

## Ezekiel 39 – The Day... It Is Come, and It Is Done!

By Holly Effiom

VV1-3

What had taken place at the end of the prior chapter?

Against whom did God call for a sword?

What is meant by "...throughout all my mountains..."?

Are the mountains of Israel located in the land near the people gathered out of the nations (Eze 38:8) the only mountain under discussion here?

Where else in the earth did the "...mountains of Israel..." exist? When was that?

In this section of scripture, what is meant by "...I will turn thee back..."?

Is it different than what was said in Eze 38:3-7? How is Eze 39:1-6 different?

What is meant by "...leave but the sixth part of thee..."?

From where will Gog of Magog come?

And who is Gog of Magog's target?

What is significant about the bow being knocked from the left hand of Gog of Magog?

What is significant about the arrows falling from his right hand?

Why would God bring desolation and attack upon His own mountains of Israel?

LESSON: We have come to associate God repeating a concept or phrase as a sign to pay close attention to what is being said. In Ezekiel, God repeats some things two times, which I have taken to be a description of events in the near and far terms – that is, in Jerusalem's time and the end times, the time of the Gentiles.

In both Ezekiel 38 and 39, the phrase "turn thee" back is used. We understood through our study that God was not saying that He would repel the enemy *back* into his own land, as he did with Sennacherib in Hezekiah's time (2 Ki 19:28), but rather that He would *bring* Gog of Magog upon the mountains of Israel. God's hand is not hidden in all the change that is coming. Everything that Gog of Magog is doing is at *God's command* – he will make war on God's two witnesses. So, what do we learn about Gog of Magog in each of these chapters?

In Eze 38, we learn that Gog of Magog did not *want* to attack the mountains of Israel again, as he had before, but God will force him to do so. Gog of Magog will put together a large army of like-minded folks from various people from the north (Gomer and Togarmah) along with Rosh, Meshech, and Tubal, as well as Persia, Cush, and Phut – representation from among Japheth, Shem, and Cham.

In Eze 39, we learn that Gog of Magog will have over-extended himself as a "...sixth part of thee..." is all that is left behind in this second attack upon the mountains of Israel. To be *over-extended* means that resources are being expended on multiple fronts. That is why the army must be augmented with soldiers from other tribes.

Furthermore, God describes the battle in Eze 39, He will "...smite the bow out of thy left hand..." and cause the "...arrows to fall out of thy right hand." In Eze 38, it's as if there was no

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fight, only the taking of spoils, only the *theft*; *here*, we learn the weapons successfully used in the prior attack will *no longer even work*.

VV4-8

What will happen to Gog of Magog and those who are with him?

Where will Gog of Magog fall? Is this the same location in which God called for a sword throughout “...all my mountains...”? Eze 38:21

What did we propose that this “sword” represented?

What did the battle look like?

What does it mean to be given to “...the ravenous birds... and to the beasts of the field...”? For what purpose?

How is this section of scripture different from Daniel 2:38? Why do you think God is calling it out, to our remembrance?

Where else will Gog of Magog and his bands fall?

What is significant about falling upon the “...open field...”? Eze 6:12; 7:15 (open field v. the city).

What is meant by sending a “...fire on Magog...”? Amos 1-2

Why is judgment upon Judah more severe than the previously mentioned nations?

What has come and is done in this section of scripture?

**LESSON:** Daniel 9:27 speaks of markers of the “prince that shall come” (after Messiah was “...cut off...” in the 69<sup>th</sup> week). It explains how this subsequent prince “...shall cause the sacrifice and oblations to cease...” as a result of the “...overspreading of abominations...” which will bring desolations upon himself.

The end of sacrifice and oblations is mentioned more than three times, in Daniel 8:13 and repeated here in 9:27, 11:31, and 12:11. And we are given more information in Daniel 12, that from the time that the daily sacrifice is taken away and the abomination is set up that the completion of the indignation will take another 1,290 days. And further, “Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.” Dan 12:12.

In our study of Ezekiel 36, I proposed that when God “...lifted up mine hand...” in verse 7 that *that* was signaling the end of the sacrifice and oblations, in response to the abominations of the leadership. The ones who have sinned against God will bear their own punishment.

During the time of the Gentiles, those who love Gentile leadership more than they love the law of God will be on the receiving end of desolations.

Eze 36 describes the effect God lifting His hand had on all *creation*, which led back to Gen 3:15-19, where God first placed His hand down on the ground, instead of touching Adam directly in punishment for his sin, that action instituted *substitutionary sacrifice*.

The term “daily sacrifice” is closely associated with the responsibility of the priest (the king of the sanctuary) to keep the continual burnt offering – the daily sacrifice (Ex 29:42-26). It is

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the responsibility of *leadership* to maintain the relationship with God, *on behalf of the nation* (Dt 5:30-33). When leadership fails, abomination creeps in, which *attracts* desolations (i.e., *punishment*) because God is not mocked.

Any king who chooses to view *himself* as god sows the wind and, therefore, shall reap the whirlwind (Hos 8:7), he has sold his *nation* into the hands of the robbers of his people (Dan 11:14). *None* of the forefathers, of *any* nation, have *ever* before done such a thing as this.

Punishment of *this* king and those who love him (whether a son of Japheth, Shem, or Ham), during the time of the Gentiles (Japheth's leadership), is the *end of the indignation* – the *Day* of the Lord. It is NOT the *end of the world*.

VV9-16

Who will be the ones burning the weapons?

How long will the burning be taking place?

The energy generated from such burning will keep what from being burned?

What is meant by "...they shall spoil those that spoiled them..."? Hab 1-2

What is meant by the phrase, they will "...rob those that robbed them..."?

Have we seen God permit the spoiling and robbing of people before in scripture? Ex 12:31-36; Est 9:1-19

Will God give Gog of Magog a place in the land of Israel? V11

- What will that place be?
- Where will that place be located?
- What will that place be called?
- What will be noteworthy about that place?

How long will the initial burying period be? V12

What two groups are called out in this section of scripture? Who and what do they do?

- Who are the "people of the land"? V13
- Who are the "passengers"? V14

What makes the *passengers* different from the *people of the land*?

Why would God call out the *passengers* from the *people of the land*?

Will it only be the people of the land cleansing the land?

Why does God discuss employment in this section of scripture?

What's the name of the city where the multitude of Gog are buried? V16

**LESSON:** When I was a little girl, I would complain to my mother about being *bored*. My mom didn't have the money to take me to an amusement park every weekend, or keep me entertained with all the fun distractions available today. On Saturday morning TV, once the cartoons were over, golf or *baseball* were broadcast for hours on end. My mother's response to my *boredom* would be to look me in the eye without humor, and ask, "Do you want me to *find* you something to do?"

Needless to say, I stopped telling my mother when I was *bored*.

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This section of scripture brought this exchange to memory with its mention of *passengers* and the *people of the land* having regular employment burying of the bodies of Hamon-Gog. Remember, a major justification for “shutting down” the border, during the end times, is the complaint about and fear of *immigrants* out-numbering and taking the jobs of the people of the land. This section of scriptures show us that God has *found* plenty for *citizens* as well as *immigrants* to do!

There is *no* justification for treating *anyone* less than a human being. *None!*

VV17-20

To whom is God issuing an invitation?

What is the invitation for?

Why is God speaking of sacrifice again if He had lifted up His hand in Eze 36:7?

Who is performing this sacrifice this time? Why does God have to perform this sacrifice?

Where is this sacrifice being performed? Why?

What is significant about *where* the sacrifice is being performed and that the sacrifice is needed at all?

According to Revelation 19:17-18, who represents the mountains of Israel? How are they described in Eze 39:18?

How does this vindicate our approach in understanding the “mountain of Israel” and the “land of Israel”?

What is significant about who God is issuing this invitation to? Dan 2:38

**LESSON:** When studying Ezekiel 36, several proposals were made.

- 1) The “mountains of Israel” were not being discussed as a literal place in Israel any more, but rather a *spiritual* concept of where God resides and rules – *all* leadership is under God’s control – and that “place” is among the mountains of Israel.
- 2) We also returned to analyze Genesis 3:14-19 and were reminded about the origins of *substitutionary* sacrifice, and proposed that when God lifted His hand in Eze 36:7, He was calling a halt to the substitutionary sacrifice.

Dan 9:27 describes the “prince that shall come” causing the sacrifice and oblations to cease; however, the sacrificial requirement does not go away, it is the *law*. But God was not *accepting* any more *substitutions* from the leadership because they had defiled themselves. Only *God* is able to perform the required sacrifice, and this time the failed leadership itself is the *object* of the sacrifice.

This section of scripture in Ezekiel 39 has vindicated these proposals, and describing the “marriage supper of the lamb”. Rev 19:17-19

VV21-24 (Deut 32:15-25)

What does it mean to “...set my glory among the heathen...”? Ex 9:16

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Is this similar to when God talks about the day or time of “visitation”? Num 16:29; Isa 10:3; Jer 10:15

What is meant by “...my hand that I have laid upon them...”?

How is it related to Eze 36:7?

Is it only the Gentiles who are being taught a lesson?

Who else is supposed to learn something from this sacrifice?

What lesson are they, specifically, to learn?

Why is the Gentile perspective differentiated from the *house of Israel's* perspective?

What is the Gentile supposed to learn from the sacrifice?

Who was *supposed* to be teaching the Gentile this lesson?

What did the house of Israel do *instead*? Eze 36:19-21

**LESSON:** This section of scripture has further vindicated our approach to understanding the *meaning* of God lifting His hand, with regard to *substitutionary* sacrifice ending, and those who sin bearing their *own* punishment.

Ezekiel 39:22 caught my attention, reminding me of the prophecy God had given the children of Israel way back in Deuteronomy 32:15-25, before entering the promised land. While Ezekiel 39's focus is on the Gentile world power of the day, God calls out the *house of Israel*, saying they “...shall know that I am the Lord their God from that day forward.” Why is this?

The children of Israel knew *why* they were being put out of their land – it wasn't a surprise. They had been warned repeatedly what would happen, *in detail*, if they followed after abominations and set up strange gods. God had said that he would “...move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation...” by setting His glory among people of many different genealogies, with varying belief systems.

Yet, when the children of Israel were scattered to all the strange places they went, they presented themselves as “...the people of the Lord, are gone forth out of his land...” as if they were *missionaries* or something. They *lied*, thereby *profaning* God's holy name! God's *own children* didn't believe in Him. And such is the case among the end-time leadership that *know* God's word and have received *blessings* at His hand.

[Understand: A leader that lies profanes *God's holy name*. *Lying* is a serious business and should not be treated lightly! Note the list of those who will have “...their part in the lake which burneth with fire and brimstone: which is the second death...” Rev 21:8]

VV25-29 (Gal 3:13, 24; Hab 2:4, all; Gen 9:27)

What can take place now that justice has been vindicated, or balanced?

Why *now* and not *before*?

Why did God need to vindicate or “be jealous for my holy name”?

Who is being referred to in this section of scripture, Jacob or Israel? What is the difference? Gen 32

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Who caused God's children to fear? Why?

What did they *use* to create the fear?

What message is being conveyed about *safety* and its importance?

What message is being conveyed about *ignorance* and its dangers?

What message is being conveyed about *lies*?

What is meant by God not hiding "...my face anymore..."? What happened when God hid his face?

What happens because God pours out His Spirit? What does this mean?

**LESSON:** Considering the phrase "a means to an end", we understand that it defines the manner (the *vehicle* or the *way*) in which something gets accomplished. The apostle Paul brings such clarity to the story that the Bible is telling through Gal 3:24-25, giving definition to the law by calling it a *schoolmaster*. Then, we understand that the law is not an *end* in itself, *faith* is the ultimate *end* of the means, and the *means* is the law! Men were not made *for* the sabbath, but rather, the sabbath was made *for* the benefit of men. (Mark 2:27)

Those in position of power, tasked with teaching God's children about their Father, saw the graduation day for the children of God on the horizon and they weren't ready to let go of their temporary positions of power. They *rebelled* against the very God who *bestowed* that power and position upon them.

Their task, as these leaders saw it, was to keep the children of God *children* – keeping them from taking their place as *leaders* in the earth, in their *own* right, their *own* domain. How do they do this? By slowing down the education and growth through mistranslations and lies, single-aspect focus on biblical concepts, and overall *confusion*. Where *delaying* the children's growth failed, they used *corruption*, appealing to a *child's* flesh and vanity. And where corruption failed, they used *violence* through emotional and physical oppression, even *death*. Not only do they themselves *refuse* to enter the kingdom of heaven, but *block* those *trying* to enter. (Matt 23:13)

This confusion has caused *fear*, leading to desperation and even violence. God has provided a timeline and visible markers of days that describe the *beginning* of Gentile times to its eventual end (Dan 2:38-45; 7:1-8, 24-27; 9:26-27; Luke 21:20-24; Rev 11:2-3; 13:1-5; 17:1-13). He provided explanations of who will be judged and why (Nah 1:2; Eze 27-39; Rev 18), and even a covering for the sinner, if they so choose to receive Him. (John 3:16-17)

When Adam ate of the tree of the knowledge of good and evil (Gen 2:17) we know that Adam was to die that day "...for in the day that thou eatest thereof thou shalt surely die." When God placed His hand on the ground (in substitution for Adam's life) He extended Adam's day, He *did not* remove the law altogether.

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Now, returning to the consideration of *the means to an end*, the *end* of all *this* effort is the *vindication of His Holy Name* through saving Adam's life, the means is *sacrifice*. God Himself is performing this sacrifice, this *marriage supper of the Lamb*, gathering together wicked leaders to a place to rain desolations down upon them in judgment.

When God lifted His hand because all His priests had defiled themselves, only the need for a *substitute* was being removed, *now*, He has constituted of Adam a sacrifice worthy to vindicate His holy name, all the way from Cain, the first substitute, to the blood sacrifices in between, to the children of Cham, to Jesus Christ, to the very last substitute. Only a blood sacrifice will end the indignation.

Each of Noah's sons was given a time or *day* of dominion in the earth, and each his zenith. I believe the translation of the term *Gentiles* as heathens or nations (Gen 10:5) throughout scripture has led some to equate the prophecies of the *end* of Gentile times with the end of the *nations*, i.e., the world. God promised to never destroy all flesh again in Gen 9:13-19.

This final blood sacrifice, performed by God Himself upon those worthy of such a judgment, will free Adam from the curse of the law AND return justice to its rightful place, and the world will then *know* God as the King of Righteousness.

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