

“Yea, and what have ye to do with Me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render Me a recompence? and if ye recompense Me, swiftly and speedily will I return your recompence upon your own head” (Joel 3:4). When Christ is established as King, Lebanon will be one of the areas the Jews will occupy as they return to the Land: “I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them” (Zech. 10:10).

In the Kingdom Lebanon will once more become a fruitful place: “It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God” (Isa. 35:2); “There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth” (Ps. 72:16); “The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious” (Isa. 60:13).

- 1918 Under French mandate following the demise of the Ottoman Empire
- 1926 Republic established under French mandate

M

Magog

Magog was one of the sons of Japheth, the descendants of whom populated the European continent: “The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras” (Gen. 10:2). According to Josephus, Magog can be identified with the Scythians: “Magog founded those that from him were named Magogites, but who are by the Greeks called Scythians” (*Antiquities of the Jews*, Book I, VI, 1).

The Scythians were located primarily along the northern shores of the Black Sea. This area corresponds roughly with southern Russia and Ukraine (see [map](#) overleaf). Magog is sometimes linked with modern Germany, but there is little evidence to justify such a link.

- 1943 Independence
- 1958 Minor civil war quelled by US marines
- 1975 Civil war begins
- 1982 Israel occupy Beirut and expel PLO
- 1991 Lebanon and Syria sign cooperation pact.

Libya

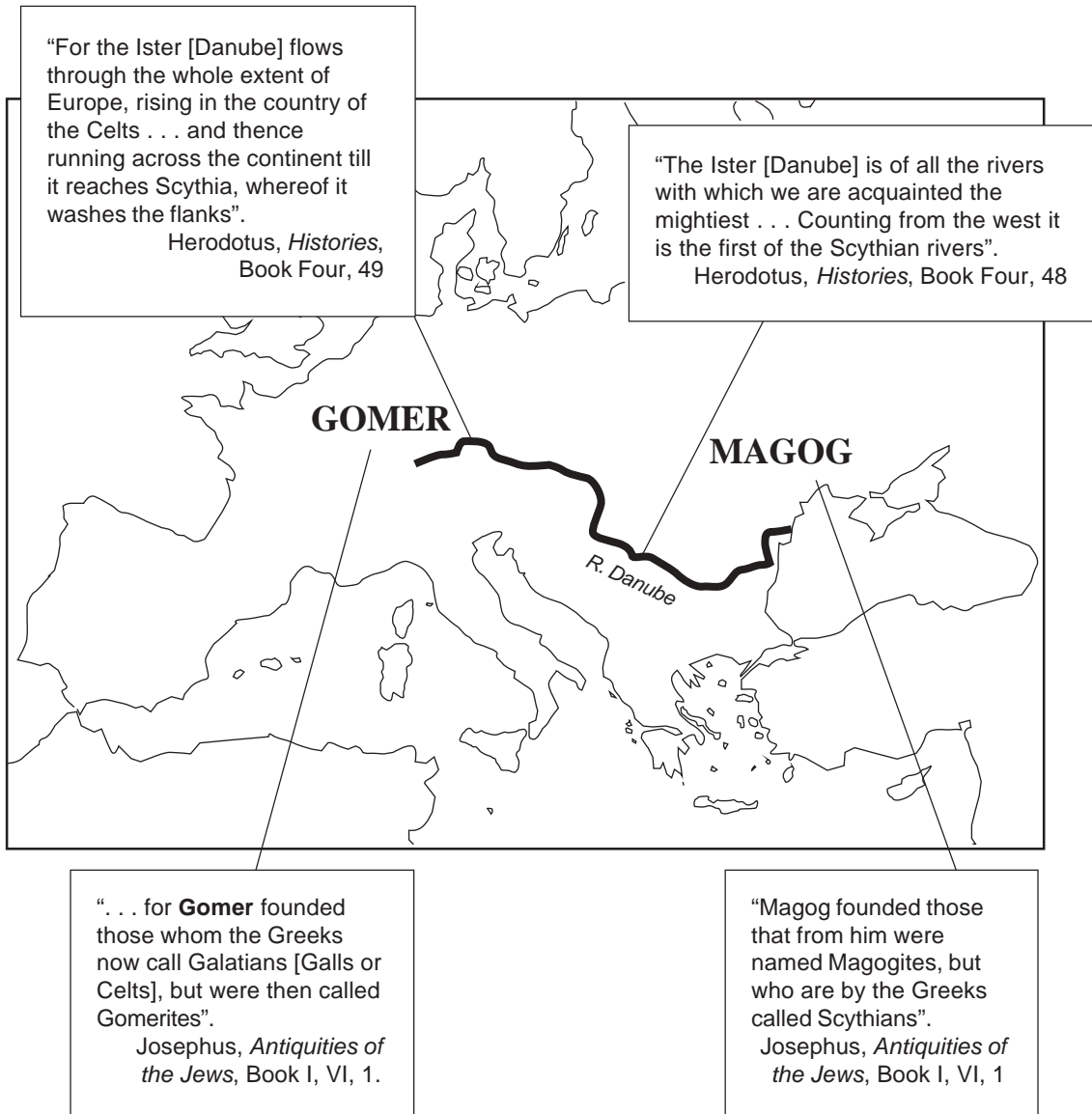
Modern-day Libya was originally populated by the descendants of Phut. Following domination by the Ottoman Empire, and later the Italians, it eventually gained independence in 1951. Its main natural resource is petroleum and natural gas, first discovered in 1959. As a republic under Qaddafi it adopted for many years an anti-Western stance and was implicated in the support of various terrorist activities. Libya will be one of the allies of Gog when he invades Israel: “Persia, Ethiopia, and Libya with them; all of them with shield and helmet” (Ezek. 38:5). We can therefore expect Libya to develop increasingly close ties with Russia.

- 1911 Italy annexes Libya, removing Turkish control
- 1934 Becomes Italian colony
- 1951 Granted independence as the United Kingdom of Libya by the United Nations, with Muhammad Idris as king
- 1969 Idris overthrown by Muammar al-Qaddafi in a military coup.

Magog is the land from where Gog, the leader of the invasion against Israel, comes: “Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him” (Ezek. 38:2). The Scythians had invaded Israel during the reign of Josiah, and Gog will be a latter-day Scythian, moving south against Israel just as the Scythians did of old.

Magog will be punished by Christ and the saints: “And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD” (39:6). However, Magog will not be completely destroyed. At the end of the millennial reign the nations will rebel against Christ and the saints. This will be a secular, military rebellion reflecting the dragon power of the Eastern Roman

Identifying Gomer and Magog using Herodotus and Josephus



Empire and its latter-day manifestation as the Russian power: “And he laid hold on the **dragon**, that old serpent, which is the Devil, and Satan, and bound him a thousand years . . . And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, **Gog** and Magog, to gather them together to battle: the number of whom is as the sand of the sea” (Rev. 20:2,7,8). Magog will once more be judged, but this time its destruction will be complete: “And they went up on the breadth

of the earth, and compassed the camp of the **saints** about, and the beloved city: and fire came down from God out of heaven, and devoured them” (v. 9). ([Refs. 3, 7, 15, 28](#))

Man of sin

The man of sin is mentioned by Paul in his Second Letter to the Thessalonians: “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdi-



St Peter's Basilica in Rome, the "temple of God" (2 Thess. 2:4). Source: Sister Esther Carter.

tion" (2:3). Some in Thessalonica were saying that Christ was about to return, but Paul shows that this "man of sin" had to be "revealed" before Christ returned. The man of sin would be a consequence of a "falling away", that is, a falling away from the true gospel. This shows that the origins of the man of sin would be traced back to Christianity and not to some other religion.

Paul spoke of this to the Ephesians: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). The false teaching which would eventually lead to this "falling away" had already begun to take root, as Paul later says: "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (2 Thess. 2:7). The one "who now letteth", or hinders, speaks of the pagan Roman Empire, which at that time was dominant, not allowing the possibility of any minority group to gain political prominence.

By the fourth century, however, the situation had changed. Constantine, who had sympathies with what was by then a perverted form of Christianity, became emperor of the Roman Empire. He chose **Constantinople** as his capital rather than **Rome**. During the next 200 years or so the

Bishop of Rome became more powerful. Alan Hall, in *The History of the Papacy*, states: "As political power shifted away from **Rome** with the rise of **Constantinople** . . . the Bishop of **Rome** became more powerful in his own capital, taking on civil functions as well as religious" (p. 36). The Bishops of **Rome** came to be known by the term 'pope', and the pope can, as head of the false religion that can be traced to the "falling away" and the "mystery of iniquity" already at work in the first century, be identified as the "man of sin".

As a description of the popes the phrase "man of sin" is very apt, not just in relation to the false doctrines they taught but also to the kind of lives they led. As Alan Hall wrote: "Financial corruption, sexual excesses, venality, greed, and even murder—many of the popes who preceded John Paul II displayed all these dubious qualities in their long and inglorious reigns" (p. 6).

Of the "man of sin" it is written: ". . . who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:4). He opposed the things of God in the false teachings which he promulgated. His opposition was also seen in

the brutal persecution of those who refused to adhere to the teachings of the Roman Catholic Church. For example, the Inquisition, which was formally instituted by Pope Gregory IX in 1231, resulted in thousands of people, so-called 'heretics', being tortured and killed in succeeding centuries. In 1572 70,000 people who opposed **Rome's** teachings were killed in **France**, an event known as the St Bartholomew's Massacre, and celebrated by Pope Innocent III in a papal bull.

That the pope exalts himself can be seen in the titles he uses. The term 'pope' itself means 'father', and its use is in direct opposition to the teaching of Christ: "And call no man your father upon the earth" (Mt. 23:9). Other titles which have been ascribed to him include 'His Holiness', 'Supreme Pontiff of the Universal Church' and 'Ruler of the World'. With regard to sitting in the "temple of God", the pope does this when he sits enthroned in Saint Peter's Basilica in **Rome**, the largest church building in the world, although of course it is not really God's temple.

The man of sin will survive until the return of Christ, when he will be judged by him: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8). Like the woman called "wickedness" who is encased in the ephah (Zech. 5:8), the wicked man of sin was at first concealed, but he has been revealed for many centuries and will be judged. Isaiah also speaks of this: "but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked [singular in Hebrew]" (11:4). We can therefore expect the **papacy** to continue to play a dominant role at the time of the end in its role as the "man of sin" until Christ returns. [\(Ref. 1\)](#)

Mediterranean Sea

The Mediterranean Sea forms the western border of **Israel** and is known in the Old Testament as the Great Sea: "And the west border was to the great sea, and the coast thereof. This is the coast of the children of **Judah** round about according to their families" (Josh. 15:12). The Mediterranean is depicted as the origin of the four **beasts** in Daniel 7: "Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the **heaven** strove upon the great sea.

And four great **beasts** came up from the **sea**, diverse one from another" (vv. 2,3). As each of the empires depicted by the four **beasts** developed, the Mediterranean increasingly became dominated by them, with the centre of the fourth **beast**, the Roman Empire, being located halfway across the Mediterranean.

In Revelation 13 the 'Christianised' Roman **beast** is shown arising from the **sea**: "And I stood upon the sand of the **sea**, and saw a **beast** rise up out of the **sea**, having seven **heads** and ten **horns**, and upon his **horns** ten crowns, and upon his **heads** the name of blasphemy" (v. 1). Whilst the **sea** here represents peoples, it can also be interpreted as referring to the Mediterranean. After this time the locus of power moves inland, the Holy Roman Empire being represented as the **beast** of the earth (v. 11). This trend continues to the time of the end, where there is a **beast of the abyss** (17:8), the abyss representing the unknown inland territory beyond the original borders of the Roman Empire. In this regard in Daniel 7 there is also a later application of the four **beasts** inferred where the **beasts** are shown to arise from the earth, not the **sea**: "These great **beasts**, which are four, are four kings, which shall arise out of the earth" (v. 17).

When the great **earthquake** has taken place at the time of **Armageddon**, there will be a river which runs out to the Mediterranean from **Jerusalem** and also a river which flows to the Dead Sea: "And it shall be in that day, that living waters shall go out from **Jerusalem**; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be" (Zech. 14:8).

Meshech

Meshech was one of the sons of Japheth: "The sons of Japheth; **Gomer**, and **Magog**, and Madai, and **Javan**, and **Tubal**, and Meshech, and Tiras" (Gen. 10:2). In Ezekiel 38 Meshech is one of the places over which **Gog** rules: "Son of man, set thy face against **Gog**, the land of **Magog**, the chief prince of Meshech and **Tubal**, and prophesy against him" (v. 2).

In the twelfth century B.C. a people known to the Assyrians as the Mushki arrived in Anatolia, partially filling the vacuum left by the collapse of the Hittite Empire. The consonants of Mushki match those of the name Meshech, and it may well be that these were the ancestors of the nation known in Ezekiel's day as Meshech. They

came from **Europe** and were associated to a lesser or greater extent with the Phrygians. Some think that they were essentially a subgroup of the Phrygians, coming from the west of the Black Sea, but, as the *Times Atlas of World History* states: “other scholars think they came via east of the Black Sea and joined the Phrygians after an attempt to thrust southwards into Mesopotamia had been checked by the Assyrians in a battle in 1115 B.C.” (p. 56).

Herodotus (3.94) writes of a people called the Moschi who were part of the nineteenth satrapy in the Persian Empire, and these are generally accepted as referring to the same people as Meshech. The Tiberani are also listed as being part of the nineteenth satrapy, and this name is associated with **Tubal**.

The Mushki of the twelfth century and the later Moschi initially inhabited eastern Anatolia. For this reason Josephus linked them with Cappadocia (*Antiquities of the Jews*, I, VI, 1). However, they are more closely associated with the area further north, known today as Georgia. It is thought by some that the Russian Muskovs and their capital **Moscow** derive from the Moschi, although this link is not proven. ([Refs. 3, 7, 28](#))

Michael

The name Michael means ‘Who is like God?’. Michael is the name of ten Israelites in the Old Testament. The name is also used ironically of Constantine in Revelation 12:7, who presumed to be like God but was not. It is also the name given to one of the angels of God. In Daniel 10 an angel says to Daniel: “But the prince of the kingdom of **Persia** withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of **Persia**” (v. 13). In verse 21 the angel tells Daniel: “But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince”. Here Michael is said to be “your prince”, implying that he is set apart in particular for ministering either to Daniel or perhaps to the children of **Israel** as a whole.

That Michael is “one of the chief [mg. first] princes” is shown in Jude verse 9: “Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee”. This is a quotation from Zechariah 3: “And the LORD said unto Satan,

The LORD rebuke thee, O Satan; even the LORD That hath chosen **Jerusalem** rebuke thee: is not this a brand plucked out of the fire?” (v. 2). The adversaries (Satan) were those who were hindering the building of the house of God in the days of Joshua the high priest (Ezra 5:3). These were rebuked providentially by a decree of Darius: “Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: let the work of this house of God alone; let the governor of the **Jews** and the elders of the **Jews** build this house of God in his place” (6:6,7).

The work of the angels is now under the control of Christ, “who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him” (1 Pet. 3:22). As such Christ is now the “first prince”, who is like God. Therefore, in Daniel 12, Michael refers to Christ, not the angel: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book” (v. 1). Christ at present *sits* at the right hand of God, but the time will come when he will stand: “The LORD said unto my Lord, Sit thou at My right hand, until I make thine enemies thy footstool” (Ps. 110:1). At the time decreed by his heavenly Father he will stand up to return to defend his people. ([Refs. 9, 11](#))

Midian

The Midianites dwelt in and around the land running along the east of the modern-day Gulf of Aqaba. Their territory at times extended north towards **Moab** and across the Gulf into the **Sinai** Peninsula. It was to Midian that Moses fled after he had slain the Egyptian (Ex. 2:15). Today the land to the east of the Gulf where the Midianites dwelt includes territory belonging to **Jordan** and **Saudi Arabia**.

The victory which Gideon gained against the Midianites is a type of the way in which the nations will be defeated at **Armageddon**. The rulers will be punished as Oreb and Zeeb were (Judg. 7:25; Ps. 83:11). When **Gog** is defeated “every man’s sword shall be against his brother” (Ezek. 38:21), just as “the LORD set every man’s sword against his fellow” (Judg. 7:22).

As Christ and the **saints** begin their march towards **Israel**, the **Arabs** living in this area will tremble with fear: "I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble" (Hab. 3:7). However, they will repent and serve Christ, bringing gifts to him once he is King in **Jerusalem**: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from **Sheba** shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD" (Isa. 60:6).

Moab

The Moabites descended from Moab, a son of Lot (Gen. 19:37). The country of Moab was to the east of the Dead Sea and the southern Jordan Valley near Jericho: "And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho" (Num. 33:50). Its territory corresponds to part of the country of modern **Jordan**.

Moab was attacked by Nebuchadnezzar (Jer. 27:3,6) and taken into captivity: "Woe be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken captives, and thy daughters captives" (48:46). However, Jeremiah prophesied that at the time of the end it would be revived: "Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far is the judgment of Moab" (v. 47). The existence of the country of **Jordan** today would seem to be a fulfilment of this prophecy.

The prophecy of Balaam shows that the same punishment will be wrought upon part of the territory of Moab: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of **Israel**, and shall smite the corners of Moab, and destroy all the children of Sheth" (Num. 24:17). However, their punishment will not be great, for they will provide refuge for **Jews** as **Russia** invades: "Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land" (Isa. 16:4). This will be possible, for when **Russia**, the **king of the north**, invades, Moab will escape: "these shall escape out of his hand, even **Edom**, and Moab, and the chief of the children of **Ammon**" (Dan. 11:41). In the Kingdom, Moab will be possessed by Christ and **Israel**: "But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their

hand upon **Edom** and Moab; and the children of **Ammon** shall obey them" (Isa. 11:14). ([Refs. 3, 11, 27](#))

Moon

Although alluded to in Genesis 1, the moon is first mentioned in relation to the dream of Joseph: "And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the **sun** and the moon and the eleven **stars** made obeisance to me" (Gen. 37:9). The interpretation given by Jacob shows that the moon corresponded to his wife, Rachel, and the **sun** represented himself (v. 10). Paul says that "the woman is the glory of the man" (1 Cor. 11:7), and later he says that "There is one glory of the **sun**, and another glory of the moon" (15:41). The moon, then, is the glory of the **sun**.

In prophecy, the moon symbolises something which basks in the reflected glory of the political rulership of the **sun**. Thus the moon can represent religious authority, something which relies on the secular rulers to allow it to have prominence and shine. The moon is used to represent Jewish religious leaders who lost their light when **Judah's** commonwealth fell (Mk. 13:24) and the pagan religious practitioners who suffered bloodshed when Constantine came to power (Rev. 6:12). At the time of the end religious leaders will be thrown into turmoil: "And there shall be signs in the **sun**, and in the moon, and in the **stars**; and upon the earth distress of nations, with perplexity; the **sea** and the waves roaring" (Lk. 21:25); and eventually their light will go out as the governments of the nations fall: "The **sun** and the moon shall be darkened, and the **stars** shall withdraw their shining" (Joel 3:15).

Moscow

Located on the banks of the River Moscow, the city of Moscow developed as a trading centre on the Baltic-Volga-Caspian route. It is first mentioned in 1147 in the Russian Chronicles. Following the demise of Mongol and Tartar influence, it became the capital of the Russian state of Muscovy. In 1712 Peter I moved the capital to Saint Petersburg, but Moscow became the capital again after the Revolution of 1917.

The city is almost due north of **Jerusalem** and thus fits perfectly the location required in Ezekiel 38 of the Gogian force which will come "out

of the north parts” (v. 15). Some see a link between the name Moscow and “**Meshech**” (v. 2), although there is no conclusive evidence that such a link is justified.

- **1812** Attacked by Napoleon
- **1917** Russian Revolution.

Mountain

Mountains represent kingdoms which are exalted: “For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low . . . and upon all the high mountains, and upon all the hills that are lifted up” (Isa. 2:12,14). They can be used to represent specific nations, such as **Babylon**: “Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out Mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain” (Jer. 51:25). In Nebuchadnezzar’s dream of the **image** in Daniel 2 there are two mountains. The mountain out of which the stone is cut represents the nation of **Israel** (v. 45), and the mountain which fills the whole earth represents the Kingdom of God, the Kingdom of **Israel** restored (v. 35).

Mountains of brass

In Zechariah 6 two mountains of brass are mentioned: “And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass” (v. 1). This prophecy is a vision of the Kingdom when Christ and the **saints**, symbolised by the horses and chariots, set out to extend the realm of the Kingdom beyond the confines of the Land of **Israel**. The two mountains represent powers to the north and south of **Israel**. That they are brass links them with the brass of the **image of Nebuchadnezzar’s** dream. Here the brass represents the Greek Empire. In Daniel 11 the fourfold division of the Greek Empire is prophesied following the death of Alexander the Great (v. 4). Of these four divisions, two are highlighted as having a particular bearing on **Israel**: the **king of the north** (the Seleucid Empire) and the **king of the south** (the Ptolemaic Empire). These two powers to the north and south of **Israel** are shown to have their counterparts at the time of the end (v. 40). The **king of the north** corresponds to the Go-

gian power (Ezek. 38:2,15) and the **king of the south to Tarshish** (v. 13). These are the two mountains of brass. ([Ref. 24](#))

Mountains, seven

In Revelation 17 the seven mountains are what the seven **heads** of the scarlet **beast** symbolise: “And here is the mind which hath wisdom. The seven **heads** are seven mountains, on which the woman sitteth” (v. 9). The woman represents **Rome** (v. 18) and therefore the seven mountains refer to the seven hills of **Rome**. As well as representing the actual hills upon which the city is based, they also represent the different forms of government upon which the rule of **Rome** has been founded. ([Refs. 10, 26](#))

Mount of Olives

The Mount of Olives is on the east side of **Jerusalem**, separated from the city by the Kidron Valley. The villages of Bethphage and Bethany are close by and are said by Mark to be “at the mount of Olives” (11:1). Christ ascended from Bethany (Lk. 24:50) but this is understood to imply the area of the Mount of Olives, for when the disciples returned after the ascension Luke says: “Then returned they unto **Jerusalem** from the mount called Olivet, which is from **Jerusalem** a sabbath day’s journey” (Acts 1:12).

It was on the Mount of Olives that the Lord Jesus gave the so-called Mount Olivet Prophecy. In this prophecy he spoke of the time when the Roman armies would attack **Jerusalem**: “And when ye shall see **Jerusalem** compassed with armies, then know that the desolation thereof is nigh” (Lk. 21:20). He also spoke of the time when he would return to the earth to bring redemption: “And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh” (v. 28).

When Christ returns to the earth it will be in a similar manner to the way he ascended: “. . . which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:11). The manner in which he ascended was such that it was witnessed only by his disciples. The return of Christ will not be at the *same place* as where he ascended but will be “in like manner”, with, initially, only those who are called away to judgement knowing that he has returned.

Those who will be judged first will be those of the household of faith: "For the time is come that judgment must begin at the house of God" (1 Pet. 4:17).

Once the **saints** have been judged they will begin to march towards **Israel**, probably from **Sinai**, marching through the area of ancient **Edom** (Isa. 63:1; Hab. 3:3), and will eventually enter **Israel** from the east. As they near **Jerusalem** Christ will stand on the Mount of Olives and a great **earthquake** will take place: "And his feet shall stand in that day upon the mount of Olives, which is before **Jerusalem** on the east, and the mount of Olives shall cleave in the midst

thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14:4). The Mount of Olives will thus be changed forever by the great **earthquake**, which will wreak enormous destruction upon the earth (Ezek. 38:20). It will be replaced by a valley running west to east with a river running through it into the Dead Sea: "And it shall be in that day, that living waters shall go out from **Jerusalem**; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be" (Zech. 14:8). ([Refs. 2, 8](#))