

IN THE HEBREW

Premise: Armageddon is a separate feature of end-time prophecy wherein God, out of the intense trouble, appeals to natural Israel to accept their Messiah. As such, its specific purpose is that of conversion not vengeance.

Assumption: When viewed collectively, all New Testament scriptures containing the word “Hebrew” bear upon our interpretation and understanding of the last such scripture, that of the Armageddon prophecy in Rev 16:16. They suggest the method of appealing to that nation and the evidence of Jesus’ Messiahship to persuade them.

Luke 23:38 - “And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.”

The crucifixion suggests itself as the 1st advent correspondency to Armageddon (B203-204): the rejection and killing of Jesus versus his acceptance as King as a result of his death! Both events have an international audience: “**Hebrew**” = those ready to accept Jesus as King. “**Greek**” = prevented from accepting him for intellectual reasons. “**Latin**” = those prevented due to Babylonian influence in its various teachings. Perhaps the 3 classes are what are referred to in Rev 16:19 where “**The great city was divided into three parts.**” The time setting for the crucifixion was the Passover, i.e. recognizing the “passing over” of the firstborn. In parallel, Armageddon will be after the anti-typical firstborn (spiritual) class has been fully passed over, and will then begin to be actually recognized!

John 5:2 - “Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches”

Implies that the lessons of Jesus’ sermon in John 5, where he challenged them to acknowledge his Messiahship, will apply at Armageddon. Seven witnesses will again testify (31-47). The lessons will include the Father & Son relationship, the Sabbath, repentance, resurrection, scriptures, Moses, etc. The sermon was precipitated by a demonstration of their lack of mercy, making “**Bethesda**” an appropriate location because it means ‘site of mercy.’

John 19:13 - “When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.”

The 3 “**place(s)**” of verses 13, 17 & 20 collectively suggest a panoramic vision of Jesus’ death and its implications based on each having a special significance and their close proximity to one another allowing (apparently) the viewing of all 3 simultaneously so their combined lessons can be brought to bear simultaneously at Armageddon.

The significance of verse 13 and its immediate context indicates that this was the “**place**” where the Jews showed themselves to be the ones most responsible for his death!

John 19:17 - “And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha”

The significance of this “**place**” is in its suggestion of 3 other places because from “**Golgotha**” one could see 1) the Temple (Mark 15:38-39), which also is the same location as where 2) “The Lord appeared unto David” (2 Chron 3:1) and also where 3) Abraham offered up Isaac (Gen 22:2), suggesting a sum total of these lessons at Armageddon.

A suggested (combined) lesson from verse 17: Solomon’s Temple (symbolizing the earthly Kingdom) was built at the spot where David (symbolizing you), facing a hard choice, chose God and trusted to His mercy rather than “fall into the hand of man”, thus God spared you from destruction because you repented of your pride (1 Chron 21:8-26). This permits you to take your foreordained position as the earthly seed of Abraham in blessing all the nations of the earth, made possible because your Messiah was the true sacrifice that God accepted! (Gen 22: 1-18) They will “see” these things at Armageddon as Abraham foretold: “**In the mount of the Lord it shall be seen**” (vs.14)

John 19:20 - “This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin”

The significance of this “**place**” of crucifixion is in its being “**nigh to the city**”, maybe implying that out of the other lessons, they’ll see a vision of what Jerusalem will become (Isa 52). The authority of their Messiah to rule from there will be seen to be because of the death he suffered at their hands, at that “**place**” and overruled by God!

Summary of 3 “**places**”:

<p>(cont.) How the meaning of the word “place” affects the interpretation of Armageddon</p> <p>A “Place” often = a <u>condition</u>, but in this interpretation it also implies a specific <u>location!</u> Thus, “He gathered them together into a Place called ... Armageddon” (Rev 16:16 and context) implies God overruling the <u>world condition</u> (Ezek 20: 35-36) so as to appeal to the Hebrews’ <u>heart condition</u> (Zech 12:10-11) at a special <u>historic location!</u></p>
<p>Acts 21:40, 22:2 – “And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them <u>in the Hebrew tongue</u>, saying, Men, brethren, and fathers, hear ye my defence which I make now unto you. (And when they heard that he spake <u>in the Hebrew tongue</u> to them, they kept the more silence”</p> <p>Speaking “Hebrew” works on the right audience, but this one wasn’t ready for Gentiles! (22:1-22) Paul’s sermon reviews the conversion process of a Hebrew, the goal being that “The God of our Fathers hath chosen thee (Israel) that thou shouldest know His will, and see that Just One (Jesus), and shouldest hear the voice of his mouth” (14)</p>
<p>Acts 26:14 – “And when we were all fallen to the earth, I heard a voice speaking unto me, and saying <u>in the Hebrew tongue</u>, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks”</p> <p>At Armageddon that “voice” stops them from going any further and says in essence “don’t fight your conscience any more, the one you’ve refused to accept is really a body of many members which is now complete!” The only possible reaction to these great truths “light from heaven” (13) is to “fall to the earth” in humility!</p>
<p>Phil 3:5 – “Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an <u>Hebrew of the Hebrews</u>; as touching the law, a Pharisee”</p> <p>Authority for using Paul in this interpretation as the prototype of all “Hebrews” regarding their conversion. Having a hope and belief in resurrection, which being a “Pharisee” implies (Acts 23:8), is a required quality as Paul often makes clear in his ministry (Acts 17:26-32). Their hearts will be ready for circumcision on the “eighth day.”</p>
<p>Rev 9:11 – “And they had a king over them, which is the angel of the bottomless pit, whose name <u>in the Hebrew tongue</u> is Abaddon, but in the Greek tongue hath his name Apollyon”</p> <p>At Armageddon, the recognized “King” will “destroy” (which is what both these words mean) the error of seeing only the Old or New testament truths, thus making the whole Bible harmonious before the world!</p>
<p>Rev 16:16 – “And he gathered them together into a place called <u>in the Hebrew tongue</u> Armageddon”</p> <p>For this interpretation to work, this “gathering” to Armageddon must be seen to be distinct from the one to the “battle” in vs. 14! It is, when you see that vs. 15 is parenthetical (Jesus speaking) and that it forces a break in John’s narrative. If the narrative is read without 15, it makes the “He” God because the antecedent is “God Almighty” in vs. 14! So there are two separate gatherings, one by the “spirits of devils” (14) and the other by God!</p>

Purpose of Armageddon in the context of the seven last plagues of Revelation 16

Armageddon is prophesied in the narrative of these plagues because both are about earthly authority, both the invisible spiritual control of it, and its tangible earthly evidence. It’s situated there to foretell the transfer of this authority because 1) the plagues systematically undermine and finally eliminate all present authority, out of which condition 2), Armageddon, as an event, exposes the former ruler (Satan) and introduces the new one (Christ).

God has foreseen two distinct gatherings to accomplish this: 1) to a **“BATTLE”** (14) which facilitates the future collapse of all present authority (18-20), through which experience, the hearts of those gathered are prepared for 2) the **“PLACE”** (16) where they are appealed to **“in the Hebrew”** to bring them to accept Christ as Messiah. The message on Pilates’ sign at the crucifixion, **“THIS IS THE KING OF THE JEWS”** (Luke 23:38) will again be pronounced. The audience will again consist of those in various stages of readiness to accept it, indicated by **“them together.”** If we are now in the time of the 6th plague, these 2 gatherings have already begun! The events being gathered to however must wait till after the 7th vial is poured out (17).

Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The LORD of hosts is with us; the God of Jacob is our refuge. Selah. – Psa 46:8-11