

Gog and Magog - Part 2

1 Samuel 9:1-2 *Now there was a man of **Benjamin**, whose name was **Kish**, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son, whose name was **Saul**, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people. (KJV)*

1 Samuel 15:1-9 *Samuel also said unto Saul, **The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And **Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.** (KJV)***

God speaking through the prophet Samuel warned King Saul to utterly destroy the Amalekites including all their possession. Saul, who was of the tribe of Benjamin, the son of Kish, disobeyed God's command and kept the King of the Amalekites, Agag, alive.

Numbers 24:5-7 *How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and **his king shall be higher than Agag (Septuagint - Gog)**, and his kingdom shall be exalted. (KJV)*

It is interesting that the name "Agag" appears to be close to "Gog". In the Septuagint (A Rabbinic Greek translation of the Tanakh-Old Testament) the name "Gog" appears where it is not mentioned in the Hebrew text. In Numbers 24:7 where Balaam prophesies "against" Israel, "Gog" appears instead of "Agag," thus establishing the connection between Amalek and Gog. It is amazing what Israel had to face in the future do to King Saul's disobedience.

2 Samuel 1:1-15 *Now it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; It came even to pass on the third day, that, behold, a man came out of the camp from Saul with his clothes rent, and earth upon*

*his head: and so it was, when he came to David, that he fell to the earth, and did obeisance. And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped. And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also. And David said unto the young man that told him, **How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, Here am I. And he said unto me, Who art thou? And I answered him, I am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord. Then David took hold on his clothes, and rent them; and likewise all the men that were with him: And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword. And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite. And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the LORD's anointed? And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died.** (KJV)*

Saul's sin cost him his life literally as years later an Amalekite had to finish off Saul in battle.

*1 Samuel 15:32-33 Then said Samuel, **Bring ye hither to me Agag the king of the Amalekites.** And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past. And Samuel said, **As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.** (KJV)*

The prophet Samuel eventually caught up with Agag, the Amalekite, and slew him before the Lord. Samuel's purpose was to prevent Agag from having children and therefore keeping the Amalekites from multiplying. But as we will find out, Agag was able to plant his seed before Samuel killed him. This brings us to the story of Esther, Mordechai and Haman.

*Esther 2:5-7 Now in Shushan the palace there was a certain Jew, whose name was **Mordecai**, the son of Jair, the son of Shimei, the son of **Kish**, a **Benjamite**; **Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah**, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter. (KJV)*

After Judah was taken into Babylonian captivity, the Persians conquered the Babylonians. Under the Persian King Ahasuerus, Mordechai was elevated into a high position, as his adopted daughter Esther became Queen to King Ahasuerus. It is interesting that Mordechai was a direct descendant of another Kish in the Benjamite line, just as King Saul. History was replaying itself all over again.

Esther 3:1 *After these things did king Ahasuerus promote **Haman the son of Hammedatha the Agagite**, and advanced him, and set his seat above all the princes that were with him. (KJV)*

Then enters Haman the Agagite who was appointed by the King over all the princes in the Persian kingdom. The Artscroll commentary on Esther says: "Haman, a descendant of Agag, King of Amalek – With the exception of Korach he was the richest man who ever lived, for he stole the treasures of the Judean kings and of the Temple [Midrash]."

Esther 3:2 *And all the king's servants, that were in the king's gate, bowed, and revered Haman: for the king had so commanded concerning him. But **Mordecai bowed not, nor did him reverence.** (KJV)*

Artscroll: "Haman claimed divine powers for himself, therefore Mordechai would not bow down or prostrate himself. To make it manifest that the homage due him, was of an idolatrous character, Haman had the image of an idol fastened to his clothes, so that whoever bowed down before him worshipped an idol at the same time [Midrash]."

Esther 3:5, 8-11 *And when Haman saw that Mordecai bowed not, nor did him reverence, then was **Haman full of wrath**...And Haman said unto king Ahasuerus, **There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.** And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. And the king said unto Haman, **The silver is given to thee, the people also, to do with them as it seemeth good to thee.** (KJV)*

Artscroll: "...when Haman saw that Mordechai would not bow down and prostrate himself before Haman, he grew angry. He knew that Mordechai's refusal was religiously motivated and there was no point in punishing Mordechai alone – the whole Jewish people deserved punishment in Haman's eyes."

Haman "tricked" the King to sign a decree to exterminate the Jewish population from his kingdom. Eventually Mordechai would find out about the plot and using the power and position of Queen Esther, they were able to counteract the plot. Haman, his ten sons, and all the plotters were rounded up and killed by the Jews, thus eliminating the Amalekites as they were commanded to do by God. Mordechai was promoted to Viceroy to the King and his fame went out through the land and it was recorded in the books of the kings of Media-Persia.

Esther 9:3-10 *And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. And in Shushan the palace the Jews slew and destroyed five hundred men. And Parshandatha, and Dalphon, and Aspatha, And Poratha, and Adalia, and Aridatha, And Parmashta, and Arisai, and Aridai, and Vajezatha, The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand. (KJV)*

Esther 9:24-28 *Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them, The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial. (KJV)*

Artscroll: "The Jews limited their vengeance to those who would hurt them, that is why...no one withstood them, for fear of them had fallen on all the peoples... The names of Haman's ten sons are listed because each one was esteemed and prominent.

וְאֵת	פַּרְשַׁנְדָּתָא
וְאֵת	דַּלְפּוֹן
וְאֵת	ח אֶסְפָּתָא:
וְאֵת	פּוֹרְתָא
וְאֵת	אַדְלֵיָא
וְאֵת	ט אַרִידָתָא:
וְאֵת	פַּרְמָשְׁתָּא
וְאֵת	אַרִיסַי
וְאֵת	אַרִידַי
וְאֵת	י אִיְתָא:
וְאֵת	עֶשְׂרֵת
בְּנֵי הַמֶּן בְּנֵי הַמְּדָתָא צַרְרֵי הַיְהוּדִים הָרְגוּ	
וּבְבֹזָה לֹא שָׁלְחוּ אֶת־יָדָם: בַּיּוֹם הַהוּא	יא
בָּא מִסְפֵּר הַהֲרוּגִים בְּשׁוֹשַׁן הַבֵּירָה לִפְנֵי	
הַמֶּלֶךְ: וַיֹּאמֶר הַמֶּלֶךְ לְאַסְתֵּר הַמַּלְכָּה	יב
בְּשׁוֹשַׁן הַבֵּירָה הָרְגוּ הַיְהוּדִים וְאֵבֶר	
חֲמֵשׁ מֵאוֹת אִישׁ וְאֵת עֶשְׂרֵת בְּנֵי־הַמֶּן	

Each son's name along with the word וְאֵן [and (again)] is written on a separate line, one on top of the other in the form of a half brick over a half brick, and a whole brick over a whole brick unlike the other poetic portions of the Torah which are written in the form of a half brick over a whole brick. The half brick over the whole brick construction (overlapping bricks in the form of all brick structures) adds strength whereas the whole over the whole will be weak. Haman's sons are written in this manner so that they should never rise again from their downfall [Migillah 16a]...

"In not enjoying the spoils of its victory, Israel remedied the sin of its ancestors in the days of Saul...In the time of Mordechai and Esther, that sin was atoned for because the people were permitted to enjoy the spoils, but refrained from doing it. Mordechai was a descendent of King Saul and he corrected Saul's iniquity of allowing Agag to live long enough to beget a son who was the forefather of Haman.

Mordechai wanted to make it manifestly clear that Haman's grudge was not a personal one against him. Like Agag, his ancestor, Haman was the enemy of all the Jews, man, woman, and child. Haman even exceeded Pharaoh in his cruelty, for Pharaoh's decree was directed only at the males; Haman's was against all the Jews."

The Book Of Our Heritage states: "The Evil One [Satan], who is seen and unseen, who waits by the crossroads traveled by all who serve God, placing obstacles and interfering with their pure faith – this is the root of Amalek. Whenever Israel neglects their service even for a moment, the strength of the wicked one increases. Everyone must therefore guard himself all the more against sinning, in order to weaken Amalek's strength."

We can't know for sure that any of Haman's seed (Amalek) continued after this time, but we can be sure that the spiritual roots of Amalek are alive and well. Whether, it was Amalek's physical seed or not, every generation would have its seed of Amalek that focused on destroying the Jewish people. The author doesn't know whether Gog will be a physical descendent of Amalek, but he will definitely be a spiritual one. Gog and Magog represent the culmination of this opposition during the Day of the Lord. It is true that Amalek can be applied as a type and shadow of the False Messiah in that he will oppose God and Israel when they won't accept him as their Savior; but initially he attempts to replace Yeshua as Israel's Messiah. Amalek, Haman, and Gog want to just destroy God and Israel for no apparent reason as the Artscroll says "Gog and Magog will one day say, 'The earlier ones were fools for plotting against Israel. Did they not know that Israel has a Defender in heaven? I shall not make the same mistake. First I shall join battle with the Defender, and then I shall tackle Israel!'"

Israel's weakness in faith in their God and Messiah determine Amalek's power. After Gog and Magog are defeated, Israel will be "saved" by their faith in Yeshua as Messiah. So how could Amalek gain power afterwards when the False Messiah comes against Israel? Amalek can only be applied symbolically to the False Messiah as appropriately rendered, but Gog is more in line with whom Amalek represents physically and spiritually.

At this time let's bring out some interesting insights from the book of Esther. Previously we listed the ten sons of Haman who were killed on the gallows and how the structure of the Hebraic text is uniquely laid out. For one thing the "gallows" back in ancient times were not the "hanging" poles that we associate with in modern times. Anciently, the gallow was a pointed stake that the "sentenced" were dropped upon and they were pierced through. The victim usually did not die immediately and as their body decomposed (and from the weight of the body), it slid down the pole.

Each of the sons of Haman who were killed by the Jews is separated by the Hebrew word v'et וְעַתָּה in the text. It is not the normal way to represent "and" as would be expected in the Scripture. V'et וְעַתָּה actually would be interpreted as "And Again" implying that these ten sons were killed again or twice.

Esther 9:12-14 *And the king said unto Esther the queen, **The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman;** what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done. Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.* (KJV)

After the book of Esther lists the ten sons of Haman and said the Jews killed them, Queen Esther requests the King that they be "hanged upon the gallows." The King even recognized in his statement to her that the ten sons of Haman had already been killed. Therefore, the dead Haman was already sliding down the gallows when his ten dead sons were thrown upon it one by one. So, in essence, the ten sons were killed twice and this in itself may account for the "And again" used in the Hebrew. But the "ten sons" being killed "And again" may also have a deeper meaning hidden within the text.

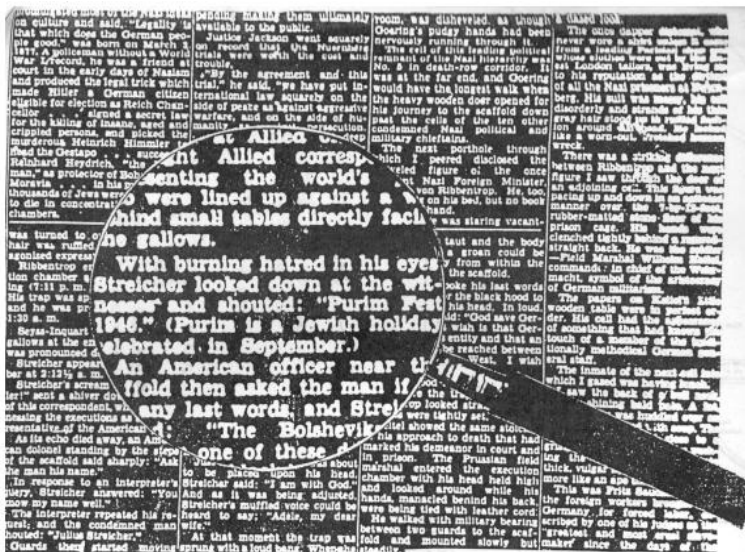
One may ask the immediate question of Hitler and the Nazi's hatred of the Jews during World War II that led to some six million Jews being exterminated. Were the Nazi's physical descendents of Amalek? The author doesn't know for sure; but they were definitely spiritual descendents of Amalek. The book of Esther provides a clue: Esther in Hebrew is אֶסְתֵּר. If you switch the yod י and the tav ת around your get אֶתֵּסְר, which in Hebrew means "HIDDEN." Something just might be hidden beneath the text. If you had the book of Esther laid out before you it would look like the following:

If we assume that the enlarged **ו** represents the "hanging" at the gallows of Haman's sons, we could expect a hidden message related to the gallows regarding the three shrunken Hebrew letters. If one takes the three shrunken letters in the written order of the Hebrew text **וּשְׁנֵי תַּוּ** (Hebrew is written and read from right to left) it is equivalent to the year 5707 in the Hebrew Calendar, which was September 26, 1946 until September 14, 1947. If one was to say "The year 1946" in Hebrew one would write **ה'תש"ו** – **ה**. The Jewish people do not use the same calendar as the nations. Their year begins at Rosh Hashana, which begins around September or October every year.

1946-47 — (5707) ה'תש"ו

SEP.-OCT.		תשרי				
סבת	סני	חמישי	רביעי	שלישי	שני	ראשון
247	248	249	250	251	252	253
1	כ	א				
28	27	26				
5	ט	ח	ז	ו	ה	ד
12	11	10	9	8	7	6
19	18	17	16	15	14	13
	ל	כז	כח	כט	כ	יא
	25	24	23	22	21	20

What is significant about the year 1946? It was the time that ten Nazi war criminals were hanged at the Nuremberg war crimes trial. There were supposed to be eleven executions but Hermann Goering took cyanide before his execution. Remember the hatred the Nazis had toward the Jews. One of the ten Nazi's hanged was named Streicher and on October 16, 1947 when all ten were hanged, he said with hatred in his eyes: "Purim Fest 1946." Purim was the festival established by Esther and Mordecai to celebrate the victory over Haman, the Amalekite and his ten sons.



The article on the previous page is from the New York Herald Tribune for October 16, 1946. When it states that Purim is a Jewish festival celebrated in September - it is a mistake or misquote by the writer. Purim is actually celebrated in the month of Adar which occurs in February or March of every year. So Streicher and the Nazi's identified themselves with the characters of the book of Esther. Their hatred for the Jews was the "spirit of Amalek" which exists in every generation, and in this case, 1946.

Also the date October 16, 1946, when the ten Nazi's were hanged, was the 21st (כ"א) day of the month of Tishri (תשרי), the seventh and final day of the festival of Succot. Interestingly, this date is encoded at an equidistant letter sequence of 216 in Esther 9. Starting with the last letter of the 23rd word in Esther 9:12 (שאלתך - petition)] is kaf sofit which has a different form then כ kaf, when it ends a word; but it is the same letter and counting every 216th letter from right to left as the Hebrew text is written and read, one spells כ"א תשרי, which means 21 Tishri, or October 16th (as in 1946).

It is more than interesting that the sequence of the preceding letters begins in the word "petition" in Esther 9:12. The King was asking Queen Esther what further petitions she desired. Her response was to "let Haman's ten sons be hanged upon the gallows."

A Bible Codes program was used to find this sequence of letters which is given in detail below:

Range of Text: Esther 9:12 to Esther 9:27
 Expected Occurrences: .01092
 Approximate Odds: Less than 1 in a Million

The Matrix as it appears with the Hebrew text written in rows of 216 letters:



<u>Position</u>	<u>Word</u>	<u>Verse</u>	<u>Chapter</u>	<u>Book</u>	<u>Letter</u>	<u>Distribution</u>
5	23	12	9	Esther	כ	216
2	17	15	9	Esther	כ	216
2	16	18	9	Esther	ת	216
2	8	21	9	Esther	ש	216
3	6	24	9	Esther	ר	216
6	3	27	9	Esther	י	216

There is something even more intriguing about October 16, 1946, when the ten Nazi war criminals were hanged. That day, the 21st day of Tishri was also Hoshana Rabbah, the 7th day of the Festival of Succot (Tabernacles-Booths). In Jewish thought individuals were judged on Rosh Hashana (1st of Tishri), sentenced/sealed on Yom Kippur (10th of Tishri), and executed on Hoshana Rabbah (21st of Tishri – October 16th, 1946). The Artscroll Succot says: "The Zohar (Tzav 31b) describes it [Hoshana Rabbah] as a judgment day akin to Yom Kippur itself, for on Hoshana Rabbah the parchments containing the Yom Kippur decrees are made final...On Rosh Hashana all people were judged. The righteous were given a favorable judgment, those found wanting - but not totally evil – were given to Yom Kippur to repent. If they failed to do so, the verdict against them was written and sealed, but not yet 'delivered.' That is not done until Hoshana Rabbah..."

Revelation 17:12-14 *And the ten horns which thou sawest are ten kings (Haman's 10 sons in type), which have received no kingdom as yet; but receive power as kings one hour with the beast (Haman in type). These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.* (KJV)

In Symbolism the False Messiah (Beast) is associated with ten kings who will give their mind, power, and strength to him. When the Jewish nation rejects him as their Messiah, he will become full of the spirit of Amalek and attempt to destroy the Jews off the earth. The ten kings will support him in this effort, but they will be destroyed by the Lamb, the Messiah Yeshua, at His Second Coming.