

Hello xxxxxxxx;

It is good to hear from you . <smile> Sorry about this tardy reply, but we are marketing “The False Prophet,” selling our home on the water and moving inland, so we have been kinda busy. Finding the sort of place we want at a price we can afford isn’t easy these days.

Re: Eze 39. This is kind of long and complex so, I hope you will bear with me.

1. We have to remember to whom the book was addressed. Ezekiel is in the Old Testament, written while the Levitical code was still in force, and it is to and about the Jewish people. It was “given for our learning” of course, like all other scripture, but Ezekiel isn’t TO us.
2. Though not apocalyptic in style, Ezekiel is still full of figurative language, just like Daniel and Revelation, and figurative language must be understood figuratively. What to view figuratively is not up to the reader, but to the author, and God defines the figures for us by using signposts such as, “as, like, like unto, etc.” Other figures become obvious to us by context, as is the case with Jesus’ parables, the beasts in Daniel, and the seals, trumpets, bowls, etc. of Revelation.
3. Like Daniel and Revelation, Ezekiel is also repetitive, looking at the same time from different viewpoints, though it is not clearly bifidic or chiasmic.

First we need the historic position of Ezekiel’s prophecies and chapter 37 gives us one:

Ezek 37:11-14 “Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land.”

The dry bones are obviously a figure of the dispersed Jewish people “And I shall place you in your own land” is the operative phrase. Now the Jews were restored to their own land twice, once in 536BC when Darius sent them home, and once again in 1948-1967 with the new nation of Israel. So to which restoration is Eze 37 referring? Compare Dan 12:2 with the above verses:

Dan 12:2 “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.”

An obvious parallel, but to when can we date it? Well, first, from Dan 11:31, we know that the “abomination that maketh desolate,” (the Dome of the Rock) is already in place, so the restoration spoken of in this verse must be post 688AD.

Now look further, at the last phrase of Dan 12:7, “and when he shall have accomplished to scatter (or shatter) the power of the holy people, all these things shall be finished.”

The power of the Holy people was no longer “scattered” or “shattered” after the freeing of Jerusalem in 1967, so we can position Daniel 12:7 to that event. In that light, everything prophesied between Dan 10:1 and Dan 12:7 must have a historic fulfillment, including Dan 12:2. Thus, the parallel Eze 37:1-14 can be positioned to the restoration of the nation of Israel during the last 50 years.

Now I want to take you to Eze 40 and following:

Ezek 40:3 “And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.”

“Was like” is figurative language and we see a similar reference to this reed in Revelation:

Rev 11:1 “And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.”

A “like unto” reed again, but because Rev 11:2 was fulfilled during the Christian Era, we can historically position the reed to the measuring of temple worship before the Church was established. That reed was making a spiritual measurement not a physical one, and I believe the same is true for Ezekiel. If it is, then in Ezekiel’s measurement of the temple, a spiritual separation is given between the Dome of the Rock and the Holy of Holies.

Ezek 42:20 “He measured it on the four sides; it had a wall all around, the length five hundred and the width five hundred, to divide between the holy and the profane.”

500 what’s??? How long is a reed? The Bible doesn’t say so it is probably figurative. Here we are in Ezekiel’s prophecy about a future temple and we see figurative language that probably refers to the Dome of the Rock. The old Holy of Holies is about 300 ft. North of the dome, and a sacred cubit is 21 5/8", so the “reed” in Ezekiel does not equate to any measuring system we know of today. Consequently, his measurements are probably a figurative representation of the true worshipers of God during the Christian Era.

Since we see figurative language on both sides of the passage you are interested in, then it is probable that Eze 38 and 39 are figurative as well. In Daniel 10:20 (a contemporary prophet to Ezekiel), Babylon has fallen and we read about the Satanic princes of Medo-Persia and Greece. Not humans, but spiritual beings! The same is probably true of the chief princes of Meshech and Tubal of Gog and Magog, whose true geographic locations are lost in history. Magog was a son of Noah’s son Japheth. There has been lots of speculation about who his descendants are, but it has been just that, speculation.

As a result, I believe Ezekiel 38-39 probably refers to a great unseen spiritual battle taking place in the geographic area we do understand: Israel, the rest of the Middle East, the primarily Islamic southern breakaway states of the USSR and North Africa. The “foreign god” of Daniel 11, also referred to figuratively in Zechariah 5:5-11, is probably Allah, god of the Moslems. Satan and his fallen angels, the same old enemy of God, but revealed to us in different figurative ways.

Oh yes, and one more point: It was Ezekiel himself who gave us the day=year measurement of time so the seven years of Ezekiel 39:9 in day=years would be 2520 Hebrew years or 2484 Solar years. Luke 21:24-32 shows that after the freeing of Jerusalem from Gentile control there will be only one generation or less before the kingdom of God, therefore, in my opinion, that seven years must have a historic fulfillment, a fulfillment unseen to us in the spiritual world. It cannot be in the future eternal Kingdom of God because Revelation 10:7 declares that there will be “no more time” when we are taken to be with the Lord at the last trumpet.