

The War of Gog of Magog!



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A brief excerpt of the study: The issue of correctly interpreting the prophecies of Ezekiel described in chapters 38 & 39, is an issue the church has consistently struggled with. The main issue of which is that we jump right into the middle of the story without having a point of reference to build from. As a result we come to conclusions based on our own expectations, without taking into account every other relevant information that ought to shape the process of our reasoning. So, in this study we aim to give a broad perspective of the events that surround the Ezekiel Dilemma, by showing the basic structure that will help us to encapsulate the End-Time events described, and we hope to establish this through the example of foreshadows, in order to better guide our understanding.

We will begin with a prayer: We thank you, Lord, for this opportunity, our prayer is for your word to go out in the power of your Spirit so that it might bring repentance to the knowledge of the truth to those who hear, we pray this in the name of the Lord Jesus Christ. Amen.

The main text of our study is from Revelation 20 verses 7 to 10, which reads, “**And when the thousand years shall have been completed, Satan will be released out of his prison, and will go out to deceive the nations in the four corners of the earth, Gog and Magog, to gather them together unto the war, of whom is the number of them like the sand of the sea. And they marched up over the breadth of the earth and encircled the camp of the saints and the city having been beloved. But fire came down out of heaven and devoured them. And the devil, the one deceiving**

them, **was cast into the lake of fire and of sulfur, where the beast and the false prophet also are;** and they will be tormented day and night to the ages of the ages.”

The Foundation of Daniel, John & Ezekiel.

If there are any books in the Bible that help to shape our understanding of End-Time events, it would be the Book of Daniel, the Book of Ezekiel, and the Book of Revelation. These three books are interrelated to one another in respect to portraying to us the end of the Ages that are represented in respect to the revelation of the various facets of the Messiah. In that, there are three main ages: the Age of the Covenant of the Law, the Age of the Covenant of Grace, and the Age of the Millennium Reign of the Lord Jesus Christ. As such, Daniel wrote according to the dispensation of the Law, John according to the dispensation of Grace, and Ezekiel according to the dispensation of the Age of the Lord to come. Now, we do understand these books contain many other prophecies, nonetheless, the focus of our study is in respect to the specific details they describe in relation to the end of their respective Ages.

Daniel, whose name means **“God is Judge,”** was from the tribe of Judah and was a descendant of the household and lineage of kings. Hence, his writing is primarily focused on the First coming of the Messiah, and the events that surrounded that great day. [Romans 3 verse 19, Romans 4 verse 15.] So, the pinnacle of Daniel’s writing is in the illustration of the victory of the Messiah being declared in Heaven, which He obtained through the Sacrifice of Himself. [Daniel 7 verses 13 to 14, Daniel 9 verse 26.] And according to the meaning of his name, he declares to us the end of the dispensation of the Law portrayed in the consequences that befell Jerusalem and the Temple of God, which Daniel repeatedly showed in Chapters 7, 8, 9, 11, and 12, from every conceivable point of view. So, the central theme of the Book of Daniel can be found in Daniel chapter 9 that outlines the end of the dispensation of the Law in 70 weeks that are divided into three distinct groupings of weeks. The First Seven weeks, which equates to 49 years, marks from the moment Israel is released from their captivity in Babylon by the decree of Cyrus of Persia, to the re-building of Jerusalem. [Ezra 1 verses 1 to 4.] The Second portion marks the 62 weeks which equates to 430 years, culminating with the coming of the Messiah and His Sacrifice, as Daniel says, **“And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined.”** Daniel 9 verse 26. The Third Portion marks the Last week which equates to Seven years, and it details the circumstance by which the desolation of Israel is brought about in the destruction of the City of Jerusalem and the Sanctuary of God. This is the event which the Lord Himself described and is recorded in Matthew 24 verses 15 to 22, Mark 13 verses 14 to 20, and Luke 21 verses 20 to 24. So, Daniel to his last breath in the closing of his book is proclaiming to us this very end, and says, **“And when the power of the holy people has been completely shattered, all these things shall be finished.”** Daniel 12 verse 7. And we cannot stress enough the fallacy of projecting the Book of Daniel beyond the destruction of Jerusalem in 70 AD, except for use as a foreshadow of events that are yet to come.

Now, in the same regard the end of the Age of Grace that was established by the death and resurrection of the Lord Jesus Christ, is described by John as it relates to the Second coming of the Messiah. As such, John, one of the disciples of the Lord, whose name means, **“God is Gracious,”** is given the task of prophesying about the closing of the present age of Grace, which we are currently living under. [John 1 verse 17, Romans 5 verse 17, 2 Corinthians 5 verse 19.] A period where distinction between Jew or Gentile is of no consequence, but a New Creation of Mankind as spirit.

[Galatians 6 verse 15, & Ephesians 2 verses 14 to 22.] So, in the Book of Revelation John writes of events that mostly concern the Church of God, but at the same time he gives us a point of reference that enables us to link the beginning of the Age of Grace, to that of the end of the Age of the Law. In which regard in Revelation chapter 12, John describes a war that ensued in heaven on the account of the Child of the Woman that was taken up to heaven. The consequence of which was that, the devil and his angels were cast out of heaven to the earth, so the devil in great wrath brought great persecution upon the woman that is Israel, which is the point where Daniel ends his writing, in the destruction of Jerusalem. And John links the opening of the current Age of Grace with a statement that concerns the offspring of the Woman, that is the Church of God. [Revelation 12 verse 17.] So, when John writes of the Dragon, the Beast, and the False Prophet and the battle that ensues, he is describing to us the event that will culminate with the end of the dispensation of Grace.

We have now come to the significant point where our study is focused. John as spirit-mankind is writing from heavenly perspective, as such he is able to link the writing of Daniel in respect to the end of the Law and the ensuing Heavenly War, to the beginning of the Age of the Spirit, that is the Age of Grace. After which he describes in detail the moment this Age of Grace is going to be brought to a close at the end of this Heavenly War, resulting in the destruction of the Beast and the False Prophet, and the imprisonment of the dragon. And this marks the opening of the 1000 years reign of Christ. At the same time, John is also able to link the end of the Age of the Lord that is yet to come, which Ezekiel describes as the war of Gog and Magog in the closing of his book. That is because the Millennium reign of Christ which is the days of the restoration of Israel where the writing of Ezekiel is mainly focused, runs concurrently with the presence of spirit-mankind on Earth. [Revelation 20 verses 5 to 6.] The main point for us to grasp is the range the spirit-mankind encompasses, from its beginning as a New Creation in the Age of Grace, which was established at the end of the dispensation of the Law, to its reign on the earth with the Lord in the Age that is yet to come.

So, Ezekiel, whose name means **“God is Strong”**, who was a priest from the tribe of Levi, is describing an aspect of the Messiah not in terms of His suffering which Daniel showed, but from the perspective of His rulership, sitting on the Throne of David as both King and Priest, which is the 1000 years reign of Christ. [Psalm 2 verses 8 to 9, Isaiah 2 verse 4.] So, the prophecies of Ezekiel 38 and 39, are describing to us the end of this Age that is yet to come. This age of the Lord which is to come, is unique from any other age, because the people that will live during this period will not be influenced by any evil spirit, since the devil will be bound for 1000 years, as described in Revelation 20 verses 2 to 3. As such, many of our misinterpretations that involve the prophecies of Ezekiel are on the account we have not given due consideration to the circumstances that surround this Age that are difficult for any of us to conceive. And the bulk of the insight we have of this age is mainly found in the writings of Isaiah and Zechariah. So, when we make assumptions without giving due consideration of this period we will run into serious errors. Now, honestly ask yourself, what consideration have you ever given to the people of this age, what is the basis of their judgments, how do they relate with the Lord, how are those that are raised from the dead interacting with the people of this age, that live and die like any other. These are some of the factors that ought to drastically shape our understanding of the prophecies that relate to this age.

In summary, Daniel of the Tribe of Judah writes about the King that was crucified, as the inscription upon the cross of the Lord read, **“Jesus Of Nazareth, The King Of The Jews.”** John 19 verse 19. While Ezekiel of the Tribe of Levi writes about a King that sits in the Sanctuary fulfilling the High Priestly role, as such both Daniel and Ezekiel represent a different age. The main point of which is that when the Lord is portrayed in the persona of King David ruling in Israel, this also means He is

sitting as Priest in the Temple of God, since it is the fulfilment of the prophecies of Zechariah that states, “Take the silver and gold, **make an elaborate crown, and set it on the head of Joshua the son of Jehozadak, the high priest.** Then speak to him, saying, “Thus says the LORD of hosts, saying: ‘**Behold, the Man whose name is the BRANCH!** From His place He shall branch out, **and He shall build the temple of the LORD;** Yes, He shall build the temple of the LORD. He shall bear the glory, **and shall sit and rule on His throne; So He shall be a priest on His throne, and the counsel of peace shall be between them both.**”” Zechariah 6 verses 11 to 13. In respect to which Paul speaking of the First coming of the Messiah, he said, “Then certainly **if He were on earth, not even would He be a priest,** there being those offering the gifts according to Law.” Hebrews 8 verse 4. Meaning, when the Lord is represented as the Son of David that was rejected, He is not in any way represented as a Priest. However, when the Lord is portrayed as ruling over Israel as King sitting on the throne of David, then we must expect it is referring to the Lord in respect to the time that represents Him taking position according to Melchizedek, that is to say, “**king of Salem, priest of God Most High.**”

The final point that ought to shape our understanding is that Daniel says absolutely nothing about the false prophet, because his entire message is geared to revealing the coming of the Messiah, and you cannot have the false, if you first do not have the true. Please note, the small horn that speaks pompous words upon the head of the beast of Rome is not a false prophet, but an emperor whose hand brought about the destruction of Jerusalem and the Temple of God. Though the manner of his conduct is a foreshadow of the antichrist to come, nonetheless, in the writing of Daniel he is in no way portrayed as seeking to subject others to the worship of himself. And the most revealing part of all is that the Antichrist that is described by the writers of the New Testament is not portrayed as one destroying the Temple of God, but sitting in it showing himself to be God. [2 Thessalonians 2 verses 3 to 4.] So, John goes into great detail to reveal to us how the dragon, the beast, and the false prophet worked tirelessly at creating a false worship, which is expressed in the mark of the beast as a counter to the true One having already been revealed. As the Lord said, “**For false Christs and false prophets will arise** and will give great signs and wonders, so as to mislead, if possible, even the elect.” Matthew 24 verse 24. So, as Christ marked those that belong to Him with the Seal of God upon their spirit, the devil seeks to counter this by marking those that have given themselves to him upon their flesh. We have to remember, the flesh is where sin dwells, it is the domain of the devil granted to him at the fall of Adam. Likewise, Ezekiel also says absolutely nothing about the false prophet, since the beast and the false prophet were cast down to hell 1000 years earlier. [Revelation 19 verse 19 to 21.] So, when Ezekiel speaks of Gog of the land of Magog, he is speaking of a ruler through whom Satan is going to bring about his plan in the likeness of the writing of Daniel, but is not in any way a false prophet seeking to sway the worship of people. Now, we hope this has set a foundation by which we are able to understand the prophecies of Ezekiel 38 and 39.

The Critical Timeline.

Therefore, one of the main errors in interpreting the prophecies of Ezekiel 38 & 39 is that we fail to grasp the vital part Ezekiel 37 plays in shaping the narrative of the End of the Age that is to come. In that, if we do not find our footing here in relation to the 1000 years reign of Christ, as detailed in Ezekiel 34 verses 25 to 31, and Ezekiel 37 verses 21 to 28 then we will be taken with the whims of our own perceptions. The same rule applies to Daniel, if we are not able to understand the purpose of his writing which is encompassed within the Age of the Law, then we will also misunderstand his prophecies.

Now, one of the main events that frame the first coming of the Messiah is the effect it had on the Levitical priesthood of the Law. As Paul said, **“For the priesthood being changed, out of necessity a change of law also takes place.”** Hebrews 7 verse 12. That is in order for the Messiah to establish a Kingdom of Priesthood, which is according to Melchizedek, He must by default annul the Levitical Priesthood of the Law that stood before Him. And this event is recorded in one form or another in various prophetic books. Zechariah wrote, **“So I fed the flock for slaughter, in particular the poor of the flock. I took for myself two staffs: the one I called Beauty, and the other I called Bonds; and I fed the flock. I dismissed the three shepherds in one month. My soul loathed them, and their soul also abhorred me.”** Then he says, **“Then I said to them, “If it is agreeable to you, give me my wages; and if not, refrain.”** So they weighed out for my wages **thirty pieces of silver.** And the LORD said to me, **“Throw it to the potter”--that princely price they set on me.** So I took the **thirty pieces of silver and threw them into the house of the LORD for the potter.”** Zechariah 11 verses 7 to 8, & 12 to 13. In these statements Zechariah is describing to us the moment the Lord was betrayed which resulted in His Crucifixion. At the same time, he details to us the outcome of His sacrifice that resulted in putting away sin, the effect of which was that He dismissed the three shepherds of the Law. In that, the consequence of the Law being annulled must result in the ministers of the Law themselves being made redundant. [Hebrews 7 verses 18 to 19.]

And this pattern is also portrayed in the writing of Ezekiel that states, **“As I live,”** says the Lord GOD, **“surely because My flock became a prey, and My flock became food for every beast of the field, because there was no shepherd, nor did My shepherds search for My flock, but the shepherds fed themselves and did not feed My flock”--** therefore, O shepherds, hear the word of the LORD! Thus says the Lord GOD: **“Behold, I am against the shepherds,** and I will require My flock at their hand; **I will cause them to cease feeding the sheep,** and the shepherds shall feed themselves no more; **for I will deliver My flock from their mouths, that they may no longer be food for them.”** Ezekiel 34 verses 8 to 10. Which is the same reason as Zechariah who wrote saying, **“Whose owners slaughter them and feel no guilt;** those who sell them say, **‘Blessed be the LORD, for I am rich’; and their shepherds do not pity them.”** Zechariah 11 verse 5. So, God having removed the Levitical Priesthood, implemented Himself to do the work of finding the lost sheep of Israel, as the Lord said of Himself, **“For the Son of Man came to seek and to save that having been lost.”** Luke 19 verse 10.

And this concept of dismissing the previous ministers is also illustrated in the writings of John saying, **“Truly, truly, I say to you, I am the door of the sheep. All who ever came before Me are thieves and robbers, but the sheep did not hear them. I am the door. If anyone enters in by Me, he will be saved, and will go in and will go out and will find pasture.”** John 10 verses 7 to 9. In saying, those that came before Him, the Lord was pointing at the Levitical Priests that served under the Law. So, He in effect rendered their service to be without fruit, and engaged Himself to the task of gathering the lost just as Ezekiel prophesied, and says, **“I am the good Shepherd, and I know My own, and I am known by My own. As the Father knows Me, I also know the Father; and I lay down My life for the sheep. And I have other sheep which are not of this fold. It behooves Me to bring those also,** and they will hear My voice, and **there will be one flock with one Shepherd.”** John 10 verses 14 to 16.

Now, we need to bear in mind Ezekiel does not describe the Lord in His suffering state, so he simply gives us a summary of events that follow after the task of gathering the lost sheep. In regard to which he describes certain significant points: the first is the gathering of Israel from all the nations in verses 13 to 16. Second, he describes the judgment to come in respect to the treatment of one sheep to another, in verses 17 to 22. The main point is that when Israel is gathered from the nations of the world, at the same time there is a judgment of the household of God, that is the Church in respect to

their conduct. [1 Peter 4 verses 17.] This event is mainly illustrated in Revelation 11 through the ministry of the two witnesses in respect to the gathering of Israel, at the same time the Church is present before the Lord in the rapture, where each will receive according to his deeds. [2 Corinthians 5 verse 10.] Then in the fulfilment of these markers, Ezekiel says, **“I will establish one shepherd over them, and he shall feed them --My servant David.** He shall feed them and be their shepherd. **And I, the LORD, will be their God, and My servant David a prince among them;** I, the LORD, have spoken.” Ezekiel 34 verses 23 to 24. Please bear in mind the removal of the shepherds goes hand in hand with the sacrificial offering of the Messiah as Zechariah 11, and John 10 showed. So, when Ezekiel says David will be established as a Prince and Shepherd in their midst, he is referring to the Second coming of the Lord.

Then, he describes the conditions that will be in the world when David will be in their midst as Prince and Shepherd and says, **“I will make a covenant of peace with them, and cause wild beasts to cease from the land; and they will dwell safely in the wilderness and sleep in the woods.** I will make them and the places all around My hill a blessing; and **I will cause showers to come down in their season; there shall be showers of blessing.”** And again he says, **“And they shall no longer be a prey for the nations, nor shall beasts of the land devour them; but they shall dwell safely, and no one shall make them afraid.”** Ezekiel 34 verses 25 to 26, & 28. Through which Ezekiel gives us an insight into the conditions that must take place in order for Israel to truly dwell safely. First he says, there will be no beast in the land, meaning there will be no evil spirits of wickedness in the earth. Second, he says, the nations of the world will no longer have them as prey, that is, in the days of the Lord no nation will rise to do another harm. [Isaiah 2 verse 4, & Micah 4 verse 3.] So, the key conditions for Israel's safety are described from both the natural and spiritual perspective, which will take place when the Lord dwells in their midst.

With this in mind, we will look at the moment this Age of safety is established in Ezekiel 37. This chapter begins with a view of a valley full of dry bones which is meant to represent the present state of Israel. And God Himself gives us the meaning of the bones and says, **“Son of man, these bones are the whole house of Israel.** They indeed say, **‘Our bones are dry, our hope is lost, and we ourselves are cut off!’**” Ezekiel 37 verse 11. In that, the Lord is referring to the dry bones as a representation of Israel's current spiritual state. The second point had to do with Israel themselves recognising their own condition, and they speak of it as if the moment of truth had already passed them by. And for this to be true Israel must first come to recognise the truth about the Messiah! Consider, no Jewish person that refuses to recognise the Lord Jesus as the Messiah thinks that way at the moment, in fact they hold to the Law as a viable route to God to the present day. So, this event is bound with the revelation of the Lord when He comes to take His bride, as Matthew writes, **“And then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn. And they will see the Son of Man coming on the clouds of heaven,** with power and great glory.” Matthew 24 verse 30. And Zechariah describes the reason for the mourning of the whole house of Israel, in Zechariah 12 verses 10 to 14, saying, **“when they will look on Me whom they pierced.”** Meaning, their mourning is based on recognizing their situation, for which reason they say, **“our hope is lost, and we ourselves are cut off!”**

As a result, a reprieve is given to the whole house of Israel in those days, as an expression of bringing in the Latter-fruits, which is through the ministry of the two witnesses described in Revelation 11. However, this moment of faith comes during the worst conditions on earth, when the dragon, the beast, and the false prophet are given full reign to bring destruction upon the whole world. [Revelation 13 verses 4 to 8.] As a consequence, Israel's faith in God comes with the penalty of facing execution

by beheading. So, when Ezekiel says, “Thus says the Lord God: Behold, O My people, **I will open your graves and cause you to come up from your graves, and bring you into the land of Israel.**” Ezekiel 37 verse 12. And again, “**I will put My Spirit in you, and you shall live, and I will place you in your own land.**” Ezekiel 37 verse 14. This is not some poetic term to describe salvation, but an expression of a bodily resurrection from death, the key point being, “**those that are in the grave.**” For reference, the Lord speaking of resurrection said, “Do not marvel at this, for an hour is coming in which **all those in the tombs will hear His voice, and will come forth**—those having done good to **the resurrection of life**, and those having done evil to the resurrection of judgment.” John 5 verse 28. Therefore, Ezekiel is referring to those whom the Lord will raise from their grave when He returns, that is those who gave their lives in resisting the Antichrist and the false prophet, as described by John as, “And I saw thrones, and they sat upon them, and judgment was given to them, **and the souls of those having been beheaded because of the testimony of Jesus and because of the word of God, and those who did not worship the beast, nor his image, and did not take the mark upon the forehead, and upon their hand. And they lived and reigned with Christ a thousand years.**” Revelation 20 verse 4. So, by saying those that were beheaded lived, it means they came out of their graves and reigned in the land of Israel with the Lord for 1000 years.

Now, before we go any further we need to address the common misapplication of these prophecies, which many have attributed to the holocaust. As such, they take the visual depiction of the dry bones described in Ezekiel 37, and they apply them to the various video footage of Jewish people held in camps barely on the edge of life, which was one of the main reasons that expedited the establishment of the nation of Israel. But this is a subjective interpretation beyond measure, because it conveniently disregards the main condition for the liberation of the dry bones which is tied to David as King over Israel. As Ezekiel writes, “**David My servant shall be King over them, and they shall all have one Shepherd;** they shall also walk in My judgments and observe My statutes, and do them. **Then they shall dwell in the land that I have given to Jacob My servant**, where your fathers dwelt; and **they shall dwell there**, they, their children, and their children’s children, forever; and **My servant David shall be their Prince** forever. **Moreover I will make a covenant of peace with them**, and it shall be an everlasting covenant with them; I will establish them and multiply them, and **I will set My sanctuary in their midst forevermore.** My tabernacle also shall be with them; indeed I will be their God, and they shall be My people. **The nations also will know that I, the Lord, sanctify Israel, when My sanctuary is in their midst forevermore.**” Ezekiel 37 verses 24 to 28. Please note, the conditions that have to do with Israel dwelling safely in the land are all based on David dwelling in their midst as King, Shepherd, and Prince, which are the conditions that are specified in Ezekiel 34. So, it is here where we find the instigation of the 1000 years reign of Christ included in the statement of, “forevermore.” As Daniel said, “**And in the days of [the kings of Iron and Clay] the God of heaven will set up a kingdom which shall never be destroyed;** and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, **and it shall stand forever.**” Daniel 2 verse 44.

Now, the Messianic figure represented in the writing of Zechariah and Ezekiel, is distinguished in relation to the staff He holds in his hands. Zechariah describes the breaking of two covenants illustrated in the breaking of two staffs, one called favour, the other called bond. So, he says, “And I took my staff, **Beauty, and cut it in two, that I might break the covenant which I had made with all the peoples.**” Zechariah 11 verse 10. This mainly has to do with the favour that distinguished Jew from Gentile, in that, through the cross the Lord has brought this separation to nought. [Ephesians 2 verses 14 to 18.] As Paul says, “**There is neither Jew nor Greek, there is neither slave nor free, there is neither male and female; for you are all one in Christ Jesus.**” Galatians 3 verse 28. The second

time he says, “Then I cut in two my other staff, **Bonds, that I might break the brotherhood between Judah and Israel.**” Zechariah 11 verse 14. The staff of Bonds in respect to Judah and Israel in the hands of this Messianic figure is in respect to the Persona of the Messiah that is revealed in Joseph as the leader of the 10 tribes of Israel, and David that of Judah. So, in Joseph the Messiah is revealed in His sacrifice being rejected by His brothers, who became the hope of Salvation for the Gentiles, which was foreshadowed in the story of Joseph son of Jacob. [Romans 15 verse 9 to 12.] While in David the Messianic figure is revealed in His position as King of Israel.

So, when Zechariah illustrates the Messianic figure breaking the bond between Israel and Judah, it is an illustration of the partial blindness that came upon Israel. [Romans 11 verse 25.] In that, the most common reason for the rejection of the Lord Jesus Christ as the Messiah has to do with prophecies that involve His rulership over the earth as King, which are yet to be fulfilled. For which reason the Messiah crucified is a stumbling block to Jews. [1 Corinthians 2 verse 23.] As the Jews in the days of the Lord said, to Him, “**We have heard from the Law that Christ abides to the age, and how do you say that it behooves the Son of Man to be lifted up?**” John 12 verse 34. However, in the Messianic figure Ezekiel describes we see two staffs being united as one, and says, “Thus says the Lord God: ‘**Surely I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand. And the sticks on which you write will be in your hand before their eyes.**’” Ezekiel 37 verse 19. The effect of which is that on that day, Israel will recognise Messiah Son of Joseph united with Messiah Son of David, when they see the sacrificial offering that became the hope for the Gentiles in the Person of the King that returns to rule over the world. Then we can simply reason, if the staff representing the bonds between Israel and Judah were broken when the Lord first walked the streets of Judea during which He offered Himself as a Sacrifice for sins. Then we can also see, the bonds between Israel and Judah being united as one in His hands must speak of a time when His feet will once more touch the Mount of Olives, when He returns to rule over the earth as King. [Zechariah 14 verse 4.]

So, the main point is, when the Lord Jesus Christ first came, He came as a sacrificial Lamb, but He will return as King to rule and reign over the whole Earth from Jerusalem, as Zechariah said, “**And the LORD shall be King over all the earth.**” Zechariah 14 verse 9. So, Ezekiel is speaking of a time when all of Israel accepts the Lord Jesus Christ as their King. Now, the most important thing we have to bear in mind is that between the Last verse of Ezekiel 37, which declares the Lord Jesus Christ reigning as King, and the beginning of Ezekiel 38 which declares the beginning of the War of Gog, there is a vast period that spans 1000 years.

Israel to Dwell Safely.

So, Ezekiel Chapter 38 begins with describing the events that transpire when the devil will be released from his 1000 years imprisonment in the bottomless pit. [Revelation 20 verses 1 to 3.] And Ezekiel describing this moment says, “**On that day it shall come to pass that thoughts will arise in your mind, and you will make an evil plan: You will say, ‘I will go up against a land of unwalled villages; I will go to a peaceful people, who dwell safely, all of them dwelling without walls, and having neither bars nor gates’— to take plunder and to take booty.**” Ezekiel 38 verses 10 to 12. This is the same exact moment which John described saying, “**And when the thousand years shall have been completed, Satan will be released out of his prison, and will go out to deceive the nations in the four corners of the earth, Gog and Magog, to gather them together unto the war, of whom is the number of them like the sand of the sea.**” Revelation 20 verses 7 to 8. Please note, how the evil

thought coming to their mind is directly associated with the release of Satan. What we must bear in mind is that the people of this generation have never experienced such a thought for nearly 1000 years until that moment, which both John and Ezekiel clearly capture.

Now, the main reason people attribute Ezekiel 38 to be applicable to our Age is because of the verse, **“After many days you will be visited. In the latter years you will come into the land of those brought back from the sword and gathered from many people on the mountains of Israel, which had long been desolate; they were brought out of the nations, and now all of them dwell safely.”** Ezekiel 38 verse 8. Because it says, **“those brought back from the sword,”** and **“the mountains of Israel, which had long been desolate,”** which we have interpreted to mean, the atrocities of the Second World War and the resulting effect of the creation of the nation of Israel after the desolation period that nearly lasted for 20 centuries. However, this is not speaking about that, since there has never been a time in modern History that Israel dwelt safely without walls, but had to fight and be vigilant every waking moment.

And, before we explore what it means for Israel to dwell safely, we have to look at the circumstances that will form its foundation. And Ezekiel putting into perspective the time period which he is speaking about says, **“After many days you will be visited. In the latter years you will come into the land.”** In biblical terms where the day of the Lord is measured in a thousand years, “many days, & latter years,” are referring to different ages, on the account thousands upon thousands of years having passed. Granted, Ezekiel was writing some 500 years prior to the coming of the Messiah, and this was followed by the 2000 years of Grace which we are currently living in. So, to refer to a time a thousand years further might seem difficult to grasp, nonetheless, there is no other term that is used in the bible that captures the end of the furthest age from the point of view of the day it was spoken as Ezekiel does. Even Isaiah, whose prophecies encompass every age that has come to pass even to the very end of days, does not give a point of reference from the time period he speaks of. So, Ezekiel seeking to establish the sheer magnitude of the time that has to come to pass, makes this point by saying, **“Thus says the Lord GOD: “Are you he of whom I have spoken in former days by My servants the prophets of Israel, who prophesied for years in those days that I would bring you against them?”** Ezekiel 38 verse 17. Please consider the way this statement is formed, it is like bringing to remembrance something that was long forgotten, which is a reference to the 1000 years when Satan was bound as to even be erased from living memory of mankind.

Then, if the prophecies of Ezekiel are not about the Holocaust and the establishment of the nation of Israel, then what did Ezekiel mean, when he said, **“those brought back from the sword,”** and **“the mountains of Israel, which had long been desolate.”** Now the term “Sword,” can be applied to mean war, or it can mean death. Zechariah said, **“Awake, O sword, against My Shepherd, against the Man who is My Companion,”** Says the Lord of hosts. **“Strike the Shepherd, and the sheep will be scattered; Then I will turn My hand against the little ones.”** Zechariah 13 verse 7. So, we see here the sword being used as an illustration by which the Messiah was cut off. [Daniel 9 verse 26.] And the consequence of this sword in relation to Israel also means, in respect to those that are cut off, on the account they have not given heed to the words of the Prophet as Peter said, **“For Moses said, ‘The Lord your God will raise up to you a Prophet like me out from your brothers. You will listen to Him in all things, as many as He might say to you. And it will be that every soul who might not heed that Prophet will be utterly destroyed out from the people.’”** Acts 3 verses 22 to 23. And this is the very reason Ezekiel writing of Israel’s realisation says, **“Our bones are dry, our hope is lost, and we ourselves are cut off!”** Ezekiel 37 verse 11.

In that, “those brought back from the sword,” and “the mountains of Israel, which had long been desolate,” are interrelated. Meaning, they are referring to the consequence that resulted from the same underlying event, which is being out of covenant with God. Not in respect to the promise of the covenant that was made with their fathers Abraham, Isaac and Jacob, but in respect to the closing of the covenant of the Law, having established the Covenant of Grace. So, when saying, “those brought back from the sword,” he is speaking of the salvation that will be granted to Israel at the end of the present age, which Paul described saying, **“A hardening in part has happened to Israel, until the fullness of the Gentiles may come in. And so all Israel will be saved, as it has been written: “The One Delivering will come out of Zion, He will remove ungodliness from Jacob. And this is the covenant from Me to them, when I shall take away their sins.”** Romans 11 verses 25 to 27. [Joel 3 verses 20 to 21.] So, the hardening of Israel has made them subject to the sword, from which they will be delivered when the Lord is revealed.

Likewise, the bringing back of the mountains of Israel that have long been desolate, has to do with the aspect of worship. A Mountain is an expression of worship, which we find in Horeb, Sinai, & Zion. The Lord said to the woman by the well, **“Neither in this mountain nor in Jerusalem will you worship the Father.”** John 4 verse 21. And this has been true for the last 2000 years. And Daniel describing the moment the mountains of Israel became desolate said, **“And the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined.”** Daniel 9 verse 26. The effect of which was that since that day the worship of God in the prescribed manner has never been practiced in the land of Israel. And Hosea describing these days says, **“For the children of Israel shall abide many days without king or prince, without sacrifice or sacred pillar, without ephod or teraphim. Afterward the children of Israel shall return and seek the Lord their God and David their King. They shall fear the Lord and His goodness in the latter days.”** Hosea 3 verse 4 to 5. Please note, the condition that brings the end of the desolation is when the children of Israel return to seek the Lord their God and David their King, that is to say the Lord Jesus Christ.

Now, Daniel said, “Israel’s desolations are determined until the end of the war,” then it is very important for us to figure out which war he is speaking of? It was not the war between Judea and Rome, nor the countless battles that followed after. And it certainly is not World War 2, nor was it the many wars which Israel was engaged in since her creation. This war is the ultimate war that overshadows all other wars, that is the war that is fought in the heavenly places. Which Paul referred to saying, **“Because to us the wrestling is not against blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this darkness, against the spiritual forces of evil in the heavenly realms.”** Ephesians 6 verse 12. And the beginning of this war was first described by John, the moment it broke out in heaven in Revelation 12 verse 7. Likewise, Daniel also captured the moment this war spilled down to the earth and unto Jerusalem in Daniel 12 verse 1. And it is the end of this Heavenly War that will bring an end to Israel’s desolation, and form the basis for Israel to dwell safely.

However, the term, **“Israel dwelling safely with no one making them afraid,”** has been made into a relative term, in that, for a people that survived the atrocities of the Second World War, to dwell in a land surrounded by walls, defended by high tech lasers, smart interceptor missiles, and an entire nation that is conscripted and ready for battle at the moment of notice. All the while being surrounded by nations that would love to see their end, the target of a religion that marked their destruction to be a prize to obtain. Her travellers that go beyond the safety of her gates are instructed to be ever vigilant and to hide their identity lest they fall to unprovoked attack in a foreign land. All this may seem to us

as dwelling safely when considering the previous atrocities these people have endured, but it is not! We only have to look at the ease with which the majority of the world conducts themselves for us to understand Israel is in no way dwelling in safety. Israel since her birth has fought the 1948 Independence War, the 1956 Suez Crisis, the 1967 Six-Day War, the 1973 Yom Kippur War, and various Lebanon & Gaza conflicts. And not forgetting the atrocities committed by Hamas on the 7th October when Hamas breached the walls that protected her residents, in an act that foreshadows the prophecies of Zechariah 14 verse 1. So, the very fact that there are some that mean them harm, be it the surrounding nations that are rallied under a banner of religion, or be it those that are far away, the safety of these people is never to be taken for granted.

The problem with our interpretations of these prophecies is that we fail to identify the source of the animosity against Israel. And as long as we seek to look at it from the natural perspective we truly will not comprehend what it means for Israel to dwell safely. However, Ezekiel defines the basis of Israel's safety and says, **"I will make a covenant of peace with them, and cause wild beasts to cease from the land; and they will dwell safely in the wilderness and sleep in the woods."** The first point of reference Ezekiel makes in respect to Israel's safety is not other nations, but the eradication of the wild beasts. For clarity, when we say wild beasts we are not speaking of wild animals, but spiritual hosts of wickedness. Then Ezekiel follows this with, **"And they shall no longer be a prey for the nations, nor shall beasts of the land devour them; but they shall dwell safely, and no one shall make them afraid."** Ezekiel 34 verse 28. So, when Ezekiel says, the beast that devours, but the nations see them as prey, this is meant to express the means by which the spiritual forces of wickedness that works through the nations of mankind to afflict the people of Israel. Which is the same sentiment John describes in Revelation 13 verses 7 to 8, Revelation 16 verses 13 to 14, the culmination of which was described in the final battle of Armageddon in Revelation 19 verses 19 to 21. Which brings together the dragon that gave his authority to the beast, the beast, that is the spirit of wickedness that shapes the course of the nations, and the false prophet, who in effect is the human face through whom the spirit of the beast is in operation. Finally, we have the armies of the nations that were deceived by the dragon, the beast, and the false prophet, to bring to pass their will to destroy the people of Israel.

The main point is that the safety of Israel to dwell safely in their land with no one making them afraid, goes hand in hand with the Lord Jesus Christ being King over them. And this moment is achieved through the battle of Armageddon of that great day of God. The battle that marks the end of the Heavenly War, when the beast and the false prophet, will both be captured and cast into the lake of fire alive, and the kings and their armies that came against Israel bearing the mark of the beast will be all killed. [Revelation 19 verses 20 to 21.] This in effect facilitated for the dragon himself to be captured and bound and cast into the bottomless pit for 1000 years, so that he may not deceive the nations. [Revelation 20 verses 1 to 3.] Which is the same battle Zechariah 14 describes when the Lord will return to save Israel, and takes His position as King of the whole world. [Zechariah 14 verse 9.] So, both Ezekiel and John identify the conditions that are required for Israel to dwell safely as it relates to the natural and spiritual realm. In effect bringing to an end the War that began in heaven when Christ was taken up to receive the Kingdom of Heaven as John described in Revelation 12 verse 7 to 9, is now brought to a close with the final battle on Earth, when Christ takes rulership over the kingdom of earth. [Revelation 11 verse 15.] This is the main war that made Israel the prime target of the world, and her offspring the Church. [Revelation 12 verse 17.]

Likewise, Jeremiah also associates Israel dwelling safely with no one making them afraid, to the day the Lord reigns as King and says, "Behold, the days are coming," says the LORD, "That **I will raise**

to David a Branch of righteousness; A King shall reign and prosper, and execute judgment and righteousness in the earth. **In His days Judah will be saved, and Israel will dwell safely;** Now this is His name by which He will be called: **The Lord Our Righteousness.**" Jeremiah 23 verses 5 to 7. And Micah also expresses the same sentiment of Jerusalem being the center of worship, and the governing ruler over the nations, whereby the nations of the world have turned away from war, **"beating their swords into plowshares, and their spears into pruning hooks,"** the consequence of which is that they shall dwell safely. [Micah 4 verses 2 to 5.] All of whom are describing the day when the Lord Himself comes down from heaven to rule from the midst of Jerusalem.

The only time in recorded history where Israel was described to be in such a state of peace and safety was during the reign of King Solomon, when God made a promise to king David saying, "Behold, a son shall be born to you, **who shall be a man of rest; and I will give him rest from all his enemies all around.** His name shall be Solomon, **for I will give peace and quietness to Israel in his days. He shall build a house for My name,** and he shall be My son, and I will be his Father; and I will establish the throne of his kingdom over Israel forever." 1 Chronicles 22 verses 9 to 10. And the fulfilment of this promise was described as, **"For he had dominion over all the region on this side of the River** from Tiphshah even to Gaza, namely over all the kings on this side of the River; and **he had peace on every side all around him. And Judah and Israel dwelt safely,** each man under his vine and his fig tree, from Dan as far as Beersheba, **all the days of Solomon.**" 1 Kings 4 verses 20 to 25. As such, the reign of king Solomon is meant to be a foreshadow of the Millennium reign of the Lord Jesus Christ.

And when Solomon prepared himself to build the House of the Lord he described his days saying, **"You know how my father David** could not build a house for the name of the LORD his God because of the wars which were fought against him on every side, **until the LORD put his foes under the soles of his feet.** But now the LORD my God has given me rest on every side; **there is neither adversary nor evil occurrence.** And behold, **I propose to build a house for the name of the LORD my God,** as the LORD spoke to my father David, saying, **"Your son, whom I will set on your throne in your place, he shall build the house for My name."** 1 Kings 5 verses 3 to 5. Solomon as a foreshadow is describing the Millennium reign of Christ. He first says, "the Lord put his foes under the soles of his feet," the reference to which is that of the current state of the Lord Jesus Christ seated on the right hand of the Throne of God, awaiting until all His enemies are put under His feet. [Psalm 110 verse 1.] Then he says, **"there is neither adversary nor evil occurrence."** Now, the word, "adversary," in Hebrew is "Satan," so, Solomon in effect is describing the outcome of all the enemies of the Lord being put under His feet, meaning, Satan is bound and cast to the depth of the bottomless pit, which sets the condition for His Kingdom to rule on earth. [1 Corinthians 15 verse 25 to 27.]

This period is what marked the end of the desolation of the mountains of Israel on account of the heavenly war having come to an end. The result of which is that, the people of the nations will flock to the land of Israel to worship the Lord as described, in Isaiah 2 verses 2 to 3, Joel 3 verses 17 to 18, Micah 4 verses 2 to 5, and Zechariah 14 verses 16 to 21. All of which is evidence in itself that the enmity towards the Jewish people, the root of which springs from the devil himself is nowhere to be found. And Zechariah describing this says, "Thus says the LORD of hosts: **"Peoples shall yet come, inhabitants of many cities;** The inhabitants of one city shall go to another, saying, **'Let us continue to go and pray before the LORD, and seek the LORD of hosts.** I myself will go also.' Yes, many peoples and strong **nations shall come to seek the LORD of hosts in Jerusalem,** and to pray before the LORD. Thus says the LORD of hosts: **"In those days ten men from every language of the**

nations shall grasp the sleeve of a Jewish man, saying, ‘**Let us go with you, for we have heard that God is with you.**’” Zechariah 8 verses 20 to 23. Please note, the emphasis is on the relationship between the ten men from every language of nations and a Jewish man, whom they perceive no longer as a prey, but something to be cherished and sought after. Likewise, the kingdom of Solomon was also described as, “Now **all the earth sought the presence of Solomon to hear his wisdom**, which God had put in his heart. Each man brought his present: **articles of silver and gold, garments, armour, spices, horses, and mules, at a set rate year by year.**” 1 Kings 10 verses 24 to 25. In that, when the Lord makes His dwelling in the midst of Israel, Jerusalem will be a jewel on earth, with the wealth of the Gentiles flowing into her, and this detail is a point of significance in respect to the coming war of Gog. [Isaiah 60 verses 11 to 12.]

So, Israel being brought back from the sword and the mountains of Israel from desolation, are all encompassed in the Lord being King over Israel and over the world, the result of which is that Israel will dwell safely, on the account the war of all wars was brought to a close in the devil being bound in prison for 1000 years. We have to bear in mind, it is the Devil that vehemently hates Israel, because it is through them the Saviour of the world, the Messiah came. [Romans 9 verses 4 to 5.] As a result his dominion over the Earth is brought to an end, and is now faced with the ultimate judgment of the lake of fire for all of eternity, as John says, “**Woe to the earth and the sea**, because the devil has come down to you, **having great fury, knowing that he has a short time.**” Revelation 12 verse 12. So, in effect the safety of Israel is predicated on this primary foe of the nations being incapacitated, which directly translates to mean peace between Jews and Gentiles. [Isaiah 14 verses 1 to 7.] And it is precisely for the same reason that the animosity between Jews and Gentiles will once more be engaged, when the devil is released from his prison 1000 years later, which is the whole point of Ezekiel 38 & 39.

Distinguishing Between Battles.

Now, the common error we make in the interpretation of the prophecies of Ezekiel 38 & 39, is that we confuse the battle of Gog to be the same battle of Armegaddon that is described in Revelation 19 verses 19 to 21. And one of the main point of references that is used to make this claim is in respect to the call that is made to “the birds of the air to feast on the bodies of dead men,” described in Revelation 19 verses 17 to 18, which they have mistaken to be the same call that is made to “the beast of the fields and the birds of the air,” described in Ezekiel 39 verses 17 to 20. However, these are two distinct calls that are made in respect to two distinct battles that are separated by nearly 1000 years, and there are distinctions that are to be made in respect to each call which we will address later. Now, there are several ways by which we are able to distinguish between the battle that is fought in respect to the End of the Age of Grace, that is the battle of Armegaddon, to that of the battle that marks the End of All Ages, that is the battle of Gog of Magog, in respect to the primary participants, motives of engagement, and the outcome of each battle.

Before we go any further, we first have to establish the fact that the Book of Revelation speaks of two main great battles, that is the battle of Armageddon, and the battle of Gog of Magog. We make this statement on the account that some might be misled to think the battle of Armageddon that is described in Revelation 16 verses 12 to 16, to be different from the one described in Revelation 19 verses 19 to 21, and this is a very big mistake! Though they may seem different, they are not. Revelation 16 verses 12 to 16, is describing to us the beginning of the battle of Armageddon from the moment the war is waged, when the River Euphrates is dried up to make way for the kings of the East, and the spirits of demons that proceed from the mouth of the dragon, the beast, and the false prophet

go out to gather the nation of the world to this great battle. So, the event is narrated from the perspective of the preparation of the Armies of the Earth. Now, in the same manner, Revelation 19 verses 11 to 16 describes to us the preparation of the Armies of Heaven with the Lord Jesus Christ as their Head, coming down to engage the armies of the Earth that are gathered at Armageddon. And it is at the point of the meeting of these two armies that the birds of the air are invited to the feast prepared by God. And the concluding verses of Revelation 19 describe to us the outcome of this great battle, with the beast and the false prophet having been captured and cast into hell, and the armies of the kings of the earth that were deceived by them are destroyed by the word of the Lord. [2 Thessalonians 2 verse 8.]

Now, for the sake of clarity we must point out Satan is a deceiver of the entire world, yet he works through anyone of any age that is given to the dictates of his wishes. In the battle of Armageddon the primary vessels that are given to bring about his will are described as the kings that come east of the Euphrates River, as John says, “And the sixth [angel] poured out his bowl upon **the great river Euphrates, and its water was dried up**, so that **the way might be prepared of the kings of the rising of the sun.**” Revelation 16 verse 12. These are the kings whom Joel and Zechariah both refer to as **the surrounding nations**. Meaning, the main culprits of the battle of Armageddon are those that are mainly described as the descendants of the sons of Ham, which are Cush, and Mizraim, and Put, and Canaan. From whom we find, Sheba, Dedan, and the ancestors of the Philistines. So, places like Egypt, Babylon which is modern day Iraq, and Gaza are all primary figures in this conflict. And the main force that unites these nations to be of one mind against Israel is the faith of Islam.

And Joel writing of this conflict says, “For behold, in those days and at that time, **when I bring back the captives of Judah and Jerusalem**, I will also gather all nations, and bring them down to the Valley of Jehoshaphat; **And I will enter into judgment with them** there on account of **My people, My heritage Israel**, whom they have **scattered among the nations; They have also divided up My land.**” Joel 3 verses 1 to 2. In the process of which Joel reveals the main source of this animosity against Israel saying, “Indeed, what have you to do with Me, **O Tyre and Sidon, and all the coasts of Philistia?**” [verse 4.] The main point of which is that, the animosity that is stirred up by the devil against the nation of Israel is shrouded in the appearance of dispute over land, in respect to which the nations of the world have all taken their position to pass judgment on Israel. Then he describes the engagement of war that follows and says, “Let the nations be wakened, and come up to the Valley of Jehoshaphat; **For there I will sit to judge all the surrounding nations**. Put in the sickle, for the harvest is ripe. Come, go down; **For the winepress is full, the vats overflow-- For their wickedness is great.**” Joel 3 verses 12 to 13. The main point of this statement has to do with the surrounding nations that are rallied for war against Israel. And the reference here of winepress and vats overflowing are all terms which John later used to describe the outcome of the battle of Armageddon in an illustration of a Harvest, saying, “And the angel **cast his sickle to the earth and gathered the vine of the earth, and cast them into the great winepress of the wrath of God**. And the winepress was trodden outside the city, and blood came forth out of the winepress up to the bridles of the horses, to the distance of one thousand six hundred stadia.” Revelation 14 verses 19 to 20.

And here is the main point that goes to the heart of this conflict, John in Revelation 14 described the gathering of two types of Harvest. He first described the gathering of those that belong to Christ in Revelation 14 verses 14 to 16. He then follows this with the gathering of a second harvest in respect to those that belong to the beast, which John identified as, “And another, a third angel, followed them, saying in a loud voice, “**If anyone worships the beast and its image, and receives a mark on his forehead or upon his hand**, he also will drink of **the wine of the fury of God, having been poured**

undiluted in the cup of His wrath; and he will be tormented in fire and sulfur before the holy angels and before the Lamb.” Revelation 14 verses 9 to 10. So, even though the animosity against Israel may be framed in a shroud of dispute over a land, however, the main objective is the destruction of the Jews through those Joel identifies as “the surrounding nations.” And these are the ones that are of one accord bearing the mark of the beast, and are engaged in the act of worshipping him, which is in respect to the faith of Islam. [Revelation 13 verses 11 to 18.] So, the battle of Armageddon is one of faith shrouded in respect to taking possession of the land by trying to drive out the rightful inheritors.

Zechariah also describes the same battle of Armageddon as Joel, and writes, “**For I will gather all the nations to battle against Jerusalem**; The city shall be taken, the houses rifled, and the women ravished. **Half of the city shall go into captivity**, but the remnant of the people shall not be cut off from the city. Then **the LORD will go forth and fight against those nations**, as He fights in the day of battle. **And in that day His feet will stand on the Mount of Olives**, which faces Jerusalem on the east.” Then he says, “**Thus the LORD my God will come, and all the saints with You.**” Zechariah 14 verse 2 to 5. In that, Joel made association to the battle of Armageddon in respect to the winepress in relation to the surrounding nations. Likewise, Zechariah also makes association to the same battle in respect to the Lord coming forth to fight in the same battle as described by John in Revelation 19. The outcome of which is that, “And I saw **the beast, and the kings of the earth, and their armies**, having been gathered together **to make war with the One sitting on the horse and with His army**. **And the beast was captured, and with him the false prophet**, the one having done the signs before him, by which he deceived those **having received the mark of the beast and those worshiping its image**. **The two were cast living into the lake of fire burning with brimstone**. And the rest were **killed with the sword of the One sitting on the horse** having gone forth out of his mouth.” Revelation 19 verses 19 to 21. Now, even though the nations were gathered from every corner of the world, the main instigators of this war are the ones described as the kings of the east, through the work of the beast and the false prophet. And like Joel, Zechariah also identifies the main culprit of this war saying, “Judah also will fight at Jerusalem. **And the wealth of all the surrounding nations shall be gathered together:**” Zechariah 14 verse 14. Please note, by saying “the wealth of all the surrounding nations,” Zechariah is describing to us the spoils of war that are gathered by the victor, thereby identifying the main culprits of the war. [Joel 3 verses 19 to 21.]

So, by saying the surrounding nations, both Joel and Zechariah are declaring to us, the main culprit of the battle of Armageddon, which is the faith of Islam illustrated through the mark of the beast, is now brought to an end once and for all. In that, the devout among them that took the mark of the beast upon themselves are all killed by the breath of the Lord when He returns. And Zechariah describing the outcome of this war says, “And it shall come to pass that **everyone who is left of all the nations which came against Jerusalem** shall go up from year to year **to worship the King, the LORD of hosts**, and to keep **the Feast of Tabernacles.**” Zechariah 14 verse 16. Meaning, the surrounding nations that are primarily of the faith of Islam, will no longer seek the practice of that faith, since the beast and the false prophet will be destroyed in the lake of fire. So, the great battle of Armageddon ends with the Lord Jesus Christ reigning over the whole earth from Jerusalem.

Now, in contrast to all this, Ezekiel describing the battle of Gog and Magog, says, “Son of man, set your face against **Gog, of the land of Magog**, the chief prince of **Meshech and Tubal**, and prophesy against him.” Then he says, “**Persia, Cush, and Put** are with them, all of them with shield and helmet; **Gomer and all its troops; the house of Togarmah from the far north** and all its troops—many people are with you.” Ezekiel 38 verses 2, & 5 to 6. And John describing the same battle says, “Satan will be released out of his prison, and **will go out to deceive the nations in the four corners**

of the earth, Gog and Magog, to gather them together unto the war.” Revelation 20 verse 8. The main point of which is that, Magog, Meshech and Tubal, are all sons of Japheth, as Genesis states, “The sons of Japheth were **Gomer, Magog**, Madai, Javan, **Tubal, Meshech**, and Tiras. The **sons of Gomer** were Ashkenaz, Riphath, and **Togarmah.**” Genesis 10 verses 2 to 3. And Ezekiel repeatedly identifies the primary location of Gog to be located in the far north, saying, “**Then you will come from your place out of the far north**, you and many peoples with you, all of them riding on horses, a great company and a mighty army.” Ezekiel 38 verse 15. And again, “Thus says the Lord GOD: “Behold, I am against you, **O Gog, the chief prince of Meshech, and Tubal**; and **I will turn you around and lead you on, bringing you up from the far north**, and bring you against the mountains of Israel.” Ezekiel 39 verses 1 to 2.

So, just as the main instigators of the battle of Armageddon are identified as those that belong to the House of Ham, that is the kings that come east of the River Euphrates and are identified as the surrounding nations, now the main instigators of the war of Gog are those that are identified as coming from the Far North and are sons of Japheth. Even though “Persia, Cush and Put,” are part of this horde yet they are not the main culprits. And this should give us a clear indication that these two battles are entirely different. More so, the motive for each battle is likewise different. The main identifying factor about Ham is that he is the son whom Noah cursed. [Genesis 9 verse 25.] So, the method the devil uses during this period of Grace is centred around refuting the knowledge of the removal of the curse that was made available through the Sacrifice of the body of the Lord Jesus Christ. [2 Corinthians 4 verses 3 to 4, & Galatians 3 verse 13.] For which reason the Battle of Armageddon is illustrated in the cultivation of harvest by enslaving people to a life long bondage in order to bring them to destruction. The pinnacle expression of which is the forceful worship of Islam through the mark of the beast in order to bring those that are submitted to it to be under the curse of the flesh.

However, the battle of Gog which is in respect to the sons of Japheth is all about the basic desire of covetousness. Noah, speaking of Japheth said, “**May God enlarge Japheth, and may he dwell in the tents of Shem**; And may Canaan be his servant.” Genesis 9 verse 27. So, even though Japheth was blessed, his objection as it relates to the matter of Gog has to do with the desire to be first, which is what the devil himself coveted. And Ezekiel says, “You will say, “**I will go up against a land of unwalled villages; I will go to a peaceful people, who dwell safely**, all of them dwelling without walls, and having neither bars nor gates’-- **to take plunder and to take booty.**” Ezekiel 38 verse 11 to 12. Earlier in reference to the battle of Gog we pointed to the prophecies of Isaiah that stated during the millennium reign of Christ the wealth of the nations would flow into Jerusalem. In respect to which, Isaiah, identifying the reason the nations of Gog were provoked against Israel says, “**Let grace be shown to the wicked**, yet he will not learn righteousness; **In the land of uprightness he will deal unjustly**, and will not behold the majesty of the LORD. LORD, when Your hand is lifted up, they will not see. **But they will see and be ashamed for their envy of people**; Yes, the fire of Your enemies shall devour them.” Isaiah 26 verses 10 to 11. So, the sons of Japheth are those living in the land of plenty where each man dwells under his vine and his fig tree. [Romans 8 verses 20 to 21.] As such, the method the devil uses against the sons of Japheth is to stir them against the sons of Shem, on the account they are upheld above all other nations. Remember, Satan corrupted himself even while he was in heaven where there is no lack, yet he desired to be first among all. [Isaiah 14 verses 13 to 14.] So, he likewise now infected the sons of Japheth with the same covetous desire, even though they are dwelling in the tent of Shem and are blessed beyond measure. The point is, though it is the same spirit

of the devil that works in both occasions, but the manner he works to bring about the effect of his hatred is different in each case.

The next point we will address in drawing the distinction between the battle of Armageddon and the battle of Gog is that in the battle of Armageddon there are two main armies described, one of Earth, the other is of Heaven. In that, even Jerusalem is described as fighting against the invading force of the surrounding nations, as Zechariah says, "**Judah also will fight at Jerusalem.**" Zechariah 14 verses 14. However, in the battle of Gog there is only the mention of one great army that covered the whole land of those that were unprepared and were living at ease. We have to remember, in this age, no nation has ever had any reason to do another harm for nearly 1000 years, so this is a novel event. For which reason, Israel is not recorded as fighting against the armies of Gog that came into the land to plunder. And Isaiah capturing this sentiment says, "**Come, my people, enter your chambers, and shut your doors behind you; Hide yourself,** as it were, for a little moment, **until the indignation is past.** For behold, the LORD comes out of His place **to punish the inhabitants of the earth for their iniquity;**" Isaiah 26 verses 20 to 21.

And, when comparing the battle of Gog described in Revelation 20 to that of Ezekiel 38 & 39, we might be tempted to think there is a difference in the manner the battle is conducted, but there is none. Ezekiel describing Gog coming into the land of Israel says, "**You will come up against My people Israel like a cloud, to cover the land.** It will be in the latter days that **I will bring you against My land,** so that the nations may know Me, when I am hallowed in you, O Gog, before their eyes." Ezekiel 38 verse 16. Now, even though this army may cover the land of Israel like the cloud, God clearly defining the boundaries of their conquest says, "**You shall fall upon the mountains of Israel, you and all your troops** and the peoples who are with you; I will give you to birds of prey of every sort and to the beasts of the field to be devoured. **You shall fall on the open field;** for I have spoken," says the Lord GOD." Ezekiel 39 verses 4 to 5. The point is, unlike the battle of Armageddon where the armies of the nations breached the boundaries of Jerusalem as Zechariah 14 verse 1 states, yet here the boundary is given as the mountains of Israel and the open field. And John makes exactly the same point saying, "And they marched up over the breadth of the earth and **encircled the camp of the saints and the city having been beloved.**" Revelation 20 verse 9. Meaning, in order to surround the city that is beloved, that is to say the city of the great King David, Gog must have covered the entire land of Israel like a cloud just as Ezekiel prophesied. So, both John and Ezekiel in effect defined the boundary of the conquest of the horde of Gog, in that they will not be permitted to breach Jerusalem. And we have to take into account that in the days of the 1000 year reign of Christ, Israel would have been given full possession of all the promised land that reaches to the fringes of the River Euphrates to the Red Sea, as it was in the days of king Solomon. [1 Kings 4 verse 20 to 25.] Meaning, the army of Gog has to cover a great portion of the land of Israel from its furthest northern border in order to surround the city of Jerusalem.

Now, when John says, "[They] **encircled the camp of the saints and the city having been beloved,**" he is describing the event from the perspective of those that lived and reigned with Christ. In the previous verse he stated, "Blessed and holy is the one having a part in the first resurrection! Over these the second death has no authority, but **they will be priests of God and of Christ, and will reign with Him a thousand years.**" After which he describes the revolt that comes after 1000 years, and they come against the camp of the saints and the beloved city, which is the city from which the Lord rules over the world. In that, Jerusalem in those days is a foreshadow of the New Jerusalem that comes down from Heaven unto the New Earth, from which God will make his dwelling among mankind. [Revelation 21 verse 2 to 3.]

So, in effect the patience of God will wait until they reach the borders of the beloved city, at which point the fury of God is revealed from heaven, as Ezekiel says, "And it will come to pass at the same time, when Gog comes against the land of Israel," says the Lord GOD, "**that My fury will show in My face. For in My jealousy and in the fire of My wrath I have spoken.**" Then Ezekiel describes the destruction that comes upon the armies of Gog and says, "**I will call for a sword against Gog throughout all My mountains,**" says the Lord GOD. "Every man's sword will be against his brother. And I will bring him to judgment with pestilence and bloodshed; **I will rain down on him, on his troops, and on the many peoples who are with him,** flooding rain, **great hailstones, fire, and brimstone.**" Ezekiel 38 verses 18 to 19, & 21 to 22. And again, "And **I will send fire on Magog and on those who live in security in the coastlands.** Then they shall know that I am the LORD." Ezekiel 39 verse 6. The point we want to emphasise here is the fact that in the battle of Armageddon described in Revelation 19 verses 19 to 21, Zechariah 14 verses 12 to 15, and Joel 3 verses 14 to 17, there is not a single mention of fire falling down from heaven. However, in Ezekiel the fury of God is described in a fire that falls from heaven, in the same manner as John, who said, "**But fire came down out of heaven and devoured them.**" Revelation 20 verse 9. The meaning of which is that, fire falling from God is meant to illustrate the closing of all ages, in respect to creation that is now reserved for fire, just as the world of the old was to water, which both Ezekiel and John illustrate. [2 Peter 3 verses 5 to 7.]

The last point we will make in drawing a distinction between the battle of Armageddon and the battle of Gog, is in respect to the call that is made to the birds of the air and the beasts of the field. The main distinction of which is that, in the battle of Armageddon, it is an angel that made the call to invite "**all the birds flying in mid-heaven,**" to the great supper of God. [Revelation 19 verses 17 to 18.] However, in the battle of Gog, Ezekiel himself is instructed to call on, "**every sort of bird and to every beast of the field,**" to the great sacrificial meal on the mountains of Israel. The main point of which is to illustrate authority. In the battle of Armageddon, it is the armies of Heaven descending to bring into submission those that dwell on earth, so only the birds of heaven are invited because the earth is not yet brought under the rule and authority of the Lord. However, when Ezekiel describes the battle of Gog, it is not an angel that makes the invitation, but Ezekiel himself, on the account that both heaven and earth are made subject to spirit-mankind through the Lord Jesus Christ. [Ephesians 1 verses 9 to 10, Hebrews 2 verses 6 to 8.] So, as an expression of this authority both the birds of the air, and the beast of the field, are called to the judgment pronounced against the armies of Gog.

Perspective of the Age to Come.

Ezekiel describing the reason Israel will be made subject to the horde of Gog says, "So the house of Israel shall know that **I am the LORD their God from that day forward.** The Gentiles shall know that **the house of Israel went into captivity for their iniquity;** because they were **unfaithful** to Me, **therefore I hid My face from them.** I gave them into the hand of their enemies, **and they all fell by the sword.** According to **their uncleanness and according to their transgressions** I have dealt with them, and hidden My face from them. Therefore thus says the Lord GOD: 'Now I will bring back the captives of Jacob, and have mercy on the whole house of Israel; and I will be jealous for My holy name-- **after they have borne their shame, and all their unfaithfulness** in which they were unfaithful to Me, **when they dwelt safely in their own land and no one made them afraid.**" Ezekiel 39 verses 22 to 26.

Now, when reading this we might be tempted to ask, how can Israel or any other nation in the world forsake the worship of God, especially in an Age when the Lord is ruling as King over the whole world, while dwelling in the midst of them in Jerusalem. For which reason some have used this reasoning to be grounds by which they have refuted the battle of Gog described in the Ezekiel 38 & 39, to be the same one as the one John describes in Revelation 20. The argument being, since Ezekiel 39 describes Israel as going astray, this must mean the Lord Jesus Christ Himself must have failed in His rulership, and since this cannot be, the battle of Gog described in Ezekiel cannot be the same as the one described in Revelation. However, this is a failure in reasoning beyond measure. Did God fail, when Satan and the third of the angels of heaven rebelled from a perfect state in Heaven, where they even saw the face of God? Did God fail, because Adam and Eve ate the forbidden fruit in rebellion against His word? The fact of the matter is, as much as Jesus will be King over Israel, Zechariah wants to make sure we know that He will also be King over the whole world. Then the fact at the end of the 1000 years of reign the nations having turned against Israel does not make the King of the world a failure. People, the same as angels, have free will, and God has made it a point He never overrules our freewill! The point being, even in a perfect world where there is no lack, people can find a means by which they may be unfaithful, and Israel is not exempt from this assessment. And we can even make an informed assumption that the reason the devil was released from the pit 1000 years later is on account of most of the world as well as Israel having forsaken the worship of God.

So, when assessing the Age of the Lord to come, we have to set a certain framework by which we may be able to comprehend the conditions that will be in the world. So there are certain principles we need to take into account. First: the people of this Age, both Jew and Gentile are subject to death. [1 Corinthians 15 verses 25 to 26.] Second: all the people of this Age, both Jew and Gentile are subject to judgment. As Paul said, **“Inasmuch as it is apportioned to men to die once, and after this, judgment.”** Hebrews 9 verse 27. Likewise, John describing this moment said, **“And I saw a great white throne and the One sitting on it, from whose face the earth and heaven fled, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. And another book was opened, which is the one of life. And the dead were judged out of the things having been written in the books, according to their deeds.”** Revelation 20 verses 11 to 12. So, the fact that the Lord Jesus Christ will be ruling over the world does not make this judgment null and void, we just need to understand how His kingdom will be administered on the Earth, and identify the means by which He will judge the world.

Now, if we are to understand the manner the Lord is going to rule in the Age to come, we have to understand the First Resurrection, which sets the foundation by which spirit-mankind will interact with flesh-mankind. John said, **“Beloved, now we are children of God, and what we will be has not yet been revealed. We know that when He appears, we will be like Him, for we will see Him as He is.”** 1 John 3 verse 2. That is to say, those that have the hope of the resurrection in the present Age, will take on a body like that of the Lord Jesus Christ. And Paul said, **“The first man was made of dust from the earth; the second man from heaven. As the one was made of dust, so also are those of the earth; and as is the heavenly One, so also are those of heaven.”** 1 Corinthians 15 verses 47 to 48. And again, **“For we know that if the tent of our earthly house should be destroyed, we have a building from God, a house not made with hands, eternal in the heavens.”** 2 Corinthians 5 verse 1. The main point is that, in the First Resurrection, when the Lord returns to receive His bride, the people who are counted worthy to attain it, will be clothed in a glorified Heavenly Body in the likeness of the Lord. Which Paul describes saying, **“For our citizenship exists in the heavens, from whence also we are awaiting a Savior, the Lord Jesus Christ, who will transform our body of humiliation, conformed to the body of His glory.”** Philippians 3 verses 20 to 21.

The main point is, the people who take part in the First Resurrection will take on the form of Heavenly beings, meaning they will be spirit-mankind in body. In respect to which, John says, **“Blessed and holy is the one having a part in the first resurrection! Over these the second death has no authority, but they will be priests of God and of Christ, and will reign with Him a thousand years.”** Revelation 20 verse 6. And this is the statement that sets the foundation by which the Kingdom of God will be administered on the Earth. Because, if we are raised as spirit-mankind in a glorified Heavenly body, this means the Lord Himself will appear in the world in exactly the same state as us, since what He is we are. And the Lord describes this state as, **“They are like the angels and are sons of God, being sons of the resurrection.”** Luke 20 verse 36. As such, the place where Heavenly Mankind in the likeness of the Lord will occupy on the earth during the millennium reign of Christ, is not as many would expect, living shoulder to shoulder, eye to eye with those that are of flesh-mankind, but rather among the heavenly realms where at present the devil and his angels occupy.

Resurrection simply means those that once lived on the earth being made alive, in order to be present on the earth. But this does not necessarily mean they have to take on flesh and blood as they once did. Those that have fallen asleep in Christ and are present with the Lord in Heaven, are not considered resurrected in Heaven, rather they are simply born to it. [Hebrews 12 verse 23.] But the very same ones, when they come to earth with the Lord in a glorified heavenly body, they are called the resurrected. As Paul says, **“We the living, remaining** unto the coming of the Lord, **shall not precede those having fallen asleep**, because the Lord Himself will descend from heaven with a loud command, with the voice of an archangel, and with the trumpet of God. **And the dead in Christ will rise first.** Then we, the living remaining, **will be caught away together with them in the clouds for the meeting of the Lord in the air;** and so we will be always with the Lord.” 1 Thessalonians 4 verses 15 to 17. Meaning, those that fell asleep in the Lord will appear with the Lord in the clouds, that is the dead in Christ will rise first, then we the living will be changed to be like them.

So, we need to disregard this notion that the Lord will be clearly visible for the whole world to see during His 1000 years of reign. Now, this does not mean God will not give evidence of His return, but this does not necessarily mean the rule of His Kingdom will be administered in a permanent fixture of a body that is visible to the natural eye. Ezekiel writing of Satan said, **“Son of man, take up a lamentation for the king of Tyre**, and say to him, ‘Thus says the Lord GOD: You were the seal of perfection, full of wisdom and perfect in beauty. **You were in Eden, the garden of God;**’” Ezekiel 28 verses 12 to 13. And the Lord said of him, **“Now is the judgment of this world; now the prince of this world will be cast out.”** John 12 verse 31. And again, **“the ruler of this world comes.”** John 14 verse 30. And Paul also says, **“Once you walked according to the age of this world, according to the ruler of the authority of the air, the spirit** now working in the sons of disobedience.” Ephesians 2 verse 2. Meaning, Satan as a fallen angel, has held the title of king, prince, and ruler of the world without having to take on the form of flesh and blood, and he administered his kingdom having authority over the air, through which he exerted his influence over the world. In regard to which, John says, **“the whole world lies in the evil one.”** 1 John 5 verse 19.

And Paul, defining the rule of this kingdom said, **“Because to us the wrestling is not against blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this darkness, against the spiritual forces of evil in the heavenly realms.”** Ephesians 6 verse 12. Meaning, in the battle of Armageddon, in the conclusion of the Heavenly War, where Satan and his angels will be bound to be cast into the bottomless pit for 1000 years, the heavenly realms which they presently

occupy will be left vacant. Please bear in mind, Satan is called a ruler of the world, yet he is also defined as king of Tyre, which is a place on the earth. John also in the same regard says of Pergamum, **“I know where you dwell, where the throne of Satan is.”** Revelation 2 verse 13. The point is, the Lord having His Throne in Jerusalem, ruling as the King of Israel and King of the world, being a Prince, to Shepherd the people in righteousness is meant to be viewed from a spiritual perspective, and not in the appearance of a natural form. And Isaiah describing the moment the rule of the devil is brought to an end says, **“The LORD has broken the staff of the wicked, The scepter of the rulers; He who struck the people in wrath with a continual stroke, he who ruled the nations in anger, is persecuted and no one hinders. The whole earth is at rest and quiet; They break forth into singing.”** Isaiah 14 verses 5 to 7.

Now, the sceptre by which the devil ruled was sin. So, when this age is brought to an end, it will be replaced by the Scepter of Righteousness through which the Lord will rule the world for a thousand years. As the Psalm says, **“Your throne, O God, is to the age of the age, and the scepter of righteousness is the scepter of Your kingdom. You have loved righteousness and have hated wickedness;”** Psalm 45 verses 6 to 7. In that, when the whole world will fall under the influence of the Holy One of God, this means the world will be at rest and at peace. As Isaiah says, **“He shall judge between the nations, and rebuke many people; They shall beat their swords into plowshares, and their spears into pruning hooks; Nation shall not lift up sword against nation, neither shall they learn war anymore.”** Isaiah 2 verse 4. And even nature itself will be redeemed from the state of corruption it is under, as Paul says, **For the creation was subjected to futility, not willingly, but because of the One having subjected it, in hope that the creation itself will also be set free from the bondage of decay, into the freedom of the glory of the children of God.”** Romans 8 verses 20 to 21. The effect of which is described by Isaiah as, **“The wolf also shall dwell with the lamb, the leopard shall lie down with the young goat, the calf and the young lion and the fatling together; And a little child shall lead them. The cow and the bear shall graze; Their young ones shall lie down together; And the lion shall eat straw like the ox. The nursing child shall play by the cobra's hole, and the weaned child shall put his hand in the viper's den. They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD as the waters cover the sea.”** Isaiah 11 verses 6 to 9.

The point is for us to see a change in the administration of the world, from the state of being fallen in the rulership of the devil and his angels, to that of the state of being redeemed to be ruled in righteousness by the Lord Jesus Christ and His saints. And all from the perspective of the administration of the world from the heavenly places, through which the course and nature of the world is changed. This means, the Lord Jesus Christ does not need to put on flesh and blood to be King of the world, as Paul says, **“Therefore from now, we regard no one according to the flesh. Even though we have regarded Christ according to flesh, yet now we regard Him thus no longer.”** 2 Corinthians 5 verse 16. We have to understand the Lord Jesus Christ has taken the form of the Heavenly Man, and all His saints with Him, so our presence in the world is of the type of angels hidden from the sight of flesh-mankind. Now, this does not mean He will not be revealed in one form or another, as Luke showed in Luke 24 verses 13 to 16. And as Paul also said of angels, **“some have entertained angels unaware.”** Hebrews 13 verse 1. Meaning, flesh-mankind do not necessarily have to know they interacted with spirit-mankind in the course of their lives. There are many angels in the world but we do not perceive them, likewise in the resurrection we are also like angels, and the world will not necessarily perceive us. How many of us know a principality that rules over a particular nation, or a power of wickedness that exerts its power over a region. Likewise, the Lord will give His

saints charges over cities and nations that they may rule over them. [Revelation 2 verses 26 to 27.] That is they fall under the righteous influence of our Lord expressed through His servants.

So, even in the land of righteousness ruled by the Lord Jesus Christ, faith plays a great part. In that, faith is belief in the unseen that shapes our conduct. [Romans 8 verse 24, & Hebrews 11 verse 1.] And as Paul says, “And **without faith, it is impossible to please Him.** For it behooves **the one drawing near to God to believe that He exists** and that He becomes **a rewarder to those earnestly seeking Him out.**” Hebrews 11 verse 6. And the people of this generation be it Jew or Gentile are not exempt from its assessment, which is meant to shape their conduct in doing good. Please note, the ones that are exempt from the judgment of the Second Death are the ones that took part in the First Resurrection through falling asleep in the Lord or the catching away of the Church, which is extended to the Jews that die resisting the antichrist, when the Lord brings to an end the Heavenly War. This means, the people of the Age of the Lord, that will live and die during the 1000 years of reign, all of whom will take part in the Second Resurrection, as such both Jews and Gentiles of this age will be subject to the judgment of the Second death.

The problem is we can easily understand the judgments of God when it comes to wrong doing, but we are very ignorant when it comes to His judgment in respect to doing what is good and right in His sight. [Colossians 1 verses 9 to 10.] In a world ruled by sin, people are expected to restrain themselves from doing what is evil in the fear of God. How about in a world ruled by righteousness, should people be expected to do what is good and right in the fear of God? Paul said, “**If we are faithless, He remains faithful, for He is not able to deny Himself.**” 2 Timothy 2 verse 13. So, to be unfaithful to God simply means to deny Him. And the people of this Age, after dwelling in a world of peace and prosperity, all of them living to ripe old age free of diseases, have grown ungrateful, complacent, and forgetful. Isaiah says of this Age, “**No more shall an infant from there live but a few days, nor an old man who has not fulfilled his days; For the child shall die one hundred years old, but the sinner being one hundred years old shall be accursed.** They shall build houses and inhabit them; They shall plant vineyards and eat their fruit.” Isaiah 65 verse 20. Please note, Isaiah makes it clear that even during this Age there will be among mankind who are “sinners.” Now, when saying sinner, this does not necessarily mean, a thief, a murderer, or any such thing, but simply one that refuses to do what is good. As James said, “**the one knowing to do good, and not doing, it is sin.**” James 4 verses 17. For which reason the unfaithfulness of the people of this Age can be expressed in the forsaking of the practice of faith in the worship of God. So, even though the people of this age dwell in an atmosphere where no one will rise to do another harm, they can withhold themselves from doing what is right, for which they are judged. [Matthew 25 verses 31 to 48.] Faith must remain a factor to the very end of all ages, all of which sets the foundation for the will of mankind to be tested of faithfulness to God. In that, whether we refrain from evil, or whether we do what is right and good, it is in respect to our hearts disposition towards God, which is based on faith. So, we have to be careful not to judge the rulership of the Lord based on the failure or success of the people of that generation, it is an error of understanding of an inconceivable proportion.

So, at the end of the 1000 years reign of the Lord Jesus Christ, Israel and many of the nations of the world have forsaken the worship of God. Since, **God does not take free will from mankind!** So, the people of this age may choose to draw back from God, by choosing not to make the journey to Jerusalem to worship the Lord, as Zechariah specified saying, “And it shall come to pass that everyone who is left of all the nations which came against Jerusalem **shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles.**” Zechariah 14 verse 16. The fact of the matter is, they are judged based on their conduct! Please note, if we believe God is

present in Jerusalem and has specified the means by which He is to be worshipped in the mountains of Israel, then, whether we go or not, is the expression of our faith in this truth. And the Lord identifying the Age in which Israel became unfaithful says, “**all their unfaithfulness** in which they were unfaithful to Me, **when they dwelt safely in their own land and no one made them afraid.**” In that, even Israel had become neglectful in her duties during this age, which Isaiah described as, “those among them who escape **I will send to the nations:** to Tarshish and Pul and Lud, who draw the bow, and Tubal and Javan, to the coastlands afar off who have not heard My fame nor seen My glory. **And they shall declare My glory among the Gentiles.**” Isaiah 66 verse 19. [Zechariah 8 verses 20 to 23.] Please consider, if spirit-mankind is present in the world with the Lord, why would God use the people of Israel who are in the flesh to declare His glory to the nations? So, people will neither see the Lord nor us in the administration of this Age, and as those in the spirit are tasked with their duties, the people in the flesh are also accordingly.

More so, the gathering of the army of Gog to invade the place of the habitation of God is an expression the people of this age have forgotten that God even exists. For which reason God in the administration of His judgment says, “**Thus I will magnify Myself and sanctify Myself, and I will be known in the eyes of many nations. Then they shall know that I am the LORD.**” Ezekiel 38 verses 23. And in respect to Israel He says, “I will set My glory among the nations; **all the nations shall see My judgment which I have executed,** and My hand which I have laid on them. So the house of Israel shall know that **I am the LORD their God from that day forward.**” Ezekiel 39 verses 21 to 22. The main point is that mankind living in a fallen world ruled by sin, will fail to seek God in order to live according to Him. Likewise, mankind will grow neglectful of God and will not do those things that are pleasant in His sight, even when dwelling in a world ruled in righteousness. And the answer in both cases is that God gives us His Holy Spirit, for which reason God says at the conclusion of the War of Gog, “**And I will not hide My face from them anymore; for I shall have poured out My Spirit on the house of Israel,**” says the Lord GOD.” Ezekiel 39 verse 29. We have to bear in mind, when God poured out His Spirit on the day of Pentecost as recorded in the book of Acts chapter 2, this instigated the Age of the Grace of God. However, this Age came at an end when the Church was caught away, as a result the Holy Spirit Himself was removed from the earth, as Paul says, “For the mystery of lawlessness is working already; **there is only the One at present restraining it, until he might be gone out of the midst.**” 2 Thessalonians 2 verse 7.

In effect this means, when the Lord rules the world with His saints, the Spirit of God is not given to those that are in the flesh and dwelling on the earth during this Age. And this is evidence in the fact, everyone of them are subject to the judgment of Second Death, and are raised from the holds of Death and Hades at the end of this age. And those that are spared destruction at this time, are given the Holy Spirit, being made possessors of eternal life. Eternal life is described in respect to the Spirit of God, so this statement is meant to illustrate the end of the dominion of death. As John says of those that passed the judgment of the Second Death, “**Behold, the tabernacle of God is with men,** and He will tabernacle with them, and they will be His peoples, and God Himself will be with them as their God. **And He will wipe away every tear from their eyes, and death will be no more nor mourning nor crying nor pain;** they will be no more, **because the former things have passed away.**” Revelation 21 verses 3 to 4.
