

Gog and Magog

- I. This study is meant to set forth an alternative to the popular assumption among some Christians that Gog and Magog (as depicted in **EZE 38-39**) could not have had an ancient historic fulfillment but rather refer to a culminating battle at the end of time as noted in **REV 20:8-9**.
 - A. It should be remembered that certain names in the Book of Revelation which appear in O.T. writings are not the same entities.
 - B. The Babylon of Revelation is not the ancient Babylon of the O.T. but rather a spiritual whore which dallies with kings of the earth. **REV 17:1-5**.
 - C. The Jerusalem of Revelation is not the earthly Jerusalem which featured so prominently in history but rather is the heavenly city. **REV 3:12**.
 - D. The use of historic names of earthly and carnal people, things or places in Revelation is helpful in discerning the nature and application of things in Revelation since there are characteristics of the former which may be applied to the latter.

- II. An investigation into Gog and Magog is difficult, owing to the limited amount of information about those names in Scripture.
 - A. The names are conspicuously noted in **EZE 38-39** and **REV 20:8-9**, both passages setting forth certain enemies of God which assault the people of God.
 - B. There are eleven occurrences of Gog in Scripture, ten are in the O.T.
 1. A descendant of Reuben was Gog (**1CH 5:4**), hundreds of years before **EZE 38-39**.
 2. Gog is of uncertain derivation and means *mountain*, per Brown-Driver-Briggs Hebrew dictionary. This may be significant since *mountain* sometimes figuratively describes a ruthless expansionist government like Babylon. **JER 51:25**.
 3. Historically, Gog has been speculatively associated with an ancient Lydian king, Gyges or Gu-gu, such names appearing in monuments.
 4. In **EZE 38:2-3**, Gog is a *chief prince* but in **REV 20:8-9** is noted as a nation.
 - C. There are five occurrences of Magog in Scripture, four are in the O.T.
 1. Noah had a grandson, Magog (**GEN 10:2**), thousands of years before **EZE 38-39**.
 2. Magog also means *land of Gog*.

- III. Current events have stirred a number of Christians to conclude that the end of all things is at hand, Gog and Magog are Russia (and others) which have designs to attack Israel.
 - A. There is a “Gog and Magog” final assault on the *camp of the saints and the beloved city* in **REV 20:8-9**.
 1. Mind that this attack is at the end of the famous “thousand year” kingdom-age fancied by premillennial interpretation.
 2. Thus, if current events are **REV 20:8-9** in motion, the millennial kingdom-age must be on the verge of expiry (according to the premillennial scheme), yet some seem to be flirting with the notion that these things are the immediate harbingers of the beginning of the “millennium.”
 - B. Gog and Magog are mentioned as enemies of God and His people in **EZE 38-39**.
 1. Gog there troubles Israel greatly but is decisively destroyed by God.
 2. The events would take place in the *latter years / latter days* (**EZE 38:8, 16**) upon a regathered Israel.
 3. Some (particularly futurists, premillennialists) therefore affirm that the battle of **EZE 38-39** must be the same as the final assault of **REV 20:8-9**, and that both passages are treating of modern times after Israel reclaimed Palestine (ca. 1948).
 - a. Scofield’s footnotes on **EZE 38:2** describe “...the last mad attempt to

- exterminate the remnant of Israel in Jerusalem,” associating it with **REV 20:7-9**.
- b. Mind that this implies that the “camp of the saints” (**REV 20:9**) is equated with Israel.
 - (1) If so, there is going to have to be a super-conversion of presently antichrist Jews to bring them up to N.T. standards of “saints.”
 - (2) Simply being “of Israel” does not mean one is “of God’s Israel” as a saint in His eyes through Christ.
ROM 9:6-8; GAL 6:16; ACT 9:13; 26:10.
 - (3) Dispensational premillennialism accommodates this inasmuch as it supposes a massive conversion of Jews somehow after the church and the spirit are raptured out of the earth at the beginning of the supposed millennial kingdom-age.
 - c. Scofield’s footnotes preceded 1948 by decades. He anticipated a regathering of Israel to Palestine based upon his faulty interpretation of certain “regathering” passages of O.T. prophecy, and somehow things curiously panned out along the lines he anticipated.
- C. Gog and Magog are assumed to be modern Russia (and possible allies).
1. Meshech and Tubal (**EZE 38:2-3**) are assumed to be modern Moscow and Tobolsk.
 2. Since Gog & Co. come upon Israel from the north (**EZE 38:6, 15; 39:2**), Russia’s location of being north of Israel only adds to the assumptions.
 3. Russia’s current militarism is assumed also to be a prelude to a move against Israel, and some Christians (based upon their eschatology) might not only deem these events as foreshadowing the final conflict of **REV 20:8-9**, but also that Russia must be opposed at all costs since it represents an imminent threat to “God’s chosen people” (equated with the modern State of Israel).
 - a. NOTE: The militarism of Russia may indeed be a concern from the standpoint of geopolitics but to associate its current moves with prophecy concerning Israel is a different story.
 - b. This stirring up of Christians against Russia based upon a futurist interpretation of **EZE 38-39** has happened previously (e.g. 1968).
 - c. But what’s the worry? If **REV 20:8-9** is about to occur, and Russia is involved in the Gog and Magog assault, the attackers are destroyed by God and so is the devil (**REV 20:10**)! Maybe Christians should be praying for and pushing politically for Russia’s haste to Israel?
- D. The futurist/premillennial interpretation of **EZE 38-39** and **REV 20:8-9** has a number of problems, including:
1. Scofield’s footnotes affirm that the chapters of **EZE 38-39** (and following) are a prophetic outline of sequential events that pertain to the final days, **EZE 40** denoting “ISRAEL IN THE LAND DURING THE KINGDOM-AGE” (i.e., during their “millennium”). The pattern: Gog’s assault and defeat, then “kingdom age.”
 2. “Premillennialists insist that the establishing of the millennium is to follow God’s judgments upon evil. One of the signal proofs of this to which they appeal is the fact that the overthrow of Gog and Magog described in Ezek. xxxviii.-xxxix. immediately precedes the description of the establishment of a kingdom which apparently is to have no end. Yet in Rev. xx. the millennium is followed by a world-wide revolt of which Gog is definitely declared to be a leader... The question as to where Gog, whose armies were utterly destroyed BEFORE the kingdom age, is to raise up a multitude ‘the number of whom is as the sand of the sea,’ with which

to attack ‘the camp of the saints and the beloved city,’ has been a stumblingblock to Premillennialists...”

(Oswald T. Allis, *Prophecy And The Church*, pp. 239-240, Caps mine).

3. “Is Gog to be destroyed for ever, and then brought to life again to fight a last great battle against Messiah and the saints? Or, are there two Gogs? Or, are we to reverse the sequence of events in Ezekiel? or in Revelation?” (Ibid., p. 28)

IV. Futurists/Premillennialists have had a habit of unnecessarily assuming that certain prophecies must have future fulfillments rather than historical fulfillments since such fit better with their scheme of prophetic interpretation.

A. They assume that certain prophecies of Israel’s regathering and rebuilding in their land have a distant fulfillment but Scripture shows a satisfaction of such prophecies in history.

EZR 1:1-3.

1. NOTE: After the Jews returned to their land from Babylon, there is thereafter NO positive mention of a return/rebuilding in the post-captivity O.T. books.
2. The one post-captivity reference to a future return/rebuilding is that of a futile attempt by Esau/Edom (**MAL 1:1-4**), and Esau spiritually represents the non-elect portion of the descendants of Abraham. **ROM 9:6-13.**

B. They assume that Israel of old never received all the land promised in the Abrahamic covenant so this awaits fulfillment in a future millennium.

1. “It is important to see that the nation has never as yet taken the land under the unconditional Abrahamic Covenant, nor has it ever possessed the whole land...” (Scofield’s footnote on **DEU 30:3**)

2. But Israel DID possess all of the land in fulfillment of the Abrahamic covenant. **JOS 11:15, 23; 21:43-45; 22:4; 23:14-16; 1KI 8:56; NEH 9:7-8 c/w JOS 17:12-13.**

C. They assume that the 70th week of Daniel’s prophecy did not immediately follow the 69th week but was put off until the distant future (one of Scofield’s gaps), yet the 70th week was required in history for the cutting off of Messiah. **DAN 9:24-26.**

D. They assume that the O.T. prophecies of a coming kingdom of God (e.g. **DAN 2:44**) were meant for a future dispensation, yet Scripture shows the kingdom of God to have been a present reality into which men were pressing by faith in Christ’s days. **LUK 16:16; MAT 21:31-32 c/w LUK 7:29-30.**

E. With such a sketchy track record of overlooking historical fulfillment of prophecies, it would be advisable to think twice about concluding that the “Gog and Magog” battle of **EZE 38-39** must be referring to something that awaits fulfillment.

V. Here are some of the arguments that are used to support the idea that the “Gog and Magog” battle of **EZE 38-39** must be referring to something that awaits fulfillment.

A. The prophecy uses terms like “latter years” and “latter days.” **EZE 38:8, 16.**

1. It is therefore assumed that a near/historical fulfillment cannot answer the prophecy; it must be referring to something at the end of time.
2. latter: Belonging to a subsequent or comparatively advanced period; later... 5. That has been mentioned second of two, last of a group of more than two, or at or near the end of a preceding clause or sentence: opposed to former. [Note **EXO 4:8**]
3. Moses’ prophecy of evil upon Israel in the *latter days* has a fulfillment as near as the days after Joshua’s death. **DEU 31:29 c/w JDG 2:19-20.**
4. Nebuchadnezzar’s dreamed image symbolized what would happen in the *latter days*, to wit, “...what should come to pass hereafter...” (**DAN 2:28-29**).

- a. The image represented four successive world empires, beginning with Babylon.
 - b. The rest of Daniel plus other O.T. scriptures identify the next two as the Medo-Persian and Greek empires, the latter being replaced by Rome.
 - c. “Latter” obviously meant *latter* from their viewpoint, not the end of time. The “latter days” of necessity had a historical fulfillment.
5. **JER 30:24** must refer to the *latter days* after the Babylonian captivity when the Jews would have been restored to their land. **JER 30:17-22**.
 - a. Similarly, nations like Moab and Elam were promised recovery from captivity in the *latter days*. **JER 48:47; 49:39**.
 - b. Their liberation would be in latter days AFTER the Babylonians’ power, even as was the case with Israel, all historical fulfillments.
 6. The post-captivity rebuilt temple was the *latter house* as opposed to the pre-captivity *former*, not an imagined rebuilt temple in a future millennium. **HAG 2:9**.
 7. The pre-captivity prophets were the *former prophets* (**ZEC 1:4; 7:7, 12**), implying that the post-captivity Zechariah was of the *latter prophets*.
 8. The pre-captivity days were the *former days* (**ZEC 8:10-11**) which logically implies that the post-captivity days were the *latter days*, per the definition of *latter*. The return from Babylon was a signal watershed moment in time for Israel.
 9. Therefore, “latter days” or “latter years” in **EZE 38:8, 16** does not forbid a historical fulfillment and does not demand a future fulfillment.
- B. **EZE 38:8** describes Israel as being “...brought forth out of the nations...”
1. Futurists assume a modern-day fulfillment from this on the supposition that the return at hand was only from Babylon, not from *nations*.
 2. The notion is that Israel was scattered to the nations in 70 A.D. and was not regathered to that land as a nation until 1948 A.D.
 3. But at the Babylonian captivity, Israel was dispersed *into the nations* as well as into Babylon itself. **EZE 6:6-9; 12:10-15**.
 4. Their seventy-year Babylonian captivity would end and they would then be gathered *from all the nations* to which they were dispersed. **JER 29:10-14**.
 5. **EZE 39:27-28** speaks of Israel returning from captivity “...out of their enemies’ lands...”
 6. Therefore, it is an error to conclude that Israel being “...brought forth out of the nations...” (**EZE 38:8**) must have a distant future (modern-day) fulfillment.
- C. **EZE 38:2; 39:1** prophesy against “...Gog, the chief prince of Meshech and Tubal...”
1. In these chapters, Gog’s confederate army consists of Magog, Gomer, Tubal, Meshech, Togarmah, Tarshish, Javan, Sheba and Dedan. These tribes/nations are most likely the descendants of Noah’s grandsons and great grandsons, bearing their founders’ names. **GEN 10:1-7**.
 2. Such nations were relatively close to Israel and were then known to Israel for their commerce at Tyre, “...a mart of nations...” (**ISA 23:3**) c/w **EZE 27**.
 3. Futurists like to locate these tribes/nations in distant lands, conspicuously Russia.
 - a. This is largely based upon the observation that the word translated “chief” in **EZE 38:3** is *ro’sh* (SRN H7218), and hence, Russia!
 - b. In the Revised Version, the word was left in Hebrew form and the verse rendered, “...O Gog, prince of Rosh, Meshech, and Tubal.” This turned an adjective (chief) into a proper noun and added fuel to the Russia speculation.
 - c. The Hebrew, *ro’sh*, appears about 600 times in the Hebrew O.T. and is

alternately translated as closely synonymous terms: chief, head, top, principal, etc.

- d. Its use in **1CH 27:5**, “chief (*ro’sh*) priest” is not referring to the Patriarch of the Russian Orthodox Church!
4. However, once Russia was assumed to be involved in the prophecy, Meshech is supposed to mean *Moscow*, and Tubal is supposed to mean *Tobolsk* (cities in Russia). The slight similarities in letters are assumed to be significant.
 - a. However could it not be alternately argued that Moscow is actually from the name of one of Daniel’s Hebrew brethren, Meshach? **DAN 1:7**.
 - b. Some think Gomer (**EZE 38:6**) means *Germany*. There are similar letters in those names and both start with “G.” But so do Guadeloupe, Guatemala and Guesswork.
 - c. If Meshech be *Moscow*, Tubal be *Tobolsk*, and Gomer be *Germany*, we should hope for more concrete proof than similarity of letters.
 - d. We further doubt that Javan is *Japan*, or Dedan is *Denmark* or *Dedham* (*Mass.*) or that Togarmah is *Togo*, *Tonga* or *Tobago*.
- D. It has also been speculated that since Gog would go up against unwalled villages (**EZE 38:11**), this must refer to modern times when walls are obsolete.
 1. Though ancient cities commonly had walls (like Jerusalem), smaller population centers commonly did not. **LEV 25:29, 31; DEU 3:5; EST 9:19**.
 2. That Gog said, “...I will go up to the land of unwalled villages...” (**EZE 38:11**) implies that other lands had walled villages, an ancient description more than a modern one.
 3. Therefore, it is an error to conclude that **EZE 38:11** must be referring to modern times of unwalled towns or villages.

VI. The description of the attack by Gog is that of an ancient battle, not a modern one.

- A. The invaders come on horses. **EZE 38:15**.
 1. Are we to believe that modern-day Russia is going to revert to horse cavalry to go up against a nuclear Israel?
 2. Togarmah was one of the confederates (**EZE 38:6**) and it is identified as being a contemporary power who traded with horses in Tyre in Ezekiel’s day. **EZE 27:14**.
- B. The weapons and armor used by the invading army are primitive. **EZE 38:4-5**.
 1. The weapons are largely of wood and used as firewood. **EZE 39:9-10**.
 2. This is likely not figurative of an AK-47 with wood stock and forepiece.
 3. Futurist gospel tracts speculate that a manufactured wood product (lignostone) is very strong and it can burn like coal. Of course, this implies that modern-day Israel will have reverted from fossil-fuels, solar power, etc. to firewood.
 4. The description in **EZE 38-39** is clearly more akin to a time when people relied upon wood for bows, arrows, spears, shields and firewood, not to post-1948 Israel.

VII. Disclaimer: The thoughts that follow only present possible historical satisfaction of the Gog and Magog prophecy of **EZE 38-39**, a reasonable alternative to the Futurist interpretation according to the light I have now.

VIII. Generally, the Futurist affirms that the Gog and Magog battle of **EZE 38-39** is the same as the Gog and Magog battle of **REV 20:8-9** which precipitates the swift, arresting judgment of God upon the enemy of the saints and the destruction of the devil who deceived the aggressors.

- A. Recall that the Scofield Reference Bible footnotes suppose that the battle of **EZE 38-39** is

- what basically begins the “kingdom age” (messianic millennium) but the battle of **REV 20** is “...when the thousand years are expired...” (**REV 20:7**).
- B. Recall that the allies of Gog and Magog in **EZE 38-39** have been shown to be contemporary powers whose trade at Tyre was well known in those days. **EZE 27**.
- C. In **EZE**, Gog is a prince but in **REV**, Gog is a nation.
- D. In **EZE**, Gog’s band comes from various countries around Israel and come upon Israel *from the north* (**EZE 38:15; 39:2**) but in **REV**, Gog and Magog are nations *from the four quarters of the earth and innumerable*.
- E. In **EZE**, Gog’s host come against Israel who have returned from captivity and are dwelling without walls but in **REV**, Gog and Magog go up on the breadth of the earth and compass the *camp* of the saints and the *beloved city*.
1. camp: The temporary quarters, formed by tents, vehicles, or other portable or improvised means of shelter, occupied by a body of nomads or men on the march...
 2. Mind how this accords more with the church of *strangers, pilgrims and sojourners* (**HEB 11:8-9, 13**) who here *have no continuing city* (**HEB 13:14**), than with a fixed city like earthly Jerusalem.
 3. A church member is a *citizen* (inhabitant of a city with certain rights and privileges) and the church is God’s beloved. **EPH 2:19; 5:25**.
 4. Earthly Jerusalem certainly has had God’s interest (**PSA 132:13-14; 48:2 c/w MAT 5:35**) but do not overlook the church’s relationship to the heavenly Jerusalem as being in God’s vision. **GAL 4:25-26; HEB 12:22; REV 3:12**.
- F. In **EZE**, the enemy is Gog of the land of Magog but in **REV**, Gog *and* Magog.
- G. In **EZE**, Gog is defeated and Israel burns the weapons of war for seven years (**EZE 39:9**), but in **REV**, fire of God from heaven destroys the enemy, which implies the consumption of wood (and more). c/w **1KI 18:38**.
1. **EZE 39:10** describes Israel also spoiling the vanquished enemy.
 2. **REV 20:8-9** does not exactly accord with this picture.
 3. **REV 20:10** connects the devil’s destruction with the fiery destruction of **v. 9**.
 4. **REV 20:8-10** leaves little room for spoiling the enemy and burning his wooden weapons for seven years, or for seven months of burying decomposing bodies, per **EZE 39:11-16**, or for the heathen to consider and be instructed. **EZE 39:21-23**.
 5. One-sixth of the armies escape destruction in **EZE 39:2** but not so in **REV 20:9**.
 6. The battle of **EZE 38-39** does speak of God pleading against Gog “...with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone” (**EZE 38:22**).
 - a. Mind that no mention is made of rain or hail or pestilence in the climactic final destruction in **REV 20:8-9**.
 - b. God had used such elements *in history* to help fight against the oppressors of His people, and it was not a complete destruction like **REV 20:9**. See **EXO 9:15, 24 c/w PSA 105:32; JOS 10:11**.
 - c. The brimstone may be related to a geologic event (**EZE 38:19**) such as God has used *in history* to judge the wicked. **ISA 29:6; DEU 29:22-23**.
 - d. Therefore it is quite possible that **EZE 38:22** is connected to a then upcoming battle in Israel’s future which did take place long ago.
- H. There are substantial differences between the Gog and Magog battle of **EZE 38-39** and the Gog and Magog battle of **REV 20:8-9**. These differences are such that one should be cautious of making **EZE 38-39** be fulfilled in **REV 20:8-9**.

- IX. **EZE 39:23-29** sets forth a return from captivity attended by a pouring out of God's spirit upon Israel (v. 29).
- A. The Futurist position tends to ascribe this pouring out of the spirit to the conversion of the Jews at the end of time, commonly associating it with **JOEL 2:28-29** or **ZEC 12:10**.
1. Joel's prophecy was fulfilled at Pentecost where the Spirit filled the N.T. church: "But this is that which was spoken by the prophet Joel..." (**ACT 2:16-21**).
 - a. Peter did not say, "This is some of that..." or "This is kind of like that..." but "THIS IS THAT..."
 - b. Joel was prophesying of the endowment of the church with the Spirit of Christ to indwell and guide it by apostolic revelation.
 - c. The same thing occurred at the house of Cornelius for the purpose of proving the acceptance by God of uncircumcised men of faith for fellowship and salvation through Christ. **ACT 11:15-18**.
 2. **ZEC 12:10** has fulfillment in the days of Christ's appearance and crucifixion. c/w **JOH 19:37**.
 - a. There were those in those days who were bitterly affected inwardly about the sufferings and death of Messiah, and the guilty brought to humbled repentance owing to the influence of the spirit of grace. **ACT 2:36-41**.
 - b. **ZEC 12:10** is in a context of times of great turmoil in Jerusalem (vs. 11-14) which could describe the rending of families by the gospel (**MAT 10:34-37**) or the political upheaval of the times (internally and by outward oppression).
 - c. Note **ZEC 13:1**. "In that day..." This speaks of the continual and universal access to God's mercy sinners have through Christ. c/w **HEB 4:15-16**.
 3. There may well be a great conversion of the Jews near the end of time (**ROM 11:22-32**) and we should rejoice if that happens. But this is the precipitation of the end of all things, not the beginning of a millennium on earth. Christ is coming not to set up the kingdom of God but to deliver up the kingdom of God to the Father. **1CO 15:23-24**.
- B. Consider that **EZE 39:29** may be referring to a near historical operation of the spirit of God for Israel's benefit.
1. (**PRO 1:23**) Turn you at my reproof: behold, I will pour out my spirit unto you, and I will make known my words unto you.
 2. Ezekiel prophesied at the time of the Babylonian captivity, during which time God hid his face from them as He had promised He would do for their idolatries. **EZE 39:23-24** c/w **DEU 31:16-21**.
 - a. Their punishment by captivity was God hiding His face from them.
 - b. The captivity being completed, that condition would end: "Neither will I hide my face any more from them..." (v. 29).
 3. Their captivity in Babylon would end and they would regather into their own land because the *spirit of prophecy* stirred up the *spirit of Cyrus*. **ISA 44:28; 45:1, 13** c/w **EZR 1:1-4**.
 4. Isaiah elsewhere sowed hope by describing a *pouring out* of God's spirit. **ISA 32:13-15; 44:1-4**.
 5. The rebuilding program after the captivity was "...Not by might, nor by power, but by my spirit, saith the LORD of hosts..." (**ZEC 4:6-9**). The work was animated by spirit-led prophets. **EZR 6:14**.
- C. Thus, a near historical interest is a real possibility in Ezekiel's prophecy. It does not have to refer to a distant future, as yet unfulfilled event.

- X. Here are some pertinent elements relative to a near historical fulfillment of **EZE 38-39** during the intertestamental period between the prophecy of Malachi and the gospel of Matthew.
- A. The voice of prophecy was silent during this season of hundreds of years. Therefore there is no authoritative inspired record of the events of those years.
1. This does not mean that God could not confirm His word by other means, as was the case in **EZR 6:1-3**.
 2. There are extra-biblical historical records which do provide reasonably reliable information about the Jewish situation in the intertestamental period, such as some of the Apocryphal books like 1&2 Maccabees or the writings of the Jewish historian, Flavius Josephus (*Antiquities of the Jews, Wars of the Jews*).
 3. “These are not inspired writings, but they are authentic and trustworthy histories, which have, in the providence of God, come down to us from ancient times, that by their records, the faith of God’s people might be encouraged, and those that reject his word might be without excuse.”
(Philip Mauro, *The Seventy Weeks And The Great Tribulation*)
 4. Prophecy of future events was to be confirmed at their historical fulfillment for the benefit of those who would witness the fulfillment (**JOH 13:19; 14:29; MAT 24:24-25**). Therefore, a dark prophecy of something that was significant to God’s people in a particular season could have served its purpose for the comfort of the people of that season without having the same significance for the distant future. *They would at the time* be assured that God had things under control.
- B. There are indeed inspired prophecies of events that would take place in the intertestamental period. It cannot be affirmed that the prophets completely overlooked that coming era.
1. The Book of Daniel expressly sets forth major events of the intertestamental era, including the rise of the Grecian empire and its influence, demise, etc., and the rise of the Roman Empire. **DAN 2:39-40; 8:21; 10:20; 11:2**.
 - a. **DAN 11** is unique in that it prophesies many specific events not covered elsewhere in the Bible.
 - b. Try and find another chapter in the Bible that gives anywhere close to the same number of prophetic details as **DAN 11**.
 - c. Its detail and accuracy have led Bible skeptics and critics to hold to a late date for its writing, namely, after its events took place. Yet even the Jewish historian notes concerning Alexander the Great: “And when the book of Daniel was shewed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended; and as he was then glad, he dismissed the multitude for the present, but the next day he called them to him, and bade them ask what favours they pleased of him...”
(Flavius Josephus, *Antiquities Of The Jews*, Book XI, Chap. II)
 - d. Daniel also prophesied of other significant players that arose during the intertestamental period: a vile conniver who would entice a corrupt element of Jewish society and defile true religion, and a stalwart opposition to him. **DAN 11:21, 30-33**.
 2. Zechariah also prophesied of sons of Zion who would be raised up against Greece. **ZEC 9:12-13**.
 3. The foregoing major players are well known in history: Alexander, an heir to his kingdom named Antiochus IV (Epiphanes), and the Jewish priest-warriors (the Maccabees).

- a. “The following words explain this: I have raised up and animated thy sons, O Zion! against thy sons, O Greece! This was fulfilled when against Antiochus, one of the kings of the Grecian monarchy, the people that knew their God were strong and did exploits, Dan 11:32. And they in the hand of an almighty God were made as the sword of a mighty man, which none can stand before.” (Matthew Henry Commentary on Zechariah 9:13)
 - b. “**bent Judah** — made Judah as it were My bow, and ‘filled’ it ‘with Ephraim,’ as My arrow, wherewith to overcome the successor of the Grecian Alexander, Antiochus Epiphanes (compare Notes, see on Dan 8:9; see on Dan 11:32; 1 Maccabees 1:62; 2:41-43), the oppressor of Judah. Having spoken (Zec 9:1-8) of Alexander’s victories, after the parenthesis (Zec 9:9, Zec 9:10) as to Messiah the infinitely greater King coming, he passes to the victories which God would enable Judah to gain over Alexander’s successor, after his temporary oppression of them.” (Jamieson, Faussett, Brown Commentary on Zechariah 9:13)
- C. Some may object that since there is no follow-up mention in Scripture of the fulfillment of **EZE 38-39** in ancient history, that it therefore cannot be speaking of ancient times. But there are other prophecies which lack further elucidation which we need not doubt took place.
1. “All this shall be done in a little time: “*Within one year according to the years of a hireling* (within one year precisely reckoned) this judgment shall come upon Kedar.” If this fixing of the time be of no great use to us now (because we find not either when the prophecy was delivered or when it was accomplished), yet it might be of great use to the Arabians then, to awaken them to repentance, that, like the men of Nineveh, they might prevent the judgment when they were thus told it was just at the door.” (Matthew Henry Commentary on Isaiah 21:16).
 2. “**Within three years** - We have no means of ascertaining the exact fulfillment of this prediction, nor do we certainly know by whom it was accomplished.” (Albert Barnes Commentary on Isaiah 16:14)

- XI. Here is a summary of world events relative to Israel during the intertestamental period.
- A. The Medo-Persian empire was overcome by the Greek, Alexander the Great (ca. 336 B.C.), who built a massive empire at a young age and who died young. When dying, he was supposedly asked, “To whom do you leave your kingdom?” and he answered wryly, “To the strongest.”
 - B. Alexander’s kingdom was eventually divided among four of his generals (Lysimachus, Ptolemy, Seleucus, Cassander) with a northern, southern, eastern, and western division of the empire (Asia, Egypt, Syria, Greece). The hellenic influence of Greek civilization ran through all.
 - C. There were ongoing struggles for dominance between the Ptolemaic monarchy of Egypt (kings of the south) and the Seleucid monarchy of Syria (kings of the north) and these struggles are outlined in Daniel.
 - D. The Seleucid king, Antiochus IV, came to the throne in 175 B.C.
 1. “Dan. 11:21 calls him a contemptible person.’ I Macc. 1:10 refers to him as ‘a sinful root,’ and II 9:28 calls him a ‘murderer and a blasphemer.’ He gave himself the special name of Epiphanes, which means ‘God made manifest.’” (Interpreter’s One-Volume Commentary, p. 590)
 2. In his warring exploits he also oppressed Judah and Jerusalem, doing so with great notoriety. He is of central interest to the prophecy of **EZE 38-39**.

- E. The Jews, typical of their history, eventually fell into worldliness and apostasy after the return from Babylon.
1. Religion, even for the priesthood, had been deteriorating from the days of Malachi.
 2. The modernized Greek culture was very appealing to a large element of the Jewish people who were willing to cast off their history and order to mainstream Jewish life in a Greek world and “be like the cool kids.”
 - a. “...Menelaus and the sons of Tobias were distressed, and retired to Antiochus, and informed him, that they were desirous to leave the laws of their country, and the Jewish way of living according to them, and to follow the king’s laws, and the Grecian way of living: wherefore they desired his permission to build them a gymnasium at Jerusalem. And when he had given them leave, they also hid the circumcision of their genitals, that even when they were naked they might appear to be Greeks. Accordingly, they left off all the customs that belonged to their own country, and imitated the practices of other nations.”
(Flavius Josephus, *Antiquities Of The Jews*, Book XII, Chap. V)
 - b. “ ‘Now such was the height of Greek fashions, and increase in heathenish manners through the exceeding wickedness of Jason, that ungodly wretch and no high priest; that the priests had no courage to serve any more at the altar, but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth’ (2 Macc. 4:7-14)...Gymnastics in Jerusalem---discus throwers and sprinters in the holy city---it sounds perhaps unusually progressive, but why should Yahweh be displeased at it, how could a High Priest be denounced as ungodly on that account?...True to the Olympic pattern, games were played completely naked. The body could only be ‘covered’ with a thin coat of oil!”
(Werner Keller, *The Bible As History, Second Revised Edition*, p. 315)
 - c. There is nothing new under the sun (**ECC 1:9**) and history has a way of repeating itself for those who are ignorant of it, or who willfully disregard its lessons.
 3. **DAN 8:9-12** describe the rise and reign of Antiochus Epiphanes.
 - a. “And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been a hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks” (1Mac. 1:10).
 - b. He posted a garrison of soldiers to hinder God’s worship and promote his worship in which he offered swine in God’s temple.
 - c. “He did all he could do to extirpate and abolish true religion and godliness; he cut in pieces the copies of the book of the law, and burnt them, called the law of truth in Mal. 2:6, and put to death the professors of truth; and showed all the contempt of true doctrine and worship he was capable of.” (John Gill)
 - d. God allowed this, it is written, “by reason of transgression” (**DAN 8:12**). In other words, it was allowed as a judgment against the Jews because of their sin.
 - e. God gave Jacob for a spoil, and Israel to the robbers because of their sin. **ISA 42:24**.
 - f. “The great transgression of the Jews after the captivity was a contempt and profanation of the holy things, snuffing at the service of God, *bringing the*

torn and lame for sacrifice, as if the table of the Lord were a contemptible thing, and therefore God sent Antiochus to take away the daily sacrifice and cast down the place of his sanctuary. Note, it is just with God to deprive those of the privileges of his house who despise and profane them, and to make those know the worth of ordinances by the want of them who would not know it by the enjoyment of them.” (Matthew Henry Commentary)

- g. The transgression of the Jews is clearly stated by the prophet Malachi in **MAL 1:6-14; 2:1-17; 3:5-15**.

XII. Dr. Scofield affirmed that the invading forces of **EZE 38-39** had to be speaking about Russia and northern European powers in the far-distant future.

- A. “That the primary reference is to the northern (European) powers, headed up by Russia, all agree.” (SRB on Ezekiel 38:2)
- B. This slant on **EZE 38-39** fit better with Dr. Scofield’s premillennial dispensational theory of an end-time regathering of Israel and the final establishing of the Messianic Davidic throne therein.
- C. But Scofield was wrong: all do NOT agree that modern Russia, etc. are in the prophecy. In fact, the consensus was otherwise.
1. “The Scythian Tauri in the Crimea were so called. The Araxes also was called “Rhos.” The modern Russians may have hence *assumed* their name, as Moscow and Tobolsk from Meshech and Tubal, though their *proper* ancient name was *Slavi*, or *Wends*.” (Jamieson, Fausett, Brown Commentary on Ezekiel 38:2).
 2. “The Revelation [sic] David Martin, pastor of the Waloon church at Utrecht, concludes, after examining all previous opinions, that Antiochus Epiphanes, the great enemy on [sic] the Israelites, is alone intended here; and that Gog, which signifies covered, is an allusion to the well-known character of Antiochus, whom historians describe as an artful, cunning, and dissembling man. See Dan 8:23, Dan 8:25; Dan 11:23, Dan 11:27, Dan 11:32. Magog he supposes to mean the country of Syria. Of this opinion the following quotation from Pliny, Hist. Nat., lib. v., c. 23, seems a proof; who, speaking of Coele-Syria, says *Coele habet Apamiam Marsyia amne divisam a Nazarinorum Tetrarchia. Bambycem quam alio nomine Hierapolis vocatur, Syris vero Magog*. “Coele-Syria has Apamia separated from the tetrarchy of the Nazarenes by the river Marsyia; and Bambyce, otherwise called Hierapolis; but by the Syrians, Magog.” (Adam Clarke Commentary on Ezekiel 38:2)
 3. Concerning Togarmah (**EZE 38:6**), “The Targum renders it here the province of Germany; as it is also interpreted in the Talmud, but wrongly.” (John Gill)
 4. “It is by no means certain that Rosh, which AV renders ‘chief,’ is here a proper name, although nowhere else so used in the Bible. That as a proper name it stands for Russia is even more doubtful. Consequently, Scofield’s ‘all agree’ is a serious overstatement, unless it is taken to mean ‘all [Dispensationalists] agree.’” (Oswald T. Allis, *Prophecy And The Church*, p. 274)

XIII. The confluence of Judah’s spiritual and moral deterioration with the rise of Greek wisdom and cultural progressivism produced religious and political strife in the land, and also provoked God to bring a foreign power upon them to judge them, similar to **ISA 10:5-7**.

- A. Some 400 years had gone by since the prophecy of Ezekiel and the longsuffering of God which is meant to bring sinners to repentance (**ROM 2:4**) was disregarded or looked upon as a license for evil, per **ECC 8:11**.
- B. Antiochus IV (Epiphanes) was the man for the task. He was the prominent persecutor of

the Jews in the intertestamental period.

1. He is particularly set forth in Daniel, though not named.
2. Dr. Scofield even recognized his significance in Daniel's prophecy: "The 'little horn' here is a prophecy fulfilled in Antiochus Epiphanes, B.C. 175, who profaned the temple and terribly persecuted the Jews." (SRB footnote on Daniel 8:9)
3. To ignore Antiochus Epiphanes or treat him as a "bit player" during the intertestamental period is a great disservice to both prophetic and profane history.
 - a. The Apostle Paul may even have had reference to those who suffered under Antiochus (**HEB 11:35**) since there were some then who deferred their happiness to the resurrection rather than submit to Antiochus's demand to eat swine's flesh.
 - b. "...Wilt thou eat before thou be punished throughout every member of thy body? But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did. And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the king of the world shall raise us up, who have died for his laws, unto everlasting life. After him was the third made a mocking stock, and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully, And said courageously, These I had from heaven, and for his laws I despise them, and from him I hope to receive them again... they tormented and mangled the fourth in like manner. So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life." (2 Maccabees 7:7-14)
 - c. It is not a metaphorical resurrection of a "dead" nation or idea that is the *hope of God's Israel*: it is the resurrection of the spiritless body (**JAM 2:26**) to eternal life, which is the *better resurrection*. **ACT 26:6-8; 28:20**.
4. Unlike the Assyrian (**ISA 10**) who was primarily bent on imperial expansion over all nations, Antiochus had an extraordinary hatred for the separatist Jewish people and their God: "...his heart shall be against the holy covenant..." (**DAN 11:28**), and "...indignation against the holy covenant..." (**DAN 11:30**).
 - a. "Moreover, King Antiochus wrote to his whole kingdom, that all should be one people, and everyone should leave his laws. So all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the Sabbath... Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land." (1Mac. 1:41-43, 52)
 - b. Some devout Jews were not willing ecumaniacs as touching their laws, traditions and religion, unlike the heathen peoples who were willing to conform their systems to Antiochus's dictates.
 - c. NOTE: Biblical Christian religion is separatist in that it calls believers to separate from all forms and elements of unbiblical religion, be they outright paganism or corrupt hybrids of Christianity and paganism. **2CO 6:14-18**.
 - d. A "world" religion that unites all men without true repentance and faith will naturally look upon those, who on conscience will not conform, as being "enemies of all that is good."
 - e. Often, it is not what you do that perturbs the world but what you will *not* do, and hatred is gained by good works as well as by evil. **2TI 3:12**.

5. Antiochus has been called “The Nero of Jewish History.”

XIV. Antiochus is prophesied of in various places in Daniel. The historical fulfillment of these prophecies is so detailed and congruent with the prophecies that it cannot be overlooked.

- A. He was the egomaniacal tyrant predicted in **DAN 8:9-12**.
- B. He was a cunning politician who manipulated weaknesses in men and nations to his own advantage. **DAN 11:21-24**.
- C. “In the prophecy (Dan. 11:21, 23) it was foretold that, ‘he shall come in peaceably, and obtain the kingdom by flatteries...and after the league made with him he shall work deceitfully.’ This was fulfilled quite literally, for Josephus relates that the king (Antiochus), having determined to make war on the king of Egypt, ‘came up to Jerusalem, and, pretending peace, got possession of the city by treachery’ (Bk. II, 5, 4). The Cambridge edition of the Bible cites II Maccabees 4:7, 10, 23-31 in connection with the foregoing verses.” (Philip Mauro, *The Seventy Weeks And The Great Tribulation*, p. 128)
- D. He even exploited the Jews’ own differences among themselves as they struggled for power and priesthood in the midst of their Grecian intoxication. **DAN 11:30-32**.
 - 1. “1. AT the same time that Antiochus, who was called Epiphanes, had a quarrel with the sixth Ptolemy about his right to the whole country of Syria, a great sedition fell among the men of power in Judea, and they had a contention about obtaining the government; while each of those that were of dignity could not endure to be subject to their equals. However, Onias, one of the high priests, got the better, and cast the sons of Tobias out of the city; who fled to Antiochus, and besought him to make use of them for his leaders, and to make an expedition into Judea.” (Flavius Josephus, *Wars of the Jews*, Book I)
 - 2. “Men like Alcimus, the high priest after Menelaus, were transgressors of the sacred covenant, and were corrupted by the flatteries of Epiphanes. He used them to gain the people over to his views. *But the people that do know their God shall be strong, and do exploits*. Even when Epiphanes seemed most nearly successful, there was a deep-seated opposition to this Hellenizing process.” (Pulpit Commentary on Daniel 11:32)
- E. Contrary to his predecessors who had not violated the temple and the Jews’ religion or customs, he ran roughshod over them and plundered the temple, spreading its wealth. **DAN 11:24**.
 - 1. He terminated the daily sacrifice and forbade any book of the Law. **DAN 8:11-12; 11:31**.
 - 2. “He also commanded them not to circumcise their sons, and threatened to punish any that should be found to have transgressed his injunction...[examples of brutal atrocities here]... And if there were any sacred book of the law found, it was destroyed; and those with whom they were found, miserably perished also.” (Flavius Josephus, *Antiquities of the Jews*, Book XII, Chap. V)
 - 3. “And (2 Macc. 5:15, etc.) *Antiochus went into the most holy temple, Menelaus, that traitor to the laws and to his own country, being his guide...* Then he *set up the abomination of desolation upon the altar* (1 Macc. 1:54), even an *idol altar* (v. 59), and called the temple the temple of *Jupiter Olympius*, 2 Macc. 6:2.” (Matthew Henry Commentary on Daniel 11)
 - a. This dedication of the temple of God unto a heathen deity was on December 25, 167 B.C.
 - b. Merry christmas: God’s house converted to paganism.
 - 4. “And when the king had built an idol altar upon God’s altar, he slew swine upon it,

and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country. He also compelled them to forsake the worship which they paid to their own God, and to adore those whom he took to be gods; and made them built temples, and raise idol altars, in every city and village, and offer swine upon them every day.” (Flavius Josephus, *Antiquities of the Jews*, Book XII, Chap. V)

5. “‘From Jerusalem, the persecution spread throughout the country: in every city the same barbarities were executed, the same profanations introduced; and, as a last insult, the feast of the Bacchanalia, the license of which, as these feasts were celebrated in the later ages of Greece shocked the severe virtue of the older Romans, was substituted for the national festival of tabernacles. The reluctant Jews were forced to join in these riotous orgies, and carry the ivy, the insignia of the god. So near was the Jewish nation, and the worship of Jehovah, to total extermination.’ ---Milman.” (C.B. and S. Hassell, *Church History*, p. 163)

6. “We quote here from Dr. Taylor’s well-written account of the deeds of this atrocious character: ‘When he was informed of the satisfaction with which the news of his reported death was received by the Jews, and especially of the attempt made by the rightful high priest to regain his position, he chose to believe that the entire Jewish nation had revolted; and, marching with all haste, he laid siege to Jerusalem and took it, slaying in three days more than forty thousand persons, and taking as many more captives to be sold as slaves. Not content with this, he forced his way into the Temple, entered the very Holy of Holies itself, and caused a great sow to be offered in sacrifice upon the altar of burnt-offering, while broth, made from the same unclean flesh, was sprinkled by his order over the sacred precincts for the purpose of defiling them. On his departure he took with him the altar of incense, the golden candlestick, the table of shew bread, and other sacred vessels,... Two years after the commission of these enormities, returning from another invasion of Egypt, where he had been checkmated by the Romans, he vented his disappointment upon the Jews and detailed his army, twenty-two thousand men, under Apollonius, with orders to destroy Jerusalem... the streets were filled with blood.’”
(Philip Mauro, *The Seventy Weeks And The Great Tribulation*, pp. 130-131)

7. Of the above enormities and violations of righteous religion and living, Antiochus’s war against the Scripture was a crucial breakpoint, since God magnifies it above His own name and will fight against those who despise it. **PSA 138:2; PRO 13:13.**

F. It is upon this chain of events that a priest named Mattathias defiantly put a stop to an unlawful sacrifice by killing the apostate offerer and the Seleucidan officer on scene. He fled to the hills with his five sons and called for resistance.

1. This family is known as the Maccabees or Asmonean princes. One son, Judas Maccabeus, was a masterful military leader.
2. The success of the relatively small army of the Maccabees over vastly larger forces is the stuff of legend, almost unparalleled in history.
3. “Seron, another general, was sent with an army by the Syrians but Judas defeated them at Beth-horon. At this time Antiochus Epiphanes was engaged in his Persian campaign and appointed Lysias as regent while he was gone from the capital. The regent was ordered to destroy the Jews who had revolted. Half of the Syrian army was left with Lysias to accomplish the task.

“Lysias sent an army of 50,000 men under three generals to exterminate the Maccabean guerrillas. So certain of victory were they that slave traders were brought with the army to carry off the Jewish captives to the slave auction markets.

While one of the generals headed a detachment in search of Judas, who was encamped at Mizpah, the Maccabeans attacked the main force at Emmaus. With his 6,000 warriors, Judas surprised the vastly superior forces, entrapped them, and utterly defeated them. The general who had been on the searching mission fled to Philistia. The year was 163 B.C. and Judas had gained control of the land. Lysias himself later assembled an army of 5,000 cavalry and 60,000 infantry and came south to personally wipe out the rebels. Judas met the Syrian forces near Hebron with a force of 10,000 infantry and decisively defeated them, killing over 5,000 and driving the remainder back to Antioch.”

(Henry C. De Puy, *A Steady Progress from Creation to Christ*, p. 237)

4. 2Mac. 15:21-34 describes Judas Maccabeus’s plea to God defeat Nicanor, calling to remembrance the sudden defeat of 185,000 Assyrians by the angel of God in Hezekiah’s day. The Maccabees slew at least 35,000 of the enemy in the field.
5. Such massive amounts of dead bodies and abandoned implements of war are a reasonable answer to the prophecy of **EZE 39:1-22** which described a protracted season of burying the dead and utility of enemy weaponry/armor for firewood.
6. The Maccabean forces eventually re-took the temple, purified it and rededicated it to God, an event celebrated thereafter as the feast of the dedication. **JOH 10:22**.
 - a. [Antiochus], hearing that the Jews had cast the image of Jupiter Olympius out of the temple, where he had placed it, was so enraged at the Jews that he vowed he would make Jerusalem *a common burial-place*, and determined to march thither immediately; but no sooner had he spoken these proud words than he was struck with an incurable plague in his bowels; worms bred so fast in his body that whole flakes of flesh sometimes dropped from him; his torments were violent, and the stench of his disease such that none could endure to come near him. He continued in this misery very long. At first he persisted in his menaces against the Jews; but at length, despairing of his recovery, he called his friends together, and acknowledged all those miseries to have fallen upon him for the injuries he had done to the Jews and his profaning the temple at Jerusalem. Then he wrote courteous letters to the Jews, and vowed that if he recovered he would let them have the free exercise of their religion. But, finding his disease grow upon him, when he could no longer endure his own smell, he said, *It is meet to submit to God, and for man who is mortal not to set himself in competition with God*, and so died miserably in a strange land, on the mountains of Pacata near Babylon: so Ussher’s Annals, *A.M.* 3840, about 160 years before the birth of Christ. (Matthew Henry Commentary on Daniel 8:23-25)
 - b. This was much like God’s judgment upon Herod who lifted himself up in pride and gave not God the glory. **ACT 12:23**.
 - c. “Your worm is your only emperor for diet: we fat all creatures else to fat us, and we fat ourselves for maggots: your fat king and your lean beggar is but variable service, two dishes, but to one table: that’s the end.” (William Shakespeare, *Hamlet*)
 - d. That Antiochus should not die in war or by assassination agrees with, “...he shall be broken without hand” (**DAN 8:25**).
7. Mind that the Jews’ success in this instance was not the same as their return from Babylon to rebuild, an effort that was “...Not by might, nor by power, but by my spirit, saith the LORD of hosts” (**ZEC 4:6**).
 - a. The best political liberty comes by spiritual revival according to the Word.

- b. The heroics of the Maccabees and the fortitude of the intertestamental saints aside, our Lord Jesus Christ overlooked them in establishing the canon of the O.T. Scriptures by the death of God's prophets. **LUK 11:50-51.**
 - c. No prophets = no inspired writings.

- XV. Combining the prophetic information of Ezekiel's contemporary (Daniel) with the well-known events and people of historical record, it is reasonable to conclude that Gog and Magog refer to the Seleucid regime and particularly its notorious King Antiochus IV Epiphanes. Consider:
 - A. Gog's armies would come from the north (**EZE 39:2**). Syria was north of Israel.
 - B. Gog would attack a people *gathered out of many nations and dwelling safely* (**EZE 38:8, 14**), which describes the Jews in their post-captivity restoration.
 - C. The belligerent armies would be large (**EZE 38:15-16**) and Antiochus's forces were massively greater than the Maccabees.
 - D. Gog would come upon a land of unwalled villages (**EZE 38:11**) which was typical of Israel in those post-captivity days. **EST 9:19.**
 - E. Gog's forces would intend to take captives and spoil (**EZE 38:13**), which Antiochus did.
 - F. "Antiochus had an army made up of the very nations here named, and many others. These people had been at variance with one another, and yet in combination against Israel." (Comprehensive Commentary on EZE 38:4-6).
 - G. Ezekiel described God having a direct hand in destroying Gog (**EZE 38:18 – 39:3**), and the amazing underdog victories of the Maccabees would be hard to explain without divine help.

- XVI. Antiochus Epiphanes (*God manifest*) is a fitting type of the final Antichrist whose forces shall come against the camp of the saints. **REV 20:8-10.**
 - A. His heart was swelled with pride at his success and cunning even as the man of sin, of which he is a type, "opposeth and exalteth himself above all that is called God, or that is worshipped" (**2TH 2:4**) c/w **DAN 8:25.**
 - 1. He stood up against the "Prince of princes" (**DAN 8:25**) when he profaned his temple at Jerusalem, forbid His worship, persecuted and destroyed His people, and set up an idol in His temple to be worshipped, and destroyed copies of Scriptures.
 - 2. God destroyed him, even as God shall destroy the man of sin. **2TH 2:8.**
 - B. "Ezekiel's prophecy of Gog as the last great oppressions of the people of God before the First Advent, is typical of the last great death-struggle between Paganism and Historic Christianity just before the Second Advent. The armies of Gog and Magog were numerous, and therefore, adequately symbolize the world-wide universal opposition to the people of God in the *end of the Christian era*. The tribulation under Antiochus Epiphanes, though very severe, was, nevertheless, of very brief duration: hence, it foreshadows the brief final tribulation which will occur at the close of our present dispensation. The armies of Syria met an unexpected and complete defeat; likewise, its antitype---a godless world arrayed against the Church---comes to a sudden end. Just as Antiochus, the Illustrious, tried to stamp out the Mosiac [sic] worship, so will Satan in the last great conflict, between truth and error, endeavor to stamp out Christian worship." (George B. Fletcher, *The Millennium: What It Is Not and What It Is*, p. 26)
 - C. " 'As the first, or Old Testament Antichrist, Antiochus Epiphanes, king of Syria B.C. 176-164, whose career is circumstantially predicted by Daniel in the eighth, eleventh and twelfth chapters of his prophecy, was the product of the highest ancient Greek civilization, so the last New Testament Antichrist is to be the product of the highest modern civilization, ignoring and despising God and vital religion, and substituting therefor a false liberalism in

faith and practice, a growing laxity of morals, and a worship of money and of human science and art and invention, degenerating into avowed atheism and an unholy alliance with the Pope of Rome, for the extermination of the Church of Christ.'---A. R. Fausset." (C.B. and S. Hassell, *Church History*, p. 144)