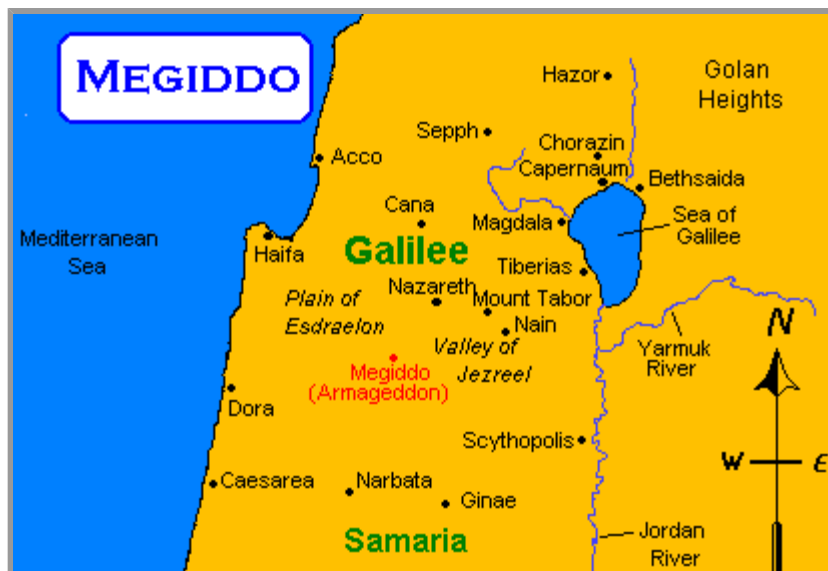


DOWNLOAD "Armageddon" MP3
(or Right-Click these links to "Save As")



The Coming of Messiah series
Armageddon

by haRold Smith
a citizen of the Commonwealth
(Ephesians 2:19)

"And they assembled them at the place that in Hebrew is called Armageddon." Revelation 16:16

Believe it or not, this is the only verse in the entirety of scripture that references "Armageddon" and even there, it has been mistranslated. The actual Hebrew reads:

"And they assembled them into the place being called in hivrit, har megiddo." Revelation 16:16

Since there is no character in the Greek language for the Hebrew "h", the Greek rendering became "Armageddon." But, **"har"** ([click on highlighted words to view content](#)), is the Hebrew word for mountain, the exact opposite in meaning from a valley, and is the ancient site of *Tel Megiddo*. The location of this site is NOT in Israel's largest valley, 50 miles north of Jerusalem, as is commonly thought. Yet this 20-mile long and 14-mile wide valley (presently known as the Valley of Jezreel or the Plain of Megiddo) remains one of the popular stops on most tours of Israel. The name of the battle to occur there is NOT "Armageddon" or "the battle of Armageddon." It's an assemblage for battle on "the great day of YaHoVeH Almighty" (**Revelation 16:14**). Armageddon is simply the location of the battle. This battle is part of the whole prophecy of the book of Revelation which, according to Revelation itself, these were things that **"would shortly take place"** because **"the time is near"** and were obeyable, heedable and keepable in the lives of this book's original recipients in that 1st Century time frame. Likewise, the whole of this prophecy was **not to be sealed up**. But in spite of these words Christians have, in essence, sealed it up for over nineteen centuries and counting via their postponement interpretation. Now, however, they want to unseal it by claiming that these events will finally and soon occur in our day and time.

A strong case can be made that the book of Revelation was written prior to the destruction of Jerusalem and the Temple in 70 CE. There is a strong tradition that, since the apostle John lived until the end of the first century, that he wrote Revelation near his death, which would seem to date the completion of the canon to about 96 to 98 CE. However, a good number of scholars over the past hundred and fifty years have leaned heavily toward the late 50s or early 60s CE for the composition of the Book of Revelation simply because the historical indications within the book point more appropriately to that time. And true enough, if John were recording historical events contemporary with the writing of the book, then the composition must be dated to near 60 CE. Let us look at some of the reasons for this:

"Then I was given a measuring rod like a staff, and I was told, 'Rise and measure the temple of YaHoVeH and the altar and those who worship there...' Revelation 11:1

In this verse John describes the Temple at Jerusalem as being in existence which would demand a pre-70 CE period before the Temple was destroyed. John's indication that Jerusalem had a population of about 70,000 persons in **Revelation 11:13** could only apply to the time before the war. In fact, the Tenth Legion occupied the central area of Jerusalem after 70 CE and in no way could the population then be about 70,000. Further, John references that some of the people who actually pierced the Messiah at his crucifixion would be alive at this shaking in **Revelation 1:7** (see **Yeshua's Prophecy**). Whether one looks at Rome or Jerusalem as the political power being discussed in the Book of Revelation, we find the historical indications are almost parallel to the years of the Roman emperor Nero's rule. The most monstrous of Roman rulers, he blamed the Hebrews for the burning of Rome and, consequently, had them thrown to dogs, nailed to crosses in his gardens and burned

alive (the traditional punishment for arson) to serve as living torches in the night (*Tacitus*, XV.44 - see [the Mark of the Beast](#)). Thus, the date for its writing was somewhere in the period 54 to 68 CE. But there is a further factor that could help pinpoint the time even closer. There is given a clear reference to the city of Laodicea as being rich and prosperous in [Revelation 3:17-18](#). But in 60/61 CE, Laodicea suffered a devastating earthquake (*the Annals of Tacitus*, ca 55 - ca 117 CE). It is hardly possible that Laodicea could have been rebuilt and once more rich and prosperous by the beginning of the Israel/Roman War in 66 CE - or even before the death of Nero (68 CE).

Throughout the *Tanakh* (renamed OT) events and circumstances are often described using a form of phrasing called **figurative imagery** - language used to represent objects, actions and ideas in such a way that it appeals to our physical senses. Since the word "imagery" is associated with mental pictures, imagery makes use of particular words that create visual representation of ideas in our minds. Metaphor, allegory and symbolism are problematic when approaching scripture because the *Tanakh* does not speak in purely symbolic, abstract concepts - there is always a literal reality at the core of the subject, which is only then interpreted in a symbolic way to underscore and enhance the truth contained in that reality. In fact, without any explicit statement from the text telling us otherwise, any attempt to override what the words actually say and mean will inevitably be found to simply be the opinion of the translator. The paradigm the translator brings to the text will lead him to find exactly the evidence he needs to support his opinion (metaphor, allegory or symbolic approach). Consequently, trying to look at the



...the end - or is it?

scriptures from a world view of metaphor, allegory or symbolism only leaves us with the question of which scriptures are to be taken literally and which scriptures are to be "spiritualized" as allegory or metaphor - and who decides which ones are to be handled in which manner?

Yeshua frequently used this Hebrew technique of figurative imagery in His parables to illumine a particular truth He was trying to convey. So it is we find the continued usage of figurative imagery in the Messianic Writings (NT) of these Hebrew authors who understood how wording could invoke a mental image to convey the sense of what they were writing about. Thus, "Megiddo" may also be considered to be comparative or figurative imagery - it is not unreasonable to conclude that it, too, is symbolic of a real battle. In [Zechariah 12:11](#) we see where a great slaughter once took place in the valley of Megiddo. Throughout ancient history, this valley was also a favorite corridor for invading armies and the scene of numerous famous battles recorded in scripture. So much blood was shed in this valley of Jezreel or Megiddo that it became a synonym for slaughter, violence, and bloodshed - as well as a symbol for YaHoVeH's judgment seen in [Hosea 1:4-5](#). *Har-Megiddo*, where this great battle takes place, is a composite name that is actually more of a "hill" than a mountain and, most likely, symbolic. In all likelihood, Revelation's "*har*" is Jerusalem. Geographically, Jerusalem sits on top of a mountain. To get there from any direction one must go "up to Jerusalem" ([2Chronicles 2:16](#)). Jerusalem is also called YaHoVeH's "holy mountain" ([Psalm 43:3](#)) and the "chief among the mountains" ([Isaiah 2:2-3](#)). It is contained in a book filled with signs and similes. In a similar fashion, the word "Waterloo" has garnered a symbolic use. Back in 1815, this town in Belgium was the battleground and scene of Napoleon's final defeat. Today, we have a saying that some one or some thing has met their "Waterloo." We don't mean they have met that city in Europe. We mean, by way of comparative imagery, that they have met a decisive or crushing defeat, or their demise. I suggest Revelation employs the word Megiddo in this same manner - a great battle fought on the mountain of YaHoVeH.

History records that a great slaughter took place on a mountain in Israel within the lifetime of the original recipients of the book of Revelation. In 70 CE the Roman armies of Titus totally destroyed Jerusalem and the Temple. According to Eusebius, 1.1 million Hebrews were killed. Even more perished in the Galilean fighting, died of starvation or disease, and/or were taken into captivity. This event was certainly a judgment of YaHoVeH and was in keeping with YaHoVeH's many comings "on the clouds" in day-of-the-Lord judgments recorded in Old Testament times: [judgment of Babylon \(539 BCE\)](#), [judgment of Edom \(late 6th century BCE\)](#), [judgment of Egypt \(568 BCE\)](#), [judgment of Nineveh \(612 BCE\)](#), [judgment of Judah \(586 BCE\)](#), and [judgment of the northern kingdom \(722 BCE\)](#). Secondly, since the Messianic Writings state that all

judgment has been given by the Father to the Son (**John 5:22**), I submit that this 70 CE coming in judgment was the coming of Yeshua **"on the clouds"**. Yeshua used exactly the same language of the Prophets (cosmic-darkening and collapsing, earth-shaking), described it exactly the same way ("on the clouds"), for exactly the same purpose (judgment), to accomplish exactly the same thing (destruction of a nation), and employed exactly the same instrumentality (foreign armies). In summation, this decisive battle of the "last days" period in which they were living back then and there was totally relevant to, took place during, and was fulfilled within the lifetime of Revelation's original readers. Hence, Revelation's "Armageddon" took place in Jerusalem. Historically, its fulfillment is behind us, and not ahead of us. It is past, and not future. A strong case is made that all of the literal and symbolic end-time details portrayed in the book of Revelation were precisely fulfilled during these same events and in keeping with the time-restricted context this last book of the Bible imposed upon itself (see **The Coming of Messiah** series).

The statements contained in this article leave us with either a paradigm shift in our approach to scripture or a continued embrace of traditional opinion (however popular) in our approach to life. Scripturally, there is only one "coming" mentioned in all of scripture - the Day of YaHoVeH. But, this is the mystery of **echad** - to be one in His Spirit is to **BE Yeshua** in this world. Just as Yeshua is the Right Arm of YaHoVeH so those **becoming priests** in YaHoVeH's Kingdom comprise **the Body of Yeshua (Isaiah 52:10, Ephesians 1:20)** - not replacing Him, but exemplifying His Nature. So, the "Day of YaHoVeH" will be that time when His Spirit will prevail over the **spirit of man**. The Spirit of YaHoVeH and those who have become Him, Yeshua and the saints, will be **manifest** on that Day (**1Corinthians 6:2, Zechariah 14:5, Romans 8:19**). But, with YaHoVeH, a day is as a **thousand years** so that manifestation has been ongoing since the Resurrection of Yeshua which fulfilled **the Covenant**, i.e., if Yeshua has come to live and abide in you - **has He not come?** How long will that manifestation last before the Day of YaHoVeH? Only the Father knows (**Acts 1:7**) - but, perhaps, somewhere on the third day.

"...but in these last days YaHoVeH has spoken to us by His Son, Yeshua, whom He (YaHoVeH) appointed the heir of all things ..." Hebrews 1:2

The Coming of Messiah Series

Part One: Daniel 9

Part Two: Ezekiel's Temple

Part Three: Matthew 24:1-30

Part Four: Matthew 24:30-51

Part Five: Armageddon

Part Six - Questions and Answers



???Questions???

Please feel free to email me at harold@hethathasaneer.com. While not claiming to have all the answers, it would be an honor to partake with you of what Spirit is uncovering.

[CLICK HERE TO RETURN TO HOME PAGE](#)

[Download the Scriptural Salvation ebook.pdf](#)