

Ezekiel 38-39: Battle of Gog, God's great rescue of Israel in the Tribulation.

The defeat of Gog is vital to uphold Israel on to the Millennium and is depicted here.

A. Summaries of background information from related passages: It should *not* be confused with the battle of a similar name in Rev. 20:8-9 at the end of the Millennium, in which Gog and Magog is one entity, while in Eze. 38:2, Gog is the leader of the land of Magog. Then all weapons are destroyed in the Millennium (Isa. 2:4) but they are used in the present battle (Eze. 38:4). It is also *not* Armageddon at the end of the Tribulation, for then Israel will be persecuted, while here she lives in peace and prosperity (Eze. 38:8;12).

B. Summary of the background in Ezekiel 37: It is on Israel's restoration as a nation, just like dead bones coming alive. Thus, the OT saints are resurrected in v13-14 to possess their land for the Millennium. Israel and Judah will be reunited as one (19), with David their king (24), while Christ will rule as Lord of the entire world (Zech. 14:9).

Explaining the Passage: Ezekiel 38: God announces the battle in v1-9 and the prince is Gog. Some takes "rosh" to mean Russia (2) but in Hebrew, it means "head" and so Gog is the prince and head of Meshech and Tubal, located around the Caspian and Black Sea. It is linked to the Muslim nations of central Asia and in v5-6, Gog seems to be leading an Islamic Union of 7 nations: Meshech, Tubal, Persia (Iran), Ethiopia, Put (Libya), Gomer and Beth-togarmah (last two in Turkey) against Israel. Gog is told to be prepared (7), for he will be summoned to lead this army like a cloud against Israel (9). God will bring this to pass in v10-16, planting the evil plan in Gog's mind (10). The Jews have been gathered from the nations (v8; v12) and have acquired much wealth, a fitting description of Israel today. But they are dwelling securely without walls, which is not the present scenario. As it will be in the last days (16), it *must be well into the first 3½ years of the antichrist's peace treaty* (Dan. 9:27), giving the impression of pseudo peace. Gog's attack is done with ancient weapons (4) but Ezekiel may just be at a loss of words for the armaments of today. Then in v17-23, God will totally destroy Gog in one day, by a great earthquake (19) when He will be magnified before the nations (23). Is Gog Russia? It is uncertain, except for a hint in v15 that he is from the remote parts of the north. Israel is portrayed as a nation of immigrants (8; 12) but this cannot last for long and so the event will not tarry.

Ezekiel 39: God's demise of Gog is repeated in v1-6 and the purpose of this battle is now revealed in v7-8, namely to magnify His name to Israel and through them to the nations. It is vital for at that time, probably many Jews will believe to ensure the realization of the 144,000, who will uphold His holy name in the Tribulation and ensure that it will not be profaned anymore as before (Eze. 36:21). In v9-16 is the post war clean up with weapons burning and burial of Gog's armies. The invitation for creatures to feast on the corpses in v17-20 after their full burial seems illogical. But it's so similar to Rev. 19:17-18, a call to feed on the armies of Armageddon that it must be a prophetic leap to that battle. After this begins the Millennium and so, it harmonizes very well with the subsequent verses of v21-29 on a secured Israel, fully restored under God. The battle of Gog must be that vital link to complete the 144,000, who will uphold Israel onto the final restoration and it is inserted here before Ezekiel moves to chapter 40-48 which is focused on the Millennium.

Linking to Dan. 11:40-41: Gog is probably the same as the king of the north, as no other storming armies on Israel is found in the OT for the end time. It perhaps account for the antichrist breaking his covenant and entering Israel in the middle of the Tribulation.

以西結書 38-39: 歌革大戰——神在大災難中對以色列的大拯救
要保護以色列直到千禧年，擊敗歌革是至關重要。此事會在這裡描述。

從相關經文而總結出來的背景資料：這戰役不應與啟示錄 20:8-9中有相同名字的、在千禧年後的大戰混淆。在啟 20:8-9 中，歌革和瑪各是一個個體，但在以西結書 38:2中，歌革是瑪各地的首領。其次，在千禧年時，所有武器都會被毀（賽 2:4），但在以西結書這大戰中，武器依然被人使用（結 38:4）。這大戰也不是在大災難末期的哈米吉多頓戰役，因為這大戰中以色列是在平安繁盛的情況下居住（結 38:8, 12），而哈米吉多頓戰役中，以色列是被逼迫的。

以西結書 37 章的背景撮要：經文講述以色列會重建為一國，像枯乾的骸骨重活一樣。所以，13-14 節說舊約的聖徒會復活，並會在千禧年中重新得著他們的地土。以色列和猶大會同接連為一（19 節），有大衛作他們的王（24 節），而基督會成為整個世界的主（撒 14:9）。

經文解釋：以西結書 38 章：神在 1-9 節 中宣告這場大戰，而歌革是王。有些人認為「羅斯 (rosh)」是指俄羅斯（2 節），但在希伯來文中，它的意思是「頭」，所以歌革其實是王，是位於裏海與黑海附近的米設和土巴的首領。這與中亞的回教國家有關，在土巴、波斯（伊朗）、古實（埃塞俄比亞）、弗（利比亞）、歌篋及陀迦瑪（最後兩個國家在土耳其），它們都與以色列為敵。歌革被告知要準備（7 節），因為他會被呼召去領這隊軍隊，如密雲一般的攻擊以色列（9 節）。神會讓惡念放在歌革心裡，令這戰事發生（10-16 節）。那時猶太人已從各國中被招聚回來（8 節、12 節），已積聚了不少財富，這描述與現時的以色列非常吻合。但那時他們沒有城牆，無門、無門，安然居住，與現今的情況不符。因為那時是末後的日子（16 節），所以必定是在首三年半敵基督立和約之時（但以理書 9:27），一個讓人誤以為和平、安穩的假象。歌革是以古時的武器進攻（4 節），但這很可能只是以西結對現代先進武器詞窮罷了。接著在 17-23 節，神在一天內就以一場大地震（19 節）把歌革完全擊潰，並在多國人眼前顯為大（23 節）。歌革是俄羅斯嗎？這不確定，除了在 15 節 中經文提示了他是從北方極處而來。以色列被描述為一個充滿從各國歸來的移民之國家（8，12 節），但這個稱謂不會長久，所以這戰爭應該距今不遠。

以西結書 39 章：神在 1-6 節 中，重申了歌革的敗落，而 7-8 節 把這場戰役的目的揭露出來，就是要在在大災難中向以色列並列國（透過以色列）顯出祂的名。這在那個時候很重要，因為要確保 144,000 能出現。這 144,000 要在在大災難中持守祂的聖名，令這聖名不再被褻瀆（結 36:21）。9-16 節 是戰後武器的清理及對歌革大軍的埋葬。在 17-20 節 中，埋葬歌革大軍過後，才邀請各種動物飽餐大軍的屍體，看似不合理，但考慮到這與啟示錄 19:17-18 中呼喚飛鳥飽餐在哈米吉多頓的大軍一幕非常相似，所以這該是先知書常見的時序上的跳躍，從歌革大戰跳到哈米吉多頓的大戰。在這以後，千禧年便開始，所以這個解釋與接下來 21-29 節 中描述那安全又全然復興的以色列非常吻合。歌革之戰必定是對湊滿 144,000 之數的重要關鍵，這 144,000 要持守以色列，直到最後的復興。所以這戰事被加插在以西結書 40-48 章所重點描述的千禧年之前。

與但以理書 11:40-41 的關係：歌革很可能是但以理書 11:40-41 所說的北方王，因為在舊約中，我們再找不到在末世時有其他如風暴而來的軍隊。這也許正好解釋了為何敵基督在大災難中間毀約並進入以色列。