

# Ezekiel 39:13

Authorized King James Version (KJV)

Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

## Analysis

**All the people of the land shall bury them; and it shall be to them a renown**—The phrase kol-am ha-aretz (כל-עם הארץ) emphasizes corporate national participation. This is not delegated to priests or warriors alone; the entire covenant community engages in cleansing, demonstrating that God's victory benefits all Israel collectively.

The word **renown** (shem, שם) literally means "a name" or "reputation." The Hebrew construction suggests lasting memorial—Israel's fame will derive not from military prowess but from witnessing and participating in Yahweh's decisive intervention. **The day that I shall be glorified** uses the Niphal form hikavdi (הבקדי), indicating God displays His own glory (kavod, כבוד) through this victory. Israel's renown is derivative, reflecting the radiance of God's vindicated character among the nations.

## Historical Context

Ezekiel wrote during Israel's lowest point—Jerusalem destroyed, temple razed, people exiled. The promise that Israel would gain international renown reversed their current shame as defeated captives. In ancient Near Eastern warfare, defeated peoples lost their "name" (reputation), while victors gained glory.

This prophecy subverts conventional honor-shame dynamics: Israel's fame comes

not through their strength but through God's self-glorification on their behalf. The phrase "the day that I shall be glorified" echoes Exodus 14:4,17-18, where God gained glory through Pharaoh's defeat at the Red Sea. Ezekiel presents the Gog victory as a new exodus, establishing Israel's reputation through divine intervention rather than human achievement.

## Related Passages

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**Hebrews 11:1** — Definition of faith

**Romans 1:17** — The righteous shall live by faith

**Matthew 25:31** — Final judgment

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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1. How does corporate participation in burying enemies differ from individual heroic warfare narratives?
2. In what ways does God receive glory through His people's participation in His redemptive work rather than bypassing them?

## Interlinear Text

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לְבָרֵךְ יְהֹוָה כָּל הָעָם כִּי הַבָּא כִּי  
shall bury H3605 Yea all the people of the land H1961 H0  
H6912 H5971 H776

לְשָׁם מִן הַיּוֹם בְּזַיִן כִּי  
them and it shall be to them a renown the day that I shall be glorified saith  
H8034 H3117 H3513 H5002

אֱלֹהִים אֱלֹהִים  
the Lord GOD  
H136 H3069

## Additional Cross-References

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**Ezekiel 28:22** (Glory): And say, Thus saith the Lord GOD; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

**Jeremiah 33:9** (Parallel theme): And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.

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