumpet, and hold high the Word of life.

Verses 7-9 apply the watchman principle directly to Ezekiel. "So you, son of man: I have made you a watchman for the house of Israel; therefore, you shall hear a word from My mouth and warn them for Me. When I say to the wicked, 'O wicked man, you shall surely die!' and you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood I will require at your hand. Nevertheless, if you warn the wicked to turn from his way, and he does not turn from his way, he shall die in his iniquity; but you have delivered your soul" (vv. 7-9). Ezekiel is personally appointed as a watchman for Israel. His responsibility is not optional—it is a divine commission with eternal consequences.

Key Verse

"So you, son of man: I have made you a watchman for the house of Israel; therefore you shall hear a word from My mouth and warn them for Me." — Ezekiel 33:7

Discussion Questions

How does the watchman principle (vv. 2-6) apply to all believers, and how does it begin with the star messenger of each era?

What do the seven stars in Revelation 1:20 and 2-3 represent, and how does Paul, as the first star messenger, influence every subsequent age?

What are the consequences for the watchman who sees danger but fails to warn (v. 6), and how does this apply to ministers today?

Part II. Turn and Live: YAHWEH's Desire (33:10-20)

Summary

Verse 10 presents the people's despair. "Therefore you, O son of man, say to the house of Israel: 'Thus you say, If our transgressions and our sins lie upon us, and we pine away in them, how can we then live?'" The people are crushed under the weight of their sin. They

see no hope, no path to life. They are pining away—wasting, withering, dying under judgment.

Verse 11 is YAHWEH's answer—one of the most beautiful statements in all of Scripture. "Say to them: 'As I live, says the Sovereign Elohim, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?'" We see in this verse the scripture: "It is not My will that any should perish" (2 Peter 3:9). We have read thirty-three chapters now, all of which bring judgment, yet for more than fifty years to this date, Elohim has sought with His works, patience, and love to save every soul that would.

YAHWEH swears by His own life: "As I live." He takes an oath. He has no pleasure in the death of the wicked. His desire is repentance, restoration, and life. The command is urgent—"Turn, turn!" The question is piercing—"Why should you die?" This is the heart of Elohim revealed. Judgment is His strange work (Isaiah 28:21), but mercy is His delight (Micah 7:18).

Verses 12-20 address the false confidence of both the wicked and the righteous. Verse 12: "The righteousness of the righteous man shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall because of it in the day that he turns from his wickedness; nor shall the righteous be able to live because of his righteousness in the day that he sins." The principle is clear: It isn't how you begin the race Paul spoke of; it is how you finish the race. The plowman who looks back is not worthy of his hire (Luke 9:62). And again, there is no acceptance of a part-time Christian faith, nor is there any such thing. Proverbs 19:3 warns: "The foolishness of a man twists his way, and his heart frets against YAHWEH."

Verses 13-16 warn the righteous not to presume on past obedience. If a righteous man trusts in his own righteousness and commits iniquity, his former righteousness will not be remembered. Conversely, if a wicked man turns from his sin, restores what he has stolen, walks in the statutes of life, he shall live—his former sins will not be remembered. Verse 17-20 records the people's complaint: "The way of YAHWEH is not fair." But YAHWEH turns the accusation back on them: "O house of Israel, is it not My way which is fair, and your ways which are not fair?" (v. 20). The standard is consistent: the one who turns from sin will live; the one who turns to sin will die.

Key Verse

"Say to them, As I live, says the Sovereign Elohim, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?" — Ezekiel 33:11

Discussion Questions

- What does verse 11 reveal about YAHWEH's heart toward the wicked, and how does this connect to 2 Peter 3:9?
- How do verses 12-20 demonstrate that "how you finish the race" matters more than "how you begin," and what does this teach about perseverance?
- Why is there "no such thing as part-time Christian faith" (Proverbs 19:3), and what does the plowman looking back (Luke 9:62) illustrate?

III. The Refugee Arrives: Ezekiel's Mouth Opened (33:21-33)

Summary

Verse 21 records the arrival of the refugee. "And it came to pass in the twelfth year of our captivity, in the tenth month, on the fifth day of the month, that one who had escaped from Jerusalem came to me and said, 'The city has been captured!'" Just as Ezekiel prophesied, a few would escape and be witnesses, that all might know: I am YAHWEH (Ezekiel 24:26-27). This refugee traveled approximately eighteen months from the fallen city to reach Ezekiel in Babylon. Jerusalem fell on the ninth day of the fourth month of Zedekiah's eleventh year (2 Kings 25:3-4; Jeremiah 52:6-7). The refugee arrives in the tenth month of Ezekiel's twelfth year—roughly eighteen months of travel. YAHWEH's provided way was eighteen months.

Verse 22 describes Ezekiel's healing and restoration. "Now the hand of YAHWEH was upon me in the evening, before he who had escaped came; and He had opened my mouth; and when he came to me in the morning, my mouth was opened and I was no longer mute" (v. 22). In verse 22, the hand of YAHWEH is an anointing that runs all over him, like the feel of anointing oil, and he is healed. YAHWEH had already begun opening Ezekiel's mouth the evening before the refugee arrived—a stunning detail that shows divine foreknowledge and sovereign timing.

Understanding Ezekiel's Speech from 3:26 to 33:23

Ezekiel 3:26: "I will make your tongue cling to the roof of your mouth, so that you shall be mute and not be one to rebuke them, for they are a rebellious house." Ezekiel 24:27: "On that day your mouth will be opened to him who has escaped; you shall speak and no longer be mute. Thus, you will be a sign to them, and they shall know that I am YAHWEH." Ezekiel 33:22: "Now the hand of YAHWEH was upon me in the evening, before he who had escaped came; and He had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no longer mute."

So, are we to understand that from 3:26 to 33:23, Ezekiel was not a reprover? "You shall be mute, and shall not be to them a reprover" (3:26). Then, in 33:23, he begins reproving. He did speak the Word repeatedly from 3:26 to 33:23. So, what type of instruction from the Word was he delivering?

The key is the specific phrase in 3:26—he would not be a reprover (Hebrew: mokiach—one who argues a legal case, rebukes, holds accountable). The distinction appears to be: What he WAS doing (3:26-33:22): Delivering oracles, visions, enacted signs, and prophetic declarations—including judgment speeches about Israel and oracles against foreign nations. He was functioning as a herald and watchman, declaring what Elohim said. What he was NOT doing: Personally reproving—directly confronting, arguing, pleading with, or calling the people to account in an intercessory or advocacy role.

Think of it this way: a news anchor can read a court verdict without being the prosecuting attorney. Ezekiel read YAHWEH's verdicts without acting as the prosecuting counsel. Then in 33:23 onward, he begins directly reproving the remnant still in the land about their false confidence ("Abraham was one man, yet he possessed the land. But we are many; the land has been given to us as a possession," v. 24), which is precisely the mokiach role now restored.

Verses 23-29 contain Ezekiel's reproof of the remnant in the land. They claim the land as their inheritance because Abraham was one man and they are many. But YAHWEH exposes their sin: "You eat meat with blood, you lift up your eyes toward your idols, and shed blood. Should you then possess the land?" (v. 25). They worship with their lips, but their hearts are far from YAHWEH. Isaiah 29:13: "The Lord said: Because these people draw near with their mouths and honor Me with their lips, while their hearts are far from Me, and their worship of Me is a human commandment learned by rote."

Verses 30-33 describe the people's shallow response to Ezekiel's words. "As for you, son of man, the children of your people are talking about you beside the walls and in the doors of the houses; and they speak to one another, everyone saying to his brother, 'Please come

and hear what the word is that comes from YAHWEH.' So they come to you as people do, they sit before you as My people, and they hear your words, but they do not do them; for with their mouth they show much love, but their hearts pursue their own gain. Indeed you are to them as a very lovely song of one who has a pleasant voice and can play well on an instrument; for they hear your words, but they do not do them" (vv. 30-32).

They treat Ezekiel's prophecies like entertainment—a lovely song, a pleasant voice, a skilled musician. They come, they listen, they admire, but they do not obey. Their hearts pursue their own gain. Verse 33 warns: "And when this comes to pass—surely it will come—then they will know that a prophet has been among them." When judgment arrives, they will realize Ezekiel was not entertainment. He was YAHWEH's messenger, and every word he spoke was true.

Key Verse

"Now the hand of YAHWEH was upon me in the evening, before he who had escaped came; and He had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no longer mute."

— *Ezekiel 33:22*

Discussion Questions

What does the eighteen-month journey of the refugee (v. 21) reveal about YAHWEH's timing and provision?

How does the distinction between "herald" (3:26-33:22) and "reprover/mokiach" (33:23 onward) clarify Ezekiel's ministry?

What does it mean that the people treated Ezekiel's words "as a very lovely song" (v. 32) but did not obey them?

How does Isaiah 29:13 ("worship with lips, hearts far from Me") apply to those who hear but do not do (vv. 30-33)?

Appendix: Key Scripture Cross-References

Watchman Principle

- Ezekiel 3:17-21 - I have made you watchman for house of Israel
- Isaiah 62:6 - I have set watchmen on your walls, O Jerusalem
- Jeremiah 6:17 - I set watchmen over you, saying, Listen to sound of trumpet
- Hebrews 13:17 - Obey those who rule over you; they watch out for your souls

Seven Stars and Messengers

- Revelation 1:16, 20 - Seven stars are angels of seven churches
- Revelation 2-3 - Letters to seven churches (Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea)
- Acts 13:46 - Paul: We turn to Gentiles
- Acts 18:6 - Paul shook garments: From now on I will go to the Gentiles
- Romans 11:25 - Blindness in part happened to Israel until the fullness of Gentiles
- Revelation 10:7 - In days of the seventh angel, the mystery of God was finished

Two Olive Trees

- Zechariah 4:11-12 - What are these two olive trees? Two anointed ones
- Revelation 11:3-4 - Two witnesses; two olive trees; two lampstands
- Revelation 11:7 - Beast makes war with them; kills them after 3.5 years
- Revelation 11:11 - Breath of life from God entered them; stood on feet

YAHWEH Has No Pleasure in Death of Wicked

- Ezekiel 18:23 - Do I have any pleasure that wicked should die?
- Ezekiel 18:32 - I have no pleasure in death of one who dies; turn and live
- 2 Peter 3:9 - Not willing that any should perish but that all should come to repentance
- 1 Timothy 2:4 - God desires all men to be saved and come to knowledge of truth

How You Finish the Race

- 1 Corinthians 9:24 - Run in such way that you may obtain it
- 2 Timothy 4:7 - I have fought good fight, finished race, kept faith
- Hebrews 12:1 - Run with endurance race that is set before us
- Luke 9:62 - No one, having put hand to plow and looking back, is fit for kingdom
- Proverbs 19:3 - Foolishness of man twists his way; heart frets against YAHWEH

Ezekiel's Mouth Opened

- Ezekiel 3:26 - I will make your tongue cling; you shall be mute, not reprover
- Ezekiel 24:27 - On that day your mouth opened to him who escaped; no longer mute
- Ezekiel 33:22 - Hand of YAHWEH upon me; mouth opened; no longer mute
- Psalm 51:15 - O Lord, open my lips; my mouth shall show forth Your praise

Worship with Lips, Hearts Far

- Isaiah 29:13 - People draw near with mouths; hearts far from Me
- Matthew 15:8 - These people draw near to Me with mouth; heart far from Me
- Mark 7:6 - This people honors Me with lips; heart far from Me
- James 1:22 - Be doers of word, not hearers only, deceiving yourselves

Hand of YAHWEH

- Ezekiel 1:3 - Hand of YAHWEH was upon him there
- Ezekiel 3:14, 22 - Hand of YAHWEH was strong upon me
- Ezekiel 8:1 - Hand of Sovereign Elohim fell upon me there
- Ezekiel 37:1 - Hand of YAHWEH came upon me; carried me out in Spirit

Ezekiel Chapter 34

False Shepherds and the True Shepherd

A Study Guide

"For thus says the Sovereign Elohim: Indeed I Myself will search for My sheep and seek them out."

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Introduction

Ezekiel chapter 34 is one of the most beautiful and convicting chapters in all of Scripture. It contrasts the false shepherds of Israel—the corrupt priests, prophets, and rulers who fed themselves while neglecting the flock—with YAHWEH Himself, the True Shepherd who seeks out His scattered sheep. This chapter looks backward to Israel's failed leadership and forward to the coming Messiah, the one Shepherd, David's greater son, Yehoshua.

The imagery of shepherds and sheep runs throughout the Bible. Israel's leaders were called to be shepherds—to feed, protect, guide, and care for YAHWEH's people. Instead, they fed themselves, clothed themselves with the wool, slaughtered the fat sheep, and left the flock weak, sick, scattered, and preyed upon by wild beasts. The indictment is severe: "Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?" (v. 2).

This pattern is not limited to ancient Israel. Throughout church history, we see false shepherds—those who shepherd themselves rather than the flock, who love the fleece more than the sheep, who build their own kingdoms rather than YAHWEH's. John the Baptist confronted them: "You brood of vipers! Who warned you to flee from the wrath to come?" (Matthew 3:7). Yehoshua called them out: "Serpents! Offspring of vipers! How will you escape from the judgment of Gehenna?" (Matthew 23:33). Paul warned the Ephesian elders: "For I know this, that after my departure savage wolves will come in among you, not sparing the flock" (Acts 20:29).

Yet the chapter does not end with condemnation. Verses 11-31 are among the most tender passages in Scripture. YAHWEH says, "Indeed I Myself will search for My sheep and seek them out" (v. 11). The word is present tense—a continual, ongoing labor of love that extends to the end of the ages. YAHWEH promises to gather the scattered, heal the sick, bind up the broken, strengthen the weak, and establish one Shepherd over them—His servant David, the Messiah, Yehoshua. This is the gospel in the Old Testament: YAHWEH seeking, saving, restoring His own.

Quick Reference

False Shepherds (vv. 1-10)	Feed themselves, not flock; slaughter fat sheep; leave weak/sick/scattered
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Brood of Vipers	Matthew 3:7 (John Baptist), Matthew 23:33 (Yehoshua), Acts 20:29 (Paul)
Scattered Sheep (vv. 5-6)	Matt 26:31 (strike shepherd, scatter sheep); Luke 1:51; John 11:52
Did Not Seek Lost (v. 4)	Good Samaritan; Luke 15:4-6 (seek until find)
Nicolaitans (v. 2)	Shepherd themselves = Revelation 2:6, 2:15 (doctrine of Nicolaitans)
Beasts of Field (vv. 5, 8)	Noisome beasts (Ezek 14:15); people of prince; wolves in sheep's clothing
Seat of Satan (vv. 6-10)	Revelation 2; sheep became prey; false name vs. true name (Rev 3:1 Sardis)
"I Will Seek" (v. 11)	Present tense; continual labor of love to end of ages; Revelation 14:3
Matthew 7:6 (v. 19)	Pearls before swine; trampled with muddy water/trampled pasture
Diseased Cattle Healed	David-Yehoshua singles out from scattered; blind man healed (Mark 8:20-23)
One Shepherd (v. 23)	My servant David = Messiah Yehoshua; feeds them, be their shepherd
Yehoshua IS YAHWEH's Heart	Only begotten Son-Spirit; Yehoshua IS YAHWEH's heart-spirit

Part I. Woe to the False Shepherds (34:1-10)

Summary

Verses 1-2 pronounce judgment on Israel's shepherds. "And the word of YAHWEH came to me, saying, Son of man, prophesy against the shepherds of Israel, prophesy and say to them, Thus says the Sovereign Elohim to the shepherds: Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?" (vv. 1-2). The word "woe" is a declaration of coming judgment. These shepherds—the priests, prophets, kings, and rulers of Israel—have failed their divine commission. They were called to feed YAHWEH's flock, but instead they fed themselves.

This echoes the confrontations of John the Baptist and Yehoshua. Matthew 3:7: "But when he saw many of the Pharisees and Sadducees coming to the baptism, he said to them, You brood of vipers! Who warned you to flee from the wrath to come?" Matthew 23:33: "Serpents! Offspring of vipers! How will you escape from the judgment of Gehenna?" These religious leaders, who should have been shepherds, were serpents—offspring of the serpent in the garden, servants of the dragon of Revelation 12:9.

Verse 3 details their selfishness. "You eat the fat and clothe yourselves with the wool; you slaughter the fatlings, but you do not feed the flock" (v. 3). They consumed the best for themselves—the fat, the wool, the fatlings. They took from the flock but gave nothing back. These are the shepherds who shepherd themselves. We see this pattern in Revelation 2:6 and 2:15—the doctrine of the Nicolaitans, those who exalt themselves over the people.

Verse 4 catalogs their neglect. "The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them" (v. 4). The Good Samaritan story comes to mind. They did not seek that which was lost, as the shepherd in Luke 15:4-6 who leaves the ninety-nine to find the one lost sheep.

Verses 5-6 describe scattered sheep. "So they were scattered because there was no shepherd; and they became food for all the beasts of the field when they were scattered" (vv. 5-6). Matthew 26:31: "Then Yehoshua said to them, You will all fall away because of Me this night. For it is written, I will strike the shepherd, and the sheep of the flock will be scattered." Luke 1:51: "He has done a mighty deed with His arm; He has scattered the proud in the thoughts of their hearts." John 11:52: "And not for the nation only, but also to gather into one the children of God who are scattered abroad."

The beasts of the field are the noisome beasts from Ezekiel 14:15—those people of the prince. The false shepherds are themselves wolves in sheep's clothing, as Paul said in Acts

20:29 concerning Ephesus: "For I know this, that after my departure savage wolves will come in among you, not sparing the flock."

Verses 7-10 depict YAHWEH's judgment. "Therefore, you shepherds, listen to the word of YAHWEH: As I live, declares the Sovereign Elohim, because My flock has become prey and food for every beast of the field, since there was no shepherd... I am therefore against the shepherds, and I will hold them accountable for My flock" (vv. 7-10). This reflects the complete narrative in Revelation 2— the place of Satan. The sheep were preyed upon. Revelation 3:1 states: "And to the angel of the assembly in Sardis write: I know your works, that you have the reputation of being alive, but you are dead." They appear to have a name, but in reality, they are dead. Their name differs from Yehoshua's.

Key Verse

"Woe to the shepherds of Israel who feed themselves! Should not the shepherds feed the flocks?"

— Ezekiel 34:2

Discussion Questions

How do the brood of vipers passages connect to false shepherds who feed themselves?

What does it mean that shepherds did not seek the lost, and how does Luke 15:4-6 contrast this?

How do beasts of the field connect to noisome beasts and wolves in sheep's clothing?

Part II. YAHWEH the True Shepherd Seeks His Sheep (34:11-22)

Summary

Verse 11 is one of the most beautiful declarations in Scripture. "For thus says the Sovereign Elohim: Indeed I Myself will search for My sheep and seek them out" (v. 11). The word "I Myself" is emphatic. YAHWEH personally takes responsibility. He will not delegate this to

another. He will search. He will seek. The verb tense is present and continuous—this is an ongoing labor of love that extends to the end of the ages, as we see the covenant represented in Israel just prior to Yehoshua returning to earth (Revelation 14:1-4).

Verses 12-16 describe YAHWEH's actions as Shepherd. "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" (vv. 12-13).

Verse 16 is especially tender: "I will seek what was lost and bring back what was driven away, bind up the broken and strengthen what was sick; but I will destroy the fat and the strong, and feed them in judgment." YAHWEH seeks the lost. He brings back the driven away. He binds up the broken. He strengthens the sick. This is the heart of the gospel—YAHWEH seeking, saving, healing, restoring.

Verses 17-22 address judgment between sheep and sheep. Not all who claim to be YAHWEH's flock are truly His. "And as for you, O My flock, thus says the Sovereign Elohim: Behold, I shall judge between sheep and sheep, between rams and goats. Is it too little for you to have eaten up the good pasture, that you must tread down with your feet the residue of your pasture—and to have drunk of the clear waters, that you must foul the residue with your feet? And as for My flock, they eat what you have trampled with your feet, and they drink what you have fouled with your feet" (vv. 17-19).

Verse 19 reminds us of Matthew 7:6: "Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces." The sheep with muddy feet who trample the pasture and foul the water are those who profess faith but do not live it. They consume the best for themselves and leave the flock with trampled grass and dirty water. Those who overcome the false church do not return to them to give them the Word of Life, for they will hate you for it. Paul said: 2Co 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

Verse 20-22: "Therefore, thus says the Sovereign Elohim to them: Behold, I Myself will judge between the fat and the lean sheep. Because you have pushed with side and shoulder, butted all the weak ones with your horns, and scattered them abroad, therefore I will save My flock, and they shall no longer be a prey; and I will judge between sheep and sheep" (vv. 20-22). YAHWEH distinguishes between true and false, genuine and pretender, His sheep and the goats. Matthew 25:31-46

Key Verse

"For thus says the Sovereign Elohim: Indeed I Myself will search for My sheep and seek them out."

— Ezekiel 34:11

Discussion Questions

What does it mean that YAHWEH says "I Myself" will search for His sheep, and why is this significant?

How does verse 16 reveal YAHWEH's heart as the True Shepherd?

What does verse 19 teach about sheep who trample pasture and foul water, and how does Matthew 7:6 connect?

Part III. One Shepherd: My Servant David (34:23-31)

Summary

Verse 23-24 introduce the one Shepherd. "I will establish one shepherd over them, and he shall feed them—My servant David. He shall feed them and be their shepherd. And I, YAHWEH, will be their God, and My servant David a prince among them; I, YAHWEH, have spoken" (vv. 23-24). This is not the historical David, who died centuries before Ezekiel. This is David's greater son—the Messiah, Yehoshua.

Do you not want to be that diseased cattle that David—Yehoshua singles out from among the scattered? Healed like the blind man of Mark 8:20-23? To be a man-spirit after YAHWEH's own heart? The only begotten Son-Spirit, Yehoshua, IS YAHWEH's heart-spirit. When we are in Yehoshua, we are in the heart of YAHWEH.

Verses 25-31 describe the covenant of peace and blessing. "I will make a covenant of peace with them, and cause wild beasts to cease from the land; and they will dwell safely in the wilderness and sleep in the woods. I will make them and the places all around My hill a blessing; and I will cause showers to come down in their season; there shall be showers of blessing" (vv. 25-26). This looks forward to the Millennial Kingdom when Yehoshua reigns on earth.

Verse 30-31: "Thus they shall know that I, YAHWEH their God, am with them, and they, the house of Israel, are My people, says the Sovereign Elohim. You are My flock, the flock of My pasture; you are men, and I am your God, says the Sovereign Elohim" (vv. 30-31). The declaration is clear: YAHWEH with His people, His people with their God, His flock secure under the one Shepherd.

Key Verse

"I will establish one shepherd over them, and he shall feed them—My servant David. He shall feed them and be their shepherd."

— Ezekiel 34:23

Discussion Questions

Who is "My servant David" in verse 23, and how do we know this is Messiah Yehoshua?

What does it mean that Yehoshua IS YAHWEH's heart-spirit, and how does being in Yehoshua place us in YAHWEH's heart?

Appendix: Key Scripture Cross-References

False Shepherds / Brood of Vipers

- Matthew 3:7 - You brood of vipers! Who warned you to flee from wrath?

- Matthew 23:33 - Serpents! Offspring of vipers! How escape judgment of Gehenna?
- Acts 20:29 - After my departure savage wolves will come, not sparing flock
- Revelation 2:6, 15 - Doctrine of Nicolaitans, which I hate

Scattered Sheep

- Luke 1:51 - He has scattered the proud in thoughts of their hearts
- John 11:52 - Gather into one children of God who are scattered abroad
- Zechariah 13:7 - Strike the shepherd, the sheep will be scattered

Seeking the Lost

- Luke 15:4-6 - Leave ninety-nine, go after one lost until you find it
- Luke 19:10 - Son of Man came to seek and save that which was lost
- Matthew 18:12-14 - If a man has a hundred sheep, one goes astray, seeks it

YAHWEH the True Shepherd

- Psalm 23:1 - YAHWEH is my shepherd; I shall not want
- Isaiah 40:11 - He will feed His flock like a shepherd; gather lambs
- Jeremiah 23:3-4 - I will gather remnant; set shepherds over them
- John 10:11 - I am the good shepherd; the good shepherd gives life for the sheep

- John 10:14-16 - I am good shepherd; I know My sheep, they know Me
- Hebrews 13:20 - God of peace brought up from the dead our Sovereign Yehoshua, great Shepherd
- 1 Peter 2:25 - You were like sheep going astray, now returned to the Shepherd of souls
- 1 Peter 5:4 - When the Chief Shepherd appears, receive the crown of glory

Seat of Satan / False Name

- Revelation 2:13 - I know where you dwell, where Satan's throne is
- Revelation 3:1 - You have a name that you live, and are dead

One Shepherd: My Servant David

- Ezekiel 37:24 - David My servant, shall be king over them; one shepherd
- Jeremiah 23:5 - I will raise to David a Branch of righteousness; the King shall reign
- John 10:16 - There will be one flock and one shepherd
- Mark 8:22-25 - Blind man healed; saw men like trees walking

Covenant of Peace

- Isaiah 54:10 - My covenant of peace shall not be removed
- Jeremiah 31:31-34 - I will make a new covenant with the house of Israel
- Ezekiel 37:26 - I will make a covenant of peace with them, an everlasting covenant

- Revelation 14:3 - They sang as it were a new song before the throne

Ezekiel Chapter 35

Edom's Perpetual Hatred: Ancient Prophecy, Modern Fulfillment

A Study Guide

"Because you have had an ancient hatred, and have shed the blood of the children of Israel by the power of the sword at the time of their calamity."

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Introduction

Ezekiel chapter 35 is a prophecy specifically directed to Mount Seir, the land of Edom. While the preceding chapters addressed Egypt, the following chapters will address Israel's restoration, and this chapter focuses on Edom—the descendants of Esau, Jacob's twin brother. The oracle against Edom is not merely a historical judgment; it is a revelation of perpetual hatred spanning millennia, from the womb of Rebekah to the Middle East conflicts of the 21st century.

This prophecy is specifically directed to the tribe or nation of Edom. Yet the same story plays out in other prophecies involving other half-brothers and cousins of Israel—Ishmael (father of the Arab peoples), Moab and Ammon (sons of Lot), and others. The reasons for differences among nations or tribes are specific, yet they share the same root cause: envy, bitterness, and hatred toward the chosen line through which the Messiah would come.

Edom's demise was not instantaneous. It unfolded over several centuries, from Babylonian invasions in the 6th century BC, through Nabataean displacement, to forced conversion under the Hasmoneans, and finally to its disappearance after the Bar Kokhba revolt in 135 AD. By the second century AD, Edom as a distinct people had ceased to exist—absorbed, scattered, and erased from history. Yet the spirit of Edom—the ancient hatred—did not die. It reappeared in the Arab League agreement of 1945, in the wars of 1948, 1967, 1973, and in the ongoing conflicts of 2025 and 2026. Ezekiel 35 is not merely ancient history; it is prophecy being fulfilled before our eyes.

Part I. The Origins of Edom: From the Womb to Mount Seir

To understand Ezekiel 35, we must begin at the beginning. Genesis 25:19-34 records the birth of twin brothers, Jacob and Esau. Even in the womb, they struggled. Rebekah inquired of YAHWEH, and He answered: "Two nations are in your womb, two peoples shall be separated from your body; one people shall be stronger than the other, and the older shall serve the younger" (Genesis 25:23). This was not merely a prophecy about two boys—it was a declaration about two nations: Israel and Edom.

Esau was born first, red and hairy, and was named Esau (meaning "hairy" or "rough"). Jacob came out second, grasping Esau's heel, and was named Jacob (meaning "heel-grasper" or "supplanter"). From birth, the tension was set. Esau became a skillful hunter, a man of the field. Jacob was a quiet man who dwelt in tents. Isaac loved Esau; Rebekah loved Jacob. The stage was set for conflict.

Genesis 25:29-34 records the infamous transaction: Esau sold his birthright to Jacob for a bowl of red stew. "Then Jacob gave Esau bread and stew of lentils; and he ate and drank, arose, and went his way. Thus Esau despised his birthright" (v. 34). This was not a momentary lapse—it revealed Esau's character. He valued immediate physical gratification over long-term spiritual inheritance. Hebrews 12:16 calls him a "profane person" who, for "one morsel of food," sold his birthright.

Genesis 27 records the second great betrayal—or, from Esau's perspective, theft. Isaac, old and blind, intended to bless Esau. Rebekah overheard and conspired with Jacob to deceive Isaac and steal the blessing. When Esau discovered what had happened, he wept bitterly and begged for a blessing. Isaac gave him a lesser blessing: "Behold, your dwelling shall be of the fatness of the earth, and of the dew of heaven from above. By your sword you shall live, and you shall serve your brother; and it shall come to pass, when you become restless, that you shall break his yoke from your neck" (Genesis 27:39-40).

Genesis 27:41 records the result: "So Esau hated Jacob because of the blessing with which his father blessed him, and Esau said in his heart, 'The days of mourning for my father are at hand; then I will kill my brother Jacob.'" This is the ancient hatred Ezekiel 35:5 references. It began in the womb, was solidified at the birthright transaction, was inflamed by the stolen blessing, and became a murderous intent that would define Edom for millennia. This is, in fact, the continuing story of Cain and Abel.

Genesis 36 records Esau's departure and the establishment of his nation. "Then Esau took his wives, his sons, his daughters, and all the persons of his household, his cattle and all his animals, and all his goods which he had gained in the land of Canaan, and went to a country away from the presence of his brother Jacob... So Esau dwelt in Mount Seir. Esau is Edom" (Genesis 36:6, 8). Mount Seir, a rugged, mountainous region south and east of the Dead Sea, became Edom's inheritance. Esau's descendants established a kingdom with kings, dukes, and cities, becoming a formidable power.

Edom's Relationship with Israel: Perpetual Hostility

Throughout Israel's history, Edom has been a thorn in Israel's side. Numbers 20:14-21 records Israel's request to pass through Edom's territory during the Exodus. Moses sent messengers with a humble petition: "Please let us pass through your country. We will not pass through fields or vineyards, nor will we drink water from wells; we will go along the King's Highway; we will not turn aside to the right hand or to the left until we have passed through your territory" (v. 17). Edom's response was brutal: "You shall not pass through

my land, lest I come out against you with the sword" (v. 18). Even when Moses offered to pay for water, Edom refused and sent a strong force. Israel turned away.

This refusal was not merely political—it was a covenantal betrayal. Edom was Israel's brother. Yet when Israel was vulnerable, wandering in the wilderness, Edom showed no mercy. Obadiah 1:10-14 catalogs Edom's crimes: "For violence against your brother Jacob, shame shall cover you, and you shall be cut off forever. In the day that you stood on the other side—in the day that strangers carried captive his forces, when foreigners entered his gates and cast lots for Jerusalem—even you were as one of them. But you should not have gazed on the day of your brother in the day of his captivity; nor should you have rejoiced over the children of Judah in the day of their destruction; nor should you have spoken proudly in the day of distress" (vv. 10-12).

Psalms 137:7 records Edom's response when Jerusalem fell to Babylon in 586 BC: "Remember, O YAHWEH, against the sons of Edom the day of Jerusalem, who said, 'Raze it, raze it, to its very foundation!'" As Jerusalem burned, the temple was destroyed, and the people were slaughtered or taken captive, Edom cheered. They cried for total annihilation. They wanted nothing left. This is the "ancient hatred" of Ezekiel 35:5. This is the reason YAHWEH declares in Ezekiel 35:6: "As I live, surely I will prepare you for blood, and blood shall pursue you; since you have not hated blood, therefore blood shall pursue you."

Quick Reference

Esau = Edom (Gen 36:8)	Jacob's twin brother; sold birthright; stolen blessing; ancient hatred began
Mount Seir	Edom's territory; rugged mountains south/east of Dead Sea
Ancient Hatred (v. 5)	From womb (Gen 25:23); Gen 27:41 (Esau vowed to kill Jacob); perpetual 2500+ years
Numbers 20:14-21	Edom refused Israel passage through territory during Exodus
Psalms 137:7	Edom said "Raze it, raze it!" when Jerusalem fell (586 BC)

Edom's Demise (586 BC-135 AD)	Babylonian campaigns, Nabataean displacement, Hasmonean forced conversion, absorbed by 135 AD
Idumeans	Edomites in southern Judea (200s BC onward); Herod the Great was Idumean
Perpetually Desolate (v. 9)	Edom ceased to exist as distinct people; never returned; prophecy literally fulfilled
Arab League (1945)	Modern fulfillment of v. 10 ("these two nations shall be mine"); same rallying cry
Middle East Wars	1948, 1967, 1973, 2025-2026; perpetual hatred spirit continues
Ezekiel 38-39 (v. 8)	Overwhelming demonstration; Israel doesn't engage; nature/Elohim's hand; Muslim anti-Yehoshua spirit crushed
Rev 12:17, 13:4, 13:7, 17:14	Hatred replaced by beast/antichrist spirit; little horn false prophet; ends by Yehoshua's hand
Obadiah	Entire prophecy against Edom; violence against brother Jacob; cut off forever

The Historical Demise of Edom: 586 BC to 135 AD

Ezekiel prophesied against Edom around 587-586 BC, during the final siege of Jerusalem. His words were not merely symbolic—they were a declaration of literal, historical judgment that would unfold over the next seven centuries. Edom's destruction was gradual, relentless, and complete. By the second century AD, Edom, as a nation, as a people, and as a distinct ethnic and cultural entity, had ceased to exist. The prophecy of Ezekiel 35:9—"I will make you perpetually desolate, and your cities shall be uninhabited; then you shall know that I am YAHWEH"—was fulfilled to the letter.

1. Babylonian Campaigns (605-586 BC)

When Nebuchadnezzar of Babylon besieged Jerusalem, Edom did not remain neutral. They actively participated in the plunder and destruction. Obadiah 1:11-14 accuses Edom of standing aloof while strangers carried away Jerusalem's wealth, of rejoicing in Judah's calamity, of speaking proudly in the day of distress, of looting the afflicted, and even of cutting off fugitives trying to escape. Psalm 137:7 records their cry: "Raze it, raze it, to its very foundation!"

But YAHWEH does not forget. Jeremiah 49:7-22 and Ezekiel 25:12-14 both pronounce judgment on Edom for its treachery. Shortly after Jerusalem's fall, Babylonian forces turned to the surrounding nations, including Edom. While the exact details are scarce, historical evidence suggests that Nebuchadnezzar's campaigns significantly weakened Edom. Their cities were attacked, their strongholds breached, and their people scattered.

2. Nabonidus and Continued Babylonian Pressure (553 BC)

In 553 BC, Nabonidus, the last king of Babylon, led a military campaign in Arabia that further devastated Edom. Ancient inscriptions suggest that Nabonidus' forces attacked Edomite territory to secure trade routes. By this time, Edom was already weakened and vulnerable. The pressure from Babylon was relentless.

3. Nabataean Arab Displacement (312 BC Onward)

Perhaps the most significant blow to Edom came from an unexpected source: the Nabataean Arabs. By the 4th century BC, these Arabian tribes began moving into Edomite territory. The Nabataeans were skilled traders who controlled lucrative caravan routes. They gradually pushed the Edomites out of their ancestral lands in Mount Seir. By the 3rd century BC, the Nabataeans had established their capital at Petra—an Edomite city—and Edom's heartland was lost.

The displaced Edomites migrated westward into the Negev and southern Judea, the region that would later be called "Idumea" (the Greek form of "Edom"). They were no longer a sovereign nation controlling Mount Seir; they were refugees settling on the margins of someone else's land.

4. Hasmonean Conquest and Forced Conversion (125 BC)

In 125 BC, John Hyrcanus, the Hasmonean Jewish ruler, conquered Idumea and forced the Idumeans to convert to Judaism. Josephus, the Jewish historian, records: "Hyrcanus took also Dora and Marissa, cities of Idumea, and subdued all the Idumeans; and permitted them to stay in that country, if they would circumcise their genitals, and make use of the laws of the Jews; and they were so desirous of living in the country of their forefathers, that they submitted to the use of circumcision, and the rest of the Jewish ways of living; at which time therefore this befell them, that they were hereafter no other than Jews" (Antiquities 13.9.1).

This was a profound irony. Edom, the descendants of Esau who hated Jacob, were now forcibly incorporated into the people of Jacob. They were circumcised, they observed the law, they were counted as Jews—yet their identity as Edomites persisted beneath the surface.

5. Herod the Great: An Edomite Ruling Israel (37 BC - 4 BC)

The greatest irony of Edom's history came in the person of Herod the Great. Herod was an Idumean—a descendant of Esau—who, through political maneuvering and Roman support, became king of Judea in 37 BC. An Edomite sat on the throne of David. An enemy of Israel ruled over Israel. This was both a fulfillment of Isaac's blessing to Esau ("when you become restless, you shall break his yoke from your neck," Genesis 27:40) and a grotesque perversion of YAHWEH's order.

Herod rebuilt the temple in Jerusalem, constructed magnificent palaces and cities, and maintained a brutal grip on power. Yet he was paranoid, cruel, and spiritually bankrupt. When the Magi came seeking "He who has been born King of the Jews" (Matthew 2:2), Herod's response was to slaughter all the male children in Bethlehem under two years old (Matthew 2:16). The spirit of Esau, who vowed to kill Jacob, was alive in Herod, who sought to kill the Messiah.

6. The Jewish-Roman Wars and Final Disappearance (70 AD - 135 AD)

When the First Jewish-Roman War erupted in 66 AD, the Idumeans fought alongside the Jews against Rome. Josephus records that 20,000 Idumeans joined the defense of Jerusalem. When the city fell in 70 AD, many Idumeans were killed or enslaved. The destruction of the temple and the scattering of the Jewish people also scattered the Idumeans.

The final blow came after the Bar Kokhba revolt (132-135 AD). The Romans, under Hadrian, crushed the rebellion and implemented severe measures against the Jewish population. The Idumeans, already diminished and absorbed into the broader Jewish population, disappeared from historical records. After 135 AD, there is no further mention of Edomites or Idumeans as distinct peoples. They were gone—absorbed, scattered, extinct.

Ezekiel 35:9 was fulfilled: "I will make you perpetually desolate, and your cities shall be uninhabited." Edom never returned. Their land was occupied by others. Their name became a symbol of judgment and a warning to all nations that oppose YAHWEH's people.

Part II. YAHWEH Against Mount Seir (35:1-4)

Summary

Verses 1-2 establish the target. "Moreover, the word of YAHWEH came to me, saying, Son of man, set your face against Mount Seir and prophesy against it" (vv. 1-2). Mount Seir is Edom's homeland, the rugged mountainous region where Esau's descendants settled. To set one's face against something is to oppose it with determination. Ezekiel is commanded to pronounce judgment.

Verses 3-4 declare desolation. "And say to it, Thus says the Sovereign Elohim: Behold, O Mount Seir, I am against you; I will stretch out My hand against you, and make you most desolate; I shall lay your cities waste, and you shall be desolate. Then you shall know that I am YAHWEH" (vv. 3-4). The declaration is direct: "I am against you." When YAHWEH opposes, no defense prevails. The result is total: cities waste, land is desolate, and people are scattered.

Discussion Questions

1. What does it mean for YAHWEH to be "against" a nation (v. 3), and what is the inevitable result?

Part III. Ancient Hatred and Perpetual Enmity (35:5-9)

Summary

Verse 5 names the crime: ancient hatred. "Because you have had an ancient hatred, and have shed the blood of the children of Israel by the power of the sword at the time of their calamity, at the time of their final punishment" (v. 5). The Hebrew word for "ancient" (olam) can mean eternal, everlasting, or perpetual. This was not a momentary conflict or political dispute—it was a deep-seated, generational hatred rooted in the rivalry between Jacob and Esau.

This hatred was manifested in action. When Israel was at its weakest—during the Babylonian invasion, when Jerusalem was being destroyed, when the people were being slaughtered and taken captive—Edom did not help. They did not remain neutral. They actively participated in the violence. They shed blood. They handed over fugitives. They rejoiced in Israel's downfall. This was the ultimate betrayal by a brother.

Verse 6 pronounces the judgment. "Therefore, as I live, says the Sovereign Elohim, I will prepare you for blood, and blood shall pursue you; since you have not hated blood, therefore blood shall pursue you" (v. 6). The principle is *lex talionis*—the law of equivalent retaliation. Edom shed blood; blood will pursue them. They loved violence; violence will consume them. The measure you use will be measured back to you.

Verses 7-8 describe the thoroughness of the desolation. "Thus, I will make Mount Seir most desolate, and cut off from it the one who leaves and the one who returns. And I will fill its mountains with the slain; on your hills and in your valleys and in all your ravines those who are slain by the sword shall fall" (vv. 7-8). No one will escape. No one will return. The land will be filled with corpses.

Verse 8 delivers a prophetic promise that goes far beyond Edom's historical fall. This promise and judgment will be vividly fulfilled in the final days of the grace era, as depicted in Ezekiel 38-39. The hostility among Arab nations will be shattered by Elohim's war of desolation. Israel won't fight in this war; it will be quickly fought and won by natural forces under Elohim's control. The victory will be so evident and overwhelming that it will crush the Muslim anti-Yehoshua spirit completely. The hatred driven by the prince's people will be replaced by the beast—nations embodying that antichrist spirit, guided by the little horn, false prophet (Revelation 12:17, 13:4, 13:7, 17:14). Ultimately, the beast's end will also come through the same hand of Yehoshua, in the same manner.

Verse 9 seals the judgment with finality. "I will make you perpetually desolate, and your cities shall be uninhabited; then you shall know that I am YAHWEH" (v. 9). This speaks of a

perpetual hatred that remains in effect 2,500 years later. Edom as a nation disappeared by 135 AD, yet the spirit of Edom—the ancient hatred—persists.

Key Verse

"Because you have had an ancient hatred, and have shed the blood of the children of Israel by the power of the sword at the time of their calamity, at the time of their final punishment."

— *Ezekiel 35:5*

Discussion Questions

2. How does the "ancient hatred" of verse 5 trace back to Genesis 25-27 (Jacob and Esau)?
3. Why is it significant that Edom attacked Israel "at the time of their calamity" (v. 5)?
4. How does verse 9 ("perpetually desolate") connect to the 2,500+ year continuation of this hatred?
5. How does verse 8 point forward to Ezekiel 38-39 and the crushing of the Muslim anti-Yehoshua spirit?

Part IV. Edom's False Claim and Final Judgment (35:10-15)

Summary

Verse 10 reveals Edom's arrogant claim. "Because you have said, These two nations and these two countries shall be mine, and we will possess them, although YAHWEH was there" (v. 10). Edom looked at Israel and Judah—divided, weakened, destroyed—and declared: "We will take both." They saw opportunity in Israel's calamity. They believed that with Israel gone, the land would be theirs for the taking.

The phrase "although YAHWEH was there" is devastating. Edom made their claim in full knowledge that YAHWEH had chosen this land for His people. They were not ignorant.

They knew YAHWEH's covenant with Abraham, Isaac, and Jacob. Yet they presumed to seize what YAHWEH had given. This was not merely political ambition—it was spiritual rebellion.

This same spirit appears in the Arab League agreement, signed in 1945, which became the same rallying cry we read about here. The Arab League, formed by Egypt, Iraq, Syria, Lebanon, Saudi Arabia, Yemen, and Jordan (then Transjordan), declared its unified opposition to the establishment of a Jewish state. When Israel declared independence on May 14, 1948, seven Arab nations invaded the next day, declaring their intent to drive the Jews into the sea and possess the land. We see this chapter acted out in the Middle East wars of 1948, 1967, 1973, and continuing into 2025 and 2026. The perpetual hatred that began with Esau has not died; it has merely changed names and flags.

Verses 11-13 expose the heart of Edom's sin. "Therefore, as I live, says the Sovereign Elohim, I will do according to your anger and according to the envy which you showed in your hatred against them; and I will make Myself known among them when I judge you. Then you shall know that I am YAHWEH. I have heard all your blasphemies which you have spoken against the mountains of Israel, saying, They are desolate; they are given to us to consume. Thus with your mouth you have boasted against Me and multiplied your words against Me; I have heard them" (vv. 11-13). YAHWEH heard every word. He heard the blasphemies, the boasting, the arrogant claims. He heard, and He will answer.

Verses 14-15 pronounce the final judgment. "Thus says the Sovereign Elohim: The whole earth will rejoice when I make you desolate. As you rejoiced because the inheritance of the house of Israel was desolate, so I will do to you; you shall be desolate, O Mount Seir, as well as all of Edom—all of it! Then they shall know that I am YAHWEH" (vv. 14-15). Edom rejoiced at Israel's destruction; the whole earth will rejoice at Edom's destruction. The measure used will be measured back.

Key Verse

"Because you have said, These two nations and these two countries shall be mine, and we will possess them, although YAHWEH was there."

— *Ezekiel 35:10*

Discussion Questions

6. What does Edom's claim "these two nations shall be mine" (v. 10) reveal about their spiritual blindness?
7. How does the Arab League agreement (1945) mirror Edom's false claim in verse 10?
8. Why is the phrase "although YAHWEH was there" so significant?

Part V. Modern Fulfillment: From the Arab League to Ezekiel 38-39

Ezekiel 35 is not merely ancient history. It is prophecy being fulfilled in our time. The perpetual hatred that began with Esau has continued through millennia, manifesting in the Arab-Israeli conflict that has defined the Middle East for the past century.

The Arab League and 1948

On March 22, 1945, seven Arab nations signed the Arab League Pact in Cairo: Egypt, Iraq, Syria, Lebanon, Saudi Arabia, Yemen, and Transjordan. The stated purpose was to promote economic, cultural, and political cooperation among Arab states. The unstated purpose was unified opposition to Jewish immigration and the potential establishment of a Jewish state in Palestine.

When the United Nations voted to partition Palestine on November 29, 1947, creating separate Jewish and Arab states, the Arab League rejected it. Azzam Pasha, the Arab League's Secretary-General, warned of "a war of extermination and momentous massacre which will be spoken of like the Mongolian massacre and the Crusades."

On May 14, 1948, David Ben-Gurion declared the establishment of the State of Israel. The next day, May 15, seven Arab League nations invaded: Egypt, Jordan, Syria, Lebanon, Iraq, Saudi Arabia, and Yemen. Their stated goal was to drive the Jews into the Mediterranean Sea and claim the land. This was Ezekiel 35:10 in action: "These two nations and these two countries shall be mine, and we will possess them." Yet YAHWEH was there, and Israel survived.

Wars of 1967, 1973, and Beyond

In 1967, Egypt, Jordan, and Syria, backed by Iraq, Kuwait, Saudi Arabia, Sudan, and Algeria, prepared to invade Israel. Egyptian President Nasser declared, "Our basic objective will be the destruction of Israel." In six days, Israel defeated the combined Arab forces and captured the Sinai Peninsula, Gaza Strip, West Bank, Golan Heights, and East Jerusalem. YAHWEH was there.

In 1973, Egypt and Syria launched a surprise attack on Yom Kippur, the holiest day of the Jewish year. After initial losses, Israel turned the tide and pushed the invaders back. YAHWEH was there.

In 2025 and 2026, the world continues to witness Middle Eastern conflicts rooted in ancient hatred. The spirit of Edom—the perpetual enmity toward Israel—has not died. It has merely taken new forms.

Ezekiel 38-39: The Final War

Ezekiel 35:8 points forward to the ultimate fulfillment: "I will fill its mountains with the slain." This specific promise and judgment will be witnessed in an overwhelming demonstration in the latter days of the grace era, as described in Ezekiel 38-39.

In that future war, a massive coalition—led by "Gog of the land of Magog" (Ezekiel 38:2)—will invade Israel with the intent to plunder and destroy. The nations include Persia (Iran), Ethiopia, Libya, Gomer, and Togarmah—many of which are modern Muslim nations. This is the culmination of the hatred that has persisted for generations.

But Israel will not fight this war. Ezekiel 38:18-23 describes YAHWEH Himself intervening: "And it will come to pass at the same time, when Gog comes against the land of Israel, says the Sovereign Elohim, that My fury will show in My face. For in My jealousy and in the fire of My wrath I have spoken: Surely in that day there shall be a great earthquake in the land of Israel... And I will bring him to judgment with pestilence and bloodshed; I will rain down on him, on his troops, and on the many peoples who are with him, flooding rain, great hailstones, fire, and brimstone" (Ezekiel 38:18-19, 22).

This war will be fought and won in a few days by the forces of nature in the hands of Elohim. It is so obvious and overwhelming that the Muslim anti-Yehoshua spirit will be crushed to pieces. The hatred of the people of the prince will then be replaced by the beast—nations of that antichrist spirit; that little horn false prophet (Revelation 12:17, 13:4, 13:7, 17:14). Yet the end of the war by the beast ends the same and by the same hand of Yehoshua.

Ezekiel 35 is not merely history. It is a living prophecy, unfolding before our eyes, leading to a climactic divine intervention that will vindicate Israel, judge her enemies, and establish YAHWEH's glory before all nations.

Appendix: Key Scripture Cross-References

Jacob and Esau: Origins of the Conflict

- Genesis 25:19-26 - Two nations in womb; struggle; older serve younger; Esau and Jacob born
- Genesis 25:29-34 - Esau sold birthright for red stew; despised his birthright
- Genesis 27:1-40 - Jacob stole blessing; Esau wept; received lesser blessing
- Genesis 27:41 - Esau hated Jacob; vowed to kill him
- Genesis 36:1, 8 - Esau is Edom; dwelt in Mount Seir
- Hebrews 12:16 - Esau profane person who sold birthright for one morsel of food

Edom's Hostility Toward Israel

- Numbers 20:14-21 - Edom refused Israel passage; came out with sword
- Deuteronomy 23:7 - You shall not abhor Edomite, for he is your brother
- Psalm 137:7 - Remember Edom said "Raze it, raze it!" on day of Jerusalem
- Obadiah 1:10-14 - Violence against brother Jacob; stood aloof; rejoiced; handed over fugitives
- Lamentations 4:21-22 - Rejoice and be glad, O daughter of Edom; your punishment accomplished

Prophecies Against Edom

- Jeremiah 49:7-22 - Edom shall be desolation; everyone horrified
- Ezekiel 25:12-14 - Edom dealt against house of Judah; I will lay vengeance
- Amos 1:11-12 - He pursued brother with sword; cast off all pity
- Malachi 1:2-4 - I loved Jacob, hated Esau; laid waste his mountains
- Obadiah (entire book) - Vision concerning Edom; pride of heart; cut off forever

Edom in New Testament

- Matthew 2:1-16 - Herod the Great (Idumean) sought to kill infant Yehoshua
- Matthew 2:16 - Herod slaughtered all male children in Bethlehem under two years old
- Luke 3:1 - Herod Antipas (son of Herod Great, also Idumean) ruled Galilee

Modern Fulfillment: Arab League and Wars

- Arab League Pact (March 22, 1945) - Egypt, Iraq, Syria, Lebanon, Saudi Arabia, Yemen, Jordan
- UN Partition Plan (November 29, 1947) - Arab League rejected; vowed war
- Israel Independence (May 14, 1948) - Seven Arab nations invaded on May 15, 1948
- 1948 Arab-Israeli War - Egypt, Jordan, Syria, Lebanon, Iraq, Saudi Arabia, Yemen invaded

- Six-Day War (1967) - Egypt, Jordan, Syria, backed by Iraq, Kuwait, Saudi Arabia, Sudan, Algeria
- Yom Kippur War (1973) - Egypt and Syria launched a surprise attack on the holiest Jewish day
- Ongoing conflicts (2025-2026) - Perpetual hatred continues in the modern Middle East

Ezekiel 38-39: Future War of Gog and Magog

- Ezekiel 38:2-6 - Gog of Magog; Persia, Ethiopia, Libya, Gomer, Togarmah invade Israel
- Ezekiel 38:18-23 - YAHWEH intervenes; fury, earthquake, pestilence, flooding rain, hailstones, fire, brimstone
- Ezekiel 39:1-6 - I will strike bow from left hand; Israel not fight; YAHWEH wins in days
- Ezekiel 39:21-22 - Nations see My glory; Israel know I am YAHWEH their God
- Revelation 12:17, 13:4, 13:7, 17:14 - After the Muslim spirit is crushed, the beast/antichrist spirit rises

Blood Pursues Blood

- Genesis 9:6 - Whoever sheds man's blood, by man his blood shall be shed
- Matthew 7:2 - With what measure you use, it will be measured back to you
- Galatians 6:7 - Do not be deceived; God not mocked; man reaps what he sows
- Revelation 13:10 - He who kills with a sword must be killed with a sword

Ezekiel Chapter 36

Mountains of Israel: Restoration and the 70th Week

A Study Guide

"Therefore, say to the house of Israel, Thus says the Sovereign Elohim: sake, O house of Israel, but for My holy name's sake."I do not do this for your

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Introduction

Ezekiel chapter 36 is a stunning prophecy of restoration. After thirty-five chapters of judgment against Israel, against the nations, against Egypt, against Edom—YAHWEH now turns His face toward the mountains of Israel with a message of hope. The mountains that have been defiled, plundered, and possessed by enemies will be cleansed, inhabited, and blessed. The people scattered among the nations will be gathered. The covenant broken will be renewed. And it will all be done, not because Israel deserves it, but "for My holy name's sake" (v. 22).

This chapter covers the history of the Abrahamic covenant, the promise given to the descendants of Adam and Eve. The mountains of Israel have always been a continuous battleground for the righteous, the unrighteous, and the heathen—Cain's line versus Abel's line, Jacob versus Esau, Israel versus the nations. These are the mountains where Yehoshua will sit on His throne, and His feet will rest (*Zechariah 14:4*). *This is the land YAHWEH chose, the land He will never abandon, and the land He will restore.*

But restoration does not happen all at once. It occurs in stages, with partial fulfillments that build toward the final completion. We see this pattern throughout Scripture: promises fulfilled gradually—part by part, then in fullness. Ezekiel 36 describes both the near-term restoration (1948 and ongoing) and the ultimate restoration (the 70th Week of Daniel and the Millennial Kingdom). This chapter is being fulfilled before our eyes in 2026, and it will continue to unfold until every word is accomplished.

Part I. Prophecy to the Mountains: Vindication and Restoration (36:1-15)

Summary

Verses 1-7 outline the prophetic reversal. After cycles of judgment, YAHWEH now announces good news to the mountains of Israel. The enemy, including Edom and neighboring nations, said, "Aha! The ancient heights have become our possession!" (v. 2). They felt victorious when Israel fell, plundered the land, and claimed it for themselves. But YAHWEH declares: "I have spoken in My burning jealousy against the rest of the nations and against all Edom, who gave My land to themselves as a possession" (v. 5). The mountains that were defiled will be purified. The land that was plundered will be restored. The nations that mocked will be shamed.

Verses 8-12 promise fruitfulness and multiplication. "But you, O mountains of Israel, you shall shoot forth your branches and yield your fruit to My people Israel, for they are about

to come" (v. 8). The land will be tilled, cities will be inhabited, men and beasts will multiply. "I will multiply men upon you, all the house of Israel, all of it; and the cities shall be inhabited and the ruins rebuilt" (v. 10). This is not merely agricultural prosperity—it is covenant renewal. The land will be more fruitful than ever before (v. 11).

Verses 13-15 address a specific accusation: "Because they say to you, You devour men and bereave your nation of children" (v. 13). The land of Israel had been called a devourer of men—wars, invasions, famines, and plagues had killed countless people. But YAHWEH promises: "You shall devour men no more, nor bereave your nation anymore" (v. 14). This is a promise of safety, security, and peace.

The Mountains of Israel: Battleground and Throne

The mountains of Israel are not merely geographical features. They are the continual battleground of the righteous and the unrighteous, the elect and the reprobate, the seed of the woman and the seed of the serpent. From the beginning, the mountains have been contested. Cain killed Abel and was driven from the presence of YAHWEH (Genesis 4:14-16). Esau settled in Mount Seir and became Israel's perpetual enemy (Genesis 36:8). The nations surrounding Israel—Edom, Moab, Ammon, Philistia—constantly attacked the mountains.

But the mountains of Israel are also the place of promise. This is where Abraham was tested with Isaac on Mount Moriah (Genesis 22). This is where Moses received the law on Mount Sinai (Exodus 19-20). This is where David established Jerusalem as the capital (2 Samuel 5:6-9). This is where Solomon built the temple (1 Kings 6). This is where Yehoshua was crucified, buried, and resurrected (Matthew 27-28). And this is where Yehoshua will return.

Zechariah 14:4 prophesies: "And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split in two, from east to west, making a very large valley; half of the mountain shall move toward the north and half of it toward the south." The mountains of Israel are the throne room of the coming King. They are the inheritance of the elect, the dwelling place of YAHWEH, the center of the restored earth.

Matthew 19:28 and the Final Glory of Israel

Verses 13-15 speak of a time when the mountains will no longer devour men. This promise is fulfilled in part during the Millennial Kingdom, but it reaches its ultimate fulfillment in the regeneration spoken of by Yehoshua in *Matthew 19:28*: *"Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel."*

The "regeneration" (Greek: palingenesia, meaning "new birth" or "renewal") refers to the restoration of all things, the renewal of creation, the time when the earth is purged of sin and death and brought into its eternal state. This is the final glory of Israel. The twelve apostles will sit on twelve thrones, judging the twelve tribes. Yehoshua will sit on His throne in Jerusalem. The mountains will no longer devour men because death itself will be abolished (1 Corinthians 15:26, Revelation 21:4).

Yet this promise will be partly fulfilled just a few years before the ultimate regeneration, during the 70th Week of Daniel and the Millennial Kingdom. Ezekiel 36:13-15, Zephaniah 3:19-20, and Ezekiel 34:29 all speak of a time when Israel will be restored, cleansed, and blessed before the final consummation. *Ezekiel 34:29 promises: "I will raise up for them a garden of renown, and they shall no longer be consumed with hunger in the land, nor bear the shame of the Gentiles anymore."* This will be fulfilled twice: first during the events of Ezekiel 38 (the great invasion and divine deliverance), and again in Revelation 20:6 (the Millennial Kingdom when the saints reign with Christ for a thousand years).

Discussion Questions

1. Why does YAHWEH act on behalf of Israel "for My holy name's sake" (v. 22) rather than because they deserve it?
2. How do the mountains of Israel function as both a battleground and a throne room throughout Scripture?
3. What does it mean that Ezekiel 34:29 will be fulfilled twice (Ezekiel 38 and Revelation 20:6)?

Part II. Israel's Uncleaness and the Four Judgments (36:16-21)

Summary

Verse 16-17 describe Israel's sin. "Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and deeds; to Me their way was like the uncleanness of a woman in her customary impurity" (v. 17). This is a shocking comparison. The uncleanness of a woman in her menstrual cycle (Leviticus 15:19-24) rendered her ceremonially unclean and unable to approach the tabernacle or temple. Israel's sin made them unclean before YAHWEH—unable to worship, unable to draw near, separated from the covenant promises.

Verse 18-19 describe YAHWEH's judgment. "Therefore I poured out My fury on them for the blood they had shed on the land, and for their idols with which they had defiled it. So I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds" (vv. 18-19). The scattering was not arbitrary. It was righteous judgment according to their sins.

Verse 20-21 describe the paradox of exile. When Israel went into exile, they profaned YAHWEH's name among the nations. The nations said, "These are the people of YAHWEH, and yet they have gone out of His land" (v. 20). The implication was that YAHWEH was either unable to protect His people or unwilling to keep His covenant. Either way, His name was dishonored. "But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went" (v. 21). YAHWEH's reputation was at stake. He would act, not because Israel deserved it, but to vindicate His name.

Verse 17: How Every Person Comes to Christ

Verse 17 is not just about Israel's historical sin. It is a picture of how every person comes to Christ. We are all unclean. *Romans 3:10-12: "There is none righteous, no, not one; there is none who understands; there is none who seeks after God. They have all turned aside; they have together become unprofitable; there is none who does good, no, not one." We defile ourselves by our own ways and deeds. We are like the unclean woman, unable to approach the holy God.*

And this uncleanness is the very mindset we must be freed from. The constant battle to overcome ourselves, to put off the old man and put on the new man (Ephesians 4:22-24), is the Christian life. Revelation 2:11 promises: "He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death." Overcoming is not a one-time event; it is a continual warfare against the flesh, the

world, and the devil. We overcome by the blood of the Lamb and the word of our testimony (Revelation 12:11).

The Four Judgments of Leviticus 26

Verse 19 speaks of scattering and dispersing among the nations. This scattering was prophesied in Leviticus 26, where YAHWEH warned Israel of the consequences of covenant disobedience. Leviticus 26:14-39 outlines four escalating judgments, each described as "seven times" or "sevenfold" more severe than the last. These are not symbolic—they are literal historical judgments that befell Israel over nearly 1,500 years.

The four judgments of Leviticus 26 are:

1. First Judgment (Leviticus 26:14-17): Terror, consumption, fever, enemies rule over you. Fulfilled during Israel's bondage in Egypt (~1400 BC and earlier). Exodus 1:11-14 describes how the Egyptians enslaved Israel, afflicted them with burdens, and made their lives bitter with hard bondage.
2. Second Judgment (Leviticus 26:18-20): Heaven like iron, earth like bronze, strength spent in vain, land yields no fruit. Fulfilled during the Assyrian invasions (~740-705 BC). 2 Kings 17:5-6 records how Assyria besieged Samaria for three years and carried Israel away into captivity.
3. Third Judgment (Leviticus 26:21-22): Wild beasts, loss of children, cattle destroyed, few in number, highways desolate. Fulfilled during the Babylonian invasion and destruction of Jerusalem (605-586 BC). This is the judgment Ezekiel witnessed firsthand. 2 Kings 25:1-21 describes Nebuchadnezzar's siege, the burning of the temple, and the exile of the people.
4. Fourth Judgment (Leviticus 26:23-39): Pestilence, famine, sword, cities laid waste, land desolate, scattered among nations. Fulfilled during the Roman destruction of Jerusalem (70 AD). Jesus prophesied this judgment in Matthew 24:1-2: "Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down." Josephus records that over 1 million Jews were killed, and the survivors were scattered throughout the Roman Empire.

Ezekiel was living through the third judgment when he received this prophecy. The fourth judgment was still future. Yet YAHWEH promised that after each judgment, He would remember His covenant and restore His people. Leviticus 26:40-45: "But if they confess

their iniquity... then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember; I will remember the land."

Discussion Questions

4. How does verse 17 (uncleanness) describe the condition of every person before coming to Christ?
5. What is the significance of the four 7-fold judgments of Leviticus 26 being literal historical events?
6. Why did Israel's exile profane YAHWEH's name among the nations (v. 20)?

Part III. Restoration for My Holy Name's Sake (36:22-38)

Summary

Verses 22-23 establish the reason for restoration. "Therefore, say to the house of Israel, Thus says the Sovereign Elohim: I do not do this for your sake, O house of Israel, but for My holy name's sake, which you have profaned among the nations wherever you went. And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am YAHWEH, says the Sovereign Elohim, when I am hallowed in you before their eyes" (vv. 22-23). This is the key verse of the chapter. YAHWEH does not act because Israel deserves it. He acts because His name is at stake.

Verses 24-28 depict both physical and spiritual renewal. "For I will take you from among the nations, gather you out of all countries, and bring you into your own land. Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them" (vv. 24-27).

This is not just political restoration—it is covenant renewal, heart transformation, and spiritual regeneration. The new heart and new spirit are the same realities described in

Jeremiah 31:31-34 (the new covenant) and in John 3:3-8 (being born again). YAHWEH will do for Israel what they could not do for themselves.

Verses 29-38 promise agricultural abundance, population growth, and the rebuilding of cities. "I will call for the grain and multiply it, and bring no famine upon you. And I will multiply the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of famine among the nations" (vv. 29-30). The desolate land will become like the Garden of Eden (v. 35). The ruined cities will be fortified and inhabited (v. 35). The nations will see and acknowledge that YAHWEH has done this (v. 36).

Key Verse

"Therefore, say to the house of Israel, Thus says the Sovereign Elohim: I do not do this for your sake, O house of Israel, but for My holy name's sake, which you have profaned among the nations wherever you went."

— Ezekiel 36:22

For My Name's Sake: The Covenant in YAHWEH's Name

What does it mean that YAHWEH acts "for My holy name's sake"? It means that YAHWEH has given a covenant in His name. His name is bound to His Word. His reputation rests on His faithfulness. If He does not fulfill His promises, His name is profaned. If He does fulfill them, His name is sanctified.

This principle is stated in Romans 3:4: "Indeed, let God be true but every man a liar. As it is written: That You may be justified in Your words, and may overcome when You are judged." God cannot lie (Titus 1:2, Hebrews 6:18). His Word is true. His promises are sure. He therefore sanctifies His name by keeping His Word, regardless of whether His people deserve it.

This is the essence of grace. YAHWEH does not restore Israel because they are righteous, but because He is faithful. He does not cleanse them because they earned it, but because He promised it. He does not give them a new heart because they deserve it, but because His name is at stake. "Not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5).

The 70th Week of Daniel and the Seven Purposes

The restoration described in Ezekiel 36 reaches its ultimate fulfillment in the 70th Week of Daniel. Daniel 9:24 outlines seven purposes that will be accomplished during this final "week" (seven years):

1. To finish the transgression
2. To make an end of sins
3. To make reconciliation for iniquity
4. To bring in everlasting righteousness
5. To seal up the vision and prophecy
6. To anoint the Most Holy

These seven purposes are seamless yet distinct, building one upon another until the fullness of YAHWEH's plan is accomplished. Just as Genesis 1 uses the word "and" as a conjunction of time—marking continuous yet distinct stages of creation, so Daniel 9:24 describes continuous yet distinct stages of redemption. Each purpose flows into the next, each era builds on the previous, until the final consummation.

Daniel 9:24 began to count forward in March of 444 BC, when Artaxerxes issued the decree to rebuild Jerusalem (Nehemiah 2:1-8). The prophecy of seventy "weeks" (seventy sevens, or 490 years) was paused after the 69th week when Messiah was "cut off" (Daniel 9:26)—that is, when Yehoshua was crucified in 33 AD. The final week, the 70th Week, is still future. It is the time of Jacob's trouble (Jeremiah 30:7), the great tribulation (Matthew 24:21), the time when YAHWEH will finish His work with Israel and bring in everlasting righteousness.

Ezekiel 36 seems to describe a new covenant for the return of Yehoshua (Matthew 25:31: "When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory"). But it is not actually a new covenant—it is the continuation of the covenant given to Adam and Eve. It is Elohim's way of unfolding His eternal plan to His children, stage by stage, era by era, "and" by "and," until all things are fulfilled.

Genesis 1 "And" Pattern: Conjunction of Time

The word "and" in Genesis 1 is often overlooked, but it is theologically significant. Genesis 1:1-2: "In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters." Notice the "and." It connects distinct moments in time while maintaining seamless continuity.

Throughout Genesis 1, the narrative unfolds: "And God said..., and it was so... and God saw... and there was evening, and there was morning." Each "and" marks a new stage, a new work, a new revelation of YAHWEH's creative power. Yet all the stages flow together as one continuous creation week.

This same pattern governs redemptive history. The covenant with Adam," the covenant with Noah," the covenant with Abraham," the covenant with Moses, "and" the new covenant in Yehoshua's blood—all are distinct yet continuous, building one upon another until the fullness of purpose is accomplished. Daniel 9:24 is not a departure from this pattern; it is the continuation of it. The 70th Week is the final "and," the last stage before the regeneration, the ultimate fulfillment of all YAHWEH has promised.

Discussion Questions

7. What does it mean that YAHWEH acts "for My holy name's sake" rather than because Israel deserves it?
8. How does Romans 3:4 ("let God be true but every man a liar") relate to Ezekiel 36:22?
9. How do the seven purposes of Daniel 9:24 connect to the restoration in Ezekiel 36?
10. What is the significance of the Genesis 1 "and" pattern in understanding redemptive history?

Part IV. Ezekiel 36 in 2026: Partial Fulfillment and the Setup for Ezekiel 38

Though Ezekiel 36:33-38 will be fully realized in the Millennial Kingdom, it is also a promise that after each of the four judgments of Leviticus 26, YAHWEH will show grace and love to His elect and keep His covenant Word to Israel. We see this pattern throughout history:

- After Egypt (1st judgment): YAHWEH delivered Israel through the Exodus and brought them into the Promised Land

- After Assyria (2nd judgment): YAHWEH preserved the remnant in Judah and raised up reforming kings like Hezekiah and Josiah
- After Babylon (3rd judgment): YAHWEH brought Israel back under Zerubbabel, Ezra, and Nehemiah to rebuild the temple and the city
- After Rome (4th judgment): YAHWEH has gathered Israel from the four corners of the earth and re-established the nation in 1948

We are living in the aftermath of the fourth judgment and witnessing the fulfillment of Ezekiel 36 in real time. Since 1948, Israel has consisted of over 100 nations. The desolate land has blossomed. Cities that were in ruins for centuries have been rebuilt. The population has grown from 600,000 in 1948 to over 9 million in 2026. Agricultural output has increased dramatically—Israel now exports fruits, vegetables, flowers, and technology worldwide.

This is not a coincidence; it is covenant faithfulness. YAHWEH promised in Ezekiel 36:8, "But you, O mountains of Israel, you shall shoot forth your branches and yield your fruit to My people Israel, for they are about to come." They arrived in 1948. They are still coming in 2026. And YAHWEH is fulfilling His Word exactly as He said He would.

The Sprinkling of Water and the Two Witnesses

Verses 25-33 describe the sprinkling of clean water and the giving of a new heart. "Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols" (v. 25). This cleansing is both physical and spiritual. It represents the washing of regeneration (Titus 3:5), the new birth (John 3:3-8), and the circumcision of the heart (Deuteronomy 10:6).

This sprinkling of water also points forward to the ministry of the two witnesses in Revelation 11:1-7. During the first half of the 70th Week, two prophets will stand in Jerusalem and proclaim the everlasting Word of Life. Revelation 11:3-6: "And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees and the two lampstands standing before the God of the earth... And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies." These two witnesses will sprinkle the water of the Word upon Israel, calling them to repentance and faith.

After the two witnesses are killed and resurrected (Revelation 11:7-12), the gospel will be taken to the world by YAHWEH's servants. Revelation 14:1-6: "Then I looked, and behold, a

Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads... Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people." The sprinkling of water in Ezekiel 36:25 is the everlasting Word of Life given out upon His elect seed during the 70th Week.

Grace After Judgment: The Pattern Continues

Verses 33-38 promise cities rebuilt, land tilled, desolate places inhabited, and people multiplied like a flock. "The desolate land shall be tilled instead of lying desolate in the sight of all who pass by. So they will say, This land that was desolate has become like the garden of Eden; and the wasted, desolate, and ruined cities are now fortified and inhabited" (vv. 34-35).

This promise has been fulfilled partially after each of the four judgments. After Egypt, Israel inhabited the Promised Land. After Assyria, the southern kingdom continued. After Babylon, Jerusalem was rebuilt. And after Rome, we see the most dramatic fulfillment: Israel has been regathered from the four corners of the earth, exactly as prophesied in Isaiah 11:11-12, Jeremiah 16:14-15, Ezekiel 37:21-22, and dozens of other passages.

But this is not the final fulfillment. The ultimate restoration is still future. Ezekiel 36 sets up Ezekiel 38, the great invasion of Gog and Magog. After Israel is restored, after the land is fruitful, after the cities are rebuilt, then the nations will come against Israel in the 70th Week. And YAHWEH will destroy them supernaturally, vindicating His name and demonstrating His power before all the earth (Ezekiel 38:16, 23).

We are living in the "between time"—after the 1948 restoration, but before the 70th Week. We are watching Ezekiel 36 unfold in 2026. And we are anticipating the fulfillment of Ezekiel 38 in the days ahead.

Appendix: Key Scripture Cross-References

Mountains of Israel: Battleground and Throne

- Genesis 4:14-16 - Cain driven from presence of YAHWEH
- Genesis 22:1-14 - Abraham tested with Isaac on Mount Moriah
- Genesis 36:8 - Esau dwelt in Mount Seir; became Edom

- Exodus 19-20 - Moses received law on Mount Sinai
- 2 Samuel 5:6-9 - David established Jerusalem as capital
- 1 Kings 6 - Solomon built temple on Mount Moriah
- Matthew 27-28 - Yehoshua crucified, buried, resurrected on mountains of Jerusalem
- Zechariah 14:4 - Yehoshua's feet will stand on Mount of Olives; mountain splits

Regeneration and Final Glory

- Matthew 19:28 - Regeneration when Son of Man sits on throne; twelve thrones judging twelve tribes
- Ezekiel 34:29 - Garden of renown; no more consumed with hunger; no shame of Gentiles
- Ezekiel 38 - Great invasion and divine deliverance (first fulfillment of 34:29)
- Zephaniah 3:19-20 - YAHWEH will gather, save lame, gather outcasts
- 1 Corinthians 15:26 - Last enemy destroyed is death
- Revelation 20:6 - Saints reign with Christ 1000 years (second fulfillment of 34:29)
- Revelation 21:4 - No more death, sorrow, crying, or pain

Uncleanness and Coming to Christ

- Leviticus 15:19-24 - Woman's menstrual uncleanness; ceremonially unclean
- Romans 3:10-12 - None righteous, no not one; all turned aside
- Ephesians 4:22-24 - Put off old man, put on new man
- Revelation 2:11 - He who overcomes shall not be hurt by second death
- Revelation 12:11 - They overcame by blood of Lamb and word of testimony

Four Judgments of Leviticus 26

- Leviticus 26:14-17 - First judgment: terror, consumption, fever, enemies rule
- Leviticus 26:18-20 - Second judgment: heaven like iron, earth like bronze, no fruit

- Leviticus 26:21-22 - Third judgment: wild beasts, loss of children, highways desolate
- Leviticus 26:23-39 - Fourth judgment: pestilence, famine, sword, scattered among nations
- Leviticus 26:40-45 - If confess, YAHWEH will remember covenant with Jacob, Isaac, Abraham
- Exodus 1:11-14 - Egypt enslaved Israel (1st judgment, ~1400 BC)
- 2 Kings 17:5-6 - Assyria besieged Samaria, carried Israel captive (2nd judgment, 705 BC)
- 2 Kings 25:1-21 - Babylon destroyed Jerusalem, burned temple (3rd judgment, 586 BC)
- Matthew 24:1-2 - Yehoshua prophesied temple destruction (4th judgment, 70 AD)

For My Name's Sake: Covenant Faithfulness

- Romans 3:4 - Let God be true but every man a liar; justified in Your words
- Titus 1:2 - God cannot lie; promised before time began
- Hebrews 6:18 - Impossible for God to lie; two immutable things
- Titus 3:5 - Not by works of righteousness; washing of regeneration

The 70th Week of Daniel

- Daniel 9:24 - Seventy weeks; seven purposes: finish transgression, end sins, reconcile iniquity, everlasting righteousness, seal vision/prophecy, anoint Most Holy
- Daniel 9:26 - Messiah cut off after 69th week
- Nehemiah 2:1-8 - Decree to rebuild Jerusalem (March 444 BC); start of count
- Jeremiah 30:7 - Time of Jacob's trouble
- Matthew 24:21 - Great tribulation, such as has not been since the beginning
- Matthew 25:31 - When Son of Man comes in glory, sits on the throne

New Heart and New Spirit

- Jeremiah 31:31-34 - New covenant; law written on hearts

- Deuteronomy 30:6 - YAHWEH will circumcise your heart
- John 3:3-8 - Must be born again; born of Spirit
- Titus 3:5 - Washing of regeneration and renewing of Holy Spirit

Two Witnesses and 144,000

- Revelation 11:1-7 - Two witnesses prophesy 1,260 days; two olive trees; fire from mouth
- Revelation 11:7-12 - Killed, resurrected, ascended to heaven
- Revelation 14:1-6 - Lamb on Mount Zion; 144,000 with Father's name; everlasting gospel

1948 Restoration and Fulfillment

- Isaiah 11:11-12 - YAHWEH will recover remnant second time; gather from four corners
- Jeremiah 16:14-15 - YAHWEH brought Israel from north country and all lands
- Ezekiel 37:21-22 - I will take children of Israel from nations; one nation in land
- May 14, 1948 - Israel declared independence; gathered from 100+ nations
- 2026 - Population over 9 million; land blooming; cities rebuilt; technology exported

Ezekiel 36 — Key Themes and Cross-References

Mountains of Israel	Battleground of righteous vs. unrighteous; home of seed of Adam/Eve; where Yehoshua's throne will sit (Zech 14:4)
For My holy name's sake (v. 22)	YAHWEH acts to sanctify His name, not because Israel deserves it; Romans 3:4 - God cannot lie; covenant in His name
Four Judgments of Leviticus 26	Egypt (~1400 BC), Assyria (705 BC), Babylon (586 BC), Rome (70 AD); after each, YAHWEH shows grace and keeps covenant

Verses 13-15 (mountains devour men)	Partial fulfillment building to Matthew 19:28 (regeneration, twelve thrones); final glory of Israel
Verse 17 (uncleanness)	How every person comes to Christ; constant battle to overcome self (Revelation 2:11)
Verse 19 (scattered among nations)	Four 7-fold judgments of Leviticus 26; third judgment just occurred (586 BC); fourth will be 70 AD
Verse 21 (I had concern)	YAHWEH's pity shown in covenant promise; 1948 restoration and continuing
Verse 22- (for My name's sake)	Covenant in YAHWEH's name; cannot lie; sanctifies His name by keeping Word
Daniel 9:24 (70th Week)	Seven purposes: finish transgression, end sins, reconcile iniquity, everlasting righteousness, seal vision/prophecy, anoint Most Holy
Genesis 1 "and" pattern	Conjunction of time; seamless yet distinct eras building until fullness; Daniel 9:24 began March 444 BC
Verses 25-33 (sprinkling water)	Everlasting Word of Life; two witnesses (Revelation 11:1-7); servants proclaim (Revelation 14:1-6)
Verses 33-38 (cities inhabited)	True in Millennium; also after each Leviticus 26 judgment YAHWEH shows grace to elect; 1948-2026 fulfillment
1948 Restoration	Israel gathered from four corners of earth; partial fulfillment of prophecy continuing in 2026
Ezekiel 38 Setup	Chapter 36 restoration sets up the 70th Week invasion and judgment

Partial then Full Fulfillment	Near: 1948 and continuing; Ultimate: 70th Week and Millennium
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Ezekiel Chapter 37

Can These Bones Live? The Promise of Resurrection

A Study Guide

"Therefore prophesy and say to them, Thus says the Sovereign Elohim: Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel."

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Introduction

Ezekiel chapter 37 contains one of the most dramatic and well-known visions in all of Scripture: the valley of dry bones. This is not a vision of literal, physical bones being reassembled — it is a powerful illustration of the spiritual reality of resurrection. The vision speaks to Israel's hopelessness in exile, to the promise of national restoration, and ultimately to the resurrection of the righteous at the end of the age.

The chapter begins with a question that echoes through eternity: 'Son of man, can these bones live?' (v. 3). The answer is not found in human ability, natural processes, or the bones themselves. The answer is found in the Word of YAHWEH, in the Spirit of Elohim, in the covenant promises given to Abraham, Isaac, and Jacob. The dry bones represent a people who have lost all hope — 'Our bones are dried, and our hope is lost: we are cut off' (v. 11). Yet YAHWEH declares: 'I will open your graves and cause you to come up from your graves' (v. 12).

This promise has multiple layers of fulfillment. It was partially fulfilled when the remnant returned from the Babylonian exile. It was dramatically fulfilled when Yehoshua rose from the dead on April 3, 33 AD, and the first grave opening occurred three days later on April 6, 33 AD (Matthew 27:52-53). It continues to be fulfilled throughout the Gentile gospel age as the elect are saved and sealed spiritually. It will be fulfilled again when 'all Israel will be saved' (Romans 11:26) at the 70th week of Daniel — 1 Thessalonians 4. And it will reach its final ultimate fulfillment at the resurrection of the righteous described in Revelation 20.

The resurrection is not about literal bones being put back together. Yehoshua was raised in His eternal body, not His mortal body. The mortal puts on immortality (1 Corinthians 15:53). The perishable puts on the imperishable. This is the promise of resurrection: spiritual, eternal, glorified life in the presence of YAHWEH.

Quick Reference

Vision of Dry Bones	Spiritual reality of resurrection, not literal bone assembly
Verse 3: 'Can these bones live?'	Answer: YAHWEH's Word and Spirit, not human ability
Verse 11: 'Our bones are dried'	Israel's hopelessness; teachers failed them; no hope in own mind (Isaiah 49:14)

Yehoshua's Body	Eternal body, not mortal body; mortal puts on immortality (1 Cor 15:53)
First Grave Opening	April 6, 33 AD (Matthew 27:52-53); seed of faith rose
Not the Last Resurrection	1 Thessalonians 4, Revelation 20; three resurrections of the first resurrection
Verse 14: Spirit = Word	Eternal life; placed in own land; Abraham's seed of faith
Job/David/Isaiah	'Though worms eat my flesh, yet will I see you in my flesh'
Yehoshua Descended First	Before He ascended; graves opened
Matthew 19:28	Israel in her land; regeneration; twelve thrones
Great Tribulation	Converts Jews + Gentiles; Revelation 7:9 multitude
5th Seal (Revelation 6)	Billion saved through judgment/suffering; white robe (incomplete), not linen (complete)
Verse 14: Present Tense	Resurrection already accomplished; covenants finished (John 19:30)
Verses 16-22: Two Sticks	Judah + Ephraim reunited; Abraham's covenant (seed + nation)
Verses 23-28: Covenant	Runs to eternal day (Rev 20:4-5, 21:3, 2 Cor 6:16)

Part I. The Vision of Dry Bones: Can These Bones Live? (37:1-10)

Summary

Verses 1-3 establish the setting. *'The hand of YAHWEH came upon me and brought me out in the Spirit of YAHWEH, and set me down in the midst of the valley; and it was full of bones. Then He caused me to pass by all around, and behold, there were many in the open valley; and they were very dry. And He said to me, Son of man, can these bones live?'* (vv. 1-3).

Ezekiel is taken by the Spirit to a valley filled with bones — many bones, and very dry. These are not fresh corpses. These are bones that have been exposed to the elements for years, maybe centuries. They are bleached white, scattered, and disconnected. There is no life, no moisture, no hope of natural reanimation. The question YAHWEH asks is profound: 'Can these bones live?'

Ezekiel's response is perfect: 'O Sovereign Elohim, You know' (v. 3). He neither affirms nor denies. He relies on YAHWEH's knowledge and power. This reflects the stance of faith: recognizing that what is impossible for humans is possible for Elohim (Luke 18:27).

Verses 4-8 describe the prophetic word that brings life. 'Again, He said to me, Prophecy to these bones, and say to them, O dry bones, hear the Word of YAHWEH! Thus says the Sovereign Elohim to these bones: Surely I will cause breath to enter into you, and you shall live. I will put sinews on you and bring flesh upon you, cover you with skin, and put breath in you; and you shall live. Then you shall know that I am YAHWEH' (vv. 4-6).

Ezekiel is commanded to prophesy — to speak the Word of YAHWEH — to the dry bones. As he prophesies, the bones start to come together. 'So I prophesied as I was told; and as I prophesied, there was a noise, a rattling suddenly; and the bones connected bone to bone. Indeed, as I looked, the sinews and flesh formed on them, and the skin covered them; but there was no breath in them' (vv. 7-8).

This is not a literal, physical process. People are not literally going to have their bones put together. This vision represents the spiritual truth of the resurrection. The bones symbolize dead, hopeless people. The Word of YAHWEH brings them together, gives them shape, and provides structure. But they remain lifeless until the Spirit — the breath of YAHWEH — enters them.

Verses 9-10 describe the breath of life. 'Also, He said to me, Prophecy to the breath, prophesy, son of man, and say to the breath, Thus says the Sovereign Elohim: Come from the four winds, O breath, and breathe on these slain, that they may live. So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army' (vv. 9-10).

The breath (Hebrew: ruach, which can mean breath, wind, or spirit) comes from the four winds — from every direction, symbolizing the universal reach of YAHWEH's resurrection power. The breath enters their bodies, and they come alive. They stand on their feet, an exceedingly great army. This is resurrection — spiritual, powerful, complete. Revelation 7:1-3, 19:19, Ezekiel 43:15 & 20; Zechariah 1:18.

Discussion Questions

1. Why does Ezekiel respond, 'O Sovereign Elohim, You know,' when asked if the bones can live?
2. How does the vision illustrate the power of the Word of YAHWEH to bring life to the spiritually dead?
3. Why is the breath (ruach/Spirit) necessary after the bones are assembled and covered with flesh?

Part II. The Interpretation: Israel's Hopelessness and YAHWEH's Promise (37:11-14)

Summary

Verse 11 identifies the bones. 'Then He said to me, Son of man, these bones are the whole house of Israel. They indeed say, Our bones are dried, and our hope is lost. We are cut off for our parts' (v. 11).

The dry bones symbolize the entire house of Israel — not just Judah, but all twelve tribes. They are in a state of complete hopelessness. 'Our bones are dried, and our hope is lost. We are cut off.' This resonates with Isaiah 49:14: 'But Zion said, YAHWEH has forsaken me, and my Lord has forgotten me.' The people feel abandoned, forgotten, and hopeless. They are like a withered branch cut off from a tree, or a limb severed from the body.

They have no hope within themselves. They misunderstand the meaning of the Temple's salvation imagery. Their teachers have let them down. The priests, the scribes, the false prophets — all have misled them. They are unaware of YAHWEH's promises. They are unfamiliar with the covenant. They have forgotten who they are and whose they are.

Yet they hold onto hope, as promised in verses 12-13. Their true prophet has been sent to remind the remnant. Ezekiel is the prophet for his time. Yehoshua is the ultimate Prophet who opens graves and calls forth the dead.

Verses 12-13 declare the promise of resurrection. 'Therefore, prophesy and say to them, Thus says the Sovereign Elohim: Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel. Then you shall know that I am

YAHWEH, when I have opened your graves, O My people, and brought you up from your graves' (vv. 12-13). Don't we see the same story in 1 Thessalonians 4:13-14, Romans 13:11, and 1 Corinthians 15?

This promise has multiple layers of fulfillment. First, it refers to the return from the Babylonian exile, when the remnant came back to the land under Zerubbabel, Ezra, and Nehemiah. Second, it refers to the first grave opening that took place on April 5, 33 AD, as recorded:

Matthew 27:52-53: '

and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many.'

This was the first resurrection of the seed of faith — those who died believing the promises of YAHWEH in the Old Testament. They did not yet have His name (Yehoshua/Jesus), but they died in faith. Abraham, Isaac, Jacob, Moses, David, Isaiah, and Daniel — all died in faith, looking forward to the promise. And when Yehoshua rose, the graves were opened, and they rose with Him.

But this is not the final resurrection. Paul talks about the resurrection of the dead in 1 Thessalonians 4:16-17:

*'For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air.' Revelation 20:4-6 describes the culmination of the first resurrection: 'Blessed and holy is **he who has part** in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.'*

The promise is clear: 'You shall know that I am YAHWEH, when I have opened your graves' (v. 13). The resurrection is the proof of YAHWEH's power, YAHWEH's faithfulness, YAHWEH's covenant.

- Verse 14: The Spirit, Eternal Life, and the Fulfillment of the Covenant

Ezekiel 37:14

"And I will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, YAHWEH, have spoken it and performed it, says YAHWEH."

The Spirit here is the Word. 'I shall place My Spirit [Word] in you, and you shall have eternal life, and I shall [in due course] place you in your own land. I AM YAHWEH; I have spoken, and will perform it, says YAHWEH.'

This promise dates back to Abraham — the seed of faith, the chosen of Israel. It carries forward the thoughts from Job to David to Isaiah. *Job declared: 'For I know that my Redeemer lives, and He shall stand at last on the earth; and after my skin is destroyed, this I know, that in my flesh I shall see God' (Job 19:25-26). David said, 'My flesh also will rest in hope. For You will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption' (Psalm 16:9-10). Isaiah prophesied: 'Your dead shall live; together with my dead body they shall arise' (Isaiah 26:19).*

Though the worms will eat their flesh, they will still see YAHWEH in their flesh. This is what they received when Yehoshua first descended before He ascended. He descended to Sheol, the place of the dead, and proclaimed liberty to the captives (*1 Peter 3:19, Ephesians 4:8-9*). *Then He ascended, and the graves were opened.*

This promise extends throughout the Gentile gospel age. Israel will be in her land, as shown in Matthew 19:28: 'So Yehoshua said to them, Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.'

All those who come to Christ through their Great Tribulation — both Jews and Gentiles — will receive this promise. Yes, there are saints who reach the fullness of their salvation without great tribulation, yet they do experience tribulation; they are not in this heavenly scene. We see that multitude in Revelation 7:9: 'After these things I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands.'

The Fifth Seal: A Billion and More — Saved Through Judgment

A billion people will find salvation through the fifth seal of Revelation 6 — a seal that delivers salvation through times of judgment and great suffering. Revelation 6:9-11 describes this seal:

Revelation 6:9-11

"When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. And they cried with a

loud voice, saying, How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth? Then a white robe was given to each of them; and it was told to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed."

Now notice: these have a white robe, but not a white linen garment. The white robe is incomplete righteousness; the white linen garment is complete righteousness. They do not yet have the fullness of the Word or His full name. That fullness comes in heaven, as Revelation 7:17 promises: '

The Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters.' That happens in heaven, not on earth — and here we are reminded of Paul's words in Philippians 2:12: 'Work out your own salvation with fear and trembling.' This is not salvation earned by works, but salvation received through faith, refined and proven through suffering. These saints, caught in the fires of judgment, are doing exactly that.

The fifth seal spans from the resurrection of the Messiah to the end of the 70th week for Israel. It is foremost a seal pertaining to the Jews — those who did not receive the gospel as Paul carried it to the Gentiles.

Within the vision of Revelation 6:9-11, a specific group is identified by the phrase: 'until both the number of their fellow servants and their brethren.' Their fellow servants are the Gentiles; their brethren are their fellow Jews. This two-part language identifies a particular group within the innumerable multitude — Jewish martyrs, including those of the Holocaust — who are told to rest only a little season before the full number of their brethren is completed. That brief season stands in sharp contrast to the full length of the grace age, from Messiah's resurrection to His return.

In Revelation 7:9, we observe the great multitude — a diverse company of both Jewish and Gentile saints who enter through the seals from one to five, which together represent the gospel message delivered across the grace age. The fifth-seal saints are part of this multitude, their white robes washed white in the Lamb's blood.

Notice how verse Ezekiel 37:14 ends: 'I YAHWEH have spoken it, and performed it, says YAHWEH.' The resurrection of the righteous is spoken of in the present tense. It is already accomplished in YAHWEH's mind and plan. All the covenants of promise are finished. Yehoshua declared on the cross: 'It is finished' (John 19:30).

The work of redemption, the work of resurrection, the work of restoration — all is complete in Him, the covenant. When we see the phrase 'blood of the Lamb,' we actually see the covenant made.

Discussion Questions

4. What does verse 11 reveal about Israel's spiritual condition and why their teachers failed them?
5. How does Matthew 27:52-53 (April 6, 33 AD) fulfill the promise of verse 12?
6. Why is the resurrection spoken of in the present tense in verse 14 ('performed it')?

Part III. The Two Sticks: Judah and Ephraim Reunited (37:15-28)

Summary

Verse 15 introduces a new prophetic sign. 'Again the word of YAHWEH came to me, saying' (v. 15). Notice the phrase 'word of YAHWEH.' This is significant. Let's read Acts 2:38: 'Then Peter said to them, Repent, and let every one of you be baptized in the name of Yehoshua Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.' The phrase 'Word of' represents the meaning of 'the gift of.' We shall receive the gift of the Holy Spirit — the Word of YAHWEH dwelling in us, teaching us, guiding us into all truth.

Verses 16-17 describe the sign of two sticks. 'As for you, son of man, take a stick for yourself and write on it: For Judah and for the children of Israel, his companions. Then take another stick and write on it, For Joseph, the stick of Ephraim, and for all the house of Israel, his companions. Then join them one to another for yourself into one stick, and they will become one in your hand' (vv. 16-17).

The two sticks symbolize the divided kingdom: Judah (the Southern Kingdom) and Ephraim (representing the Northern Kingdom, often called Israel or the ten tribes). After Solomon's death in 931 BC, the united kingdom split. Judah and Benjamin stayed loyal to the house of David. The ten northern tribes followed Jeroboam and became the Northern Kingdom of Israel. In 722 BC, the Northern Kingdom was conquered by Assyria and scattered. In 586 BC, the Southern Kingdom was conquered by Babylon and exiled. The two kingdoms have been separated for over 2,500 years.

But YAHWEH promises to reunite them. 'They will become one in your hand' (v. 17). This is not merely a political reunification. This is a spiritual restoration. This is the fulfillment of the covenant promise to Abraham.

- Verses 18-22: Abraham's Covenant — The Seed and the Nation

Verses 18-22 clarify the meaning. 'And when the children of your people speak to you, saying, Will you not show us what you mean by these? — say to them, Thus says the Sovereign Elohim: Surely I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand' (vv. 18-19).

YAHWEH will take both sticks — Judah and Ephraim — and unite them into one. Verse 21-22: 'Then say to them, Thus says the Sovereign Elohim: Surely I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again' (vv. 21-22).

We have been discussing this same promise throughout this Ezekiel Bible study. This is Ezekiel 38:8-9, the gathering from the four corners of the earth. This represents Abraham's covenant: 'I will make your descendants as the dust of the earth' (the seed), and 'I will make you a great nation' (Genesis 12:2, 13:16, 15:5). The covenant lasts until the eternal day begins. It was partially fulfilled in 1948 with the establishment of the modern State of Israel. It will be fully fulfilled when Yehoshua returns and establishes His united earthly and spiritual kingdom.

- Verses 23-28: The Covenant Runs to the Eternal Day

Verses 23-24 promise spiritual cleansing and eternal kingship. 'They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God. David, My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them' (vv. 23-24).

'David My servant' refers to Yehoshua the Messiah, the Son of David, who will reign as King over Israel and all the earth. This is the fulfillment of 2 Samuel 7:12-16, the Davidic covenant: 'When your days are fulfilled, and you rest with your fathers, I will set up your

seed after you, who will come from your body, and I will establish his kingdom... And your house and your kingdom shall be established forever before you. Your throne shall be established for the ages.'

Verse 25: 'Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David shall be their prince forever.' Forever. This is not temporary. This is not conditional. This is for the ages.

Verse 26-28: 'And I have made to them a covenant of peace, A covenant age-during it is with them, And I have placed them, and multiplied them, And placed My sanctuary in their midst—to the age. And My tabernacle hath been over them, And I have been to them for God, And they have been to Me for a people. And know the nations that I Jehovah am sanctifying Israel, in My sanctuary being in their midst, to the age!' (vv. 26-28) YLT Bible.

Yes, as we keep going back to this promise, this covenant.

Revelation 20:4-5: 'And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Yehoshua and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. But the rest of the dead did not live again until the thousand years were finished. This is the first resurrection.'

Revelation 21:3: 'And I heard a loud voice from heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.' 2 Corinthians 6:16: 'And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: I will dwell in them and walk among them. I will be their God, and they shall be My people.'

The covenant runs to the eternal day. YAHWEH's sanctuary will be in their midst forevermore. The promise of resurrection, the promise of reunion, the promise of eternal life in the presence of YAHWEH — all is fulfilled in Yehoshua the Messiah.

Key Verse: "Therefore prophesy and say to them, Thus says the Sovereign Elohim: Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel." — Ezekiel 37:12

Discussion Questions

8. What does 'Word of YAHWEH' mean in verse 15, and how does Acts 2:38 ('gift of the Holy Spirit') fulfill this?
9. How do the two sticks (Judah and Ephraim) represent Abraham's covenant (seed and nation)?
10. How is the promise of verses 26-28 fulfilled in Revelation 20:4-5 and 21:3?

Appendix: Key Scripture Cross-References

The Question: Can These Bones Live?

- Ezekiel 37:3 — Son of man, can these bones live?
- Luke 18:27 — What is impossible with men is possible with God
- Matthew 19:26 — With God all things are possible

Spiritual Reality of Resurrection (Not Literal Bones)

- Ezekiel 37:7-8 — Bones came together; sinews, flesh, skin; but no breath
- 1 Corinthians 15:53 — Mortal must put on immortality; perishable put on imperishable
- 1 Corinthians 15:42-44 — Sown natural body, raised spiritual body
- Philippians 3:21 — Transform lowly body to be like His glorious body

Israel's Hopelessness and Failed Teachers

- Ezekiel 37:11 — Our bones dried, our hope lost, we are cut off
- Isaiah 49:14 — Zion said, YAHWEH forsaken me, Lord forgotten me
- Lamentations 3:18 — My strength and hope have perished from YAHWEH
- Teachers failed them; did not understand Temple salvation imagery

The First Grave Opening: April 6, 33 AD

- Matthew 27:52-53 — Graves opened; many saints raised; appeared in holy city
- April 3, 33 AD — Yehoshua rose from dead
- April 6, 33 AD — Three days later, graves opened for seed of faith
- Old Testament saints rose (Abraham, Isaac, Jacob, Moses, David, Isaiah, Daniel)
- Died in faith; did not yet have His name; looked forward to promise

Future Resurrections

- 1 Thessalonians 4:16-17 — Dead in Christ rise first; caught up in clouds
- Revelation 20:4-6 — Fulness of first resurrection; reign with Christ 1000 years
- Revelation 20:5 — Blessed and holy; second death has no power
-

Job, David, Isaiah: Though Worms Eat My Flesh

- Job 19:25-26 — My Redeemer lives; in my flesh I shall see God
- Psalm 16:9-10 — My flesh rest in hope; not leave soul in Sheol
- Isaiah 26:19 — Your dead shall live; my dead body shall arise

Yehoshua Descended Before He Ascended

- 1 Peter 3:19 — Preached to spirits in prison
- Ephesians 4:8-9 — Ascended on high; first descended into the lower parts of earth
- Proclaimed liberty to captives in Sheol; then ascended; graves opened

Israel in Her Land: Matthew 19:28 and 1948

- Matthew 19:28 — Regeneration; Son of Man on throne; twelve thrones judging twelve tribes
- May 14, 1948 — State of Israel established (partial fulfillment)
- Complete fulfillment when Yehoshua returns; spiritual placement

Great Tribulation Conversions

- Revelation 7:9 — Great multitude; all nations, tribes, peoples, tongues
- Clothed with white robes, palm branches in hands
- Jews and Gentiles saved through Great Tribulations

The Fifth Seal: White Robe vs. White Linen

- Revelation 6:9-11 — Souls under altar; slain for Word of God and testimony
- White robe given to each (incomplete righteousness)
- Not white linen garment (completed righteousness)
- Do not yet have His full name or fullness of Word
- Revelation 7:17 — Lamb will shepherd; lead to living fountains; wipe away tears
- Fifth seal: begins with Messiah's resurrection; ends at end of grace age (70th week)
- Billion saved through judgment and great suffering
- Philippians 2:12 — Work out salvation with fear and trembling; proven through suffering

Present Tense Resurrection: Covenants Finished

- Ezekiel 37:14 — I YAHWEH have spoken it, and performed it
- John 19:30 — It is finished (covenants, promises, redemption complete)
- Resurrection already accomplished in YAHWEH's plan

Word of YAHWEH = Gift of Holy Spirit

- Ezekiel 37:15 — Word of YAHWEH came to me
- Acts 2:38 — You shall receive gift of Holy Spirit
- 'Word of' = 'gift of' (Spirit dwelling, teaching, guiding)

Two Sticks: Judah and Ephraim Reunited

- Ezekiel 37:16-17 — Stick of Judah + stick of Ephraim = one stick
- 931 BC — Kingdom split (Judah/Benjamin vs. ten northern tribes)
- 722 BC — Assyria conquered Northern Kingdom; scattered
- 586 BC — Babylon conquered Judah; exiled
- Separated 2,500+ years; YAHWEH promises reunion

Abraham's Covenant: Seed and Nation

- Genesis 12:2 — I will make you a great nation
- Genesis 13:16 — Make descendants as dust of earth
- Genesis 15:5 — Look at the stars; so shall your descendants be
- Ezekiel 37:21-22 — Gather from nations; one nation in land; one king
- Ezekiel 38:8-9 — Regathering from four corners
- Covenant runs until the eternal day begins

David My Servant = Yehoshua the Messiah

- Ezekiel 37:24 — David My servant, shall be king; one shepherd
- 2 Samuel 7:12-16 — Davidic covenant; seed after you; kingdom established forever

- Luke 1:32-33 — Yehoshua given throne of David; reign over house of Jacob forever

Covenant of Peace: Everlasting

- Ezekiel 37:26-28 — Everlasting covenant; sanctuary in midst forevermore
- Revelation 20:4-5 — Reigned with Christ 1000 years; first resurrection
- Revelation 21:3 — Tabernacle of God with men; dwell with them; be their God
- 2 Corinthians 6:16 — You are temple of living God; I will dwell in them

Ezekiel Chapter 38

After Many Days: YAHWEH's Answer to the Scoffers

A Study Guide

"After many days, you will be visited. In the latter years, you will come into the land of those brought back from the sword and gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell safely."

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Introduction

Ezekiel chapter 38 stands as one of the most dramatic prophetic passages in all of Scripture. It describes a massive military coalition—led by Gog, the prince of Magog—that will invade the mountains of Israel "after many days" and "in the latter years." This invasion has been the subject of intense study, speculation, and debate throughout church history. Yet the passage itself is clear: YAHWEH will intervene with supernatural judgment, destroying the invaders and demonstrating His power to all nations.

The timing is crucial. Verse 8 declares: "After many days you will be visited. In the latter years you will come into the land of those brought back from the sword and gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell safely." This is a direct reference to the restoration of Israel in 1948 after nearly 1,900 years of diaspora. The land that "had long been desolate" is now inhabited. The people who were "gathered from many people" and "brought out of the nations" are dwelling in their ancestral homeland.

But the phrase "after many days" carries a deeper significance. It speaks to the scoffers of 2 Peter 3:3-4: "Knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." The scoffers mock the delay. They question the promise. They say, "Where is He? Nothing has changed. The world continues as it always has."

Ezekiel 38 is YAHWEH's answer. After many days—after 2,000 years of the Gentile gospel age, after 1,900 years of Jewish diaspora, after decades of scoffing and mocking—YAHWEH will act. Suddenly. Decisively. Supernaturally. The invasion of Gog and Magog will be crushed in a few days by forces of nature: earthquakes, hailstones, fire, brimstone, confusion among the invaders, and possibly even a comet strike. The Muslim coalition that has sworn to destroy Israel will be obliterated. And the world will know that YAHWEH is God.

This chapter is not just about historical prophecy; it is an eschatological countdown. The fall of this Muslim coalition paves the way for the 70th week of Daniel, often viewed as the end-times countdown. This period includes the rise of the little horn (the Pope of the north), the false peace covenant, and ultimately the return of Yehoshua the Messiah. The "latter years" do not refer to Israel's final days; instead, they denote the last months of the Gentile Muslim era. This prophetic event will also usher in the end of the Gentile gospel era. Within a few months of this event, the Angel of Revelation 10:1-6 will cry, "That there should be time no longer."

The scoffers will be silenced. YAHWEH's answer is coming. After many days.

Prophetic Timeline: Ezekiel 38 in Context

Before diving into the detailed study, it is essential to understand where Ezekiel 38 fits within the broader prophetic timeline. This invasion does not occur in isolation—it is part of a precise sequence of events that leads from the final years of the Gentile gospel age into the 70th week of Daniel.

Before Gog/Magog (Short Period of Years)

The stage is set in the years immediately preceding the invasion. The midnight cry has already sounded a short season before, and is nearing the cry of the mighty angel (Matthew 25:6, Revelation 10:3), marking the beginning of the end of the Gentile gospel age. During this time, Israel expands its borders and subdues regional enemies, fulfilling the prophecies of Isaiah 11 and Obadiah. Egypt is militarily defeated and, through divine judgment and the mingling of a perverse spirit (Isaiah 19:1-15), brought to repentance. Egypt converts to YAHWEH, builds an altar, and begins to worship the God of Israel (Isaiah 19:16-22). When the false peace covenant is prepared by the little horn (the Pope of the north), Israel signs the covenant, but Egypt refuses, remaining faithful to YAHWEH.

The Gog/Magog Invasion (Ezekiel 38)

After many days— after 1,900 years of Jewish diaspora, after decades of scoffers mocking the promise—YAHWEH acts. A massive Muslim coalition, led by Turkey (Gog of the land of Magog), invades Israel. The coalition includes Iran, Iraq, Afghanistan, Sudan, Libya, Tunisia, Algeria, Morocco, and Armenia. Notably, Egypt is not part of this coalition because Egypt now worships YAHWEH. Saudi Arabia is also excluded, appearing only as an observer (Ezekiel 38:13). YAHWEH destroys the invading armies supernaturally with a great earthquake, fire, brimstone, hailstones weighing 75-100 pounds each, flooding rain, pestilence, and confusion that causes every man's sword to turn against his brother (Ezekiel 38:21). The spirit of Islam—the anti-Yehoshua spirit—is crushed (Ezekiel 38:16). The scoffers of 2 Peter 3:3-4 are silenced. The world knows that YAHWEH is God (Ezekiel 38:23).

After Gog/Magog: The 70th Week Begins/Count Down of End Times

Shortly after the destruction of the Muslim coalition, the vacuum left by the collapse of Islam is filled by the beast, the antichrist, the little horn (the Pope of the north). The false peace covenant is activated (Daniel 9:27), and Israel, having already signed the covenant, enters the 70th week of Daniel 9:24. The gospel, which had gone to the Gentiles during the age of grace, now returns to Israel. The two witnesses appear and prophesy for 1,260 days (Revelation 11:3). The 144,000 are sealed (Revelation 14:1). Egypt, still worshipping YAHWEH, refuses to worship the beast.

Middle of the 70th Week (3.5 Years Later)

Halfway through the 70th week, the beast invades Jerusalem and sets up the abomination of desolation (Daniel 11:40-41, Daniel 12:11, Matthew 24:15). The Great Tribulation begins. The beast then continues south and invades Egypt (Daniel 11:42-43). Why? Because Egypt worships YAHWEH and refuses to worship the beast. Satan's goal is to destroy every seed of God—Israel and Egypt alike. This is Egypt's second devastation: first by Israel (pre-Gog/Magog), and now by the beast (mid-70th week).

This is the timeline as I currently understand it. This is the sequence. This is where we stand. Ezekiel 38 is not a distant, uncertain event—it is the next major prophetic fulfillment on YAHWEH's calendar. After many days, the scoffers will be answered. The Lion of Judah is about to roar.

Quick Reference

Gog and Magog	Turkey (ancient Anatolia); cuneiform tablets confirm identification
Coalition Nations	Turkey, Iran, Iraq, Afghanistan, Sudan, Libya, Tunisia, Algeria, Morocco, Armenia
Saudi Arabia, Egypt	Notably EXCLUDED from the invasion coalition
Verse 7: Preparation, Psalm 83	Arab League since 1948; invasion prepared over decades, not last-minute
Verse 8: "After many days"	2 Peter 3:3-4 scoffers silenced; 1,900 years of waiting ends

Verse 8: "Latter years"	Final Months of Muslim age (not Israel's latter days)
1948 Restoration	"Land brought back"; Israel regathered from nations after 1,900 years
Dwell Safely	After subduing threats; borders expanded (possibly to Solomonic size)
Muslim Spirit Crushed	Verse 16; anti-Yehoshua spirit destroyed; replaced by beast/antichrist
Divine Intervention	Earthquake, hailstones, fire, brimstone, confusion, possible comet strike
Verse 17: Old Testament Prophets	Isaiah 11, Obadiah, Jeremiah; prophecies of Israel's restoration
Verses 18-23: Lion of Judah	Yehoshua intervenes with forces of nature; entire region judged
False Peace Covenant	Little horn/Pope signs covenant with Israel and many nations after invasion. Israel betrays trust in Elohim (like pre-586 BC), Ezek 29
70th Week Begins	Shortly after Muslim military destroyed, Israel betrays trust in Elohim with Beast alliance

Part I. The Word of YAHWEH and the Identification of Gog and Magog (38:1-3)

Summary

Verse 1: "Now the word of YAHWEH came to me, saying..." The same Word that spoke in Genesis 1, the same Word that became flesh in John 1:14, the same Word that is "the same yesterday, today, and forever" (Hebrews 13:8). This is not merely a prophetic utterance — this is the eternal Word of YAHWEH.

John 14:26: "But the Helper, Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you." The Word came to Ezekiel, and the same Word comes to us through the Comforter, the Holy Spirit, who teaches all things.

John 1:1: "In the beginning was the Word, and the Word be with Elohim, and the Word be Elohim." Notice the preposition: "the Word be with Elohim"—not "was" but "be." This speaks to the eternal present tense of the Word, the timeless existence of the Word.

Gog and Magog: The Prince and the Land (38:2-3)

Verses 2-3: "Son of man, set your face against Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, and say, Thus says the Sovereign Elohim: Behold, I am against you, O Gog, the prince of Rosh, Meshech, and Tubal."

Gog is the prince—the ruler, the leader. Magog is the land—the territory, the nation. The identification of Gog and Magog has been debated throughout church history, but archaeological and historical evidence points decisively to ancient Anatolia, the region now known as Turkey.

Cuneiform Tablets Confirm the Identification

Cuneiform tablets discovered in ancient Assyrian archives refer to "Gugu" or "Gyges," a king of Lydia (western Anatolia, modern Turkey) who lived in the 7th century BC. The Akkadian term "mat Gu-gu" (land of Gugu) corresponds to the Hebrew "Magog." Additionally, ancient Assyrian texts refer to "Meshech" (Mushki) and "Tubal" (Tabal), both located in central and eastern Anatolia.

The historian Josephus (1st century AD) identified Magog with the Scythians, a nomadic people who inhabited the region north of the Black Sea and across Anatolia. Modern

scholarship confirms this identification. The ancient kingdom of Urartu (biblical Ararat) was located in eastern Anatolia, and the peoples of Meshech and Tubal were well-documented in Assyrian records as inhabiting the regions that are now central and southeastern Turkey. The prince of Rosh (Hebrew: רֹשׁ) is understood by many scholars to refer to the chief prince or primary ruler of these confederated territories.

Therefore, Gog is the king or prince of Turkey, and Magog is the land of Turkey. This identification is not speculative—it is grounded in cuneiform evidence, historical records, and geographical analysis.

YAHWEH Declares: "I Am Against You"

Verse 3: "Behold, I am against you, O Gog." This is a divine declaration of war. YAHWEH Himself is the opponent. Not Israel. Not the United States. Not NATO. YAHWEH.

When YAHWEH declares, "I am against you," the outcome is certain. Pharaoh learned this at the Red Sea. Sennacherib learned this outside Jerusalem when 185,000 Assyrian soldiers died in one night (2 Kings 19:35). Nebuchadnezzar learned this when he was driven into the wilderness to eat grass like an ox (Daniel 4:33). Gog will learn this when fire, brimstone, hailstones, and earthquake consume his armies on the mountains of Israel.

Discussion Questions

1. How does John 1:1 ("the Word be with Elohim") emphasize the eternal, timeless nature of the Word?
2. What is the significance of cuneiform tablets identifying Gog/Magog with ancient Anatolia (Turkey)?
3. Why does YAHWEH declare, "I am against you" rather than allowing Israel to fight this battle?

Part II. The Coalition of Nations and the Latter Years (38:4-8)

Summary

Verses 4-6: "I will turn you around, put hooks into your jaws, and lead you out, with all your army, horses, and horsemen, all splendidly clothed, a great company with bucklers and shields, all of them handling swords. Persia, Ethiopia, and Libya are with them, all of them with shield and helmet; Gomer and all its troops; the house of Togarmah from the far north and all its troops—many people are with you."

This is a regional coalition map. If you draw the outer circumference of these nations, it includes all the Muslim nations within that region, with the notable exception of Saudi Arabia. The nations identified in this passage correspond to modern nation-states as follows:

The Coalition Nations Identified

- Turkey (Magog and Gomer): The leader of the coalition, located in ancient Anatolia. Gomer refers to the Cimmerians, who inhabited central and eastern Anatolia.
- Iran (Persia): Modern-day Iran. Persia is explicitly named in the text.
- Iraq (Persia): Part of the ancient Persian Empire, now a separate nation but historically and culturally connected to Iran.
- Afghanistan (Persia): Also part of the ancient Persian sphere of influence.
- Sudan (Cush): The Hebrew "Cush" refers to the region south of Egypt, corresponding to modern Sudan and possibly parts of Ethiopia.
- Libya (Put): The Hebrew "Put" refers to the region west of Egypt, corresponding to modern Libya.
- Tunisia, Algeria, Morocco (Put): The term "Put" likely encompasses all of North Africa west of Egypt, including the Maghreb region.

Armenia (Beth Togarmah): "The house of Togarmah from the far north" refers to the region of Armenia and possibly parts of Azerbaijan and Georgia.

The Map of the Coalition

[NOTE: The map provided by Brian Neill shows the coalition nations encircling Israel. Turkey (Magog, Gomer) is highlighted in the north. Persia (Iran, Iraq, Afghanistan) is to the east. Put (Libya, Tunisia, Algeria, Morocco) are to the west. Cush (Sudan, Ethiopia) is to the south. Beth Togarmah (Armenia) is to the far north. Egypt is centrally located and, with Saudi Arabia, is notably excluded from the coalition.]

This is a Muslim coalition. Every nation listed is predominantly Muslim. Every nation listed has, at one time or another, expressed hostility toward Israel. Every nation listed is part of the broader Islamic world that has sought to destroy the Jewish state since its founding in 1948.



But notice what is NOT listed: Saudi Arabia. This is significant. Saudi Arabia, though a Muslim nation, is not part of the invading coalition. This may be due to geopolitical alliances, economic interests (oil exports to the West), or divine providence. Regardless, the text is clear: the coalition does not include all Muslim nations. Egypt is excluded because, at this time, it is worshiping YAHWEH. Isaiah 19 has been fulfilled at the time of Ezekiel 38:8.

Verse 7: Be Prepared—This Invasion Is Planned

Verse 7: "Prepare yourself and be ready, you and all your companies that are gathered about you; and be a guard for them."

This invasion is not thrown together at the last minute. It is in preparation as we speak. It has probably been in preparation since 1948 with the formation of the Arab League. The Arab League was established on March 22, 1945, just three years before Israel's independence. Its founding charter includes the stated goal of Arab unity and cooperation. In practice, this has often meant coordinated opposition to Israel.

We see Turkey becoming more involved in support of the Arab League and pan-Islamic causes. Turkey, under its current leadership, has increasingly positioned itself as a defender of Palestinian interests and a vocal critic of Israel. Turkish President Erdoğan has made statements supporting Hamas and condemning Israeli military actions. Turkey is preparing. The coalition is forming.

The phrase "be a guard for them" suggests that Gog (Turkey) is not merely a participant—he is the organizer, the leader, the one who brings the coalition together and ensures their readiness. This is consistent with Turkey's historical role as the seat of the Ottoman Empire and its modern aspirations to regional leadership.

Verse 8: After Many Days—The Latter Years

Verse 8: "After many days you will be visited. In the latter years you will come into the land of those brought back from the sword and gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell safely."

We have mentioned this verse several times in the study of Ezekiel. The phrase "the mountains of Israel, which had long been desolate" refers to the 1,900 years of Jewish diaspora from 70 AD (the Roman destruction of Jerusalem) to 1948 AD (the founding of the modern State of Israel). The land was desolate. The people were scattered. But YAHWEH kept His covenant.

The phrase "brought back from the sword and gathered from many people" is a direct reference to Jerusalem's devastation in 70 AD, but also the Holocaust (the sword of Nazi Germany) and the subsequent regathering of Jews from over 100 nations to the land of Israel. This is not symbolic. This is not allegorical. This is a literal, historical fulfillment of prophecy.

"In the latter years, you will come into the land that has been brought back." The land was brought back in 1948. So why is "the latter years" mentioned? The question is: Whose latter years?

Whose Latter Years? Israel or the Gentiles?

Many interpreters believe "the latter years" refer to the final years of Israel—specifically, the days before the Messiah's return, known as the time of Jacob's trouble and the 70th week of Daniel. However, another possibility exists: it could refer to the later years of the Gentile era of the gospel. Alternatively, it directly indicates the approaching end of the Gentile Muslim faith.

Consider the timeline. Israel was restored in 1948. But Israel does not yet "dwell safely" (verse 8). The phrase "dwell safely" (Hebrew: *yashav labetach*) means to dwell in security, without fear, without threat. Israel today does not dwell safely. It is surrounded by enemies. It faces constant terrorism. Its borders are contested.

But Scripture tells us that Israel will dwell safely after it has subdued and removed all threats within its borders. Isaiah 11, Obadiah, and Jeremiah all prophesy that Israel will expand its borders and defeat its enemies before the final invasion. When Israel does this, it may expand to the regional extent of Solomon's kingdom (1 Kings 4:21: "from the River [Euphrates] to the land of the Philistines, as far as the border of Egypt").

So the question remains: When does the invasion of Gog and Magog occur? The text says "in the latter years." If Israel will not dwell safely until it has expanded its borders and subdued its regional enemies, then the invasion must occur after that expansion. This has been years after 1948 (counting from today). But it is still "the latter years."

In my view, Israel's latter days occur during the 70th week of Daniel, which will start soon after the desolation of the Muslim religion and military. Yes, that spirit of Islam—the anti-Yehoshua spirit—will be defeated at this time (verse 38:16). Therefore, I believe the "latter days" clearly refer to the Gentile Muslims, but also to the Gentile "Christians," as their gospel age of opportunity is about to end just a few months from now.

The false peace covenant will be signed between the little horn (the Pope of the North) and many nations, including Israel. This signifies a betrayal of trust in Elohim, just as Israel was doing in Judea before the fall of Jerusalem in 586 BC. The Gentile age ends, and the 70th week begins. The scoffers are silenced.

Discussion Questions

4. Why is Saudi Arabia notably excluded from the coalition of nations in Ezekiel 38?
5. How has the Arab League been preparing for this invasion since 1948?
6. Does "the latter years" refer to Israel's final days or the final years of the Gentile age? Defend your answer.
7. What does it mean that Israel will "dwell safely" before the invasion?

Part III. The Divine Intervention: The Lion of Judah Roars (38:17-23)

Summary

Verses 17-23 describe the supernatural destruction of the Gog-Magog coalition. This is not a conventional military battle. Israel does not fight. The United States does not intervene. NATO does not deploy. YAHWEH Himself wages war using the forces of nature: earthquake, hailstones, fire, brimstone, torrential rain, and possibly even a comet strike. The entire region will be judged, not only the military units.

This is the Lion of Judah in full fury. This is the Lamb who was slain now revealed as the conquering King. This is Yehoshua—gentle with the broken, fierce with the rebellious.

Verse 17: The Prophets of Old Foretold This Day

Verse 17: "Thus says the Sovereign Elohim: Are you he of whom I have spoken in former days by My servants the prophets of Israel, who prophesied for years in those days that I would bring you against them?"

This invasion is not a surprise. The prophets of old spoke of it. Isaiah 11 describes the destruction of Israel's enemies and the restoration of the kingdom. Obadiah prophesies the destruction of Edom (representing the enemies of Israel) and the expansion of Israel's borders. Jeremiah speaks of the regathering of Israel and the judgment of the nations.

The phrase "for years in those days" emphasizes the longevity and consistency of this prophecy. It was not a single oracle. It was a repeated theme throughout the Old Testament prophets. And now, in the latter years, it will be fulfilled.

Verses 18-20: The Fury of YAHWEH

Verse 18: "And it will come to pass at the same time, when Gog comes against the land of Israel, says the Sovereign Elohim, that My fury will show in My face."

This is not a dispassionate judgment. This is fury. This is wrath. This is the righteous anger of YAHWEH against those who would destroy His covenant people and defy His purposes.

Verse 19: "For in My jealousy and in the fire of My wrath I have spoken: Surely in that day there shall be a great earthquake in the land of Israel."

The earthquake is not localized. It is not a minor tremor. It is a "great earthquake" that shakes the entire land. Mountains will be thrown down. Cliffs will crumble. Walls will fall.

Verse 20: "So that the fish of the sea, the birds of the heavens, the beasts of the field, all creeping things that creep on the earth, and all men who are on the face of the earth shall shake at My presence. The mountains shall be thrown down, the steep places shall fall, and every wall shall fall to the ground."

This is cosmic upheaval. All creation trembles. The fish, the birds, the beasts, the insects, the people—all shake at the presence of YAHWEH. This is reminiscent of Sinai, when the mountain quaked, and the people trembled (Exodus 19:18). But this is greater. This is the Lion of Judah roaring.

Verses 21-22: Sword, Pestilence, Bloodshed, Rain, Hail, Fire, Brimstone

Verse 21: "I will call for a sword against Gog throughout all My mountains, says the Sovereign Elohim. Every man's sword will be against his brother."

Confusion will overtake the invading armies. They will turn on each other. This is the same judgment that fell on the Midianites in the days of Gideon (Judges 7:22), on the Philistines in the days of Saul (1 Samuel 14:20), and on the armies of Jehoshaphat's enemies (2 Chronicles 20:23). When YAHWEH fights, the enemy destroys itself.

Verse 22: "And I will bring him to judgment with pestilence and bloodshed; I will rain down on him, on his troops, and on the many peoples who are with him, flooding rain, great hailstones, fire, and brimstone."

This is the language of Sodom and Gomorrah (Genesis 19:24: "Then YAHWEH rained brimstone and fire on Sodom and Gomorrah"). This is the language of the plagues of Egypt (Exodus 9:23-24: hailstones mingled with fire). This is divine judgment executed with overwhelming force.

Pestilence (disease, plague) will sweep through the armies. Bloodshed (slaughter) will cover the mountains. Flooding rain will drown the survivors. Great hailstones (possibly weighing a talent, as in Revelation 16:21—approximately 75-100 pounds each) will crush them. Fire and brimstone will consume them.

Some scholars suggest that the "fire and brimstone" could be a comet strike or meteor shower. The language is certainly consistent with such an event. Regardless of the exact mechanism, the result is the same: total annihilation.

Verse 23: The Muslim Spirit Crushed; The World Will Know

Verse 23: "Thus I will magnify Myself and sanctify Myself, and I will be known in the eyes of many nations. Then they shall know that I am YAHWEH."

This is the purpose of the judgment. Not merely to destroy the invaders, but to magnify YAHWEH, to sanctify His name, to demonstrate His power and His faithfulness to the covenant.

Verse 16 (looking back): "You will come up against My people Israel like a cloud, to cover the land. It will be in the latter days that I will bring you against My land, so that the nations may know Me, when I am hallowed in you, O Gog, before their eyes."

The nations will know. The scoffers will be silenced. Those who said, "Where is the promise of His coming?" will see the hand of YAHWEH in unmistakable power.

And the spirit of Islam—the anti-Yehoshua spirit—will be crushed. The Muslim coalition that has vowed to destroy Israel will be obliterated in a single day. The religion that denies the deity of Yehoshua, that calls Him merely a prophet, that rejects His crucifixion and resurrection—this spirit will be broken.

But do not think that this creates lasting peace. No. The vacuum left by the destruction of Islam will be filled by the beast, by the antichrist, by the little horn (the Pope of the north). The false peace covenant will be signed. The 70th week will begin. The world will move from one deception to another.

Yet for a moment—for one glorious moment—the world will know that YAHWEH is God. The Lion of Judah will have roared.

Key Verse

"After many days you will be visited. In the latter years you will come into the land of those brought back from the sword and gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell safely."

— Ezekiel 38:8

Discussion Questions

8. How does Ezekiel 38:17 connect to the prophecies of Isaiah 11, Obadiah, and Jeremiah?
9. What is the significance of the earthquake, hailstones, fire, and brimstone in verses 19-22?
10. Why will the Muslim spirit be crushed at this time (verse 16), and what will replace it?
11. How does verse 23 ("They shall know that I am YAHWEH") answer the scoffers of 2 Peter 3:3-4?

Appendix: Key Scripture Cross-References

The Word of YAHWEH (38:1)

- • Ezekiel 38:1 - Word of YAHWEH came to me
- • John 14:26 - Holy Spirit will teach all things, bring to remembrance
- • John 1:1 - Word be with Elohim, Word was Elohim (eternal present)
- • Hebrews 13:8 - Same yesterday, today, forever

Gog and Magog Identification (38:2-3)

- • Ezekiel 38:2-3 - Gog of land of Magog, prince of Rosh, Meshech, Tubal
- • Cuneiform tablets - "Gugu" (Gyges), king of Lydia (western Anatolia)
- • Assyrian records - Mushki (Meshech), Tabal (Tubal) in central/eastern Anatolia

- • Josephus (1st century AD) - Identified Magog with Scythians (Anatolia region)
- • Modern Turkey - Geographic and historical identification confirmed

Coalition Nations (38:4-6)

- • Turkey - Magog, Gomer (Cimmerians)
- • Iran, Iraq, Afghanistan - Persia
- • Sudan - Cush (Ethiopia)
- • Libya, Tunisia, Algeria, Morocco - Put (North Africa west of Egypt)
- • Armenia - Beth Togarmah (far north)
- • Egypt - Not named but geographically included
- • Saudi Arabia - Notably EXCLUDED from coalition

Preparation Since 1948 (38:7)

- • Ezekiel 38:7 - Be prepared; be a guard for them
- • Arab League founded March 22, 1945 (3 years before Israel)
- • Turkey increasing support for Arab/Islamic causes under current leadership
- • Invasion planned over decades, not last-minute

After Many Days: Scoffers Answered (38:8)

- • Ezekiel 38:8 - After many days; in latter years
- • 2 Peter 3:3-4 - Scoffers say "Where is promise of His coming?"
- • 2,000 years of Gentile gospel age; 1,900 years of Jewish diaspora
- • "Land brought back" in 1948 after long desolation (70 AD - 1948 AD)
- • "Gathered from many people" = regathering from over 100 nations after Holocaust

Latter Years: Israel or Gentiles? (38:8)

- • "Dwell safely" (yashav labetach) = security without fear/threat

- • Israel does not yet dwell safely; surrounded by enemies
- • Isaiah 11, Obadiah, Jeremiah - Israel will subdue enemies, expand borders
- • Possibly expand to Solomonic size (1 Kings 4:21 - River to Egypt)
- • Latter years possibly = final years of Gentile age (not Israel's 70th week)
- • 70th week begins shortly after Muslim military crushed

Prophets Foretold This Day (38:17)

- • Ezekiel 38:17 - Prophets spoke for years in former days
- • Isaiah 11 - Destruction of Israel's enemies, kingdom restored
- • Obadiah - Destruction of Edom, expansion of Israel's borders
- • Jeremiah - Regathering of Israel, judgment of nations

Divine Intervention: Forces of Nature (38:18-22)

- • Ezekiel 38:18-19 - Fury of YAHWEH; great earthquake in land of Israel
- • Ezekiel 38:20 - All creation shakes; mountains thrown down
- • Ezekiel 38:21 - Confusion; every man's sword against his brother
- • Ezekiel 38:22 - Pestilence, bloodshed, flooding rain, great hailstones, fire, brimstone
- • Genesis 19:24 - Sodom and Gomorrah (fire and brimstone)
- • Exodus 9:23-24 - Egypt plague (hailstones mingled with fire)
- • Judges 7:22 - Midianites (confusion, turned on each other)
- • 1 Samuel 14:20 - Philistines (confusion)
- • 2 Chronicles 20:23 - Jehoshaphat's enemies (destroyed each other)
- • Revelation 16:21 - Hailstones (talent weight = 75-100 pounds each)
- • Possible comet strike or meteor shower

Muslim Spirit Crushed (38:16, 23)

- • Ezekiel 38:16 - Nations may know YAHWEH when hallowed in Gog

- • Ezekiel 38:23 - Magnify Myself; sanctify Myself; nations shall know I am YAHWEH
- • Anti-Yehoshua spirit of Islam crushed
- • Islam denies deity of Yehoshua, rejects crucifixion/resurrection
- • Vacuum filled by beast/antichrist/little horn (Pope of north)
- • False peace covenant signed after invasion

Lion of Judah (38:18-23)

- • Revelation 5:5 - Lion of tribe of Judah has prevailed
- • Yehoshua = gentle with broken, fierce with rebellious
- • Entire region judged, not only military units
- • Exodus 19:18 - Sinai quaked at presence of YAHWEH
- • Ezekiel 38 greater - Lion of Judah roars

70th Week Begins Shortly After (38:8)

- • Muslim military destroyed; spirit of Islam crushed
- • Little horn (Pope of north) signs false peace covenant
- • Covenant signed with Israel and many nations
- • Israel betrays trust in Elohim (like pre-586 BC Judea)
- • 70th week of Daniel begins
- • Matthew 25:6 - Midnight cry: "Behold bridegroom is coming"
- • Gentile age ends; gospel returns to Israel

Ezekiel Chapter 39

The Aftermath: YAHWEH's Glory Revealed

A Study Guide

Key Verse: Ezekiel 39:21-22

"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. So the house of Israel shall know that I am YAHWEH their Elohim from that day and forward."

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Introduction

Ezekiel 39 continues the prophecy begun in Chapter 38, describing the aftermath of YAHWEH's supernatural intervention against the Gog/Magog coalition. While Chapter 38 focused on the invasion and divine judgment, Chapter 39 reveals the complete destruction of the enemy, the cleansing of the land, and—most importantly—the revelation of YAHWEH's glory to both Israel and the nations.

This chapter establishes patterns we've seen before in Israel's history, particularly the warnings given before the 586 BC Babylonian captivity. But now, in the latter years, YAHWEH demonstrates His perfect judgment against the spiritual descendants of Ishmael and Esau, vindicates His people Israel, and sets the stage for their final redemption in the 70th week of Daniel.

The symbolism of seven—seven years of burning weapons, seven months of burial—speaks to the perfection and completeness of YAHWEH's judgment. This is not arbitrary destruction; this is righteous judgment executed with precision, revealing YAHWEH's glory to the entire world.

Quick Reference

Section	Summary
39:1-8: The Destruction Complete	YAHWEH reiterates the total destruction of Gog; same prophetic language as pre-586 BC warnings
39:9-13: Seven Years, Seven Months	Israel burns weapons for 7 years, buries dead for 7 months; perfect judgment destroys Ishmael/Esau spirit
39:14-24: Righteous Judgment Explained	YAHWEH connects to Revelation 19; judgment is fair - "whatsoever a man sows, that shall he reap"
39:25-29: Israel's Redemption Scene	Hosea 6:2 "after two days" (2,000 years); Daniel 9:24 final 7 years; Revelation 20:6 first resurrection

Part I: The Destruction Complete (Ezekiel 39:1-8)

Summary

Ezekiel 39:1-8 reinforces and expands the prophecy of Chapter 38, emphasizing the totality of Gog's destruction. YAHWEH speaks directly to Gog, declaring that his armies will fall on the mountains of Israel, consumed by beasts and birds. This language echoes warnings given to Israel before the 586 BC Babylonian captivity, demonstrating that YAHWEH's prophetic patterns repeat throughout history.

Key Verses

Ezekiel 39:4-5 (KJV): "Thou shalt fall upon the mountains of Israel, you, and all your bands, and the people that is with you: I will give you unto the ravenous birds of every sort, and to the beasts of the field to be devoured. You shall fall upon the open field: for I have spoken it, saith the Sovereign Elohim."

Key Insights

The Same Prophetic Language as Pre-586 BC

The imagery of bodies left for birds and beasts is not new. YAHWEH used this exact language when warning Israel about the consequences of covenant-breaking:

- Deuteronomy 28:26 - "And your carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away."
- Jeremiah 7:33 - "And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away."
- Jeremiah 16:4 - "They shall die of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth."

This prophetic pattern demonstrates consistency: YAHWEH uses the same language for the same type of judgment. Just as Israel faced this fate for covenant-breaking in 586 BC, now the Gog/Magog coalition faces it for attacking YAHWEH's restored people.

Ezekiel 39:6 - Fire on Magog and the Coastlands

Ezekiel 39:6 (KJV): "And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am YAHWEH."

The fire extends beyond the battlefield:

- Magog (Turkey) will experience direct judgment at home
- The "isles" (coastlands) - those dwelling carelessly, thinking themselves safe - will also face YAHWEH's judgment
- This comprehensive destruction ensures ALL nations know that YAHWEH is God

Ezekiel 39:7-8 - YAHWEH's Holy Name Vindicated

Ezekiel 39:7 (KJV): "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 YAHWEH, the Holy One in Israel."

This is the PURPOSE of the Gog/Magog destruction:

- YAHWEH's name will be known among His people, Israel
- Israel will no longer pollute His name (their restoration is spiritual, not just political)
- The heathen (Muslim nations) will recognize YAHWEH as the Holy One in Israel

Verse 8 declares with finality: "Behold, it is come, and it is done, saith the Sovereign ELOhim; this is the day whereof I have spoken." This is prophetic certainty - as good as accomplished.

Discussion Questions

1. Why does YAHWEH use the same prophetic language (birds and beasts devouring) that He used before Israel's 586 BC judgment?
2. What does it mean that fire comes on "them that dwell carelessly in the isles"? Who are these people?
3. How does Ezekiel 39:7 connect to Israel's spiritual restoration (not just political)?

4. What is the significance of verse 8's declaration: "it is come, and it is done"?

Part II: Seven Years, Seven Months - Perfect Judgment (Ezekiel 39:9-13)

Summary

Ezekiel 39:9-13 describes the aftermath in specific, measurable terms: Israel will burn the weapons of Gog's army for seven years, and bury the dead for seven months. These numbers are not arbitrary - they represent the perfection and completeness of YAHWEH's judgment. The spirit nature of Ishmael and Esau (representing the flesh, the earthly, the rebellious seed) is utterly destroyed. Through this judgment, YAHWEH will be glorified.

Key Verses

Ezekiel 39:9-10 (KJV): "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: 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..."

Ezekiel 39:12 (KJV): "And seven months shall the house of Israel be burying of them, that they may cleanse the land."

Key Insights

Seven Years of Burning Weapons

Israel will burn the weapons for SEVEN YEARS. This is an astonishing amount of military equipment - enough to provide fuel for an entire nation for seven years without needing to cut down forests.

The number seven in Scripture represents:

- Completion and perfection

- Divine fullness (seven days of creation)
- Covenant fulfillment (seventh-year sabbath, seven sabbaths to Pentecost)
- Complete judgment (seven seals, seven trumpets, seven bowls in Revelation)

Seven years of burning = the COMPLETE destruction of the military might of the Gog/Magog coalition. Every weapon, every piece of equipment, consumed by fire. This is a thorough, final judgment.

Seven Months of Burying the Dead

The house of Israel will spend SEVEN MONTHS burying the dead "that they may cleanse the land" (verse 12).

Why seven months?

- Again, the number seven signifies completeness
- The land must be cleansed from defilement (dead bodies defile the land - Numbers 19:11-16)
- This is a public, visible demonstration of YAHWEH's judgment
- The burial process itself becomes a testimony: "it shall be to them a renown the day that I shall be glorified, saith the Lord GOH" (verse 13)

The sheer number of dead requires seven full months of organized burial. This is not a small skirmish - this is the destruction of entire armies.

The Destruction of the Ishmael/Esau Spirit

Can't help but notice the significance: seven years and seven months. Seven is perfection. Judgment is perfect in its execution, complete in its scope.

What is being judged here is not just physical armies - it's the SPIRIT NATURE of Ishmael and Esau.

Recall the pattern:

- Ishmael = born according to the flesh (Galatians 4:23), rejected in favor of Isaac

- Esau = profane, worldly, sold his birthright (Hebrews 12:16), rejected in favor of Jacob
- Both represent the FLESH, the earthly, the seed of the serpent pattern
- Both PERSECUTED the chosen seed (Ishmael mocked Isaac; Esau sought to kill Jacob)

The Gog/Magog coalition is predominantly Muslim nations - spiritual descendants of Ishmael. They embody the Ishmael/Esau spirit: earthly, fleshly, opposed to YAHWEH's chosen people.

In the Gog/Magog war, this spirit is DESTROYED:

- Seven years of burning = complete consumption of their military power
- Seven months of burial = complete removal of their presence from the land
- YAHWEH's glory revealed = the flesh cannot stand before the Spirit

Ezekiel 39:13 - "I Shall Be Glorified"

Ezekiel 39:13 (KJV): "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 Sovereign Elohim."

This is the ultimate purpose: YAHWEH will be glorified.

- The burial itself becomes an act of worship
- ALL the people participate (national unity in recognizing YAHWEH's deliverance)
- It becomes "renown" - fame, honor, remembrance
- "The day that I shall be glorified" - this event marks a turning point in Israel's history

YAHWEH's glory is revealed through perfect, righteous judgment. The Ishmael/Esau spirit - the flesh that opposes the spirit - is utterly defeated. And Israel, cleansed and restored, participates in recognizing YAHWEH's mighty hand.

Discussion Questions

5. Why is the number seven (seven years, seven months) so significant in Scripture, and what does it tell us about YAHWEH's judgment?
6. How does the Gog/Magog coalition embody the "Ishmael/Esau spirit" - the flesh opposing the spirit?
7. What does it mean that "all the people of the land shall bury them" - why is this a communal act?
8. How is YAHWEH glorified through this judgment? What does this teach us about His character?

Part III: Righteous Judgment for All (Ezekiel 39:14-24)

Summary

Ezekiel 39:14-24 explains the thoroughness of the cleansing and connects this judgment to a universal principle: YAHWEH's judgments are always righteous, whether against the heathen nations or against wayward Israel. The principle is simple and unchanging: "Whatsoever a man sows, that shall he also reap." This section bridges to Revelation 19:11-21, where Yahshua returns in judgment and the fowls feast on the flesh of kings and armies. Both passages reveal the same truth - YAHWEH's judgment is fair, complete, and applies to everyone.

Key Verses

Ezekiel 39:17-18 (KJV): "And, yoiu son of man, thus saith the Sorvereign Elohim; 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 you may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of princes of the earth..."

Ezekiel 39:23-24 (KJV): "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."

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

Key Insights

The Thoroughness of Cleansing (39:14-16)

Verses 14-16 describe the meticulous process of cleansing the land:

- Men are employed full-time to search the land for remains (verse 14)
- Even single bones are marked with signs so burial teams can find them (verse 15)
- A city called "Hamonah" (meaning "multitude" or "horde") memorializes the event (verse 16)
- The goal: "Thus shall they cleanse the land" (verse 16)

This is not casual cleanup - this is systematic, thorough purification. The land must be completely cleansed from defilement before YAHWEH's presence can fully dwell there.

The Great Sacrifice and Revelation 19

Ezekiel 39:17-20 describes a "great sacrifice" where birds and beasts feast on the flesh of the slain. This imagery directly connects to Revelation 19:17-21:

Revelation 19:17-18 (KJV): "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That you may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

The parallels are unmistakable:

- Ezekiel 39: Fowls feast on flesh of mighty men, princes, and captains (verse 18)
- Revelation 19: Fowls feast on flesh of kings, captains, mighty men (verse 18)

- Ezekiel 39: "My sacrifice that I do sacrifice for you" (verse 17)
- Revelation 19: "The supper of the great God" (verse 17)

Both passages describe the same type of judgment: complete, visible, final destruction of YAHWEH's enemies. Whether Gog/Magog in the latter years or the armies gathered at Armageddon, the pattern is consistent.

YAHWEH's Judgment is Righteous for Everyone

Verses 21-24 make a crucial theological point: YAHWEH's judgments are righteous whether they fall on the heathen, the False Christian church, or on His own people, Israel.

Ezekiel 39:23-24 explains why Israel went into captivity:

- "Because they trespassed against me" (verse 23)
- "According to their uncleanness and according to their transgressions have I done unto them" (verse 24)
- YAHWEH hid His face and gave them into enemy hands (verse 23-24)

The principle is universal:

"Whatsoever a man sows, that shall he also reap" (Galatians 6:7).

- Israel sowed rebellion → reaped captivity (586 BC, 70 AD)
- Gog/Magog sows attack on Israel → reaps destruction
- The heathen nations sow wickedness → reap judgment
- Individuals sow to the flesh → reap corruption
- Individuals sow to the Spirit → reap eternal life

YAHWEH's judgment is ALWAYS fair. He does not have favorites. He judges according to deeds, whether Jew or Gentile, saint or sinner. This is why Ezekiel connects Israel's past judgment (captivity) with the future judgment of Gog/Magog - both are expressions of YAHWEH's perfect righteousness.

Ezekiel 39:21 - Setting Glory Among the Heathen

Ezekiel 39:21 (KJV): "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."

Through this judgment, YAHWEH's glory will be revealed to ALL nations:

- They will see His judgment (perfect, righteous)
- They will see His hand (powerful, sovereign)
- They will know He is YAHWEH (verse 22)

This is not a hidden judgment - this is a public demonstration. The whole world will witness YAHWEH's power and righteousness.

Discussion Questions

9. How does Ezekiel 39:17-20 connect to Revelation 19:17-21? What does this tell us about YAHWEH's judgment patterns?
10. Why does Ezekiel connect Israel's past captivity (verses 23-24) with the judgment of Gog/Magog? What principle is being taught?
11. How does "whatsoever a man sows, that shall he also reap" apply to nations, not just individuals?
12. What does it mean that YAHWEH will "set my glory among the heathen" (verse 21)?

Part IV: Israel's Redemption Scene (Ezekiel 39:25-29)

Summary

Ezekiel 39:25-29 shifts from judgment to redemption. After describing the destruction of Gog/Magog, YAHWEH declares He will now restore Jacob, have mercy on the whole house of Israel, and pour out His Spirit upon them. This is THE redemption scene - the moment when Israel's long exile ends and YAHWEH's presence returns. The timing connects to Hosea 6:2 ("after two days" - 2,000 years and a season since Messiah's first coming), Daniel 9:24 (the final 7 years), and Revelation 20:6 (the first resurrection and millennial reign). The "third day" when Elohim raises them up is the thousand-year reign of Messiah.

Key Verses

Ezekiel 39:25-29 (KJV): "Therefore thus saith the Sovereign Elohim; 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; 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. 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; Then shall they know that I am YAHWEH their Elohim, 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. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Sovereign Elohim."

Key Insights

"Now Will I Bring Again the Captivity of Jacob" (39:25)

The word "Now" signals a turning point. After centuries of dispersion, after bearing their shame and trespasses, YAHWEH declares: NOW is the time of restoration.

This restoration includes:

- Bringing back the captivity of Jacob (physical return to the land)
- Mercy upon the WHOLE house of Israel (both Judah and Ephraim, reunited)
- YAHWEH being jealous for His holy name (His reputation is at stake)

This is not just political restoration (1948) - this is SPIRITUAL restoration. YAHWEH's face, hidden during their exile, is now revealed.

Hosea 6:2 - "After Two Days"

Hosea 6:2 (KJV): "After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

This prophecy connects directly to Ezekiel 39's restoration scene. Understanding the timing requires 2 Peter 3:8:

2 Peter 3:8 (KJV): "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Applying this principle with prophetic years (360 days, not 365.242):

The Math:

- $2,000 \text{ prophetic years} \times 360 \text{ days} = 720,000 \text{ days}$
- $720,000 \text{ days} \div 365.242 \text{ (solar year)} = 1,971.24 \text{ solar years}$
- $33 \text{ AD} + 1,971.24 \text{ years} = 2004.24 \text{ AD (approximately mid-2004)}$

Important distinction: In prophecy and the calendars of the Mesopotamian regions, each year is 360 days, not 365.242. The 365.242-day year is Earth's current cycle under judgment since the flood. Using the correct 360-day prophetic year, the timeline shifts significantly.

The corrected timeline:

First day (1,000 prophetic years): From Messiah's first coming (~33 AD) to ~1004 AD

Second day (1,000 prophetic years): From ~1004 AD to ~2004 AD

"After two days": We entered this period in **2004** - we are NOW living "after two days"

Third day (1,000 prophetic years): The millennium - Messiah's reign

Matthew 25:5 - "While the Bridegroom Tarried."

- Matthew 25:5 (KJV): "While the bridegroom tarried, they all slumbered and slept."
- This perfectly describes where we are right now: "After two days" began in 2004
- We are in the tarrying period - the short time between the two days ending and the third day beginning
- It isn't a long period - just as the virgins didn't sleep for years, this is a brief window

- The bridegroom is about to arrive
- We are living in the time of fulfillment - the "after two days" period when Israel's revival is imminent.

Daniel 9:24 - The Final Seven Years

Daniel 9:24 (KJV): "Seventy weeks are determined upon your people and upon your holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

Sixty-nine of the seventy weeks have been fulfilled (from the decree to rebuild Jerusalem to Messiah's first coming). ONE WEEK remains - the final seven years.

This final seven-year period (Daniel's 70th week) is when:

- Transgression is finished
- Sins are ended
- Reconciliation for iniquity is made
- Everlasting righteousness is brought in
- Vision and prophecy are sealed
- The Most Holy is anointed

Ezekiel 39's restoration occurs during or immediately after this final seven-year period. The Gog/Magog war likely happens early, shortly before the 70th week, demonstrating YAHWEH's power and preparing Israel's heart for spiritual awakening.

Revelation 20:6 - The First Resurrection and the Millennium

Revelation 20:6 (KJV): "Blessed and holy is he that has part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Hosea 6:2 says: "In the third day he will raise us up." This is the first resurrection described in Revelation 20:6.

The connection:

- Hosea 6:2: "He will raise us up" on the third day
- Revelation 20:6: Those in the first resurrection "shall reign with him a thousand years."
- The third day = the millennium = 1,000

Israel's restoration includes physical resurrection (for Old Testament saints) and spiritual revival (for those alive). They will dwell with Yahshua during His millennial reign.

This is what Ezekiel 39:29 describes: "Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Sovereign Elohim."

Ezekiel 39:29 - The Spirit Poured Out

Ezekiel 39:29 (KJV): "Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Sovereign Elohim."

This is the fulfillment of multiple prophecies:

- Joel 2:28-29 - "I will pour out my spirit upon all flesh"
- Zechariah 12:10 - "I will pour upon the house of David... the spirit of grace and of supplications: and they shall look upon me whom they have pierced"
- Romans 11:26 - "And so all Israel shall be saved"

When YAHWEH pours out His Spirit on Israel:

- His face is no longer hidden (restored relationship)
- They recognize Yahshua as Messiah (Zechariah 12:10)
- National salvation occurs (Romans 11:26)
- The New Covenant is fully realized (Jeremiah 31:31-34)

This is Israel's ultimate redemption - not just political independence, but spiritual transformation through the indwelling Spirit of YAHWEH.

Discussion Questions

13. How does Hosea 6:2 ("after two days... in the third day") connect to Israel's restoration timeline?
14. What is the significance of Daniel's 70th week (the final seven years) in relation to Ezekiel 39?
15. How does Revelation 20:6 (the first resurrection and millennium) fulfill Hosea 6:2's "third day"?
16. What does it mean that YAHWEH will "pour out my spirit upon the house of Israel" (verse 29)?

Practical Application

1. YAHWEH's Judgment is Perfect and Complete

The seven years and seven months remind us that YAHWEH's judgments are not hasty or partial - they are thorough and complete. When He judges, He does so with perfect righteousness. This should give us:

- Confidence that justice will be done
- Fear of the Lord (have your reverence for His holiness)
- Assurance that evil will not prevail forever

2. We Reap What We Sow

The principle "whatsoever a man sows, that shall he also reap" applies to everyone - nations and individuals, believers and unbelievers. This should motivate us to:

- Examine what we are sowing in our daily lives
- Sow to the Spirit, not to the flesh (Galatians 6:8)
- Remember that YAHWEH is not mocked - our choices have consequences

3. YAHWEH Will Be Glorified

Throughout Ezekiel 39, the refrain is clear: "I shall be glorified... they shall know that I am YAHWEH." Everything YAHWEH does - judgment and redemption - is for His glory. This reminds us:

- Our lives should glorify YAHWEH (1 Corinthians 10:31)
- His glory is the ultimate goal of history
- We can trust Him because He cares about His reputation and His name

4. We Are Living in Prophetic Times

Hosea 6:2 tells us "after two days" (2,000 years), YAHWEH will revive Israel. We are at the end of those two days. The signs are evident:

- Israel restored as a nation (1948)
- Jerusalem back in Jewish hands (1967)
- Global alignments matching Ezekiel 38-39 (Russia, Turkey, Iran coalition)
- Increased persecution and pressure on Israel

As watchmen, we should:

- Stay spiritually alert and prepared
- Study prophecy to understand the times (1 Chronicles 12:32)
- Share the gospel urgently - time is short
- Pray for Israel and the peace of Jerusalem (Psalm 122:6)

5. YAHWEH Will Never Hide His Face from Israel Again

Ezekiel 39:29 promises: "Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel." This speaks to:

- The permanence of Israel's final restoration
- The faithfulness of YAHWEH to His covenants
- The hope we have that YAHWEH finishes what He starts

Conclusion

Ezekiel Chapter 39 is a chapter of completion. The Gog/Magog invasion ends in total destruction. Seven years of burning weapons and seven months of burial testify to the perfection of YAHWEH's judgment. The Ishmael/Esau spirit - the flesh opposing the Spirit - is utterly defeated.

But beyond judgment, this chapter reveals redemption. Israel, cleansed and restored, will know that YAHWEH is their Elohim. His Spirit will be poured out upon them. His face will no longer be hidden.

The timing connects across Scripture:

- Hosea 6:2 - "After two days" (2,000 years), He will revive us
- Daniel 9:24 - The final seven years bring everlasting righteousness
- Revelation 20:6 - The first resurrection and millennial reign

We are living at the threshold of these events. The second day is ending. The third day - the millennium - approaches. YAHWEH's glory will be revealed to all nations, and Israel will dwell safely in their land with Messiah reigning from Jerusalem.

This is not just ancient prophecy - this is our future. And it begins with YAHWEH being glorified through righteous judgment against those who oppose His people and His purposes.

Appendix: Cross-References

Judgment Language (Birds and Beasts)

- Deuteronomy 28:26 - Covenant curse: bodies left for birds and beasts

- Jeremiah 7:33 - Warning before 586 BC captivity
- Jeremiah 16:4 - No burial, like dung on the ground
- Revelation 19:17-21 - Fowls feast on flesh at Armageddon

The Number Seven (Perfection, Completion)

- Genesis 2:2 - Seven days of creation
- Leviticus 25:8 - Seven times seven years to Jubilee
- Revelation 1:4 - Seven spirits before the throne
- Revelation 5:1 - Scroll sealed with seven seals

Reaping What We Sow

- Job 4:8 - They that plow iniquity reap the same
- Proverbs 22:8 - He that sows iniquity shall reap vanity
- Hosea 8:7 - They sow the wind, reap the whirlwind
- Galatians 6:7-8 - Sowing to flesh reaps corruption; sowing to Spirit reaps eternal life

Israel's Restoration

- Hosea 6:2 - After two days revived; third day raised up
- Joel 2:28-29 - Spirit poured out on all flesh
- Zechariah 12:10 - They will look on Him whom they pierced
- Romans 11:25-26 - Blindness in part until fullness of Gentiles; all Israel saved
- Revelation 20:4-6 - First resurrection; reign with Christ 1,000 years

5YAHWEH's Glory Revealed

- Exodus 33:18-23 - Moses asks to see YAHWEH's glory
- Isaiah 6:3 - The whole earth is full of His glory
- Habakkuk 2:14 - The earth will be filled with knowledge of YAHWEH's glory
- John 1:14 - We beheld His glory (Yahshua)