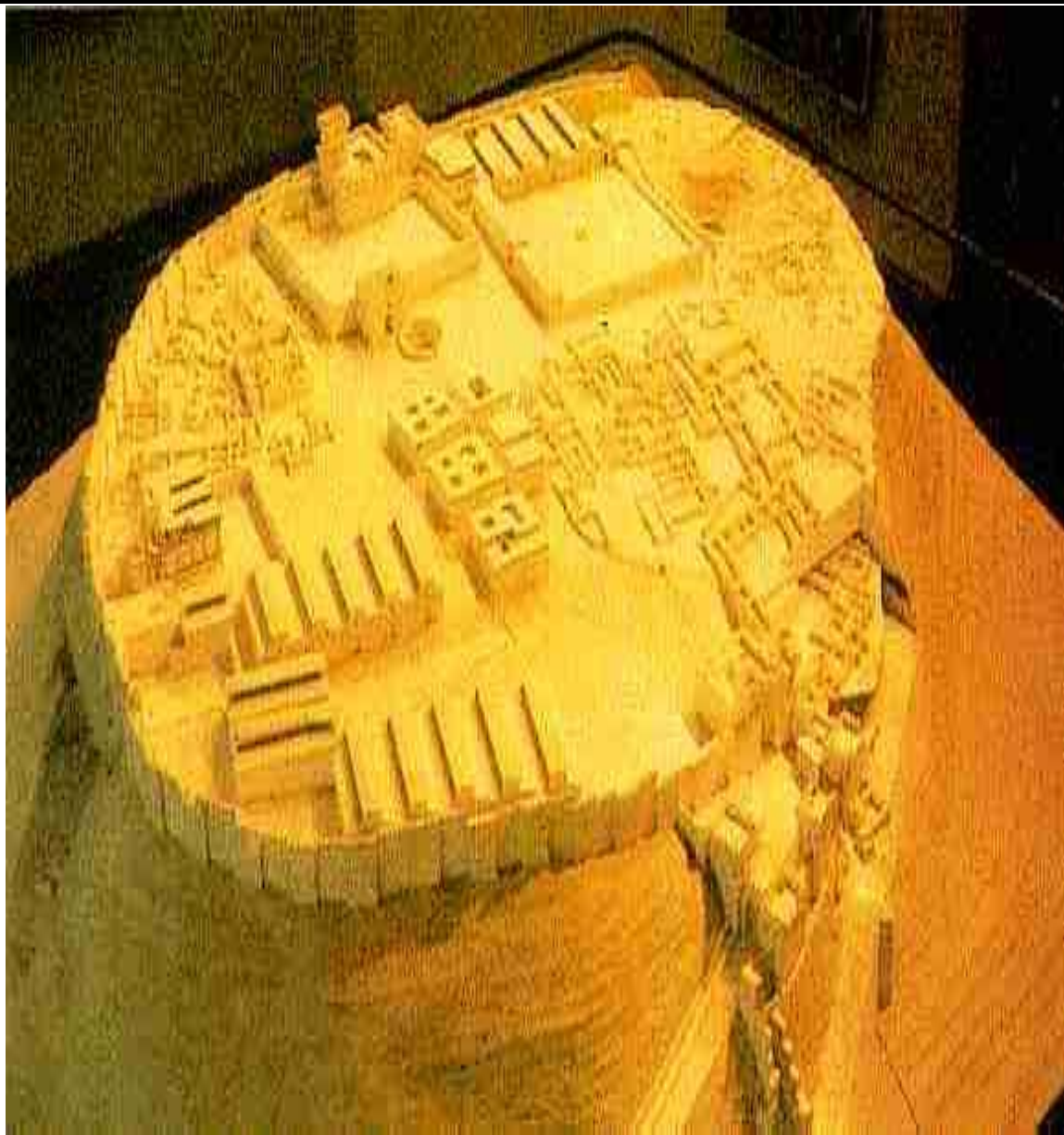


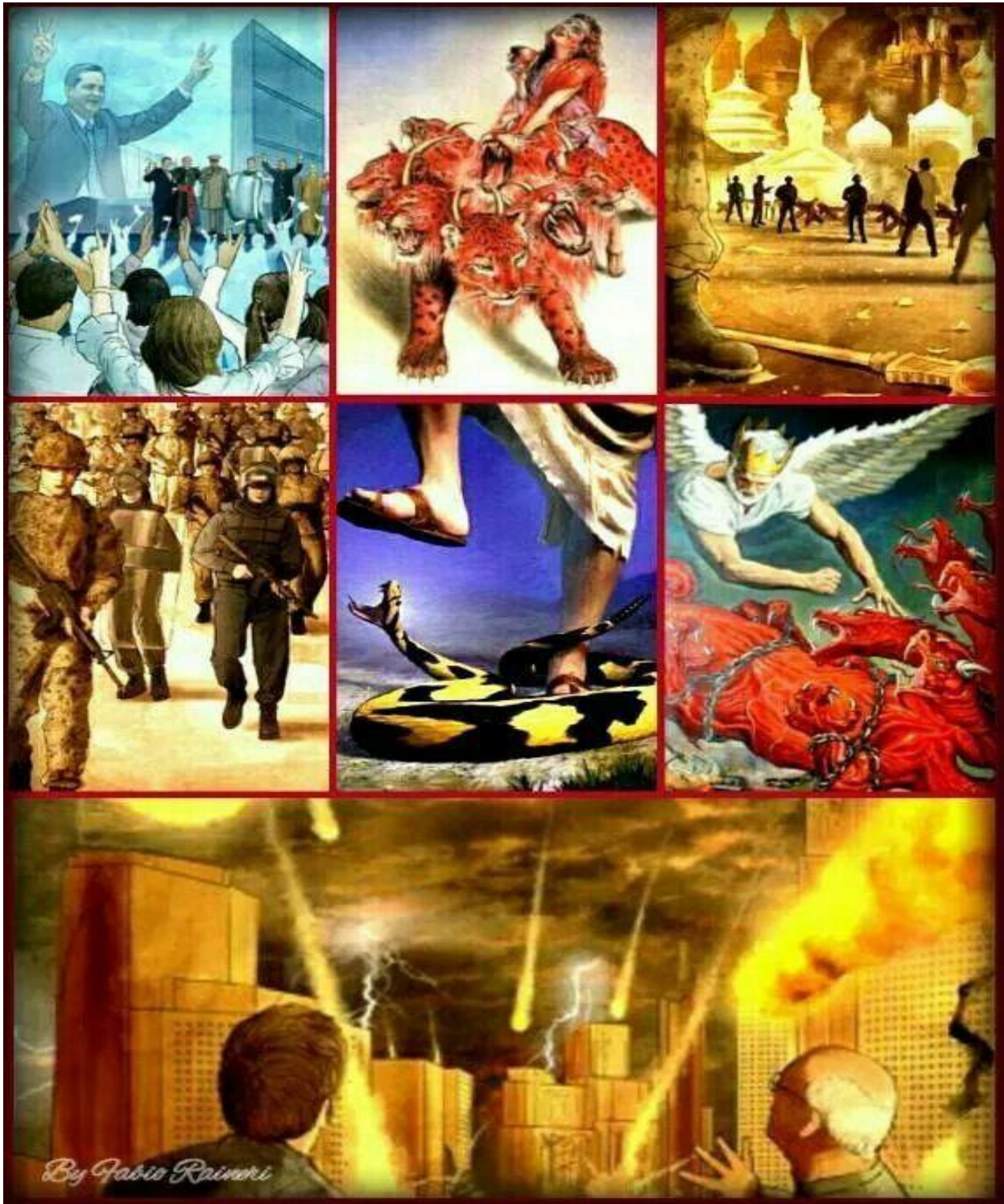
NO FUTURE ARMAGEDDON!

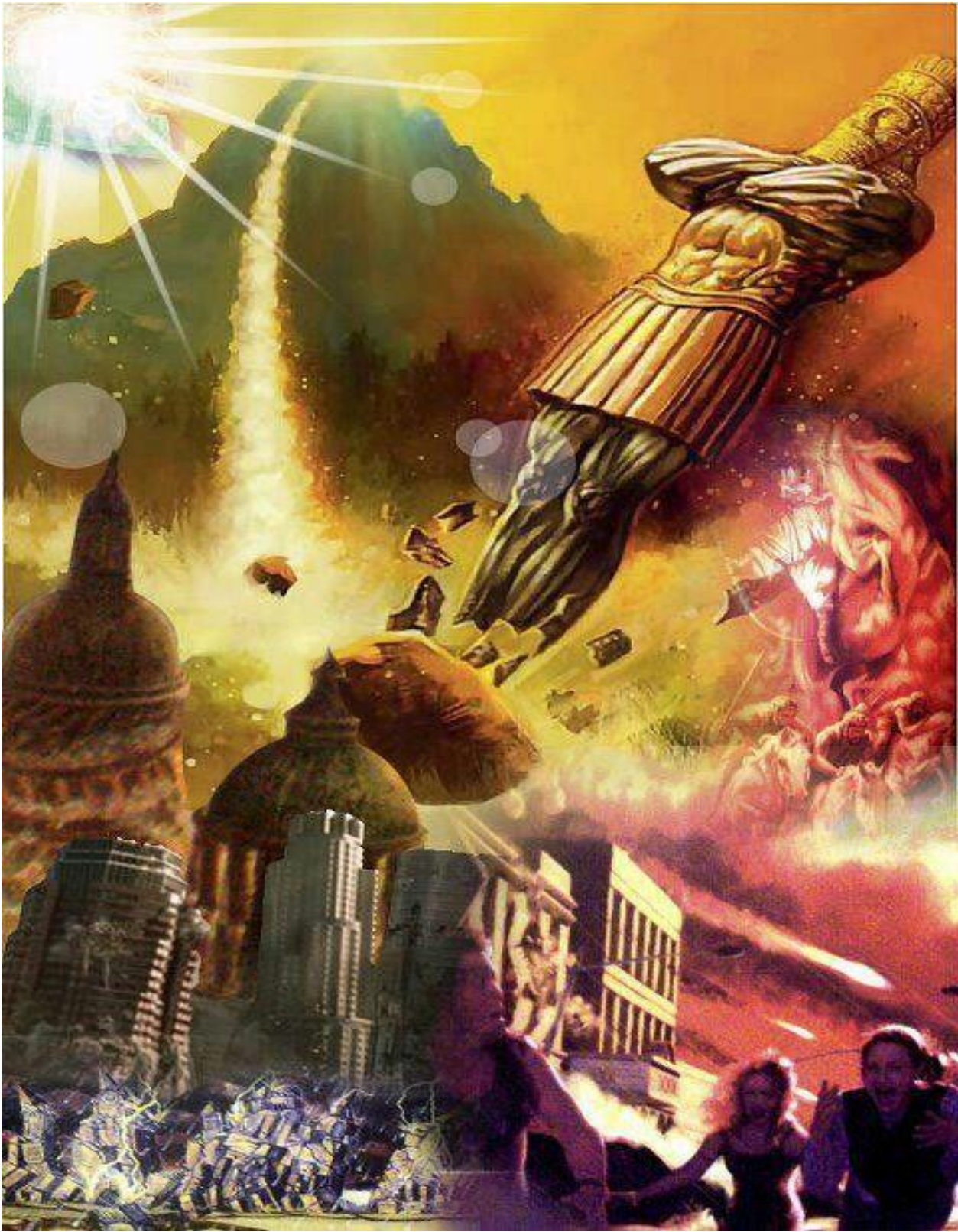
By David Lee Burris



A model of the ancient city of Megiddo, showing its impressive defensive wall built by King Solomon (1 Kin. 9:15).¹

¹ Youngblood, R. F., Bruce, F. F., & Harrison, R. K., Thomas Nelson Publishers (Eds.). (1995). In [Nelson's new illustrated Bible dictionary](#). Nashville, TN: Thomas Nelson, Inc.





No Rapture; No Tribulation; No Armageddon

by Dave Miller, Ph.D.

Some people believe that Christ is coming very soon to secretly snatch Christians away from the Earth. They believe that families will be shocked when a mother, father, or child will strangely disappear. Cars will crash in the streets because the drivers disappeared. A man and wife will be in bed; she will turn her head, and find him gone. Planes will crash, with no pilots found. They say the “Rapture” will be an invisible coming of the Lord for His saints. But the Bible does not teach this idea. The New Testament refers to **only one** return of Jesus—at the end of time before the Judgment. The Second Coming of Jesus will not be **secret**, but will include “blazing fire” (2 Thessalonians 1:8), the sound of a trumpet (1 Corinthians 15:52), a “shout,” the “voice of the archangel,” and the “trump of God” (1 Thess. 4:16). **All persons everywhere** will see & hear this event. In fact, the very passage they claim refers to the Rapture (1 Thessalonians 4:16) is about the noisiest verse in the Bible!

These people also believe that after the Rapture, a seven-year tribulation will happen. They think Jesus taught this idea in Matthew 24:1-34. But Jesus, speaking in A.D. 30, referred to the destruction of the city of Jerusalem that happened in A.D. 70—nearly 2,000 years ago! He said the event would happen to the generation of people to whom He was speaking (vs. 34)—and it did!

These same people claim that another thing is about to happen—a big, terrible war that will affect the whole world. They refer to this battle as Armageddon. They claim the Bible teaches that this battle will take place in the near future. But this word is found only in Revelation 16:16. There it refers—not to an actual physical battle—but to the spiritual fight that the early Christians had to face when the government persecuted them because they were Christians. The book of Revelation is a book of symbols, images, and figures. God did not intend for us to take the symbols as literal. For example, chapter nine talks about locusts that looked like horses with human faces, had little gold crowns on their heads, and lions’ teeth. They even had scorpion tails! But these creatures never have existed, and never will exist! They are just symbols—like Armageddon. The Bible says when Jesus returns, the whole world will stand in Judgment before God, with everyone then being sent to heaven or hell.

THE MEANING OF ARMAGEDDON

For a Scriptural basis for this timely, and important study, we use a portion of the revelation God gave to John as recorded in Rev. 16:13-16. John the Revelator, under the Spirit of Prophetic revelation, uttered words that vitally concerns our day, and should be of deep concern to every christian. Let us read, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which goeth forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

It will be necessary, and enlightening to get a proper background of the term "Armageddon." To do this we are compelled to go back in the Old Testament, and note the various forms and usage there.

The Old Testament meaning was literal. The original word has been variously formed and translated, which we will now consider. There were three terms used to describe its meaning, namely: 1. Har-megiddon, meaning Mount of Assembly. 2. Chormah-Gedehon, meaning, destruction of Army. 3. Mount-Megiddo, meaning place of troops. Here it is described as a mount, where troops (armies) gathered for battle.

This was a remarkable place, for here was the scene of the two greatest victories ever won by Ancient Israel. Here is where Barak conquered the Canaanites. This great battle is recorded in Judges the fourth and fifth chapters. On this same mount, Gideon overcame the Midianites, Judges seventh chapter. This is where Deborah sang her war song, Judges fifth chapter. It is also noted for two great disasters. The death of Saul, I Sam. 31, and Josiah, II Kings 23:29, hence it signifies in Revelation a place of great slaughter, the scene of a terrible retribution upon the wicked. Megiddo was a village in the hill country near Mount Tabor, on the plain of Esdraelon, six miles from Mount Carmel. This was known as a place of great overthrow and slaughter.

THE BATTLE FIELD

For a further insight into the term Armageddon we notice the meaning as given in three of our authorized dictionaries. Webster gives the meaning of Armageddon as, "The place of a mighty battle against evil to be fought on the Great Day of God, used symbolically." It is further stated that it is "The place of a great battle to be fought out on the Great Day of God between the powers of good and evil, Rev. 16:16." Har-Magedon, in prophetic literature, is typical of the sorrows and triumphs of Israel. It also has reference to the battlefield of Megiddo, II Kings 23:29. Armageddon, meaning height of Megiddo.

Funk and Wagnalls Comprehensive Standard Dictionary gives the meaning as follows; "The Plain of Esdraelon, the scene of many battles." It can easily be seen that it had its literal fulfillment back in the Old Testament dispensation, and could not be Biblically literalized at any time, or period thereafter. It states further, "The Prophetic scene of the great battle at the end of the world," and cites to Rev. 16:16.

The Bible Dictionary gives it as "Mount of Holiness, and Truth." From the foregoing it is clear that it had its literal fulfillment in the Old Testament time, and does not have any literal significance for any later time, but rather is used symbolically to picture the great spiritual battles to be fought by Christ and His Church, against the devil and his wicked forces, marshaled in the guise of religion during the New Testament dispensation, and especially the closing, as pictured in Rev. 20:8-9.

Interpreting it spiritually in the New Testament harmonizes perfectly with the prophecy of Isaiah, 760 B. C. Here is the prophecy, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." Isa. 2:2-3.

These scriptures have a spiritual meaning, describing the position, and location of the Church of God, His true Body. Spiritually, God's true church is high above all sin, the world, and false religions while here on this earth. Jesus in picturing the spiritual location of His people states, "Ye are the light of the world. A city that is set on a hill cannot be hid." Matt. 5:14. The Christians are living on a high spiritual plain. Yes, where the Saints are living now (spiritually speaking) will be encompassed by Gog and Magog, Rev. 20:8.

Armageddon (Mount of Holiness) of the New Testament is an antitype of the Megiddo of the Old Testament. Literal battles in the Old Testament are types of spiritual battles in the New Testament. Here (Mount of Holiness and Truth, the great battle field of the New Testament) shall the army of the redeemed put to flight the infernal host as mentioned in Rev. 20:8. Gog and Magog are the combined forces of false religions.

Armageddon is not as some have supposed, a battle fought with lead and steel, but a struggle between the powers of right and wrong. The true Biblical Church of God is a spiritual institution, and is not an army that fights literal battles. God's Word teaches, "Thou shalt not kill." Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44. According to God's Word Christians should not kill nor avenge themselves with those who do them wrong. Instead, they are to do the opposite. "Do violence to no man," Luke 3:14. The battles of the church are spiritual in their nature. Paul said under inspiration, "We wrestle not against flesh & blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12. In II Cor. 10:4, we read, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Millions have laid down their lives for Christ by being consecrated to endure. The history of the martyrs of the church began with Stephen. As he was dying, he prayed, "Lord, lay not this sin to their charge." Acts 7:60. This is the spirit, and history of Christianity through the centuries, which is in complete harmony with the teachings of Christ, and also indicates the proper attitude of a Christian toward his enemy.

The devil has used, and is still using various means trying to destroy the church, both spiritually, and literally. But God's people have never resorted to carnal warfare in the New Testament dispensation in order to fight the devil. Evil for evil would make both sides evil. God's way is, "Be not overcome of evil, but overcome evil with good." Romans 12:21. So the two armies, to fight the battle of Armageddon, which is a spiritual battle, are; on the one side, the Saints of the Most High; the other, the false religions of the earth marshaled by the devil.²

² Chesnut, L. J. (2005). [*The Battle of Armageddon*](#). James L. Fleming.

The Battle of Armageddon: Its Biblical Significance *

"And the sixth angel poured out his bowl upon the great river, the Euphrates; and its water was dried up, that the way might be prepared for the kings from the east. And I saw coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet, three unclean spirits like frogs; for they are spirits of demons, performing signs, which go out to the kings of the whole world, to gather them together for the way of the great day of God, the Almighty. (Behold, I am coming like a thief. Blessed is the one who stays awake and keeps his garments, lest he walk about naked and men see his shame.) And they gathered them together to the place which to Hebrew is called Armageddon" (Rev. 16:12-16).

The passage quoted above contains the only mention of the word Armageddon in the Bible. Inasmuch as it is found in the Bible, it does have significance for those of us who are Christians. We cannot be content with only telling the world what the Battle of Armageddon is not; we need to tell the world the true meaning of the term.

The word Armageddon is derived from the Hebrew word *har meghiddo* which means "mountain of Megiddo." The allusion to Megiddo means very little to those who have little or no knowledge of the history of the Old Testament. Yet, to those who have a good background of Old Testament history, the area of Megiddo has significance for the many battles that were fought there. Deborah and Berek defeated Sisera and his host here (Judg. 5:19). Saul and Jonathan fell near here in their battle against the Philistines (1 Samuel 31:13). When Josiah went out against Pharaoh-Necho, he was slain on the battlefields of Megiddo (2 Kgs. 23:29).

***According to the Late Date Version of Revelation Commentary**

Hence, John has chosen this battlefield to discuss the great conflict which will occur between Christ and the forces of Satan. The allusion is not so much to a literal, physical, geographical location as to a great battlefield.

The usage of the word Armageddon is somewhat similar to the modern usage of Waterloo. Although few of us know the location of Waterloo, we have all heard about Napoleon's defeat at Waterloo. Hence, the word "Waterloo" has become symbolical of the place or time of a great defeat. The word "Armageddon" was of similar significance in John's time to those who were familiar with Old Testament history. It referred to the scene of a great conflict, regardless of where that conflict might be fought.

The Context of the Battle of Armageddon

The Battle of Armageddon cannot be understood without a consideration of the context in which it is set in the book of Revelation. The book of Revelation was written by exiled apostle John to the saints of the seven churches of Asia somewhere around 96 A.D. The book concerned itself with the things which were shortly to come to pass (Rev. 1:1-3). No interpretation of the book of Revelation or the Battle of Armageddon can have any significance unless it can be understood so as to have meaning to those first century saints to whom the book was addressed.

The saints in John's day were in the throes of a horrible persecution. The Roman Emperor, in an effort to unify the Empire, demanded that every loyal citizen confess that he was "lord." The Roman Emperor was to be worshiped as divine. Although some Emperors treated this as exaggerated attempts to exalt the Emperor, Domitian delighted in being looked upon as divine and in being so worshiped.

The Christian could not conscientiously worship the Emperor as divine; he knew but one Lord, Jesus Christ. To the Christian, such homage was idolatry and an utter denial of faith in Christ. To the Roman, the refusal to worship the emperor was a sign of disloyalty to the State and an act of treason. A great conflict was inevitable.

Emperor worship was forced upon the Christians as a test of their loyalty to the State. Those who refused to worship the Emperor were persecuted. The forms of punishment were many. Some were put to death, some were exiled, some were tortured into a confession of divinity of the emperor, some had their property confiscated, some received combinations of these measures.

The book of Revelation was written to reassure the Christian that God had not forgotten His saints and that the victory would ultimately belong to them. No doubt, some reached the conclusion that God did not care what was happening on the earth below. Yet, John wrote to reassure the Christians of the first century that God would not be defeated by Rome and its evil forces.

Beginning in chapter 12, John, as it were, lifts the curtain that the Christians who were suffering the many forms of persecution at the hands of the Roman Empire might see what was going on behind the scene. What was happening was nothing less than a struggle between God and Satan. Beginning in chapter twelve, we read of the birth of Christ and Satan's unsuccessful attempts to defeat Him. When Satan saw that he could not defeat the Christ, he vented his anger against the church. Consequently, he turned his forces toward the destruction of the followers of Christ.

The things which Satan used against the disciples of Christ were as follows: (1) The First Beast (13:1-10). The first beast represents political governments. The imagery together is the composite picture of the four beasts mentioned in Daniel 7 in which text the four different beasts referred to four separate governments. Here the four beasts are put together to refer to political government in general which Satan uses to destroy saints. (2) The Second Beast (13:11-18). This beast is then identified as a false prophet or false religion. Satan uses false religions to destroy the children of God. There is little doubt that the specific form of false religion which is intended in this passage is the emperor worship to which I have already referred. (3) Babylon the Great, the Great Harlot. This refers to the city of Rome, the capital of the Roman empire.

As the scene unfolds, God and Satan assemble their forces for conflict. Satan gathered all of his forces together against God (16:12-16). Then, the Bible tells the outcome of this great battle. Babylon the Great is destroyed (16:17-18:24). The two beasts were destroyed (19:17-21). And, finally, the Great Dragon, Satan himself, was defeated by God (20:7-10). In the Battle of Armageddon, the great conflict between God and Satan, God was altogether victorious.

Hence, the Battle of Armageddon refers to the great conflict which occurs between the hosts of Satan and the hosts of God. Its meaning for those of the first century is quite clear: God will defeat the forces of Satan. Hence, to that saint which was suffering at the hands of Rome, the knowledge that the victory would ultimately belong to God would give him the necessary strength to endure the persecutions which he was suffering, even if they cost him his life. He knew that the ultimate victory belonged to God.

The Battle of Armageddon does not describe some literal, earthly conflict between Russia, Egypt, Europe and China which might occur in the twentieth century. That would have had absolutely no meaning to the saints in the first century who were suffering at the hands of Rome. This concept of the Battle of Armageddon is part and parcel of the doctrine of premillennialism, a system of interpretation of Bible prophecy which is a system of infidelity.

Rather, the Battle of Armageddon was a symbolical method of revealing God's ultimate victory over Satan. Though Satan may rage and the earthly scene appear as though Satan was in control and God was completely defeated, the Christian knows that the ultimate victory belongs to God. In the conflict the victor has already been decided. God will defeat Satan and completely destroy him in the lake which burns with fire and brimstone. That being the case, we who are Christians should never take sides with the Loser, Satan; we should always stand with the great Winner, Jesus Christ our Lord, victor at the Battle of Armageddon. - *Truth Magazine*

The Battle Of Armageddon

S. Leonard Tyler
Longview, Texas

The battle of Armageddon is the theme song of many religious leaders in the present world. They seem to feel capable of and delight in fixing the times, seasons, periods, cycles, phases and happenings of the age to point forward, as a count-down, to the great battle of Armageddon. They, as it were, open the door and allow us to peer into the greatest of all events to come. This is the speculative stance picturesque in their eschatological imaginations to the battle of Armageddon. Some of the most fantastic expectations, imaginable dreams, greatest illusions, and wildest fantasies find fulfillment in their assumed assemblage of all nations, prepared with the most modern nuclear implements of warfare, to fight the great battle in "the valley of Megiddo." They have all of the faithful of the Lord allied against all of the wicked of Satan literally and physically fighting this final battle of Armageddon. Gog and Magog are identified as a real prince and nation and thrown into the fray. Yes this is, to them, a real carnal, "flesh and blood," war with all the righteous people battling it out with guns, tanks and bombs with all the unrighteous people.

Billy Graham said, "There is no doubt that global events are preparing the way for the final war of history, the great Armageddon!" [\(1\)](#)

Jerry Falwell, implying Israel's place in God's eternal scheme of redemption as yet to be accomplished, compares Genesis 12:1-3 with John 3:16 as being equally promised and believed concludes, "To stand against Israel is to stand against God. We believe that. I love the Jew because God loved the Jew My deep conviction is that America will not remain a free nation unless we defend the freedom of Israel." [\(2\)](#)

Hall Lindsey wrote under, "Perfect Parable," regarding "fig tree" leaves coming again as being May 14, 1948 when the Jewish people became a nation and applied Matt. 24:34 ("Truly I say to you, this generation will not pass away until all these things take place," NASB to this generation. The sign was to him the rebirth of Israel and a generation is about 40 years. He then concludes, "If this is a correct deduction, then within forty years or so of 1948, all these things could take place."

Writing under, "What's Your Game, Gog?" Lindsey gives us his view:

We have seen that Russia will arm and equip a vast confederacy. This powerful group of allies will lead an attack on restored Israel. However, Russia and her confederates will be destroyed completely by an act that Israel will acknowledge as being from their God. This act will bring many in Israel to believe in their true Messiah (Ezekiel 38:15ff).

The attack upon the Russian confederacy and the resulting conflict will escalate into the last war of the world, involving all nations.

He goes further by saying, "In this chapter we will trace consecutively the predicted events that lead to the Armageddon campaign: the various sequence of battles, the particular powers who fight each other, and how in turn each is destroyed. The crucial prediction of the revived state of Israel's part in triggering Armageddon will also be shown." He then gave a chart of Russia's moves from phase 1 through phase 5 and, finally, to her Waterloo.⁽³⁾ He garbles the prophets to give them a literal interpretation and application in order to chart the second coming of Christ, the rapture, tribulation and Armageddon which leads, according to Lindsey, into the millennial kingdom. What an expanded and presumptuous imagination he exerts to reach his conclusions!

Time Setting

Time setting seem to be inherent with those who interpret this text literally. One cannot give a literal interpretation to Revelation consistently without having beasts leading the battles, frogs taking orders from dragons of the sea and multi-headed animals directing the affairs of human beings.

D.M. Canright gives some evidence of literal interpreters and their time setting. He list some as early as the middle of the second century. In the Latin church he sights, "Public and private buildings were suffered to decay, and were even pulled down, from an opinion that they were no longer of any use, since the dissolution of all things were at hand." He also emphasizes the claims made by William Miller, the founder of Adventism, that the world would end in 1843-4.

Mrs. Ellen G. White somewhat settled the point at the time by saying, "I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as he wanted them; that his hand was over and hid a mistake in some of the figures" (he gives her, *Early Writings*, pp. 67, 68 as a reference. Mr. Miller also said, "I believe the time can be known by all who desire to understand Between March 21, 1840, and March 21, 1844, according to the Jewish mode of computation of time, Christ will come." (4) This is 1982 and Christ has not yet appeared. Thus Mr. Miller and Mrs. Ellen G. White are found to be false witnesses (prophets. They did not know and could not know the time of Christ's second coming. Therefore, for the same reason, I reject all time setters, for no man knows when Jesus is coming (Mk. 13:32-37).

God's Plan For Man's Salvation

God's plan for man's salvation is provided by the grace of God for all men who will by faith accept it (Eph. 2:8; Matthew 7:13-14, 24-29). "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lust, we should live soberly and righteously and godly.in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ" (Tit. 2:11-12). Is this compatible with a literal, physical, worldwide, all-nations-involved battle between the righteous and unrighteous at Megiddo? Not to me! It sounds contrary, innately diverse and diabolically opposed to the very essence of the scheme of redemption procured by the precious blood of Jesus Christ our Lord (Ephesians 1:3-7).

Some Study Should Be Given

There are some clear, emphatic, and essential rules which must be observed, consciously or otherwise, in biblical interpretation. One is this: Obscure passages should be studied, understood and accepted in the light of plain, understandable texts. The plain, comprehensible passages must never be sacrificed, altered or compromised for some fanciful interpretation of an obscure Scripture. This need is maximized in studying prophetic, figurative and symbolic language. This special study of Premillennialism is a very impressive illustration of such a need.

I doubt if there is a subject where fanciful, imaginative & speculative creativeness finds vent or assumes greater advantage than in the premillennial theory. The essential tenets of the theory are not in the Divine Volume. Interpretations of difficult texts are so far removed from their context that they lose their Divine significance. Thus, the theory becomes purely and only a stigma of the theological, doctrinaire, human mind. Let us consider some plain texts.

Some Plain Propositions To Be Reckoned

The church and kingdom are terms applying to, identifying, encompassing or circumscribing the same people, those belonging to the Lord with special emphasis upon the type of figure used (Matt. 16:16-19; Acts 8:12; Col. 1:13, 18; Heb. 12:28). The church/kingdom had its beginnings upon the first Pentecost after Christ's ascension to the Father when He sent the Holy Spirit (John 14:26; 16:7-16; Luke 24:49; Acts 1:7-8; 2:1-47). This is when "He led captivity captive and gave gifts unto men" and took His seat at the Father's right hand as the head of the church (Eph. 1:20-23; 4:8; Phil. 2:8-11). Here Christ began His reign as "both Lord and Christ" (Acts 2:32-36, 47), with all authority "both in heaven and earth" (Matt. 28:18; 1 Tim. 6:15; James 4:12). The apostles also took their seats upon the twelve thrones of spiritual Israel (Gal. 3:7-8, Matt. 18:18, 19:27-28; Eph. 2:20). Thus, the reign and headship of Christ had its beginning.

The reign of Christ began when Christ sat down upon His throne and will continue so long as he sits (Heb. 10:10-13). The late Foy Wallace, Jr., repeats this for me, "Let me say it again; He sits while he reigns, and he reigns while he sits. He began reigning when he began sitting; he quits reigning when he quits sitting; but he will reign to the end, so when Christ quits sitting, it will be the end, and he will then quit reigning. What happens to the kingdom? He delivers the kingdom to God, the Father." [\(5\)](#) All of the accomplishments under the New Testament must be within the reign or headship of Christ for it went into effect when He became "both Lord and Christ" and will end at His second coming (Eph. 1:20; John 5:28; 1 Cor. 5:10; 2 Thess. 1:7-10). He is now reigning and must continue to reign until death is destroyed (1 Cor. 15:22-28). Death will be destroyed at the judgment (Rev. 20:11-15) when the kingdom is returned back to the Father.

The purposes of Christ are the purposes of the church under the New Testament rule of Christ. The church is not a substitute or accident or just a lesser kingdom instituted because the Jews rejected Christ. It was designed in God's mind, foretold by the prophets, and established and sustained by Jesus Christ; therefore, "unto him be glory in the church and in Christ Jesus unto all generations forever and ever" (all the generations of the age of the ages, foot note, Eph. 3:21, ASV.). When "all the generations of the age of the ages" have passed there is nothing left to come -except, the end, even eternity.

The kingdom of heaven and the church of the Lord apply to a spiritual relationship shared by those who, by faith, obey Christ, being baptized into Christ (John 3:5; Acts 2:38-42, 47; Gal. 3:26-27). The kingdom is not meat and drink but righteousness, peace and joy in the Spirit (Rom. 14:17). The church is the body of Christ (Col. 1:18; 1 Cor. 12:27). It is true that the Lord's people are militantly engaged in a warfare, but not in a physical struggle or carnal war. It is a spiritual warfare with spiritual armor and designs - righteousness against wickedness in heavenly places (Eph. 5:11; 6:11-13; Gal. 5:16-26). Paul wrote the Ephesians to put on "the whole armor of God, that ye may be able to stand against the wiles (stratagem, trickery, deceit, SLT) of the devil" (Eph. 6:11-20). Yes, the fight is on against wickedness, sin in high places, ungodliness, and immorality in order to quench all the fiery darts of the evil one. The offensive weapon is "the sword of the Spirit, which is the word of God." The charge is, "Be not overcome with evil but overcome evil with good" and "be faithful unto death" (Rom. 12:21; 1 Pet. 1:5-9). Thus, God's kingdom people, as such, will never fight a physical war, for these texts are applicable now to all mankind and will remain so as long as time and timely things continue. When Christ appears at His second coming, He will render the judgment, consign the destinies of all, both saint and sinner, and close the books (1 Cor. 15:22-28; Rom. 2:5-11; Rev. 20:11-15) .

All Are One In Christ

"There is neither Greek nor Jew, circumcision nor uncircumcision . . . but Christ is all, and in all" (Col. 3:11). Christ broke down the middle wall of partition to create in Himself of the two (Jew and Greek) one new man, so making peace; reconciliation to God occurs in one body (Eph. 2:11-16; 2 Cor. 5:17-19).

There is no distinction between men; under the new covenant both Jew and Greek are justified by faith in Christ (Acts 15:7-11; 10:34-35; Rom. 1:16-18; 3:21-31; Gal. 3:23-29; Col. 3:10-11). The only access anyone has to the Father today is in or through Christ (John 14:6; Heb. 5:8-9; Luke 10:16). This is God's chosen way by which man is saved (Matt. 7:13-14; 1 Cor. 1:21; Matt. 7:21-27).

Revelation 16:16

"And they gathered them together into the place which is called in Hebrew, Har-Magedon" (ASV., Armageddon AV./). If one approaches this study with a literal interpretation, he begins his search to identify Armageddon. Peloubet's Bible Dictionary gives just about as clear and concise understanding as any I have read.

Armageddon (the hill or city of Megiddo) Rev. 16:16. The scene of the struggle of good and evil is suggested by the battle-field, the plain of Esdraelon, which was famous for two great victories, of Barak over the Canaanites and of Gideon over the Midianites & for two great disasters, the deaths of Saul and Josiah. Hence it signifies in Revelation a place of great slaughter, of a terrible retribution upon the wicked. The Revised Version gives the name as ar-Magedon, i.e., the hill (as or is the city) of Megiddo.[\(6\)](#)

The Layman's Bible Commentary has this to say: "There was no literal mountain of this name, but the reference is probably to the mountains that were near the town of Megiddo, or possibly to the large size of the mound of the city itself. This place stood at the upper entrance to the Plain of Esdraelon by Megiddo the Syrians, and later the Assyrians, must have traveled when they besieged Samaria (II Kings 6, 17) All down through history this region has been known as a bloody battleground and as a convenient pass for great armies. In a word, Megiddo, had come to stand, in Jewish and therefore in Christian thought, for great and decisive struggle. John uses it here only, and he does not have in mind any thought that at some particular date in time the forces of evil and the powers of good will literally fight it out at this spot. It rather stands for the great final overthrow of spiritual evil by the spiritual power of the Almighty God."

This is but an example if a literal interpretation is used & is intensified with each application of the supposed powers, nations & kings specified by the prognosticators. In most literal interpretations the suppositions are so expanded that one many search in vain to find any resemblance of fact.

Mr. Ray Summers expresses it well, "If one expects this to be a literal, material battle, he must expect the army to be headed by a committee of three frogs. Both figures are symbolical; neither is literal. There is no reason for making one literal & the other symbolical. The Armageddon in the book of Revelation has no location on the maps of the world; it is logical, not spatial. The battle is between righteousness and evil, the righteousness is the certain victor."[\(7\)](#) He also wrote, "The three frogs perhaps symbolize some form of evil propaganda since they came from the mouths of three beast, false prophet and dragon, slt). . . True religion has no worse enemies & Satan no better allies, than false propaganda." This is just as true today as in years past. Jesus warned His disciples against false prophets (Matt. 24:24. Paul and Peter warn Christians to beware of false teachers (2 Thess. 2:9-10; 1 Tim. 4:1-4; 2 Pet. 2:1-2). Those who refuse the message will become victims of their false propaganda or doctrine. Beware! It is presented on T.V., Radio, upon the printed page, and in multitudes of pulpits.

Armageddon Of Revelation

John unmistakably uses figurative language in this text. The dragon, old Satan; the beast, political powers or governments; false prophet, religious propaganda or false religions; the harlot-Babylon, Satan and antiChrist's seductive, pervertive and deceptive teaching; a person or place full of vice and immoral practices; and the three frogs out of the dragon's mouth are all figurative expressions. Figuratively, Armageddon is used to represent a war between good and evil, righteousness and unrighteousness. It is a spiritual conflict between those who accept the teaching of Christ (believers) and those lead by Satan's luring devices of fleshly, material designs. Although it is a spiritual conflict, yet Satan uses every force and material influence available - possessions, pleasure, emotional and selfish gratification. He began his battle against Christ (Matt. 4:1-11; Rev. 12:1-6) but has turned his powers against Christ's followers, the Christians. We must contend for and fight the good fight of faith (Jude 3). It is the flesh against the Spirit (Galatians 5:15-26).

Armageddon symbolically represents a battleground, wherever and whenever good or right is confronted with wrong or evil. How consoling is the revelation; the culminating facts in every picture, symbol and figure show the believers, God's people as winning the battle. Thus, Christians, thru much suffering and conflict, are more than conquerors. "This is the victory that overcometh the world, even our faith" (1 John 4-5).

In Revelation 16:16, "They gathered them together into the place which is called in Hebrew Har-Magedon" /ASV.). The beast, false prophet, the deceiver of those who bare the mark of the beast and those that worship his image are readied for battle. The battle which is waged against "him that sat on the horse" and his army results in the defeat of the beast, false prophet and dragon with all their allies /Rev. 19:19-21). The absolute victory over sin and the world comes at Christ's second coming and the final judgment (Rev. 20:11-15). This is that final act of Christ pictured throughout the New Testament, His coming to judge all men and pronounce the destiny (Matt. 25:31-46; John 5:28; Rom. 2:5-13; 2 Cor. 5:10, 11; Thess. 1:7-10; Rev. 20:11-15). Thereafter, no place can be found in the New Testament for any existence upon this material earth. It shall disappear; John said that it had "fled away"; Peter said, the earth "shall melt with fervent heat" (Rev. 20:11; 2 Pet. 3, 7, 10-13). This is not a purification, it is destruction.

The harder the times, the stronger the temptations, the fewer believers and the more ungodliness; the immorality, vice, and worldly lust which seem to triumph are but challenges for stronger faith, more real, true convictions in Christ and His promises. Christians are today fighting this war-good against evil, righteousness against unrighteousness, even Christ against Satan. The victory will be at the second coming of our Lord. Will you stand with Him in victory? Therefore, we should accept the urgings given in Rev. 16:15 as the gathering was being assembled for battle, "Blessed is he that watcheth, and keep his garments, lest he walk naked, and they see his shame." Peter concluded that the trial of your faith is more precious than gold which perishes. Faith offers eternal life, "Receiving the end of your faith, even the salvation of your souls" (1 Pet. 1:9). Therefore, let the battle rage but stand like men; the victory is ahead. It is assured to all who through faith submit to the Captain of our souls - we shall win in Christ. This is to me the very purpose of the Revelation letter.

Endnotes

1. Till Armageddon, Billy Graham, p. 15.
2. The Fundamentalist Phenomenon, ed. by Jerry Fallwell, p. 215.
3. The Late Great Planet Earth, by Hal Lindsey with C.C. Carlson, paperback Bantam Book, New York, pp. 43, 60, 139, 144, 148.
4. Seventh-Day Adventism Renounced, D.M. Canright, pp. 67, 68, 70.
5. God's Prophetic Word, Foy E. Wallace, Jr., p. 189.
6. Peloubet's Bible Dictionary, Universal Book and Bible House, Philadelphia, Pa., p. 46.
7. Worthy Is The Lamb, by Ray Summers, Broadman Press, Nashville, Tenn., pp. 189, 90

The Battle of Armageddon

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In recent years, the premillennial controversy has raged once again. Practically every time that an attempt is made to re-establish the nation of Israel, men begin to think that the time of the end is near. Consequently, they speculate concerning Bible prophecies in the light of the current events which they read in the daily newspaper. Since 1948 when Israel was once again established as a nation, the religious market has literally been flooded with materials proclaiming the theories of premillennialism.

The terminology of premillennialism has become well known. We have seen bumper stickers mentioning rapture. Radio evangelists have discussed pre- and post-tribulation theories to such an extent that practically everyone is acquainted with the seven-year tribulation period. Another term of premillennial importance is the term "Battle of Armageddon." Most every preacher has been asked on one or more occasions, "What is the battle of Armageddon?" I would like to try to answer some of the questions that people are asking about the battle of Armageddon. Certainly, the term is a Bible term, although it is only used in Rev. 16:16. From the amount of discussion it receives, one could get the idea that it is mentioned on every page of the Bible.

However, before discussing the biblical meaning and usage of the word armageddon, let me be sure that you understand how premillennialists are using the term. In order to do this, I must briefly summarize the main points of premillennialism according to the pretribulation rapture point of view.

Armageddon According to Premillennialists

Let me begin by relating the series of events which surround the battle of Armageddon according to this view point. We are presently living in what is termed the "church age." Premillennialism teaches that Jesus came to this world to establish His eternal kingdom. However, when the Jews rejected Him and had Him crucified, a second plan was inaugurated which postponed the establishment of His kingdom. In the meantime, the "church age" occurs. At the end of this church age, Jesus is supposed to come again and take His saints quietly from the earth. Saints are supposed to mysteriously disappear from the earth at the rapture. The rest of the population on this earth will continue life as it is at the present.

The rapture will be followed by a seven-year period of tribulation. This period is designed to prepare the nation of Israel to receive her Messiah. A remnant of the Jews will believe the gospel and serve as evangelists to try to persuade the rest of Jews to accept the gospel of Jesus Christ. Some Gentiles will also turn to the Lord during this period.

During this period a personal Antichrist will arise, be popularly received as a ruler over Europe, and oppose the work of Jesus Christ. The forces of the Antichrist and Jesus Christ are destined for a great final conflict called the Battle of Armageddon. After Jesus victoriously defeats Satan, He will establish His kingdom on the earth and reign over it for one thousand glorious years.

The participants in this battle are already revealed, according to those who accept premillennialism. Four world powers will enter the fray. (1) Europe. The first great world power will be Europe. This Europe will be different from the independent nations which presently are known as Europe. The independent nations of Europe will form a ten-state United States of Europe. Premillennialists generally interpret the Common Market which is presently developed in Europe to be the first steps toward a United States of Europe. This ten-state confederacy will be under the leadership of one man who is the Antichrist. Premillennialists identify this new United States of Europe as the Roman Empire prophesied in Dan. 2 and 7. (2) The Russian Confederacy. This is the second great world power which will participate in the Battle of Armageddon. Russia is identified as "Gog, of the land of Magog, the chief prince of Meshech and Tubal" (Ezek. 38:1-3). Her allies will be Persia, Cush, Put, Gomer & Togarmah (Ezek. 38:6,9,15,22; 39:4) which are identified as Iraq, Iran, Ethiopia, North Africa, Germany, Armenia, etc. (3) Egypt: the King of the South. The third great power in the Battle of Armageddon will be Egypt. Premillennialists understand Dan. 11 to be discussing the Battle of Armageddon and identify the king of the south with Egypt. (4) China: the Eastern power. Elsewhere in Dan. 11, a power from the East' (v. 44) is mentioned. Premillennialists generally understand this to refer to China today, **although premillennialists of the World War II era dogmatically asserted that this eastern power was Japan.**

When the conflict begins, the battle will occur like this: Egypt will initiate a conflict with Israel. Because of the present tensions in the Middle East, premillennialists are convinced that this could happen at any time. At the same time this occurs, Russia will invade the Near East pushing its conquests all the way to Egypt whom she also defeats.

The reason that Russia enters this war is her need for crude oil. Having defeated these countries, Russia will hear of rumors from the East (China) and from the North (Europe under the Antichrist). At that time she will return to Israel to defend her newly conquered area at Megiddo. Through some sort of nuclear holocaust, Russia will be defeated leaving a "power vacuum" in Israel which the Antichrist will quickly fill. Europe under the Antichrist will engage in battle with the East and then against the Jews.

At this point, Christ's second coming will occur. He will enter into a physical battle with the army of Satan under the leadership of the Antichrist and summarily defeat it. Having defeated His enemies, He will establish His kingdom and reign for one thousand years over the nations of this world from the city of Jerusalem. The temple will be re-built and animal sacrifices will be reinstated. The glorious reign of Christ will begin.

[It seems that a comment about the imminence of these events needs to be injected. Premillennialists have always expected the Battle of Armageddon to occur at "just any time." In 1924, William Edward Biederwolf wrote,

"In keeping with the interpretation which makes the word descriptive of a characteristic (great slaughter) rather than a definite place, there are those who think the last world war just closed (World War I) was indeed the very battle of Armageddon, and that therefore, as John Robertson says, 'The Second Advent of our Lord is now by Prophetic schedule due, and may at the next tick of the watch in your pocket be seen in the sky'" (The Millennium Bible, pp. 662-663).]

Armageddon: Next of the “Left-Behind” Series

By [Wayne Jackson](#)

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Premillennialism is the dogma that Christ must return to the earth before He commences an alleged 1,000 year reign from Jerusalem.

Dispensationalism is the notion that all of history is divided into seven ages (dispensations), which supposedly correspond to the days of the creation week — the seventh “age” of which is the alleged “millennial” reign of Jesus.

Armageddon, will be next to be released by Tyndale Press. Authored by Tim LaHaye and Jerry Jenkins, this error-ridden, dispensational fictional tale will doubtless fan those flames that so easily are kindled in the sincere hearts of those uninitiated in fundamental Bible doctrine.

The dispensationalists are constantly adjusting their “political” interpretations of those events that are supposed to be precursors to “Armageddon.” A recent example was seen in a revised version of John F. Walvoord’s book, **Armageddon, Oil and the Middle East Crisis**.

For some years Walvoord was an instructor of Systematic Theology at the Dallas Theological Seminary. The promotion for Walvoord’s book asserted the world stage was set for a showdown in the Middle East. The professor argued that the conflict in the Persian Gulf, during the administration of President Bush, Sr., fulfilled conditions “exactly as the Bible anticipates in its prophecies of the end of time.”

After the fall of the Soviet Union, however, these books were dumped on the market at a fraction of the original price. It is little wonder; Russia was supposed to be one of the super powers in the Armageddon conflict. Now, she retains but a remnant of her former stature. The entire millennial scheme is without merit.

Does the Bible speak of the “battle of Armageddon”? If so, what it is? And when is it supposed to occur?

Armageddon [literally, Har-Magedon] is specifically mentioned but once in the Scriptures. A passage in the book of Revelation states: “And they gathered them together into the place which is called in Hebrew Har-Magedon” (16:16). Before one is prepared to consider possible meaning of “Armageddon,” he must first understand something of the nature and design of the book of Revelation as a whole.

A Symbolic Book of Hope

It must first be noted that the book of Revelation is a highly symbolic document, as evidenced by both the introduction, and the type of material contained therein. The inspired author affirmed that Christ “signified” the message by his angel unto His servant John (1:1). “The Greek verb carries the idea of figurative representation. Strictly speaking it means to make known by some sort of sign ... it is admirably suited to the symbolic character of the book. This should warn the reader not to expect a literal presentation of future history, but a symbolic portrayal of that which must yet come to pass” (Mounce, p. 65). The final book of the New Testament is filled with symbols — like blood, wine, harlot, gold, white robes, etc.

Again, we must remind ourselves as to why the Lord chose these graphic figures through which to convey the instruction of the Apocalypse. Biblical symbolism frequently served a two-fold purpose. First, “signs” could reveal, in a vivid and dramatic way, truths to those who were initiated in the meaning of the word-pictures. Second, though, these same truths could be concealed from those who would abuse the information, had they access to the “code.” Compare, for example, Jesus’ use of parables in the presence of the Jewish leaders (Matthew 13:13ff). Generally, therefore, this symbolic terminology (also called “apocalyptic” language) was employed by inspired writers to “smuggle” messages of hope to the Lord’s people in times of great danger.

The book of Revelation is a proclamation of victory. One of the key words in the narrative is “overcome.” It is a fact admitted by all that this book was written in a time of severe and widespread persecution. The object of the writing, therefore, was to assure the followers of Christ of the ultimate and complete defeat of God’s enemies, and the glorious triumph of the Christian religion.

This word of consolation was couched in the imagery of the Old Testament Scriptures. Westcott and Hort's edition of the Greek New Testament lists over five hundred references and allusions from the Old Testament in the book of Revelation. The primitive Christians, being familiar with the Old Testament writings, would understand the symbols, hence, be sustained; but their enemies would not grasp the message. This technique surely spared the early Christians from some of the persecution so prevalent in those days. Any view of the book of Revelation that fails to recognize its highly symbolic nature and that seeks to literalize its images, is doomed to absolute failure. This is the cardinal error of dispensational premillennialism.

What Is Armageddon?

As noted earlier, the solitary biblical reference to "Armageddon" occurs near the end of Revelation 16. This awesome chapter records the pouring out of seven bowls of God's wrath into the earth (v. 1). The bowls of wrath are in the form of plagues (sores, blood, fire, frogs), reminiscent of the Exodus plagues, and they are designed to be universal, strictly punitive, and final. Leon Morris says: "They point us to God's overthrow of all that is evil" (p. 192). In connection with the sixth bowl, John writes in Revelation 16:13-16:

"And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon."

Surely even the most inexperienced exegete ought to be able to discern the figures employed within this context. Are literal frogs literally going to come from the literal mouths of literal creatures to literally engage in battle on the literal plain of Megiddo? I would assume even modern millennialists do not believe that the battle of Armageddon will be fought by frogs.

Moreover, the plain of Megiddo is only about twenty miles long by fourteen miles wide, and that's too small to accommodate a battle of the magnitude (hundreds of millions of soldiers) demanded by modern dispensational writers.

It needs to be recognized that in speaking of Armageddon, or the mountain of Megiddo, the apostle John is not alluding to a literal place. The use of geographical points to emphasize spiritual truths is a common biblical phenomenon. Consider, for example, the word "hell" (Grk. *gehenna*). The Greek *gehenna* relates to the Hebrew *gehinnom*, which was the Valley of Hinnom just south of Jerusalem. Later, because of its idolatrous human sacrifice connection with pain, weeping, and burning (Hinnom became the city dump, continuously on fire), *gehenna* became a symbol for the final punishment of hell. Certainly, it would be absurd to contend that on the Day of Judgment, the wicked will be cast into the literal Valley of Hinnom near Jerusalem.

Similarly, and characteristically, John, in the Revelation, frequently uses places as symbols for concepts. So, Zion (14:1), or Jerusalem (21:2), are symbols of God's spiritual city, the church. Babylon signifies apostasy, and all that is opposed to God (14:8); Egypt and Sodom (11:8) represent oppression and wickedness; the Euphrates (16:12) was symbolic of the point of origin of (spiritual) Israel's enemies, etc. It is within such a reference frame that "mountain of Megiddo" likewise is used.

The history of Megiddo is quite interesting. **It is the earth's most famous battle-field.** J.L. Hurlbut declared that "more battles have been fought on this plain than on any other in the world". While some would identify the pouring out of God's wrath in Revelation 16 (including Armageddon) with the destruction of Jerusalem, or perhaps with the cessation of Roman persecution at the time of Constantine, it's more likely that Armageddon is used as a symbol of "the final overthrow of all the forces of evil by an almighty God" (Morris, p. 192). It is important to observe that Revelation 16 actually says nothing about the battle of Armageddon taking place at that point. There, the forces merely are gathered together, awaiting "the war of the great day of God, the Almighty" when He comes "as a thief" (16:14-15). Note: the great day of God is "the day of God's final judgment" (Arndt & Gingrich), at which time the earth will be destroyed (2 Pet. 3:12).

“And I saw the heaven opened; and behold a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood: and his name is called The Word of God. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty. And he hath on his garment and on his thigh a name written, King of kings and Lord of lords.”

Concerning this remarkable description, the following observations are in order: First, the one coming from heaven is clearly Christ, the Word (Jn. 1:1,14), and the white horse is a symbol of His victorious conquest. Second, He is coming to judge and make war. But judgment will take place at His Second Coming (Matthew 25:31ff); hence, His war against the enemies of Jehovah will occur at that time. Third, the Lord smites rebellious nations with a sharp sword that proceeds out of His mouth. Elsewhere, Paul shows that at the time of His “coming” (Grk. *parousia* — a technical term for the Lord’s final coming in judgment), Jesus Christ will slay His foes “with the breath of His mouth,” and bring them to naught (2 Thessalonians 2:8).

In summation, our argument is arranged logically as follows:

(1) The battle of Armageddon will occur when Christ comes to judge (Rev. 16:16; 19:11).

(2) But He will judge at His Second Coming.

(3) The battle of Armageddon will thus take place at the Second Coming of Christ.

We can then additionally reason:

(1) The Armageddon war will take place when Jesus destroys His enemies with the breath of His mouth.

(2) But such will occur at His Coming.

Conclusion

The dispensational view of the battle of Armageddon is not correct. It contains not the slightest support in the Scriptures. Rather, it is grounded upon a novel & relatively recent (in a century) scheme of theological presuppositions. It is buttressed by an erroneous exegetical system that completely ignores the obvious symbolism of the book of Revelation and crudely literalizes its pictures. It is part of a doctrine that reflects in many ways upon the integrity of the Word of God, hence, it must be rejected by careful and conscientious Bible students.

We have nothing to fear of an impending political-military Armageddon. However, all who are out of Christ (Galatians 3:26,27), or who are unfaithful to the Lord (2 Cor. 11:2), had best prepare against the awful day of *spiritual* Armageddon!

Will There be an Armageddon?

by Dave Miller, Ph.D.

Many religionists insist that world history will culminate in a cataclysmic global holocaust known as “Armageddon,” followed by the “Millennium”—a 1000-year reign of Christ on Earth. They say that current events in the Middle East are arranging themselves in such a fashion that the Second Coming of Christ is imminent. Of course, this claim has been made repeatedly for many, many years—with no fulfillment forthcoming.

What does the Bible actually say about “Armageddon”? The term “armageddon” occurs only once in the New Testament: Revelation 16:16. In keeping with the literary genre of the book (i.e., apocalyptic), the term is used with figurative connotations. Revelation is literally packed with allusions to the Old Testament. In fact, “no book in the New Testament is so thoroughly steeped in the thought and imagery of the Hebrew Scriptures” (Swete, 1911, p. liii). But the writer does not use direct quotes from the Old Testament. Rather, he adapted, modified, and combined ideas from the Old Testament in order to apply them to the setting to which he addressed himself. He drew freely from Old Testament imagery, but placed a New Testament spin on them with a first century application.

For those who would be familiar with the Old Testament (as Asia Minor Christians would have been), the Holy Spirit capitalized on the meaning that this location possessed.

In Hebrew, the term “Harmageddon” means “mountain (or hill) of Megiddo.” Was there a hill of Megiddo? Yes. In fact, Jews and students of Hebrew history were only too familiar with this prominent battlefield and vicinity. Many bloody encounters stained the soil of this region—scenes of military disaster. It was here that Deborah and Barak defeated the Canaanites (Judges 5:19). Gideon was victorious over the Midianites in this region (Judges 7). These positive accomplishments were etched into the Israelite consciousness. But there were other images evoked by Megiddo, for it also served as a place where national tragedy had occurred. Ahaziah died there after being pierced by Jehu’s arrow (2 Kings 9:27). And good King Josiah perished tragically at the hands of Pharaoh Necho (2 Kings 23:29). This last incident was especially poignant to the minds of the Jewish people, who mourned the loss of this great king, enshrining the event in the collective consciousness as an instance of national grief (Zechariah 12:11).

With this long historical background, Megiddo came to occupy a place in the minds of believers similar to places which immediately bring to the American mind definite and strong impressions: the Alamo, Pearl Harbor, etc. This significance was then utilized by the Holy Spirit to convey to struggling, persecuted Christians of Asia Minor near the end of the first century the sure outcome of the conflict then being waged between the forces of evil (Satan & imperial Rome) and the forces of righteousness (God, Christ, and faithful saints who were enduring persecution). These Christians were certainly in no need of assurance that some future global holocaust would occur which Christ would bring to an end 2,000 years removed from their suffering!

These Christians were in dire need of assurance that Christ would come to **their aid soon** (see “shortly”— Revelation 1:1; 22:6). They needed encouragement to hang on, and to remain steadfast in the face of inhuman mistreatment. The symbol of Megiddo fitly symbolized the impending overthrow of an enemy empire, and engendered much needed assurance. Christians were given the solace that soon the outcome of the battle would be realized. The enemies of God and His People would be punished, while suffering saints would be comforted. Thus “armageddon” is purely symbolic, and in no way relates to dispensational dreams of a future world war. **There will be no “Armageddon.”**

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