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**MINISTRIES OF MR. TAPLIN AT
THE MEETING OF THE SEVEN CHURCHES, 1855**

"GOG AND MAGOG"

**JANUARY 2ND, 1855 - MATT. XXIV, V.1
TO 28.**

GOG AND MAGOG

EZEKIEL 38

BY
E.O. TAPLIN

MINISTRIES OF MR. TAPLIN
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CHURCHES;
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The greater part of these words, Brethren, have been already fulfilled, and the few remaining acts of the fearful drama which have yet to be fulfilled are on the eve of their accomplishment.

Almost every century since our Lord left the earth has been one of terrible war, and history hitherto is but a record of the fulfillment of these words of the Lord. In the 1st Century was the war between the Jews and the Romans, which issued in the destruction of the Holy City and the scattering abroad of the chosen seed. In the 3rd Century the mighty Roman Empire itself began to feel the approach of those barbarian hordes which before the end of the 5th Century had prevailed to sweep like a desolating flood over its length and breadth to destroy utterly its western portion, and to obtain possession of the Imperial City. In the 7th Century Mahomet arose, the scourge of the Eastern Empire, and for 800 years his followers, whether Saracens or Turks, kept the remaining part of the Roman Empire in continual terror, and disqui-

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eted the whole Christian earth: until the Turks were finally established in the possession of Constantinople and the Empire of the East in the middle of the 15th Century.

The 800 years from the rise of Mahomet till the capture of Constantinople by Mahomet the 2nd, Emperor of the Turks, were years of fearful and bloody wars in the western nations also. Hardly did the Earth enjoy an hour of repose, that with the Lombards and Franks and Normans successively destroying one another. Italian Popes and German Emperors contending in deadly strife for the mastery of the world. Crusaders also going by millions from the West of Europe to fight against Jews and Greeks and Turks in order to deliver Jerusalem from the defilement of the Infidel, and to establish the Kingdom of Christ upon the Earth. And these armies were again let loose upon Christian nations by Popes and Bishops for the purpose of destroying with the sword of the kings of the earth the heretics against whom they knew not how to use the sword of the spirit.

From the 1st to the 16th Century, what has been seen upon the Earth upon which the light of Christianity had shone, but one great battlefield: and from the 16th Century a time of trouble filled up with deadly hate and exterminating wars between Protes-

tants and the followers of the Pope, until the French Revolution in the last Century when a new Enemy, called the Infidel Power, showed itself, drenching the nations in blood and binding them under its iron yoke.

These wars died away like a spent hurricane at the commencement of the present Century, and within the remembrance of most of us: and the Christian Earth has enjoyed the longest lull of the storm which it has ever enjoyed since the light of Christianity has shone upon it. It has lasted so long that some men began to think that the Millennium had fairly begun and that swords would soon be turned into ploughshares and spears into pruning hooks, and men learn the art of war no longer. Nations were invited to compete in the arts of peace: to build Crystal Palaces instead of Fortresses, and substitute great Exhibitions of the Triumphs of peaceful industry for the din of camps and the exploits of war. Half a century of peace had confirmed the fanatical in the delusion that the reign of the Prince of Peace had begun, when again the sound of war is heard, and between combatants of such power and magnitude, that their struggle, if not arrested, will drag into the conflict every power upon the Earth.

Brethren, there has been no Millennium yet; and more than 18 centuries have passed away since the promise of it was given by Him who shall surely give the faithful to behold it when God's good time shall come. This is Christendom's history of its misspent time: and have we any reason to think that the time which remains to the coming of the Lord will be one of peace and security? No, Brethren, *the darkest deeds of man's history* have yet to be recorded. The Abomination that maketh desolate spoken of by Daniel the Prophet and quoted by Our Lord Himself in this chapter, has yet to be set up. Satan with the Man of his right hand, the Beast from the bottomless pit, has yet to make holiday and rejoice over the slain witnesses and heralds of the Prince of Peace.

We have not yet seen the last struggles for universal dominion both by the fanatical and infidel power. The corrupted Christian city of the North and East which feeds its hope on prophecies and revelations (believed to be divine) that the great Northern Power (the Gog of Ezekiel) now warring against the nations of the West, shall proceed to make Constantinople the seat of universal dominion and the centre from whence shall go forth pure and orthodox (Christianity) religion to the ends of the Earth: and what fanaticism believes in, it will labour to bring to pass [02].

We know also that Western Christendom has yet more acts to perform in that terrible infidel drama which the oldest amongst us saw the commencement of. It has yet to bring forth its champion, the Goliath who shall defy the Lord of Hosts Himself and who with his tributary kings shall destroy the mystic Babylon, and seek to blot out the name of Christ from under Heaven - the second Herod who shall draw the sword against the second John the Baptist, the witnesses of God who testify against Him.

With such thunder clouds around us and ready to burst in fury over Apostate Christendom, how shall we, Brethren, reckon again upon days of rest and prosperity to this sinful world? We may have indeed a little lull in the impending storm: a hush as when an earthquake is about to engulf a mighty city, or as the awful pause when contending armies look each other in the face before the rush of battle, and during which lull (if there should be one) those who are accounted worthy shall be caught away from the fiery wrath which shall then overtake the wicked; that furnace of affliction, the great tribulation, in which those who would not be otherwise prepared, will be purified and made white, and saved as it were by fire. The Righteous then will scarcely be saved: like Lot they will just escape as the Lord and His translated Saints are about to rain upon the Mystic Sodom snares, fire and

brimstone and an horrible tempest as the portion of their cup.

It is for us, Brethren, not only to escape this judgment, but to be with the Lord when He comes to execute the vengeance written. He calls upon us to rejoice in His judgments; and those *who cannot rejoice in them will not be with Him when they are poured out*. As men we may pity our fellow man, whom we behold in his ignorance and wickedness fighting against the Lord. We may even fear when He comes He may find us in the ranks of those who would prevent His return to bless the Earth. But this is not what *He expects of His Church*, especially of those who profess to have gone out to meet Him to welcome His coming again. And let us remember that His coming again involves not only salvation to His Elect, to His friends, but certain destruction to His enemies.

MARCH 27TH, 1855

“In the present war we are engaged in a death struggle with a Titan Power, whose growth exceeds anything we read of in history: and which has sprung into a gigantic Empire within the memory of living men. It is all youth and spirit, tied by no precedents, bound to no class, hampered by no constitution, scarcely even softened by the sentiments of nationality. It is a new conspiracy on the largest possible scale for the conquest of the world, with a real autocrat at its head. Its discipline, its tactics, its artillery, its devices are all of the newest: and it is altogether a Power which threatens and impends over modern civilisation, and the liberty of the old world.”

This is the description which the public papers give us of the Power with which we are at war. In a former Ministry I intimated that this great Northern Power which in extent occupies all the northern parts of Asia and the greater part of those of Europe is foretold in Scripture under the prophecy concerning Gog (Ezek. xxxviii.39). With this key to the prophecy we have great light given us concerning the part which Russia has to play in the last struggle for universal dominion, and the mode in which God will bring about its destruction at the time of the end.

Ezekiel, by whom the prophecy was given, was a prophet of the highest order, and God was able to give by him a fuller and more lucid description of what should befall the nations of the earth in the last times than He could perhaps have given through any other prophet of the Old Dispensation, Daniel only excepted. After many prophecies concerning other Kingdoms around them, we have from the 36th Chapter onward to the end of the book, one great prophecy concerning the restoration of the Jewish nation to their own land, the rebuilding of their Temple and ordering again of their Service, and it is in the midst of this great prophecy that we have the account of Gog who comes up against them, when dwelling in their land. He commences this prophecy in the 36th Chapter with the reason why the lord is jealous for His land, and moved by the affliction of His people He begins thus, "Thus saith the Lord", etc., etc.

It is remarkable that the enemy here spoken of are the nations of Christendom, the heathen or Gentiles in reference to the Jews, and the boast put into their mouth, "the high places are ours in possession" is the very boast and the ostensible cause of the deadly struggle in which they are now engaged with one another – that is as to who shall be the Protector of these Holy Places. They contend for this Protectorate because there is a presentiment among the na-

tions that he who shall possess this land will have in it the pledge of universal [03] dominion: for it is a purpose as old as the time of Abraham, yea, as old as the days of Peleg when the earth was divided among the nations according to the number of the children of Israel, that he who should possess this land should be lord of the whole earth, and it is this purpose of God which gives this presentiment, and is the reason why Jerusalem has ever been a stumbling stone to kings and kingdoms, both under the old and the new dispensation: indeed ever since the promise made to Abraham that he and his seed should possess this land for ever, and that in him and his seed all the nations of the earth should be blessed.

Satan knows that this is the purpose of God, and as he ever seeks to anticipate or contravene His purpose, so he has continually stirred up the ambition of kings and potentates of the earth to possess themselves of this prize, and we know that the four great Gentile Monarchies have severally possessed themselves of it. This is the secret of the present contention, although they know it not, and the reason why the Western Division of Christendom (called in this prophecy "all Idumea") puts forth its claim to the Protectorate of the Holy Places: and this a man who aspires to be, and will probably become, the secular lord of the Western Empire, even as he has been stirred

up to assert that claim by its acknowledged ecclesiastical head, the Bishop of Rome.

The Eastern Division also puts forth its claim through its secular as well as ecclesiastical lord, the Emperor of all the Russias: for in seeking to possess himself of the Capital of the Eastern Empire, he knows full well he will be the virtual possessor of these Holy Places, the Protectorate of which is claimed by the Western Power. These two divisions of Christendom are contending for this prize: and as the centres of these two ecclesiastical divisions are the one in the North and the other in the South, so the details of this strife will be found to correspond with the contention recorded in Daniel xi between the kings of the North and of the South: and both will fail, even as he will fail who overcomes both (the Beast from the Bottomless Pit) because the land is reserved for Him who is to sit upon the Throne of David, and who shall ask and receive the heathen for His Inheritance and the uttermost parts of the earth for His possession.

Before examining the details of the prophecy concerning Gog, it will be well to enquire whether there be not sufficient ground for believing that the Autocrat of Russia is intended in its title. In our version of the Scriptures the address is to Gog of the Land of

Magogue, Chief Prince of Mesech and Tubal; so our English translators of the Bible have rendered this important title. In this they have followed the interpretation of the Vulgate or Latin version of St. Jerome, as used in the Western Church, and which interpretation rests upon a criticism of this same ancient father. But in the first translation of the Hebrew Scriptures - the Septuagint - the 70 Jews of Alexandria who translated the prophecies of Ezekiel into the Greek tongue about 600 years before the time of Jerome and more than 200 years before the birth of Christ, render this passage with a very marked and essential difference. Their rendering is "Gog of the Land of Magog, chief of Ros, Moshech and Thobal." The difference between the two interpretations turns upon this one point - the Hebrew word Rosh, or Ros, if used as an appellative noun signifies head, chief or prince. But the ancient Jews maintained that in this prophecy it is not an appellative noun, but a proper name, and they render it as a proper name. St. Jerome, not finding any such proper name among the families and nations mentioned in the genealogical parts of the Book of Genesis, ventured to question the truth of the ancient Greek interpretation, and took upon himself the responsibility of assuming that the word was an appellative noun, contrary to the opinion of the 70 Jews: and his interpretation, as established in the Latin version of the Scriptures, has prevailed

throughout the Western Churches. But the unsoundness of Jerome's criticism has been exposed by many learned men who have pointed out that Ezekiel makes mention of other proper names of nations besides Ros, which yet are nowhere to be found in the writings of Moses: and the question has long since been set at rest by the concurrent judgment of the learned by adopting the translation of the Alexandrian Jews: and although our English Version has not derived the benefit of this decision, yet the title of this prophecy according to the ancient Greek interpretation, and as it is received in the Eastern Church, has been generally received among the learned portion of the Western Church for nearly two centuries, that is to say, as uniting the three proper names of nations - Ros, Mosc and Tabl - for the three Hebrew words rendered letter for letter into our alphabet, are Ros, Mosc and Tabl, and it is only by the insertion of vowel points which are no part of the ancient language that these words are made to assume any other sound.

Archbishop Newcombe in his English translation of Ezekiel has rendered these words as proper names, and in this rendering he has followed Michaelis and Vitringa. David Levi also, a very learned Jew of our own time, rendered this word as a proper name, and remarks that it is not an appellative noun as it has [04] been rendered in our common translation: there-

fore the word "Prince" should be replaced by the proper name "Ros". The restoration of this word is, in our opinion, of the greatest importance to the title and understanding of this prophecy, and we propose to adopt it upon the authority of the 70 Jewish translators, as well as the united judgment of these and other learned men.

In our next we will endeavour to point the nations intended by the names Roe, Mosc and Tobl.

APRIL 24TH, 1855

In the prophecy of Ezekiel concerning Got, I showed you that this important title, which in our version is rendered “Gog of the land of Magog, Chief Prince of Mesech and Tubal” should be rendered, “Gog of the land of Magog, Chief of Ros, Mosc and Tobl”.¹ We purpose now to point out what regions or nations are intended by these names and from which this invading host is said to proceed in the latter time against the land of Israel after the Jews shall have been gathered to their own land.

This prophecy (says Vitringa) represents Gog as the Prince of that land or people called Magog - and whoever reads this prophecy can hardly entertain a doubt that Gog is the name of a Sovereign, and Magog that of his people. The prophet speaks of the former not as a people but as an Emperor, or as the name of the Leader who is to direct the invading host.

We know from the Hebrew scriptures that Magog was the name of one of the sons of Japhet. Josephus informs us that he founded the nation called Magogue whom the Greeks called Scythia: and Herodotus, the

¹ LXT Ezekiel 38:2

επι Γωγ και την γην του Μαγωγ αρχοντα Ρως Μοσοχ και Θ οβελ. lbtw kcm car aycn gwgmh xra gwg la WTT Ezekiel 38:2

most ancient of the Greek historians, and who lived within a century of the time of Ezekiel, tells us that the name Scythae was given to an ancient and widely extended people who had spread themselves westward from the river Jams or Dan, to the banks of the Ister or Danube; but that in an after age they turned back from the European seats of their fathers and established themselves in Asia, from whence sprang the Asiatic Scythae, and who have in progress of time exclusively engrossed the name to themselves. We know also from other historians, that this people have repeatedly advanced in hordes from their native deserts, spreading themselves over the civilised countries of Europe and Asia, and in many cases making permanent settlements.

The Barbarians called Geta or Gottoe, by whom the Roman Empire was overthrown, were originally Scythians: and the Turks by whom the Christian Church has for ages been afflicted in the countries where it was first planted sprang from the same stock - that is, the people who occupy the vast tracts in Central Asia, known to the ancients as Scythae and to the Moderns as Tartary, and which forms a part of the dominions of the Emperor of Russia.

If we enquire further what nations are signified by the three proper names, Ros, Mosc and Tobl, we

find that the question has been also long since determined by the learned. The celebrated Bochart, about the year 1640, observed in his researches into Scripture Geography that Ros is the most ancient form under which history has made mention of the name of Russia: and he contended that the two first of these names properly denote the nations of Russia and Muscovy, or Russians and Muscovites, nations of the greatest celebrity in European Scythia. We have indeed ample testimony that the Russian Nation was called Ros by the Greeks in the earliest period in which we find it mentioned. The ROS are a Scythian nation bordering on the Northern Taurus. This testimony is given by Cedrenus, Zonarus, Leo Grammaticus and Izetzes: and their own historians report that the Russians (whom the Greeks call ROS, or sometimes ROSOS) derive the name from ROS, a valiant man who delivered his nation from the yoke of the tyrants. This is the identical name which the first interpreters of Ezekiel found in the text of this ancient prophet, and upon the peculiar form of which name Mr. Gibbon has made this remark: "Among the Greeks this National Appellation has a singular form, ROS, as an indeclinable word of which many fanciful etymologies have been formed", and it is remarkable that while the Greeks were in the constant practice of adding their own terminations to all foreign names, they should yet have preserved *this name* in the same

indeclinable Asiatic form in which we find it in the earliest translation of this prophecy. What Bochart says concerning the Ros and Mosc of Ezekiel has been generally acquiesced in by the critical world, and to this decision of the ablest scholars among Christians, the learned Jew Levi, whom I have mentioned before, entirely assents. If then we can discern the modern names of Russia and Moskwa or Moscow in the ancient names of Ros and Mosc, how are we to apply the third and last name of Tobl, which is associated with the two former names in this title? The association itself sufficiently points this out, and it is not difficult to recognise in this word [05] a name which naturally connects itself with the two former: and which in conjunction with them tends in a remarkable manner to determine and fix the proper object of the prediction.

The river Tobol gives name to the city Tobolinen or Tobolski, the Metropolis of the extensive region of Siberia lying eastward of the territories of Muscovy. And these two names, Mosc and Tobl, are associated together in the 27th Chapter, 13th Verse of this same prophet, when they are described as nations trading in copper and metal which it is notorious abounds in Siberia.

Michaelis, in examining the opinions of Bochart upon the subject of the ancient Hebrew geography, and in considering this passage in Ezekiel's prophecy, assumes the three Hebrew names in question as the Greek translators rendered them of old, and he points out that the propriety or rather the necessity of applying the last name to Siberia. "I wonder (he says) that those persons who see the Muscovites in the name of Mosc do not also refer the name of Tobl to Siberia, whose principal city Tobolinen or Tobolski, derives its name from its principal river the Tobol, especially since Siberia is and always has been rich in copper, its inhabitants having formerly made use of this metal instead of iron, as is demonstrated by the copper knives or blades which are everywhere found in the ancient sepulchres of the country."

Thus the three denominations united in this prophecy of Ezekiel point out with equal capacity and conciseness those widely extended regions, which at the present day we denominate collectively "The Russian Empire", while the name Magog points out the origin and source of these Northern and barbarous nations. Other names of nations are mentioned in this prophecy, but as they are found only in connection with, and not as parts of this great Empire, which is the principal object of the prophecy, we must point them out in considering the prediction itself.

MAY 22ND, 1855.

If we can rely upon the evidence which has been adduced, that the extensive region now comprising the Russian Empire, are intended by this ancient title of Gog of the Land of Magog, Chief of Ros, Mosc and Tobl, it will be admitted that a point has been gained towards the true application of the prophecy and the understanding of its detail, and that we are warranted in expecting by the aid of this light, to obtain some insight into the future destiny of this mighty Empire thus made the subject of prophecy more than 2,000 years ago. And in seeking to determine finally the correspondence which subsists between the ancient names of Ros, Mosc and Tobl, and the modern ones of Ros, Mosqua and Tobol, I have gone partly on the rule laid down by the cautious and scrupulous etymologist Michaelis in which he says, "That in a question concerning geographical proper names, we ought for the most part to follow not etymology, but utterance or sound: and not to employ Philology or ingenuity, but our ears." In this instance it would be difficult not to perceive the remarkable coincidence of sound between these ancient and modern names, or not to recognise in the latter the true application of the former.

I have already pointed out to you that this prophecy constitutes a part of another great prophecy which predicts the final restoration of the Jewish nation to their own land. The eye of the Prophet, (so to speak), taken off for a time from the great object of the vision, to narrate an event which will accompany the still greater event of the restoration of Israel to be at the head of the nations upon earth; and it is evident from the language employed, and especially when compared with other prophecies of Scripture, that this prediction concerning Gog, embraces a far wider range of objects than merely the judgment of God upon the Russian armies; and that it contains within its bosom a description of the final destruction which the Lord Himself will execute upon the last Enemy that shall come against His people when they are dwelling securely in their own land: and that the Head of this confederacy of nations will be no less a person than the last Antichrist who will be at this time not only at the head of these Northern nations, but will be also in possession of all the territory which has aforesaid been occupied by the four great Monarchies foretold by Daniel, and designated in this prophecy as Gomer and all his bands, the house of Togarmah of the North quarters, Persia, Ethiopia and Libea, and many peoples with them – all of whom are depicted as coming up against the land of Israel at the time of the end to dispossess them of their inheri-

tance and, if possible, to frustrate the purpose of God. The Scriptures abound in prophecies concerning the progress and destruction of this last enemy of the literal as well as of the spiritual Israel. We have a declaration of this in this prophecy concerning Gog (Chapter xxxviii. v.17) and the parallel which subsists between this prophecy, and other prophecies, show that this is its true interpretation. As, for example, we read [06] Chapter xxxix, v.17-29; again, Chapter xxxviii, v.15-23. The parallel Scripture to these we find in the New Testament written in Rev. xix, v.17-21. The synchronism of these passages consists not only in the use of similar and almost the same form of prophetic language and symbolism, but in both being beyond doubt a prophetic description of the last judgment which the Lord will execute upon the enemies of His people, previous to the establishment of His Kingdom upon the earth; or, as it is expressed by Ezekiel, "When He shall set His glory among the heathen and He shall no more hide His face from the House of Israel". It is also foretold that before the destruction of this last enemy both the spiritual and literal Israel shall for a season be given into his hand (see Rev. xiii, v.7-10) That He will also overcome the literal Israel when they are gathered into their own land we read in Zech. xiv, v.1-16.

This prophecy synchronises with the two former from Ezekiel and Revelation, and the three evidently predict the same event - the destruction of the last enemy - who in Daniel also is said to prosper for a time, and to do according to his will, and to exalt himself, and to magnify himself above every God, and to speak marvellous things against the God of Gods, until the indignation be accomplished, for that that is determined shall be done. "He will also enter into the glorious land, and many countries shall be overthrown. And he shall plant the Tabernacles of his Palace between the seas in the glorious Holy Mountain; but he shall come to his end and none shall help him".

There is another prophecy, one of the most ancient in Scripture, which also confirms this interpretation that Gog is the Antichrist of the last days. It is found in Numbers xxiv. 2-9, in the words of Balaam which he spake under the inspiration of the Spirit of God, when Balak sent for him to curse Israel.

JUNE 19TH, 1855

In our examination of the prophecy concerning Gog, we find it is constructed on the same principle on which most other prophecies of the Old and New Testaments are, namely, as having two media through which the real objects of the prophecy are to be regarded and defined.

This principle may be illustrated by the construction of the telescope, which has two media or speculum, through which the distant object is viewed. The nearer or more immediate lens is used to delineate the image of the object upon the eye of the observer, the image itself being reflected from the object through the further or more remote lens; the first being a double convex, called the object glass, and the second a double concave lens, called the eye glass, and which is placed in a sliding tube to suit the focal sight of the eye. By this contrivance the object itself appears to be brought nearer to the person and so becomes better defined to the sight. This has a beautiful application in regard to spiritual objects which have their manifestation only in the next dispensation.

The Law was a shadow or reflection of heavenly things. The Christian Church was constituted of God,

is the image of the heavenly ; but, the heavenly things themselves, or the real objects of which these are but the shadow and image, wait for their realisation in the age to come: and when the objects are then present to our sight, the media or glass through which they are viewed, will be done away. "Now we see through a glass darkly....done away".

And when the heavenly things are seen without any medium between us and them, we shall find that they as far surpass in glory anything which has yet been seen upon the earth; as the real object seen through a telescope is superior to the image and reflection of it in the speculum: or as the present condition of Christ the Glorified Man at the right hand of God surpasses the condition in which He laboured in sorrow and grief in the body of His humiliation upon the earth. We have not time to illustrate more fully this divine principle in the construction of the prophetic record but other examples will readily occur to the mind of those who are familiar with prophetic subjects.

To apply this principle of interpretation to the prophecy before us concerning Gog: I have already shown you that it applies first of all to the history and fate of the Russian Empire. In this aspect, that which will befall this mighty Empire is but a type of that

which shall be seen under the personal Antichrist who has yet to be revealed at the head of a far more powerful and extended Empire than that of Russia. In my last Ministry I showed you that this mystery of iniquity or lust, and its destruction, is contained in this prophecy concerning Gog. But neither the rise and fall of the Russian Power, nor the establishment and destruction of the Universal Empire whose power shall be wielded by this last enemy who will oppress the human race before the Millenium, exhausts the prophecy. For these two Empires will be only as a type and [07] antitype of a far more stupendous and powerful confederacy which is to arise against the Lord and His anointed at the end of the 1,000 years, when Satan being loosed from his prison, shall go forth in all the bitterness of his rage to deceive the nations again, and gather them together to battle, Gog and Magog, whose number shall be as the sand of the sea for multitude: and who will surround the camp of the Saints and the beloved City - as though this spot alone of all the earth remained faithful to the Lord in this time of universal apostacy² from truth and righteousness.

This multitude with Satan at their head would seem to be permitted almost to triumph over the

² apostasy

Throne of Christ Himself, and the deliverance will only be by fire descending from God out of heaven and devouring them. That this last confederacy foretold in Rev. xx is contained in this prophecy of Ezekiel is evident from the circumstance that this is the only place in the New Testament prophecies when the Spirit of God has taken up the names of Gog and Magog: as if to fix the eye of the Church upon this event, as the far end and object of this prophecy; all other fulfillment of it being only as the media through which it should be regarded, or by means of which this far more astounding and universal apostacy from God is to be apprehended by us. But before we can understand anything of this last rebellion against God and His Church, we must understand and be able to define somewhat of its type and antitype, and first, as to its type in the character of the Russian Empire.

We have no need to go far for our information on these points, for one of the best historians of modern times - Sir Archibald Alison - in his history of Europe, has given us a very lucid description of the character of its people and the policy of its government. He says, "Every Russian is inspired with the conviction that his country one day is to conquer the world, and the universal belief in this result is one of the chief causes of the rapid strides which Russia of late years has made toward its realisation. The meanest peasant

in Russia is impressed with the belief that his country is destined to subdue the world: the rudest Nomad of the Steppes longs for the period when a second T.... is to open the gates of Derbend, and to let loose upon Southern Asia the pent-up forces of the Northern Wilds". And again, "The prevailing passion of the nation is love of conquest and this ardent desire which burns as fiercely in them as democratic ambition does in the free states of Western Europe, is the unseed spring which both retains them submissive under the standard of their Chief, and impels their accumulated force in ceaseless advance over all adjoining states.

The energies of the people, great as the territory they inhabit, are rarely wasted in internal disputes. Domestic grievances, how great soever, are overlooked in the thirst for foreign aggrandisement. In the conquest of the world, the people hope to find a compensation for all the evils of their interior administration".

In regard to the principles of Russian policy, these have been fixed and bequeathed to his successors by the great Peter. They are stated in three words: conquest, aggression and aggrandisement. These are the avowed principles of Russia, and the work left by the great Czar to erect a universal Empire, has never been lost sight of by those who have followed him: and it is worthy of notice to mark the

progress which Russia has made toward the accomplishment of this great object within the last 60 years. She has taken from Sweden one half of the country - from Poland a territory as large as the whole of the Austrian Empire - from Turkey she has taken the whole of the territory which lies between the Southern Provinces of Poland and the Black Sea, and has obtained a preponderance in those waters, that we are now seeking to destroy. She has taken from Persia the whole of the Caspian Sea where she does not allow a single ship of war belonging to Persia to appear. The great range of the Caucasus with its inaccessible mountains and everlasting snows (as if placed by God as a barrier to arrest her farther progress) has not stopped her: she has proceeded beyond the Caucasus and has taken from Persia some of the fairest and most fertile provinces - Georgia, Mingrelia and Dagestan. She has erected fortresses, beyond the limits of the Araxes, opening a passage to her armies whenever she chooses to avail herself of it, into the heart of the Persian Empire. And she has done all this, not by conquest alone: the swords of her soldiers have not been the only instruments she has employed. It has been a mixture of fraud, perfidy and force. She adds to the valour of the barbarian just that degree of civilisation which involves its arts, its contrivances and its intrigues, without that restraint which arises from

the sense of honour inspired by a perfect civilisation and her policy has been anything but uniform.

In this manner she has doubled the extent of her European dominions, and there is now no interruption of her territory from the Arctic to the Black Sea: and since the time of Peter, she has advanced her frontier towards the East [08] at least 1,000 miles. During this time there is not a single treaty, not a single engagement, which she has not either fraudulently evaded, or openly and unblushingly broken. And there is not a Russian who does not believe that it is the destiny of his country to triumph over the Moslem, and to extend the tide of conquest and dominion over the countries of the East.

Such is the character and policy of Russia as the type of Antichrist, who is to be destroyed by the coming of the Lord: and also as the shadow or reflection of that more powerful confederacy of nations at the end of the 1,000 years of Christ's reign with His Saints upon the earth, which shall seek to destroy the Throne of the Lord Himself.

AUGUST 17TH, 1855

I showed you in my last ministry on the prophecy of Ezekiel concerning Gog, that it has a three-fold aspect or application: *first*, to the Russian Empire as being a type of the power and policy of a *Second* or greater Empire which has yet to be seen upon the earth under the Personal Antichrist, which will embrace the whole of Christendom; and *thirdly*, to that universal apostacy which is to take place at the end of the Millennium, when Satan being loosed out of his prison, shall go forth again to deceive the nations Gog and Magog, after they have been blessed with the rule of Christ and His Saints for 1,000 years.

There are some who think that the time of the destruction of the Russian Empire as foretold by this prophecy is already come, and that its power will be overthrown by the union of the Western Nations against it. We do not participate in this opinion, or believe that the destruction of this Power is so near as is thus supposed. On the contrary, from the light given to us in this and other prophecies of Scripture, we expect to see the power of this already colossal Empire still further extended on every side before its final destruction, and also that Russia will yet become a scourge to Christendom, especially to its Western Division, if haply Christendom may repent herself be-

fore she be delivered up to the still darker day of Antichristian rule, when *he* shall reign over it who shall proscribe even the name of Christ, and substitute his own name in His place, and permit none to buy or sell or possess aught³ who has not his mark or his name or the number of his name.

In order that Russia may become a true type of this Antichristian Empire which is to be destroyed by the coming of the Lord, it must necessarily have its power and territory extended, and be seen at the head of nations not yet formally subjected to her rule; especially those named in this prophecy - Persia, Ethiopia and Libya with them, Gomar and all his bands, the house of Togarmah of the north quarters and all his bands.

Persia is a vast country in Asia which Russia has already almost within her grasp. Its South Western Provinces which appear to have been the ancient Persia, are still called Faristan or Fars, the Hebrew name given to it in this prophecy. Josephus says that the Persians are the descendants of the Elamites and have for their ancestor Elaser the son of Shem. The Dilemites, the Curdes and even the Oriental Turks according to some, are descended from the Persians.

³ aught, old use anything

The Dilemites inhabit the shores of the Caspian Sea, called also the Sea of Dilem, from the Nation. The Curdes are scattered in Assyria, to which they have given the name of Kurdistan, and the Turks have withdrawn beyond the river Oxus into Turkistan. All these countries appear to be included in the term Persia.

Ethiopia or Cush, which is its Hebrew name, is applied to countries very distinct as well as distant from one another. Ethiopia proper, now called Abyssinia, is a region lying to the South of Egypt and appears to be alluded to in some passages of Scripture. In Ezekiel xxix. 10, "I will make Egypt waste from Migdol to Syene unto the border of Ethiopia", Syene being the most southern town in Egypt. In Esther i, 1, we read that Ahasuerus reigned from the Indies to Ethiopia or Abyssinia, and Herodotus says that this country paid tribute to Darius the son of Hystaspes. In Isaiah it is written, "The labour of Egypt and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine"; upon which Mr. Bruce remarks that the meaning of the passage would be lost, if the situation of these nations had not been perfectly known, or had not the Sabeans been mentioned separately; for both the Sabeans and Cushites were certainly Ethiopians. Bochart however has shown clearly that there was a

country called Cush or Ethiopia in Arabia Petrae bordering on Egypt, and extending itself principally on the borders of the Red Sea at its northern extremity. This country is mentioned in many passages of Scripture, and appears to have been the original country from which the more southern Ethiopians or Abyssinians were descended; for the Arabien Historians say that these latter derive their name from Habasch, a son of Cush. This Habasch however is not [09] mentioned in the Scripture Genealogy, nor the Cush from whom the Mohammedans suppose him to be descended. The Scripture Cush was a brother of Canaan, whereas the Arabians make Cush, the Father of Habasch, to be the Son and not the Brother of Canaan. Habasch therefore, from whom the Abyssinians take their name must be (if their history be true) the name of a Prince or Leader who proceeding from their original seat in Arabia Petrae, founded the Abyssinian Kingdom and would be regarded, (according to the oriental mode of speaking) a son of Cush; for the Scripture Cush and Brother of Canaan would be his ancestor.

The Cushite or Ethiopian Kingdom in Arabia Petrae is mentioned in Scripture in connection with and almost identical with Midian, and Josephus, Ptolemy and Jerome all agree in saying that Midian was situated to the east of the Red Sea. Zipporah, the wife of

Moses, is called an Ethiopian or Cushite (Numbers: xii,1). Her father was priest of Midian when Moses dwelt with him. The prophet Habbakuk (iii.7) also brings them into the same connection. The Midianites must therefore have either been mingled with the Cushites, or have been very near neighbours.

In Isaiah xviii, 1, and in Zephaniah iii, 10, Egypt is described as situated beyond the rivers of Cush, which would not apply to the Cush or Ethiopia lying south of Egypt; and in 2.Kings, xix, 9, King Terhakah who marched to attack Sennacherib, and Zerah who at another time invaded Judah, (2.Chron. xiv, 9) are both said to be Kings of this Ethiopian Nation bordering on Egypt and Palestine, as all the circumstances of their history demonstrate.

Libya, or Phut, which is its Hebrew name, is understood by ancient geographers to be a province of Egypt extending from Alexandria to Cyrene, and to have been peopled by Lehabim, Son of Misraim (Gen. x, 13). Josephus says that Phut was the conductor of Libya, whose settlements were from Kinikalcel Phutei, by which name it was known in the Grecian Histories. In the time of Jeremiah (ch. xlvi.9) this province was subject to Necho, King of Egypt, and the prophet Na-

hum (ch. iii, 9) reckons them among those who should have come to the assistance of No-Amon⁴.

These countries therefore - Persia, Ethiopia, and Libya with them, point out and include all the regions extending from the Indies to the Northern Coast of Africa as far as Cyrene, and which are to become parts of one vast Empire to be ruled over by the Czar of Russia. And this is not all, for other countries are to be added under the name of Gomar and all his bands, the House of Togarmah of the north quarters and all his bands.

Concerning Gomer, we learn from Genesis that he was a son of Japhet, and from Josephus that he founded the Gomezi whom the Greeks called Galatai: and we find that Galata is the common and familiar name used by all the Greek historians for Gaul or the Gallia of the Latins. All the Galata or Gauls (says Strabo) were called Celtor by the Greeks and the converse is true. The Celtor were called Galatae by the Greeks, and Galli by the Latins. To enquire therefore who were the Galatae of the Greeks is all the same as to enquire who were the Galli of the Romans. Josephus, who wrote in Greek, used the name of Galatar to denote that people. Had he written in Latin,

⁴ Nahum iii.8

he would have used the name Galli. These people, proceeding from their primitive seats in the mountains of Taurus and Amanus, ascended Asia as far as the river Tanis or Don; and then entering Europe penetrated as far westward as the Straits of Gibraltar, occupying the lands they successively met with in their progress, all of which were uninhabited, and bequeathed their name to their different families or nations. A colony of these Galli in the 3rd Century before Christ emigrated from Gaul to establish themselves in Asia Minor where they were called after their Greek name Galatians; but their parent stock and original seat remained in Europe, where they founded principally the German Nations, in which the name is still preserved - German or *Gomren*, the "en" being the sign of the plural.

Concerning the House of Togarmah, Michaelis - as also Strabo - says that they were a nation of the Gauls called Trogmii, Trogmades from Trogmos, which name Bochart remarks is evidently the same as Togama, by which form the Greek interpreters always rendered the Hebrew name Togarma. In the extracts of Memnon's (?) History, preserved by Photius, we have an account of these people about the year 270 B.C. entering into engagements with Nichomedes, King of Bithynia, to assist him in his wars. Strabo says that these people came from Gaul and took up

their dwelling in the confines of Pontus and Cappadocia, and Strabo himself was born in Cappadocia three centuries later. They are represented as warlike, and as possessing an excellent breed of horses, thus agreeing with what is said of them in Ezekiel xxvii, 14, "They of the house of Togarmah traded in the fairs (i.e. of Tyre) with horses and horsemen and mules." In the 4th Century we find this people represented in the Council of Calcedon by Cyriacus, Bishop of Trogmades. Their original seat in Gaul from whence they came appears [10] to be unknown, but from the words of the prophecy we should expect it to have been situated on the shores of the Baltic.

From this description we may form some idea of the extent of territory and ultimate power which it is purposed by God that Russia shall possess and exercise before it becomes a part of that universal empire which is to be destroyed by the coming of the Lord.

SEPTEMBER 11TH, 1855

In continuation of the prophecy concerning Gog and the probable destiny of the Russian Power as being the type of a greater antichristian confederacy against the Lord which is to be destroyed by His appearing: I stated as an opinion that in order to the perfecting of the type it was necessary that Russia should be still further extended both in territory and power and become the leader if not the head of the nations mentioned in this prophecy and concerning which we read they are associated with her in her final destruction.

Whether these nations will or will not form a part of this vast empire before they come under the dominion of the last Antichrist, time will discover, but as this is in the future and the check which Russia has received would seem to render it improbable that its power should be further extended, I would remark, before passing on, that prophecy does not look to the present, but to the future; and it is with the future we have to deal in this prediction. And although it is difficult in the dimness and obscurity which necessarily attends all unfulfilled prophecy, and especially a prophecy of this magnitude in which two or three great historical events of the world's history are so blended together as to appear only one; to say that

each preceding type must be in every particular of its development as perfect as its antitype it prefigures: yet in all its great lineament it must be so, otherwise it would not be the shadow of the thing or image which was coming. And it should not be forgotten that the object of the present war is so to limit the power of Russia that she shall not obtain the mastery over the nations spoken of in this prophecy and which she in her ambition is seeking to possess.

It is a matter of little importance in considering the general use to be made of this prophecy as regards ourselves, whether these countries do or do not form integral parts of the Russian Empire, before its final incorporation into the larger empire of Antichrist which has to succeed; and it may be that her very struggle to extend her influence over these countries may be all she shall fulfil of her destiny as a type of a more fearful Power that shall possess them.

The purpose which God has in view in any prophecy of Holy Scripture is not the gratification of an inquisitive or speculative mind, or that history may be anticipated in all its details by a prophetic spirit in the Church, but that the people and servants of the Lord may be so advertised of coming events that they may not be taken by surprise or as in a snare by them (which is the judgment of God upon

those who will not hearken to His word) but, being children of the light and of the day, they should have the light of His revealed mind and purpose to walk in, so that they be neither indifferent spectators of what God is doing in the earth, or as those who wonder and perish in the midst of His judgments, but being in the secret of His counsel they may rejoice in His all-wise purposes and be found not resisting but co-operating with Him in bringing them to pass, and be as Daniel who, when he understood by books that the period of his people's captivity was at an end, set himself by prayer and supplication to God to fulfil His promise of restoring His nation to their land again, and used all his influence and power with the king to promote it.

As this prophecy embraces the action and destiny of three great empires or apostacies from the rule of the Lord, one of which is revealed before the resurrection of the sleeping saints although it may not be perfected before this event shall have taken place: another after they have risen and the First Fruits of the earth have been gathered: and the third after the Lord and His Saints have ruled over it for 1,000 years, and each succeeding one larger than the other. And as it predicts the manner of their destruction, so we should expect to find language in the prophecy which, although fully descriptive of God's judgment upon

one, may only be applicable to the form of His judgment upon the other, in a lower and modified degree. The same may be observed of other prophecies of Scripture, especially that of our Lord in the 24th Chapter of Matthew, wherein He foretells the destruction of Jerusalem and of Christendom at the end of this dispensation.

In the prophecy before us we are told that supernatural agency will be used in the destruction of Gog and his hosts, such as fire and brimstone from heaven, as in the destruction of the Cities of the Plain, and in the very brief account we have of Gog at the end of the Millennium we read that fire comes down [11] from heaven and devours them all; so that the prediction and fulfillment correspond. The same or similar mode of destruction is said to come upon Antichrist, who will be destroyed by the brightness of the coming of the Lord, and who is revealed in flaming fire taking vengeance on them who are His enemies. And it is not an improbable supposition that the power of Russia will be overthrown by some supernatural or otherwise remarkable manifestation of God's righteous judgments after He shall have permitted its power to become the scourge of Christendom. Even as Antichrist himself will have his day of triumph in his persecution of the saints, and in slaying

the Witnesses of God, which he will be permitted to do, and for a season to rejoice over them.

The same rule will apply to the extent of dominion to be possessed by each of these empires, and in this also they differ in degree. The apostacy at the end of the Millennium will embrace the whole earth, except Palestine, or the Holy Land, in which will be situated the camp of the saints and the Beloved City. The Antichristian empire under the Beast who is destroyed at the coming of the Lord, will not include the whole earth, but only that part of the earth which has at any time been Christian and afterward fallen away or become apostate from the truth.

Within these limits England herself may not escape the oppression of this Man of Sin. Nevertheless, God has always had a place of refuge for His people in the hour of His judgments. And this land in which God has begun His work of deliverance will in all probability through His grace be the favoured spot or ark of refuge for His people while His vials of wrath are being poured out upon the rest of Christendom; the Goar and Goshen in the midst of spiritual Sodom and Egypt, wherein the remnant of His righteous seed shall find refuge.

The Russian Empire will not be of the same extent as its antitype, yet as this type is made the basis of the whole prophecy concerning both the empire of Antichrist and the apostacy at the end of the Millennium, consistency of interpretation with other prophecies of Scripture as, for example, Egypt, Babylonia and the Holy Land, obliges us to include in this Power all the territory which is named in the letter of this prophecy: otherwise, as I have said, it would not be the shadow or type of the empire which is to follow. Yet before this extension of her power we believe there is good ground to expect she will, in the first place, be driven back in her ambitious career, and Europe have a temporary lull of peace and apparent security, although sleeping as at the mouth of a volcano which is ready to burst forth for its destruction. For the judgment which will overtake the apostate city is said to come suddenly and as a snare upon all the earth. But before this destruction comes, there will be a gathering of first-fruits, a sheaf before the Harvest is ripe, and which, according to the prophecies concerning it, will not be before the desolation has set in, and that fiery ordeal has commenced which has to try every man's work; the tribulation through which those have to pass who have not been sealed with the Seal of the Living God, or that mark of God's Spirit set upon them, which shall be their passport into a condition, or a place of security from these

judgments; whether this condition and place of security be in the air, with the Lord, or whether it be on the earth in the resurrection body, after the manner of our Lord before His Ascension, when He was 40 days with His disciples going in and out among them, and teaching them all things pertaining to the Kingdom of God. So, after the same analogy, our condition may be, in connection with the risen saints, to be employed for 40 years while these events are taking place, viz. the separating the Tares from the Wheat and binding them in bundles to burn.

The destruction of Babylon or the spoliation of all outward and formal Churches and the setting up of another worship and another name than that of Christ, against which those will have to witness to the death who remain in the mortal body and are faithful to Christ, and for which faithful witness they may attain the promise made to the Church of Laodicea; of sitting with Him upon His Throne after they have thus overcome.

Whatever our position may be, our hope is to escape the peril of all these persecutions and tribulations by our present faith and belief of this work of God which others are doubting or else rejecting as fanatical and absurd, through their ignorance of the Word and Way of the Lord.