

WHAT IS ARMAGEDDON?

By NYRON MEDINA

Published by Thusia Seventh Day Sabbath Adventist Church

WHAT IS ARMAGEDDON?

1. The location of the word “Armageddon” in the Bible. Rev. 16:16.
2. We can temporarily leave out the admonition for the last Church of God before Armageddon. Rev. 16:15.
3. When we do that, the actual context of the verse with Armageddon is understood when reads as Rev. 16:13,14,16.
4. Who gathers the kings of the world? The “he” is not an accurate nor sensible translation of the Greek. The Greek word is “sunegagen” and should be translated “they together led”. Here are some translations.
 - a. “And they assembled...” New Revised Standard Version.
 - b. “And they gathered...” Editor, J.D. Douglas, The New Greek English Interlinear New Testament, pg. 892.
 - c. “And they assembled...” Nestle-Aland Greek-English New Testament, pg. 664.
 - d. “And [t] he [y] assembled...” Alfred Marshall, The Interlinear Greek-English New Testament, pg. 1004.
 - e. “And they mobilized...” Concordant Literal New Testament, pg. 592.
 - f. “And they together led...” Concordant Version the Sacred Scriptures (New Testament), pg. 720.
5. Thus the actual translation of the verse should be “And they together led them into a place called in the Hebrew tongue Armageddon.” Rev. 16:16.
6. Who then is the “they” that gathered the kings of the earth and of the whole world into Armageddon? The three unclean spirits, or the Dragon, the Beast and the False Prophet. Rev. 16:13,14.
7. What is the meaning of the word “Armageddon”? We are told it means “hill of Megiddo”.

“The Hebrew name Har Megiddon, “the hill of Megiddo,” is the basis for the New Testament Armageddon, the assembly point for the great apocalyptic battle...” Charles F. Pfeiffer, editor, Wycliffe Dictionary of Biblical Archaeology, pg. 376.
8. Again we are told that it means “the mountain of Megiddo”.

“Armageddon; presumed to be from the Hebr. Words har, a mountain and Megiddo... Armageddon, or the mountain of Megiddo, a place famous in the history of the OT for destruction and slaughter...” Dr. Spiros Zodhiates, The Complete New Testament Word Study Dictionary, pg. 253-254.

“Literally the name means Mt. Megiddo. The place is seen as the battlefield for the final conflict... The expression Mt. Megiddo is peculiar to Revelation...” Edited by Horst Balz and Gerhard Schneider, Exegetical Dictionary of the New Testament, Vol. 1., pg. 152.

9. Whatever is the meaning of the word Armageddon, it is indeed associated with the last great battle of YHWH. All the powers of the earth are marshaled together to fight against God, and they are gathered into Armageddon. Rev. 16:13,14,16.
10. Thus the Armageddon means Mountain of Megiddo.

| | | |
|----------|------|----------|
| HAR | | MEGEDDON |
| MOUNTAIN | [OF] | MEGIDDO |

11. To understand about Armageddon, we need to know a little about the place called “Megiddo”. Three things we need to look at. They are:

- a. A city named Megiddo.
- b. A valley or plain called Megiddo.
- c. A mountain called Megiddo.

12. The facts are, that Megiddo was indeed the name of an ancient Canaanite city. We are told.

“On a hill overlooking the main road through the Plain of Esdraelon, at the head of a mountain pass which leads to the Coastal Plain, is the mound known as Tell-el-Mutesellim, the site of the ancient fortress city of Megiddo. Through the centuries a succession of conquerors passed Megiddo-Egyptians, Canaanites, Israelites, Philistines, Assyrians, Persians, Greeks and Romans.” Wycliffe Dictionary of Biblical Archaeology, pg. 374.

13. In the following Scriptures, the city of Megiddo is referred to.

- a. Joshua and the children of Israel slew the kings of the Canaanite city Megiddo. Josh. 12:1,21.
- b. King Solomon raised taxes to build over Megiddo. 1 Kin. 9:15.
- c. King Ahaziah died in the city of Megiddo. 2 Kin. 9:27.

- d. These references to the city of Megiddo shows no real value to interpret Armageddon in Rev. 16:16.

14. There was indeed a plain or valley called Megiddo near to the ancient Canaanite city. Here are Scriptures that refer to the plain or valley.

- a. Manasseh failed to drive out the inhabitants of Megiddo and her towns. Jud. 1:27.
- b. The kings of Canaan fought by the waters of Megiddo. This is the valley or plain. Jud. 5:19.
- c. King Josiah was slain in the plain or valley of Megiddo. 2 Kin. 23:29,30; 2 Chr. 35:22.
- d. Again we have reference to the valley of Megiddo. Zech. 12:11.
- e. Even through there were many wars on the plain or valley of Megiddo, and even though God's great battle takes place at Megiddo, this cannot speak about the literal place in Israel of today, because God's battle is at Mt. Megiddo, Armageddon, not a valley. Rev. 16:16.

15. Now with regards to Megiddo in ancient Israel, the Scriptures call no place in ancient Israel by the name of Mt. Megiddo (Armageddon); however, the chief mountain at the north from which the plain of Megiddo stretches north-east is called Mt. Carmel. We are told.

“Between the heights of Galilee and Samaria there extends a valley liking the Jordan rift with the coastal plain at Acco. Shaped like an arrow that points to the Mediterranean just north of Mt. Carmel, that valley is known in the Old Testament as Jezreel... The head of the arrow sometimes called the plain of Megiddo is low, flat and covered with an extremely thick blanket of black soil... The plain of Megiddo had five gates.” Barry J. Beitzel, The Moody Atlas of Bible Lands, pg. 34.

- a. The following illustration helps us locate the plain or valley of Megiddo.

16. Thus the Mountain of Megiddo is in fact the mountain that the valley or plain of Megiddo points to or leads to westward, this is Mt. Carmel. This is why we are told.

“Whether in the N.T. period Mt. Megiddo still referred to the stately hill of ruins or, perhaps, to Mt. Carmel, must remain an open question.” Edited by Horst Balz and Gerhard Schneider, Exegetical Dictionary of the New Testament, pg. 153.

17. Thus to be gathered to Armageddon is to be gathered to Mt. Carmel spiritually speaking. But is there anything about Mt. Carmel that reflects the final battle between the kings of the earth backed by three religious powers that are apostate, against God Almighty? Yes, we can find it in the final battle between the false religion of Baal, and that of the true religion of YHWH.

Here is the account of the historical Mt. Carmel conflict. 1 Kin. 18:16-39.

18. The conflict between YHWH's religion and the religion of Baal ended in the death of the false prophets of Baal. 1 Kin. 18:40.

19. So, those that range themselves against the true Faith of Jesus Christ are the three apostate powers. They unite the world to fight against God. Rev. 16:13,14.

a. The Dragon: All openly non Christian spiritualistic religions ruled openly by Satan. (Rev. 16:13; Rev. 12:9; Jn. 8:44).

b. The Beast: This is the Papal Roman Catholic religion. Rev. 13:1-8.

c. The False Prophet: This is the apostate Protestant religion that say lord, lord, but do not God's will, the Law, but work miracles to deceive. (Jer. 14:14; Matt. 24:11; Rev. 19:20).

20. These powers fight against God by enforcing the Mark of the Beast. Rev. 13:12,15,16,17.

21. But God fights back against them by His seven last plagues. (Rev. 14:9,10; Rev. 15:1; Rev. 16:1,2).

22. Thus Armageddon or Mt. Megiddo is a symbol of the final conflict between God and all false religion. The point of importance is not the place, but the spiritual reference the battle on Mt. Carmel points us to. Rev. 19:19.

23. The apostate powers gathers the world to the "battle of the great day of God Almighty". The place of this war is not any literal place, in Israel, but it is the whole world where the battle is fought. Mrs. White tell us.

"A terrible conflict is before us. We are nearing the battle of the great day of God Almighty... The earth is to be the battlefield." Ellen G. White, Review and Herald, May 13th. 1902.

24. When Jesus stands up ending the Judgment, probation for all ends, and the time of trouble, which is the year of the plagues begins. (Dan. 12:1; Isa. 3:13).

25. We know that the year of the plagues is the time of trouble, because the Scripture calls the time of trouble the time when the plagues fall, by referring to one of the seven plagues, the last plague of the great hail. (Job. 38:22,23; Rev. 16:17,21).

26. We know that the time of trouble is the battle of the great day of God Almighty, and thus this battle is the year of the plagues, because the time of trouble is called the day of battle and war in the Scripture. (Job. 38:22,23; Rev. 16:14).

27. Thus this chart illustrates what we just said.

- a. YEAR OF THE PLAGUES—>TIME OF TROUBLE.
- b. TIME OF TROUBLE——>THE BATTLE OF THE GREAT DAY OF GOD.
- c. YEAR OF THE PLAGUES——>THE BATTLE OF THE GREAT DAY OF GOD.

28. Mrs. White again tells us that the time of trouble is the day of battle.

“It is too late in the day to feed with milk. If souls, a month or two old in the truth, who are about to enter the time of trouble such as never was, cannot hear all the straight truth, or endure the strong meat of the straightness of the way, how will they stand in the day of battle?” Ellen G. White, Manuscript Releases Vol. 1, pg. 33-34.

29. Now since Armageddon (spiritual Mt. Carmel) is the battle between God and false religion, and since God fights them with the plagues, then the year of the plagues which is the battle of the great day of God Almighty, and is the time of trouble, is indeed Armageddon or the battle of Armageddon. (Rev. 16:13,14,16; Job. 38:22,23; Dan. 12:1).

30. This chart illustrate what we have just explained.

ARMAGEDDON [SPIRITUAL MT. CARMEL]
 BATTLE BETWEEN GOD AND FALSE RELIGION
 BATTLE OF GREAT DAY OF GOD ALMIGHTY
 YEAR OF THE PLAGUES
 TIME OF TROUBLE
 BATTLE OF ARMAGEDDON

31. The Battle of Armageddon or the year of the plagues is described in a summary in Isa. 34:1-5.

32. We are told that the day of God’s vengeance is the year of recompense, this means that the battle of the great day of God Almighty is in fact a year, the year of the plagues as payback. (Isa. 34:8; Rev. 16:1,5-7).

33. The year of recompense is for the controversy of Zion, the Church, thus the Battle of Armageddon is the payback of the plagues for persecuting Zion the Church. The battle is religious in it issues. (Isa. 34:8; Isa. 1:25-27; Ps. 87:1,2,5, 6; Heb. 12:22,23; Rev. 20:4).

34. Again the day of vengeance is called the year (in this case) the year of God’s redeemed, that

is the year God pays back the wicked for persecuting His Church. This is the year of the plagues or the Battle of Armageddon. (Isa. 63:4; Rev. 16:1,5-7).

35. This year of the plagues (Armageddon) is also spoken of in this form in Joel 3:2,9-14.

36. Again, here is the year of the plagues or the battle of Armageddon with God making His war with the wicked. Jer. 25:30-37; Jer. 30:23,24; Isa. 28:21,22.

37. We are told that the pioneers of the SDA Church believed that the battle of Armageddon was a final battle between the nations of the world centered on a literal place, a plain in Palestine called Megiddo.

“Pioneer Adventists taught that the battle of Armageddon will occur under the “sixth” of the seven last plagues. At that time the Lord will gather the nations of the earth to the Middle East.” Neil C. Livingston, When Michael Stands Up, pg. 6.

“Pioneer Adventists taught that the nations that occupy the region of the Euphrates river will be “dried up” to prepare the way for the kings (the heathen nations) of the east, (Japan, China, India, etc.) to come up to the Middle East for the last great battle called Armageddon.” Ibid, pg. 6.

“Pioneer Adventists taught that it is there, in the Middle East, at the valley of Jehoshaphat, the valley of Judgment, on the plains of Meggedo, that the Lord will judge the nations.” Ibid, pg. 7.

38. We are even given a list of names of pioneers that taught that Armageddon was a military war between the nations, (not a war between God and the nations).

“1. G. W. Holt—1852; 2. R. F. Cottrell—1853; 3. James White— 1854; 4. Uriah Smith— 1862; 5. W. A. Spicer—1903; 6. W. H. Branson—1913; 7. F. M. Wilcox—1913; 8. C. M. Snow—1913; 9. G. B. Star—1914; 10. A. O. Tate—1914; 11. W. W. Prescott—1914.” Ibid, pg. 11.

39. Concerning Uriah Smith’s popular book Daniel and the Revelation in which the wrong view was presented, we are told.

“His presentation that Turkey is the king of the north (Dan. 11) and Armageddon refers to a military battle in Palestine is a part of the Jesuit-fostered system of interpretation—the counterfeit of the Spirit of Prophecy teaching concerning ‘the final conflict’.” Louis F. Were, Mrs. E. G. White, Uriah Smith, and the King of the North, pg. 23.

40. However, speaking with regards to the very book Thoughts on Daniel and the Revelation by Uriah Smith, Mrs. White cautioned us.

“In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call

for careful study and correction.” E.G. White, Manuscript 11, 1910.

41. In fact she gave this very wise counsel.

“There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without error. The fact that certain doctrines have been held as truth for many years by our people, is not proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.” Ellen G. White, Review and Herald, December 20, 1892.

42. We are rightly told that the teaching of a “military conflict” in a “plain” in “Palestine” is not a true understanding of the importance prophecy puts to the final events concerning a Sunday law, the Law of God and the conflict that ensues.

“Uriah Smith’s teachings [and that of other Adventists] concerning Armageddon (the military, Palestinian interpretation), the final conflict, differed from the clear teachings of the Spirit of Prophecy that “the Sabbath question [the “Sign” of righteousness] is to be the issue [not Turkey, etc.] in the great final conflict in which all the world will act a part... Those who have learned from experience the teaching of righteousness by faith—how to obtain power from our lord Jesus, the power-imparting King-priest—will be attacked by those who have not been freed from the tyranny of the prince of darkness. It is thus conflict which all last-day prophecies depict-not a military conflict associated with the ending of Turkey or nations adjacent to the Euphrates... *The secret of the understanding of these themes is inherent in the prophecies depicting the final conflict.* By the false, military interpretation, Satan prevents those who are thus led from understanding these two very important themes.” Louis F. Were, Mrs. E. G. White, Uriah Smith and the King of the North, pg. 12-13.

43. Here is how Mrs. White presents the context of the final battle, that shows it is not a military conflict between the nations.

“The enmity of Satan against good, will be manifested more and more, as he brings his forces into activity in his last work of rebellion; and every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe.” Ellen G. White, Testimonies to Ministers and Gospel Workers, pg. 465.

44. That the battle of Armageddon is not a military conflict between the nations is seen in that God destroys the earth finally in that battle because men have transgressed His laws and broken the everlasting covenant, which is the Sabbath. (Isa. 24:1-6; Ex. 31:13-17).

45. Furthermore, we see clearly that the day of God’s vengeance which is a year, is recompense or pay back for the controversy of Zion, the Church, not a useless non-religious military conflict, in the Middle East. Isa. 34:1-5, 8.

46. What about the claim that the battle of Armageddon will occur under the sixth of the seven

last plagues? This was another erroneous teaching of the pioneers.

“Pioneer Adventists taught that the battle of Armageddon will occur under the “sixth” of the seven last plagues. At that time the Lord will gather the nations of the earth to the Middle East.” Neil C. Livingston, When Michael Stands Up, pg. 6.

“Pioneer Adventists taught that Christ will come at the time the nations are gathered for battle at the close of the seventh plague of the seven last plagues.” Ibid, pg. 8.

47. But there are so many things wrong with that timing for Armageddon. Here are some examples.
- a. If we are to take Rev. 16:13-14,16, as happening under the sixth plague of Rev. 16:12, then the dragon, the beast and the false prophet only unite the world to fight against God way down to the sixth plague, thus the world was not united against God before the sixth plague. How then, and why then, does God show Himself fighting against the wicked from under the 1st. plague, even to the 3rd. plague, and not from the sixth plague onwards? Rev. 16:4-7.
 - b. Even before the plague falls, at the time of the Mark of the Beast, when it is enforced, we see the whole world united on the side of the Beast, thus this unity does not come under the 6th. plague. Rev. 13:11-18.
 - c. The battle of the great day of God Almighty is called the year of recompense. Thus to claim that this battle happens under the sixth plague, is to expect one year to last under the sixth and perhaps seventh plagues. This is folly if the plagues happen for only one year in total. (Rev. 16:14; Isa. 34:1-5,8).
 - d. The “day of the Lord” is the day of His “fierce anger” and of His “wrath”; Scriptures show us that the “wrath” of God is the seven last plagues, and since in the day of God’s wrath, He uses the “weapons of his indignation” to “lay the land desolate”, then the day of God’s wrath is the year of the plagues, and thus could not happen under the sixth plague. (Rev. 15:1; Rev. 16:1; Isa. 13:4-13).
48. The day of God’s wrath is the year of the plagues, and since, the day of God’s wrath is His battle with evil men, and is the battle of Armageddon, this battle cannot happen under the sixth plagues. (Zech. 2:1-3; Zeph. 1 14-18).
49. This chart is illustrative of timing of the three unclean spirits and their gathering of the world, and that of the battle of Armageddon, the seven last plagues.
50. The warning to escape the plagues or Armageddon is to flee out of Babylon. Rev. 18:1-4.

Chart # 4

| | | | |
|-----------------------|--|---------------|-----------------|
| 2011 (Now) | Close of probation | Second Coming | |
| Three unclean Spirits | Day of God's Wrath | | EARTH DESOLATED |
| REV. 16:13-15 | ARMAGEDDON 7 LAST PLAGUES 1 YEAR | | 1000 YEARS |