

Time Traveler's Quick Guide to Armageddon Part 6 – dr Hollisa Alewine

So, welcome back to Lesson Six on, The Time Traveler's Quick Guide to Armageddon. So, Lesson Six doesn't sound very quick, but think of it this way. We are running a survey of the topic all the way from Genesis to Revelation and we are going to do it in six, maybe seven lessons. It depends on how far we get along today. So in that sense, it is very quick. It is a very quick journey through the main principles of Armageddon. And I think we have a really good foundation at this point. Hopefully if this is the first one you have listened to, you won't torture yourself. You'll actually go back to the first lesson and get those foundations there, otherwise some of this might sound like it is going a little fast, but it is because we have covered a lot of these Scriptures before and there's two long passages we need to cover today and for the sake of brevity, I know that you can read these two chapters yourself. So, when we get to those two chapters, I'll just flash them up there for you in terms of this is the reference, and then later on, if you are interested, if you don't remember the stories quite so well, you can go back and you can refresh your memory in those two chapters. One of them is going to be about the life and the death of king Josiah and the other one is going to be a prophetic passage out of Zechariah.

And those two are really vital because what we are doing, you want to be really careful when you teach prophecy or even just study for your own personal benefit. Too often people will seize upon one model from Scripture, one template, one type, one shadow, and they'll try to project out all the way to the end of times some outcome based on that one model. And the more you study Scripture, the more you realize He gives you multiple templates, multiple models, multiple types and shadows. And no one of those is going to give you all the information you need. That is how He keeps you in relationship with Him. He makes sure that you have to commit your life to assembling these pieces that He has placed from Genesis to Revelation. Because if you grab one and run off on your own, you are going to make mistakes. But if you are patient and say, Hey, this is a lifetime study, this is not a carnival ride, this is a lifetime study. And if I'll build my foundations with the Torah portions first and then make this natural progression into the Prophets and the Writings and the New Testament, it is all going to make a whole lot more sense. But in that sense as we are studying Scripture, you say, Well, why is the point of studying it if it is not going to put the picture together for us? It really is. It is just that, like I said before, sometimes we are looking for the view from the drone, when actually we are on the ground and you can't see around a lot of corners and behind a lot of trees on the ground. The way that you know what is around those corners or behind those trees is to travel that way, to study that way.

I think if I had to describe teaching in terms of prophecy, it is like when you get a new jigsaw puzzle, especially if they got a million gazillion pieces, the way you start out is you just kind of build the frame. You find all the straight edges. And that is what we do. We read the Bible through however many times to get the frame so we understand from beginning to end what the basic story is. From there, it is going to get a little harder because you won't have the straight edges. And a lot of those little round pieces, they are very close. In fact, I've tried to force them in there and then later realized they were so close it really didn't feel like they were for being forced, but actually that didn't go there. It wasn't the perfect fit. And so what you end up doing with that jigsaw puzzle is you start arranging by color. There are certain things in the picture. You'll compare it to the picture and you say, Okay, this is sky. This is light blue sky. This is dark blue sky. This is medium blue sky. And you'll start sorting that way. Or this is grass. This is light grass. This is dark grass. This is medium grass. Or here's an object. Let me find all the things of that color that I know would probably be part of that object.

That is kind of what we are doing right now because you have to go all through Scripture to find these types and these shadows, and once we find things that look alike they have a similar theme, then you can group those things together. And once you have got those all sorted and grouped together, then what do you do? One by one, you start taking those pieces and finding where they are going. And it is not a fast process. There is some patience involved in it. And sometimes the color you thought went here is actually on a completely different side of the puzzle, it was just close. And so that is what it seems like we are doing.

And with these series like the Wars of Kings, Heaven Shaking the Bear, with the Quick Guide to Armageddon, we are taking a survey of the things that we know overtly, plainly give us the context of the events that occurred there in the Valley of Jezreel, near the Har Megiddo and look at the stories surrounding those things and then just start assembling. And that is when Revelation, even if we don't completely understand like we tend to look for timetables and I'm like stop doing that, you are going to wear yourself out, we can know times and seasons. Beyond that you are really in a red zone at making errors, but it does. The more you put these pieces together over here, the more you are going to glimpse like, Oh, now maybe I understand this corner. I've got this corner figured out. That is good. I can work from that. Okay, let me start working on another section of the puzzle. That is kind of what we are doing when we study. And I hope that encourages you a little bit because at least with a puzzle, you can see progress. even though you don't get the whole picture, even though you probably won't finish the whole picture before Messiah comes or the resurrection of the dead, you are at least He is at least going to allow you, if you are a diligent student, a

workman that doesn't need to be ashamed. He is going to let you assemble some pieces of that puzzle to encourage you to say, Yeah, in your generation, it is really important for you to understand this part of the puzzle.

So, let us start putting the Armageddon puzzle pieces together. If you don't have the straight edges of the frame in place, then a lot of the stuff in the middle is just going to be beyond you. You are trying to assemble the puzzle from the inside out, and that is probably not going to work real well. You need to know where the boundaries are.

I entitled this particular lesson Hardy Har Har. That is something we used to say to one another when we were kids if someone was trying to be funny and they really weren't. We just say, Well, "Hardy har har." And I'm not even sure what kind of hearty was in that har har, but it meant "No, that is not funny."

Well, the play-on words there is *har*, which is the Hebrew word for mountain. Mountain is *har* like "*har Elohim*," the mountain of God. *Har Tabor*, Tabor mountain. *Har Carmel*, Carmel mountain. *Har Sinai* the mountain of Sinai. *Har Horeb*, the mountain of Horeb which is the same as Sinai. It has different names.

So today's lesson will take in the most important mountains in Israel that all speak together, help us assemble those puzzle pieces of Armageddon. Now there's going to be some others that are a little on the fringes there, or they are just too big a study on their own to incorporate them into this. But if we can look at these *harim*, which is plural, these mountains of Israel, and how they are part of the prophecy of Armageddon, not just Har Megiddo, Armageddon, the mountains around it that are very close to Har Megiddo, they also play a role. It is like a cast of characters.

When we look at these mountains, think of the mountains like Carmel, Tabor, Hermon, what else is out there we are going to look at which Megiddo itself is a tel, not a literal mountain, but it is a tel, which is a heap like a mountain.

These mountains are helping us to understand prophecy. In today's lesson and probably the next one we will associate the apocalyptic events associated with this particular mountain and the surrounding mountains with the Fall Feasts. We know that the Feast of Trumpets is behind us last weekend, tomorrow night we enter into Yom HaKippurim, the day of Atonements. It says you are going to do this from evening to evening. So tomorrow evening we'll enter into Yom Kippur, Atonements, and then at the full moon we will go into Sukkot for seven no eight days.

And there's some prophecies that really stick a pin right here where we are. And so this is timely. I didn't plan this because I didn't necessarily think about this ahead of time. I'm just kind of going at the pace of the nursing children and me

a lot of times being that nursing child in terms of trying to break things down more simply. And so the picture that you can see right now is from the Mount of Olives looking over onto the Temple Mount. And you can see everybody has their palm branches and myrtle branches and so forth for the feast of Sukkot. And these mountains that we are going to look at today connect not just from the Galilee, the valley of Jezreel, and the adjacent mountains.

We want to see how the prophecies link those mountains as like characters in the story. Think of the mountains like characters in a story. They are going to tell you something. How they are going to link us to the Mount of Olives and of course the Temple Mount, the holy mountain, the mountain of God. Okay, so let us start with Jeremiah 46. And this is not the one that I said you would need to read the whole chapter later. This we are going to read word for word at least through the important passages.

Jeremiah 46 is a prophecy that describes the point in history that, traditionally it is understood that the power of the dragon, the authority of the dragon was transferred to the first beast kingdom. That is important because we read it in again in Revelation. If we are going to try to figure out what's going on in Revelation, we have to go back and look at what happened in ancient history biblically because Revelation is just retelling. It is retelling stories that have already been told. It is reusing types and shadows and symbols that we should already know from Scripture.

So in the little mini lesson we did on The Concise History of the Beast, we spent some time tracing how this particular process worked in ancient times with Pharaoh Neco, transferring, he being the crocodile of the Nile, the dragon, the serpent, transferring his authority to the first beast kingdom of Babylon and Nebuchadnezzar. And much of that is rooted right here in Jeremiah 46 because Pharaoh Neco, the dragon of the Nile or Egypt, Egypt is also going to represent nations, especially in the book of Ezekiel. Egypt will be that representative of the nations, just like the wilderness of Egypt, the wilderness of the peoples is what Ezekiel calls it. And so there's an equivalency there. When the Hebrews were in Egypt, it is they were exiled among the nations as a type and shadow of eventually the state where we are today, where Israel is literally scattered among the nations just now since 1948 being experiencing a great regathering rather than just a little bit here and a little bit there.

So this is the point in history where symbolically the power of the dragon, the crocodile of the Nile, Pharaoh, Neco of Egypt, his authority or his power was transferred over to the first beast that we see on the image of the beast, Nebuchadnezzar of Babylon, which is represented by a lion. And we can see the not just the contrast here but the similarity because Pharaoh is going to represent the strength of the sea. Remember we said before Pharaoh's power

was in the Nile. His power was water-based. And so where the Nile empties there into the Mediterranean Sea, this is his power base. Now he can have an influence outside of there, but it only goes so far. Pharaoh never had the power over nations like the beast kingdoms. So when he loses this battle to Babylon, to Nebuchadnezzar, this is when you see the transfer of the power to the land-based kingdoms which are represented by mountains, mountains, plural nations. **The** mountain is going to be the Temple Mount.

So the transfer of authority concerns the nations they represent. Obviously, Egypt represents all the nations. But then in the emergence of the beast kingdoms, each of these beast kingdoms also subjugates multiple nations in terms of land mass that Egypt never did because the land-based kingdoms, their power is a little bit different. So there's water-based power, there's land-based power. That is why you see these creatures coming up out of the water, on the sand of the seashore and so forth. How did Neco lose this battle? Well, he marched his men and his horses again all the way to the Euphrates River. And so in this example we are trying to unpack, why is it that in the book of Revelation, it says the Euphrates River was dried up to make way for the kings of the east. It is a luring in. So how did Babylon lure in Egypt across the Euphrates?

Jeremiah 46 is a prophecy that describes the point in history that the power of the dragon of the Nile (Egypt) was transferred to the land beast, Nebuchadnezzar of Babylon. The two world powers contrast the power of the nations as both water (sea) and mountains (land). This transfer of authority concerns the nations they represent, for each kingdom power subjugates nations. Neco lost this battle because he marched his men and horses all the way to the Euphrates. In this example, *Babylon lured in Egypt*:

"1 That which came as the word of the LORD to Jeremiah the prophet **concerning the nations 2 to Egypt**, concerning the army of Pharaoh Neco king of Egypt, **which was by the Euphrates** River at Carchemish, which Nebuchadnezzar king of Babylon defeated in the **fourth year** of Jehoiakim the son of Josiah, king of Judah...

So let us start reading in Jeremiah 46:1. *That which came as the word of the Lord to Jeremiah the prophet concerning the nations to Egypt*. The internal text is helping you see the similarity between the nations and Egypt as a representative, especially in the first exodus. And now it is going to describe the handoff of power from Egypt to Babylon. It says, *Concerning the army of*

Pharaoh, Neco, king of Egypt, which was by the Euphrates River at Carchemish. Okay, right there it tells you there's a problem. Neco has no business as far as the Euphrates River. He is out of his power base. I was reading up on Jericho a couple weeks ago, and it mentioned that Jericho is one of the oldest cities in the world, and there's really nothing that says Egypt ever established a base there even though it would have been a very lucrative checkpoint for taxes, caravans, and so forth. But yeah, Neco is far outside of his power base when he goes past Israel especially. So it says, *which Nebuchadnezzar, king of Babylon, defeated in the fourth year of Jehoiakim, the son of Josiah, king of Judah.* So, king Josiah is going to be a figure very important to understanding this Armageddon story. There's going to be a battle in which king Josiah chooses to go out against Pharaoh Neco. He is going to be killed in battle, and then it says his son Jehoiakim who becomes king of Judah. This tragedy is going to befall Pharaoh Neco in his fourth year. Which we know four is a number of authority.

6 Let not the swift man flee,
Nor the mighty man escape;
**In the north beside the river Euphrates
They have stumbled and fallen.**
7 Who is this that rises like the Nile, like the
rivers whose waters surge about?
8 Egypt rises like the Nile, even like the
rivers whose waters surge about; and He
has said, "I will rise and cover that land; I will
surely destroy the city and its inhabitants."
9 Go up, you horses, and **drive madly, you
chariots**, that the mighty men may march
forward:

Pharaoh, the dragon, mistakenly falls for the bait because of arrogance. He believes that he controls the surging waters of the Nile, power which will drown the Babylonian army.

In this example, it is not Babylon the Great who has "fallen," but Egypt the dragon. It is not Sisera's chariots that are bogged down, but Pharaoh's.

Verse six says, *Let not the swift man flee, nor the mighty man escape in the north beside the river Euphrates. They have stumbled and fallen.* So he is basically telling Babylon, Your runners, your swift men, don't let them run away. Your strong men, don't let them try to escape because they are about to prevail in this battle, because beside the River Euphrates, the Egyptians have stumbled and fallen. It says, *Who is this that rises like the Nile, like the rivers whose waters surge about? Egypt rises like the Nile, even like the rivers whose waters surge about. And he has said,* it shouldn't be a capital there. It should be Pharaoh. *I will rise and cover that land. I will surely destroy the city and its inhabitants. Go up you horses and drive madly you chariots that the mighty men may march forward.* So Nebuchadnezzar, his army is being told take your

chariots and go out to meet Pharaoh Neco, I'm going to give Neco into your hands. The power of the dragon is about to pass to the first beast kingdom of Babylon.

Now, why does Pharaoh fall for this? What was the bait that lured this crocodile of the Nile all the way up to the Euphrates where he is out of his territory? He is out of his power base. There's an arrogance that goes along with being a Pharaoh. They may have heard the story so many times that they actually control the surging waters of the Nile. They might actually think they are demigods and that they can control the waters, when as it turns out, the floods of the Nile are seasonal. They are going to happen whether there's a Pharaoh or not. But you can see where they would grow to feel like they controlled that. And so this Pharaoh, he mistakenly thinks that perhaps he can control the waters of the Euphrates, and this is going to be his downfall. It says they have stumbled and fallen. We are assembling the puzzle pieces here. It is not Babylon the great who has fallen in this type, but it is going to be Egypt the dragon. It is not going to be Sisera's chariots that are bogged down, but Pharaoh's. This marks the point from the dragon to the first beast kingdom.

10 For that day belongs to the Lord
GOD of hosts, a day of vengeance, so as
to avenge Himself on His foes; and the
sword will devour and be satiated and
drink its fill of their blood; for there will
be a slaughter for the Lord GOD of
hosts, in the land of the north by the
river Euphrates.

And then the "Armageddon" clue:

Verse 10, *For that day belongs to the LORD God of hosts, a day of vengeance.* A day of vengeance against whom? Well, he has immediate enemies in this chapter. But remember, prophecy can look a long way forward. And that is why I say we are assembling some pieces here that that might inform this day of vengeance that is also described in the book of Revelation. It says, *so as to avenge Himself on His foes and the sword will devour and be satiated and drink its spill of their blood for there will be a slaughter for the LORD God of hosts in the land of the north by the river Euphrates.* And that is where we can see more clearly that this is not just a prophecy of the battle between Pharaoh Neco and Nebuchadnezzar of Babylon that in the book of Revelation, where we know that the Euphrates is a key element. There is something going on with the drying up

of the Euphrates that is going to bait in the kings of the east. In this story, Pharaoh Neco is marching on the kings of the east, but the sword being the a basic element of the battle and a slaughter for the Lord God of hosts, which we hear in the book of Revelation when the birds of prey are being called to the feast, a feast on the flesh of the slain of the kings and all the way down to the servants.

17 They cried there, 'Pharaoh king of Egypt is but **a big noise**; he has let the appointed time pass by!'
18 "As I live," declares the King Whose name is the LORD of hosts,
"Surely one shall come who looms up like Tabor among the mountains, or like Carmel by the sea.

This passage is key in Jewish commentary:

- The context is a court appointment, such as Rosh HaShanah, the time all nations pass under the shepherd's rod for reckoning. It is a "noisy" day because of the shofars and trumpets.

So, let us look at our Armageddon clue here. Verse 17. This is important. *They cried there, Pharaoh, king of Egypt, is but a big noise. He has let the appointed time pass by. As I live, declares the King, whose name is the LORD of Hosts. Surely one shall come who looms up like Tabor among the mountains or like Carmel by the sea.* Verse 17 and 18 are full of clues. I mean these are Armageddon clues. You can put these in yellow highlights. Pharaoh, king of Egypt, remember he is also representative of the nations. It says he is been a big noise. Another place is like what do the nations rage? Why are they making all this noise? And then it says something very interesting about him. It says he has let the appointed time pass by. The appointed time pass by. Now, on the literal level, we might say, well, he should have maybe done this four years ago or three years ago or two years ago, but because he waited until he engaged the battle, maybe he missed that best time to wage the war. But we know about appointed times and they are not just unimportant because what follows is an oath by the Lord of hosts Himself. Adonai Tzva'ot, it says "as I live" and He will always live. So we know this is going to happen. *Surely one shall come who looms up like Tabor among the mountains or like Carmel by the sea.* Well, we know a bunch now because we have done this study. We know a bunch about Mount Tabor or Har Tabor and Har Carmel. So the one who is coming in the name of the LORD of hosts, there will be attributes to him that we can connect with these two mountains, Har Tabor and Har Carmel. And then

let us not forget this appointed time. They say Pharaoh, the king of Egypt, he is just a big noisy blowhard. He let the appointed time pass by. Well, when we think of the appointed time and a big noise, the more we know about the Feasts, we know that one of the big noisy ones is going to be Roshana, the Feast of Trumpets, because that is the commandment to **hear** the shofar, to **hear** the trumpets. It is noisy.

And it is also known as a court date. This is the day it says when all the nations pass under the Shepherd's rod for reckoning. There's an accounting. It is an accounting day. It is a court day. Books are being opened on this day. And it is noisy because of the shofars and the trumpets. Okay, let us hold that. Keep holding that in your hand, verses 17 and 18 about Har Carmel that somebody will loom up among the mountains or remember mountains is nations. So among the nations, one will loom up that we will be able to connect with events concerning two of our characters in this story which are hearts of war and hard Carmel. But what about these appointed times passing by?

17 They cried there, 'Pharaoh king of Egypt is but a big noise; he has let the appointed time pass by!' 18 "As I live," declares the King Whose name is the LORD of hosts, **"Surely one shall come who looms up like Tabor among the mountains, or like Carmel by the sea."**

- From this "court" moed reference, in **Moed Katan 16a** we read: "From where is it derived that we set a date for the court proceedings? As it is written: "Tomorrow" (Numbers 16:16). From where is it derived that **a second date must be set after the first date, if the defendant did not heed the first summons?** As it is written: "They did cry there, Pharaoh, king of Egypt is but a noise; **he has passed the time appointed...Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come**" (Jeremiah 46:17). Although a time had been appointed and it had passed, **it was not canceled entirely but pushed off to a later date...** Yom HaKippurim and Sukkot of the 6th and 7th angels?

The Mishna gives you the mindset of the Jewish people at the time that John would have been writing his vision of the Revelation down. What did they already have in those brain accounts that they would have connected with what John was writing and prophesying? We have this noisy day, this court day, the Feast of Trumpets. In the Mishna where it discusses the Feasts, the moedim is in Moed Katan 16a. Let us read this and their references to see where their references aim us in this question.

So they say, From where is it derived that we set a date for the court proceedings? As it is written, **Tomorrow** in Numbers 16:16. In other words, there's an incident in Numbers 16:16 and they set a court date which is tomorrow. You have to give people a warning if they are summoned to court.

From where is it derived that a second date must be set after the first date if the defendant did not heed the first summons? See, not all defendants want to appear in court. And they think if they avoid the court date, if they don't show up for court, that nothing bad is going to happen, that they can avoid the judgment itself. For believers rather, we want to show up on our court date. We have the best Lawyer that ever lived, Messiah Yeshua. He is our Advocate with the Father. And when the books are open, He is right there. And so this is going to be the most favorable court date for us to stand. And this I believe is why it is associated with the first resurrection because this is going to be a very good court day for the righteous.

You say, Well, what if they are not completely righteous? He is perfecting us. He is able to make us stand, is what Scripture says. So if we are repentant, if we don't come into the courtroom saying, "Well, you know what? I repent of all this, but I got five things right here I'm going to hold on to. If you don't mind, I'll just bring those into the Garden with me when I come." That is not going to work. And so, if there's things that you want to drag into the Garden with you that you know the court will not allow, maybe you don't show up for court.

So, they said, Okay, He'll set another date. As it is written, they did cry there. Pharaoh, king of Egypt, is but a noise. He has passed the time appointed. But when is the second court date? Even if Pharaoh Neco did not come to the summons of the appointed time, does that mean he is exempt from the judgment? No. Because this verse is used as an example. Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come. Do you see again the land-based, the mountains, and the water-based, the sea? So, it doesn't matter where Pharaoh is, land or sea, whether he is manifesting as the dragon or the beast, he shall still be summoned. And it says as surely as these mountains and these mountains are there to this day, you can go there.

So although a time had been appointed and it had passed, it was not cancelled entirely but pushed off to a later date. So we know King Messiah is coming, and we want to look at how will He be like Tabor. How will He be like Har Carmel by the sea? That is an important prophecy because when Yeshua returns, you are going to see a transformation. You are going to see a different side of Yeshua. It says, "Surely he will come." Pharaoh didn't get away with anything. Nobody got away with anything. If they didn't show up to court repentant with Yeshua as their Advocate with the Father, they didn't get away with anything. You say, Well, this year Rosh HaShanah was pretty quiet. Nobody got away with anything, folks. Surely One shall come.

So that also made me think the question we asked in the last lesson, Why does it look like these judgments, these particular judgments are delayed until the sixth and the seventh angels? Well, you have to know the date of the first. You

have to know the date of the Feast of Trumpets because that is the new moon. That is why you celebrate it two days. It says because of doubt. Just in case it was cloudy, you couldn't see it, or the witnesses were unreliable. And there is a context for that. There's a history of unreliable witnesses trying to mess up your calendar. And so you need to know that date, the new moon, so that you will know when Yom HaKippurim falls 10 days later. And then you'll know when the full moon is of Sukkot.

So the sixth and the seventh angels, the things that they are doing are still tied to that court date, that we might associate with the fifth angel. That would be the fifth feast, Feast of Trumpets. Just because Feast of Trumpets goes by pretty quietly, don't think nothing is happening. Just because Yom HaKippurim might go by quietly, don't think nothing is happening. Just because seven days of Sukkot go by quietly, don't think there is not a reckoning. Because as we found out in 2023, it was the last day of Sukkot. It was Simchat Torah, and it was a judgment day. So, we don't avoid anything by not showing up at the moedim.

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- **“Surely as Tabor is among the mountains, and as Carmel by the sea, so shall he come” (Jeremiah 46:17).** Although a time had been appointed and it had passed, **it was not canceled entirely but pushed off to a later date.”**

This cross references two battles:

- the battle of Deborah/Lappidot/Barak and the holy myriad against Sisera which originated on Tabor, and
- the battle of Elijah against Jezebel's prophets of Baal which originated on Carmel.

Each represents a victory, one against the kings of the east (beast) and one against idolatry, the woman riding the beast. The one who is coming will be prominent among the armies just as Mt. Tabor looms up in the Jezreel Valley and Carmel by the seashore.

So, let us work with that a little bit. Why are the mountains of Har Tabor and Har Carmel mentioned in this prophecy as teaching us something about the Judge who will be coming at that second date? Like I say, just because Pharaoh didn't show up here, just because this thing happened a long, long time ago, maybe 2500 years ago or so, it doesn't mean that there will be no reckoning. There is a later date. And so to help us understand this later date, Jeremiah is telling us, go back and check your stories of Har Tabor and Har Carmel. Go back and study the things that happened concerning those two mountains as characters in the story.

So we have two battles that we have looked at in this little miniseries. We have the battle of Deborah against Sisera. Deborah's husband was Lapidot, which means torches, and she went to battle with Barak, which is lightning, or also it can also be torches. And they take 10,000 of the holy myriad and they do battle with Sisera. That battle began on Har Tabor. That is where it started. And then when they see the iron chariots approaching the holy myriad, the Israelite army, they run down off of Har Tabor and they run out into the Jezreel Valley and they run toward the mountain range.

This is why it says as Tabor is among the mountains. Well, Tabor kind of stands off by itself in the Jezreel Valley. It is part of that mountain range there along the Mediterranean, but somehow in the movement of the earth, it just kind of stuck up there by itself in the Jezreel Valley. But this is a point of origin. It will be something that is prominent, something that is noticeable, so, it will lure the iron chariots. What is it doing? It goes back to Rome. Remember Rome is represented by iron. And so by specifying iron chariots, we know at that point that the battle of Deborah against Sisera is telling us a whole lot about the battle of Armageddon. Because of Rome and the iron out there among the clay feet, the clay toes of the beast, the final era of the beast. And so what's going to be up there? 10,000 holy ones. We studied that. Who are these 10,000 holy ones? There'll be a holy army up here. And so the one who comes to judge, we can look at this battle that started on Har Tabor, and then it progressed across the Jezreel Valley. You have seen Har Megiddo or Armageddon, which is kind of the watch mountain, even though it is not really a mountain. It is a tel, but for practical purposes, let us just say a mountain.

That area, Mount Carmel, En-dor, which is also there on the coast around that that mountain range on the coast. So, the first battle of Armageddon, if we want to call it that, we have got that entire area to look at. And then it also mentions Carmel. We know about the battle of Elijah against Jezebel's prophets of Baal. I believe there were also Asherah priests there as well. And so that battle originates on Mount Carmel or Har Carmel. These prophets of Baal, these false prophets, they are judged. And the Israelites who assembled there were able to very visually see what happens to the adulteress. Jezebel is going to be associated with the harlot, with the adulterous woman, because of the idolatry that is associated with it.

So we have the kings of the east represented by the battle of Deborah and Sisera. And then we have the battle against idolatry, the adulterous woman riding the beast. Who is the beast? In her case, the beast is king Ahab. Jezebel does not work without an Ahab. She has to have an authority to work from. That is why it talks about her riding the beast. Just like the beast had to take the authority from Pharaoh and Pharaoh's going to pop up in this valley, this valley of Jezreel where the first Armageddon took place. That is why I say we got to

look at all the pictures here. We start assembling our puzzle pieces with similar colors.

So each of these mountains represents a victory. You have got the one against the kings of the east representing the beast. This is where the beast kingdoms originate. And then the other mountain, the battle being won against idolatry, the woman riding the beast.

And so the prophecy of Jeremiah is the One who is coming will be prominent among the armies just like Mount Tabor looms up in the Jezreel Valley and Carmel looms up by the seashore. There again, land-based, sea-based or water-based.

Mt. Tabor launches the "first" battle of Har-Megiddo between Sisera and Deborah/**Lappidot**/Barak, is associated with the "court date" of Rosh HaShanah. It is mentioned in the Tosefta to the Mishnah's Rosh HaShanah as one of the primary mountains that signaled the new month by means of torches, and therefore Rosh HaShanah:

"At first they would light torches on the tops of the highest mountains [to signal the new month], on the Mount of Olives, on Sartaba, and on Tz'rofnah, on Tabor, on Haron, and on Beit D'lateha. Rabbi Shimon ben Elazar says, even on the Mountains of Machma, and Tabor, and her fellows (i.e., the neighboring mountains)." (Tosefta Rosh HaShanah I)

Prominent mountains remind us of prominent people who knew the times and seasons of victory...

Mount Tabor is going to be the launching pad of this first battle of Har Megiddo between Sisera and Deborah, Lappidot, Barak. That is going to be the battle associated with the court date of Rosh HaShanah, the Feast of Trumpets.

And so there's some more commentary to another section of the Mishna dealing with this appointed time is of the Feast of Trumpets. And they are also going to associate this appointed time, because our question is how did Pharaoh miss the appointed time? How does that affect him? Well, they associate Mount Tabor, and now we are going to see a link to the Mount of Olives. We are just going to keep chasing this thread down. There are multiple mountains who are characters in this story.

On Tabor, this would later become in the second Temple era one of those mountains where deceptive torches would be lit to get people confused as to the calendar and when the new moon was. If you don't know when the new moon is, you don't know how to count to Yom Kippur and you don't know how

to count to Sukkot. You would literally have to wait till the full moon to know it was Sukkot. You would be in a little state of chaos between new moon and full moon. How did this happen? Well, the Samaritans were the biggest perpetrators of this. Remember they are just kind of Jewish. They were the remnants of those left behind and other peoples were brought in. They intermarried. And we know all the stories in the gospels about like Yeshua talking to the Samaritan woman and so forth. But what would they do? They would light torches on the tops of the highest mountains to signal the new month on the Mount of Olives, other mountains, but it mentions here Tabor. And so if you were in the outlying areas, of course, you are not going to get an email from Jerusalem to let you know somebody cited the new moon. Nobody's going to call you on the phone. There won't be a news alert on your television 2500 years ago or even 2,000 years ago.

How did they alert people to the new moon, to the beginning of the month? They would light signal fires. And so from high mountain to high mountain, they would see the signal fire, then the next mountain would light theirs. And it could go all the way to Babylon that way. It would travel pretty fast that way. And so Tabor was one of the main mountains where they would light torches, which makes us think of Deborah and Lapiddot and Barak, the name torches. That is what Deborah and Barak were. They say some people think Lapiddot was actually another name for Barak. So what were they? They were prominent people. They were people who knew their time. They knew the seasons of victory. And this was one of the mountains where the Samaritans, their enemies, would get up there and light false signal fires to mess them up on the calendar. All these calendar issues, they have an ancient origin.

God replied: "Because ye have striven in My honor will I reward y
Upon Tabor will I grant aid to Israel at the time of Deborah, and upon Carmel will I give aid to Elijah." -*Legends of the Jews* 3:2

This is a Jewish parable of the mountains of Carmel, Moriah/Sinai, Tabor, and Hermon. It points out something important to John's Revelation, though:

- Victory given to Elijah against the Jezebel woman on Mt. Carmel
- Victory given Deborah against Sisera's iron chariots (4th and last beast kingdoms*) on Mt. Tabor.

*The iron and clay feet of Rome's power systems mingle, but do not thoroughly mix. In the first battle of Har Megiddo, iron became mired in the clay, but stuck and set as in the Reed Sea. The Jezreel Valley floor is well-known for its heavy, dark clay soils, which swell or shrink *depending on the moisture level*.

So, I found this little blurb, too. I thought it was interesting and it is an encouragement. It is found in the Legends of the Jews 3:2. It says, *Because you have striven in my honor, will I reward you. Upon Mount Tabor will I grant aid to Israel at the time of Deborah, and upon Mount Carmel will I give aid to Elijah.* So these two mountains, the victories that were seen over the iron chariots of the beast, that were seen over the adulterous woman and the false prophets on Mount Carmel, we can see that that is important. That is why they assembled the holy ones, the holy army. They assembled them so that they weren't just random men who showed up to do battle. That was a holy army that was mustered on Tabor.

And so we have got not just in these two examples and I want to read next a parable about Mount Carmel, Moriah, Sinai, Tabor, Hermon but it is going to I think give us some insight into John's revelation because now we have got these two things to hold in our hand. We have got these two mountains to hold; people whose hearts are for Adonai. That is the important thing. Their hearts were for Adonai. Says, "Because you have striven in my honor, I'll reward you, Mount Tabor, Mount Carmel." So those victories were for those whose hearts were devoted to the Holy One. And so we have got Mount Carmel victory, but the victory given to Deborah against Sisera's iron chariots. Don't forget the iron represents the fourth beast kingdom, which is at the very foot level of the image of the beast.

There is something in this victory given to Deborah, the there will be elements in this victory against Sisera and his iron chariots that can also be applied to that last Armageddon. The iron and the clay feet of Rome's power systems they mingle but they don't thoroughly mix. And what happened in the first battle of Har Megiddo, the iron chariots became mired in the clay. And then they kind of stuck and sat there. Remember in the Pharaoh's crossing of the Reed Sea, it happened before: it says the chariot wheels got confused. Well, the Jezreel Valley floor is well known for having heavy, dark clay soil which will swells or shrinks depending on the moisture level. And so all the Holy One has to do is turn up the moisture level and then turn it right back down again, if He wants their chariot wheels to stick. Think of the river Euphrates. You can dry it up where people think they can cross over it. And then if you turn the moisture back up at just the right time, it'll turn to mud.

A type of Messiah at Megiddo:



2 Chronicles 35 (entire chapter)

Zechariah 12 (entire chapter)



So what are the two chapters I was talking about as types of Messiah at Megiddo? We really need to know 2 Chronicles 35. And you need to read the entire chapter. It is very important to read the entire chapter, because king Josiah is going to be a type and shadow of Messiah, down to being pierced. And then the other chapter is Zachariah chapter 12. And that would be important to read the entire chapter. Now, we are not going to do that.

But what we have and what we can do here is we can actually, I hope right now you can actually see the 2 Chronicles 35:1.

The Passover Observed Again
(2Ki 23:21–23)

TOOLS	🔍 2Ch 35:1	Then Josiah celebrated the Passover to the LORD in Jerusalem, and they slaughtered the Passover <i>animals</i> on the fourteenth day of the first month.
TOOLS	🔍 2Ch 35:2	He set the priests in their offices and encouraged them in the service of the house of the LORD.
TOOLS	🔍 2Ch 35:3	He also said to the Levites who taught all Israel <i>and</i> who were holy to the LORD, "Put the holy ark in the house which Solomon the son of David king of Israel built; it will be a burden on <i>your</i> shoulders no longer. Now serve the LORD your God and His people Israel.
TOOLS	🔍 2Ch 35:4	"Prepare yourselves by your fathers' households in your divisions, according to the writing of David king of Israel and according to the writing of his son Solomon.

And we'll just read through it because the moed, the appointed time that is associated with king Josiah this is going to be an important part of identifying him as a type and shadow of Messiah and saying there will be something in this story of Passover and king Josiah's death at Har Megiddo, that is going to be

more of the picture we can assemble in the book of Revelation. So, here we go.

It says, *Then Josiah celebrated the Passover to the Lord in Jerusalem, and they slaughtered the Passover animals on the 14th day of the first month.* So, what's about to happen is a full moon. Not only is it appointed time, it is about to be a full moon. And remember the adulterous woman that we read about in Proverbs, she knew her husband was going to return at the full moon. And in terms of appointed times, that only gives us Passover and Sukkot. It says, *He set the priests in their offices and encouraged them in the service of the house of the LORD. He also said to the Levites who taught all Israel and who were holy to the LORD, Put the holy ark in the house which Solomon the son of David, king of Israel built. It will be a burden on your shoulders no longer. Now serve the LORD your God and His people Israel. Prepare yourselves by your father's households in your divisions, according to the writing of David, king of Israel, and according to the writing of his son Solomon. Moreover, stand in the holy place according to the sections of the father's households of your brethren, the lay people, according to the Levites, by division of a father's household. Now slaughter the Passover animals, sanctify yourselves, and prepare for your brethren to do according to the word of the Lord by Moses. Josiah contributed to the lay people to all who were present flocks of lambs and young goats, all for the Passover offerings numbering 30,000 plus 3,000 bulls. These were from the king's possessions. His officers also contributed a free will offering to the people, the priests and the Levites. Hilkaya and Zechariah and Jehiel, the officials of the house of God, gave to the priests for the Passover offerings, 2600 from the flocks and 300 bowls. Conaniah also and Shemaiah and Nethanel his brothers and Hashabiah and Jeiel and Jozabad the officers of the Levites contributed to the Levites for the Passover offerings 5,000 from the flocks and 500 bulls. So the service was prepared and the priests stood at their stations and the Levites by their divisions according to the king's command. They slaughtered the Passover animals. And while the priests sprinkled the blood received from their hand, the Levites skinned them. Then they removed the burnt offerings that they might give them to the suctions of the father's households of the lay people to present to the Lord as it is written in the book of Moses. They did this also with the bulls. So they roasted the Passover animals on the fire according to the ordinance. And they boiled the holy things in pots and kettles and pans and carried them speedily to all the lay people. You see here the ministry is being described to the lay people. Afterwards they prepared themselves for themselves and for the priests because the priests the sons of Aharon were offering the burnt offerings and the fat until night. Therefore, the Levites prepared for themselves and for the priests the sons of Aharon. The singers, the sons of Assaf, were also at their stations according to the command of David, Assaf, Heman, and Jeduthun, the king's seer. And the gatekeepers*

*at each gate did not have to depart from their service because the Levites, their brethren, prepared for them. So all the service of the LORD was prepared on that day to celebrate the Passover and to offer burnt offerings on the altar of the LORD according to the command of king Josiah. Thus the sons of Israel who were present celebrated the Passover at that time and the Feast of Unleavened Bread seven days. And this is the kicker. There had not been celebrated a Passover like it in Israel since the days of Samuel the prophet. Nor had any of the kings of Israel celebrated such a Passover as Josiah did with the priests, the Levites, all of Judah and Israel who were present and the inhabitants of Jerusalem. In the 18th year of Josiah's reign, this Passover was celebrated. The 18th year, that is an important number. I don't want to chase that down. What I do want us to focus on is not even king David or King Solomon had celebrated Passover the way that king Josiah did. And so you have got this huge victory in terms of the appointed times and then strangely the story turns on us. It says, *After all this when Josiah had set the Temple in order Neco king of Egypt came up to make war at Carchemish on the Euphrates and Josiah went out to engage him. But Neco sent messengers to him, saying, What have we to do with each other, oh king of Judah, I am not coming against you today, but against the house with which I am at war. And God has ordered me to hurry. Stop for your own sake from interfering with God who is with me, so that He will not destroy you.* Fundamental misunderstanding here. We can have a great victory, a great celebration of Passover like no other king has before. And somehow caught up in that glory, King Josiah decides he needs to go out and make battle against Pharaoh, who's traveling through Israel to go march against one of the kings of the east. He is marching against Babylon. And Neco assures king Josiah, I'm not coming for you. I'm not doing you any harm. Don't come out and make war with me because God Himself has told me to do this.*

He says, *For your own sake, don't interfere with God who is with me so that He will not destroy you.* And it says, *However, Josiah would not turn away from him, but disguised himself in order to make war with him. Nor did he listen to the words of Neco from the mouth of God, but came to make war on the plain of Megiddo.* So, we have another Armageddon. Josiah did not consult the Holy One. He made a mistake just like David's trying to do a wonderful thing, bring up the ark, but he doesn't really consult the priests and the Levites about how to move the ark. And instead of putting it on the shoulders of the Levites, he loads it on an oxcart, which brings about a death. The closer you get to the Presence, the higher the standards. And so after such a huge victory, it says *the archer shot king Josiah. And the king said to his servants, Take me away for I'm badly wounded. So his servants took him out of the chariot and carried him in the second chariot which he had and brought him to Jerusalem where he died and was buried in the tombs of his fathers. All Judah and Jerusalem mourned for Josiah. All Judah and Jerusalem.* There's a little hint right there

that we might get to in the next lesson when it separates out Judah and Jerusalem. *Then Jeremiah chanted a lament for Josiah. And all the male and female singers speak about Josiah in their lamentations to this day. And they made them an ordinance in Israel. Behold, they are also written in the Lamentations. Now the rest of the acts of Josiah and his deeds of devotion as written in the law of the LORD and his acts first to last, behold, they are written in the book of the kings of Israel and Judah.* And so what do we know about King Josiah? Not only do they have the greatest Passover they ever had, even some from the northern tribes coming down. It says they came down too, which they are disappearing by this point, but they are joining their brother Judah and the feast. But King Josiah also tore down a lot of the high places. He was like Hezekiah. I mean, he would tear down the idols because those represent the harlot riding the beast. So, he knew the appointed times and celebrated, but he made a mistake in going out to Armageddon.

Why is this important? Well, it is going to be important because it is going to be part of the picture of Messiah. Now, Messiah didn't make mistakes. He died for our mistakes. But there will be aspects of Josiah's story that help us to understand.

These Messianic mountain shadows drop hints into the site of the Har Megiddo, the mountain that guarded the Jezreel Valley.

Each mountain tells a Messianic salvation story like Megiddo ("gathering of troops") that recalls a victorious righteous person of old, one whose heart was established in THE mountain:

- Joshua: Hermon (as northernmost victory over Canaanite kings)
- Elijah: Carmel, Horeb the Mountain of God
- Deborah: Tabor, Carmel, Megiddo
- King Josiah: Megiddo (through piercing death linked to Passover) and buried in Jerusalem
- **Messiah Yeshua** (through death linked to Passover): Olives

So, let me do this right quick and then we'll just wrap up for today. So, we have got these Messianic mountain shadows. Each of these mountains is going to tell part of a Messianic salvation story. Now remember Megiddo or Har Megiddo, the mountain of Megiddo. It means the mountain of gathering troops. It is always going to be a gathering place of troops. In some cases, it is the gathering of the righteous army. In some cases, it is the gathering of the kings of the east. But each of these mountains is going to tell part of the story that there was a righteous person from ancient times who was victorious over the

enemy because his heart was established in **the** mountain of the Holy One. The mountain, not a mountain, **the** mountain.

In the Book of Joshua, it mentions Mount Hermon a lot because that is going to be the northernmost boundary of victory over the Canaanite kings in the time of Joshua as they are establishing their boundaries. And so that is all the way up where Lebanon is today. Elijah is associated with Har Carmel. And remember, he also went to Horeb, the mountain of God. And so you have got not just the heart drawing close to the heart of Adonai at Horeb, but you have got the defeat of the Jezebel woman at Carmel and the false prophet. Deborah, her story is rooted in Tabor, Carmel, and Megiddo. King Josiah is associated with Megiddo because he was pierced in death but also linked to the greatest Passover of all time.

Then we are told a specific detail. He is buried in Jerusalem. But what about the greatest victory of all, Messiah Yeshua? Just like king Josiah, He is associated with the greatest Passover of all, because the Passover He spent with His disciples just preceding His death was the greatest Passover of all. And then that night, where does He go? He goes to the Mount of Olives. He will also be buried in Jerusalem. And so we have got Mount Hermon conquered in the time of Joshua, but it is also because of the snow there, it is representative of judgment.

So we are going to stop here at Mount Hermon and the Mount of Olives. There's more prophecy than we have time to get into today, but I think, like I said, I think it'd be a great way to come back after Sukkot. But I want you to see this link between these storytelling mountains up in the north of the country and how they connect to the Mount of Olives and of course the Temple Mount, because Mount Hermon, it is going to be associated with not just the furthest boundary in the north, but it is also going to be associated with resurrection in the Song of Songs. Like, where does the resurrection begin? Well, as we look up north, we see this is going to be where the headwaters of the Galilee and the Jordan River are found, and those are going to bisect the land of Israel. So in other words, there will be life from here that flows down and it'll give life to the nation of Israel, the living waters to the nation of Israel.

If you don't have a copy of *144,000 Harps, The Songs of Israel*, the details of the house of God being up in the north, up in Lebanon, there's some good information there about the headwaters and how they come down through the land of Israel and actually sing a song as they come down. But when we come back after Sukkot, be'zrat HaShem, unless Messiah comes first, we'll be able to see that yeah Passover is associated with the full moon, but we also have that paradigm of king Josiah being pierced and killed and buried at Passover. We

have Yeshua coming the first time as the Suffering Servant being pierced, died, buried in Jerusalem.

So it may be that these Fall Feasts, looking at the Feast of Trumpets, the delayed court date, Yom HaKippurim 10 days later, and then Sukkot. Those three Feasts in the seventh month, they might be linked together in a very important way. Just as we saw Yeshua as the Suffering Servant the first time or we have King Josiah the great conqueror and then all of a sudden he is killed. And so the great conqueror won't be perceived just exactly like King Messiah coming first as a Suffering Servant. King Josiah didn't come as a suffering servant. He came as a conquering king. He came as a royal representative of the house of Judah.

But when Yeshua comes, does He have the lineage? He does. At least on one side, on His mama's side. And whereas the expectation was for a conquering king, He actually came as the Suffering Servant to be pierced first. And I think when He returns as Conquering King, that is when we will see not just the subtle message of salvation and Passover, but we will see Him restoring the feasts just like king Josiah did with Passover. I think we'll see Messiah Himself restoring all seven feasts because we will see Him as a great victor, as a great Conquering King in those fall feasts.

That is why I say it is not a good idea to take one type or shadow and try to build something out of it, but start to assemble the pictures, find the things that go together, and work from there. And that is what we are doing. So, we want to work from there. Next time because it does get deeper from there, we'll go through Mount Hermon, we'll go through that parable I wanted to tell you about the killing of the beast kingdoms, the fig tree casting unripe figs and how the stars fought for Deborah and Barak at the first Armageddon, we want to go again to see what Zechariah had to say about that. More about the horses.

Why do we keep running into chariots and horses? That is part of the story because it is still part of the story in the book of Revelation. The horses are still there. And so if you have time, please do read the story of King Josiah because we will have a little bit more about him, some reforms that he made that will connect us directly to the return of Yeshua in the book of Revelation and then that chapter in Zechariah. Those prophecies I think will really help you with the straight edges on the study, and then we'll see what happens after that.