

# **THE EZEKIEL “WARS”: THE TIMING OF EZEKIEL 38 & 39**

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## **Ezekiel 38**

Ezekiel chapter 38 portrays an invasion of Israel by a conglomerate of nations. But when will this occur? While some modern prophecy buffs believe it will occur before the rapture of the Church, most agree this invasion will take place prior to the initiation of the seven-year treaty (the end-times treaty) with Israel.<sup>1</sup> In fact, this understanding of the timing of this Ezekiel “war” has become so prevalent that it seems to be assumed in evangelical circles.<sup>2</sup>

But is this timing correct? This writer believes it is not. Instead, this author views Ezekiel 38 and 39 as two different scenarios, neither of which occurs prior to the seven-year tribulation period. We will first view some clues in Ezekiel 38 as to its timing; then we will look at Ezekiel 39. By properly understanding the evidence of these chapters as they relate to the book of Revelation, we will realize the timing of the occurrences of each of these scenarios and see that they will take place at different points in God’s prophetic plan. We begin with Ezekiel 38.

## **Gog & Magog**

Upon reading Ezekiel 38, the reader will immediately notice the strange names of "Gog and Magog." Interestingly, those names<sup>3</sup> are used together in only three chapters of the Bible—Ezekiel 38, 39, and Revelation 20 (verses 7-10).<sup>4</sup> While we are dealing here with the question of

when Ezekiel 38 and 39 will occur, we *do* know the timing of the scene, starring Gog and Magog, in Revelation 20.

Specifically, Gog and Magog appear in verses 7-10 of Revelation chapter 20, a context which is set at the end of the millennial kingdom (the thousand-year rule of Christ following His return to the earth). This usage of Gog and Magog by the Apostle John (the author of Revelation) mandates this critical question: Since, outside of Revelation 20:7-10, Gog and Magog are only used in Ezekiel 38 and 39, why would John choose to mention them by name where he does? After all, John could certainly have given a description of this scene without the use of Gog and Magog. In fact, Gog and Magog seem to stand out as if they almost do not fit in this description.

Since Gog and Magog do not seem to add to the understanding of Revelation 20:7-10 within its own context, there appears to be no other reason for their listing in the context of these verses except to alert the reader that what is described in this context is also described elsewhere.<sup>5</sup> In addition, there is no explanation of Gog and Magog, which indicates both a prior understanding of these terms by the readers of Revelation and the intent of the apostle to take the readers back to another context where they have previously appeared. In other words, the listing of Gog and Magog in Revelation 20:7-10 points the reader to another passage for more detail on this rebellion.<sup>6</sup>

This means that by the rare usage of Gog and Magog in tandem in Revelation 20:7-10, the Apostle John is signaling that he is referring back to Ezekiel 38. Thus, Revelation 20:7-10 presents the same event as in Ezekiel 38, though the two passages are from different perspectives.<sup>7</sup>

## **The End of the Kingdom?**

In addition to the passages being connected by “Gog and Magog,” there are a couple of other similarities which indicate that Ezekiel 38 portrays the same event as that in Revelation 20:7-10. First, both picture a great multitude invading Israel.<sup>8</sup> Second, the result in each passage is the same; God destroys them by fire.<sup>9</sup>

Another clue that the scene in Ezekiel 38 will occur at the end of the coming kingdom, the time at which the Revelation 20:7-10 scenario occurs, is the state of peace and total security Israel will be experiencing when the nation is invaded by the hordes. This state of peace and security experienced by Israel at the time of her attack is emphasized by phrases such as, “a land of unwalled villages”<sup>10</sup>; “a peaceful people, who dwell safely, all of them dwelling without walls, and having neither bars nor gates”<sup>11</sup>; and “Israel dwell[ing] safely”<sup>12</sup>. These descriptives indicate a state in which Israel has no fear of enemies. Clearly, Israel is not now dwelling in the kind of security described in Ezekiel 38; for missiles are being fired at Israel almost daily, and the nations around it are threatening war against the Jewish nation. Certainly, Israel is not at a point in which it is dwelling without walls; for it currently has a 403-mile wall around it.

Furthermore, the nation will not experience that state of security even after the seven-year treaty goes into effect.<sup>13</sup> The only time Israel will dwell in that kind of security will be in the coming (millennial) kingdom.

Thus, based on this alone, the “war” in Ezekiel 38 will not occur until sometime after Christ begins to rule on the earth; and, based on the connection with Revelation 20:7-10, it will take place at the end of Jesus’ thousand-year rule on the planet. But there are still at least two more pieces of evidence that Ezekiel 38 will be fulfilled within the coming kingdom.

### **The Wealth of Israel at that Time**

One of those is the description in verses 12 and 13 that at the time of this attack, Israel will exist in a state of bountiful possession. As these verses indicate, the wealth of Israel will be such that it will tempt a vast multitude to risk coming into Israel (while Jesus is ruling from Jerusalem) to plunder the nation. This is the kind of prosperity Israel will enjoy during the kingdom age.<sup>14</sup>

### **The Result of God's Judgment upon Gog**

According to verses 16 and 23 of Ezekiel 38, the result of God's judgment upon Gog in Ezekiel 38 is that God will be known and magnified and hallowed in the eyes of the nations. According to verse 16, the result of this "battle" is "that the nations may know Me, when I am hallowed in you, O Gog," and in verse 23, God announces this result: ' "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 the LORD." ' Certainly, God is not "known in the eyes of many nations" today, and will not be known in that global sense prior to the millennial kingdom; this will only be true in the kingdom.<sup>15</sup> This means that Ezekiel 38 will be fulfilled sometime in the coming kingdom; and, as the connection with Revelation 20:7-10 shows us, the scenario will occur at the very end of the millennial kingdom.

### **The Timing of Ezekiel 38**

Thus, we have seen that the invasion of Israel described in Ezekiel 38 will occur at the end of the millennial (thousand-year) kingdom of Jesus Christ, but we have not yet brought

Ezekiel 39 into this discussion. This may seem strange since many teachers of Bible prophecy today view chapters 38 and 39 as a unit.<sup>16</sup> However, upon closer examination, we will see that the two chapters describe two different events, occurring at two different periods of time.

### **Ezekiel 39**

While Ezekiel 38 provides parallels with Revelation 20:7-10, Ezekiel 39 describes Revelation 19:11-21—the return of Christ to the earth. If this is true, then while Ezekiel 38 will occur at the end of the millennial kingdom, Ezekiel 39 will occur at the end of the seven-year tribulation period.

### **Ezekiel 38 & 39: Two Different Scenarios?**

As mentioned above, since many seem to see chapters 38 and 39 as a unit, we need to begin with the possibility that they are describing two different units. While there is a split with commentators on whether these two chapters describe one battle or two battles, the evidence suggests that they represent two different battles, commencing at different times.

### **The Evidence of Repetition**

One piece of evidence is the repetition in the announcement from God to Ezekiel that He is “against Gog,” found in 38:1-3 and 39:1. Both proclamations address Ezekiel as “son of man,” followed by the announcement. The original Hebrew wording of the beginning of this proclamation is exactly the same in each incident—down to the very letter—which is represented

well by the New King James Version rendition in this way: “ ‘ “ ‘Behold, I am against you, O Gog, the prince of Rosh, Meshech, and Tubal’ ” ’ ”.17

Interestingly, some view this repetition as an indication that the same situation is presented in these two chapters. However, that seems to be a curious stance. After, all why would God announce to Ezekiel that He is against Gog, then describe the invasion of Israel by this multitudinous army of invaders, stop in the middle of that description to state once again that He is against Gog, only to continue to describe the same battle? Would it not make more sense to see the second statement of God “against Gog” as showing *another* reason why He is against Gog—by describing another invasion of Israel by Gog?

This especially seems to be the way to see this second proclamation since the details that follow it are different from those found in Ezekiel 38. If the second proclamation was simply a repetition while continuing to focus on the same battle, one would expect to find repetition of other elements, as well, which cannot be found in Ezekiel 39.

### **Another Clue: An Invitation to Feast on Flesh**

Thus, it seems that Ezekiel 38 and 39 present two different prophecies to be fulfilled on two separate occasions. As we learned, Ezekiel 38 will be fulfilled at the end of the millennial reign of Christ on the earth; however, clues within Ezekiel 39 indicate that its fulfillment will take place at the end of the seven-year tribulation period.

Compare, for example, the description of Ezekiel 39:17-20 with Revelation 19:17-18.

Ezekiel 39:17-19

“ . . . thus says the Lord GOD, ‘Speak to

every sort of bird and to every beast of the field: “Assemble yourselves and come; gather together . . . to My sacrificial meal which I am sacrificing for you, a great sacrificial meal on the mountains of Israel, that you may eat flesh and drink blood. You shall eat the flesh of the mighty, . . . at My sacrificial meal which I am sacrificing for you. You shall be filled at My table with horses and riders, with mighty men and with all the men of war,” says the Lord GOD.

Revelation 19:17-18

Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, “Come and gather together for the supper of the great God, that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great.”

Like Revelation 19, which is set at the return of Christ to the earth,<sup>18</sup> there is an invitation to the birds in Ezekiel 39 to eat the flesh of the mighty men who have come out to war against Jesus at His return. The invitation in Revelation 19 is clearly the same one as presented in Ezekiel 39 as pictured by the similar elements in the call to the birds of prey to feast upon the carnage of men, including (in both passages) the flesh of the *mighty* and rulers, the flesh of *horses* and their riders, the flesh of *all the men of war* (quoted from Ezekiel 39:20 but clearly portrayed in Revelation 19:18-21), and the explicit statement in each passage that the birds of prey will eat till they are full.<sup>19</sup>

As he did in Revelation 20:7-10, the Apostle John purposely alludes to Ezekiel 39 to show the connection with that previous description. More specifically, the apostle demonstrates by that allusion that the invasion of Ezekiel 39 is the same that has occurred prior to the return of Christ to the earth.<sup>20</sup>

### **Three More Pieces of Evidence**

Just as Revelation 19 describes an event that will occur prior to the millennial kingdom, Ezekiel 39 indicates the same by three aspects of God's announcement to Ezekiel. God reveals that, following the battle of Ezekiel 39, He will regather into the land of Israel those Jews who will have been scattered due to persecution,<sup>21</sup> He will pour out His Spirit upon Israel, and He will be *hallowed* in Israel in the sight of all the nations,<sup>22</sup> all of which are connected with God's promises to Israel regarding the coming kingdom.

As any premillennialist recognizes, each of these will occur in connection with the coming kingdom. Following the seven-year tribulation period—in preparation for the establishment of His kingdom upon the earth—God will regather the Jews.<sup>23</sup> It will be at the end of that seven-year era when God will pour out His Spirit upon believing Israel,<sup>24</sup> providing Jews with a new and glorious relationship with God that will last forever;<sup>25</sup> and God will be revered (*hallowed*) in Israel before all nations *in* the kingdom, setting His “glory among the nations” for the entire world to see.<sup>26</sup>

### **How Chapter 39 Can Occur Before Chapter 38**

It should be noted that the book of Ezekiel is not a chronological presentation<sup>27</sup> but a series of visions God manifested to the prophet on specific themes.<sup>28</sup> The book itself presents, basically, a chronologically-ordered presentation of Ezekiel’s life in connection with the times at which he receives the recorded revelations from God.<sup>29</sup> However, Ezekiel’s prophecies are not necessarily chronologically-ordered.

For example, in “the last great division of Ezekiel’s prophecy,”<sup>30</sup> chapters 35 and 36 portray God’s judgment upon Edom<sup>31</sup> and God’s blessing and salvation of Israel. The judgment upon Edom is recognized as occurring at the end of the future, seven-year tribulation period,<sup>32</sup> while premillennialists are in accord with chapter 36 being fulfilled in the coming kingdom.<sup>33</sup>

While chapter 36 ends with Israel experiencing God’s blessing in the millennial kingdom, chapter 37 begins with southern Israel (Judah) in captivity in Babylon in the sixth century B.C.<sup>34</sup> However, chapter 37 proceeds through the rest of Israel’s history on into the future kingdom in its fulfillment. So when many teach that the event(s) of chapters 38 and 39 will occur prior to the coming kingdom, they are admitting that chapters 36-39 of Ezekiel are not chronologically-

ordered. Hence, to view the invasion of chapter 39 as occurring prior to the invasion of chapter 38 does not violate the ordering of the book of Ezekiel, particularly the chapters immediately preceding them.

## The Summary

Therefore, these clues tell us that the battle of Ezekiel 39 will occur prior to the millennial kingdom. In fact, more specifically, the invasion of chapter 39 will take place immediately before the return of Christ to the earth, while the scenario presented in Ezekiel 38 will transpire at the end of the coming kingdom, as described in Revelation 20:7-10.

<sup>1</sup> Included in that group are: Tim LaHaye and Jerry Jenkins, *Left Behind: A Novel of the Earth's Last Days* (Carol Stream, IL; Tyndale House Publishers, Inc., 1996), pp. 9-15; Joel Rosenburg, *The Ezekiel Option* (Carol Stream, IL; Tyndale House Publishers, 2005); Rosenburg, *Epicenter* (Carol Stream, IL; Tyndale House Publishers, Inc., 2006), pp. 251-256; Arnold Fruchtenbaum, *The Footsteps of the Messiah: A Study of the Sequence of Prophetic Events* (Tustin, CA: Ariel Ministries, 2003), pp. 106-25; Don Koenig, "When Is the War of Ezekiel 38 and 39 and the War of Psalm 83?", <http://www.thepropheticyears.com/comments/When%20is%20the%20war%20of%20Ezekiel%20chapters%2038.htm>, n.d., accessed November 12, 2010; David R. Reagan, "The Wars of the End Times: How Many and When Will They Happen?", [http://www.lambliion.com/articles/articles\\_tribulation1.php](http://www.lambliion.com/articles/articles_tribulation1.php), n.d., accessed November 12, 2010; Jon mark Ruthven, *The Prophecy that Is Shaping History: New Research on Ezekiel's Vision of the End*, (Longwood, FL; Xulon Press, 2003), pp. 117-128.

Those who see it occurring before the tribulation period, but not necessarily prior to the rapture of the Church see a possible time differential between the occurrence of the rapture and the initiation of the seventieth week of Daniel (the seven-year tribulation period), which this writer does not see.

<sup>2</sup> However, there are some evangelicals, represented by David Jeremiah, who believe the scene described in Ezekiel 38 will occur "shortly after" Israel signs a treaty, at which time it will be at peace. (See David Jeremiah, *What in the World Is Going On?: 10 Prophetic Clues You Cannot Afford to Ignore* (Nashville, TN: Thomas Nelson Publishers, 2008), p. 162.)

<sup>3</sup> Though there is debate regarding the identities of the names and places listed in these verses, it seems they represent surrounding nations of Israel. Their identities are most likely the following: *Gog* may have been the name of a person who represents Gentile nations in the future; *Magog* seems to refer to Asia Minor (modern-day Turkey), though some believe it could refer to Central Asia; *Rosh* means "chief" or "prince" and refers to *the chief prince of Meshech and Tubal*; *Meshech* also refers to Asia Minor (Eastern) and so relates to modern-day Turkey; *Tubal* most likely also refers to Asia Minor (Southern); *Persia* refers to modern-day Iran; *Ethiopia* is actually the land south of Egypt, Northern Sudan; *Libya* refers to modern-day Libya; *Gomer* relates to north central Asia Minor (Cappadocia)—not Germany, as some have proposed; and *Togarmah* seems to refer to southeastern Asia Minor (the southeastern part of modern-day Turkey, near the Syrian border).

This line-up of nations is likely not a full listing of all involved in this rebellion against Israel. Instead, it appears to be simply representative. It seems that the Lord, having gotten His point across regarding the enormity of the group involved, abruptly stops the listing by announcing: "There are *many* people who are with you!"

<sup>4</sup> Though *Gog* also appears in 1 Chronicles 5:4 (in a genealogical listing), *Magog* is not found in that context.

<sup>5</sup> James Moffatt identifies the scene in Revelation 20:7-10 with that of Ezekiel 38 (see James Moffatt, “The Revelation of St. John the Divine,” *The Expositor’s Greek Testament*, edited by W. Robertson Nicoll (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1980), V: 474). While Robert Mounce believes that Gog in Ezekiel 38 is a prince, and Magog is a territory, and the Apostle John uses Gog and Magog as “symbolic figures representing the nations of the world,” he does believe that John mentioned Gog and Magog in order to identify with Ezekiel 38 and that this “war . . . follows the thousand-year reign.” (Robert H. Mounce, *The Book of Revelation* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1977), p. 362.)

<sup>6</sup> In the original (Greek) of Revelation 20:7-10, an article (which could be interpreted as *the*) appears before each. This seems significant since the Greek article does not appear before proper names. This would indicate these are not proper names of individuals. Instead, the articles indicate previous reference of representative nouns. That is, *Gog and Magog* point us to a previous Scripture passage (Ezekiel 38) where we should go for more information on this rebellion.

<sup>7</sup> Ezekiel 38 shows us how Satan will tempt the rebellious to invade Israel—in other words, what thought he will put in their heads (a thought of greed and opportunity to “obtain” Israel’s bounty, given by God) to show *why* they will invade Israel (and, specifically, Jerusalem), while Revelation 20:7-10 basically presents the viewpoint of the battle of Satan versus God. (In Revelation 20, we are told for the first time that Satan has deceived them and gathered them for this attack. The reason why this is not revealed in Ezekiel is to show that they are unaware that their coming against Israel is due to Satanic deception; but, in reality, that is true of any historical attack against Israel.) Thus Ezekiel 38 presents the picture from the human point of view, while Revelation 20:7-10 shows the scene from the standpoint of what is *really* going on—a battle of Satan for God’s kingdom.

<sup>8</sup> Compare Ezekiel 38:4-7, 9, 15 with Revelation 20:8-9.

<sup>9</sup> It is true that Ezekiel 38 presents other ways in which God will judge the invaders of Israel—such as by a great earthquake (38:19-20), by sword (38:21), pestilence (38:22), “flooding rain” (38:22), “great hailstones” (38:22), and brimstone (38:22)—but fire is included in God’s destruction of these enemies of Israel (see 38:22). Simply because Revelation 20:7-10 only mentions fire as God’s instrument of judgment does not mean He will not use other means, as well. The judgments mentioned in Ezekiel are intended for all who enter into the land of Israel at that time with evil intent; however, it may be that the judgment of fire may specifically be reserved for those who surround Jerusalem (“the camp,” παρεμβολη [see Mounce, op. cit., p. 363, and Moffatt, op. cit., p. 474, who identify “the camp” with Jerusalem]), as described in Revelation 20:9. (See Mounce, op. cit., p. 363, who connects the judgment by fire in Revelation 20:7-10 with that of Ezekiel 38:22.) With such a massive amount of invaders of Israel (“whose number is as the sand of the sea” [Revelation 20:8]), it is likely that only a representative number of them (though a large number, at that) will actually surround Jerusalem, while others will be judged in other regions of Israel. (Or it could be that those who surround Jerusalem are those who are left after the other judgments have come against the rest of the invaders of the land of Israel. If so, the number surrounding Jerusalem could still be extremely large; in fact, they could be the majority number of invaders, while the minority will be killed in other ways—in the northern part of Israel.) If so, then the description of their number in Revelation 20:8 represents *all* who fall under Satan’s deception to enter into Israel with the intent of taking great booty from the land, while those mentioned in verse 9 of Revelation 20 are *representative* of the entirety of that number, though, as mentioned, the group of verse 9 could still be a majority of those so deceived.

<sup>10</sup> See Ezekiel 38:11.

<sup>11</sup> See Ezekiel 38:11.

<sup>12</sup> See Ezekiel 38:14.

<sup>13</sup> One clue indicating that Israel will not be in total security after signing the end-times (seven-year) treaty is that Israel’s leaders will make a secret treaty with the king of the North. (See Claeys, pp. 83-85.) Since the “beast” of Revelation will begin his rule over the world from Jerusalem at the point the treaty is broken—three and a half years into it—the secret treaty will need to be confirmed prior to that point, as beyond that point, Israel’s leaders will not be in control. Thus, they will not be able to make a treaty after the midpoint of the tribulation period.

<sup>14</sup> See, for examples, Isaiah 30:23-25; Ezekiel 34:26; 36:29; Zechariah 8:11-13, 23; 9:16-17; Joel 2:21-27; and Amos 9:13-14.

<sup>15</sup> This “knowing” God reflects a relationship with Him which comes via the reception of eternal life (by faith in Jesus Christ). See John 17:3, for example.

<sup>16</sup>Representatives of this view include: Charles H. Dyer, “Ezekiel,” *The Bible Knowledge Commentary: An Exposition of the Scriptures* by Dallas Seminary Faculty, edited by John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1985), pp. 1299-1302; Charles Lee Feinberg, *The Prophecy of Ezekiel: The Glory of the Lord* (Chicago: Moody Press, 1969), p. 227; Leslie C. Allen, *Word Biblical Commentary: Volume 29: Ezekiel 20-48* (Nashville, TN: Thomas Nelson Publishers, 1990), p. 202; Dyer, op. cit., pp. 1299-1300; and C.F. Keil, “Ezekiel, Daniel,” C.F. Keil and F. Delitzsch, *Commentary on the Old Testament in Ten Volumes* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1980), IX: 171.

<sup>17</sup> See Ezekiel 38:3 and 39:1. The Hebrew phrase is: הַנְּנִי אֶל־יָדַי גּוֹג נְשִׂיא רֶמֶשׂ מִשָּׁמַיִם

<sup>18</sup> See Claey's, op. cit., pp. 205-208.

<sup>19</sup> Compare Ezekiel 39:19 with Revelation 19:21.

<sup>20</sup> This identification is seen by Robert Mounce, op. cit., p. 348. John Walvoord sees the apparent connection, but, while admitting that Revelation 19 alludes to Ezekiel 39, he, for some unknown reason, states that the battle of Ezekiel 39 will occur prior to the scene in Revelation 19. (See John Walvoord, *The Revelation of Jesus Christ*, op. cit., pp. 278-279.

<sup>21</sup> See Ezekiel 39:25-27.

<sup>22</sup> The word “hallowed” is used a number of times in Ezekiel to refer to the reverence given to God by those dwelling in the millennial kingdom. This seems to be what Jesus meant in Matthew 6:9 when He instructed His followers to pray “hallowed be Your name”. It is when the kingdom comes to the earth that God’s name will be hallowed among Israel and before the nations.

<sup>23</sup> This scattering due to persecution will take place during the last three and half years before Christ’s return. For more on this, see Claey's op. cit., pp. 41-48, 101-122, 191-208.

<sup>24</sup> See Zechariah chapters 12-14 and the explanation of those in Claey's, op. cit., pp. 191-205.

<sup>25</sup> See Ezekiel 39:22, 27-29.

<sup>26</sup> See Ezekiel 39:21.

<sup>27</sup> C. F. Keil appears to contradict this understanding when he states that “the prophecies of the first, third, and fourth parts [of the book] are throughout arranged in chronological order,” while the prophecies of the second “are disposed according to their actual subject matter” (Keil, “Ezekiel,” op. cit., p. 8). However, he is referring to the time at which Ezekiel was given—and delivered—his revelations (ibid). The prophecies themselves—that is, the times of their fulfillments—are not chronologically-arranged.

<sup>28</sup> Keil sees the book presented in two divisions with the first division presenting “announcements of judgment upon Israel and the heathen nations” in chapters 1-22 and the second division showing forth “announcements of salvation for Israel” in chapters 23-48 (ibid, p. 7).

<sup>29</sup> This seems to be what is meant by Charles Dyer when he states that “a definite chronological movement is evident within the book” (Charles H. Dyer, “Ezekiel,” *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty: Old Testament*, edited by John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1985), p. 1226.

<sup>30</sup> This description of Ezekiel 35-48 has been coined by Charles Feinberg (op. cit., p. 218).

<sup>31</sup> Dyer sees Edom here as representing all of Israel’s “bitter foes” (op. cit., p. 1295).

<sup>32</sup> Dyer sees this judgment portrayed in Matthew 25:31-46 (ibid).

<sup>33</sup> Feinberg's discussion of chapter 36 is a classic premillennial explanation, seeing the final fulfillment in the kingdom (op. cit., pp. 205-211).

<sup>34</sup> Dyer is representative of the premillennial understanding here (op. cit., p. 1298).