

soul for another, God is seeking expression, and the conflict is due in part to the inadequacy of the instrument. The thing is so wonderful, so alien to much in our human outlook, so transcendent, that its coming into a world like this through being like us means travail and strife.

In one of her sonnets Mrs. Browning speaks of the soul's expression :

This song of soul I struggle to outbear
Through portals of the sense sublime and whole,
And utter all myself into the air :
But if I did it—as the thunder-roll
Breaks its own cloud,—my flesh would perish there
Before that dread apocalypse of soul.

There must always be some such barrier between the soul and its perfect expression within the limits of this world. The interceding soul must be doomed to struggle because it is within two worlds, the one not yet known in all the fulness of its re-

sources and powers. The intercession of the soul is a divine act belonging to that other unseen and eternal order and conditioned by the limitations of our being; that is why from our side it has the bearing of conflict, *it is conflict*; what it looks like from God's side, we cannot tell yet; from this side it is often like a wrestling with a reluctant God for the souls of men; but the divine wrestler is playing for a fall, and loves to be worsted. What if all the time it is His own love struggling within us to expression and release?

'Why pray? why not do something?' If we only prayed in Christ, if we only offered all our powers to Him, we should be doing something—we should be doing what He does for ever; we should work in the fellowship of the Cross; we should be not only good soldiers of Christ, but ourselves His battlefields, and the scenes of His latest victories.

Gog and Magog.

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AT a time when the Christian Church, already prepared by the recent remarkable revival of interest in Apocalyptic studies, is being forced by the world drama of to-day to think of Armageddon and its issues, the following brief summary of the information available concerning Gog and Magog, the mysterious protagonists of the final struggle, may be of interest. The essence of Christian Apocalyptic is hope. There is always God at the end. Coventry Patmore has expressed the familiar thought finely :

Under the everchanging clouds of doubt.
When others cry,
The stars, if stars there were,
Are quenched and out ;
To him, uplooking to the hills for aid,
Appear at need displayed
Gaps in the low hung gloom,
And, bright in air,
Orion or the Bear.

I. ETYMOLOGY.

For fuller discussion of the etymology of the name 'Gog' the reader is referred to the articles on 'Gog' and 'Magog' in *H.D.B.* It will be sufficient here to sum up the available data very

briefly. The name 'Gog' has been connected with (1) *Gugu*, the cuneiform form of Gyges king of Lydia, 687-653 B.C.; (2) *Gāgu*, ruler of the land of Sakhi, a district N. of Assyria, mentioned in the Annals of Assurbanipal. The name Magog has been explained as: (1) a contraction of *Mat-gog*, 'the land of Gog,' or *Mat-gagaia*, 'the land of Gagaia,' a people mentioned in the Tell el-Amarna tablets; *Mat* being the Assyrian word for 'land.' (2) It has been read as *Migdon*, and connected with Har-Magedon (Cheyne). Other etymologies from Persian and Indo-European sources have been offered, but need not be discussed here.

What little evidence of an etymological nature there is seems to point towards an original geographical and etymological assignment of Gog to the peoples dwelling on the shores of the Euxine, such as the Cimmerians (Gomer), the Tabali and Mushku of the Assyrian inscriptions (Tubal and Mesech), and others. Hence in the popular imagination Gog belongs to the generic class of the Northern peoples. But by the time of the N.T. writers the term has totally lost any vague geographical sense which it may have had in Ezekiel's time. Hence the reader must be referred for a fuller discussion.

of the question to the articles mentioned above, to Driver's *Commentary on Genesis* (10²), and to Redpath's *Commentary on Ezekiel* (38¹).

II. OCCURRENCES OF THE NAME.

1. In the O.T. the references are: Gn 10², where Magog is mentioned alone among the descendants of Japheth; Ezk 38-39, in a description of the final assault against Jerusalem and the restored remnant. Possibly we should include here the remarkable LXX version of Nu 24⁷: 'There shall come forth a man from his seed, and shall bear rule over many nations, and (his) kingdom shall be higher than Gog.' It is possible that this reading may represent the true Hebrew text, as *Agag* offers no intelligible sense.

2. *Apocalyptic Literature*.—In the Jewish Apocalyptic the conception is frequently found in a general form, but there is no occurrence of a specific reference to the final enemy under the name of Gog and Magog. These names are only found in Jub 8²⁵ 9⁸ in a topographical sense, and in Sibyllines iii. 319, 512, where Gog and Magog are identified as rivers of Ethiopia. The reference may possibly be to the Nubians who returned from Egypt with Antiochus Epiphanes when he desecrated the temple. The more important passages for the general conception of the final assault are Sib iii. 663 ff., Eth. En 56 62¹² 90¹⁶, Ass. Mos 81^{ff.}, Apoc. Bar 40¹, 2 Es 5⁶ 13^{33ff.}, Ps. Sol 2²⁸⁻³⁴, Jud 16¹⁸.

3. *N.T. Literature*.—The only passage containing a specific reference to Gog and Magog is Rev 20⁷⁻¹⁰. The author of the Apocalypse represents a double assault. The first is led by the beast and the false prophet, *i.e.* the Roman Empire combined with the Antichrist, and takes place before the setting up of the millennial Messianic kingdom on earth. This attack is defeated by the Messiah in person at the head of the armies of heaven. The second attack takes place at the close of the earthly Messianic kingdom. Satan, who has been bound in the Abyss during the kingdom, is loosed, and gathers Gog and Magog, the nations in the four corners of the earth, against 'the camp of the saints,' 'the beloved City.' This attack is annihilated by fire coming down from God out of heaven. It is followed by the passing away of heaven and earth, and the final sessional judgment.

Other apocalyptic passages in the N.T. referring in general terms to the final assault are Mt 24¹⁵, Mk 13¹⁴ [Lk 21²⁰⁻²⁴?], 2 Th 2³⁻⁸.

4. *Rabbinical Literature*.—There are a number of specific references to Gog and Magog in Rabbinical literature. Only a few of the more important can be cited. There is the well-known passage in the Jerus. Targ. on Nu 11²⁷: 'On the last day Gog and Magog and their army will march against Jerusalem.' *Sanh.* 11: 'Gog and Magog, the future nations who will declare war against the Messiah'; 'many more years will be the war of Gog and Magog, and the remainder will be the days of the Messiah.' This latter passage is represented as being from a Persian source. The Messiah ben Joseph is to conquer Rome but to fall before Gog. A long interval elapses between the fall of Rome and the fall of Gog (*Pesik. R.* 12, 37; *Pesik.* 22, 148a; *Gen. R.* 73; *B.B.* 123b). Other passages are *B. b. berach.* 7b, *Edujoth* ii. 10, *Mechilta* 41a, 50b, 51a, *Sifre* 143a, *Sifra* 112c, *Aboda Zara* i. f. 36.

5. *Arabic Literature*.—In the Koran the Gog and Magog conception has received a large amount of mythical accretion. They are called Yajuj and Majuj, and are represented as having been shut up by Alexander the Great within a boundary wall. This wall will be broken down before the day of Judgment, and the hosts of Yajuj and Majuj will come forth to be ultimately destroyed by God.

6. *Patristic Literature*.—In the Apostolic Fathers there is no specific mention of Gog and Magog, and that cycle of Apocalyptic events, consisting in the final hostile assault and defeat, is hardly represented at all. Irenæus, who may be taken to represent the traditional point of view of the Eschatology of the Church, deals fully with Antichrist and the interpretation of his number (*Adv. Her.* v. 30), but passes over in silence the second assault after the Millennial reign. Hippolytus also, in *de Christ. et Antich.* 50, follows Irenæus in his interpretation the mystic number, but passes over Gog and Magog in silence. Possibly the Church of the Apostolic Age had come to regard the two assaults described by the author of the Apocalypse as one, namely, the pre-millennial assault led by the beast and the false prophet.

III. PLACE OF THE GOG-MAGOG CONCEPTION IN THE GENERAL SCHEME OF APOCALYPTIC.

1. *Period Theory*.—Modern investigation has made it very clear that the various Apocalyptic schemes of Babylonia, Persia, and the Jews, rest

upon a basis of world-periods. The calculation and number of these periods vary, but every scheme exhibits this feature. Every period is closed by disasters of a more or less stereotyped character.

2. *Pre-Messianic woes.*—These disasters or woes (חבלי המשיח), 'pangs of the Messiah' as they came to be called in later Judaism, fall into three main classes: (i.) An intensification of moral and physical evils. These include the ἀπόστασις of 2 Th 2³ (note the article, ἡ ἀπόστασις, i.e. *the well-known* apostasy), the waxing cold of love, Mt. 24^{11, 12}, and similar phenomena described in Dn 11³⁵, 1 Ti 4¹, 2 Ti 3¹⁻⁵. In the physical sphere occur wars, famines, pestilences, and plagues of various kinds (Mk 13⁷⁻⁸). (ii.) The assault of hostile powers against God and Messiah, against the 'navel of the earth,' against Jerusalem, against the holy city, etc. This group assumes various forms in various schemes, all ultimately to be traced back to the supreme conflict between good and evil, light and darkness. It is possible that the particular form which the tradition has assumed in later Jewish thought is due to Persian influence (see Clemen, *Primitive Christianity and its non-Jewish Sources*, p. 129f.). To this group of disasters belongs the Gog-Magog conception. (iii.) The darkening of sun and moon, and the occurrence of earthquakes. This group does not fall to be discussed here.

3. *The Northern enemy.*—The Gog-Magog conception falls more precisely under the general head of the 'Northern Enemy' in Jewish eschatology. The North assumes a special Apocalyptic significance in the prophets as the source of judgment and the latter-day disasters. But in the Apostolic

Age, Gog and Magog are completely detached from any special topographical connexion and become the nations from 'the four corners of the earth.'

4. *Gog and Messiah.*—In later Rabbinical eschatology there is a considerable development of the part played by Messiah in the final act of the Apocalyptic drama. A distinction is drawn between Messiah ben Joseph and Messiah ben David, in order to satisfy exegetical requirements in the interpretation of the blessing of Ephraim (Dt 33¹⁷). The Messiah ben Joseph is slain in the great battle with Gog and Magog, while Messiah ben David slays the leader of the hosts with the breath of his mouth. No trace of this scheme of the finale appears in the Apostolic Christian literature. In Revelation the destruction of the hosts of Gog and Magog takes place through the direct intervention of God from heaven by fire.

Conclusion.—It is easy to see that the older clear-cut outlines of the scheme of the end are becoming blurred. In general the Christian writers of the Apostolic Age concentrate their attention on the mystic figure of Antichrist which is gradually undergoing spiritualization under the form of the advance of moral evil and heresy in the Church. The sense of a great final conflict is not lost, but is passing into a deeper and more spiritual form. To the writer of the Apocalypse the Gog-Magog conflict seems to represent the sense that even the old Messianic hope and kingdom cannot finally purge the earth of evil and end the age-long conflict. God alone can do it, and His intervention brings about the end of the heaven and earth, the theatre of the conflict, and ushers in the final judgment.

In the Study.

Few books are more welcome than those which the Rev. F. W. Boreham is sending us from Hobart in Tasmania. They are the books of a minister of the gospel who never forgets his high calling, and of a master of the English tongue who cannot deny his great gift of imaginative writing. Are their contents sermons? There is a text of Scripture lurking in every chapter. If they are, we should like to know what is the effect of *this*

kind of preaching in the way of church attendance and the spread of the gospel. We could commend it for imitation, but, alas! how few of our preachers have trained their imagination, how few have discovered that there is an imagination to be trained!

We must quote one of the chapters of Mr. Boreham's new book, and we shall quote rather a long one. We must not suggest that all the chapters have this fulness of teaching and this