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# *Gog & Magog*

Ezekiel on the war that ends all wars  
with the interpretation of Malbim, in English

*Dedicated to my dear son  
Yosef, who is near even in  
our distant homeland. May  
there be peace and unity  
there now and forever.*

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# Introduction

## **GOG & MAGOG**

It is becoming increasingly difficult to ignore the similarities between global events and the prophecies of the final conflict that precedes the promised era of world peace. Ezekiel's vision of Gog and Magog centers around an epic war, pitting the ruler Gog and his allies (Edom) versus Egypt and its allies (Ishmael). Initially, these coalitions plan to invade Israel together, but by divine providence, the inherent friction between their faiths and cultures leads to a bloody war among themselves.

The justice in the ensuing devastation serves to punish these nations for their past crimes against Israel and to unveil God's omnipresent hand and unlimited power. The commentary of Malbim outlines the rationale for the divine judgment against each nation and traces their contemporary identities.

After the war, the people of Israel collect the spoils, repurposing their enemies' weapons as fuel and productive tools, foreshadowing the fulfillment of the prophecy, "And they shall beat their swords into plowshares and their spears into pruning hooks" (Isaiah 2:4).



Although this prophecy might seem apocalyptic, it is a story of justice and redemption. The divine judgment and the subsequent transformation, highlight God's providence and the ultimate vindication and embrace of His chosen people, paving the way for complete redemption and a new era of peace and unity.

## **EZEKIEL**

Ezekiel was a prophet and priest who lived during the 6th century BCE. He was among the Jews exiled to Babylon following the fall of Jerusalem in 586 BCE. Known for his vivid and often symbolic visions, Ezekiel's prophecies address themes of judgment, restoration and the glory of God. His writings reflect profound spiritual insights

and a deep concern for the moral and religious renewal of his people.

Ezekiel began his prophetic mission during the Babylonian exile. His message often involves dramatic and symbolic actions to convey God's words, emphasizing both divine judgment and the promise of restoration. Combining poetry and prose, Ezekiel provides detailed descriptions of God's relationship with His people and visions of a future Temple, which will shine spiritual light and peace throughout the world.

## **MALBIM**

The prophecy of Gog and Magog in the Book of Ezekiel is a profound and intricate narrative that alludes to deep and complex themes through symbolic imagery and subtle hints. This edition draws on the insights of Malbim to shed light on the meaning of these prophecies, making the text more accessible and engaging for contemporary readers.

Rabbi Meir Leibush ben Yehiel Michel Weiser, known as Malbim (1809-1879), is a distinguished Jewish scholar and commentator whose work has significantly impacted Biblical interpretation. His precise interpretation on the Book of Ezekiel provides clarity and depth, bringing the action alluded to in the cryptic verses alive with meaning and detailed descriptions.



Malbim's interpretation on Gog and Magog stands out in its tracing of biblical names and references to contemporary nations, in modern geographical terms. Also, Malbim brings to light the fascinating friction between Edom and Ishmael that diverts negative attention away from Israel and becomes a channel to mete out divine justice.

The prophecy of this epic war that ends all wars highlights the themes of judgment, redemption and the ultimate sovereignty of God. By exploring these prophecies, readers will gain a deeper understanding of what they are meant to teach us, and recognize their startling relevance to contemporary times.

# Chapter 32

VERSES 17-18

וְיְהִי בְשָׁנֹתַי עֶשְׂרֵה שָׁנָה בְּחִמְשָׁה עָשָׂר לַחֹדֶשׁ הָיָה דְבַר־יְהוָה אֵלַי לֵאמֹר:  
בְּנֹאֲדָם נָהָה עַל־הַמּוֹן מִצְרַיִם וְהוֹרְדָהוּ אֹתָהּ וּבְנֹת  
גּוֹיִם אֲדָרְגָם אֶל־אֶרֶץ תַּחְתִּיּוֹת אֶת־יִוֹרְדֵי בֹר:

In the twelfth year, on the fifteenth day of the month, the word of the Lord came to me, telling this prophecy about the future. This is a vision of the end of days, in the time of the ruler Gog and Magog, his country.

At the end of times, after Jews have already been living in the land of Israel, the nations will gather against Jerusalem to conquer it. The ruler, Gog, from the northern and western lands, from the uncircumcised nation called Edom, will orchestrate the invasion. Under Gog's lead will also be the European descendants of Meshech and Tubal, sons of Japheth (who was the son of Noah).

Joining in this alliance will be a conglomerate of nations – Persia, Cush and Put, as well as the house of Togarmah – people who accept the faith of Ishmael. They will gather with the Edomites to conquer the land from the Jewish people.

However, when they come together, given the friction between the faiths of Edom and Ishmael, chaos will erupt, spiraling into violence between them. There in the Holy Land, the Lord will judge them by the sword and with bloodshed, and they will all fall to ruin. (See Zechariah, Ch. 14.)

This prophecy first addresses Egypt, Assyria and Elam. These nations adhere to the religion of Ishmael, who practice circumcision to this day. Then it discusses Meshech, Tubal, Edom, their kings, as well as the rulers of the north, all of whom are uncircumcised. Among these two groups of former allies, war will break out.

The downfall will begin primarily with Egypt, which borders the land of Israel. They will be the first of the nations to arrive at the theater of operations – and they will be defeated. The

Assyrians and Persians will then come to avenge their loss, but they too will all perish.

Regarding this destruction, God told Ezekiel to lament over the multitude of Egypt and bring it down: O mortal, lament – along with the children of mighty nations – over the masses of Egypt, accompanying their descent to the lowest part of the netherworld, among those who have gone down into the Pit.

Scripture describes here how Egypt is reluctant to face their doom, because they did not come there to wage war against Edom. But you, Ezekiel, God tells him, should lament Egypt and bring it down by force.

After Egypt meets their fate, “the children of mighty nations” – referring to Edom – will also fall, along with Egypt's allies, Assyria and Elam.

VERSES 19-20

מִמִּי נִעְמַת רֹדֶה וְהִשְׁכַּבָּה אֶת־עַרְלִים:  
בְּתוֹךְ חַלְלֵי־חֶרֶב יִפְּלוּ תַרְבַּב נִתְּנָה מִשְׁכְּבוֹ אֹתָהּ וְכָל־הַמוֹנֶיהָ:

The prophecy addresses Egypt's initial reluctance to engage with Edom. Ezekiel is told to taunt them, saying: Do you think you're better and more important that you resist the call to go down and confront Edom? Down with you and be laid to rest with the uncircumcised army of Edom, those who will fall in battle. They shall fall together with you in war between you.

Thus, Egypt will be among them, lying with them dead on the battlefield. The bodies of those who fall from Egypt will drag to the Pit those who first drew their sword and gathered their hordes, referring to the Edomites, who initiated the call to arms: They will be drawn after you, Egypt, to their doom.

VERSES 21-22

יִדְבְּרוּ־לוֹ אֵלַי גְּבוּרִים מִתּוֹךְ נְשָׂאוֹל אֶת־עֲזָרָיו יִרְדּוּ שָׁכְבוּ הָעַרְלִים חַלְלֵי־חֶרֶב:  
שֵׁם אֲשׁוּר וְכָל־קְהֵלָה סְבִיבוֹתָיו קִבְּרָתָיו בְּלֶם חַלְלִים הַפְּזִלִים בְּחָרָב:

From the depths of Sheol (the netherworld), the mightiest of warriors speak on My behalf to Pharaoh's allies, Assyria and all



her company. Their voice shall “drag the sword to Hell,” persuading them to approach the battlefield to kill the Edomites, leaving them fallen, slain by the sword. The mighty ones will notify Pharaoh, saying, “The uncircumcised have fallen and lie down, slain by the sword.” But the graves of Egypt’s allies are already prepared around them, as they too are all doomed to die, slain by the sword.

VERSE 23

**אֲשֶׁר נִתְּנוּ קְבָרָתֶיךָ בְּיַרְכְּתֵי-בּוֹר וַיְהִי קֶהְלֶה סְבִיבוֹת קְבָרָתְךָ  
בְּלֶם חַלְלִים נִפְלִים בְּחָרֵב אֲשֶׁר-נִתְּנוּ חֲתִית בְּאֶרֶץ חַיִּים:**

The graves of Assyria are already set from before. And these graves are said to be in the depths of the Pit, for in their midst are ancient cemeteries of those who fell around Jerusalem in the days of the Jewish king, Hezekiah.

Assyria gathers to avenge Egypt’s losses, but they too are all slain, fallen by the sword. The divine justice in their demise is on account of the terror they instilled upon the “land of the living,” the land of Israel. Assyria exiled the Ten Tribes (of the Twelve Tribes of Israel) and constantly caused harm to Israel. Therefore, the time has come to punish them. In the place of the wicked, there is judgment.

VERSE 24

**שֵׁם עֵילָם וְכָל-הַמוֹנָה סְבִיבוֹת קְבָרָתְךָ בְּלֶם חַלְלִים הַנִּפְלִים  
בְּחָרֵב אֲשֶׁר-יָרְדוּ עַרְלִים | אֶל-אֶרֶץ תַּחְתִּיּוֹת אֲשֶׁר נִתְּנוּ  
חֲתִיתָם בְּאֶרֶץ חַיִּים וַיִּשְׂאוּ כְלִמָּתָם אֶת-יְוָרְדֵי בּוֹר:**

There too is the nation of Elam, which refers to Persia and Media, and all her masses, who gather around the graves of Egypt to avenge the warriors who perished there. Yet they too are all slain, fallen by the sword.

Elam will kill many combatants of Edom, orchestrated by God’s providence as a retribution. That is, Elam is destined to mete out divine justice upon Edom for “striking terror upon the land of the living,” for destroying the Second Temple and harming the Jewish people.

But as a result of Elam punishing the nation of Edom, the people of Elam will also be slain, falling by the sword, for other Edomite nations will come to avenge the blood of their brothers.

VERSE 25

**בְּתוֹךְ חַלְלִים נִתְּנוּ מִשְׁכָּב לָהּ בְּכָל-הַמוֹנָה סְבִיבוֹתֶי  
קְבָרָתְךָ בְּלֶם עַרְלִים חַלְלֵי-חָרֵב כִּי-נָתַן חֲתִיתָם בְּאֶרֶץ חַיִּים  
וַיִּשְׂאוּ כְלִמָּתָם אֶת-יְוָרְדֵי בּוֹר בְּתוֹךְ חַלְלִים נִתְּנוּ:**

Around the graves of Egypt, a resting place shall also be made for Elam and all its multitude. There they shall be buried among the slain uncircumcised warriors of the hordes of Gog, slain by the sword, because they had spread terror in the “land of the living” and destroyed the Holy Temple.

Elam will bear their disgrace in the lowest part of the netherworld, with those who have met their doom. That is, they are meant to suffer the posthumous shame of being buried among the uncircumcised, whom they regard as impure.

VERSE 26

**שֵׁם מִשְׁפַּח תְּבַל וְכָל-הַמוֹנָה סְבִיבוֹתֶי קְבָרָתֶיךָ בְּלֶם  
עַרְלִים מִחַלְלֵי חָרֵב כִּי-נִתְּנוּ חֲתִיתָם בְּאֶרֶץ חַיִּים:**

Now Ezekiel names the uncircumcised nations that Egypt, Assyria and Elam will fight. They are Meshech and Tubal with all their multitudes, which comprise the army of Gog, chief ruler of Meshech and Tubal. The graves of these hordes slain by the sword will join this deathly scene, because they had spread terror in the “land of the living” and caused harm to Israel.

VERSE 27

**וְלֹא יִשְׁכְּבוּ אֶת-גְּבוּרֵיהֶם נִפְלִים מֵעַרְלִים אֲשֶׁר יָרְדוּ-שָׂאוֹל  
בְּכָל-יְמֵי-מַלְחַמְתָּם וַיִּתְּנוּ אֶת-חַרְבוֹתָם תַּחַת רַאשֵׁיהֶם וַתְּהִי  
עֲזָרָתָם עַל-עַצְמוֹתָם כִּי-חֲתִית גְּבוּרִים בְּאֶרֶץ חַיִּים:**

But they shall not be buried together with the fallen warriors of their allies, who went down to Sheol as heroes. That is, with their weapons of war in hand and their swords laid out





beneath their heads, a royal honor granted to their fallen warriors. Rather, they will be buried along with the Ishmaelites, their enemies.

“And their iniquities shall be upon their bones.” That is, the decay of their flesh shall not grant them atonement. Instead, their sin will remain upon their bones. They shall always bear this punishment, because the terror of their warriors was upon the “land of the living.”

VERSE 28

**וְאַתָּה בְּתוֹךְ עַרְלִים תִּשְׁכַּב וְתִשְׁכַּב אֶת־חַלְלֵי־חֶרֶב:**

And you, Pharaoh, shall be broken among the uncircumcised of Meshech and Tubal, and you shall lie among those slain by the sword, because they too will fall and join the mass grave.

VERSE 29

**שָׁמָּה אֲדוֹם מְלָכֶיהָ וְכָל־נְשֵׁיאֶיהָ אֲשֶׁר־נָתַנּוּ בַּגְּבוּרָתָם אֶת־  
חַלְלֵי־חֶרֶב הָמָּה אֶת־עַרְלִים יִשְׁכְּבוּ וְאֶת־יְרֵדֵי בּוֹר:**

Edom and its kings will then arrive at the battlefield, and with great might they will wage war a second time. This army, for all its might, shall perish and be buried with those who have gone down to the Pit, slain by the sword. And they will be buried separately, with others who are uncircumcised, not with the Ishmaelites.

Our Sages have taught that Gog and Magog are destined to wage three wars (which appears to be derived from this prophecy), squaring three nations off against three. The last three nations mentioned here will thus battle against the first three: 1. Egypt will fight against Meshech and Tubal; 2. Assyria will fight Edom; and 3. Elam will fight the princes of the north.

It is not said of Assyria, however, that they will be buried with the uncircumcised, because Edom and her kings will be buried separately, having fought with great valor.

VERSE 30

**שָׁמָּה נְסִיבֵי צָפוֹן בָּלֶם וְכָל־צַדִּיקֵי אֲשֶׁר־יָרְדוּ אֶת־חַלְלִים בְּחַתִּיתָם מִגְּבוּרָתָם  
בוֹנִשִׁים וַיִּשְׁכְּבוּ עַרְלִים אֶת־חַלְלֵי־חֶרֶב וַיִּשְׁאוּ כְּלִמָּתָם אֶת־יְרֵדֵי בּוֹר:**

Then, all the princes of the north, as well as all the Sidonians, will be stirred to join the battle, but they will not fight with determined valor, and they will be defeated by the army of Elam.

Thus, it says of this final wave of assault from the north that they “went down in disgrace with the slain in their terror,” fearful and terrified of war. They are ashamed before their enemies’ valor, their uncircumcised soldiers lying dead, slain of the sword of the army of Elam, as it is said, “Among the slain (troops aligned with Gog), a resting place was made for her (Elam)” (above Verse 25). These fallen soldiers bear their disgrace with their enemies, “those who went down to the Pit,” for they fought without valor.

VERSE 31

**אוֹתָם יִרְאֶה פְּרֻעָה וְנַחֵם עַל־כָּל־הַמוֹנֶה חַלְלֵי־  
חֶרֶב פְּרֻעָה וְכָל־חִילוֹ נָאֵם אֲדֹנָי יְהוִה:**

Pharaoh will see his fallen multitudes and find comfort in what will be said of them, “They are the slain by the sword of Pharaoh and all his army, declares the Sovereign God.” The entire war and victory will be attributed to Pharaoh, because he was the first to enter battle.

VERSE 32

**כִּי־נִתְתִּי אֶת־[חַתִּיתִּי] (חַתִּיתוֹ) בְּאֶרֶץ חַיִּים וְהִשְׁכַּבְּ בְּתוֹךְ עַרְלִים  
אֶת־חַלְלֵי־חֶרֶב פְּרֻעָה וְכָל־הַמוֹנֶה נָאֵם אֲדֹנָי יְהוִה: פ**

This prophecy about the fall of many nations in a botched attack on Israel will “instill the fear and terror of Me in the land of the living,” as it is said, “And I will be exalted and I will be sanctified, and I will be known in the eyes of many nations.” As a result, “Pharaoh and all his multitude will lie among the uncircumcised with the slain by the sword, declares the Lord, God.”



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# Chapter 38

VERSES 1-3

וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר:  
בְּנֵי-אָדָם שִׂים פְּנֶיךָ אֶל-גּוֹג אֶרֶץ הַמַּגּוֹג נְשִׂיא רֹאשׁ מִשָּׁךְ וְתִבְלַל וְהִנְבֵּא עָלָיו:  
וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יְהוִה הַנְּבִי אֵלֶיךָ גּוֹג נְשִׂיא רֹאשׁ מִשָּׁךְ וְתִבְלַל:

The voice of God came to me and commanded, "Turn your face towards Gog of the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him."

In the end, nations will gather to battle around Jerusalem. The Ishmaelites armies of Egypt, Assyria and Elam will take one side, while Meshech and Tubal, the princes of Edom, and the kings of the north oppose them. They will engage in bloody combat on the battlefield and kill each other.

Although the identities of Gog and the land of Magog are uncertain, he is described as the ruler of Meshech and Tubal, the uncircumcised descendants of Japheth. Ancient prophecies foretell the arrival of Gog, who will come upon Jerusalem three times in the end of days. (The first two conquests are discussed here, and the third appears in Zechariah Ch. 14.) That is, after Israel settles in the land of Israel and lives there in peace, Gog will be incited by the Lord Himself, as it says in this verse, "Behold, I am coming for you, Gog, chief prince of Meshech and Tubal."

Edom, the Romans, who were responsible for destroying the Second Temple, fought alongside Meshech and Tubal as allies in that conquest. And in the end of days, it is said that the Lord desires for them to confront the descendants of Ishmael, who exiled and inflicted suffering upon Israel. God will bring them down to the Valley of Jehoshaphat, where they will all face judgement.

VERSE 4

וְשׁוּבְבֹתֶיךָ וְנִתְתִּי חַחִים בְּלַחֲמֶיךָ וְהוֹצֵאתִי אוֹתְךָ וְאֶת-כָּל-חֵילְךָ סוּסִים  
וּפָרָשִׁים לְבָנֵי מַכְלוּל בָּלֶם קֶהֱל רַב צִנָּה וּמִגָּן תַּפְשִׂי חֲרָבוֹת בָּלֶם:

I will turn you around and guide your steps. Thus, the "beast" will be lured out by My guidance. Be it willingly or by force, I will lead you, pulling you along with hooks if necessary. Go assemble your army of valiant horse riders and cavalry, armed with swords and dressed in full armor.

Alongside them, a great nation of volunteers will join the force. They will form a massive assembly, carrying shields or bucklers to defend against the impending swords and bows. They are all skilled swordsmen ready for battle.

VERSE 5

פָּרָס כּוֹשׁ וּפּוּט אַתֶּם בָּלֶם מִגָּן וְכוּכָע:

On the opposing side, the forces of Ishmael will assemble, composed of Persia along with Cush and Put. The people of Persia are the brothers of Elam, Cush are relatives of Assyria, and Put are relatives of Egypt. (These are the nations referenced in Ch. 32: Egypt, Assyria and Elam.) Each of these warriors is equipped with shield and helmet.

VERSE 6

גֹּמֶר וְכָל-אֲגַפְיָה בֵּית תּוֹגַרְמָה יִרְכְּתִי צָפוֹן וְאֶת-כָּל-אֲגַפְיֵי עַמִּים רַבִּים אֶתְךָ:

As the battle rages on and alliances are formed, the uncircumcised people of Gomer and its troops will march alongside the house of Togarmah from the north (as opposed to Togarmah, dwelling in the land of Yavan, who are related to the Ishmaelites, and they will join Egypt on the other side), as well as a multitude of peoples with Gog, namely, Edom and all its princes, the northern princes, all of them, and all the Sidonians.



VERSE 7

הַבֵּן וְהַבִּן לְךָ אֲתֶה וְכָל־קְהֵלְךָ הַנִּקְהָלִים עִלְיֶיךָ וְהַיִּתְךָ לָהֶם לְמִשְׁמָר:

Assemble your troops, for a great battle is on the horizon. Ready yourselves and spread out across the land, preparing for all possible attacks. Know that among those who gather against you are the Ishmaelites – Persia, Cush and Put.

But do not fear, because you shall be their guard, protecting them from harm. For when the Ishmaelites attack Jerusalem, the Edomites will retaliate against them with force. The Ishmaelites will be defeated, but the Edomites will then fall victim to internal conflict. The sword of every man shall turn against his brother (as referenced above in Chapter 32). So ready yourselves and stay vigilant, for the future holds great challenges yet to come.

VERSE 8

מִיָּמַיִם רַבִּים תִּפְקֹדַ בְּאַחֲרֵי־הַיָּמִים תִּבּוֹא | אֶל־אֶרֶץ | מְשׁוּבְבֹת מִחֶרֶב  
מִהֲבֻצָּת מַעֲמִים רַבִּים עַל הַרְיָ | יִשְׂרָאֵל אֲשֶׁר־הָיוּ לְחֶרֶבָה תִּמְיֵד | וְהִיא מַעֲמִים  
הוֹצֵאָהּ וַיִּשְׁבּוּ לְבֵטַח בָּלֶם:

You will be summoned after many days, appointed to receive punishment for your past deeds that brought evil upon Israel. In the latter years, you will come to a land that has been restored, a land with a clear distinction between your arrival now and in ancient times.

For centuries, Israel has dwelt upon their land, enduring devastation and being scattered among nations. But soon, they will be restored from the sword and gathered back to their homeland from all corners of the earth. The desolate mountains of Israel will bloom once more as their people are allowed to return and settle securely without fear of war. You have no claim to this land or these people.

VERSE 9

וְעִלִּיתָ בְּשָׂאָה תִבּוֹא כְּעַנְנִן לְכִסּוֹת הָאָרֶץ תִּהְיֶה אֲתֶה וְכָל־אֲגַפְיֶיךָ וְעַמִּים רַבִּים  
אוֹתֶיךָ: ס

As you ascend, your presence will be felt in two distinct ways: like a tempest and like a cloud. With the multitude of horses and horsemen behind you, it will appear as though a fierce storm has descended upon the land, ready to darken their light and claim victory over them. But at the same time, you will also be like a protective cloud, covering the land with your army and offering shelter to those not of your own people.

Though Israel may be few in number, your force will be mighty and overwhelming, appearing as a dark and ominous cloud that brings rain and covers the land with its vast expanse. It will be unclear at first whether you come to conquer and exile the inhabitants of the land, like a tempest, or if your true intention is to settle and prosper alongside them, like a benevolent cloud that brings rain and showers of generosity upon all who live there.

VERSE 10

כֹּה אָמַר אֲדֹנָי יְהוִה וְהִנֵּה | בַּיּוֹם הַהוּא יַעֲלוּ דְבָרִים עַל־לְבָבְךָ וְחִשְׁבֹתָ מַחֲשַׁבֹת  
רָעָה:

This is the decree of the Lord: And it will come to pass on that day, as you begin your ascent, that you will be unsure of your own intentions, whether you will set out to destroy the land or merely seize control and settle its people?

Only when you reach your destination will new ideas surface, thoughts that had never crossed your mind before. And among them, a sinister plan will take shape, an evil thought born from the uncertainty of your journey.

VERSES 11-13

וְאָמַרְתָּ אֲעֵלֶה עַל־אֶרֶץ פְּרוּזוֹת אָבוֹא הַשְׁקֵטִים יִשְׁבּוּ לְבֵטַח בָּלֶם וְיִשְׁבִּים בְּאֵין  
חוּמָה וּבְרִיחַ וּדְלֵתִים אֵין לָהֶם:  
לְשַׁלֵּל שָׁלַל וְלָכַז בְּזֵה הַשִּׁיב יְדֹף עַל־חֶרֶבוֹת נוֹשְׁבוֹת וְאֶל־עַם מְאֻפָּךְ מִגּוֹיִם עִשָׂה  
מִקְנֶה וְקִנְיָן יִשְׁבּוּ עַל־טִבּוֹר הָאָרֶץ:  
שָׂבָא וְזָדוֹן וְסַחְרֵי תַרְשִׁישׁ וְכָל־כְּפִירֵיהֶּ יֵאמְרוּ: לָךְ הַלְשָׁלֵל שָׁלַל אֲתֶה בָּז הַלָּכַז  
בְּזֵה הַקְהָלֶת קְהֵלְךָ לְשֵׂאת | בְּסֹף וְהֵב לְקַחַת מִקְנֶה וְקִנְיָן לְשַׁלֵּל שָׁלַל גְּדוֹל: ס



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As you ponder the thoughts that arise in your heart, you may question the necessity of fighting in this land. After all, fame and honor may not be easily gained in a place that is difficult to conquer. Thus, you will have to consider:

1. Whether the landscape itself acts as a natural fortress, surrounded by towering mountains, impenetrable rock fortresses, vast oceans, or raging rivers – or whether you may still have hope and say, “I will go up to a land of unwalled villages.”

2. If the people who inhabit this land are fierce warriors, always prepared for battle with their neighboring tribes – even then, you may confidently decide, “I will come upon those who live in peace and security,” maintaining that they are not warriors but pacifists who do not prepare for battle against any adversary, due to their sense of security.

3. When you check to see if their cities are fortified with towering walls, a formidable barrier against any potential invaders – you may observe that these cities are not fortified and their inhabitants live in unwalled towns, lacking bars and gates.

However, do not let these observations deceive you, for your true intention in coming here is to plunder and pillage. There are three reasons for this: To collect riches and treasures from the spoils of war; to lay waste to the rebuilt ruins and decimate any signs of progress; and to subjugate the people who have gathered from various nations and engage in trade and commerce, thus making themselves wealthy at the expense of others.

This trade must be stopped, for it threatens to harm the entire world, as these traders deal in silver, gold, and precious stones from Israel. It is necessary to put an end to this exploitation that has made these cities the center of trade for all nations, causing imbalance and suffering for those who come to conduct business there.

The powerful and wealthy nations of Sheba, Dedan, Tarshish, and all their magnates will look upon you with suspicion and fear. They will question your motives for coming to their lands, wondering if you seek only to strip them of their riches, and to plunder. The air will be thick with tension as they confront you, daring you to take what is rightfully theirs – silver, gold, livestock, and other valuable goods. They will see you as a greedy invader, ready to seize whatever spoils you can lay your hands on.

VERSE 14

לְכֹן הַנְּבִיא בְּוֹאָדָם וְאַמְרָתָּ לְגֹג כֹּה אָמַר אֲדֹנָי יְהוִה הֲלוֹא אֲנִי בְּיָוִם הַהוּא בְּשֹׁבֶת  
עַמִּי יִשְׂרָאֵל לְבָטַח תִּדְעֶ:

Through miraculous wonders and divine intervention, I will reveal Myself to all as the supreme judge of nations and punisher of transgressors. Therefore, O mortal, speak to Gog, for there are two prophecies that must be spoken. The first foretells of Israel’s suffering during the destruction of the Second Temple and their exiles. The second prophecy concerns the punishment that Gog will receive in the latter days upon the mountains of Israel.

It is there, on that day, when my people dwell securely, that you will finally understand what will become of them. And as it was written (verses 15-16), “You will come from your place out of the far north and you will confront My people, Israel, like a cloud.”

Yes, you ascended like a dark cloud seeking to conquer and rule over them, for the Romans coveted power over Israel and sought to expand their kingdom. But fear not, for in the latter days it shall come to pass that those who bring you onto My land do so not to destroy it, but so that the nations may know Me, when I am sanctified through you before their eyes. Because of the wonders I will perform for you, all will recognize My divinity, how I judge the nations and chastise the transgressors.





VERSE 15

וּבֹאֵת מִמִּקְוֶמֶר מִיַּרְבֵּיתִי צִפּוֹן אֲתָהּ וְעַמִּים רַבִּים אֲתָךְ רֹכְבֵי סוּסִים בְּלִים קֹהֵל  
גָדוֹל וְחֵיל רָב:

From the distant, icy north you will emerge, surrounded by a multitude of people astride powerful horses. A grand gathering and a formidable army, marching forth under your command.

VERSE 16

וְעָלִיתְ עַל-עַמִּי יִשְׂרָאֵל כְּעָנָן לְכַסּוֹת הָאָרֶץ בְּאַחֲרֵית הַיָּמִים תִּהְיֶה וְהִבְאוּתִיךָ  
{עַל-אַרְצִי לְמַעַן דַּעַת הַגּוֹיִם אֲתִי בְהַקְדָּשִׁי בְּךָ לְעֵינֵיהֶם גּוֹי: ס

Like a looming storm cloud, you will descend upon My people Israel, casting a shadow over the land. It shall come to pass in the days to come, that I will bring you against My land, so that all nations may bear witness as I sanctify Myself through you, Gog. The land will tremble at your approach and the skies will darken with your presence. For you have been chosen as an instrument of My wrath, and through your actions shall My power be made known to the world.

VERSE 17

כֹּה-אָמַר אֲדֹנָי יְהוִה הָאֵתֶּה-הוּא אֲשֶׁר-דִּבַּרְתִּי בְיָמַימִ קְדָמוֹנִים בְּיַד עֲבָדֵי נְבִיאֵי  
יִשְׂרָאֵל הַנְּבִיאִים בְּיָמַימִ הָהֵם שָׁגְגוּ לְהַבְיֵא אֶתְךָ עֲלֵיהֶם: ס

Thus says the Lord: Are you he, the forgotten king of a long-lost nation? Gog and Magog, once feared and revered, now reduced to mere whispers in the winds of time. In those days, when their names are no longer known, the prophecy will come to pass and their true identity will be revealed.

This is the fateful moment that has been foretold, when King Gog will emerge and his intentions will become clear. "In the latter days, it will be," proclaims the Lord, "and I will bring you against My land." The people will stand witness to this ancient prophecy being fulfilled before their very eyes. And then they will know, beyond any doubt, that this is indeed Gog, the one spoken of by the prophets of old.

"Are you he?" they will ask in wonderment and fear. For centuries the prophets have prophesied about this day, their words echoing through the years until now, when it all comes to fruition. And the phrase, "the prophets of Israel, who prophesied for years in those days," teaches that Gog's arrival may take place not just once, but twice or three times, as fate dictates.

VERSE 18

יְהִיָּה אִ בְּיוֹם הַהוּא בְּיוֹם בּוֹא גּוֹג עַל-אֲדָמַת יִשְׂרָאֵל נֶאֱמַר אֲדֹנָי יְהוִה תַעֲלֶה  
חֲמָתִי בְּאַפִּי:

And on that day, the words I spoke in ancient days will come to pass, as I bring your military expedition against them. As Gog approaches, My wrath will be unleashed in all its fury. "My wrath will arise" signifies the intense anger and resentment that has been brewing within Me due to their past wickedness. It will now manifest outwardly with righteous force.

VERSE 19

וּבְהִנָּאֲתִי בְּאֵשׁ-עֲבָרְתִי דִבַּרְתִּי אִם-לֹא אִ בְּיוֹם הַהוּא יְהִיָּה רַעַשׁ גָּדוֹל עַל אֲדָמַת  
יִשְׂרָאֵל:

In a burst of anger and blazing wrath, I have decreed: On that day, the land of Israel shall be struck by a terrible earthquake, shaking the very foundations of the earth. My jealousy burns for My people and the evils done to them by others. Can you not hear the rumbling, the roaring commotion that will overtake all on that fateful day? It will be a collective outcry of indignation, spreading through every corner and touching every heart.

VERSE 20

וְרַעֲשׂוּ מִפְּנֵי דַגֵּי הַיָּם וְעוֹף הַשָּׁמַיִם וְחַיַּת הַשָּׂדֶה וְכָל-הַרְמֵשׁ הַרְמֵשׁ עַל-  
הָאֲדָמָה וְכָל-הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאֲדָמָה וְנִהְרָסוּ הַהָרִים וְנִפְּלוּ הַמְּדַרְגּוֹת  
וְכָל-חַוְמַת לְאָרֶץ תִּפּוֹל:

The creatures of the sea, the birds soaring in the sky, the wild beasts grazing in the fields, and even the smallest creeping



insects on the ground will all tremble before Me. The mighty mountains will be shaken to their very core, causing cliffs to crumble and walls to topple as if they were sandcastles. Even the strongest fortresses will be no match for the power of My presence.

And every living being, from humans to animals, from those that crawl on land to those that fly in the air, will feel the tremors and be filled with fear. The earth itself will seem to quiver under the force of this great upheaval, echoing the words spoken by Zechariah: “You shall flee from the noise of the earthquake, etc.”

This trembling can be taken literally as a powerful earthquake shaking the earth or it can be seen as a metaphor for the chaos and destruction that will come upon the world in the last days. For this is what was foretold by the prophet – a time of great turmoil and commotion, with wars raging and weapons thundering like an earthquake demolishing mountains. And all of this was seen by Zechariah in a vision of overwhelming noise and chaos.

#### VERSE 21

**וְקָרָאתִי עָלָיו לְכָל־הָרִי חֲרָב נָאִם אֲדֹנָי יְהוִה חֲרָב אִישׁ בְּאֶחָיו תִּהְיֶה:**

With steady determination, I will summon the power within Me, calling forth a tremor that will shake the very foundations of the mountains. The sword in My hand will lead the charge, turning these once peaceful peaks into places of carnage and bloodshed.

But do not be mistaken, for this is all metaphorical. The true enemy lies within, as this blade represents the internal conflict between brothers. It is a battle between Edom and Ishmael (as foretold in great detail above, Ch. 32). With this weapon, I will

bring about destruction and chaos to those who have brought harm upon My people.

#### VERSES 22-23

**וְנִשְׁפָּטְתִי אֹתוֹ בְּדָבָר וּבְדָם וְנִשְׁטָם שׁוֹטֵף וְאַבְנֵי אֶלְגָבִישׁ אֵשׁ וְגַפְרִית אֲמָטִיר  
עָלָיו וְעַל־אֲגָפָיו וְעַל־עַמִּים רַבִּים אֲשֶׁר אֹתוֹ:  
וְהִתְגַּדְלֹתִי וְהִתְקַדְשֹׁתִי וְנִודַעְתִּי לְעֵינֵי גוֹיִם רַבִּים וְיָדְעוּ כִּי־אֲנִי יְהוָה: ס**

The mighty hand of justice shall be dealt, executing punishment upon Gog. The beginning of this judgment will be marked by pestilence and blood, natural and common occurrences that could easily be dismissed as chance or nature’s doing. But in war, where much blood is shed and disease spreads like wild-fire among the fallen, these events signify the presence of a higher power at work.

It is said in a passive voice, as if the judgment itself occurs with them, for they will still deny the might of His hand. And in the aftermath, torrential rain and hailstones shall pour down from the heavens, along with fire and sulfur, divine and miraculous punishments that will leave no doubt that it is the finger of God at play.

Then, as if to further prove this point, “I will magnify Myself.” That is, they will finally recognize the greatness of the Almighty and how all causes stem from Him alone. Everyone will see that He is holy and exalted above nature, performing signs and wonders beyond mortal comprehension. Thus, “And I will be known in the eyes of many nations, and they shall know that I am the Lord.”

With great power and authority, I will exalt Myself and set Myself apart as holy. My name will be proclaimed among the nations, and all will come to know that I am the Almighty Lord.



# Chapter 39

VERSES 1-5

וְאַתָּה בֶן־אָדָם הִנְבֵּא עַל־גּוֹג וְאָמַרְתָּ כֹּה אָמַר יְהוָה הִנְנִי אֵלֶיךָ גּוֹג נָשִׂיא  
רֹאשׁ מְשָׁךְ וְתַבַּל:  
וְשַׁבְּתִיךָ וְשִׁשְׂאֲתֶיךָ וְהַעֲלִיתִיךָ מִיַּרְכְּתֵי צָפוֹן וְהִבְאוֹתִיךָ עַל־הָרֵי יִשְׂרָאֵל:  
וְהִכִּיתִי קַשְׁתְּךָ מִיַּד שְׂמְאוֹלֶךָ וְחִצֶּיךָ מִיַּד יְמִינֶךָ אֲפִיל:  
עַל־הָרֵי יִשְׂרָאֵל תִּפּוֹל אֶתְּהָ וְכָל־אֲנָפֶיךָ וְעַמִּים אֲשֶׁר אֵתְּךָ לְעֵיט צָפוֹר כָּל־כַּנְּףָךְ  
וְחַיֵּית הַשָּׂדֶה נִתְתִּיךָ לְאֲכָלָה:  
עַל־פְּנֵי הַשָּׂדֶה תִּפּוֹל כִּי אֲנִי דִבַּרְתִּי נָאִם אֲדַבְּרֵנּי יְהוָה:

God tells Ezekiel, “And you, O mortal, prophesy” what was not foretold by prophets before you. The previous chapter of Ezekiel references the prophecies of earlier prophets, as it says, “Are you the one I spoke of ... in ancient days through My servants, the prophets of Israel?” (38:17). But here, God says: I give you a unique, private communication, to which the prophets before you were not privy.

God orders Ezekiel to tell Gog this divine message, “Behold, I am against you, Gog, chief prince of Meshech and Tubal,” a prophecy that foretells how after his downfall, Gog will rise again with a second wave of strength, regrouping and gathering his troops against Jerusalem.

“And I will turn you around and drive you forward and bring you up from the far north, and bring you against the mountains of Israel.” Gog will again ascend the mountains of Israel for battle.

Now, regarding his first military campaign, it says, “And it shall come to pass on that day, when Gog sets foot on the soil of Israel” (38:18), indicating that his downfall occurs immediately upon his arrival at their border and upon their land. But in the second instance, Gog will reach the mountains of Israel and lay siege to Jerusalem.

Regarding this assembly of troops, God says, “I will strike your bow from your left hand, and will cause your arrows to fall from your right hand,” for then He will wage war against Gog until he cannot shoot with bow and arrow, as it says, “And the Lord will go out and fight against those nations” (Zecharia 14:3).

And then, “On the mountains of Israel you shall fall, you and all your hordes and the peoples with you,” and you shall become food for all birds of prey and for the beasts of the field: “I will give you to birds of prey of every sort and to the beasts of the field to be devoured.”

And then, “You shall fall on the open field.” That is, as they descend from the mountains, the army gathered against Jerusalem will be stricken with a plague (as it is written, “Their flesh shall rot away while they stand on their feet; their eyes shall rot away in their sockets; and their tongues shall rot away in their mouths.” —Zechariah 14:12), and they shall fall upon the open field, “for I have spoken, declares the Sovereign God.”

VERSE 6

וְשִׁלַּחְתִּי־אֵשׁ בְּמַגּוֹג וּבְיַשְׁכְּבֵי הָאֲיִים לִבְטַח וְיָדְעוּ כִּי־אֲנִי יְהוָה:

And then “I will send fire,” meaning plague and disease, upon Magog and among the inhabitants of the islands who dwell securely. That is, God’s vengeance will burn both in Gog’s country, Magog, as well as among those who dwell overseas, those who live separately from other people, and dwell securely. They too will then know and recognize “that I am the Lord.”

VERSE 7

וְאֶת־שֵׁם קְדֹשִׁי אֹדִיעַ בְּתוֹךְ עַמִּי יִשְׂרָאֵל וְלֹא־אֶתֵּל אֶת־שֵׁם־קְדֹשִׁי עוֹד וְיָדְעוּ  
הַגּוֹיִם כִּי־אֲנִי יְהוָה קְדוֹשׁ בְּיִשְׂרָאֵל:

“And I will make My holy name known among My people,



Israel," for then I will make known to Israel that I am their leader on the path of holiness, which is exalted beyond and transcending the natural order.

"And I will not let My holy name be profaned anymore," saying that it is beyond My means, until "all the nations know that I am the Lord, sanctified among Israel," the One who guides them with miraculous providence.

#### VERSE 8

**הִנֵּה בָּאָה וְהִתְהַלְּחָה בָּאֵם אֲדֹנָי יְהוִה הוּא הַיּוֹם אֲשֶׁר דִּבַּרְתִּי:**

Behold, it is coming. This day, which is hidden and sealed, approaches. This is the appointed day, regarding which "the heart has not revealed to the mouth." That is, the day that God did not make known to any prophet or seer. In fact, it still does not actually exist in the world of visions. Only when the time arrives for this to take place, says the Lord, God, then it will be recognized that "That is the day I have spoken about." Only on the day when all this occurs will it be unveiled as the time that has been foretold. Only then will it make its physical impression on the world, the world of action.

#### VERSES 9-10

**וַיֵּצְאוּ וַיִּשְׂבְּיוּ אֶת עַבְדֵי יִשְׂרָאֵל וַיִּבְעֲרוּ וְהִשְׂתִּיקוּ בְּנִשְׁקָם וּמַגְנֵן וְצִנְהָ בִקְנֻשֹׁת וּבְחֻצִים  
וּבְמַקְלֵי יָד וּבְרַמְחֵם וּבְעֵרֵם בָּהֶם אֵשׁ שִׁבְעָה שָׁנִים:  
וְלֹא יִשְׂאוּ עֲצִים מִן־הַשָּׂדֶה וְלֹא יַחְטְבוּ מִן־הַיַּעְרִים כִּי בִנְשָׁק יִבְעֲרוּ־אֵשׁ וְשָׁלְלוּ  
אֶת־שְׁלֵלֵיהֶם וּבָזְזוּ אֶת־בְּזוּזֵיהֶם בָּאֵם אֲדֹנָי יְהוִה: ס**

The inhabitants of the cities of Israel, who had not gone out to war this whole time, will go out to collect the spoils. They will then take the weapons to set them on fire, for they will no longer need weapons, now that the Lord fights for them. They will only be useful as kindling for fires – for warmth or as fuel for baking in their ovens.

That is what will become of the weapons – the shields and bucklers, the bows and arrows, the war clubs and spears. The

machinery of war will thus be repurposed until all forms of weaponry will be obsolete, as it is written, "Nation shall not lift up sword against nation, neither shall they learn war anymore," "And they shall beat their swords into plowshares" (Isaiah 2:4).

The weapons will be so plentiful that they can be used for fire-wood for seven years without needing to collect wood from the fields, as is commonly done in areas with sparse forests.

And even in places where there are forests, and the wood of scattered thorny bushes is available, they will not cut down the trees from the forests. No one will propose to make it easier on obtaining fuel by cutting down trees from the nearby forests, for collecting the weapons will be easier due to their abundance.

"They will plunder those who plundered them and loot those who looted them, declares the Sovereign God." Since they are already going out to plunder and loot, they will also gather iron from any remaining weapons from their plunder, to repurpose these weapons as tools, but they will burn the wood.

#### VERSES 11-12

**וְהָיָה בַיּוֹם הַהוּא אֶתְנוּ לְגוֹג אֶת־מְקוֹם־שָׁם קָבַר בְּיִשְׂרָאֵל גִּי הַעֲבָרִים קִדְמַת הַיָּם  
וְחֹסְמַת הַיָּם אֶת־הַעֲבָרִים וְקָבְרוּ שָׁם אֶת־גּוֹג וְאֶת־כָּל־הַמוֹנֵה וְקָרְאוּ גִיא הַמֶּן  
גּוֹג:  
וְקָבְרוּ בְּבַיִת יִשְׂרָאֵל לְמַעַן טַהַר אֶת־הָאָרֶץ שִׁבְעָה חֳדָשִׁים:**

"And it will come to pass on that day." In earlier times, the prophet Daniel prophesied that on that fateful day, Gog "will pitch his royal pavilion between the sea and the beautiful, holy mountain, and he will meet his end" (Daniel 11:45). There, Gog will set up a general encampment between the sea and Mount Zion. That place will serve as a grave for his entire camp, as God says, "I will give Gog a place for burial in Israel, the Valley of the Travelers to the east of the sea."

East of the sea, where Gog will erect his pavilion, there is a





valley between two mountains, which block the way and prevents passage. Those traveling through this valley east of the sea are forced to detour along its path as opposed to passing through directly.

There Gog and his multitude will fall by the hand of the Lord as they return to their tents by the shore, and there they will be buried. This place will thus become known as the Valley of Gog's Multitude.

They will not bury their own fallen, for they will all perish and none of them will be left to bury the others. Rather, the house of Israel will bury them to cleanse the land from the decay, stench, and impurity. This process of purification will last for seven months.

VERSE 13

וְקִבְרוּ כָּל-עַם הָאָרֶץ וְהָיָה לָהֶם לְשֵׁם יוֹם הַכְּבֹדִי נָאִם אֲדֹנָי יְהוִה:

“And all the people of the land will bury them.” During a plague, great care is taken to bury the dead. It is important to be cautious, as bodies left unburied for several days may emit decay and spread disease. A special task force is typically gathered designated for burying the corpses, and the nation takes precautionary measures to avoid contagion by maintaining a safe distance from those who bury the bodies.

But in this case, all the people of the land will come together to bury the dead. This will be a sign to the people that they are protected by the Lord and need not fear contagion or plague, as it is written, “You shall not be afraid for the terror by night; nor for the pestilence that walks in darkness” (Psalms 91:5).

It shall be a day of great glory for the Lord, displaying His honor and special providence over Israel, as it says, “on the day I shall display My glory, declares the Sovereign God,” shielding them from all harm, as it is written, “The Lord shall

preserve you from all evil” (Psalms 121:7).

VERSE 14

וְאִנְשֵׁי תְמִיד יִבְדִּילוּ עֹבְרִים בְּאֶרֶץ מְקַבְּרִים אֶת-הַעֹבְרִים אֶת-הַנוֹתְרִים עַל-פְּנֵי הָאָרֶץ לְטַהֲרָהּ מִקִּצָּה שִׁבְעָה-חֳדָשִׁים יִחְקְרוּ:

All able-bodied individuals will be assigned the task of burying the fallen soldiers near the battlefield. In addition, specific individuals will be tasked with traversing the land to bury those who perished from the plague during their invasion, to cleanse the land. That is, these fallen enemies will be buried on site in order to purify the land.

The task at hand will be a lengthy one, spanning seven long months. In that time, the decaying flesh would attract scavengers, who would devour whatever remained of the slain. At the end of the seven months, there will be an effort to collect and properly bury any remaining bones. This search and examination is intended to ensure that the places of the burial of any remnants are respectfully marked.

VERSE 15

וְעָבְרוּ הָעֹבְרִים בְּאֶרֶץ וְרָאָה עֵצָם אָדָם וּבָנָה אֶצְלוֹ צִיָּין עַד קִבְרוֹ אֹתוֹ הַמְקַבְּרִים אֶל-גִּיא הַמּוֹן גּוֹג:

As this task force traversing the land makes its rounds, seven months after the plague has ravaged it, one may come across a human bone, depleted by this time of all of its flesh. That person shall erect a tombstone or some other demarcation for the location of the bones, so that the place will be recognized and avoided, be it because of its impurity or to avoid contact with the plague.

For their miraculous protection from the plague will last only seven months. Therefore, the markers will warn others not to come into contact with the burial spots, until they collect the bones and interred them in the Valley of Gog's Multitude.



VERSE 16

וְגַם שָׁם-עֵיר הַמוֹנָה וְטִהְרוּ הָאָרֶץ: פ

Just as the valley will be called the Valley of Gog’s Multitude, so too will the city where they pitched their tents near the valley be called Hamona, the City of Gog’s Multitude, to commemorate the miraculous event that took place there, which brought the downfall of Gog’s hordes. This designation also serves to brand the city as a place of impurity, akin to the dwelling place of foreign nations. And in this way, they will purify the land.

VERSES 17-18

וְאַתָּה בְּנ־אָדָם כֹּה-אָמַר | אֲדַבֵּר יְהוָה אֱמַר לְצִפּוֹר כָּל-כַּנָּף וּלְכָל | תַּיִת הַשָּׂדֶה  
הַקְּבָצוּ וּבְאוּ הָאֶסְפוּ מִסְבִּיב עַל-זִבְחֵי אֱשֶׁר אֲנִי זֹבֵחַ לָכֶם זֹבַח גְּדוֹל עַל הַרִי  
יִשְׂרָאֵל וְאֶכְלֶתֶם בְּשָׂר וּשְׂתִיתֶם דָּם:  
בְּשָׂר גְּבוּרִים תֹּאכְלוּ וְדָם-נְשִׂאֵי הָאָרֶץ תִּשְׁתּוּ אֵילִים כְּרִים וְעֵתוּדִים פְּרִים  
מֵרִיאֵי בָשׂוּן בָּלֶם:

“And you, O mortal.” Here God explains to the prophet why at the end of seven months, there will be no more slain with flesh upon them, because the Lord has prepared beasts and birds to eat their flesh. “Thus says the Lord God: Speak to every kind of bird and to all the wild animals: Gather” – referring to those birds and beasts that are scattered – and come, assemble together from all around. After they are gathered, they will assemble together at the place of the slain.

The call here is for the birds and animals to assemble “for the feast I am preparing for you, which is a great sacrificial feast on the mountains of Israel.” The feast I am preparing for you is great in terms of the fact that there is food provided, for “There you shall eat the flesh of warriors and drink the blood of the princes of the earth, who are all rams, lambs, he-goats and bulls – all of them fatlings of Bashan, whose flesh and blood are good.”

VERSE 19

וְאֶכְלֶתֶם-חֵלֶב לְשִׂבְעָה וּשְׂתִיתֶם דָּם לְשִׂכְרוֹן מִזִּבְחֵי אֱשֶׁר-זָבַחְתִּי לָכֶם:

You shall eat fat to satiety, being ample in quantity, and drink your fill of blood, sufficient to cause drunkenness, from the feast I have prepared for you.

VERSE 20

וּשְׂבַעְתֶּם עַל-שִׁלְחָנִי סוּס וְרֶכֶב גְּבוּר וְכָל-אִישׁ מִלְחָמָה נָאֵם אֲדַבֵּר יְהוָה:

And you shall sate yourselves at My table. Even after the feast, the table will remain set. Moreover, there will be horses and chariots for you there among the remains of fallen warriors and all the soldiers, as well as all kinds of food – declares the Sovereign God.

VERSE 21

וְנִתְּתִי אֶת-כְּבוֹדִי בְּגוֹיִם וְרָאוּ כָל-הַגּוֹיִם אֶת-מִשְׁפָּטִי אֲשֶׁר עָשִׂיתִי וְאֶת-יָדִי  
אֲשֶׁר-שָׁמַתִּי בָהֶם:

And besides this, “I will display My glory among the nations,” as it is written, “I will set a sign among them, and I will send some of those who escape to the nations, etc., and they will see My glory among the nations” (Isaiah 66:19).

And the verse continues to explain that God’s glory will be expressed in the fact that “all the nations will see My judgment that I have executed” against them in punishment for their sins and in the place where they sinned, meting out justice upon them measure for measure. Also, “My hand,” meaning My power, “that I have wielded against them” will be apparent, because the punishment will be miraculous, and they will witness the strong hand of the Lord.

VERSE 22

וַיְדַעַל בֵּית יִשְׂרָאֵל כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם מִן-הַיּוֹם הַהוּא וְהָלְאָה:



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“And the house of Israel will know,” and as a result, two outcomes will emerge. One, for the Jewish people, from that day onward, they will know that I am the Lord their God, with My divinity relating to them with guidance and providence that is miraculous.

VERSES 23-24

וַיִּדְעוּ הַגּוֹיִם כִּי בַעֲוֹנָם גָּלוּ בֵּית־יִשְׂרָאֵל עַל אֲשֶׁר מָעַלוּ־בִי וְאַסְתֵּר פָּנַי מֵהֶם  
וְאַתְּנֶם בְּיַד צָרֵיהֶם וַיִּפְּלוּ בַחֲרֹב הַלָּמַס׃  
כְּטַמְאָתְם וּכְפִשְׁעֵיהֶם עָשִׂיתִי אֲתֶם וְאַסְתֵּר פָּנַי מֵהֶם׃ ס

And the nations shall know that the House of Israel were exiled only due to their iniquity, because they trespassed against Me, so I hid My face from them and delivered them into the hands of their adversaries, and they all fell by the sword.

The second outcome will be for non-Jews, regarding whom it says, “And the nations shall know, etc.” For at first there was the desecration of God’s name, in two respects: Firstly regarding the exile, for the nations of the world said that they are the people of the Lord, yet they have been driven out of His land. Yet now the nations will know that the Jewish people were exiled due to their iniquity and for their own sins, because they trespassed against Me, and therefore I hid My face from them.

Secondly the desecration of God’s name during the times of exile, as there were several times when they were sold for slaughter, yet the Lord did not save them. Now the nations of the world will know that I delivered them into the hands of their adversaries, and they all fell by the sword during the persecution and decrees of the times of exile, “When I hid My face from them, I dealt with them according to their impurity and their transgressions.”

That is, this happened because of their uncleanness and their transgressions. Therefore, I hid My face from them during the times of exile. If it were not for their betrayal, they would not have been exiled, and if not for their transgressions, I would not have hidden My face, even during the times of exile.

VERSE 25

לָכֵן זֶה אָמַר אֲדֹנָי יְהוִה עֲתָה אָשִׁיב אֶת־(שְׁבוּת) [שְׁבוּת] יַעֲקֹב וְרוּחַמִּי כָּל־  
בֵּית יִשְׂרָאֵל וְקִנְיַתִּי לְשֵׁם קֹדֶשְׁי׃

Therefore, thus says the Lord, God, with regard to the exile, “I will now bring back the captives of Jacob.” And in response to the troubles the Jewish people suffered during the exile, “I will have compassion on the whole house of Israel.”

Here the term “Jacob” refers to the Ten Tribes, who were exiled but did not suffer relentless persecution, so they only need to be returned. “Israel” refers to the tribes of Judah and Benjamin, who suffered many tribulations and therefore need especial compassion. But since there was a desecration of My name, “I will be zealous for My holy name.”

VERSE 26

וְנָשׁוּ אֶת־קְלָמָתָם וְאֶת־כָּל־מַעַלְמֵם אֲשֶׁר מָעַלוּ־בִי בְּשַׁבְתָּם עַל־אֲדָמָתָם לְבָטַח  
וְאִין מִחְרִיד׃

They will then forget the shame of exile and they will be atoned for all the trespasses they committed against Me. They will dwell upon their land securely and without fear, and they will never be exiled again.

VERSE 27

בְּשׁוּבְכִי אוֹתָם מִן־הָעַמִּים וְקִבַּצְתִּי אֹתָם מֵאֲרָצוֹת אִיבֵיהֶם וְנִקְדַּשְׁתִּי בָּם לְעֵינֵי  
הַגּוֹיִם רַבִּים׃

Regarding “their trespasses,” the prophet says in the name of God, “When I have brought them back from among the nations (for they were not scattered among them), and gathered them out of the lands of the nations of their enemies they were dispersed in.”

“And I will be sanctified in them before the eyes of many nations,” through their good deeds and through the miracles God will perform for them, and thus their trespasses will be forgotten.



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VERSES 28-29

וַיִּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם בְּהַגְלוֹתִי אֹתָם אֶל־הַגּוֹיִם וְכַנְסֹתִים עַל־אֲדָמָתָם  
וְלֹא־אוֹתִיר עוֹד מֵהֶם שָׁם:  
לֹא־אֶסְתִּיר עוֹד פְּנֵי מֵהֶם אֲשֶׁר שָׁפַכְתִּי אֶת־רוּחִי עַל־בַּיִת יִשְׂרָאֵל נְאֻם אֲדֹנָי  
יְהוִה: פ

They will then come to know and recognize that even though I exiled them to foreign nations, I remained the Lord their God, and that the exile was not for their detriment but for their benefit, under My particular providence.

For the former redemption and building of the Second Holy Temple, which involved Cyrus the Great (i.e., Koresh, son of King Achashverosh (Xerxes) and Queen Esther), was not a true redemption, nor was it the anticipated rectification. Rather, it was deficient in four respects:

1. They went to rebuild the Temple by the will of Cyrus, whereas then, in the time of the future redemption, "I will personally

gather them to their land."

2. In the time of Cyrus, not all of the Jewish people returned to the land of Israel, but then, in the future redemption, "I will leave none of them behind."

3. In the past redemptions, God chose to subsequently conceal His face from them, such as in the eras of the Greeks and Romans. But in the future, "I will never again hide My face from them."

4. In the time of Second Holy Temple, the holy spirit and prophecy were taken away from them (as it was said, "Five things were lacking in the Second Holy Temple," see below). However, there will come a day when "I shall pour out My Spirit upon the house of Israel, declares the Sovereign God," and they will once again be blessed with the holy spirit and prophecy.





## THE FIVE THINGS MISSING IN THE SECOND HOLY TEMPLE

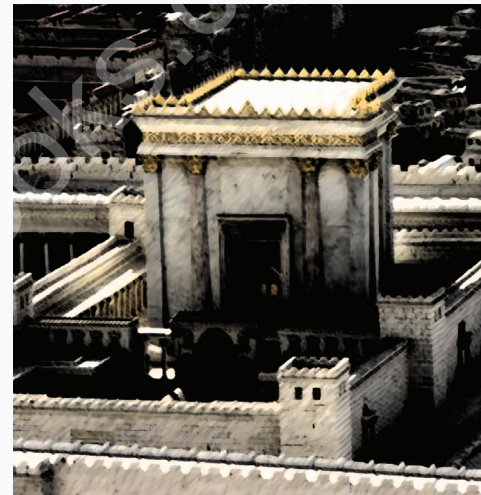
**1. Ark, Cover and Cherubim:** These central items housed in the Holy of Holies were absent in the Second Temple, which fundamentally impacted the nature of the space where God's presence was believed to dwell. Their absence indicated that God's presence was not residing there as it had in the First Temple.

**2. Fire:** Although the Second Temple also had fire from heaven present on the altar, it lacked the intensity and divine assistance in consuming the offerings. This contrasted with the First Temple, where the fire was more vigorous and depicted as crouching like a lion, symbolizing its divine strength and presence.

**3. Divine Presence:** The divine presence itself was markedly less apparent in the Second Temple. The text suggests that the full resting of the divine presence that characterized the First Temple was absent in the Second Temple, affecting the spiritual experience and the sanctity of the rituals performed there.

**4. Holy Spirit:** The decline of prophetic activity and the absence of the holy spirit from the Second Temple period highlight a spiritual diminishment compared to the First Temple. The loss of spiritual sensitivity also signifies a broader cessation of direct divine communication through prophets, which had been a prominent feature of the earlier period.

**5. The Urim and Tummim:** Though present in a physical sense, the Urim and Tummim in the Second Temple were not utilized for divine inquiry, reflecting the absence of the necessary spiritual conditions – specifically, the presence of the holy spirit and the divine presence required for their function.







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