

A

Amalek

The Amalekites were descended from Amalek, a grandson of Esau (Gen. 36:12). They fought against **Israel** in the **wilderness** (Ex. 17:8), and concerning them God said: "I will utterly put out the remembrance of Amalek from under heaven" (v. 14). The Amalekites were eventually destroyed in the days of Hezekiah (1 Chron. 4:43). A common name, or perhaps title, of Amalekite kings was Agag. Balaam prophesied of **Israel**: "He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted" (Num. 24:7). This will have its ultimate fulfilment when the Kingdom of God is restored by Christ.

Balaam also stated: "Amalek was the first of the nations; but his latter end shall be that he perish for ever" (v. 20). Amalek was "first" in that it was the first nation to attack **Israel**. The Hebrew for "first" is related to the word "**Rosh**", the name of one of the countries under **Gog** in Ezekiel 38. The similarity between the words Agag and **Gog** led to the **Jews** (albeit incorrectly) replacing "Agag" with "**Gog**" in the Septuagint. Amalek was at the head of the nations who attacked **Israel** just as **Gog** will be when Christ returns. Although the natural Amalekites have long been destroyed, **Gog** will be a latter-day Amalekite, just as an Agagite arose to persecute the **Jews** in the days of Esther (Est. 3:1). [\(Ref. 3\)](#)

America

See **United States**.

Ammon

The Ammonites descended from Ben-ammi, a son of Lot (Gen. 19:38). They settled east of the River Jordan, and the northern border was the River Jabbok, a tributary of the River Jordan around twenty miles north of the Dead Sea (Josh. 12:2). The children of Gad's inheritance included "half the land of the children of Ammon" (13:25), but the Ammonites later moved back into some of this area: "Concerning the Ammonites, thus saith the LORD; Hath **Israel** no sons? hath he no heir? why then doth their king inherit Gad, and

his people dwell in his cities?" (Jer. 49:1). As a punishment for this, God said to them: "and ye shall be driven out every man right forth; and none shall gather up him that wandereth" (v. 5).

The Ammonites provided opposition to Nehemiah (Neh. 4:7) but are then not mentioned again in the Bible. However, Jeremiah prophesied that the Ammonites would one day reappear: "And afterward I will bring again the captivity of the children of Ammon, saith the LORD" (49:6). At the time of the end some of the children of Ammon will escape the invasion of the **king of the north**: "these shall escape out of his hand, even **Edom**, and **Moab**, and the chief of the children of Ammon" (Dan. 11:41). The area of the ancient people of Ammon is covered today by the country of **Jordan**.

Arabia

The land referred to in the Bible as Arabia stretched to the far southeast of **Israel**. The Arabians "were near the Ethiopians" (2 Chron. 21:16), who were across the Red Sea from them, and the Arabians' territory included **Sinai** (Gal. 4:25). The Arabians were a nomadic people who dwelt in tents (Isa. 13:20). They traded "lambs, and rams, and goats" (Ezek. 27:21) with **Tyre**. "All the kings of Arabia and governors of the country brought gold and silver to Solomon" (2 Chron. 9:14), and during the reign of Jehoshaphat they "brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats" (17:11). The area comprehended by Biblical Arabia includes principally the modern country of **Saudi Arabia**. Prophecies such as Ezekiel 38:13 show that this area will be linked with the power of **Tarshish**. We can therefore expect the influence of the **United Kingdom** to be strong in this area.

Isaiah prophesied: "The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled" (21:13,14). This would seem to speak of the way the **Jews** who have fled to this area after the invasion of **Gog** will be helped by the Arabians. It also implies that the deserts of Arabia will become forested as the blessings of Christ begin to take effect. [\(Ref. 21\)](#)

Arabs

The word 'Arab' occurs only once in the Bible: "Arab, and Dumah, and Eshean" (Josh. 15:52). Here it refers to a village near Hebron. There are some Hebrew words similar to 'Arab' which are translated various ways in the AV. For example, the Hebrew word *arab* occurs five times and is always translated 'Arabia'. Other translations of related words include "swarms" (Ex. 8:21), "mixed multitude" (Neh. 13:3) and "mingle" (Dan. 2:43).

The modern term 'Arab' is a very general term. It loosely refers to peoples who are Semitic, speak Arabic and live mostly in the Middle East and North Africa. Following the rise of Islam, as prophesied in the fifth trumpet (Rev. 9:1-12), Arab influence spread, with other peoples taking hold of the Muslim religion. This increased the numbers of those claiming to be Arabic. Diplomatically a nation can be defined as Arab if it belongs to the League of Arab States. This was formed in Cairo in 1945 and comprised originally of **Egypt, Iraq, Lebanon, Saudi Arabia, Syria, Transjordan (now Jordan) and Yemen**. The League currently has twenty-two members. **Egypt** was suspended for ten years following the 1979 peace-treaty with **Israel** but it was readmitted in 1989. In 1990 the League was divided by the Iraqi invasion of Kuwait, with twelve members condemning its action.

Like the **Jews**, most Arabs have, and acknowledge, Abraham as their father. **Edom** could trace its ancestry back to Abraham and Sarah through Esau. **Midian** was a son of Abraham and Keturah, and **Sheba** and **Dedan** were grandsons of Abraham and Keturah. **Moab, Ammon** and **Amalek** were also descended from Abraham. The Amalekites have long since disappeared from history, but **Moab** and **Ammon** relate to the Arab country of **Jordan**. The most significant son of Abraham, however, when tracing the ancestry of the Arabs, is undoubtedly Ishmael. He was the son of Hagar, and his descendants "dwelt from Havilah unto Shur, that is before **Egypt**, as thou goest toward **Assyria**" (Gen. 25:18). Shur is near the **Sinai** peninsula and Havilah is thought by many to be roughly where Kuwait is today. This places the descendants of Ishmael approximately in the area of **Saudi Arabia**.

God said of Ishmael: "I will make him a great nation" (21:18). A detailed prophecy was made concerning him: "And the angel of the LORD said unto [Hagar], Behold, thou art with child,

and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren" (16:11,12). The Arabs continue to manifest these characteristics today. They have displayed a "wild" warlike attitude towards **Israel** over the years, as witnessed by the Arab-Israeli wars. Yet they have always been hampered by their lack of unity, fulfilling the prophecy, "his hand will be against every man". They have not migrated over the years, but continue to "dwell in the presence" both of their Arab brethren and also of the **Jews**, following their return to the Land.

There were twelve sons of Ishmael (25:13-15). Little is said about eight of them, but more detail is given of the other four: Nebaioth, Kedar, Dumah and Tema. When the Kingdom is established, "the rams of Nebaioth" (Isa. 60:7) will be brought to **Israel**. The "flocks of Kedar", too, are mentioned in Isaiah 60:7, and in Ezekiel 27:21 the "princes of Kedar" are mentioned in the same context as **Arabia**. Dumah is associated with the area of "Seir" (modern Petra) in Isaiah 21:11,12, where the watchman says, "The morning cometh, and also the night", an enigmatic phrase speaking of the morning of resurrection and exaltation of the **saints** and the dark state of the world as **Armageddon** approaches. In Job, Tema is mentioned in the same context as **Sheba** (6:19), and when **Gog** attacks **Israel** Tema will provide help for the **Jews** (Isa. 21:14).

The Arabs to the southeast of **Israel** are descendants of the sons of Ishmael. They are still fulfilling the prophecy of Genesis 16:11,12. However, the time will come when they will repent from their "wild" ways and will no more be "against every man", but will, at an early stage, acknowledge Christ as the Son of God and turn to help the **Jews**. ([Refs. 8, 21](#))

Armageddon

The word 'Armageddon' occurs only once in the Bible, and is found in Revelation 16: "And he gathered them together into a place called in the Hebrew tongue Armageddon" (v. 16). The context is that of the nations being gathered together at the time of the return of Christ. There is no actual place called Armageddon, although it is similar in sound to Megiddo; but, as it is said to be a Hebrew word, it would seem that

Israel is the location to which the nations are being gathered.

This conclusion concurs with what we read elsewhere about the gathering of the nations. In Ezekiel 39 it is prophesied that **Gog** and his allies will come to the mountains of **Israel**: “and I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of **Israel**” (v. 2). Joel identifies the **valley of Jehoshaphat** as a place to which the nations will be gathered: “I will also gather all nations, and will bring them down into the **valley of Jehoshaphat**, and will plead with them there for My people and for My heritage **Israel**, whom they have scattered among the nations, and parted My land” (3:2). However, the focal point within **Israel** will be **Jerusalem**: “For I will gather all nations against **Jerusalem** to battle” (Zech. 14:2). The term ‘Armageddon’ encompasses these various locations within **Israel**.

Armageddon also speaks of the significance of the events that will transpire at these locations. This significance is seen when Hebrew words which match the sound of the word ‘Armageddon’ are considered. Using Strong’s renderings of Hebrew words, the following three words can be combined to form ‘Armageddon’: ‘*arem*, *gay* and *duwn*. The word ‘*arem*’ is most commonly translated as ‘heap’. This word can be associated with sheaves of corn (Ruth 3:7) or wheat (Song 7:2). In Nehemiah it is translated ‘sheaves’ (13:15). The word *gay* means ‘valley’, and *duwn* is the word for ‘judgement’. A meaning of the name Armageddon can, then, be something approximating to ‘a heap of sheaves in the valley of judgement’. This meaning finds echoes elsewhere in Scripture, where the grain harvest is used as an analogy of judgement. For example, in Micah we read: “But they know not the thoughts of the LORD, neither understand they His counsel: for He shall gather them as the sheaves into the floor” (4:12). In Daniel 2 it states: “Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the **image** became a great **mountain**, and filled the whole earth” (v. 35).

The word ‘Armageddon’ not only speaks about the destruction of the wicked when judged, it also speaks about the blessings for God’s people that follow after judgement. This can be seen

by using a different combination of Hebrew words. ‘Armageddon’ can be divided into the following Hebrew words: *har* (**mountain**), *mege*d (precious things or precious fruit) and *duwn* (judgement). This gives an overall meaning of ‘**mountain of precious fruits of judgement**’. When the nations have been judged, precious fruits or things will abound in the earth. This is spoken of in the blessing of Joseph spoken by Moses: “And of Joseph he said, Blessed of the LORD be his land, for *the precious things* of heaven, for the dew, and for the deep that coucheth beneath” (Deut. 33:13).

In Zechariah 12 the word ‘Megiddon’ occurs: “In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon” (v. 11). According to Strong this is a variant of the Hebrew word Megiddo. The mourning which took place in the valley of Megiddon was that following the death of Josiah, who was slain at Megiddo (2 Kgs. 23:29). In Zechariah the mourning is for the fact that the **Jews** had slain the Lord Jesus Christ. Although Armageddon does not specifically relate to the location of Megiddo(n), nevertheless the similarity in words is surely significant. Perhaps the crucial thing to note in this regard is that Armageddon signifies a *mountain of mageddon* rather than a valley. The valley full of mourning will eventually be replaced with a **mountain of blessings**. ([Refs. 18, 26](#))

Armenia

The word ‘Armenia’ occurs twice in the Bible (2 Kgs. 19:37; Isa. 37:38), where it refers to the place where the sons of Sennacherib fled after they had killed him. The Hebrew word is ‘Ararat’, and is the same word used of the resting place of Noah’s Ark (Gen. 8:4). There is a town called Ararat in present-day Armenia, although Mount Ararat is across the border in eastern **Turkey**. The modern country of Armenia almost certainly relates to the same area as ancient **Togarmah**.

Armenia lies between the Black Sea and the Caspian Sea. It is a landlocked country sharing its borders with Azerbaijan proper, the Azerbaijan-Naxcivan enclave, Georgia, **Iran** and **Turkey**. It became part of **Russia** in 1828 and the USSR in 1920. It gained independence in 1991. An ongoing dispute is taking place with Azerbaijan over the enclave of Nagorno-Karabakh, which is within the borders of Azerbaijan but is

populated predominantly by Armenians. This dispute has also contributed to friction with **Turkey**. Enmity between these two countries has always been simmering below the surface, not least because of the massacre of over a million Armenians by Ottoman Turks after the First World War.

In Ezekiel 38 “the house of **Togarmah**” (v. 6) is one of the countries which is with **Gog** when it attacks **Israel**. As such Armenia can be expected to develop as an ally of **Russia** in the last days.

- **1915-23** Massacre of over one million Armenians by Ottoman Turks
- **1920** Soviet Republic of Armenia established after invasion by Bolshevik forces
- **1922-36** Part of Transcaucasian Soviet Federative Socialist Republic
- **1936** Becomes full union republic of the USSR
- **1985** Armenians become more vocal about national aspirations, particularly the desire to reclaim Nagorno-Karabakh, an Armenian-populated enclave of Azerbaijan
- **1989** Armenia unilaterally declares Nagorno-Karabakh to be part of its territory
- **1991** Armenia joins other former Soviet republics in forming the Commonwealth of Independent States.

Asshur, Assur

See Assyria.

Assyria

Assyria was an ancient empire whose demise was prophesied by Zephaniah: “And He will stretch out His hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a **wilderness**” (2:13). As Nahum said: “Nineveh is laid waste” (3:7). Nineveh was burnt and captured by a combination of Babylonians, Medes and Scythians in 612 B.C. The Assyrian Empire thus came to an end and consequently is a not a power in its own right at the return of Christ. It is not mentioned, for example, in Ezekiel 38.

The invasion of **Israel** by Assyria during the reign of Hezekiah provides a type of the invasion by **Gog** in the latter days. This can be seen in Isaiah 30. Verse 8 shows that this prophecy applies to the latter days: “Now go, write it before them in a table, and note it in a book, that it

may be for the time to come [mg. latter days] for ever and ever”. The Assyrian overthrow is described in verse 30: “And the LORD shall cause His glorious voice to be heard, and shall shew the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones”.

Again we read in verse 33: “For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it”. This description of the fall of the Assyrian echoes the words of Ezekiel 38: “And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone” (v. 22).

Isaiah 30 also speaks of the time “when the towers fall” (v. 25), and Ezekiel writes of how “the steep places shall fall” (38:20). In Zephaniah 2:13 Assyria is classed as a power from the “north”; as such it provides a type of **Gog**, who will come from “the north parts” (Ezek. 38:15). In Micah 5:5 there is a latter-day application to Christ, who, like Hezekiah, “shall be the peace, when the Assyrian shall come into our land”. In Isaiah 8 a prophecy of the invasion of the land by Assyria is addressed to “Immanuel” (v. 8), showing that it has an application to the time when Christ will return.

Although the Assyrian power was long ago destroyed, occasionally there are references which could be intended to refer to the original area around which it was centred. For example, in Psalm 83:8 Assur (that is, Assyria) is mentioned, and, though this may be referring to the latter-day Assyrian, it could be referring to areas today covered by parts of **Syria** and **Iraq**. In Isaiah 19 we read: “In that day shall **Israel** be the third with **Egypt** and with Assyria, even a blessing in the midst of the land: whom the LORD of hosts shall bless, saying, Blessed be **Egypt** My people, and Assyria the work of My hands, and **Israel** Mine inheritance” (vv. 24,25). Again, this could be construed as having a reference to the area to the northeast of **Israel** as well as showing how the northern power will be converted and blessed in Abraham and his seed. In the meantime we look for **Gog** to develop the ruthless and cruel characteristics typical of the brutal Assyria of old.