

Lion and Lamb Apologetics'

Foe from the North

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The epic saga of the Bible began with God's original intention to rule over his new creation through human imagers, all the while being present with his heavenly imagers. Heaven had come to earth. We saw how it all went awry in the wake of God's decision to grant freedom to his imagers, both divine and human. The decision was necessary, for the creature could not truly be like the creator without sharing this attribute, the ability to truly exercise free will and choose between loyalty and rebellion.

What seems to us to be a long, drawn-out divine plan to restore that which was fallen was equally necessary. It might seem that God could have just stepped in after the fall and eliminated free will and the divine and human rebels who had abused it. Eden would be ensured and that would be that. While that would produce the desired end, the original *means*—free participation in God's creation by God's free-will agents, designed to be like him—would have been abandoned, amounting to a very flawed idea and spectacular failure. A resolution like that isn't fitting (or desirable) for the God of the Bible. God's original objective must come about in the way he intended.

Earthly geography, as many historians have pointed out, is a key part of human destiny. For ancient Israelites, geography had both literal and supernatural qualities. To this point, our discussion of both aspects has been oriented by two factors: (1) the cosmic-geographical worldview that emerged from the Babel incident (Deut 32:8–9), where



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Yahweh disinherited the nations and decided to raise up his own people from Abraham; and (2) the region of Bashan, the northernmost region of the promised land. In this chapter, we will focus on the second of those, since there was, in Israelite thinking, a psychological and supernatural dread of lands to the north. These fears were intertwined, in ancient thinking, with the great eschatological enemy known as the antichrist.

LITERAL GEOGRAPHICAL NORTH: Harbinger of Doom

Because it sat on the eastern Mediterranean Sea, Canaan found itself sandwiched between the homelands of ancient Near Eastern civilizations that would vie for control of the entire region: Egypt and Mesopotamia. Canaan, and therefore the people of Israel, would find itself being invaded from the north and south by foreign armies on the move. It would be occupied as a buffer zone between competing powers.

The Bible records a number of such incidents. But the most traumatic incursions into Canaan were always from the north. In 722 BC Assyria conquered the ten tribes of the northern Israelite kingdom and deported them to many corners of its empire. In a series of three invasions from 605 to 586 BC, Babylon destroyed the southern kingdom, comprising only two tribes, Judah and Benjamin. Both Assyria and Babylon invaded Canaan from the north, since they were both from the Mesopotamian region. The trauma of these invasions became the conceptual backdrop for descriptions of the final, eschatological judgment of the disinherited nations (Zeph 1:14–18; 2:4–15; Amos 1:13–15; Joel 3:11–12; Mic 5:15) and their divine overlords (Isa 34:1–4; Psa 82).¹

It is hard to overstate the trauma of the Babylonian invasion. The northern tribes, too, had met an awful fate, the outcome of which was well known to the occupants of the kingdom of Judah. But Judah was David's tribe, and Jerusalem the home of Yahweh's temple. As such, the ground was holy and—or so the kingdom of Judah thought—would surely never be taken by the enemy. But Zion's inviolability turned out to be a myth. Jerusalem and its temple were destroyed by Nebuchadnezzar in 586 BC. The incident brought not only physical desolation but psychological and theological devastation.

The destruction of Yahweh's temple and, consequently, his throne, would have been cast against the backdrop of spiritual warfare by ancient people. The Babylonians and other

¹ See Joel Aaron Reemtsma, "Punishment of the Powers: Deut 32:8 and Psalm 82 as the Backdrop for Isaiah 34," (paper presented at the annual meeting of the Evangelical Theological Society, November 19, 2014; San Diego, CA; Ronald Bergey, "The Song of Moses (Deut 32:1–43) and Isaianic Prophecies: A Case of Intertextuality?" *Journal for the Study of the Old Testament* 28:1 (2003):33–54; Thomas A. Keiser, "The Song of Moses as a Basis for Isaiah's Prophecy," *Vetus Testamentum* 55 (2005): 486–500.

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civilizations would have presumed that the gods of Babylon had finally defeated Yahweh, the God of Israel. Many Israelites would have wondered the same thing—or that God had forsaken his covenant promises (e.g., Psa 89:38–52). Either God was weaker than Babylon’s gods or else he had turned away from his promises.

Prophets like Ezekiel, Daniel, and Habakkuk, raised up by God during the exile, had a different perspective. Yahweh had *summoned* foreign armies under the command of other gods to punish his own people. Yahweh was in control. Spiritual disloyalty was what had led to the situation.

THE SINISTER, SUPERNATURAL NORTH

The word “north” in Hebrew is *tsaphon* (or *zaphon* in some transliterations). It refers to one of the common directional points. But because of what Israelites believed lurked in the north, the word came to signify something otherworldly.²

The most obvious example is Bashan. We’ve devoted a good deal of attention to the connection of that place with the realm of the dead and with giant clan populations like the Rephaim, whose ancestry was considered to derive from enemy divine beings. Bashan was also associated with Mount Hermon, the place where, in Jewish theology, the rebellious sons of God of Genesis 6 infamy descended to commit their act of treason.

But there was something beyond Bashan—farther north—that every Israelite associated with other gods hostile to Yahweh. Places like Sidon, Tyre, and Ugarit lay beyond Israel’s northern border. The worship of Baal was central in these places. These cities of Phoenicia and Syria were Baal’s home turf.³ The fact that the center of Baal worship was just across the border was a contributing factor in the apostasy of the northern kingdom of Israel.

Specifically, Baal’s home was a mountain, now known as Jebel al-Aqra’, situated to the north of Ugarit. In ancient times it was simply known as *Tsaphon* (“north”; *Tsapanu* in Ugaritic). It was a divine mountain, the place where Baal held council as he ruled the

² See Ludwig Koehler et al., *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden; New York: Brill, 1999), 1046–47 (esp. entry number 7); Cecelia Grave, “The Etymology of Northwest Semitic *sapanu*,” *Ugarit-Forschungen* 12 (1980): 221–29.

³ One could also include the Hittites, since Jebel al-Aqra, Mount Zaphon, was also central to Hittite religion. See H. Niehr, “Zaphon,” in *Dictionary of Deities and Demons in the Bible*, 2nd ed. (ed. Karel van der Toorn, Bob Becking, and Pieter W. van der Horst; Leiden; Boston; Cologne; Grand Rapids, MI; Cambridge: Brill; Eerdmans, 1999), 927.

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gods of the Canaanite pantheon.⁴ Baal's palace was thought to be on "the heights of *Tsapanu/Zaphon*."⁵

Baal was outranked only by El in Canaanite religion. However, Baal ran all of El's affairs, which explains why Baal was called "king of the gods" and "most high" at Ugarit and other places.⁶ In Ugaritic texts, Baal is "lord of Zaphon" (*ba'al tsapanu*).⁷ He is also called a "prince" (*zbl* in Ugaritic). Another of Baal's titles is "prince, lord of the underworld" (*zbl ba'al 'arts*).⁸ This connection to the realm of the dead of course dovetails with our discussion of the themes associated with the serpent figure from Genesis 3. It is no surprise that *zbl ba'al* becomes Baal Zebul (Beelzebul) and Baal Zebub, titles associated with Satan in later Jewish literature and the New Testament.⁹

In short, when an Israelite thought of the north in theological terms, he or she thought of Bashan, Mount Hermon, and Baal. Later Jews would have made connections to the great adversary of Genesis 3.

This backdrop will help us understand how Jews living in the latter parts of the Old Testament period on through the Second Temple period and the New Testament era thought about end times—the time of God's final judgment of evil and the ultimate restoration of his rule. But for that we need to start with the concept of exile.

⁴ Scholars disagree as to whether references to Baal's council should be taken as his own divine council, separate from El's council, or whether the rule of El's council as El's vice regent is in view. All agree the latter is certain, while the former notion of Baal also having a separate council is uncertain.

⁵ For Ugaritic texts, see *KTU* 1.4 v:55; vii:6; *KTU* 1.3 i:21–22; 1.6 vi:12–13; *KTU* 1.3 iv:1, 37–38; 1.4 v:23. See also W. Herrmann, "Baal," in *Dictionary of Deities and Demons in the Bible*, 133.

⁶ For Ugaritic texts, see *KTU* 1.16.iii:6,8; *KTU* 1.3.v:32; 1.4.Iv:43; 1.4.viii:50. See Nicolas Wyatt, "The Titles of the Ugaritic Storm-God," *Ugarit Forschungen* 24 (1992): 403–24; Herrmann, "Baal," in *Dictionary of Deities and Demons in the Bible*, 131–39; J. C. L. Gibson, "The Theology of the Ugaritic Baal Cycle," *Orientalia Roma* 53.2 (1984): 202–19.

⁷ See H. Niehr, "Baal Zaphon," in *Dictionary of Deities and Demons in the Bible*, 152–53.

⁸ The word *ba'al* in Ugaritic and Hebrew means "lord, master." Note the word *'arts* in the title. It is the common word for "earth, land" in Ugaritic, and also Hebrew (*'erets*, *'arets*). We briefly discussed this word in chapters 10 and 11 with respect to the *nachash* ("serpent") being cast down to the earth/underworld.

⁹ See chapters 10–11. On Beelzebul, see Matt 10:25; 12:24 (cf. Mark 3:22; Luke 11:15) and Matt 12:27 (cf. Luke 11:18, 19). Beyond agreeing that there is certainly an association, scholars disagree on the precise etymological development and conceptual relationships between Baal-zebul, Baal-zebul (2 Kgs 1:2, 3, 6, 16) and Beelzebul. See W. Herrmann, "Baal Zebub," in *Dictionary of Deities and Demons in the Bible*, 154–56; E. C. B. MacLaurin, "Beelzebul," *Novum Testamentum* 20:2 (1978): 156–60.

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STILL IN EXILE

One of the great misconceptions of biblical study is that the return of the Jews from Babylon in 539 bc and the years following solved the problem of Israelite exile. *It didn't.* The prophets had envisioned the return of *all twelve tribes* from where they had been dispersed. That didn't happen in 539 bc or any other time framed by the Old Testament.

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Jeremiah 23:1–8 is one of the clearest examples of this expectation:

¹“Woe to the shepherds who destroy and scatter the flock of my pasture,” declares Yahweh. ²Therefore thus says Yahweh, the God of Israel concerning the shepherds who shepherd my people, “You yourselves have scattered my flock, and you have driven them away, and you do not attend to them. Look, I will punish you for the evil of your deeds,” declares Yahweh. ³“Then **I myself will gather together the remnant of my flock from all the lands where I have driven them**, and I will bring them back to their grazing place, and they will be fruitful, and they will become numerous. ⁴And I will raise up over them shepherds, and they will shepherd them, and they will no longer fear, and they will not be dismayed, and they will not be missing,” declares Yahweh.

⁵“Look, days are coming,” declares Yahweh,
“when I will raise up for David a righteous branch,
and he will reign as king, and he will achieve success,
and he will do justice and righteousness in the land.

⁶In his days **Judah** will be saved,
and **Israel** will dwell in safety,
and this is his name by which he will be called:

‘Yahweh is our righteousness.’

⁷“Therefore look, days are coming,” declares Yahweh, “when they will no longer say, ‘As Yahweh lives, who led up the Israelites from the land of Egypt,’ ⁸but ‘As Yahweh lives, who led up, and **who brought the offspring of the house of Israel from the land of the north and from all the lands where he had driven them.**’ Then they will live in their land.”

Verse 3 is explicit—Yahweh promises to bring back his people from *all* the places where they have been scattered. Both kingdoms, Judah and Israel, will one day be brought back to the land (v. 6). The specific note that “the house of Israel” will be returned from “the

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land of the north” and “all the lands” where they were dispersed is an unambiguous reference to the first captivity of the ten “lost tribes” of Israel.

Other passages are clear in this regard as well. In Ezekiel 37, the famous vision of the dry bones, Yahweh says,

¹⁶ “Son of man, take a stick and write on it, ‘For Judah, and the people of Israel associated with him’; ¹⁷ then take another stick and write on it, ‘For Joseph (the stick of Ephraim) and all the house of Israel associated with him.’ And join them one to another into one stick, that they may become one in your hand. ¹⁸ And when your people say to you, ‘Will you not tell us what you mean by these?’ ¹⁹ say to them, Thus says the Lord God: Behold, I am about to take the stick of Joseph (that is in the hand of Ephraim) and the tribes of Israel associated with him. And I will join with it the stick of Judah, and make them one stick, that they may be one in my hand. ²⁰ When the sticks on which you write are in your hand before their eyes, ²¹ then say to them, Thus says the Lord God: Behold, I will take the people of Israel from the nations among which they have gone, and will gather them from all around, and bring them to their own land (Ezek 37:16–21 ESV).

Again, both Israel and Judah are mentioned, and Yahweh’s people will be gathered from the *nations* (note the plural) in which they have been dispersed.

What this means is that *Jews living in the time of Jesus saw the nation as still being in exile*.¹⁰ Ten of the tribes had not yet returned (and many Jews had stayed in Babylon when given the chance). Was Yahweh going to deliver them? Could the powers of darkness be finally overcome?

DELIVERANCE ... AND OPPOSITION

Part of the reason Jews expected a military deliverer in their messiah is that the prophets had taught that the regathering of all the tribes of Israel and Judah went hand in hand with the appearance of a great messianic shepherd-king. Ezekiel 37, the passage we just looked at that described the restoration of all the tribes, adds this element:

ESV English Standard Version

¹⁰ This psychological conditioning, brought on by biblical explanations of apostasy for the exile, was one of the reasons that absolute obedience to Torah became central to Judaism. Layers of law keeping were added to Torah to prevent violation. The restoration of the tribes (or more punishment) was at stake.

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²⁴ My servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes. ²⁵ They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children's children shall dwell there forever, and David my servant shall be their prince forever. ²⁶ I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore (Ezek 37:24–26 ESV).

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In terms of biblical theology, this expectation was fulfilled in the inauguration of the kingdom of God and at Pentecost. Not only was the reclamation of the disinherited nations launched at that event, but it was accomplished *by means of pilgrim Jews from all the nations in which they had been left in exile, now converted to faith in Jesus, the incarnate Yahweh, and now inheritors of the Spirit and the promises of the new covenant.*

As Paul said in Galatians 3, anyone who followed Christ was a true offspring of Abraham—Jew or Gentile. Jews from every nation of exile had returned to the land to serve as catalysts for a greater regathering, the apostolic mission of the Great Commission. In Ephesians 4 Paul had cast Pentecost as the defeat of Bashan, the region to the north, ground zero for spiritual warfare in Israelite thinking. If we thought only in terms of Pentecost, it would look as if the dark lord of the dead (Baal Zebul)—identified with Satan by this time—was beaten.

But that would be a premature conclusion. It also wouldn't work with what followed Ezekiel 37's deliverance-from-exile and coming-shepherd-king prophecy. In the wake of all that good news, trouble would come—from the north.

GOG, MAGOG, AND BASHAN

The prophetic description in Ezekiel 38–39 of the invasion of “Gog, of the land of Magog” (Ezek 38:1–3, 14–15) is well known and the subject of much interpretive dispute, both scholarly and fanciful. One of the secure points is that Gog will come from “the heights of the north” (38:15; 39:2). While many scholars have focused on the literal geographic aspects of this phrasing, few have given serious thought to its mythological associations in Ugaritic/Canaanite religion with Baal, lord of the dead.

An ancient reader would have looked for an invasion from the north, but would have cast that invasion in a supernatural context. In other words, the language of Ezekiel is not

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simply about a human invader or human armies. An ancient reader would also have noticed that this invasion would come at a time when the tribes had been united and dwelt in peace and safety within the promised land—in other words, once the period of exile had ended.

The battle of Gog and Magog would be something expected after the initiation of Yahweh's plan to reclaim the nations and, therefore, draw his children, Jew or Gentile, from those nations. *The Gog invasion would be the response of supernatural evil against the messiah and his kingdom.* This is in fact precisely how it is portrayed in Revelation 20:7–10.¹¹

Gog would have been perceived as either a figure empowered by supernatural evil or an evil quasi-divine figure from the supernatural world bent on the destruction of God's

¹¹ This passage is used and abused by all systems of eschatology. Critiquing those positions (as much as that is possible given prophecy's inherent ambiguities) is well beyond the scope of this chapter and even this book. See the [companion website](#) for more discussion. However, it is sufficient to make the point here that it is illegitimate Bible interpretation to posit the notion that the Gog and Magog of Rev 20:7–10 is a *different* Gog and Magog than in Ezek 38–39 in order to make one's explanation of end times work. We ought not to add to Scripture for the sake of a theological system. Any system must account for Rev 20:7–10 *and* the fact that the Jerusalem temple and restored Eden follow in Rev 21–22, just as Ezekiel's idealized temple follows in Ezek 40–48. The correspondences and sequencing are no accident. For scholarly discussion of Gog and Magog, see Sverre Bøe, *Gog and Magog: Ezekiel 38–39 as Pre-text for Revelation 19, 17–21 and 20, 7–10*, Wissenschaftliche Untersuchungen zum Neuen Testament 135 (Tübingen: Mohr Siebeck, 2001); William A. Tooman, *Gog of Magog: Reuse of Scripture and Compositional Technique in Ezekiel 38–39*, Forschungen zum Alten Testament 52, second series (Tübingen: Mohr Siebeck, 2011).

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people.¹² For this reason, Gog is regarded by many biblical scholars as a template for the New Testament antichrist figure.¹³

While Magog and “the heights of the north” aren’t precisely defined in the Gog prophecy, the point is *not* about literal geography per se. Rather, it is the supernatural backdrop to

¹² The connection “is also expressed in extra-biblical sources ... [of] an eschatological tyrant (1 Enoch 90:9–16; *Assumption of Moses* 8; 2 Baruch (*Syriac Apocalypse*) 36–40; 70; 4 Ezra 5:1–13; 12:29–33; 13:25–38” (see L. J. Lietaert Peerbolte, “Antichrist,” in *Dictionary of Deities and Demons in the Bible*, 62). Some other conceptual links are illustrative. First, the Septuagint at times interchanges the names Gog and Og, the giant of Bashan. One scholar notes: “In the LXX^b version of Deut 3:1, 13; 4:47, Gog stands for Hebrew Og (king of Bashan). On the other hand, P 967 reads Og instead of Gog in Ez 38:2” (see J. Lust, “Gog,” in *Dictionary of Deities and Demons in the Bible*, 374). Second, the name “Gog” in Ezek 38–39 may reflect a personification of spiritual darkness if it derives from the Sumerian word *gûg* (“darkness”), though this is uncertain. See Daniel I. Block, *The Book of Ezekiel: Chapters 25–48*, New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1997–1998), 433–31 (Block cites this possibility from a study by P. Heinisch, *Das Buch Ezechiel* (Bonn: Hanstein, 1923), 183. Third, the Septuagint text of Amos 7:1 mentions Gog as the king of the locust invasion described in that chapter. Locust imagery for invading armies is familiar in the Old Testament, but Rev 9 connects that language with demonic entities from the abyss. This is significant not only since the abyss (a Greek term, *abyssos*) is connected to the Underworld/Sheol, but also because the original offending sons of God of Gen 6 (cf. 2 Pet 2:4; Jude 6; 1 Enoch 6–11) were imprisoned in such a place. Rev 9 may therefore describe their release at the end of days to participate in a climactic confrontation with God and Jesus. This matrix of ideas may be designed to tell us that the Gog invasion does not describe an earthly enemy but a supernatural, demonic enemy. But as we have seen, both reality planes are frequently connected in the biblical epic. Fourth, the Nephilim giants are described as “lawless ones” (*anomōn*) in 1 Enoch 7:6, using the same Greek lemma used to describe the antichrist figure in 2 Thess 2:8. Fifth, Jewish tradition has the great flood (and so, the episode of Gen 6:1–4) coinciding astronomically with the appearance of the Pleiades. This is significant since the Pleiades are connected astronomically with the constellation Orion (the giant), which constellation is mentioned in an Aramaic Targum of the book of Job from Qumran, which uses *nephila* (“giant”) to translate Hebrew *kesil* (“Orion”). See L. Zalcman, “Orion,” in *Dictionary of Deities and Demons in the Bible*, 648; Zalcman, “Pleiades,” in *ibid.*, 657–58.

¹³ The foe-from-the-north theme is also picked up in Dan 11, a passage that many scholars believe in some way relates to the antichrist. Daniel’s eschatological foe is connected to the north many times. The known invasion of Jerusalem by Antiochus IV (Epiphanes) in 167 BC follows many elements that are detailed in Dan 11. Antiochus attacked from the north (he was from the northern, Seleucid empire in Asia Minor). He committed the abominable act of profaning the temple by sacrificing a pig on the altar (cf. Dan 9:24–27) and made Jewish customs such as circumcision punishable by death. These offenses started a rebellion in Jerusalem that led to a short period of Jewish independence. Therefore, those who saw the Gog enemy in Antiochus may also have been led to think of the new Jewish independent state as the final kingdom of God. History informs us clearly that it wasn’t. Moreover, despite the elements of precision noted by scholars between the invasion of Antiochus IV and Dan 11, there are clear contradictions between the record of Antiochus’s invasion and parts of Dan 11. Nearly two centuries later, Jesus still regarded the prophecy of the abomination of desolation (Dan 9:24–27) as yet to come (Matt 24:15–21). Regardless of the Antiochus issue, his association with the northern foe of Dan 11 nevertheless shows us that the foe-from-the-north motif is important. Later Jewish rabbis and early Christian scholars paid close attention to it.

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the whole “northern foe” idea that makes any such geographical reference important. For sure ancient Jews would expect that the reconstituted kingdom of Yahweh would be shattered by an enemy from the north—as it had before. But ancient Jews would also have thought in supernatural terms. A supernatural enemy in the end times would be expected to come from the seat of Baal’s authority—the supernatural underworld realm of the dead, located in the heights of the north. Gog is explicitly described in such terms. But there is another, similar thought trajectory in ancient Judaism and the early church that has been noted by scholars: The antichrist would come from the tribe of Dan, located in Bashan.¹⁴

The heart of the idea emerges from Genesis 49, part of the messianic mosaic. The right to rule Israel is linked to the tribe of Judah, and the one who holds its scepter is a “lion” (Gen 49:9–10). In contrast (Gen 49:17), Dan is referred to as a serpent, fitting imagery for Bashan, who “judges” his own people. Deuteronomy 33:22 picks up the theme: “Dan is a cub of a lion; he leaps from Bashan.” Dan is an upstart inferior, who will attack from Bashan. Dan is thus an “internal outsider,” an enemy of Yahweh’s people. Those who interpreted these references in this way were also quick to point out that Dan is omitted from the list of tribes that yield the 144,000 believers in Revelation 7.

My point is not to argue for a specific view of the antichrist. All eschatological systems are speculative in many respects. The point is that the supernatural worldview of ancient Israel and Judaism must inform our own thinking. The cosmic enemy from the supernatural north, where the council of evil plotted against Yahweh’s council, was a

¹⁴ The famous church father Irenaeus is an early source for this thinking (*Against Heresies* 5.30.2–3). However, it is in the writings of Hippolytus that the idea is most fully articulated. See Charles E. Hill, “Antichrist from the Tribe of Dan,” *Journal of Theological Studies* 46.1 (1995): 99–117. Irenaeus tied this suspicion to the underworld and the fallen sons of God of Gen 6:1–4. Irenaeus knew that in 2 Pet 2:4 the word for the abyss in which these fallen entities were imprisoned was not the expected *abyssos*, but *tartaros*. This word was considered a lower realm than the normal underworld in Greek mythology (see BDAG, 991). Specifically, it was the place where the quasi-divine giant Titans were imprisoned. “Titans” (*titanos*) was the Greek word used in many Old Testament passages for various giant clan names (e.g., Rephaim). Irenaeus noticed that one of the variant spellings of this word (*teitan*) added up to “666” in Greek gematria (*Against Heresies* 5.30.3). (Gematria is the feature of some languages whereby letters of the alphabet were assigned numerical values, so that words convey numbers and vice versa). Irenaeus favored this answer for the number of the beast since it was *not* the name of a specific ruler or figure, but an evil tyrant, and since the name was connected to the demonic realm. See G. Mussies, “Titans,” in *Dictionary of Deities and Demons in the Bible*, 873; G. K. Beale, *The Book of Revelation: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids, MI; Carlisle, Cumbria: Eerdmans; Paternoster Press, 1999), 718–20.

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fixed part of the worldview of the biblical writers—especially when it comes to our next focus: Armageddon.¹⁵

¹⁵ Heiser, M. S. (2015). *The Unseen Realm: Recovering the Supernatural Worldview of the Bible* (First Edition, pp. 358–367). Bellingham, WA: Lexham Press.