

# Dr. Robert Vannoy, Major Prophets, Session 28, Gog and Magog, Meschech and Tubal in Ezek. 38 & 39 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

## **1. Abstract of Vannoy, Major Prophets, Session 28, Gog and Magog, Meschech and Tubal in Ezek. 38 & 39, Biblicalelearning.org, BeL**

Robert Vannoy's lecture on Ezekiel 38 and 39 explores interpretations of Gog and Magog prophecies in relation to modern Israel and the Millennial Kingdom. He examines different views, including the popular interpretation that links Gog and Magog to Russia before the Millennium. Vannoy discusses scholars like Ellison, Lindsay, Keil, Alexander, and Yamauchi, highlighting their perspectives on whether these prophecies occur before or after the Millennium, or even have multiple fulfillments. The lecture considers the translation of "Rosh" and its connection to Russia, questioning the validity of such associations. Ultimately, Vannoy analyzes various viewpoints, evaluating the evidence and interpretations of these complex biblical passages.

## **2. 27 - minute Audio Podcast Created on the basis of Dr. Vannoy, Major Prophets, Session 28 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Major Prophets → Major Prophets.**



**Vannoy\_MP\_Session28.mp3**

### 3. Briefing Document: Vannoy, Major Prophets, Session 28, Gog and Magog, Meschech and Tubal in Ezek. 38 & 39

Okay, here's a briefing document summarizing the main themes and ideas from the provided excerpts of Robert Vannoy's lecture on Ezekiel 38 & 39 (Gog and Magog), focusing on its relationship to modern Israel, the Millennium, and interpretations by various scholars.

#### Briefing Document: Ezekiel 38 & 39 (Gog and Magog)

**Main Theme:** The lecture explores the interpretation of Ezekiel 38 and 39, specifically concerning the identity of Gog and Magog, and the timing of their conflict in relation to the Millennial Kingdom. It examines different perspectives, particularly contrasting the view that Gog and Magog attack before the Millennium (as popularized by Hal Lindsay) with the view that it occurs after the Millennium (aligned with a reading of Revelation 20). Vannoy also touches on the "already but not yet" nature of the Kingdom of God and the role of modern Israel.

#### Key Ideas and Facts:

- **Modern Israel and the Kingdom:** The return of Israel as a nation is seen as significant, although currently a secular state. Vannoy states, "It is significant, however, that Israel is back in the land." It is considered an "already but not yet" scenario. "The present notion of Israel is "already," but it is secular and "but not yet," the spiritual entity envisioned by the prophets is to come."
- **Context of Ezekiel 38 & 39:** The lecture emphasizes the placement of Ezekiel 38 & 39 after chapters 36 & 37, which are interpreted by some to refer to the Millennial Kingdom. This placement is significant because it might suggest that the Gog and Magog prophecy occurs *after* the Millennium.
- **Revelation 20 and Gog and Magog:** Revelation 20:7 explicitly mentions Gog and Magog *after* the thousand-year Millennium, saying, "When the thousand years are over, Satan will be released from his prison and will go out to deceive the nations in the four corners of the earth--Gog and Magog--to gather them for battle." This is a key point of contention in interpretations.
- **Ellison's Interpretation:** Ellison argues that Revelation 20 provides the correct framework for understanding Ezekiel 38 & 39. "Unless very cogent arguments are mentioned to the contrary, we must let the latter interpret the former." Ellison is cited as suggesting that Ezekiel 39:21-29, which seem to describe events prior to

the Millennium, should be viewed as a concluding summary of the whole section of Ezekiel. He provides a rationale for the Millennial period, suggesting it demonstrates humanity's inherent rebellion even under ideal circumstances.

- **The "Chief Prince" or "Prince of Rosh" Debate:** Ezekiel 38:2 is examined closely regarding the translation of "nessi rosh." The question is whether "Rosh" is a proper noun (a place name) or a descriptive term ("chief"). The King James Version translates it as "chief prince," while other versions translate it as "prince of Rosh." This translation difference impacts the identification of Gog and Magog with specific nations.
- **Hal Lindsay's Interpretation and Russia:** Hal Lindsay, in "The Late Great Planet Earth," is presented as a proponent of the view that Gog and Magog occur *before* the Millennium, identifying them with Russia. Lindsay is quoted from Doctor John Constance, writing in 1864 saying, "This kingdom in the north I can see it to be the autograph of Russia as Russia occupies a place where the prophetic word has been admitted by all those expositors." Lindsay links Rosh, Meshech, and Tubal with Russia, Moscow, and Tobolsk, respectively. "Gog is the symbolic name of the nation's leader and Magog is his land. He is also the prince of the ancient people who are called Rosh, Meshech and Tubal."
- **Critique of Lindsay's Interpretation:** The lecture critiques Lindsay's interpretation on several grounds. It notes that Lindsay selectively quotes the scholar Keil. While Keil suggests Rosh *can* be a designation of a people, he strongly disputes that it is connected to Russia.
- **Yamauchi's Critique:** Edwin Yamauchi is cited as strongly criticizing the identification of Rosh with Russia and Meshech/Tubal with Moscow/Tobolsk, calling them "groundless identifications." Yamauchi points to cuneiform texts that locate Meshech and Tubal in Central and Eastern Anatolia (Turkey). "It is completely untenable in the way that the clear evidence of a cuneiform text which locates Mushcu, biblical Meshech, and Tabel, biblical Tubal in Central and Eastern Anatolia".
- **Alexander's Double Fulfillment:** R.H. Alexander proposed a "double fulfillment" of Ezekiel 38 & 39, occurring both *before* and *after* the Millennium, linking them to events in Revelation 19 and 20.

- **Vannoy's Rejection of Double Fulfillment:** Vannoy rejects Alexander's double fulfillment approach, stating, "But that must be rejected." He considers the text very difficult and favors choosing either Revelation 19 or 20 as the primary fulfillment.

#### **Important Considerations/Quotes:**

- **"Already but Not Yet":** This concept is used to describe the current state of the Kingdom of God and, by extension, the significance of modern Israel.
- **"There are but two mentions of Gog and Magog in Scripture. Here, that is Ezekiel 38, and in Revelation, and unless very cogent arguments are mentioned to the contrary, we must let the latter interpret the former."** This highlights the importance of Revelation 20 in interpreting Ezekiel 38 & 39.
- **"Some understand Rosh to mean modern Russia but this identity has no basis."** This reflects the academic skepticism toward directly equating ancient names with modern nations based on superficial similarities.
- **"These groundless identifications have unfortunately gained widespread currency in the evangelical world..."** This critiques the popular but, according to Yamauchi, unsupported interpretation linking Ezekiel's prophecy to Russia.

#### **Conclusion:**

The interpretation of Ezekiel 38 & 39 is complex and contested. The lecture highlights the critical questions surrounding the timing of the Gog and Magog conflict (before or after the Millennium) and the validity of identifying the figures with specific modern nations, particularly Russia. It emphasizes the importance of careful textual analysis, historical context, and avoiding superficial etymological connections.

## 4. Study Guide: Vannoy, Major Prophets, Session 28, Gog and Magog, Meschech and Tubal in Ezek. 38 & 39

### Ezekiel 38-39 and Revelation 20: A Study Guide

#### Quiz

Answer the following questions in 2-3 sentences each.

1. What is the "already, but not yet" concept, and how does it relate to the modern state of Israel according to Vannoy?
2. According to the lecture, what is the only other place in Scripture, besides Ezekiel 38 and Revelation 20:7, that mentions Magog?
3. What is Ellison's argument for interpreting Ezekiel 38 and 39 in light of Revelation 20?
4. What is the significance of the Hebrew phrase "nessi rosh" in Ezekiel 38:2, and how does it impact interpretations of the passage?
5. According to Ellison, how does the millennial view respond to the question of why there would be a revolt against God during the Millennium?
6. What is Hal Lindsay's interpretation of Ezekiel 38 and 39, and how does he connect it to Russia?
7. What is Keil's view on the translation of "Rosh" in Ezekiel 38:2, and how does Lindsay use Keil's view?
8. According to Alexander, what is the linguistic evidence against connecting Rosh with modern Russia?
9. What is Yamauchi's critique of Lindsay's association of Meshech and Tubal with Moscow and Tobolsk, respectively?
10. What is Alexander's view of "double fulfillment" when discussing Ezekiel 38-39, and how does Vannoy respond to that view?

#### Quiz Answer Key

1. The "already, but not yet" concept suggests that the Kingdom of God is partially present but not yet fully realized. Vannoy applies this to Israel, seeing its modern secular state as an "already" fulfillment of prophecy, while the "not yet" refers to the future spiritual entity envisioned by the prophets.

2. According to the lecture, the only other place in Scripture that mentions Magog is in Genesis 10:2 and 1 Chronicles 1:5, where Magog is listed as a descendant of Japheth. These passages offer genealogical information but don't provide prophetic context like Ezekiel and Revelation.
3. Ellison argues that Revelation 20 provides the correct framework for interpreting Ezekiel 38 and 39 because it explicitly mentions Gog and Magog in the context of a revolt after the Millennium. He suggests that the New Testament reference should guide the understanding of the Old Testament prophecy.
4. The significance of "nessi rosh" lies in its translation: whether "rosh" should be taken as a proper noun ("prince of Rosh") or as a descriptive word ("chief prince"). This choice affects whether the passage is interpreted as referring to a specific place or a general leadership position.
5. The millennial view, according to Ellison, explains the revolt during the Millennium as the final proof of humanity's inherent tendency towards rebellion, even under ideal conditions with Satan bound. This rebellion demonstrates that sin must be fully eradicated for true and lasting peace.
6. Hal Lindsay interprets Ezekiel 38 and 39 as a prophecy about Russia attacking Israel *before* the Millennium. He connects the figures of Gog and Magog with Russia and surrounding nations, seeing the prophecy as imminent and tied to contemporary geopolitical events.
7. Keil argues that Rosh should be translated as a proper name rather than a descriptive term. Lindsay utilizes Keil's view to support the interpretation that Rosh is a reference to Russia, linking the prophecy to modern geopolitical events. However, Vannoy points out that Lindsay selectively quotes Keil, omitting Keil's explicit doubt that Rosh refers to Russia.
8. Alexander argues that the connection between Rosh and Russia is linguistically unsound, as the term "Russia" only emerged in the 11th century A.D. He claims that relying on superficial phonetic similarities is not a valid method for interpreting ancient prophecies.
9. Yamauchi criticizes Lindsay's association of Meshech and Tubal with Moscow and Tobolsk as "groundless identifications." Yamauchi asserts that archaeological evidence from cuneiform texts locates these ancient peoples in Central and Eastern Anatolia (modern-day Turkey), contradicting Lindsay's claims.

10. Alexander views Ezekiel 38-39 as having a double fulfillment, occurring both before and after the Millennium. Vannoy rejects Alexander's view and says one must declare either Revelation 19 or 20 as a fulfillment of Ezekiel's prophecy.

## Essay Questions

**Answer the following questions in essay format. Be sure to provide supporting details from the source text.**

1. Compare and contrast the pre-millennial and post-millennial interpretations of Ezekiel 38-39 and Revelation 20. What are the key arguments and textual bases for each viewpoint?
2. Discuss the role of "already but not yet" as it concerns the re-establishment of the State of Israel.
3. Analyze the different approaches to translating and interpreting the Hebrew phrase "nessi rosh" in Ezekiel 38:2. How do these varying interpretations influence the understanding of the prophecy's potential fulfillment?
4. Assess the validity of Hal Lindsay's interpretation of Ezekiel 38-39 in *The Late Great Planet Earth*, considering the critiques offered by Keil, Alexander, and Yamauchi. Is Lindsay's approach a sound interpretation of the biblical text?
5. Evaluate the significance of the millennial period in theological discussions of eschatology, focusing on its purpose and its connection to the events described in Ezekiel 38-39 and Revelation 20. Why does a revolt occur even in this seemingly ideal period?

## Glossary of Key Terms

- **Gog and Magog:** Symbolic figures or nations representing the enemies of God's people in Ezekiel 38-39 and Revelation 20.
- **Millennium:** A thousand-year period of peace and righteousness on Earth, often associated with Christ's reign, as described in Revelation 20.
- **Eschatology:** The study of end-times prophecies and events.
- **Dispensationalism:** A theological system that divides history into distinct periods or dispensations, each with a unique way God interacts with humanity.
- **Second Advent:** The future return of Jesus Christ to Earth.
- **Armageddon:** The final battle between good and evil at the end of the world.
- **Rosh:** A Hebrew word in Ezekiel 38:2 that is interpreted either as a proper noun referring to a people or place, or as a descriptive adjective meaning "chief" or "head."
- **Meshech and Tubal:** Ancient peoples or regions mentioned in Ezekiel 38:2, often associated with areas in modern-day Turkey or Russia.
- **Already, But Not Yet:** A theological concept describing the tension between the present reality of God's kingdom and its future, complete fulfillment.
- **Hermeneutics:** The branch of knowledge that deals with interpretation, especially of the Bible.



## 5. FAQs on Vannoy, Major Prophets, Session 28, Gog and Magog, Meschech and Tubal in Ezek. 38 & 39, Biblelearning.org (BeL)

### Ezekiel 38 & 39 and Revelation 20: An FAQ

- **What is the primary subject of Ezekiel 38 and 39?**
- Ezekiel 38 and 39 contain a prophecy against Gog, of the land of Magog. It describes a future attack on Israel. The interpretation of the timing and nature of this attack, and the identity of Gog and Magog, are subjects of much debate. Some see it as occurring before the Millennium, others after, and some see a multiple fulfillment.
- **What are the two main views regarding when the Gog and Magog prophecy will be fulfilled?**
- The two main views place the fulfillment either *before* the Millennial Kingdom (often associating it with the battle of Armageddon) or *after* the Millennial Kingdom (as described in Revelation 20:7-9).
- **How does Revelation 20:7-9 relate to Ezekiel 38 and 39?**
- Revelation 20:7-9 describes a rebellion led by Gog and Magog after the thousand-year Millennial Kingdom. This is the primary reason some interpreters believe Ezekiel 38 and 39 also refer to an event *after* the Millennium. The parallels include the names Gog and Magog and a massive gathering of nations for battle.
- **What does the "already but not yet" concept mean in relation to modern Israel and the Kingdom of God?**
- The "already but not yet" concept acknowledges that aspects of the Kingdom of God are present in the world now (the "already"), but the Kingdom is not yet fully realized in its complete and perfect form (the "not yet"). In relation to Israel, the re-establishment of Israel as a nation is seen by some as a significant "already," but the full spiritual restoration and fulfillment of prophetic promises are "not yet."

- **What are the different viewpoints on translating the Hebrew phrase *nessi rosh* in Ezekiel 38:2?**
- The core debate centers on whether *rosh* should be translated as a proper noun (a place name) or a descriptive term ("chief" or "head"). Some translations render it "chief prince," while others use "prince of Rosh." The interpretation impacts whether the passage is seen as referring to a specific geographical location or a general description of a leader.
- **How does Hal Lindsey interpret Ezekiel 38 and 39, and what is the basis for his interpretation?**
- Hal Lindsey, in *The Late Great Planet Earth*, interprets Ezekiel 38 and 39 as a prophecy about Russia's involvement in the Middle East *before* the Millennium. This interpretation rests on identifying *rosh* with Russia and associating Meshech and Tubal with Moscow and other Russian locations.
- **What are some of the criticisms of Lindsey's interpretation?**
- Critics argue that the identification of *rosh* with Russia is based on weak etymological connections and lacks sound linguistic basis, as the term "Russia" is of a much later origin. Furthermore, archaeological evidence locates Meshech and Tubal in ancient Anatolia (modern-day Turkey), not Russia.
- **What is the multiple fulfillment view of Ezekiel 38 and 39, and why is it rejected by some?**
- The multiple fulfillment view suggests that Ezekiel 38 and 39 have two separate fulfillments: one before the Millennium (related to the demise of the beast in Revelation 19) and one after the Millennium (related to Satan's final fall in Revelation 20). However, some reject this view, arguing that it forces an interpretation that isn't clearly supported by the text and declaring that only one of the chapters Revelation 19 or Revelation 20 is the fulfillment of Ezekiel's prophecy.