

# The Battle of Gog and Magog

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*Revelation: How It All Ends*

By William J. Sturm

**Bible Text:** Ezekiel 38-39; Revelation 20:7-9

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Revelation 20. I'd like for you, please, to notice in verses 1-3 Satan is bound and we talked about that last week and we talked about how he's released in verse 7 but we didn't get to was verse 8 so let's look at verse 7, "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," so right away, if you're reading Revelation and you come upon this verse, who is Gog and Magog? Thank you for the bald man in the second row. Yes, who is Gog and Magog? In other words, the Scripture mentioned these. Does Revelation talk about it? Okay, it doesn't. Then I would look where else had the author written so the gospel of John, 1, 2, 3 John. If the gospel of John, 1, 2, 3 John don't mention it which are the other books John has written, then I would probably think, "Well, what other books are like Revelation?" and then immediately, based on our study here you'd say, "Well, Isaiah, Ezekiel. Let's go and look there." So you're on the right path if you're thinking that way. I can tell you that Revelation does not mention Gog and Magog again so right away if you've been in this study for 13 months, then if you're kind of new to this, you don't have to feel like you're being left out, let's have one of the old hats tells us: if you've been in a study 13 months, what's the first thing that should probably occur to you when you read this?

Yeah, I would include Zechariah with Revelation, with all the talk about the two witnesses and everything in Zechariah and so here's the thing: some of you might be frustrated because you don't feel like you're grasping everything that's being taught in here. Okay, I'm not sure I am either and you say, "Well, that's really frustrating. If you don't know everything in the Bible, how am I ever supposed to know everything in the Bible." Let's try to remember here: the Bible is the expression of the mind of God. It is the word of God that is the expression of one's mind. With 32,000 verses in the Bible, I don't know how anyone could expect to know all of it and you say, "Well, good. Then when I get to heaven, I'll open my eyes and I'll know everything." No, you won't because then you would be omniscient which would by definition make you God so it will be like Christmas morning for eternity because you're going to always be discovering the mind of God. Always. You say, "Well, I wish I understood everything that's being taught in here." Me too. Me too but there's not a single person, the best I can tell, that does understand everything we're talking about in here but the main things are the main things. Are you sure you're saved? Yeah, are you sure? Well, how do you know that? That's what

you need to be concerned with first. Did Christ die for your sins and did you believe on that for your salvation? Because that's where it starts and you can rejoice in that and everything else is absolute bonus. Everything else, so just enjoy it. Relax. If you walk out of here with one thing you learned, great. Okay? That's good.

Verse 8, “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. 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. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.” We've talked probably 5-10 minutes 3-4 weeks ago on how that's one of the main arguments for a future millennium is that by the time Satan gets cast in the lake of fire, who's already there? The beast and the false prophet. It's also one of the main arguments for why Armageddon and Gog and Magog are not the same battle. One of the main arguments. As a matter of fact, we've done a recording on this but there are some who would say that Armageddon happens and then John rewinds and renames it basically Gog and Magog. There are some major differences between the two battles, one of them, of course, is that the archenemy in Armageddon is the beast and the false prophet and they're put in the lake of fire at the end of chapter 19 and then chapter 20:10, the devil is cast into the lake of fire where the beast and the false prophet are by John's chronology, how long? A thousand years later, that's right. So that is a key argument.

Let me just clear it up for you: you can pretty much count on the fact that Ezekiel 38 and 39 are the only other place that mention Gog and Magog as a pair. That's just about it. You can do a word search with esword or Blue Letter Bible and you can see that right away, Gog and Magog as a tandem are mentioned only in concert, Ezekiel 38 and 39. Now, Genesis 10 mentions them when we talk about all the nations coming from Shem, Ham and Japheth but when it comes down to it, the only people that mention them as a nation that might fight battles, the only person who mentions it is Ezekiel.

So, having said that, you've already read this one, now I want to read Armageddon again, three of the passages that might deal with Armageddon and then we're going to go back to Ezekiel 38. Look back one chapter to Revelation 19 and look at verse 11, “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.” Incidentally, you know those movies like “Iron Man” and the “X Men” and all that stuff where they have these portals where all of a sudden you can see into another dimension? I don't know how it would be possible to see heaven opened if that weren't somehow what's happening here. I mean, heaven is a long ways away. How did he see it from planet earth? It must be that it's closer than we think. Okay? Anyways, Hollywood is just a bunch of counterfeits. They're trying to desensitize you to the world of the real. That's all it is. They're just thieves, okay?

Look at verse 11, “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.” We've already read this. I want you to notice, please, in verse 17, “And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.” Then we get into where the beast and the false prophet are cast into the lake of fire.

Let's look again at Armageddon. Look back three chapters at chapter 16. I want you to see this again because then we're going to go back to Ezekiel and I'm going to throw a chart up on the wall and we're going to make some comparisons. Revelation 16, look please, if you would, at verse 12, “And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.” Your version of the Bible might say “the rising of the sun,” same/same.

Verse 13, “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.” Verse 14, “For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” Then verse 16, “And he gathered them together into a place called in the Hebrew tongue Armageddon.” Incidentally, I would like you to notice, please, the seventh angel in verse 17, “And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake,” I want you to notice that. A mighty earthquake, one that hasn't happened since the world was, end of verse 18. Then you might notice verse 21, “And there fell upon men a great hail out of heaven.” Does everyone see those things that I'm pointing out there? That's in chapter 16.

Now look in chapter 14 and we're going to look at it one more time and it's pictured in this way: you might notice the last verse of chapter 14, it talks about the bridle deep blood. “And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.” Who caused this? The one in verse 19 who is being told to “thrust a sickle into the earth and gather the vine of the earth and cast it into the great winepress of the wrath of God.” Now, who is really behind all this? Okay, I see. I look at verse 14 and I see someone sitting on a cloud. Who is it, please?

(...) So, we put these three chapters together: 14 is Armageddon; 16 is Armageddon; 19 is Armageddon. And we find out that there is a Son of man who is responsible – listen now – for the killing of those kings of the east: he drops hail on them, causes an earthquake and calls the birds to supper. Did you all get that? That's happy?

Let's look back at Ezekiel 38. I said everything I just said on purpose. Ezekiel 38-39 deal with the battle of Gog and Magog. There is no question in my mind that John had this in mind when he wrote Revelation 20. Before we get into it, do you have a question? Of course we have questions, the question is: do you want to ask it? I have questions and if I don't know the answer to your question, I'll say something really ingenious like, "I have no idea." I don't fake well. Anyone? Questions?

Look at chapter 38 of Ezekiel and look at verse 1,

“And the word of the LORD came unto me, saying, 2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, 3 And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.”

Again, it's a guess, folks, but lots of folks have done a lot of research and and they believe Meshech is Moscow. I don't know if it is or not. It seems it's a good guess, that's the best I have right now. Let's go with it.

Let me show you the table. Here it is. You say, "I cannot see that." The good news is: I will read it to you where we need to be reading it. You might notice, first of all, Armageddon mentions, we already read this in chapter 16: earthquake, hailstones, the Son of man announcing dinner for birds, the kings of the east. We've already looked at all those, haven't we? We started out here: the battle of Gog and Magog involves those from the four corners of the earth, they go up on the breadth of the earth around the camp of the saints and there is fire from heaven.

Now, some of you already beat me to the punchline. Just hold the phone. We're definitely dealing with a battle here. There is no question about his dealing with a battle in Ezekiel 38-39. I want us to, first of all, notice the passages of Scripture that deal with what we've already read in Revelation 19 – rather, let's just look at it in order. Chapter 38 of Ezekiel and we're going to, first of all, read verses 4-6.

“4 And I will turn thee back, and put hooks into thy jaws,” God is saying to Gog and Magog, “and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: 5 Persia,”

We're talking about Israel in particular, is everyone with me? What direction is Persia from Israel? East. Persia is now, what would we guess? Iran. Probably Syria was involved with the Persian Empire once upon a time but ancient Persia was mostly what is now Iran. Verse 5,

“5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet: 6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.”

“Persia, Ethiopia,” work with me here: south. “And Libya,” west, “with them; all of them with shield and helmet: Gomer,” that is not in this context the wife of Hosea, nor is it Andy Griffith's friend. Gomer is actually considered Germany. “Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.” So we have: south, east, west and north, all involved with this battle of Gog and Magog. This is a chief distinction, really, between the kings of the east of Revelation 19 and the four corners of the earth involved with the battle of Gog and Magog. That is a real distinction between the two. That's one of the reasons why although I think, and I'll give you my final line here in a minute, I do believe that Ezekiel 38-39 summarizes both battles. Both battles. So, what you would want to do right away is say, well, they're probably the same battle. I don't think the chronology of Revelation allows for it, nor do I think that the distinctions between the two battles in Revelation allow for it. For example, the person who is calling them to battle in Revelation 16 for Armageddon are three unclean spirits from the dragon, the beast, the false prophet. In Revelation 20, the beast and the false prophet are clearly already in the lake of fire. Secondly, Jerusalem is – remember, the battle of Gog and Magog in Revelation 20 – they surround the camp and the beloved city, Jerusalem. Well, where is the location of the battle of Armageddon? Megiddo, the valley of Megiddo. The battle of Armageddon, the valley of Megiddo. Those are 50-60 miles away from each other so although it's true you could maneuver, you could have gymnastics and say, “Well, you know, I really feel like they're the same battle and John is just telling the story twice.” You could do that, but I do not think the chronology of chapter 20 allows for that so you need to know right away, right out the gate, I'm ruling that out. You can leave here and disagree with that, that's cool, but I'm going to show you why I think we can say that chapters 38-39 of Ezekiel are describing two battles 1,000 years apart. I can do that. I'm going to show you that. You might not be convinced but I'm going to do the best that I can.

By the way, I don't think that I've studied this much for Sunday School in years. I'm serious because I have heard some really amazingly intelligent men that disagree with me and there are a few that agree with me. The fact is, brothers and sisters in Christ, this does not make you a heretic either way. I hope that you don't put “must believe Gog and Magog are different than Armageddon” on your top ten important beliefs in the Bible but I am going to show you that Ezekiel 38-39 describe both battles.

Look at verse 9-11 of this chapter.

“9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.”

This has a lot in common with the language of chapter 20 of Gog and Magog. They go up over the breadth of the earth around the camp of the saints, particularly, look at verse 10, this whole camp of the saints idea in Revelation 20, look at verse 10 of Ezekiel 38,

“10 Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:  
11 And thou shalt say, I will go up to the land of unwalled villages.”

That doesn't sound like a city, that sounds like a camp. And covering the land like a cloud covers....it sounds a lot like going up over the whole breadth of the earth. This is clearly Revelation 20 language.

Look at verse 19-20,

“19 For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel.” So we have fire and we have an earthquake. “20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.”

There is no question that this is Armageddon talk. Look at the center margin there. It's also Gog and Magog talk.

Look at chapter 39:6 of Ezekiel,

“6 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.”

Is there any talk in the three passages we looked at in Revelation about fire coming down upon those in Armageddon? Is there? No, but there is in chapter 20 about Gog and Magog so this is talk here about the consuming of fire from God of Magog. That is really good language of chapter 20 but it's also, because of the earthquake, great language referring to Armageddon.

Corbin? (I think....) Remember, Magog are a people. They are inhabitants of a land known as Magog. They are the nation of Magog so though they have a land, they encompass the beloved city and fire comes down and devours them as they encompass the camp of the saints and the beloved city. That is Revelation 20, the people of Gog and Magog encompass the camp of the saints and the beloved city. They surround it. They're trying to besiege it so fire devours them as they surround the city and so I see language from both battles here.

Do you know what? I have to tell you, when I was reading this last week, the week before, I was thinking to myself, “Well, so what? You can have an earthquake and hailstones in two different battles.” Yeah, you're right, you could but I have to tell you, when I read 39:17-20, I had to be honest with myself and say that this was very unique. Chapter 39:17, “And thou son of man.” What? What's Ezekiel being called there? Son of man. Did you all get that? Ezekiel is called the Son of man.

“17 And, thou son of man, thus saith the Lord GOD; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. 18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. 19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. 20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.”

That sounds an awful lot like chapter 19 of Revelation, Armageddon. Just a really objective observation: it really looks like Gog and Magog describe both battles. Then how could it be that it is two battles separated by 1,000 years? Because that's what I'm going to hold to. Interestingly enough, you might notice a figure known as the Son of man is responsible for calling birds to a supper. Did you notice in chapter 14 of Revelation, who was on the cloud? The Son of man, someone known as the Son of man.

You might remember three weeks ago, four weeks ago, we had the fifth Sunday fellowship and before that I talked to you a little bit about: why did John bow to the angel in chapter 19? Do you remember that? Maybe you don't. There were three occurrences before chapter 19 where an angel told John “write this” and it turned out it was the Son of man, for example, chapter 1. “John, write this,” and it's the Son of man in chapter 14. The third time John is told to write something, “write blessed are these” in chapter 19, he bows and we talked about how if in chapter 1 it was the Son of man and in chapter 14 it was the Son of man, then it makes sense that in chapter 19 the reason John bows before the angel is because he thinks it's the Son of man. That's weird. So, we have an angel who is described as being one of the angels – and I'm going to show you that in a minute – announcing a supper. I think that is key. Very, very key so keep that in mind. I wanted you to notice this.

I want you, please, if you would, to look back at Isaiah 61. Probably the question on your mind is: what license do you get, slick guy, to take one event and shove 1,000 years in the middle of it? What license do you get to take – listen to this question, this is really important – to take an Old Testament Scripture that looks like one event and you take it and you go like this...What right do you get to do that? Well, I would say that I have no right unless, of course, Jesus did it. Let's look at Isaiah 61:1, “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” Question please: Christ has come, yes? Okay, I'm going to draw a little manger here so everyone can appreciate my artistry. Manger, first coming. Here is the timeline.

(It looks like a cot.) It is a cot for a babe. Silly.

We know Jesus died and then he rose from the tomb and 40 days later went up to heaven. Now, we believe he's coming back, don't we? We sure do and we believe, you might not, this guy up here with the bald head believes it's after the great tribulation. Verse 1 of Isaiah 61, does that sound like the first coming of Christ or the second coming of Christ? Did he do any of that during his time on earth? Are you sure? He healed the brokenhearted and set captives free and preached and all that stuff? Are you sure? Yes. That's Isaiah 61:1.

Let's keep reading, verse 2, "To proclaim the acceptable year of the LORD." Acceptable year of the Lord, year of our Lord, right? So, 61:2a first coming. But look here, "the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion." That doesn't sound like the first coming of Christ. Are you with me? Look what we have: peace in Zion, that didn't happen during Roman occupation, it hasn't happened since. I may not be an avid news watcher but I know that has not happened yet. Day of vengeance of our God arguably has not happened yet. End of the verse, "the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified." If that is poetic license for what happened during the first coming of Christ, I can't believe anything in Revelation so we're taking a passage in the Old Testament, one apparent event from the perspective of an Old Testament author and we're shoving 2,000 years between it.

Look, Luke 4, verse 16, "And he," Jesus, "came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me." Do you see it?

That's verse 1 of Isaiah 61, look at verse 19. This is verse 2a of Isaiah 61. "To preach the acceptable year of the Lord." Do you remember the next phrase of Isaiah 61? The day of the vengeance of our God but he doesn't read that far. Look at verse 20, "And he closed the book," or you could say he rolled up the scroll, however you want to say it, "and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day," this day, today, "is this scripture," what Scripture? Isaiah 61:1 and 61:2a. "Today this scripture is fulfilled in your ears." Was 61:2b fulfilled in their ears that day? No sir, ma'am or otherwise.

We have a lot of confused folks out there. We're going to do what Jesus does. We're going to take one event and we're going to put 2,000 years in there. That's what Jesus does. If Jesus is willing to do that, then I'm only half as bodacious as he is so that is why I think that one event from the perspective of the Old Testament author can be really two events in the New Testament author's perspective. If you would like an even better illustration of that, then let's rehearse with probably the best illustration that I've ever seen of all time.

Here is the timeline, here is the Old Testament author and we're going to give him clothes and a tall body. The fact is, this is why he wears his pants low. It's not like some of these kids today. His spine is really long.

Old Testament author. Let's see if we can demonstrate this the best way we can. Here is the first coming of Christ, here is the second coming of Christ we'll demonstrate with a crown and here is, let's call it, the after-millennium. Gog and Magog. We already know that if Isaiah were standing here, he would see these two events as one. He just doesn't see this valley in between. It's his perspective. But if Isaiah and Ezekiel were both standing here, they would see these three events as one. But they're not. There is 2,000 years here and 1,000 years here. So I'm not doing anything crazy with that passage. The reason I think it relates to both of them is because it is both of them. I think Gog and Magog are a group of people – do we go back 1,000 years in our history? I'm not talking about America, I'm talking about can we talk about something that happened 1,000 years ago? What might we talk about?

(...) Almost, yes, I mean, that's a long time ago. Sure. (William the Conqueror.) William the Conqueror so the Crusades and what not and so we would talk about maybe some things that happened 1,000 years ago. Do you think there might be any loyalists that are upset about something that happened way back then? Do you think that if they had a chance they would make it right? I think they're called Muslims. So, if you have people existing through this period here and there is still a descendency happening through here, it's not far-fetched to say it's the same group of people involved with both wars. Remember, we talked about it in Revelation 15 that some people will live into the millennium. So, we've talked about a lot of stuff here that you need to know for us to appreciate what we're talking about in here, don't you? We had a lesson we talked about are Gog and Magog and Armageddon the same. That was a discussion I had with a class member maybe a month ago. We talked about the lesson on the fifth Sunday dealing with why did John bow in Revelation 19. We've talked about this lesson of Revelation 15 where nations that survive the tribulation period will make it into the millennium and populate the millennium. So we've talked about a good number of things in here.

Now, let's turn to Revelation 19. Are there any questions about what we've said? Corbin? (...) Let me give you another one. Here we go.

Look at Revelation 17, I know I told you Revelation 19, forgive me. Somebody is about to show John the great whore, the city of Jerusalem, right? Who is it in verse 1? "One of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither." So, John looks at this man who is going to show him the great whore and it looks like an angel. Look at chapter 19. This angel is still showing him around, Verse 9, for example, "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God." I am your fellowservant. Now, why did John bow before this angel? He thought it was who?

He thought it was the Son of man, the Old Testament term. You're right, Christ, Jason, that's right. Now, what is Ezekiel called? The Son of man.

That's not a real tight case but let's look at chapter 21:9, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues." Who is showing John this New Jerusalem that's going to come down from God out of heaven then, in verse 10? One of the seven angels of the seven last plagues. Are you all with me? It looks like an angel.

Chapter 22, "he showed me," who did? That angel. Look at verse 8, "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel." Notice how we want to worship angels. Angels are sure popular in American culture: Seventh Heaven, Touched by an Angel, blah, blah, blah. What's that old one that Dennis Quaid, what was that one called. (Charlie's Angels.) No, maybe those are angels you want to bow before but they're not the angles I want to bow before. (Highway to Heaven.) Highway to Heaven, yes sir, very good. That Little House on the Prairie guy.

Look, please, at verse 9, if you would, he said, "Don't do it." This is Revelation 22. "Don't do it: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Folks, I wouldn't run out the door and publish a book on it, there's not enough to write about but there is a prophet in the Old Testament known as the Son of man who announces a supper for people who don't survive a battle and we have an angel here that takes him through a tour and shows him an announcement of birds to feast on the armies that don't survive a battle. He appears to be the Son of man to John and that's why he bows before him. There is only one prophet in the Old Testament known as the Son of man. Ezekiel. And he says here, "Don't bow before me. I might look like the Son of man but I'm one of the prophets." I think it's Ezekiel. I think Ezekiel and Daniel show up in the last days. I already showed you how I think John does in Revelation 10. That's the moment of the morning.

Are there any questions?