

The Time Traveler's Guide to Armageddon Part 5 – dr Hollisa Alewine

Shabbat Shalom everybody. We'll get started.

So today, what we want to do is continue on to Part Five of these lessons on The Time Traveler's Guide to Armageddon. As a preface to this lesson, if you've not had the opportunity to watch or to listen to a lesson I did a while back called, *A Concise History of the Beast*, this is a great time to go do that because I actually did do very concisely. Is there way more information that goes along with it? You bet. We did that in the more detailed Monday and Tuesday classes. But in terms of just the lay person trying to figure out what is this thing about the beast, the dragon, what is their relationship to one another?

As we've been studying Heaven Shaking the Bear, we see the false prophet. We are getting a little bit more out of the false prophet here, at least the words. But what I'd like to do today is to build on the last lesson, which is looking at the template of the previous Armageddons. When we read about the battle of Armageddon, which in Hebrew is Har Megiddo and the book of Revelation, it is not a brand new concept, it is a very old one. It goes all the way back to Genesis continues even up until the time of the Prophets.

As we are reading some of the heavier stuff in Revelation today or referring to some of the heavier stuff from say Ezekiel, understand that these things are built on the foundation of the Torah portions. And the more you know of the Torah portions, then the more it is going to sound familiar to you. And when we assemble, of course, we are not trying to predict dates or specific people or even countries, because modern countries have overwritten the ancient countries, but it still has relevance to understand where something took place and the people groups and so forth. In the last lesson, we ended up in charts so that we could go back and forth between Judges 4 and 5 and Revelation 16. So, I want to move forward a little bit today from Revelation 16.

The problem with Revelation is you are trying to be the drone looking down and seeing the whole picture, but as it turns out, you are on the ground and you are only getting part of the picture at a time and you are trying to piece those pictures together. From heaven's point of view, it is a pretty clear picture. From our point of view, we have to piece the things together from the Word that has been established previously.

We want to pick up there with this template of Deborah's battle at Armageddon. In the last lesson, we were able to chart it out and see the parallels between her defeat of Sisera through the hand of Adonai, that particular battle with the kings of the east that gives us some insight to what is going on in Revelation 16,

Revelation 17, Revelation 18, and so forth. So today, I want to move forward a little bit.



There is a picture of Mount Tabor, which is where that previous first battle of Armageddon took place, where Deborah had Barak assemble 10,000 Israelite soldiers on this particular mountain that we are looking at right now that just kind of sticks up in the Jezreel Valley. Would 10,000 soldiers be a lot to get on that mountain? Yeah. As mountains go, it is not really a mountain. It looks more like we would call that a foothill. But depending on your perspective, I guess we will call it a mountain. And this is Mount Tabor.

And as we said last time, it is one of the candidates in early tradition of the mount of transfiguration along with Mount Hermon, couple others, but you can see how it sticks up there as kind of a broken off mountain from the rest of the mountain range. And if we were sitting in a different direction from where this picture was taken, you could see the mountain range of Mount Carmel or Megiddo or what's referred to as Armageddon, that mountain range that parallels the coastline of the Mediterranean. You could see that this mountain itself is just part of that mountain range. It just ended up by itself in the Jezreel Valley, which is where the kings of the east will assemble according to the book of Revelation.

So in lesson four, we went point by point through Revelation 19:11 - 16.

And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. He is clothed with a robe dipped in blood, and His name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS." (Re 19:11-16)

We just compared Revelation 19:11 - 16 turned it into bullet points and then we charted it so we could go back and forth and see the parallels.

The gathering of the kings of the east for the battle at Har Megiddo (Armageddon) occurs in Revelation 16 with the drying up of the Euphrates in the Sixth Angel & Sixth Bowl of Wrath. If we keep reading to Chapter 19, some things about the first "Armageddon" battle should ring a bell.

Does anything stand out in Revelation 19:11-16?

Anything you've read recently?

Or listened to if you listen to the YouTube livestream?

Let's try it with bullet points instead of full text.



- And I saw **heaven opened**,
- and behold, **a white horse**
- in righteousness He **judges and wages war**
- His eyes are a **flame** of fire,
- **on His head** are many diadems;
- and He has **a name** written on Him which no one knows except Himself.
- His name is called **The Word** of God.
- the **armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.**
- From His mouth comes **a sharp sword**, so that with it He may strike down **the nations**,
- He will rule them with a rod of **iron**;
- and He treads the wine press of the fierce wrath of God, the Almighty. And on His robe and on His thigh He has a name written, "**KING OF KINGS, AND LORD OF LORDS.**" (Re 19:11-16)

Revelation 19	Judges 4 & 5
And I saw heaven opened ,	The stars fought from heaven, from their courses they fought against Sisera.
and behold, a white horse	My heart goes out to the *commanders of Israel, the volunteers among the people; Bless the LORD! You who ride on white donkeys , you who sit on rich carpets, and you who travel on the road—sing! *The suffering servant first rode on a donkey; he returns on a horse.
in righteousness He judges and wages war	• Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time; and the sons of Israel came up to her for judgment • She said, "I will surely go with you; nevertheless, the honor shall not be yours on the journey that you are about to take, for the LORD will sell Sisera into the hands of a woman." Then Deborah arose and went with Barak to Kedesh. • Deborah said to Barak, "Arise! For this is the day in which the LORD has given Sisera into your hands; • Then survivors came down to the nobles; the people of the LORD came down to me as warriors.
His eyes are a flame of fire,	Deborah, a prophetess, the wife of Lappidoth , was judging Israel at that time

So as we are reading the book of Revelation, we get that mindset, Yes, I have seen this before, I've read this story before. We compared it with Judges 4 and 5.

So last week, like I said, we focused more on Revelation 19, a particular window in that chapter because there were so many parallels to Judges 4 and 5, which we are going to call that the first Armageddon, even though it wasn't, even though we've gone all the way back in time to the time of Abraham. We might even make a point to go back before that, but that would be confusing. And so that brings us to today.



And if you saw the title to the lesson, just a little play on word, time's dragon, which is what happens when you really don't want to be where you are. It just feels like time's dragging on. But this week, Time's Dragon, we want to take a look at the crocodile, because dragon, crocodile, these are different English words. There is a Hebrew understanding of *ta'anin* which is dragon, crocodile, and to this day there's actually crocodiles in the Arava desert. I don't know if you know that, but near Tamar Park there is a crocodile farm. Was it Ezekiel that prophesied there will be dragons in the desert? Well, there they are. I don't know if that is the Holy One's sense of humor or what, but our concern is what was a crocodile doing in the Jezreel Valley? Why was there a crocodile at Armageddon?

We want to look at that little window of history because when we read Scripture, it is very simple if you just need to know the simple things. But the more you acquire the simple things, the more you can bring in the more complex things. And when you are reading the book of Revelation, you are not dealing with something simple. You are dealing with something that really does encompass the whole of Scripture. That is why I said if you haven't had an opportunity to watch or listen to the lesson I did on A Concise History of the Beast, then you might be a little bit lost. But that is okay. You'll get the premise.

So, the crocodile of the Nile, or the dragon of the Nile in history was the way Egypt, the Pharaoh of Egypt, was seen. He was seen as the dragon of the Nile, again, or the crocodile, depends on how you translate it. Pharaoh's strength was always based in the Nile River. It was a river-based kingdom. If the Nile dies, the kingdom dies.

The Nile River, I don't know if we even say mystically, it is just within the tradition, the Nile River is thought in the natural realm to correspond to a spiritual river in the Garden of Eden that was called the Pishon, which was the outermost encircling river of the Garden of Eden. It would have been the boundary line. In terms of boundaries, that is typically where you cross from one authority to another or from one realm to another. And so the Pishon - it is thought to be that because of the *pishton* that grows on the banks of the Nile, which is turned into linen by the way.

Egypt has always been a river or a water-based kingdom. Egypt's influence historically and up and down, of course, has been extended up into the area that we would now call Israel or even Lebanon and Syria. The mistake that Pharaoh Necho made was in trying to conquer Babylon. Babylon was this nascent kingdom rising up after Assyria. So it is going to have some of the characteristics of Assyria. But Assyria is not going to be considered a beast kingdom because it never conquered Jerusalem. The beast kingdoms historically have in common that they conquered Jerusalem itself. Assyria did conquer the northern kingdoms but never succeeded in taking Jerusalem even though they pretty well cut it off from everything else.

You want to know these things because in Revelation it continues talking about the dragon, the beast and the false prophet. The dragon made the mistake Pharaoh Necho made the mistake of traveling overland out of his realm of influence and authority. He had more authority the closer he is to the Nile River. The farther he goes over land, the weaker he becomes. Just like a crocodile would. They might get up on the banks of the river, but they're not going to go too far. Unless you live in Florida. I don't know what they're doing there. Those are alligators. But that was the moment in history when the power, the kingdom power passed from Egypt to Babylon, the head of the beast kingdoms. It switched from power coming out of the water to power on the land. And that is when the beast kingdoms arise.

These beast kingdoms, their power is more land based. Doesn't mean they won't use the water any more than Pharaoh's water power, didn't mean that he didn't extend his kingdom over land. It is just that Babylon was an overland bridge too far. He extended himself too far. But Pharaoh Necho plays a role, I believe, in why the nations at some future point might think they have a shot at defeating Israel in the valley of Jezreel at Har Megiddo. It is because of this precedent of the crocodile of the Nile, of Pharaoh Necho, losing his power to Babylon or passing off his power to Babylon. But there's a connection between the two there, and you can see the link between the dragon and the beast.

And in this particular context, and this is going to give us a great reason not to take things out of context, to look at the whole of Scripture pertaining to a

question. Because if you just look at this one example of Pharaoh Necho who is actually going to win at a battle of Armageddon in the Jezreel Valley, he is going to kill king Josiah. The nations might look at that precedent and say, "That is all we need to know. This is how we are going to defeat Israel. We'll go into the valley of Jezreel, and we'll defeat him here at Armageddon just like Pharaoh Necho defeated this messianic figure of king Josiah."

If we use the alignment of the seven memos to the seven assemblies and seven lamps of the seven moedim, then let's explore why luring and gathering to Har Megiddo aligns with the sixth and seventh angels rather than the fifth, which is the day of reckoning, or "court day" on the new moon:

One: Pesach

Two: Chag HaMatzah

Three: Bikkurim

Four: Shavuot

Five: Yom Teruah (Rosh HaShanah)

Six: Yom HaKippurim

Seven: Sukkot + Eighth Day ["seven, no eight"]

We need to lay more foundation, though, so tab that question and we'll return to it.

So, let's back up a little bit because we are in the book of Revelation, which we know starts with seven memos to the seven assemblies and the seven lamps. If you've done workbook one of the Creation Gospel, it corresponds to the seven moedim, to the seven Feasts of Adonai. Each of those seven assemblies corresponds to one of those feasts. And not just time-wise, the themes, the attributes of our relationship to the Holy One that each of these Feasts represent. Pesach representing your salvation and so forth.

So we are going to read some Scripture, and then we want to do some exploring about luring the kings of the east or the nations to Har Megiddo, luring them into the valley of Jezreel like Deborah and Barak did to Sisera. Why in the book of Revelation does it align with the sixth and the seventh angels rather than the fifth angel? Because if we are using these numbers, this template like we find in the first few chapters of Revelation where these numbers align with the seven Feasts. If we apply those principles, those themes to the seven angels or the seven bowls or the seven trumpets or whatever we are studying, when we look at this gathering at Har Megiddo, why is it going to align more with the sixth and the seventh angels rather than the fifth angels? Because remember, the fifth feast is Rosh HaShanah, which is coming up this time next week. It is Yom

Teruah, the Day of the Awakening Blast called the Feast of Trumpets, but it is also court day. It is a day of reckoning and it occurs on the new moon.

What can we learn here if this luring leads to a battle that we see more aligned with the sixth and the seventh angels rather than the fifth angel? Why does it seem like it delays? That is a thing to remember about Rosh HaShanah. We might be looking for something spectacular to happen on that particular day, the Feast of Trumpets, because we are all tuned to the resurrection on that day, and then doesn't seem like anything much happens. Well, it can be that way. This is when the decrees are made. The decrees are not sealed until 10 days later at Yom HaKippurim.

It might look like nothing is happening. And yet on Sukkot, this is why you might start seeing the decrees come unsealed during Sukkot, as now the angels are going out and they're executing what is in those decrees. They're coming unsealed. On October 7th of '23, we saw a very quick unsealing on the 8th day of Sukkot because Sukkot also has a principle of "7, no 8." There's an eighth day of Sukkot. Even though it is its own feast day, it is still connected to Sukkot because you can't be the eighth if there weren't seven attached to it. So, it is both a standalone and connected.

At that disconnection, when you come out of the sukkah on the eighth day, of course, that is when October 7th fell, at that transition time, and there's that principle in Scripture of "3 no 4," "6 no 7," "7 no 8" and it is telling you there is a relationship between these two. So hang on to that. Why is it that this gathering at Har Megiddo aligns more with the sixth and the seventh angels rather than the judgment day on the 5th which we may have just explained some of it in terms of the decree is made. Maybe Pharaoh didn't show up for court day. It doesn't mean that there won't be a judgment.

Then the sixth angel poured out his bowl on **the great river Euphrates, and its water was dried up so that the way of the kings from the east might be prepared.** 13 And I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet. 14 For they are spirits of demons, performing signs, which go out to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 15 "Behold, I am coming as a thief. Blessed is he who watches, and keeps his garments, lest he walk naked and they see his shame."

16 And they gathered them together to the place called in Hebrew, Armageddon [Har Megiddo].

Seventh Bowl: The Earth Utterly Shaken

17 Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven, from the throne, saying, "It is done!" 18 And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth. 19 Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath. 20 Then every island fled away, and the mountains were not found. 21 And great hail from heaven fell upon men, each hailstone about the weight of a talent. Men blasphemed God because of the plague of the hail, since that plague was exceedingly great. (Rev 16)

We are going to start with verse 12. It says, *Then the sixth angel poured out his bowl*. Remember the fifth angel. We would expect anything with the number five to have more to do with the Feast of Trumpets and so forth, judgment day, court day. But this is the sixth angel. *The sixth angel poured out his bowl on the great river Euphrates and its water was dried up so that the way of the kings from the east might be prepared*. So all this work we've done in previous weeks looking at the kings of the east, now we have background. So the great river Euphrates (the Nile is thought to represent the Pishon River of Eden in the upper realms) is thought to represent the Perat River of the Garden of Eden, which was a source river. It actually means "fruitful," and it says its water was dried up.

So if Euphrates means fruitful, it tells you that the fruit is drying up. There's something in the world that is drying up that will either lure in the kings of the east because of the fact that the fruit, the food has been dried up or, it might be because it is dried up that it actually looks like the way can be made in. There's the rivers of Eden with the Perat River, a source river. And so the source river, the Perat River, (this would be Creation Gospel Workbook Five, Volume One. The lesson on Bereshit. It is long, long, long, but it is worth it, worth it, worth it, because it helps you visualize these rivers of Eden) and so if Euphrates or the Perat, the fruitful river is the source river for these other circling rivers of Eden, it is going to represent authority from a heavenly throne.

Water comes out from this upper Eden. It says a river flowed out of Eden and watered the whole garden. Well, how does that work? Well, the lower Eden, the third heaven, is thought to be a reflection of the upper Eden where the seat of the throne is. And so the river that comes out from the throne of this upper

Eden is the source river for the water that encircles the Garden of Eden. At the Tower of Babel they believed they could build a tower, create a spiritual atmosphere so that they could penetrate back into the Garden of Eden, back into the third heaven apart from the plan of the Holy One, the way of Yeshua, the salvation and so forth. That man can do it on his own, and of course we know they can't. There are two cheruvim at the entrance; they're not going to be able to do that.

It is a type of rebellion. You see these pyramids all over the earth, which I believe these are like re-creations trying to get back. It is not a matter of building the pyramid high enough to get up into a third heaven because the realm of the third heaven is thought to be no higher than the height of dove would fly. It is not that high. But it is trying to penetrate into that realm in a rebellious manner, taking it upon yourself rather than waiting for the plan of salvation for Yeshua.

If this water of authority that is flowing out from the upper Eden, if they can see that that fruitful river is dried up, they might believe that the Holy One has abandoned His people. They might believe that, hey they're not operating under His authority. They might believe that Adonai has abandoned His people. They might think that the vineyard Israel, the fig tree Israel, that the water has been dried up, and He is no longer connected with them. He is no longer going to protect them, that He has abandoned them. That might be another aspect to why the kings of the east would be lured in. There's something that they're going to see that will make them think that Israel is vulnerable, that is going to draw them in.

And then when this happens, verse 13 says, *I saw three unclean spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet.* So, we've got three here working in trio. And so, the unclean spirits, they have the appearance of frogs. And we know the frogs, the plague of the frogs goes all the way back to the exodus from Egypt. So there was a judgment of frogs, unclean spirits. For Israel, they had to get these unclean spirits cleaned up from them because of the effects of being in Egypt. And it has to do with words. And it says, *They are the spirit of demons performing signs which go out to the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty.* So it sounds as though there will be representatives from many nations. The text says they'll go out to the kings of the earth of the whole world. I don't know that the text is necessarily saying that every ruler, every nation's leaders respond to the call, but they will go out to the whole earth and many of them will gather, they will contribute something.

Now, you can't get that many people physically into the Jezreel Valley. It is not that big. Israel itself is not that big. I heard a comedian say one time, Israel is

the only nation that is not big enough for the name of the nation on the map. So tiny. But could there be representatives? Absolutely. In our generation, we see armies made up of representation of many nations. And so they're going to be deceived by these spirits of demons. And they'll be working through the beast, the dragon, and the false prophet. And that is how they'll gather them to Armageddon. It says, *Behold, I am coming as a thief. Blessed is he who watches and keeps his garments, lest he walk naked, and they see his shame.* You have a garment of salvation and you also have robes of righteousness. And these are things that you put on when you start putting on Yeshua's righteousness, when you start walking in His Word. If people saw you walking around "naked," if all you've got on is your garment of salvation and you have not added to that, the robes of Yeshua's righteousness, then you would have a reason to be ashamed. People would look at you and say, "Where's the rest of your clothes?" This is like the guest at the wedding. You got in here dressed like that? How did that happen? And then this particular verse we are interested in says they gathered them together to a place that is in Hebrew called in Hebrew Armageddon. That is not exactly true. It is *har* which means mountain. Megiddo. Armageddon.

And then it takes us to the seventh bowl. And the seventh angel. It says, *Then the seventh angel poured out his bowl into the air, and a loud voice came out of the temple of heaven from the throne, saying, It is done. And there were noises and thunderings and lightnings,* which makes us think of our last lesson where we've got the Barak, we've got the thunder, we've got Lappidot, we've got the lightnings of the Armageddon with Deborah. But *there's noises, thunderings, and lightnings, and there's a great earthquake. Such a mighty and great earthquake as has not occurred since men were on the earth. Now the great city was divided into three parts and the cities of the nations fell.* That is important for us to see. There's been a gathering at this point of particular nations that have decided that yes, we want to fight against the Holy One and we can fight against Him by wiping out the name of Israel from the map. And so they're lured in. There's going to be a great judgment. It says *now the great city was divided into three parts.* The great city of course is Jerusalem. But she's also mystically called Babylon. So you say, Well, which is it? Just hold on to that for now.

But the great city, it says, was divided into three parts and the cities of the nations fell. When the great city is divided, the cities of the nations fell. When the great city suffers the effects of this earthquake, it is literally a domino effect. What's going on in this city is of such importance and it is so connected to the nations that the cities of the nations will fall. And then he mentions Babylon. It says, *And great Babylon was remembered before God to give her the cup of the wine of the fierceness of His wrath. Then every island fled away.* Islands tend

to represent smaller, you might call them nations or smaller political entities. *Every island fled away and the mountains*, which does represent the nations, *were not found*. In other words, this destroys the political and governmental structure all over the world. *And great hail from heaven fell upon men*, another plague from Egypt, *each hailstone about the weight of a talent*. *Men blasphemed God because of the plague of hail since that plague was exceedingly great*. And so we've got pictures here. It takes us back to Sinai because we can see these things happening at Sinai.

We've got the mountain quaking, we've got the hailstones which are actually thought to have been on fire from what the text tells us. So you've got ice and fire at the same time. You've got the noises. You've got the thunderings and the lightnings at Mount Sinai. When the Holy One offers the Torah to the nation of Israel, they say, "We will do and we will hear." They accept it as a nation. Even though they had significant problems afterward, they accepted it. That is faith. The other nations are offered it, but there's only remnants within those nations that accept it. So Ruth becomes the model of the nations how they will come in.

Now, here in Revelation, what's happening, I believe, also traces back to the Torah. Will you accept the Torah? Well, it sounds like the remnant's going to be all that is maybe left because Zechariah talks about the remnant of the nations who did not go up against Jerusalem. They're going to be making their way up to Sukkot and the millennial reign.

So what has gone before is what we see happening again. That is why we can relate this back to the Armageddon of Deborah. We can see within Judges 4 and 5 much of this happening. Whereas the Israelite army is basically just picking up the pieces, because it is actually the sword of Adonai we saw that put the kings of the east to the sword. Well, here we see we don't see tanks firing. We don't see artillery. We don't see aircraft dropping bombs. We don't see these things. We see an earthquake. We see lightning. We hear thunder. We see it looks like possibly not just earthquakes, but like whole islands changing if we just look at the physical aspect of it, not even the spiritual.

And the this great hail from heaven. Scripture says Adonai has reserved the storehouses of snow in heaven against the day of judgment. So this hail, this ice, that is falling is a heavenly judgment. And it says *the men blaspheme God*. They finally get it right here. They always think they're fighting Israel. They're fighting God. And so they're finally honest about, okay, we might have been bad-mouthing Israel. We might have been chanting "from the river to the sea." We might have been doing all sorts of things. We might have been blaming the Jews for everything. We might have been trying to wipe out the name of Israel. But finally here with all these things happening, they get honest, and it says they

blaspheme God because of the plague of hail. They're having to acknowledge it is not the actual people; it is not the army of Israel that is defeating them so thoroughly. It is the very hand of the Holy One. They finally blaspheme the proper person. I wouldn't want to be the one doing it, but at least they are admitting who they hate. They hate God. They don't want His judgment.

And this is one of those little branches, but I wanted to point it out to you, especially if you are not in our weekly Zoom classes, because it refers to the great city is being divided into three parts. And when that great city is divided into three parts, then the cities of the nations fall, one thing follows the other. Divide the great city by an earthquake. In another context, it'll tell us that there's going to be a certain percentage, I believe it is a third of the city, that are going to be wiped out by this. Here it is telling us the great city is divided into three parts. And because of this division into three parts, the cities of the nations will fall.



The Ezekiel principle of the The Third Part, or Remnant, that survives:



This is coming out of a tradition in Ezekiel. As the rabbis are reading in Ezekiel, they're reading the prophecies. This gives birth to a principle called the third part. And the third part is the remnant, the righteous remnant that is going to survive.

19 Now the great city was divided into three parts, and the cities of the nations fell. And great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath. 20 Then every island fled away, and the mountains were not found...



This judgment/division may be alluding to a previous judgment against Jerusalem and Israel in which only a remnant of a third were spared as prophesied by Ezekiel in 5:2; 6:8-9:

"One third you shall burn in the fire at the center of the city, when the days of the siege are completed. Then you shall take one third and strike it with the sword all around the city, and one third you shall scatter to the wind; and I will unsheathe a sword behind them...However, I will leave a remnant, for you will have those who escaped the sword among the nations when you are scattered among the countries. **Then those of you who escape will remember Me among the nations to which they will be carried captive, how I have been hurt by their adulterous hearts which turned away from Me,** and by their eyes which played the harlot after their idols; and they will loathe themselves in their own sight for the evils which they have committed, for all their abominations."

Taking that little section here where we see that the division of the city by the earthquake into three parts affects the cities of the nations. Then it gives more detail. It says, *the islands are going to flee away and the mountains will not be found*. The national structure of the nations will not be found, at least on the part of the ones who go up against Jerusalem, who go up against Israel, the ones who hate God, who were going to blaspheme Him. There's a previous context for this in Ezekiel, but in Ezekiel, the judgment is falling on Israel; it is falling on Judah more particularly, but it does affect Israel.

And so we look at that template and say, okay, the first time we see the thirds, it is a judgment on Israel, and it is referring to their dispersion to the diaspora. Yet when we are reading it in Revelation, it is talking more about the dispersion of the **nations** where they were dispersed. There will be a judgment on the great city, but it seems more like the great city judgment where it is going to be divided into three parts, there's definitely a division going on.

Some people want to divide that because of the way that Jerusalem is divided by quarter. There's the Christian quarter, add the Armenians to that, the Jewish quarter and the Muslim quarter. I don't think it is that simple. But if you want to go with that, fine. I think it has more to do with this section right here because this is a very ancient way of looking at the third part. There's a specific mindset that goes with this because there was a previous judgment against Jerusalem and Israel, so this comes from Ezekiel chapters 5 and 6. I just put in here the salient parts of those two chapters. Didn't want to read the whole chapters to you, but there's three verses that are very important because they really are the foundational Scriptures, that help us understand the three parts or the third part principle.

Ezekiel 5:2 and Ezekiel 6:8 - 9 say, *One-third you shall burn and fire at the center of the city when the days of the siege are completed. Then you shall take one-third and strike it with the sword all around the city.* Some translations translate that it will be like outside of the city, right in the in the *area* of the city. So the third in the city will burn in the city and then a third surrounding the city, the areas around that says “strike it with the sword” all around the city.

So you've got burn with fire (after famine and plague), and then those with the sword, one-third, so that is two-thirds *and then one-third you shall scatter to the wind and I will unsheathe the sword behind them.* In other words, they'll be on the run but they're not going to die the way that the first two-thirds died. And then He goes on in chapter six and He clarifies a little bit more. And this is where we get the principle of the third part or the remnant.

He says, *However, I will leave a remnant for you will have those who escaped the sword among the nations when you were scattered among the countries.* Well, he already prophesied that in chapter five. He said, I'll take one-third. I'll take a remnant of you and scatter you. The sword will be **behind** you, but you'll be ahead of it. I won't wipe you out the way I did the first two-thirds. And then He says, *Those of you who escape will remember Me among the nations to which they will be carried captive. How I have been hurt by their adulterous hearts which turned away from Me and by their eyes which played the harlot after their idols.* This is really important because this harlot's going to pop up again in Revelation. *And they will loathe themselves in their own sight for the evils which they have committed or all their abominations.* So you see the process here. He let one-third of the more righteous escape. One-third He is going to kill by famine and plague. He says you'll burn in fire at the center of the city. One-third are going to die by the sword. And these are the ones on the outskirts.

But then this last third, I'm going to scatter you to the wind. It is a remnant. I'm going to put you among the nations. You are going to be an influence there among the nations where you are going to be carried captive. And it is out there in those nations, you are going to have a realization of how you played the harlot. And you say, “And this is the righteous remnant?” Yes, it is. Because even when they came out of Egypt, what did we find out? They had been worshiping idols. They had a lot of work to do in the wilderness. Well, now Ezekiel calls this the wilderness of Egypt, the wilderness of the peoples. What's going to happen out there? They're going to worship idols. There's going to be a lot of work to do in this wilderness of the peoples, but they will come to a realization.

He says, *You will remember me among the nations to which you've been carried captive.* And that is why this greater exodus will be greater than the exodus

from Egypt because this is the Egypt or the wilderness of the nations. So in all these nations, you are going to remember Him, and then you are going to have an influence in those nations. You are going to hate yourself for the things that you've done with the idols, but nevertheless, this is a remnant that will be saved. This is a remnant that will return. And so this division of the great city into three parts, just like Ezekiel described, the third part was a remnant that would survive.

But now we see the cities of the nations falling. The influence that that third part had upon the cities of the nations, now what we are seeing is the return of the remnant to the land. So there's not just a gathering of the kings of the east at Armageddon, there is also a return of the righteous remnant who have remembered him and are returning. The places where they were carried captive, they will understand how much they have hurt the Holy One with their adulterous hearts and they're going to return. He says, You will remember Me. And by the way, remembering remembrance of *zikaron* is a principle of Yom HaKippurim. So, as we are looking at why the sixth angel, why the seventh angel? Well, these fall feasts, you can see how they interlock with these themes.

And so in Ezekiel, remember, you have a third that are burned at the conclusion of the famine and the plague. Because when you are under siege, by the way, you fall into famine and then disease spreads, so, you get the plague. And then what happens? The city is burnt.

So you have of the four altar judgments: you have the famine, which is hunger, you have the plague, you have the sword, and then the fourth is wild beasts. Those who got ahead of the sword that righteous remnant of the third that escaped to the nations, in essence He is sending them to the fourth altar judgment which is wild beasts. Wild beasts represents idolators. That is one of the meanings of which Paul said, "we were attacked by wild beasts at Ephesus." These were the idol merchants that turned on the apostles, incited a riot, and beat them up. And so you get all four altar judgments inflicted upon each of the thirds.

So what's happened? In Revelation, we have these thirds divided by an earthquake. You have those who have believed the words of Babylon and remember Babylon is the first beast kingdom, so it is going to represent the image of the beast, and it has the authority of the Egyptian dragon and it is speaking with the words and wonders of the false prophet. And so, miraculously, not through human hands, but miraculously, they will be divided into thirds.

We know the harlot rides the beast, but we also know that the dragon is red. We know the beast represents The Red One, Esau. We look at Proverbs as

wisdom literature. Proverbs is a parable of the Holy Spirit, but it is also prophecy. And so there's this strange mention in the book of Proverbs about an adulterous woman. Just like in Revelation, we have the harlot who is riding the beast. In other words, she's moving with him. Where the beast goes, she goes. And in Proverbs, she mentions, she says, *My husband's gone on a journey. Take a whole bag of money with him, and he is not going to return until the full moon.* In terms of the appointed times, our full moons are going to fall on Passover or Sukkot if we are thinking of the moedim.

Passover in the Torah was given with a principle of the long journey. Like the adulterous woman says her husband's gone on a long journey, with Passover in the Torah, it says you can do a makeup date if you were unclean because of a corpse or you've been on a long journey. A month later. That same principle was applied to Sukkot during the time of the Greeks when they had to rededicate the Temple. There was uncleanness because of a corpse. Many of them had been on this long journey because they couldn't worship in Jerusalem because of the abomination. And so what do they do? It takes them a year to cleanse the Temple out. And so when it is ready, it falls at the time we call Hanukkah today. Well, Hanukkah was actually instituted originally as the makeup Sukkot. And that is why there's so much of it that resembles Sukkot, but they can't do it exactly like Sukkot because that would be wrong. Sukkot is a moed. Hanukah is a remembrance of like just like a second Passover.

And he takes the way to her house,
**9 In the twilight, in the evening,
In the middle of the night and in the darkness.**
10 And behold, a woman comes to meet him,
Dressed as a harlot and cunning of heart.
11 She is boisterous and rebellious,
Her feet do not remain at home;
12 She is now in the streets, now in the squares,
And lurks by every corner.
13 So she seizes him and kisses him
And with a brazen face she says to him:
14 "I was due to offer peace offerings;
Today I have paid my vows.
15 "Therefore I have come out to meet you,
To seek your presence earnestly, and
I have found you.
16 "I have spread my couch with coverings,
With colored linens of Egypt.
17 "I have sprinkled my bed
With myrrh, aloes and cinnamon.

18 "Come, let us drink our fill of love
morning;
Let us delight ourselves with caresses.
19 **For my husband is not at home,
He has gone on a long journey;**
20 **He has taken a bag of money with him,
at the full moon he will come home."**
21 With her many persuasions she entices
him;
With her flattering lips she seduces him.
22 Suddenly he follows her
As an ox goes to the slaughter, or as one in
fetters to the discipline of a fool,
23 Until an arrow pierces through his liver;
As a bird hastens to the snare, so he does
not know that it will cost him his life.

Proverbs 7:8-23

So, here's the passage in Proverbs. This is Proverbs 7:8 - 23. And those of you in the Zoom classes, you are going to pick up on some things here like twilight, evening, middle of the night, and darkness because this is thought to be the time of the exile. And the danger zone is the twilight of morning, because you

don't know exactly when the sun will break the horizon. Many things happen in Scripture about midnight, the middle of the night. You want to get your kingdom business done before the middle of the night spiritually, because after that you enter into a danger zone where you don't know when the dawn will break, which is going to be associated with the return of Messiah and the resurrection. So it says, *He takes the way to her house in the twilight in the evening in the middle of the night and in the darkness. And behold, a woman comes to meet him dressed as a harlot and cunning of heart.* So you say, okay, is it the adulterous woman or is it the harlot? Yes. *She is boisterous and rebellious. Her feet do not remain at home. She is now in the streets, now in the squares, and lurks by every corner.* She's everywhere. *So she seizes him and kisses him. And with a brazen face, she says to him, I was due to offer peace offerings. Today I have paid my vows.* From a Torah perspective, paying her vows, the GPS there is at an appointed time. You typically paid your vows at Pesach, Shavuot, and then of course at Sukkot, because these were the three foot festivals. You literally yielded your feet to go up to Jerusalem at the three festivals to offer your offerings. So, she's been moving her feet all right, but there's something else going on.

She's paid the vows, which is what you would normally do at the time of the foot festivals. But especially for the fall feasts, they might travel a little early and that way they can celebrate Trumpets, Yom HaKippurim, and Sukkot in Jerusalem. But the full moon is not going to fall until Sukkot. The new moon would fall at the Feast of Trumpets. So she's paid her vows. You can only do this in Jerusalem. She says, *Therefore, I have come out to meet you to seek your presence earnestly and I have found you. I have spread my couch with coverings, This is interesting: with colored linens of Egypt.* Remember this is why they think the Pishon River of the Garden of Eden is represented in the natural world by the Nile because of the pishton that grows on its banks from which you make linen. So she could have said colored linen from any place, but she says Egypt, since we are talking about the dragon and the beast. Well, we know the harlot rides the beast, but where did the beast get his authority? He gets it from the crocodile of the Nile. He gets it from Egypt.

And now you'll hear a passage that should sound like Revelation to you. *I have sprinkled my bed with myrrh, aloes, and cinnamon.* These things are specifically mentioned in Revelation as the merchants are crying over Babylon the great has fallen, fallen. *So she says, Come, let us drink our fill of love until morning. Let us delight ourselves and caresses.* And here's the passage that tips us off. *For my husband is not at home. He has gone on a long journey.* Remember that was the principle of the second Passover. If you are on a long journey, celebrated a month later. You can do a makeup. She says, *My husband is not at home. He is gone on a long journey. He is taken a bag of money with him.*

At the full moon, he will come home, so she knows when he is coming. With her many persuasions, she entices him. With her flattering lips, she seduces him. Suddenly, he follows her as an ox goes to the slaughter, or as one in fetters to the discipline of a fool. until an arrow pierces through his liver as a bird hastens to the snare. So he does not know that it will cost him his life. Well, that is interesting that the arrow pierces his liver, because if you'll remember in the exodus from Egypt, it would say that Pharaoh hardened his heart. If you read that in Hebrew, it is basically saying Pharaoh's livered heart. *Kaved* is the liver. *Lev* is the heart. So when he hardened it, it is like he livered his heart. So there's a very poetic way of linking the things that we are reading in Revelation. A full moon. Well, what do we have?

We have a full moon of Passover. We have a full moon of Sukkot. She doesn't expect him until Sukkot. Where is he? We are all expecting him at the Feast of Trumpets. But Yeshua says, *No man knows the day or the hour*. "I'm coming at a time that you think not." Well, does that mean he is coming at Sukkot? I'm not saying that because He says it is a time you think not. If the second I think it, it wouldn't be right. But there's hints here that are telling us to be prepared for the appointed times, because even the harlot knows the appointed times. So why would she think He is not going to be here at the new moon? What would lead her to believe that?

Perhaps the nations will see this passage as prophetic of Israel's defeat and believe that since they didn't show up to court on judgment day, or there was "silence" on the moed, then they will prevail at Har Megiddo:

In his [Josiah's] days, Pharaoh Necho, king of Egypt, went to the aid of the king of Assyria, to the River Euphrates; and King Josiah went against him. **And Pharaoh Necho killed him at Megiddo** when he confronted him. **Then his servants moved his body in a chariot from Megiddo, brought him to Jerusalem,** and buried him in his own tomb. And the people of the land took Jehoahaz the son of Josiah, anointed him, and made him king in his father's place. (2 Ki 23:29-30)

Let's go back to this crocodile. What's this crocodile doing? What's the dragon doing at Armageddon? What would allow the nations to believe that they could gather against Israel and that particular place? We talk about the drying up of the Euphrates and what that might signify. But why would they think they could get away with gathering against Israel at Har Megiddo?

There's a passage here that goes back to this messianic figure, King Josiah being killed by Pharaoh Necho, who will pass off his authority to Babylon, the first beast. This is from 2 Kings 23:29 - 30. And there's other passages that describe this battle. It appears at first they don't necessarily agree on the details, but I think they do. When you compare the two passages, remember it is thought that king Josiah was wounded at Megiddo, but then they took him to Jerusalem, and this is where he literally died. So, did he die at Megiddo or Jerusalem? Yes.

It says, *In Josiah's days, Pharaoh Necho*, and remember Josiah was behind all these spiritual reforms, knocking down the idols, getting rid of the high places cleansing the Temple. Yes. Very much a messianic figure. And then he makes the mistake of going out against Pharaoh. Why is that a mistake? That is a different lesson. But he does. It says *In Josiah's days, Pharaoh Necho, king of Egypt, went to the aid of the king of Assyria to the river Euphrates*. He is trying to help the king of Assyria who's under attack, because Babylon has to rise. *to the river Euphrates and king Josiah went against him and Pharaoh killed him at Megiddo*. That is where we are talking about when he confronted him. *Then his servants moved his body in a chariot from Megiddo, brought him to Jerusalem, and buried him in his own tomb. And the people of the land took Jehoahaz, the son of Josiah, anointed him, and made him king in his father's place*.

Josiah was a Messianic type: righteous, royal, pierced and killed, dying in *Jerusalem. To proof-text with King Josiah, however would be a mistake. It would form a pretext for attacking in the Jezreel Valley, yet the Prophets do not describe Messiah's second coming as a suffering servant, only the first. He will return with judgment and wrath poured out, just as in the example of Deborah and Barak's mop-up assignment in the war with Sisera and Yavin. Yeshua will go before the army of Israel and destroy the enemy. Only a clean-up crew needed.

*a seeming disparity in the texts implies that although wounded at Megiddo, King Josiah died in Jerusalem.

So what do we have here? We have a messianic figure in king Josiah. He was a righteous king. Of course, he is royal. He was pierced in battle. He was killed, died in Jerusalem. But see, the nations might take just that example, if they took that as a proof text from the mindset of people blaspheming God (by the way, they will take Scripture and try to use it against you because they don't

understand context or they choose not to. They'll proof text, but they don't know how to context) So, you could take that passage about king Josiah, a messianic figure, and think, Hey, based on this story in the Bible right here, we can win this one.

But here's the problem, if you don't read all the stories, if you don't read all the prophecies, if you don't read all the Torah, you might make that jump to the Jezreel Valley to Armageddon and think you are going to kill their messiah. But if you keep reading in the Prophets, not just the Kings, if you read the Prophets, they're not describing Messiah's second coming as a suffering servant, only his first. He will return with judgment and wrath poured out. And this is the example we have from Deborah and Barak's Armageddon where all they're doing is mop-up in this war with Sisera and Yavin. So if you read the full context, yes, there will be one who was pierced and killed and will be buried in Jerusalem.

But Yeshua at His second coming will be the conquering king. You almost have a chiasm working here. Yeshua will go before the army of Israel, as we read in the last lesson, and He will destroy the enemy. The only reason the righteous need to be with him is as cleanup crew. He is the One who's going to put them to the sword because what is that? He is got a sword in His mouth. The word is in His mouth. And by this, he will defeat them.

Just because you refuse to show up for your court date doesn't mean judgment isn't coming.

It doesn't mean you should give your horses free rein...or reign.

A bench warrant will be issued, and you will be found.

So just because you refuse to show up for your court date doesn't mean judgment isn't coming. It doesn't mean your chariot is undefeatable, which is what Sisera found out, which is what Pharaoh the first Pharaoh found out. Because if even if you refuse to show up for your first court date, you know what happens even in the natural world, they'll issue a bench warrant. You will be found. It is just a matter of time.

Which goes back to why did the adulteress know her husband wasn't coming at the new moon, but at the full moon? If the new moon is the day of reckoning, the Feast of Trumpets, just because you don't show up at the Feast of Trumpets doesn't mean those angels will not find you when the gates close at Yom Kippur, the sixth Feast or Sukkot, the seventh. That is why we said, Why the sixth angel? Why the seventh angel? Why does it not happen with the fifth?

Because that is the reckoning day. Don't think if nothing happens on that day, that judgment won't find you.

This is why proof texting is dangerous. If we just read that one story that the dragon was victorious at Megiddo, there is an aspect to that piece of history that does affect how we see Messiah Yeshua as a suffering servant, as One who is pierced. But you have to keep reading.

If you don't factor in Deborah's song as the active one in Revelation when we start reading about the song of Moses and the song of the Lamb, then we might skip over the Armageddon that is going to be active in Revelation.

That is why we did the back-and-forth chart in the last lesson so you could see the correlations to Revelation 16 and Judges 4 and 5. Because remember Deborah was a judge, she wasn't a queen. She wasn't a king. She wasn't a queen. She might have been a queen bee but she wasn't a queen. Deborah represents the aspect of judgment, not just with sword judgment in the natural realm. She was a prophetess. She was working under the power of the Holy Spirit. She did what she did and she knew what she knew because of the power of the Holy Spirit, and she spoke into the situation. They say, *Not by might, not by power, but by My spirit, says the Lord of hosts*. And so when Yeshua comes with judgment, it is with the power of the Holy Spirit that is giving Him the victory at Megiddo. That is the difference.

So be careful when you proof text. There's so many things that are out there today where they're taking one example of something and building a whole doctrine around it. But you can't take just one example. Scripture will give you multiple examples of something if it is important. So yes, we learn from the defeat of king Josiah at Armageddon. But don't forget Deborah's song. Don't forget the win, the victory at Armageddon with Deborah and Barak.

And that is the challenge for us because we are trying to put it all together and come up with a conclusion and say this is exactly the way it is going to be. He is not going to let us do that, guys. He is going to make us keep studying, keep working, because in a sense that forces us to depend upon Him and to remind ourselves to always be ready. Is it a second Passover? I don't know. Is it something to do with Sukkot? Probably. Does that mean there's not a resurrection of the dead at Rosh HaShanah, at the Feast of Trumpets? I think there will be, but I think there's so many other factors that go into it, you are going to go in circles if you are trying to arrive at a conclusion rather than learn from each template.

Date setting, those sorts of things, they're dangerous because they get us distracted, studying times, instead of *preparing ourselves* for the times. If you are always prepared, any time, it doesn't matter which appointed time. I think most of this stuff is probably going to make sense in hindsight.

