

A decorative border with a repeating floral and scrollwork pattern surrounds the text.

PROPHECY AND REVELATION

CONCERNING

GOG AND MAGOG

A study of prophetic truth that addresses the following questions:

- What are the biblical rules for studying prophecy?
- How do we identify these prophetic expressions?
- What are the roles of Gog and Magog?
- Are they past, present, or future realities?
- What is their fate?
- What relevance do they have for the church today?

Earl R. Borders

Prophecy and Revelation Concerning Gog and Magog

by Earl R. Borders

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Ezekiel 38:1 And the word of the LORD came unto me, saying,

2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:

5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it?

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

Ezekiel 39:1 Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured.

5 Thou shalt fall upon the open field: for I have spoken it, saith the Lord GOD.

6 And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.

7 So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.

Revelation 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

CHAPTER ONE

Establishing Rules to Studying Prophecy

In Ezekiel 38:2 the prophetic writer said, "Son of man, set thy face against Gog, the land of Magog . . ." Here Ezekiel introduced characters that he entitled *Gog* and *Magog*. In Ezekiel 39:1 the Prophet penned, "Therefore, thou son of man, prophesy against Gog . . ." In verse 6 he said, "And I will send a fire on Magog . . ." We can see that a common vein of truth unites these texts. The Revelator, in his writings in Revelation, Chapter 20, also spoke of Gog and Magog. As we view these passages, the predominant questions that arise are, What is the Bible speaking of when it speaks of Gog and Magog? and Who are these characters? First, however, we will establish some biblical rules for studying prophecy.

These Old Testament passages of Scripture are prophetic. Sad to say, these texts engender much confusion in the realms of religion. Religious minds have styled these as most everything imaginable but what they are in reality and in truth. First Corinthians 14:33 says that "God is not the author of confusion." You need not be confused concerning God's eternal Word.

The Apostle Paul wrote in Romans 16:25-26: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets . . ." We are living in a brilliant day of revelation. Truth is being revealed in an unprecedented manner. We have the privilege of seeing the light of all seven periods of the Gospel Day in this

day. Isaiah 30:26 says that the light would be as the light of seven days in this day. We are living in a day when we have the light and the brilliance from all the previous time periods as well as the revelations of truth that God is bestowing in the time in which we live.

The Apostle Paul said the things being revealed are that which, as verse 25 says, "was kept secret since the world began." What are some truths being revealed, and where did the Apostle Paul say they are found? Much truth that God is revealing in this day of revelation is prophetic truth and comes from the realms of prophecies.

These truths, incorporated back in the annals of prophecy, are for us; however, we must understand certain rules to understand a prophecy. When men violate or are unaware of those rules, prophecy becomes confusing. There are basic premises to studying a prophecy. We must follow the rules if we are to rightly divide the "word of truth" (2 Timothy 2:15). Many people are dividing it today, but not everyone is rightly dividing it.

How can you tell when one is rightly dividing it? When one rightly divides the Word of Truth, he gets the right answer. Just as an accountant with his books, if he gets the right answer on the left side of the ledger, then the answer on the right side will come down and make a common number. On the other hand, if he does not rightly divide it, the books will not balance. This is what happens with the Bible. Often people do not rightly divide it, and they come out saying that the Bible contradicts itself. No, they just did not rightly divide. To rightly divide a biblical prophecy, certain rules are universal to understanding it. The first rule is that you must respect the place of prophecy. In 2 Peter 1:16-21 the Apostle Peter penned: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Many truths are housed in this text, but let us glean a few. It indicates that prophecies hold a paramount place of importance. In the spiritual and scriptural scheme, prophecies are very important. Peter said that we have a "more sure word of prophecy." The reason prophecies hold a paramount place in the scheme of Scripture is that prophecy is sure.

In verses 16-18 the Apostle Peter was referring to what is recorded in Matthew 17:1-8, where he was on the Mount of Transfiguration and saw Jesus Christ literally transfigured before him in the holy mount, or the Mount of Transfiguration. In 2 Peter 1:19 he said, "We have also a more sure word . . ."; in other words, there is something more sure than miracles. In our human thinking we are constantly looking for things to occur miraculously. In our minds we say, "Oh, if God would just show Himself strong through miraculous events, that would convince the world." Peter laid forth a very startling truth: prophecies are more sure than miracles.

Peter brought up the miraculous event on the Mount of Transfiguration and contrasted it in verse 19 with the statement, "We have also a more sure word of prophecy." That is an astounding statement. Why did he say that? Prophecies can be historically verified, but often miracles cannot. Prophecies are verifiable in their fulfillment. Also, prophecies, in their understanding and fulfillment, can be seen and enjoyed by all, whereas often miraculous occurrences cannot. Stop and consider the case cited in Matthew, Chapter 17, which speaks about the Mount of Transfiguration. Matthew 17:1 reads, "And after six days Jesus taketh Peter, James, and John" That was a glorious, miraculous event, but only three people enjoyed it.

In Isaiah 46:10 God, speaking through the Prophet, said, "Declaring the end from the beginning, and from ancient times the things that are not yet done . . ." God declares the things that are not yet done as if they had already occurred, because He knows the end from the beginning. He, through prophetic avenues, can declare the end before it begins. He spoke from ancient days of things that had not yet occurred as though they had occurred. Why? The Scripture says that God's understanding is infinite (Psalm 147:5). Therefore, the place of prophecy is paramount; as Peter penned, it is "more sure."

The second rule to understanding a prophecy is to understand the parameters of the time of the text under consideration. One great misconception that causes people to teach errantly and misappropriate prophetic Scripture is this: not properly delineating the time scheme, or not understanding the proper time frame for which the prophecy was to occur, and it causes great confusion. Regardless of what the prophetic text is, you must rightly understand the time frame in which God ordained for that prophecy to occur.

Many prophecies pointed to our day, which is the Gospel Day, because this Gospel Day is the culmination of God's divine plan. Read what the Apostle Peter wrote in 1 Peter 1:10, when speaking of the Old Testament prophets: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you." He let us know that much of the prophetic writings looked toward the day and time in which we live and the experience that we can now enjoy.

I repeat, when viewing a prophecy, you must properly understand the prophetic time frame, or the parameter of the prophecy of the text under consideration.

The third rule to understanding a prophecy is that you must understand the nature of prophetic language. Often it is not designed to be taken literally, but figuratively. Let us back up to Ezekiel, Chapter 37, to see how the language was used. Verse 1 states, "The hand of the LORD was upon me, and carried me out in the spirit of the LORD, [Prophetic truths are spiritual truths, and the only way they can rightly be divided is under the guidance and the leadership of the Holy Spirit of God. Those who are lacking the Spirit cannot rightly divide God's eternal Word.] and set me down in the midst of the valley which was full of bones."

If this passage of Scripture were literally true, the valley would be full of bones. However, verse 11 says, "Then he said unto me, Son of man, these bones are the whole house of Israel." If the whole house of Israel were nothing but bones, to whom was God speaking? Ezekiel would have been dead too. You must not take the Scriptures at face value or give a literal rendering to them because they are spiritual words containing spiritual truths to convey spiritual realities. Therefore, the revelation of such truths must come through the avenue of the Spirit of God. The nature of prophetic language reveals spiritual truths; therefore, it employs spiritual language.

The fourth rule to understanding a prophecy that you must ever be mindful of is that you cannot private, or isolate, Scriptures. Again, Peter said in 2 Peter 1:20, "Knowing this first, that no prophecy of the scripture is of any private interpretation." You cannot get the true meaning of a Scripture by privately interpreting it or isolating it from the surrounding context or the other texts throughout God's eternal Word. There is harmony and scheme to the Scriptures. What is true in a prophecy will mate up and be true in the Gospels and in the Revelation. They all come together as a cohesive whole to paint one beautiful portrait.

In Isaiah's prophecy, in Isaiah 34:16, the Prophet declared, "Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them." What does this tell us? For every dark saying in God's Word, there is a Scripture that the Spirit of God will mate it up with and shed light on it. For every Scripture that seems confusing, the Spirit of God will lead you to another Scripture somewhere that will bring clarity.

If you truly have the Teacher (the Spirit of God, according to John 14:26), He can enable you to mate the Scriptures together and lay "line upon line" and "precept upon precept" (Isaiah 28:10) so that you can see the truth as God has ordained it to be seen. Those who private, or isolate, Scriptures can teach almost any teaching imaginable. To get a true picture, you must not isolate a Scripture from other Scriptures.

With the aforementioned rules for understanding a prophecy established, in the next chapter we will study what the Bible is speaking of when it speaks of Gog. We will discover who this biblical character is.

CHAPTER TWO

Identifying Gog

In this chapter we want to identify Gog. To do this, we must follow the rules established in our previous chapter. First, we must establish the time parameter for our text. When does this prophetic utterance have its time setting? Notice that Ezekiel 38:1 commences with the words, "And the word of the LORD came . . ." The word *and* is a conjunction and unites this verse with the thought of the preceding chapter.

When the Prophet Ezekiel originally penned this writing, he did not divide it into chapters. Men later did this for ready reference sake. He wrote the original text in continuity; therefore, any time a chapter commences with the word "*And*," you must revert to the previous chapter to see what the writer was dealing with. To help establish the prophetic time frame of our text, we must revert to Chapter 37.

Ezekiel 37:14 says, "And shall put my spirit in you, and ye shall live . . ." When was this to occur? It never occurred in the annals of the Old Testament for the general populace. John 7:37-39 states: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said [he was quoting a prophecy here], out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive)." The prophecy was to occur when people believed on Jesus Christ, or after He came in His first advent.

This prophecy points forward to a new day, or as Peter said, when a day would dawn (2 Peter 1:19), not the Prophet's day. However, a new era was to commence, which was the Christian dispensation. Notice that God, through the Prophet Ezekiel, said, "And [I] shall put my spirit in you, and ye shall live." When did God ordain this to occur? When does one receive life and live? Roman 8:2 says, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Life came when the Spirit came. When did the Spirit come? He came in this New Testament dispensation. Romans 8:10 reads, "And if Christ be in you, the body is dead because of sin; but the Spirit is life . . ." Life comes through the Spirit, which Christ Jesus made available after His first coming.

Second Corinthians 3:6 tells us that "the spirit giveth life." What is the lesson? In establishing the prophetic time frame for our Scripture text, we can see this phrase in Ezekiel 37:14, when the Lord said, "And shall put my spirit in you, and ye shall live . . ." This is a prophetic passage that points toward the New Testament dispensation. It was not an Old Testament reality, not for the age of the Old Testament. Understanding that is needful because many try to take Gog and Magog and these occurrences and relegate them back to the annals of history as something that literally occurred with Israel and her enemies. If you search the records of history, you will find no occurrence that matches what is prophesied in Ezekiel, Chapters 38 and 39, because it was not a literal occurrence. It was a prophecy to be fulfilled in the day in which we live. Therefore, this prophecy is concerning the New Testament dispensation.

Do other passages clearly identify the time frame of this prophecy? Look again at Ezekiel 37:24. (You will recall that we are reverting to Chapter 37 because our text in Chapter 38 commences with the word "And," letting us know that this was a continuation of prior thought.) To establish the time frame for our text, you must survey the context. Ezekiel 37:24 says, "And David my servant shall be king over them; and they all shall have one shepherd."

God, through the Prophet, said, "David my servant shall be king over them." Who is this "David"? It could not have been the literal David, because at that juncture in history, he had already been dead for approximately 428 years. David died in approximately 1015 B.C. , and this text was penned in 587 B.C. That is a difference of 428 years; so this is not a Scripture to be taken literally.

The name *David* in the Hebrew means "beloved." Who is the fulfillment of this Scripture that says, "David my servant shall be king over them"? On the Mount of Transfiguration, we find that a voice spoke out of Heaven. The latter portion of Matthew 17:5 states, "This is my beloved Son, in whom I am well pleased; hear ye him." God said, "This is my beloved." He could have just as well said, "This is my David," because the name *David* means "beloved." When, in the prophetic text, He said, "David my servant shall be king over them," He could have just as well said, "Beloved my servant shall be king over them." This prophetic reference is to Jesus Christ.

Every Bible student knows that Jesus said in Revelation 22:16, "I am the root and the offspring of David . . ." This *David* spoken of prophetically is an allusion to Jesus Christ. Therefore, it places the time setting of this prophecy, not in the Prophet's day, but in this New Testament period. Establishing the time frame is very vital to eliminate confusion when we study Gog and Magog, who they are, and what actually occurred.

To further ascertain that this time frame is referring to our day, Ezekiel 37:24 says, "And David my servant shall be king over them; and they all shall have one shepherd." Who is that "one shepherd" referencing? In John 10:14 Jesus said, "I am the good shepherd, and know my sheep, and am known of mine." He stated in verse 16, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Who is the "one shepherd"? In verse 14 Jesus said, "I am."

Who is the "one shepherd" of which the prophecy is speaking? Who is the "David" who will be king? Who is the beloved one who will be king and be the one shepherd over the people of God? The answer to each of these questions is Jesus Christ. The prophecy is not of some past age, but it points toward the New Testament period.

Another Scripture that identifies the prophetic time frame which houses our text is Ezekiel 37:27, which says, "My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." Where else do we hear such language? In 2 Corinthians 6:16 Paul penned, "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." Notice that he quoted Ezekiel 37:27. This is a clear indication that the Prophet was speaking of our day.

Ezekiel 38:14 reads, "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it?" Verse 16 says, "And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days . . ." The Greek English Septuagint reads, "in the last days."

Biblically speaking, what are the last days? Hebrews 1:1-2 declares: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets [speaking of the Old Testament era], Hath in these [present tense] last days spoken unto us by his Son . . ." The Apostle penned this epistle in approximately A.D. 63 to A.D. 69, which makes it a

present-tense reality. He said in verse 2, "Hath in these last days [present tense] spoken unto us [a plural and present reality] . . ." Notice that the writer incorporated himself in these prophetic last days.

Going back further than A.D. 63, in Acts 2:16-17, we read: "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days . . ." This takes us back to the Day of Pentecost in A.D. 33. Biblically speaking, this tells us that the last days began with the Day of Pentecost. Now that you understand that, we can lay much confusion to rest. Many false teachers and misunderstanding people take prophetic Scriptures and say, "Oh, you know what the Bible says it will be like in the last days." Well, the last days commenced in A.D. 33. We have been in the final dispensation of time since then. I trust that you can see the time frame for our prophetic text is the New Testament dispensation.

Understanding that this entire prophecy has its time frame in the New Testament is important. One scholar said this: "Some, forgetting that this is a figure, have searched history to find some campaign in the land of Israel, some overthrow of invaders to fix this prophecy, but it has not been found." The temple that Ezekiel described in his prophetic writings has never had a literal fulfillment. No literal temple has ever matched Ezekiel's description because he was describing the church. He was looking forward prophetically, down through the telescope of time, seeing a new day and seeing realities that we enjoy in the New Testament era of time. Some claim that Gog was the Lydian King Gyges, others have said he was Cambyses, and yet others have stated that he was Antiochus Euphianes, and so on. Again, you need to understand the truth of this text. To do that, we must firmly establish the time frame.

The second rule that we must establish is the nature of the prophetic language in our text. Again, Ezekiel 37:1 says, "The hand of the LORD was upon me, and carried me out in the spirit of the LORD [if you are going to see the truth, it must come through the avenue of the Spirit], and set me down in the midst of the valley which was full of bones." Verse 11 says, "Then he said unto me, Son of man, these bones are the whole house of Israel." What is the lesson? Ezekiel was speaking figuratively, or symbolically. I repeat, this could not have been literally the whole house of Israel or he would not have had anyone to talk to. Ezekiel was speaking in a spiritual sense and revealing truth by employing figures, or symbols.

Let us look closely at Ezekiel, Chapter 39. I want you to see that the language is figurative. Verse 11 says, "And it shall come to pass in that day [a prophetic expression of this Gospel Day], that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude." We are talking about the nature of this text.

Verse 18 says, "Ye shall eat the flesh of the mighty, and drink the blood . . ." How could one bury Gog and all his multitude and drink the blood and eat the flesh? This reiterates the truth that literalism is beyond the scope of this text. They both could not be literal, for they could not bury the bodies and yet eat the bodies. Therefore, the nature of this text is figurative; Ezekiel was employing imagery.

Now that we have established the time frame and nature of the language, let us see who Gog is. Ezekiel 38:2 says, "Son of man, set thy face against Gog . . ." This tells us several things. First, it tells us that God was against whoever Gog was. God considered him an enemy to the people of God and the cause of God.

As with most Hebrew names, the name *Gog* had spiritual significance; that is the reason God employed it. The name *Gog* in our text comes from the Hebrew word spelled **Gowg**. The word *Gog* appears eleven times in the Bible: ten in the Old Testament and once in the New Testament, in Revelation, Chapter 20. Nine of the ten times that it appears in the Old Testament, it appears in Ezekiel, Chapters 38 and 39.

We can positively identify who Gog is. The word *Gog* literally means "roof, covering, or a mountain." Remember that definition, because it will take on more meaning as we study. Let us go to Revelation, Chapter 20, to identify Gog. Verses 7-8 read: "And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." The Revelation is the only place in the New Testament where Gog and Magog are identified by that title. This verse lets us know that they were instruments of the devil and that their primary work was religious. Verse 8 says they went out to deceive. Again, verse 7 reads, "And when the thousand years [that was the Dark Ages, from A.D. 530 to A.D. 1530] are expired, Satan . . ." The word *Satan* in this text is referring to the dragon. Verse 2 says, "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan [the Greek words are *accuser* and *adversary*, not the devil personified] . . ." The word *devil* in the Greek in verse 2 is "accuser," and the word *Satan* in verses 2 and 7 is the word "adversary." This was not the devil personified, but a system that he was using, which was pagan Rome.

Verse 8 says, "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." We can see that this was a massive move by the phrase "as the sand of the sea." Notice that it establishes some truths and gives us some phrases to understand.

Verse 9 talks about the "breadth of the earth." Verse 8 talks about gathering them "together to battle." Now, let us go to Revelation, Chapter 16, to see that similar phrases are employed. Revelation 16:12-14 states: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Here we can see similar phrases. Revelation 20:9 talks about the "breadth of the earth," and Revelation 16:14 talks about the "whole world." Revelation 20:8 states clearly "to gather them together to battle," and Revelation 16:14 says "to gather them to the battle." Here the same efforts are being accomplished, which lets us know that the characters who are accomplishing them are the same.

In Revelation 16:13 John spoke of the dragon (paganism), the beast (papalism), and the false prophet (Protestantism). Then, he stated in verse 14 that they "go forth unto the kings of the earth and of the whole world, to gather them to the battle." Revelation 20:8 says that they have gone forth to the "four quarters [corners] of the earth." This verse tells us explicitly that they went forth "to gather them together to battle."

Again, we can see the effort is the same and the characters accomplishing the effort are the same. Revelation, Chapter 20, calls them Satan, Gog, and Magog; yet, they are the same characters depicted in Revelation, Chapter 16, and referred to as the "dragon," "the beast," and the "false prophet." The effort is the same (they are working "to gather them together to battle"); so it is no mystery that the cast of characters is the same. It is just simply speaking in another term to denote a different attribute of truth.

I want you to notice that both chapters begin with the dragon. Revelation 16:13 says, "And I saw three unclean spirits like frogs come out of the mouth of the dragon [paganism]" Revelation 20:7 tells us, "And when the thousand years are expired, Satan [verse 2 says 'the dragon']" Both texts begin the same, and both texts are followed by two other devilish forces.

In Revelation 16:13 we read of the beast and the false prophet, but in Revelation 20:8 John spoke of "Gog and Magog." Nevertheless, they are the same forces. Gog is the beast of Revelation 16:13, or the system known as papalism. Bear in mind that we are speaking of religious systems, not individuals. God loves every individual and is not willing that any should perish (2 Peter 3:9). These systems are out to deceive and accomplish a spiritually damning work.

Does anything else put forth this truth? Certainly so. We must remember that Proverbs 30:5 says, "Every word of God is pure." God has divine design and truth incorporated in every word that He has chosen to be placed in the sacred Scriptures.

Again, the Hebrew word **Gowg** means "roof, covering, or mountain." How can we connect that with papalism? Revelation 8:8 speaks of the second angel (that period of time from A.D. 270 to A.D. 530). It reads, "And the second angel sounded, and as it were a great mountain [**Gowg** means mountain] burning with fire was cast into the sea." Of what is this a spiritual picture? It portrays apostasy. Hebrews 12:22-23 tells us that the mountain represents the church. Being on fire was a picture of the Holy Spirit, how they were anointed and on fire with the Spirit of God. Then something happened. She fell out of her elevated, lofty position. As a mountain, she was cast into the sea. Everyone knows what happens when fire goes into the sea: the fire is extinguished. This is a picture of apostasy. This mountain went into the sea, and out of this same sea came a beast, or a religious organization.

In Revelation 13:1 John said, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns" These are portraits in symbolic expressions of the religious system known as Roman Catholicism. The seven heads were the seven heads of government that Rome had, and the ten horns were the ten minor kingdoms that comprised the Roman Empire. This mountain that was cast into the sea portrayed nothing more than falling out of the hands of God and into the hands of man.

Revelation 17:15 tells us the "waters," or the sea, represents people. This system in the morning time fell out of divine control and an exalted position as a mountain; it went down to the level of falling into the hands of men. The fire was extinguished, and out of the minds of those same men rose a system of religion that was beastly, carnal, and without any divinity. This system was identified, according to Revelation 13:18, by a man who bore an inscription: "Six hundred threescore and six." Who is that? On the triple crown of the Pope of Rome inscribed in Latin are the words "Vicarius Filii Dei," meaning Vicar of the Son of God. The numeric expression, with V = 5, I = 1, and so forth, when totaled, equates to the "Six hundred three-score and six," or 666. So, this apostate mountain is a picture of Roman Catholicism. It was a system that came up out of apostasy. It was this papal beast, or Gog (Gog means mountain), that was no longer under divine control, but under human control. That fallen mountain served as a roof, a shelter, or a covering (definition of **Gowg**) for every type of ungodly spirit.

The Apostle Paul wrote in 1 Timothy 4:1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This happened in the morning time when this mountain, burning with fire, was cast into the sea. Look at what he prophesied would happen. Verse 2 says, "Speaking lies . . ." Roman Catholicism teaches the perpetual virginity of Mary, meaning that she perpetually remained a virgin, even though she had other children after Jesus Christ. Also, they teach the bodily ascension of Mary, that she bodily ascended into Heaven. The Bible teaches us that all the bodies are in the graves until the day of the Resurrection. They teach that Mary is a mediatrix. Contrariwise, the Bible says there is "one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5).

What else do they teach? Verse 3 says, "Forbidding to marry . . ." Roman Catholicism teaches celibacy, which is contradictory to the Word of God. God said, "It is not good that the man should be alone" (Genesis 2:18), yet they say it is. Verse 3 continues, ". . . and commanding to abstain from meats . . ." For years on Friday the Catholics were not permitted to eat meat; yet, they could eat fish. John 21:5 tells us that Jesus, after He was resurrected, said, "Children, have ye any meat?" Then, in verse 6, He said, "Cast the net on the right side." After the catch, He sat down and ate fish. This proves that Christ considered there to be no distinction between "meat" and "fish"; He considered them to be the same. It is a false distinction to command to "abstain from meats" (1 Timothy 4:3), yet permit the eating of fish. It is no wonder the Apostle Paul styled such thinking and teaching as part of the "doctrines of devils" (1 Timothy 4:1).

I want you to understand what has happened and how that system has become a covering. Paul went on to say in 1 Timothy 4:8, "For bodily exercise profiteth little." Roman Catholicism is full of "bodily exercise," full of genuflecting, full of a history of flagellation, and full of other things that work on the body but have no spiritual merit at all. When they follow those and other religious practices, that supposedly covers all their sins, all their wrongdoing, and places them in proper standing. However, that is not true; that is speaking a lie.

Let us consider the truths that the meaning of the word *Gog* provides us. You will recall that *Gog* means "roof, covering, or mountain." We have already shown you that the mountain portrays the apostasy that produced the system of Roman Catholicism. Now, stop and think. It also provides a covering. There is only one acceptable covering for sin, and that is the blood of Jesus Christ (1 John 1:7). However, this system of religion concocted and provided its own coverings. How? They have auricular confession, or confessional booths, and they have their acts of penance, supposedly to pay for their sins.

Roman Catholicism formulated a teaching concerning a place they call "purgatory," that supposedly enables one to have their sins purged after they die. That is another false covering that does not stand biblical scrutiny. That system has made merchandise of men's souls by requiring fees to perform services that they say are necessary to allow souls to leave purgatory. This system allows men to cover their sinful lives and deeds with religious performances rather than divine reality. Because the true church exposes this, they are at odds with her and consider her to be an enemy. *Gog* portrays an enemy and an opposing force to the Church of God in this evening time. It is the religious system of papalism, or Roman Catholicism. I trust that you can see it. We are not speaking of individuals but of systems contrary to the sound teachings of God's eternal Word.

The prophecy of *Gog* and *Magog* had its setting in the New Testament, not in the Old Testament. Its nature was figurative, not literal. Its reality is found in the New Testament realities. Satan, *Gog*, and *Magog* of Revelation, Chapter 20, are exactly comparable to the dragon, the beast, and the false prophet of Revelation, Chapter 16.

CHAPTER THREE

Identifying Magog

Ezekiel 38:2 declares, "Son of man, set thy face against Gog, the land of Magog . . ." In Ezekiel 39:1 the Prophet was instructed to "prophesy against Gog." Ezekiel 39:6 says, "And I will send a fire on Magog . . ." Then, in Revelation 20:8 the Revelator spoke of "Gog and Magog." We can readily see that these characters are what unite these texts. They are the common denominators that bring them together for a common purpose. As we view these passages, the most immediate question that arises is, Who are the characters spoken of in these texts?

The Prophet stated in Ezekiel 38:2, "Son of man, set thy face against Gog . . ." Notice that this is definitely something to which God is adamantly opposed. Ezekiel wrote in Ezekiel 39:1, "Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog . . ." Then, he wrote in Ezekiel 39:6, "And I will send a fire on Magog . . ." Since this is something that God is against and it stirs His anger, we need to understand biblically what these characters are.

Let us consider how they are denoted in our lesson text. In Ezekiel 38:2 the Prophet penned, "Son of man, set thy face against Gog, the land of Magog . . ." As with most Hebrew names, there is significance in these names. The word *Gog* literally means "roof, covering, or a mountain." Can we identify who Gog is by this mountain? Yes, but before we do, let us go to the only place in the New Testament where these words are used, as it gives keen insight into who Gog and Magog are. Revelation 20:7 reads, "And when the thousand years are expired . . ." The thousand years John referenced were the Dark Ages (A.D. 530 to A.D. 1530).

Revelation 20:2 says, "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, [The Greek says 'the accuser and the adversary.' This serpent was no more the devil personified than the serpent in Genesis, Chapter 3, was the devil personified. The devil was working through this system.] and bound him a thousand years." This dragon represented the first opposing force to the morning-time church, and it is a symbolic expression of pagan Rome. In Revelation 12:1 you can see when the morning-time church came on the scene in her pristine glory: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." She came in a beautiful vesture and had all of God's luminary agents shining through her.

When the church appeared on the scene in Revelation 12:1, Revelation 12:3 tells us, "And there appeared another wonder in heaven; and behold a great red dragon . . ." The first opposing force to the morning-time church was the pagan Roman Empire, and when it appeared on the scene, Revelation 12:7 tells us "there was war." There has been war ever since, not in God's Heaven, but in the ecclesiastical heaven, or in heavenly places in Christ Jesus (Ephesians 2:6), where the enemy is opposing the truth and the church.

Revelation 20:7-8 says: "And when the thousand years [A.D. 530 to A.D. 1530, the Dark Ages; while the dragon was bound, the devil was very much loosed] are expired, Satan [*adversary* in the Greek; the same word is used in verse 2, and it is referring to the dragon] shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

The inference of "the sand of the sea" lets us know this is a massive move. The sand of the sea cannot be numbered. When God spoke of Israel and how numerous their seed was, what analogy did He use? Isaiah 10:22 says that "Israel be as the sand of the sea." This signifies a great massive move.

In Revelation 20:8 we read of Gog and Magog. The Revelator gave us some key phrases that serve as identifying factors. Verse 8 says, "And shall go out to deceive . . ." This tells us the nature of these characters, that they are religious entities, because deception is a religious move of the enemy of souls and spirits. How can we identify them? Verse 9 says, "And they went up on the breadth of the earth . . ." The latter portion of verse 8 says, ". . . to gather them together to battle." Note these key phrases. Where else are these types of phrases employed? In Revelation 16:13-14 John said: "And I saw three unclean spirits like frogs [they were not frogs, but they were *like* frogs; in other words, their nature was similar to frogs, depicting how they operate] come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

I want you to notice some similarities. Revelation 16:14 says they "which go forth unto the kings of the earth and of *the whole world*." Then, in Revelation, Chapter 20, what does it say the field of operation would be for Satan, or the dragon, and Gog and Magog? Verse 9 says, "And they went up on *the breadth of the earth* . . ." Here we find a common denominator: they have the same field of operation, or the same field of labor. "The breadth of the earth" and "the whole world" are synonymous terms. Notice that Revelation 20:8 says "to gather them together to battle" and Revelation 16:14 says "to gather them to the battle." We can clearly see that their field of labor, their effort, and their purpose are the same; therefore, understanding that the characters must be the same is not hard.

Revelation 16:13 denotes the characters as the dragon (paganism), the beast (papalism), and the false prophet (Protestantism) and lets us know that these are the deceptive religious powers that would gain influence throughout the whole world and would gather the forces of all amalgamated religions together to confront the camp of the saints. It is the same entity. In Chapter 16 John called them "the dragon," "the beast," and "the false prophet." In Chapter 20 he denoted them as "Satan," "Gog," and "Magog," but they are the same characters and forces.

To sum it up, Revelation 16:13 speaks of the dragon; Revelation 20:7 speaks of Satan, or if you back up to verse 2 he let us know he was speaking of the dragon. Gog and Magog in Revelation 20:8 tie in with Revelation 16:13, the beast and the false prophet. The beast is Gog, and the false prophet is Magog. Again, bear in mind that we are speaking of religious systems, not individuals. The minds of men have devised these systems, and they are contrary to the sound teachings of the Scriptures. The enemy of souls is using them as instruments to deceive the souls of men.

Gog represents the religious system of papalism. How does that relate to the meaning of the word *Gog* as "a mountain"? The system of Roman Catholicism began with a mountain. Revelation 8:8, a picture in symbolic expressions of the morning-time apostasy, says, "And the second angel [that was the period from A.D. 270 to A.D. 1530] sounded, and as it were a great mountain burning with fire was cast into the sea."

What is this mountain that John spoke of? Hebrews 12:22-23 (the Apostle penned this in approximately A.D. 63) reads: "But ye are come [present tense] unto mount Sion . . . To the general assembly and church . . ." This mountain is a symbolic expression of the exalted position in which the church dwells, or those "heavenly places in Christ Jesus" (Ephesians 2:6).

Revelation 8:8 speaks of "a great mountain burning with fire." What is the fire? When the church was instituted on the Day of Pentecost, Acts 2:3 states, "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." What was it? Verse 4 tells us that "they were all filled with the Holy Ghost." Fire represents the Holy Ghost. Therefore, this mountain burning with fire is a picture of the morning-time church in an exalted position, on fire with the Holy Ghost, under the Holy Ghost unction and anointing. However, something happened, and it was cast into the sea.

Now, as we all know, when fire goes into water, it is extinguished. When the mountain went into the sea, that which had been in public view went out of public view. What is the sea? The sea is nothing more than a density of water (again, this was a massive move). Two-thirds of the earth is covered with water. The composition of the human body is predominantly water, so it is talking about a massive water.

What does water represent? Revelation 17:15 says that "the waters . . . are peoples." What we see is a picture of the morning-time apostasy, where much of that which had been the church fell out of divine control, or out of the hands of God and into the hands of man. Then, speaking of that same sea of apostasy, John said, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns . . ." (Revelation 13:1). What came out of this sea of apostasy? The system of Roman Catholicism. How do we know that? The Scripture says it had "seven heads." Those seven heads denote government. Isaiah 9:6 says that "the government shall be upon his shoulder." What is on the shoulder? The head; heads denote government. Rome had in her history seven distinct forms (or heads) of government. They were as follows: 1) Regal; 2) Consular; 3) Decemvirate; 4) Military Tribunes; 5) Triumvirate; 6) Imperial; 7) Patrician.

John also said the beast had "ten horns." Horns denote political power. In Daniel 8:20 the Prophet penned, "The ram which thou sawest having two horns are the kings [one version says *kingdoms*] of Media and Persia." Horns denote kingdoms, and the Roman Empire comprised ten distinct minor kingdoms. They were as follows: 1) Anglo-Saxon; 2) Burgundians; 3) Franks; 4) Huns; 5) Heruli; 6) Lombards; 7) Ostrogoths; 8) Sueves; 9) Vandals; 10) Visigoths.

How do we know that the beast, or Gog, is Roman Catholicism? Because Scripture tells us that this beast with the horns and the heads is best identified by a man. Revelation 13:18 says, "Here is wisdom. Let him that hath understanding count the number of the beast: for it [the beast] is the number of a man [one man bears this number that best represents, or exemplifies, this beast]; and his number is Six hundred threescore and six." This is the exact inscription that the Pope of Rome wears on his triple crown. "Vicarius Filii Dei" is Latin, which, when given numerical expression, is 666. That man best exemplifies this system.

Establishing this is needful so that we can understand Magog, because Magog directly succeeded Gog. In other words, Protestantism directly succeeded papalism. Therefore, when it says *Gog*, which means a "mountain," it is speaking of a system that began as a result of the apostate morning-time church. Roman Catholicism was the result of an apostate mountain, and that system is a roof, or a covering, for all manner of sinful living.

What about the beast our text in Ezekiel denotes as Magog? We have already found in Revelation 16:13 that this equates with the false prophet, or Protestantism. What truth does the name *Magog* reveal? The word *Magog* is actually the Hebrew word **Magowg**, and Magog appears five times in the Bible: four times in the Old Testament and once in the New Testament. The word *Magog* means "expansion or increase of family" and "Gog's region."

In the very name is an explicit picture of Protestantism. How? Stop and consider. The Apostle Paul penned in Ephesians 3:14-15: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named." To whom does the family belong? The Father. The family of God is named in the name of the Father. What is His name? God; therefore, it is the family of God, or the Church of God. Paul was speaking of the church. If you will read a few verses before that, you will see that he was expressly speaking of the church (Ephesians 3:10).

Consider what is the only God-ordained manner to expand, or increase, the family? Acts 2:47 tells us very plainly: "Praising God, and having favour with all the people. And the Lord added to the church daily [what is the only acceptable mode of entrance?] such as should be saved." No one can get in God's church unless he or she comes by the way of salvation; that is the only mode of entrance.

Jesus told Nicodemus in John 3:7, "Ye must be born again," or the Greek says "born from above." This is the only acceptable way for increase of the family. The new birth through Jesus Christ is the only God-ordained, acceptable way to get into God's family. However, Protestantism has many supposed ways of increasing the family: church membership, shaking a preacher's hand, making a financial pledge, signing a card, being baptized, and a host of others. Those organizations are continually expanding and increasing because of the many venues through which they add to their membership.

In Revelation, Chapter 16, when we look at the dragon, the beast, the false prophet, and these characters in Chapter 20, what is the lesson? These Scriptures are speaking of the same terrible trio: the trinity of truth fighters.

These systems, though many revere them as Christian systems, are not Christian at all, but rather they are enemies and opposers to the truth. Again, we are not speaking of individuals, but of false systems of religion. The realms of Protestantism are increasing, and no matter how ungodly people are living, they are accepted as Christians among their ranks. It is no wonder God is against this devilish and deceptive system.

CHAPTER FOUR

Examining Magog

These false systems of worship came about as a result of the apostasy that occurred in the morning time. Proverbs 22:28 says to "remove not the ancient landmark." These landmarks were used as boundary markers to show where the bounds were, to identify what was in and what was out. Religion, specifically Protestantism, has moved these markers and shifted the landmarks, or the boundaries, so that they take in things and people that God never ordained to be taken in.

Jesus said in John 10:9, "I am the door." In John 10:1 He said if anyone climbs up any other way, "the same is a thief and a robber." Paul let us know in 1 Corinthians 6:10 that such cannot enter the Kingdom of God. If they are not in the kingdom of light, despite their profession, they are in the kingdom of darkness.

Jesus said, "I am the door," but Protestantism (or Magog, which literally means "expansion or increase of family") has increased its family without the new birth. It allows expansion but does not require the new birth. It has devised many other avenues to expand and increase the family. To expand the family, the ranks of Protestantism have catechism classes, confirmations, church membership, shaking the preacher's hand, and many other religious moves.

This system has a very deceptive appearance. John wrote in Revelation 13:11, "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." He looked good until he opened his mouth. His teachings were not scriptural or godly, but heathenish and pagan, and they opposed the truth.

The Book of Revelation is broken into seven series, and Revelation 12:1 begins the fifth series. It starts at the beginning of the Gospel Day, with the woman clothed with the sun and the moon under her feet, which is a picture of the morning-time church in her pristine glory; then, it goes on in Revelation 13:1 to the succeeding scene. Revelation 12:3 shows the first major opposing force: the great red dragon, which was Rome in its pagan form. It tells how the dragon was cast down and how the enemy changed his tactics.

In Revelation 13:1 we see the beast, which was papal Rome, coming up out of the sea. After the first beast was defeated, Revelation 13:11 says that another beast came up out of the earth; this was in chronological succession. Therefore, chronologically, Protestantism succeeded papalism.

The woman clothed with the sun came on the scene in A.D. 33. Revelation 12:11 says "they overcame him." This was when the dragon was cast down and Rome was divided and declined (A.D. 270). The enemy started working through apostasy to produce another beast that, according to Revelation 13:1, rose from the sea, which occurred in A.D. 530 when they regarded Boniface II as the first universal Pope.

After that, a deadly wound was laid to the beast through the sixteenth century reformation in A.D. 1530. This occurred when Martin Luther came out preaching Romans 1:17: "The just shall live by faith." When they failed to stay true to truth and walk in the light, they turned and became an image to the beast; hence, another beast, another earthly system, came up, known as Protestantism.

Revelation 13:11 tells us that this beast had attributes "like a lamb." Where else do we read of something that appears like a lamb, or sheep like? In Jesus' teachings in Matthew 7:15, Jesus said, "Beware of false prophets [the same thing that Protestantism was called in Revelation 16:13], which come to you in sheep's clothing, but inwardly they are ravening wolves." This system looks Christian, but its nature is as a wolf, or a beast.

Jesus said in Matthew 7:20, "Wherefore by their fruits ye shall know them." Revelation 13:14 lets us know that Protestantism made an image to the beast. Its fruits were to raise up other human organizations with human heads. Revelation 9:7, speaking of the system of Protestantism, states, "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, [They want to appear that they have Christ and that they have power, but the crowns are only *like* gold; they are not gold. They were an imitation, a deception.] and their faces were as the faces of men." Men head this system. The Bible says they built an image (an image is something almost identical). In other words, they built a human organization with human heads and human teachings very similar to the first beast, papalism.

This Protestant beast had a very deceptive appearance. It looked Christian, but Revelation 13:11 says it "spake as a dragon." How did the dragon speak? In the days of paganism, they had a building known as the Pantheon, and people could come from all over to do their commerce in Rome. They were losing much trade because people had to get back home to worship their gods, so they built the Pantheon. Over the door was the inscription "to Jupiter and all the gods." People could go in and worship the gods of their choice.

The cry of the dragon, or paganism, was for people to choose the gods of their choice. How does Protestantism speak like a dragon? They tell people to choose the church of their choice. This beast speaks like the dragon. That was not God's voice, but the dragon's. Sad to say, people would be better off not going to those places than to sip from Babylon's wine and be deceived.

Again, the word *Magog* also means "Gog's region." How is Protestantism Gog's region? Revelation 13:14 says they made "an image to the beast." In other words, they modeled Rome in human operation and organization. This prophetic picture in Revelation 20:7-8 and Revelation 16:12-14 has its fulfillment, not just in the Gospel Day, but the prophetic time frame of this is actually the seventh-seal period of time. How do we know this? It occurred under the sixth vial, and the sixth vial was not poured out until the seventh seal.

We are not just looking at Protestantism at her inception, but rather these prophetic texts deal with her operation in this seventh-seal period of time. The first three vials (Revelation, Chapter 16) were poured out during the sixth seal. How do we know the last four vials were poured out in the seventh seal? The fourth vial was poured out on the sun, or what represented the church, the Anderson movement; that commenced the seventh seal. The fourth through the seventh vials were poured out in the seventh seal. The first three vials were poured out in the sixth seal, and the last four vials (which include the sixth, where we see the dragon, the beast, and the false prophet spoken of) were poured out in the seventh seal. In this prophetic picture, Protestantism again became Gog's region, or papalism's domain.

We see in Revelation, Chapter 17, a picture of the eighth beast. In Revelation 17:3 we see all the beasts coming together and being amalgamated. Revelation 17:3 reads, "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast . . ." This woman was at the helm, or in control of this beast. She represents Roman Catholicism, because verse 5 says that she is "THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." *Earth* refers to the Protestant systems. She is the mother of the Protestant systems; therefore, she is Roman Catholicism.

Revelation 17:11 says, "And the beast that was, and is not, even he is the eighth, and is of the seven . . ." This beast is an amalgamation of all the previous systems, and it is the last foe to be faced, because it says, ". . . and goeth into perdition." After this there is no more; it rolls into eternity.

In God's eyes, Protestantism is the same as papalism. In reality, neither one is a Christian system; neither system was originated by God nor represents God. Both have the same destiny. Revelation 19:20 states, "And the beast [papalism] was taken, and with him the false prophet [Protestantism] that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image."

In the phrase "them that worshipped his image," we have something different. We have already dealt with the false prophet (Protestantism), but here is a group of people separate from Protestantism; yet in their worship they worship his image. What is this? This is a group of people who in their worship and spirit are sectish. They are not Protestant in name, and they are not Protestant in their claim; however, they are Protestant in their practice, in their operation, and in their spirit. They claim to be Church of God but lack the biblical attributes of the church. They are not Protestant in name; they would not associate with it as a system, but in their worship they "worshipped his image." They made an image to the image; their operation and their conduct are as sectarian as that of the image, though their name is "Church of God." What is the fate of them all? The Bible says they would be "cast alive into a lake of fire burning with brimstone" (Revelation 19:20).

The clarion call of our day is "Come out of her, my people" (Revelation 18:4). Why? Because Babylon, whether it is papalism, Protestantism, or some so-called Church of God, is destined for hell. Everyone who stays in Babylon will suffer that fate as well. That is the reason the Prophet Jeremiah, when he caught a glimpse of it, said in Jeremiah 51:6, "Flee out of the midst of Babylon, and deliver every man his soul." Babylon is Babylon, no matter what name is put on it. It becomes Babylon

because of its practices and its spirit, not because of its claims. The never-dying souls of people in Babylon are at stake. Someone may ask, "Do you believe there are honest hearts in Babylon?" Certainly. That is the reason the call is "Come out of her, my people." The Bible would not have that message if some of God's people were not there. The call is to come out, because if you stay in it, you will become a partaker of her plagues, your spirit will change, and you will end up like her.

Ezekiel 38:2 speaks of "the land of Magog," but the Septuagint understood Magog as a people. Ezekiel 38:2 says, "Son of man, set thy face against Gog, the land of Magog . . ." Here the implication in the English is that Magog was a land, but it was a people. Ezekiel 39:6 makes it clear: "And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD." This verse calls Magog a people, referring to them as "them" and "they."

According to Revelation 16:13, we are catching a prophecy of something that is to happen in this seventh-seal period of time. It is a picture of a land, or a people, ruled by Gog. This lets us know that in this end time Protestantism will ultimately go back to its mother and be ruled by papal-ism. The words *Gog* and *Magog*, when used together, picture composite Babylon.

Ezekiel 39:4 says, "Thou shalt fall upon the mountains of Israel [and they have: they have attacked the people of God since their inception], thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured."

Where else do read of something like the "ravenous birds of every sort"? We read in Revelation 18:2, "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." When John mentioned "every unclean and hateful bird," that is what Gog and Magog together represent—Babylon.

Now, let us dispel some commonly held false doctrines concerning this text. The Prophet wrote in Ezekiel 38:2-3: "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal." In verse 3 Ezekiel mentioned "the chief prince of Meshech and Tubal." Dispensation-alists like to take this text and go to other versions that say, as the Intralinear Hebrew-English does, "Gog, the land of Magog, the prince of Rosh, Meshech, and Tubal." They say that Rosh is Russia, Meshech is Moscow, and Tubal is Tubolsk in Siberia. Truth tells us that this is not so, and Bible scholars bear this out as well.

The Word Bible Handbook says this: "Firm identification of Gog and Magog with Russia cannot be made on etymological grounds." According to *Webster's Dictionary*, the word *etymological* means "the origin and development of a word, where a word originally came from." *The Illustrated Bible Dictionary* says, "The popular identification of Rosh with Russia, Meshech with Moscow, and Tubal with Tubolsk in Siberia has nothing to commend it from the standpoint of hermeneutics." The word *hermeneutics* means "sound Bible teaching."

The New Bible Commentary Revised says, "Their equation with Moscow and Tubolak with Russia is unsupportable." One noted writer lays to rest the thought of a literal nation and gives us insight into what is taking place in this prophecy when he penned these words: "In this prophecy there is little distinction of one nation. It is a gathering together of the enemies of Jehovah to make their last effort and to be overthrown. The seer passes to the final struggle between good and evil." That well speaks of what is portrayed in these prophetic texts.

The word *Rosh* appears only once in the Bible, and that is in Genesis 46:21 when it said he was the son of Benjamin. The word literally means "captain, chief, principal, or ruler." The King James Version has it in Ezekiel 38:3 as "chief prince." It has nothing to do with Russia.

What is this that Ezekiel 38:2-3 talks about as "Meshech" and "Tubal"? Again, verse 3 says, "Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal." We need to understand what Meshech and Tubal are, because this is the domain of Gog; in other words, this is what Gog rules.

The word *Meshech* in the Hebrew appears eight times in the Old Testament. The word means "a sowing, a possession, a drawing out to draw someone anywhere." That is a vivid picture of Roman Catholicism. The seeds for Catholicism were sown when the apostates of the morning time worked, as Paul said in Acts 20:30, to "draw away disciples after them." Those deceived souls, as 2 Peter 2:2 described, were ones who "follow their pernicious ways." After the seed was sown, they were drawn away and the papacy had them in their possession; then they became a possession. Again, the word *Meshech* means "a sowing, a possession, and a drawing." We can see Roman Catholicism portrayed in Meshech.

What about Tubal? Again, this is the domain that papalism will have in the seventh seal. The word *Tubal* appears eight times in the Old Testament. It means "to return, flowing forth, multiplication, or diffusion of race or tumult." It is a picture of Protestantism. They came out initially but turned and built an image. They will return to the very thing they were protesting against. This definitely pictures denominationalism, because it also means "multiplication."

The Oxford Encyclopedia of World Christianity, published in 1982, claims that "there are more than twenty-eight thousand recognizable denominations of Christ." No doubt, there are many more today. They are multiplying, yet they will return.

The word *Tubal* also means "tumult." *Webster's Dictionary* says a tumult is "confusion." What an apt description for Protestantism; it is confusion. False religion is in a tumult. It is full of confusion and unrest. Ultimately Tubal, which is Protestantism, will return to Meshech, and Gog (papalism) will rule. It will be one amalgamated, consolidated system to make, as one scholar said, "their last effort," a final struggle between good and evil.

I trust that you can see by the Bible what Gog and Magog represent. Gog is papalism, and Magog is Protestantism. When they are spoken of together, they represent composite Babylon. They are opposing forces to truth that the Scripture says, "God is against." If God is against it, we should not be for it or sympathetic to it, but we should have a revelation of truth so that we can understand these systems and realize that spirits produced these systems.

Revelation 16:14 says these spirits are gone out to "the whole world." They are no longer just working within those systems or confined to those systems. They are working among the saints of God to draw us away. Unless we keep abreast of truth and keep walking in the light, we can be drawn away as others have been. Thank God, if the eyes of our understanding have been enlightened by God's eternal Word and we walk in that light as He shows it to us, we can be insulated from every move of the enemy. I trust that you will endeavor to walk in the light so that you can have beautiful fellowship with the Father and with His Son Jesus Christ (1 John 1:3).

CHAPTER FIVE

The Intention of Gog and Magog

In this study we are seeing the three powers (paganism, papalism, and Protestantism or Satan, Gog, and Magog) not in their original state, but rather we are getting a revelation of how they are working in this seventh-seal period of time and how we are being confronted with them today.

What do these forces do? Their ultimate goal is deception. Revelation 20:8 says, "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle." What are these forces working to accomplish? They are doing a gathering work. Revelation 16:14 (speaking of the dragon, the beast, and the false prophet) says, "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world [why?], to gather them to the battle . . ." What are these forces doing? Their move is to gather, to amalgamate or consolidate, to bring together every force against truth.

Ecclesiastes 1:9 says, "There is no new thing under the sun." Those who were adamantly opposed to one another in times past came together to oppose Jesus Christ. Luke 23:12 says, "And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves." Opposing forces often come together for a common purpose when it is to oppose Christ and truth. The Sadducees (who did not believe in angels, the Resurrection, or spirits) and the Pharisees (who believed in each of those) were opposed adamantly to one another; yet they came together and laid down their differences to fight against Christ, or truth.

This gathering together will make some very strange bedfellows. This gathering, or amalgamation, is a picture of the eighth beast. It is nothing more than an collection of all previous opposing forces for the common purpose of standing against truth. Revelation 17:11 (speaking of the eighth beast) reads, "And the beast that was, and is not, even he is the eighth, [What is he? Remember, there is no new thing under the sun.] and is of the seven . . ." Daniel's prophecy, in Chapter 7, speaks of four beasts, representing the kingdoms of Babylon, Media-Persia, Greece, and pre-Christian era Rome. Then, in Revelation we have the dragon, the beast, and the false prophet. Those are the seven. The eighth beast is an amalgamation, or a consolidation, of the seven.

Why are these forces gathering? What is their purpose? Revelation 20:8 tells us it is "to gather them together to battle." Their purpose is to battle, or to oppose, attack, and attempt to defeat Christ and truth. Revelation 19:19 says, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." Their purpose, or their intent, is to war against truth.

Revelation 17:14 says, "These shall make war with the Lamb . . ." John 1:29 tells us that Jesus is the Lamb of God: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." How could any person or any system make war with Christ? The Apostle Paul said in Galatians 1:13, "I persecuted the church of

God, and wasted it." When he met Christ on the Damascus Road in Acts 9:4, Jesus said, "Saul, Saul, why persecutest thou me?" When you work against the true Church of God, you are warring against the Lamb, because you cannot separate Christ from His body; they are one and the same.

The way to make war with the Lamb is to make war with the saints, the church, the man of God, and the truth. In Matthew 25:40 Jesus stated, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

According to 2 Corinthians 10:4, the weapons of our warfare are not carnal, or fleshly. When Peter got out a sword and cut off Malcus' ear, Jesus told him to put down the sword. The weapons of our warfare are not carnal. What type of battle are we fighting? In 1 Timothy 6:12 Paul admonished the young minister Timothy to "fight the good fight of faith." The battle is over the faith. It is not over you or me or any other personality. The Apostle Paul, when he was getting ready to appear before Nero the second time and go into eternity by martyrdom, penned in 2 Timothy 4:7, "I have fought a good fight, I have finished my course, I have kept the faith." Paul let us know very plainly in Ephesians 4:5 that there is one faith. In speaking of the faith, the word actually means "the doctrine or the truth." This battle is over truth.

CHAPTER SIX

The Fate of Gog and Magog

Let us study our prophetic text where it gives us an explicit account of what is going to occur and is occurring throughout the course of this battle. Again, Ezekiel 38:14 reads, "Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day . . ." That is a prophetic expression. In verse 16 the Prophet clarified it by saying "in the latter days," or the Septuagint says "the last days," which is this Christian dispensation. What is going to occur? Notice that verse 14 continues, "In that day when my people of Israel dwelleth safely . . ." As long as you stay in the bounds of Israel, spiritually speaking, you can be safe. God's people dwell safely. What holds us safe? Truth.

What is going to occur? Verse 15 says, "And thou shalt come from thy place out of the north parts . . ." What does it mean when it speaks of coming out of the "north parts"? Biblically, what do the "north parts" represent? Zechariah, Chapter 6, gives us insight. When we see the thought of "north parts" mentioned, one thought that springs to mind is a cold climate, away from the source of heat and light. The "north parts" portray a cold condition.

Zechariah 6:6 states, "The black horses which are therein go forth into the north country." What are those black horses? Revelation 6:5 says, "And when he had opened the third seal, [The third seal is the period of time from A.D. 270 to A.D. 530. We are getting a glimpse of spirits and the spirits that worked to raise up these organizations. We are going to see how they worked initially, quickly, and then how we are facing them today.] I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand."

What do those black horses in this text refer to? Zechariah 6:2-5 says: "In the first chariot were red horses; and in the second chariot black horses; And in the third chariot white horses; and in the fourth chariot grisled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens . . ." Those horses represent spirits that are in the heavens, or in an exalted position in the minds of men. They are spirits that hold high spiritual positions. What do those black horses (or the black horse in Revelation 6:5) refer to? They refer to the spirit of apostasy that gave rise to Roman Catholicism. Bear in mind that we are speaking of systems, not individuals. Those spirits promoted and produced systems contrary to the sound teachings of God's Word and deceived souls. The black horse with the man who sat on it and had a scale in his hand portrays the spirit of apostasy.

We are seeing these spirits operating in the evening time, in the seventh seal, letting us know that these are the same spirits that gave rise to Roman Catholicism. Revelation 16:13 talks about these three unclean spirits: "And I saw three unclean spirits like frogs come out . . ." These spirits are no longer housed just in those systems. They have come out, and they are working feverishly in our day to assault the camp of the saints.

The man on the black horse with a pair of the balances in his hand portrays a spirit of unfair, ungodly balances when man is taking the measures in his hand. That same intolerant spirit that popery had then is loose today. All the popes are not in Rome. That spirit is loose today, and we are not just dealing with the system of papalism. That spirit will try to dominate and excommunicate. According to John's writing, Diotrephes had that spirit (3 John 9-10).

Going back to our Scripture text in Ezekiel 38:15, we read, "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses . . ." Notice that the word *horses* is plural. Throughout the annals of the Gospel Day, they faced one spirit at a time. However, in our day we face not only the spirit of apostasy, but all these others as well. What do these horses represent? Revelation 6:4-5 and 7-8 state: "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. . . . And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse."

Verse 4 speaks of a red horse, verse 5 speaks of a black horse, and verse 8 speaks of a pale horse. These horses represent militancy. Today we have tanks and planes, but in the day that these Scriptures were penned, horses were articles of warfare. The last portion of Zechariah 10:3 states, ". . . and hath made them as his goodly horse in the battle." Again, these horses denote militancy, and they represent spirits that initially gave rise to the systems that the saints have warred against down through the ages of time. The very spirits that raised up those systems have gone out into the whole world, and the church is battling against them today.

We have learned that the black horse is the spirit of apostasy that gave rise to Roman Catholicism. However, that is not the only system that the spirit of apostasy produced. It has produced other systems that men dominated, other systems where men have excommunicated and cut off brethren, other systems that have had forms of godliness but denied "the power thereof" (2 Timothy 3:5). The spirit of apostasy is a very real force to be reckoned with today.

Revelation 6:4 mentions the red horse. Isaiah 1:18 admonishes, "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Red represents sin. What is the besetting sin that is the root of all other sins? John 1:29 says, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the *sin* of the world."

Why is the word *sin* singular? John 16:8-9 reads: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me." What is the sin of all sins? Unbelief. The red horse that gave rise to Roman paganism as being an opposing force to Christianity was the spirit of unbelief, and it is working yet today. The sin of unbelief is what made pagan Rome such a foe. In Acts 26:28, when the Apostle Paul was giving his testimony to Agrippa, we read, "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." There is no "almost." Unbelief was speaking.

This spirit is loosed in the evening time. The same spirit of unbelief that opposed the church and the ministry in the morning time is loose and working today. It does not believe in the divine. Notice what Revelation 6:4 says: "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another." The minute someone starts to see a little truth and take hold of it, someone who has an old spirit of unbelief is ready to kill it.

Again, Revelation 6:8 mentions the "pale horse." Zechariah gave it another description that makes it a little clearer. In Zechariah 6:3 he called it "grisled and bay." The Hebrew says "barod and amots." The word *barod* means "sprinkled with spots." It is a mixture, or a blend. It is a picture of the spirit that gave rise to Protestantism. Is that spirit working today? Yes.

To have something sprinkled with spots, you must have a mixture. To do that, you must compromise. The "pale horse," or the "grisled and bay," is a picture of the spirit of compromise, the spirit that produced Protestantism. We contend with these systems, and these spirits are working afresh. What are they doing? Revelation 16:14 says, "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." These spirits have come out for one reason, and that is to draw people away from truth and in under their power.

Again, Revelation 16:14 says, "For they are the spirits [This is speaking of the dragon, the beast, and the false prophet. We are not dealing with the systems so much in the seventh seal. We are not so much battling the system, but the spirits that produced those systems have come out. We are struggling with spirits, thoughts, and practices that are not of God. We struggle with the spirit of unbelief, the spirit of apostasy, and the spirit of compromise. (I am using "we" in a very broad, collective sense.)] of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather"

Revelation 16:13 reads, "And I saw three unclean spirits like frogs come out . . ." These spirits have come out to gather, to cause people to come under their power. Many have fallen under their power and have been drawn away from the truth and gathered in under a spirit that opposes the things of God. I want you to see what these spirits are doing. Revelation 20:9 says, "And they went up on the breadth of the earth, and compassed the camp of the saints . . ." Just as Jerusalem was compassed

about by Titus and the Roman armies, the true church is surrounded with these spirits. This is a predominant condition that we have to labor against.

We must recognize that Gog and Magog are not just systems, but the reason they became systems is that they were first spirits. Now, the spirits have been loosed in a greater way to try to work on the church to pull her under the power of those spirits. We will be facing what Ezekiel called in Ezekiel 38:15 "a great company, and a mighty army."

Verse 16 states, "And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land . . ." Why would God allow the church to be assaulted so? For the same reason that He asked Satan in Job 1:8, "Hast thou considered my servant Job?" God allowed Job to be put in that position to prove to the devil what he was. Likewise, God allows the church to be put in a position to prove to the devil the truth of Matthew 16:18, which states, "I will build my church; and the gates of hell shall not prevail against it."

Ezekiel caught a vision of our day. Scholars tell us Ezekiel was seeing a picture of "that last battle between the powers of evil and the Church of God," catching a vision of the eighth beast and the forces of evil confronting the church. This is not just some distant forces of evil confronting the church or some distant system that would come, but they are the very spirits loose and back of it that we are facing today. It is a picture of amalgamated spirits trying to move against the camp of the saints and pull them under their power.

The Prophet wrote in Ezekiel 38:16, "And thou shalt come up against my people of Israel, as a cloud to cover the land [the church]." Just when it appears that the forces of evil, spiritual Babylon, are prevailing, God will turn the tables around. Look at verse 18: "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, that my fury shall come up in my face." In Ezekiel 38:4 He said, "And I will turn thee back, and put hooks into thy jaws . . ." It will not always be as we see it now. God will turn this thing, just as He turned the captivity of Job. How will He do this? Remember, we are speaking in figurative language. Ezekiel 38:21 says, "And I will call for a sword . . ."

How does God confront the powers of Gog and Magog, which is composite Babylon, and the spirits back of it? Is He going to come in some form of supernatural intervention? No, He calls for a sword. What is the sword? Hebrews 4:12 tells us, "For the word of God is quick, and powerful, and sharper than any twoedged sword . . ." As Julia Ward Howe declared, He will "loose the fateful lightning of His terrible swift sword."

God has His ordained channels through which He works in this time world. Romans 10:13-15 reads: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" What is God's ordained manner to combat evil? He uses the preaching of the Word. He is not going to supernaturally intervene and swoop down at the last moment to save an assaulted, weak-kneed church and whisk her out into eternity just in the nick of time.

The Scripture says in Ezekiel 39:6, "And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD." Again, Revelation 20:9 reads, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Remember, we are dealing in figurative expressions. This is not the fire of consummation. The fire that will be on the consummation day when Jesus splits the clouds will be a literal fire. This is a symbolic representation.

Again, He said in Ezekiel 38:21, "And I will call for a sword . . ." Revelation 18:8, speaking of Babylon, says, "She shall be utterly burned with fire: for strong is the Lord God who judgeth her." What is the fire that burns Babylon? Jeremiah 23:29 states, "Is not my word like as a fire?" After Babylon has amassed and arrayed her forces and, as Revelation 20:9 says, "compassed the camp of the saints." It is just as when Pharaoh and the Egyptians thought they had Israel boxed in. Moses raised the rod. The rod was a type of the Word. God turned the tables and, through the Word, brought miraculous deliverance and vindication to the people of God. He will do the same today.

Ezekiel 38:20-21 reads: "So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains [or exalted places, the symbol of worship] shall be thrown down [they will be exposed for what they are and lose their exalted position in the eyes of the honest hearted], and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother."

Isaiah 26:1 tells us what that one wall is: "In that day [this Gospel Day] shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks [or the Septuagint says 'its wall and bulwark (singular)']." Why? There is only one salvation. All other walls, according to Ezekiel 38:20, "shall fall to the ground."

Ezekiel 39:4 says, "Thou shalt fall upon the mountains of Israel . . ." That is the first place they have to fall. The first place the truth of "Babylon the great is fallen, is fallen" (Revelation 18:2) is revealed is in the church. Ezekiel 39:5 says, "Thou shalt fall upon the open field." Jesus said in Matthew 13:38, "The field is the world." Before God gets done, the world is going to see that Babylon is fallen.

How does all of this occur? Ezekiel started out in Ezekiel 38:22, saying, "And I will plead against him with pestilence and with blood." The first thing the Lord did was plague them and give them an opportunity to come through the blood of Jesus Christ. If they did not receive that, He said, "I will rain upon him." What does the "rain" represent? Deuteronomy 32:2 says, "My doctrine shall drop as the rain," meaning that He would give them straight, sound doctrine.

Notice that Ezekiel 38:22 progressively gets stronger. If they would not take the rain (or the doctrine), it goes on to say, ". . . upon the many people that are with him, an overflowing rain [if people still will not take the doctrine], and great hailstones [He will give them solid truth, and then if they will not take that], fire, [How strong is that fire? Jeremiah said it is as fire and as a hammer; he equated them together. If they will not take the fire, in the end what will He send?] and brimstone."

Spirits are working feverishly today to produce an unholy and unlikely alliance, but God is going to do as He said in Ezekiel 38:21: "Call for a sword." In other words, He is going to call a ministry in this seventh seal and, as Revelation 14:18 says, give them "power over fire." Revelation 20:9 reads, "And fire came down from God out of heaven . . ." This called ministry will have a strong message that God will use, just as when Moses raised his rod, to turn the tables and show things as they truly are.

We will see a great evening-time revival. The Lord said in Haggai 2:9, "The glory of this latter house shall be greater than of the former." God did not bring the church in her pristine glory ("clothed with the sun, and the moon under her feet," going forth "conquering, and to conquer") to take her out as a weak-kneed, whipped, worn-out, exhausted, assaulted church that He had to come and whisk away in the nick of time. He is going to turn this thing around as He turned it around at the Red Sea, at the walls of Jericho, and when Christ came out of the tomb. He will give us victory. There will be a great evening-time revival. The church will see it, and the world will see it.

Let us see what the end result will be. Revelation 17:14 says, "These shall make war with the Lamb, and the Lamb shall overcome them." Revelation 19:19-20 states: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

I want you to see that in the end there is victory. Second Corinthians 2:14 reads, "Now thanks be unto God, which always causeth us to triumph in Christ . . ." Ezekiel 39:7, telling us of the end, states, "So will I make my holy name [God, Church of God] known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel."

What is the picture? It is one of the ultimate fall of all opposing spirits and forces after this final battle in the seventh seal. Revelation 17:11 shows us the final fate of Gog and Magog and all opposing forces. Revelation 17:11 says, "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." What is their ultimate fate? Perdition.

What about the church? First Corinthians 15:24 says, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." When every system and spirit is exposed and defeated and the last honest heart is won into the church, then the end will come, and the church will be taken home in great glory.