

The LORD Is There

Exile, Glory, and the God Who Comes Back: A Study of Ezekiel

Session 14. The Enemy from the North

Reading: Ezekiel 38-39

Part One

Leader Preparation Guide

Session Overview

Discovery Aim

The group discovers that the book stages one last assault after the resurrection oracle and before the temple vision, that God wins it without Israel fighting, and that the point of the whole scene is stated in the text itself: the nations will know, Israel will know, and God will never hide his face again.

Catholic Touchstone

The Church's final trial and God's final victory: the kingdom comes not by a triumph won inside history but by God's own act, and the Church follows her Lord through death into resurrection.

These are the two chapters most likely to have reached your group before you did, in the worst possible form. Gog and Magog have been mapped onto every empire in turn for two thousand years, and someone in the room has almost certainly seen a video identifying Rosh with Russia. Tonight you do three things. You read the oracle carefully enough that its own logic becomes visible: an enemy assembled from the four corners, brought by God himself, defeated without a battle. You put the crude modern reading and the serious critical reading side by side and answer them honestly. And you land where Ezekiel lands, at 39:29, which is one of the most beautiful verses in the book and the sentence that makes sense of everything in front of it. Place matters tonight. Ask the group why these chapters sit exactly where they sit, between the dry bones and the new temple. That question is the session.

What You Need to Know

Where these chapters sit, and why that is the key

Chapter 37 ended with resurrection, reunification, an everlasting covenant and God's sanctuary in the midst of his people for evermore. Chapters 40 to 48 will give the temple and the river. Between those two, Ezekiel puts an invasion. That placement is deliberate and it is the interpretive key: the oracle answers the question a restored people cannot help asking, which is whether the peace will hold. Ezekiel's answer is that it will, and not because Israel has become strong.

Who Gog is

Gog is called the chief prince of Meshech and Tubal, of the land of Magog (38:2). Meshech and Tubal are real peoples of Anatolia, in what is now Turkey, and Magog appears in the table of nations at Genesis 10:2. The coalition in 38:5-6 gathers Persia to the east, Cush and Put to the south, Gomer and Beth-togarmah from the far north: the compass points of the known world. No such coalition and no such invasion is recorded in Israel's history. The names are real; the assembly is schematic, and that is a signal about how the oracle means to be read.

The 'chief prince' and the Rosh question

You will meet this, so be ready. The Hebrew phrase behind 'chief prince' is *nesi' rosh*, and *rosh* ordinarily means head or chief, which is how the RSV2CE and most translations render it. A minority

tradition treats *Rosh* as a proper name and then links it by sound to Russia, with Meshech read as Moscow and Tubal as Tobolsk. The sound-alike argument does not survive contact with the languages: Moscow and Tobolsk are named far too late and from unrelated roots. Say this plainly and kindly, once, and do not spend the night on it.

What God does and what Israel does

Track the verbs and the group will find the argument themselves. God puts hooks in Gog's jaws and brings him up (38:4). God brings him against the land so that the nations may know God through him (38:16). Then God fights: earthquake, every man's sword against his brother, pestilence, torrential rain, hailstones, fire and brimstone (38:19-22). Israel's army does not appear. The people who are attacked are described as dwelling securely in unwallled villages, without bars or gates (38:11), which is exactly the picture of the restored people in chapter 34. The oracle is not about Israel's strength. It is about God's.

The aftermath, and the sentence it is all driving toward

Chapter 39 gives seven years of weapons burned for fuel and seven months of burial in a valley renamed for the horde, along with a grim summons to the birds and beasts (39:17-20). The numbers are ritual and hyperbolic; the land is being cleansed, not surveyed. Then, at 39:21-29, Ezekiel states the point four times over: the nations shall see, the house of Israel shall know, God acted for the sake of his holy name, and finally, 'I will not hide my face any more from them, when I pour out my Spirit upon the house of Israel'. That last verse is the destination of the session.

Old Testament Roots and Fulfillment

The foe from the north

Jeremiah's early oracles warn again and again of evil breaking out from the north (Jeremiah 1:14-15; 4:6; 6:1, 22), and Ezekiel's own book opened with a storm wind coming out of the north (1:4), carrying not a threat but the throne of God. Tonight the north sends an enemy and God defeats it. If the group made anything of that storm in session 1, this is where the two ends of the book touch.

The nations assembled against the LORD

Psalm 2 pictures the nations raging and the kings of the earth setting themselves against the LORD and his anointed, and the answer is that the one enthroned in heaven laughs. Ezekiel 38 is Psalm 2 as a narrative. Joel 3:9-16 gathers the nations to a valley for judgment in similar terms. This is a shared Old Testament picture, not an isolated prediction.

The Spirit poured out

Ezekiel 39:29 ends the oracle with God pouring out his Spirit on the house of Israel. Joel 2:28-29 promises the same outpouring on all flesh, and Peter stands up at Pentecost and says that is what is happening (Acts 2:16-21). The group will make this connection themselves tonight. Do not name Joel or Acts before the discovery moment.

Fulfillment: Revelation's last assault

Revelation 20:7-10 takes Gog and Magog and uses them as the name for the final gathering of the nations against the camp of the saints, ended not by a battle but by fire from heaven. Notice what John changes: in Ezekiel, Gog is a prince and Magog his land; in Revelation the two together name the nations at the four corners of the earth. John is not predicting Ezekiel's invasion; he is using Ezekiel's scene as

the type of the last crisis. That move, from a named northern prince to a symbol of every hostile power, is the reading the Church has largely followed.

Voices of the Church

Read these aloud where they land. Each is either a direct citation or an honest summary, labelled as such.

St. Augustine, d. 430

Augustine takes up Gog and Magog precisely to stop his readers pinning the names on a particular nation. They are not, he argues, some tribe on the edge of the map; the names stand for the nations of the whole earth in whom the devil is at work, and the assault they mount is the last, permitted, and brief.

The City of God, Book XX, chapter 11. Summary of his teaching, not a direct quotation.

For the group. This is the answer to the person who has been shown a video identifying Gog with a modern country, and it is sixteen centuries old. The Church has been declining to make that identification for a very long time.

St. Irenaeus of Lyons, d. c. 202

Irenaeus expects the Church's history to end not in a smooth ascent but in a final apostasy and a concentrated assault, permitted for a limited time, in which what has been resisted all along comes into the open. He is equally insistent that the outcome is never in doubt, because the victory belongs to Christ and not to the endurance of the saints considered on its own.

Against Heresies, Book V (chapters 25-30). Summary of his teaching, not a direct quotation.

For the group. Ezekiel says the same thing structurally: the attack is real, it is permitted, and it is over almost before it begins. If your group finds these chapters frightening, that structure is the consolation.

Bl. Julian of Norwich, d. c. 1416

He said not: Thou shalt not be tempested, thou shalt not be travailed, thou shalt not be afflicted; but He said: Thou shalt not be overcome.

Revelations of Divine Love (Long Text), chapter 68.

For the group. Read this one last, after the group has seen how the battle ends. Ezekiel does not promise the restored people that nothing will come at them; he promises that when it does, God fights and God wins.

Catechism Connection

The Catechism says

CCC 675. Before Christ's second coming the Church must pass through a final trial that will shake the faith of many believers, and the persecution accompanying her pilgrimage will unveil the mystery of iniquity in a religious deception offering an apparent solution to human problems at the price of apostasy from the truth.

CCC 677. The Church will enter the glory of the kingdom only through this final Passover, following her Lord in his death and resurrection; the kingdom will be fulfilled not by a historic triumph of the Church through a progressive ascendancy, but only by God's victory over the final unleashing of evil.

CCC 676. The Antichrist's deception takes shape whenever the messianic hope is claimed to be realizable within history; the Church has rejected that falsification of the kingdom to come, including in the modified forms of secular messianism.

CCC 2853. The victory over the prince of this world is won once for all at the hour when Jesus freely gives himself up

to death; the accuser is cast down, and the Church prays to be delivered from the evil one in the confidence of that victory.

Thread Watch

Thread Watch

Follow the glory (develop). 39:21 says God will set his glory among the nations, and all the nations shall see his judgment. This is the first time in the book that the glory is described as displayed to the nations rather than to Israel. Make sure the group notices the audience has widened. Say nothing about where the glory physically goes next; sessions 15 and 16 depend on that arrival landing cold.

The LORD is there (develop). 39:29 is the strongest statement yet of the thread the whole study is walking toward: God will not hide his face any more. Let someone in the room say that verse aloud and let it sit. Do not connect it to the book's last sentence. The title of this study is still not to be explained; if a participant makes the connection themselves, nod and move on.

The everlasting covenant (develop). Chapter 37 promised an everlasting covenant and a sanctuary for evermore. Tonight tests it: what happens to an everlasting covenant when a coalition arrives? The answer is the session's discovery aim, and the group should conclude it rather than hear it.

Son of man (develop). 38:2 opens with 'Son of man, set your face toward Gog'. By now this is background music; point it out only if the group has stopped hearing it. Its payoff is still ahead.

Objection Bench

Leader only. Do not raise these unless someone in the room does.

This is where the Bible starts naming modern countries. Rosh is Russia, Meshech is Moscow, Tubal is Tobolsk, and the whole chapter is a map of a coming war.

Leader only, and handle it gently if it surfaces, because the person raising it has usually been taught it by someone they trust. The Hebrew *rosh* here is almost certainly the ordinary word for head or chief, which is why the RSV2CE reads 'chief prince'. The sound-alike identifications fail on dates and on etymology: those cities are named centuries later and from unrelated roots. And Augustine was already telling readers not to pin these names on a particular nation in the fifth century. The serious point underneath the bad argument is worth honouring: the person wants the text to be about something real. It is. It is about every power that sets itself against God, which includes the ones on tonight's news.

God puts hooks in Gog's jaws and drags him into an attack, then destroys him for attacking. Is God not manufacturing the sin he punishes?

Leader only. This is the same question the study met at 14:9 and again at 20:25-26, and the same Catholic answer applies: Scripture regularly describes in the idiom of divine action what God permits as the ripening consequence of a will already set against him. Gog's hostility is Gog's. What the hooks image says is that the hostility does not escape God's governance, and that the moment of its unleashing is not chosen by the aggressor. Say plainly that the Church holds God to be in no way the cause of moral evil (CCC 311), and that the image is doing something else.

Session Goals

1. The group can say where these chapters sit in the book and why the placement matters.
2. The group concludes for themselves, from the verbs of chapters 38 and 39, that God fights this battle and Israel does not.
3. The group discovers the Pentecost connection at 39:29 on its own, and can say what it adds to the oracle.
4. The group can meet the modern geopolitical reading and the critical reading of these chapters and give an honest answer to each.
5. Every participant leaves able to say what the Church actually teaches about the final trial, in a sentence, without fear.

Time Note

Planned for 75 to 90 minutes

For 75 minutes: opening prayer and Win, 10 minutes; the reading, which is long, 12 minutes on the survey plan below; Build questions 1 through 5, about 28 minutes, with the steelman at question 5 getting a full 10; the discovery at question 7 and questions 6 through 8, about 15 minutes; Send, Live It, memory verse and closing prayer, 10 minutes. For 90 minutes, give the steelman and question 9 the extra room.

If you are running long, cut in this order.

1. Cut the Dig Deeper boxes first and point to them on the Take-Home.
2. Cut question 3 (the seven years and seven months) next; fold its one essential point, that the numbers are ritual rather than statistical, into your setup for question 6.
3. If still pressed, compress the reading further: read 38:1-16 and 39:21-29 aloud, and summarize the battle and its aftermath yourself in four sentences.
4. Never cut question 5 (the steelman), question 7 (the discovery), or question 9.

Part Two

Discussion Guide

Opening Prayer

Pray together

Father, you are not nervous about anything. We come to you carrying the noise of a loud and frightening world, and some of us carry fear we do not admit out loud. Show us tonight what you are like when everything comes at once. Make us people who are not easily shaken, and who never confuse being safe with being strong. Through Christ our Lord. Amen.

Win

Open questions. No wrong answers. Let everyone speak before you move on.

W1. What is something you were badly frightened of as a kid that turned out to be nothing?

W2. Where do you go, or what do you do, when the news gets loud?

Keep this light and let everyone speak. The second question is doing quiet work: some of the room lives with a low-grade dread about the state of the world, and tonight's text speaks to exactly that. Do not name the connection yet.

Read

Read aloud

This is a long passage and it does not need to be read whole. Read 38:1-16 aloud, which gives Gog, the coalition and God's stated purpose. Then you as leader summarize 38:17 to 39:20 in three or four sentences: God fights with earthquake, confusion, pestilence, flooding rain, hailstones, fire and brimstone; the aftermath takes seven years of burning weapons and seven months of burial, and the birds are summoned to a grim feast. Then read 39:21-29 aloud, slowly, and stop. Ask the group to listen in that last section for how many times God says why he did all this.

Build

Numbered inductive questions. Ask, wait, let the group work the text. The ANSWER boxes are for you to share after the discussion, not before it.

Where are we, and who is this? (38:1-9)

1. Before we look at Gog at all: what happened in the chapter we read last week, and what is coming in the chapters after this one? Given both, why might Ezekiel put an invasion right here?

Take it as far as the room wants

Floor. If the room is quiet: ask simply what chapter 37 promised, and whether an invasion fits comfortably next to it.

Ground. Ask what question a restored people would have that this oracle is answering.

Depth. Ask what it means that God answers the fear by staging the disaster rather than by denying that it could happen.

ANSWER *(share after the discussion)*

Last week: dry bones raised, two sticks made one, an everlasting covenant, and God's sanctuary in the midst of them for evermore. Next: a temple, and a river, and a city. Between the promise of everlasting peace and the vision of the restored dwelling, Ezekiel puts an attack. The placement is the argument. A people who have just been promised peace for ever will ask, sooner or later, what happens the next time something comes; and every reader who has been given a promise by God has asked the same question at three in the morning. Ezekiel answers it before it is asked. Let the group reach this themselves; it is the whole session.

2. Look at the coalition in 38:1-6. Where do all these peoples come from geographically? And look at 38:4 and 38:16: who brings this army to Israel, and why?

ANSWER *(share after the discussion)*

Meshech, Tubal, Gomer and Beth-togarmah are northern, in what is now Turkey and the Caucasus; Persia is east; Cush and Put are south, in the region of Nubia and Libya. It is a list from the compass points, the known world assembled. And the one who brings them is God: 'I will turn you about and put hooks into your jaws' (38:4), and 'I will bring you against my land, that the nations may know me' (38:16). Two conclusions the group can draw. First, this enemy is schematic rather than a specific historical army; no such coalition ever marched. Second, the aggressor is not in charge of the timing. Whatever else is happening in this chapter, God is not reacting.

Dig Deeper

Genesis 10:2 lists Magog, Tubal and Meshech among the sons of Japheth in the table of nations. Ezekiel is reaching for the oldest map Israel had, which is another sign that the horizon here is the whole world rather than one border.

How the battle goes (38:17-39:20)

3. From the summary you just heard: what weapons does God use, and what does Israel's army do? Then look at 38:11 and describe the people being attacked.

ANSWER *(share after the discussion)*

God uses earthquake, the swords of Gog's own soldiers turned against each other, pestilence, torrential rain, hailstones, fire and brimstone. Israel does not fight. There is no muster, no battle line, no hero. And the people attacked are described in 38:11 as dwelling securely, in a land of unwalled villages, without bars or gates, which is precisely the picture of the restored flock in chapter 34: safe because of who guards them, not because of what they have built. If the group has been reading this study for three months, they should hear the echo. On the seven years of fuel and the seven months of burial: these are ritual numbers making a point about total cleansing, not a logistics report.

Dig Deeper

The summons to the birds in 39:17-20 is picked up almost word for word in Revelation 19:17-18, at the defeat of the beast. John knows these chapters extremely well, which will matter in a few minutes.

4. Read 38:17 again: 'Are you he of whom I spoke in former days by my servants the prophets of Israel?' What is odd about that sentence, and what might it tell us about how this oracle wants to be read?

Take it as far as the room wants

Ground. Ask what difference it makes to read Gog as a type rather than as a specific general.

Depth. Press on the risk in both directions: what is lost if the chapter is only symbolic, and what is lost if it is only a forecast?

ANSWER *(share after the discussion)*

It is odd because no earlier prophet names Gog. What earlier prophets do describe, repeatedly, is an enemy from the north and the nations gathering against the LORD. So the verse identifies Gog not as a new prediction but as the figure the old warnings were always about: the archetype rather than a fresh headline. That is a signal from inside the text about its own genre. Ezekiel is not giving Israel a military forecast; he is giving the last enemy a name and a face so that it can be defeated in front of them.

5. Let us put the strongest case against this chapter on the table and take it seriously before we answer it.

Build then press

The strongest form of the objection. Two versions, and the second is the serious one. The popular version says these chapters are a coded map of modern geopolitics, with Rosh as Russia and Meshech as Moscow. The serious version says almost the opposite: Ezekiel wrote a concrete oracle about a real northern invasion of the restored community, and it did not happen. No coalition of Persia, Cush, Put, Gomer and Beth-togarmah ever came up against Judah. On the ordinary standard the Bible itself sets for prophecy in Deuteronomy 18:22, if the thing does not come to pass, the word was not spoken by the LORD. Reading it 'spiritually' afterwards looks like the move interpreters make when a prediction fails, and Christians should be honest enough to say so.

Answering from the text. Deal with the popular version in thirty seconds: *rosh* is the ordinary Hebrew word for chief, the RSV2CE translates it that way, and Moscow and Tobolsk are named far too late and from unrelated roots for the sound-alike to work. Now take the serious version, which deserves better. Three answers, and the third matters most. First, the oracle itself resists being read as a military forecast: its enemy is assembled from every compass point rather than from one border, and 38:17 explicitly identifies Gog with what earlier prophets had already said, which points to a type rather than a bulletin. Second, genre. Ezekiel 38 and 39 sit at the point where prophecy shades into apocalyptic, using cosmic imagery for a final and decisive act rather than a datable campaign, and that is a form Israel used deliberately, not a hedge invented later. Third, and be honest here: the Christian reading of these chapters is not a face-saving reinterpretation invented after a failure. It is what the New Testament does with them. John takes Gog and Magog and makes them the name of the last assault of all the nations, defeated by fire from heaven, and he lifts the summons of the birds nearly word for word. Whatever one concludes about the reading, it is at least as old as the New Testament and is not a modern rescue. The honest position to model: the oracle's genre is genuinely debated, the Church has defined nothing about its details, and what the Church does teach about the end is not a timetable but a shape, a final trial and God's victory.

ANSWER *(share after the discussion)*

The move to walk the group through is the one about genre, and the discipline to model is refusing both cheap

options. Do not defend the chapter by turning it into tomorrow's news, and do not save it by emptying it of any claim. Ezekiel is telling a restored people something true and terrible and comforting: an enemy will come, and it will be the last one, and it will not be a contest.

Why God does it (39:21-29)

6. In that last section, God gives his reasons. Find every statement of purpose you can. Who is supposed to learn what?

ANSWER *(share after the discussion)*

The purposes stack up: the nations shall see God's judgment and his hand laid on them (39:21); the house of Israel shall know that he is the LORD their God from that day forward (39:22); the nations shall know that Israel went into exile for their own iniquity and not because God was weak (39:23-24); and God acts for the sake of his holy name (39:25). This is the same logic the group met in session 8, the name that will not be profaned, and it is worth naming the pattern out loud. Then comes the turn that changes the tone of the whole oracle.

Dig Deeper

Compare 36:22-23, where God says explicitly that he acts not for Israel's sake but for the sake of his holy name. The Gog oracle is that principle applied to the last enemy.

Live discovery

Split into two teams and give them four minutes. Team 1: read Joel 2:28-29 and write down what God promises to do and to whom. Team 2: read Acts 2:14-21 and write down what Peter says is happening and what he quotes to explain it. Then have both teams report before you say anything, and only then read Ezekiel 39:29 aloud again.

Let them find it. Joel 2:28-29; Acts 2:14-21

7. Now look hard at the very last verse of the oracle, 39:29. After the coalition, the hailstones, the seven months of burial, what is the last thing God says he will do? And what did your teams just find?

ANSWER *(share after the discussion)*

The last word of the whole Gog oracle is not a battlefield. It is: 'and I will not hide my face any more from them, when I pour out my Spirit upon the house of Israel, says the Lord GOD.' Team 1 finds Joel promising to pour out the Spirit on all flesh, sons and daughters, old and young, menservants and maidservants. Team 2 finds Peter standing up in Jerusalem on the day of Pentecost and saying that this is that. Put the three together and the group has the whole trajectory: the oracle that ends with the last enemy destroyed ends, in the same breath, with the Spirit poured out and God's face no longer hidden, and the New Testament says the pouring out has begun. The hiding of the face is Israel's word for exile and abandonment, and it is being retired here permanently. If your group has been tracking where God dwells since session 1, this verse is a floodlight. Let it sit. Do not connect it to the book's last sentence; that is two sessions away.

Dig Deeper

Deuteronomy 31:17-18 and Psalm 13:1 show what the hidden face means in Israel's vocabulary: judgment, absence, the silence that makes people ask where God has gone. 39:29 is the answer to every one of those verses.

8. The Catechism says the Church will pass through a final trial that will shake the faith of many, and that the kingdom will come not by a historical triumph of the Church but by God's victory over the last unleashing of evil (CCC 675, 677). How does that compare with what we just read in Ezekiel? What is the same, and what does the Catechism add?

ANSWER *(share after the discussion)*

The shape is the same, and the group should be able to say so: a real assault, permitted, and a victory that belongs to God rather than to the strength of the people attacked. What the Catechism adds is Christological. The Church enters glory only through this final Passover, following her Lord in his death and resurrection, which means the pattern is not merely a rescue from outside but a share in what Christ has already done. That is worth saying to a room that has been handed a lot of end-times anxiety: the Church's expectation is not a prediction about which country does what, but a shape, a trial and a victory, and both of them are Christ's before they are ours.

Dig Deeper

CCC 676 is the paragraph that names the deception directly: the claim that the messianic hope can be realized within history, including in secularized forms. It cuts against apocalyptic date-setting and against political utopias in the same sentence.

Bringing it home

9. The people in this oracle are described as living in unwalled villages, without bars or gates, and they are attacked anyway, and they are fine. What would it look like to live that way? And what is the difference between that and being naive?

ANSWER *(share after the discussion)*

There is no wrong answer here; let them work. The distinction worth landing is that the unwalled village in 38:11 is not careless, it is defended by someone else. The people are not told the attack will not come. They are told who fights it. Naivety denies the danger; faith names the danger and locates the defence somewhere other than in itself. Someone in the room is carrying real fear about the state of the world, and this is the verse for them: not a promise of no storms, but of not being overcome. Julian of Norwich's line is the right one to close on if you have not used it yet.

Send

Open questions. Let these land in silence if they need to.

S1. What are you fortifying right now that God has not asked you to fortify?

S2. If you really believed God would not hide his face from you again, what is one thing you would stop bracing against this week?

Live It This Week

Practices

1. Once this week, when the news gets loud, stop and read Ezekiel 39:29 slowly instead of scrolling further. Let the last sentence of the oracle be the last thing you read on the subject that day.
2. Name one wall you have built that was meant to be God's job. Say it out loud in prayer and ask, once, to be able to live without it.
3. Pray for one nation currently in the news by name, every day this week. Gog is every hostile power, and the oracle ends with the nations knowing God rather than being annihilated.
4. Memorize this week's verse and say it whenever you catch yourself doom-scrolling.

Scripture Memory

Ezekiel 39:29

"And I will not hide my face any more from them, when I pour out my Spirit upon the house of Israel, says the Lord GOD."

Ezekiel 39:29

Closing Prayer

Pray together

Lord God, you laughed at the raging of the nations before we were born and you will laugh at it after we are gone. Thank you that our safety was never our own work. Take from us the fear that makes us build walls you never asked for, and the false calm that pretends nothing is coming. Pour out your Spirit on us. And do not hide your face. Through Christ our Lord. Amen.

Part Three

Leader Reference Card

Every passage used in this session, in order. Print this page and keep it in front of you.

Primary text

- **Ezekiel 38:1-16** read aloud: Gog, the coalition, God's stated purpose
- **Ezekiel 38:17-39:20** leader summarizes in three or four sentences; do not read whole
- **Ezekiel 39:21-29** read aloud slowly; the destination of the session

Discovery passages, do not read aloud before question 7

- **Joel 2:28-29** Team 1: the Spirit poured out on all flesh
- **Acts 2:14-21** Team 2: Peter says this is that

Supporting texts in Build answers

- **Genesis 10:2** Magog, Tubal and Meshech in the table of nations (Dig Deeper, question 2)
- **Ezekiel 34:25-28** the flock dwelling securely; the echo behind 38:11
- **Ezekiel 36:22-23** for the sake of my holy name (Dig Deeper, question 6)
- **Jeremiah 1:14-15; 6:22** leader prep: evil out of the north
- **Psalms 2:1-6** leader prep: the nations rage, the LORD laughs
- **Deuteronomy 31:17-18; Psalm 13:1** the hidden face (Dig Deeper, question 7)
- **Revelation 19:17-18** the birds summoned (Dig Deeper, question 3)
- **Revelation 20:7-10** leader prep: Gog and Magog as the last assault; do not hand over early
- **Deuteronomy 18:22** the test the steelman appeals to

Terms

- **Gog.** the chief prince of Meshech and Tubal; a named figure who functions in the oracle as the archetype of hostile power
- **Magog.** Gog's land, listed among the sons of Japheth in Genesis 10:2; in Revelation the two names together stand for the nations of the earth
- **rosh.** head, chief; the RSV2CE renders the phrase 'chief prince', and the reading of Rosh as a proper name is not supported

Catechism

- **CCC 675.** the Church's final trial and the religious deception that accompanies it
- **CCC 676.** the messianic hope cannot be realized within history
- **CCC 677.** the Church enters glory through a final Passover; the kingdom comes by God's victory
- **CCC 2853.** the victory over the prince of this world is won at the hour of Christ's self-offering
- **CCC 311.** God is in no way the cause of moral evil (Objection Bench)