

Armageddon Campaign: The Battle of the Great Day of God Almighty

As I was preparing the signs related to the Gentile nations, I was thinking how necessary it is to understand the Armageddon campaign in order to understand the signs that are happening right now among the Gentile nations. Last week, we looked at what is happening to Israel and some of the key signs that give us the awareness that we are drawing near to that day.

The Armageddon campaign is one of the significant events of the end times, and there are political developments that are happening right now that lead up and play into this; but we have to have a fundamental foundation of the Armageddon campaign to grasp those signs.

INTRODUCTION

Roman numeral I. Paragraph A. The political and military developments among the Gentiles are key signs of the times. They lead up to Armageddon campaign. It is necessary to first understand the Armageddon campaign in order to grasp the prophetic significance of what is happening in this hour in the Gentile nations.

Paragraph B. Human history does not end with a nuclear war, as is commonly communicated. The drama of human history does not come to a close with the superpowers of the nations blowing each other up in a massive explosion, which has been the popular Hollywood theme. Scripture makes it clear that natural history ends with a battle, but this battle is not between the East and the West, it is not about communism verses capitalism, etc.

The two sides of this great battle will be evil human beings led by the Antichrist against God. The nations are going to gather together in unity to declare war on God—not just Israel, but they are going to declare war on Jesus. They seek to muster up all the human resources and demonic power to actually overthrow Jesus when He returns; that is what is on their minds.

It is preposterous beyond anything we can imagine because we know Jesus; we think how can anybody even for one moment imagine that this could be doable? That is what the battle of Armageddon is about. It is declaring war on God—not just Israel. Israel is in the mix, but the final battle is actually against God Himself. They think that they can overthrow Jesus and His right to be king of the earth.

THE HIGH POINT OF THE SECOND COMING IS JESUS'

PROCESSIONAL Paragraph C. The high point of the second coming procession is Jesus' re-entry into the city of Jerusalem as the messianic King. That is the key point when He enters into the city of Jerusalem and is received by the governmental leaders of Israel as king.

Matthew 23:39: "I say to you"—governmental leaders in Jerusalem—"you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!'"

Paragraph D. Jesus' second coming is in context of ending the three-and-a-half year military conflict called the Armageddon campaign and ends at the battle of Jerusalem to establish His throne over all nations. The final event of natural history is the appearance of Jesus as that warrior and king with all the saints and angels. The second coming is in context of a military conflict. He is not just coming to glorify the saints although that is very big on His agenda, but He is coming to win a battle. He is going to strike the nations and rule them with a rod of iron, which means with severity. He is going to be strong in His government against all who opposes Him. Revelation 19:11-16: "Behold, a white horse. He"—Jesus—"who sat on him...judges and makes war... Out of His mouth goes a sharp sword, that with it He should strike the nations. He Himself will rule them with a rod of iron... He has... a name written: KING OF KING"

THE ARMAGEDDON CAMPAIGN WILL LAST THREE AND A HALF YEARS

Paragraph F. The Armageddon campaign is often thought of as an isolated battle called the battle of Armageddon that occurs just before Jesus returns. There is no such term in the Bible as the battle of Armageddon. Armageddon is a place but not a battle. It is a geographic location that we will look at in a minute.

It is a military campaign that lasts three and a half years and will involve many different battles. It ends with the final battle, which is the fiercest battle. It is the bloodiest battle in all of human history and is referred to as the battle of Jerusalem. It is fought in the Valley of Jehoshaphat just outside of Jerusalem. When people talk about the final moments of the great conflict at the end, they are really talking about the battle for Jerusalem. The Antichrist will conduct numerous battles around the world in context of the three-and-a-half year Armageddon campaign.

ARMAGEDDON IS THE PLACE GOD CHOSE TO GATHER THE NATIONS Paragraph G. Armageddon is the place God chose to gather all the nations for the war so that He might judge them. It is a military staging area where the military from many nations gather in this place called Armageddon. The reason God gathered all the nations is because He wants to judge them. They have declared war on Him, and He has accepted the challenge. They actually declare war on God, and He accepts it. Jesus comes back to do His part in the war.

Paragraph I. There are three reasons that all the nations will come to make war against God in northern Israel at the place called Armageddon. First, God draws them, and this can confuse you if you are not clear about what is happening. God is drawing the nations, but at the same time, Satan is drawing the nations.

They are drawing them for two different reasons. God, by His spirit, is drawing the evil nations to their own graveyard. Satan is using deception to draw them to northern Israel in order to defeat Jesus. There is a third reason that the Scripture makes clear. This is that men are gathering because of their own sinful motives of greed, anger, and envy against Israel. These men are angry and bitter toward the nation of Israel. They hate Israel.

It is not just that they are bitter; they want what Israel has economically. One of the great reasons for the Holocaust in Nazi Germany was greed. The Nazi command infrastructure wanted the money of the Jews who they were killing. Most of them did not hate the Jewish people; they simply wanted their money. They coveted their property. Of course at the top it was very different than that. It was a spiritual in terms of Adolf Hitler's motivation. It was financial for the vast majority of those involved in it. The same thing is going to happen again.

Ezekiel 35:11: "I"—God—"will do according to your anger and . . . the envy which you showed in your hatred against them; and I will make Myself known among them when I judge you."

THE SECOND COMING IS IN CONTEXT OF THE BATTLE OF JERUSALEM Paragraph L. The second coming is in context of the battle of Jerusalem and involves the nations gathering to fight Jesus on earth—not in the sky. What I mean by this is I have talked to people about this, and they see Jesus coming back on a white horse. Somehow they picture people shooting cannons in the sky, or nuclear weapons to blow him up in the sky.

Jesus is actually on the earth marching up to Jerusalem from Egypt, and then from the south through Jordan. He is killing His enemies. The nations have seen His procession across the sky, but they believe He is able to be defeated. They believe He has power, but He does not have more power than the Antichrist and Satan who they deem to be the true God.

They want to defeat this imposter in the very same way that we have confidence; we can defeat the Antichrist. They see Jesus as the counterfeit that is coming to cause trouble. They believe He can be defeated; so they are gathering actually to go to war against Him. That is a very clear biblical concept, but it is an idea that is new to most people. There are several verses that make it clear. Two strong ones: Revelation 17 & 19 says that they are warring against Jesus along with Psalm 2. We scratch our heads and say, “Well, they are warring against Jesus through warring against Israel.”

No. They are actually warring against Jesus in the way that we would take a stand against the Antichrist. Of course, we will not use military means, but the nations will use a military arsenal to defeat and kill Jesus in the way that we would think of the Antichrist dying. It is exactly reversed in their mind.

THE BATTLE FOR JERUSALEM WILL NOT BE OVER IMMEDIATELY

Paragraph M. The battle for Jerusalem will not be over in fifteen minutes. Jesus does not come, wave His hand, and it is over. He actually kills millions of people. The time it takes to actually kill them takes time. He marches up through the land. It is a thirty-day process where He marches up from Egypt.

From the beginning of the second coming procession to the very final moment when the Antichrist is consumed by the brightness of Jesus’ appearing and the word of His mouth, it is a thirty-day period and quite an involved military campaign. He will first appear in the sky. He will appear in the sky with all of His angels, and then He will strike the evil nations in a progressive battle, causing the blood to flow far and wide.

THREE TYPES OF PEOPLE: REDEEMED, REPROBATE, AND RESISTERS

Paragraph O. There will be three types of people on earth when Jesus appears in the sky. The redeemed will be raptured. Then, the reprobate who took the mark of the Beast will be judged and then killed. They will not be killed in an instant but over a period of time. All the people who took the mark of the Beast will not be killed in the final thirty days related to the battle of Jerusalem.

The soldiers in the land will all be killed at that time, but there are a couple billion of them on the earth who took the mark of the Beast. It will take time before they are all executed. Then, there will be the resisters who are the unsaved survivors of the tribulation who refused to worship the Antichrist. Those are the ones; many of them will be saved. Then, they will repopulate the earth. There will be the nations that continue and go forward after the second coming of Christ.

THE SECOND COMING PROCESSIONAL INVOLVES THREE STAGES

Paragraph P. The second coming procession involves a three-stage process, which includes many events. The procession begins in the sky at the seventh trumpet with the rapture. It ends on the earth after the seventh bowl, which will end the Armageddon campaign. There will be an astonishing victory over the armies of the Antichrist at Jerusalem.

You can lay it out any way you want; these are just the ways that I view it. I am talking about the stages; you can make it four stages if you break it down differently. Every eye sees Him as He comes into the sky first. I do not know how long that takes, but it might take a couple of days, maybe sooner, but it does not just happen in one moment. He covers the entire earth, and every human being on the earth sees Him. It takes a little bit of time.

The third stage is Jesus is on the earth marching up to Jerusalem. In this stage, He is marching in a procession into Jerusalem being coroneted as King and received by the nation of Israel. They celebrate, worship, and receive Him as King. He says yes. The second coming is not just that He is coming to the earth. He is coming back to Jerusalem.

Stage number one: Jesus' procession across the sky: to rapture the Church (Mt. 24:30-31; Rev. 1:7). Stage number two: Jesus' procession on the land—traveling from Egypt through Jordan (Isa. 63; Hab. 3). Stage number three: Jesus' procession into Jerusalem: to the Mount of Olives followed by His coronation.

UNDERSTANDING THE ARMAGEDDON CAMPAIGN

Roman numeral II. Understanding the Armageddon campaign, the only passage in the Bible that uses the word Armageddon is here in Revelation 16:16. Let's go ahead and read

Revelation 16:14: “demons performing signs . . . 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 demon spirits are going out doing signs and wonders to gather; that is the point—to gather them to the battle of the great day of God Almighty. That is what it is called, “The battle of the great day of God Almighty.” That is the technical name of it—the great day of God. I refer to it as the battle of Jerusalem. Revelation 16:16: “They gathered them together to the place called in Hebrew, Armageddon.” The demons gather them together to a geographic place in northern Israel. In Hebrew, the place is called Armageddon.

JOHN CALLED THE BATTLE THE “GREAT DAY” OF GOD

ALMIGHTY Paragraph A. John called it the battle of the “great day” of God Almighty. The day will be very great because it is God’s great day of power when He displays His sovereignty for all nations to see (Ezekiel 38:23). It is God’s great day in history. It is interesting that God has a great day in history. It is the final day—the final hour of natural history before the second coming. This is where the Antichrist is going to be defeated. The Antichrist will be defeated related to this battle. The seventh bowl may break out while armies are gathered around Jerusalem (Rev. 16:17-21).

Paragraph B. The term Armageddon appears only once in the Bible (Rev. 16:16). The phrase the “battle of Armageddon” is never used in Scripture. Armageddon is a place that God chose to gather the Gentile nations for war. John informs us that Har-Magedon is a Hebrew name that comes from two different words. The Hebrew *har* can be translated as mountain, hill, or mount. *Magedon* speaks of the small town of Megiddo. So it is the hill of Megiddo, or the Mount of Megiddo is what Armageddon means.

Paragraph C. What is Megiddo? Megiddo was an Old Testament city in northern Israel, sixty miles north of Jerusalem. Megiddo is located within a famous valley that exists today. Within this valley is a vast open plain with mountain ridges on each side of it. This area is called the Valley of Jezreel (Jewish name in Hosea 1:5, 11), or Esdraelon (Greek name). Hosea is prophesying about the Valley of Jezreel at the end of the age. That is Armageddon—the hill of Megiddo.

This plain is approximately fifteen miles wide at its widest point and twenty miles long. It is a quite large plain or valley. It is a valley because it is in between two mountain ranges. This valley is the military staging area. It is where the nations are gathering in the fifteen-mile wide valley—the Valley of Jezreel, or the Plain of Esdraelon. This entire geographic area is identified by this town Megiddo and a little mount (not a mountain but a hill). It is very flat plain with a hill in it.

A MOUNTAIN IS ON BOTH THE NORTH AND SOUTH SIDE OF MEGIDDO Paragraph D. It is interesting that Mount Carmel is very close, and that is where Elijah took on the prophets of Baal (I Kings 18). It is going to be a very similar replay. A mountain is on both the north and south side of Megiddo and the Valley of Jezreel. Mount Tabor is on the northeast side of Valley of Jezreel and Mount Gilboa is on the southeast side. Mount Carmel is close to Megiddo, to the northwest. Megiddo is on the edge of the plain of Jezreel about 20 miles from Haifa today.

There is another town quite close to the Valley of Jezreel. It is called Nazareth. It is up in the hilly area. Jesus looked down from His hometown as a boy on the plains of Armageddon, if you will. He grew up in His back yard seeing this area with His own eyes. Imagine whatever age He was when He came to fullness of understanding as to what was going on. He knew that one day that would be the geographic area that would be the military build-up area where all the nations would gather to defeat Him. I just imagine, as He is thirteen, eighteen, twenty, twenty-two, and twenty-five years old: imagine Him sitting out there under a tree talking to the Father. Imagine Jesus saying, “Father this area: I know about this area. I know what the prophets said. I understand about this area.”

JOHN IS SPEAKING OF A LITERAL GEOGRAPHIC LOCATION Paragraph E. John is speaking of a literal geographic location. The reason I am saying this is because it is common for people to make Armageddon purely figurative. I have heard it many times; Armageddon is figurative of that which is anti-God. It is true that it is figurative, but that is not what it is mostly used here. Certainly, it symbolizes a great conflict with God, but it is a literal battle. John names the place of it, and even gave us the translation so we would understand the geographic place.

In context in Revelation 16, which is where it says Armageddon. It talks about this in a verse or two before the Euphrates River; it talks about the hill of Megiddo and both of them are literal names of literal places. Neither of them is symbolic . . . the Euphrates River is really the Euphrates River and the hill of Megiddo is really the hill of Megiddo. It is 100 percent literal geographic regions. So do not let anyone reduce this to being merely symbolic of the conflict in the Spirit through the ages. No, this is a real geographic area that is going to have very powerful significance.

MANY STRATEGIC BATTLES IN BIBLE HISTORY WERE IN THIS VALLEY Paragraph F. I list a couple of the battles. These are biblical battles that have been fought in this area. There have been many more battles that have been fought in the Valley of Jezreel—the Plain of Esdraelon. I give you a few of the battles there.

Paragraph G. For those who are really going after this: the Valley of Jezreel, in the plain of Esdraelon, was prophetically renamed by God as the Valley of Hamon Gog, which literally means the “hordes of Gog” (Ezek. 39:11). God names this very valley because Ezekiel 38-39 is one of the two most important chapters about the end times. It is talking about the Armageddon campaign. The Valley of Jezreel instead of being called Armageddon is called the Valley of Ham Gog. It is the valley where the hordes of Gog, who is the Antichrist gathers, and many will be killed there. It is interesting to note that Armageddon has a prophetic name as well.

THE AREA IS TOO SMALL TO HOST MILLIONS OF SOLDIERS LONG-TERM Paragraph H. This area is too small to host millions of soldiers long-term, and there will be millions of soldiers, who will land there, get organized, and then spread throughout the land. They will not all stay there in that fifty by twenty mile area. That is the place where they mobilize, but they will be all over the Middle East.

It is large enough to act as a place to gather and dispatch armies throughout the land. In other words, it will be a military staging area. John spoke of an area 200 miles long (1,600 furlongs), which is the distance from the Megiddo in the north of Israel to Bozrah in the south. The real point of Revelation 14 is that the carnage—the destruction of human life. Jesus trampled the winepress outside the city of Jerusalem. Revelation 14:20: “The winepress was trampled:”—by Jesus—“outside the city”—Jerusalem— “and blood came out of the winepress up to the horses’ bridles for 1,600 furlongs” (1,600 stadia in NIV or 200 miles).

I quote a few verses in Joel 3, Isaiah 34 & 34, and Revelation 14 & 19 here in the handout. Those are five passages right there. Those five passages talk about the pinnacle of the Armageddon campaign. They speak of it as a winepress. They describe it as God putting all of His enemies in a wine vat—a big tub. When the harvest would come in, they would put the grapes in a big winepress or vat.

In the ancient world, it could be like ten-feet in diameter. People would get into the vat and stomp on the grapes. It was a festive occasion because the harvest just came in, and they are trampling the grapes. Grapes are getting all over them, and some places in the world still do that today. The grapes splash all over the person who is trampling them. The picture is this: in this agriculture society, the grape has no power to resist that weight of an adult. It would not matter what the weight is of the adult, as the grape does not have a chance. That was a very clear picture in everyone's mind in Israel, as the enemies of God would be compared to the grapes.

God is telling the nations, "I am putting you in a winepress. I am bringing you to Israel to put you in a winepress."

"Oh, we do not believe it!"

The Lord makes it very clear in His Word. He basically says, "My Son will crush you; will trample you as effortlessly as a man would stomp on a grape. You have no power to resist Me." That is the first thing. God is bringing them together into the winepress. He is calling them to Israel as a winepress. Secondly, they have no ability whatsoever to resist the power of Jesus as the one treading the grapes. His victory is effortless to Him. It cannot be resisted. It is completely futile that they try. There is not a chance that a grape will hold up under the pressure of an adult stomping on it.

THE BLOOD WILL SPLASH AS HE TREADS THE WINEPRESS

The third point that is brought out on a number of occasions is that the blood will splash. Just as grape juice splashes upon the garments of the people treading the winepress, when Jesus kills people, their blood will splash up on His garments. That point is made a number of times in Scripture, and you think that it is gruesome, but the Lord wants the nations to know with certainty (this is not figurative) that Jesus is going to be up close in the battle next to them, and their blood will actually get on His garments. It is not a remote control, or Him waving

His hand. He actually walks through the battlefield, and the blood gets on Him. That is in the second coming.

For some of you, this is new because the idea of the second coming is that He appears in the sky; we all go up to heaven, and play harps on clouds forever—that is it. That is just not the biblical picture of what is going to happen. He is intimately involved in the battle killing people, and their blood spurts up on Him.

That blood on Him is actually a badge of honor because when He looks at His redeemed, it is as if Jesus says, “I am deeply and intimately involved with the cause that I have given you. I was not at a distance. I was not removed. I was stirred in my zeal” (Rev.19:2, paraphrased). It says that Jesus is angry because they were killing His people. He is angry with them; He is enraged. He does not want to kill them at a distance. He wants to be involved in the battle in a real way. To our modern sensibilities, that is Jesus saying, “Do not think of how odd it is to you.” Think about how personal Jesus is in taking this battle; how intimate and up close He will be when the battle takes place.

THE MAJOR BATTLEFIELDS OF THE ARMAGEDDON CAMPAIGN

Roman numeral III. We will look at the three major battlefields of the Armageddon campaign. The mountains are in the north and in the south. There will be military battles in other nations. There will be troops dispatched from the Valley of Jezreel—all over the Middle East area. They will not just be in the nation of Israel. There will be millions and millions of soldiers in the conflict.

Roman numeral IV. The Armageddon campaign in Scripture is not all of the battles at the end of the age, but a lot of the major ones.

THE ARMAGEDDON CAMPAIGN IN SCRIPTURE

Paragraph A. In Psalm 45, this is the psalm about the beauty of God and about the beauty of the coming King. Psalm 45:2 begins with, “You are fairer than all the sons of men.” Psalm 45:1 actually begins with: “My heart is overflowing with a good theme; I will address my verses concerning the King.” This is a real regular psalm in our community here. So the theme is about the coming king and the psalmist is overflowing and he starts out, “You are fairer; you are more beautiful than the sons of men. You are blessed and your lips.” Then it goes on and describes the beauty of Jesus at the battle for Jerusalem in the context of the Armageddon campaign.

Psalm 45 is about Jesus' beauty when He is killing His enemies in the nations. The sons of Korah wrote of this final conflict of the evil, end-time campaign, crying out to the Messiah to, "Gird Your"—Jesus—"sword" (Ps. 45:3). Jesus is drawing a real sword in Psalm 45:3-4: "Gird your sword upon Your thigh, O Mighty One, with Your glory and Your majesty, and in Your majesty, ride prosperously." He is actually riding on a white horse on the earth because of truth, humility, and righteousness. This psalm portrays the glory and the terror of Jesus returning to Jerusalem to fight till the end with the Armageddon campaign. Psalm 45:3-5: "Gird Your sword upon Your thigh, O Mighty One, with Your glory and Your majesty. In Your majesty ride prosperously because of truth, humility, and righteousness . . . Your arrows are sharp in the heart of the King's enemies"—real arrows, real enemies—"the peoples"—nations— fall under You"—the Antichrist's army.

Whenever you see the word "peoples" in end-time prophecy, you can almost always put the word nation, and obviously referring to the Gentile nations who are the guys who say no to Jesus. Two hundred and ten Gentile nations will fall under Jesus' military force. Then it goes on to talk about Jesus. He is coming in context of receive a throne, and He is called God.

PSALM 45:6: "YOUR THRONE, O GOD, IS FOREVER AND EVER"

Psalm 45:6-7: "Your Throne, O God, is forever and ever . . . You love righteousness and hate wickedness; therefore God . . . has anointed You with the oil of gladness more than Your companions." It is interesting: Jesus' beauty from verse two, His sword in verse three, His throne in verse six, and His gladness in verse seven all come together in the same place. His gladness and His beauty will be seen in the Armageddon campaign, as He brings it to a conclusion. We think of the verse automatically in Song of Songs 3:11: "on the day of His wedding, the day of the gladness of His heart."

Song of Songs 3:11 is a verse that we sing a lot. The day of His wedding is this day! The day of the gladness of His heart is not just that He receives His Bride although that is the ultimate— He is destroying the enemy who has persecuted His Bride. That is called the day of the gladness of His heart. The next time that you sing Song of Solomon 3:11, I just challenge you to throw a little Armageddon twist in there. This shifts our paradigm because the beauty of God, and His gladness is seen in context of the Armageddon campaign.

JESUS WILL TRAMPLE OR CRUSH THE UNRIGHTEOUS LIKE GRAPES

Paragraph B. Jesus will trample the unrighteous like grapes in a large winepress. The wine of human blood will fill the land and stain His garments. Jesus will stomp these nations in righteous rage. The blood of His enemies will actually fill the land in Revelation 14:20. The blood will flow for 200 miles. We will look at that verse again in a minute.

Isaiah 63:1' "Who is this who comes from Edom"—modern-day Jordan—"with dyed garments from Bozrah, this One who is glorious in His apparel"—Jesus—"traveling in the greatness of His strength?—I who speak in righteousness, mighty to save." Jesus is marching up from the south after the second coming on His way to Jerusalem, and the question is being asked all over the world, "Who is this man coming up from Edom; coming up to Jerusalem? Why are His garments dyed red? He is coming up from Bozrah. That is the capital of Edom—the capital city of modern-day Jordan."

This One is glorious in His apparel; His clothing is glorious. The interesting thing is that His apparel is so glorious, but He does not mind getting blood on His very expensive garments. How many of you know that His garments are majorly cool garments. His apparel is glorious. We have never seen garments, but you would naturally think if you had garments that expensive, rare, and glorious that you would not want blood on them. The blood on them is a declaration of His intimate involvement and zeal for His Bride—for His people.

Now Jesus speaks, and it is as if Jesus says, "I speak in righteousness and am mighty to save. It is Me who is mighty to save" (Is.63:1, paraphrased). He is going to save the nation of Israel. He is going to save them from the Antichrist's armies. The first question is, "Who are you?" The next question is, Isaiah 63:2, "Why is Your apparel red, and Your garments like one who treads in the winepress?" In other words, you look like somebody who has been stomping grapes in the winepress. Why does it look like you have been stomping grapes?"

Jesus' answer is, "Because I have been!" Isaiah 63:3: "I have trodden the winepress . . . from the peoples no one was with me, for I have trodden them in My anger, and trampled them"—like grapes—"in My fury; their blood"—He solves the dilemma—"is sprinkled upon My garments"—in context of the Battle of Jerusalem—"and I have stained all My robes."

His heavenly garments were stained with blood and not just a little bit. He stained all of them.

Why is He doing this? Isaiah 63:4-6: “For the day of vengeance is in My heart, and the year of My redeemed has come . . . I have trodden down the peoples in My anger, made them drunk in My fury, and brought down their strength.”

Isaiah 34:1-2: “Let the earth hear, and all that is in it . . . For the indignation of the LORD is against all nations, and His fury against all their armies; He has utterly destroyed them, He has given them over to the slaughter.” This is talking about on His way to Jerusalem.

Also their slain shall be thrown out; their stench shall rise from their corpses, and the mountains shall be melted with their blood. You find in Joel 2:20 that the stench of the northern army in the land of Israel is so terrible. It is not figurative. There will be such a flow of blood on the hills that it will actually disrupt some of the soil; it actually affects some of the topsoil.

Isaiah 63:4-5: “For the day of vengeance is in My heart, And the year of My redeemed has come. I looked, but there was no one to help, and I wondered that there was no one to uphold; Therefore My own arm brought salvation for Me; And My own fury, it sustained Me. I have trodden down the peoples in My anger, made them drunk in My fury, And brought down their strength to the earth.” Isaiah 34:4: “All the host of heaven shall be dissolved, And the heavens shall be rolled up like a scroll; All their host shall fall down as the leaf falls from the vine, And as fruit falling from a fig tree.” All the host of heaven, the stars, shall be dissolved, and the heavens shall be rolled up like a scroll; all of their host shall fall down.

THE SWORD OF THE LORD

Isaiah 34:5: “For My sword shall be bathed in heaven; indeed it shall come down on Edom.”

Isaiah 34:6, “The sword of the Lord is filled with blood . . . for the LORD has a sacrifice in Bozrah, and a great slaughter in the land of Edom.” This is not a figurative sword. His actual sword is filled with blood, which means that He has used His sword in battle. Remember Bozrah is the city in Edom (modern Jordan). Edom and Moab are modern-day Jordan. This is going to happen literally in the region of modern-day Jordan. This is going to be a real event that takes place over some days.

He may be marching up through Jordan for a day, two, three, or five, but more than five minutes. He could be there longer; He is in no hurry. His goal is not to get it over in five minutes. He wants this thing to make its impact on world history in the future because even on into the millennial kingdom what He did in those thirty days will be in the corporate memory of the human race.

What He does on this day will impact us in eternity! He is making a memory; He is impacting history. He is shifting the genetic code of human history. He is really shifting things by this thirty-day period. He does more in thirty days to impact the mindset of the human race forever.

Isaiah 63:4: “For the day of vengeance is in My heart, And the year of My redeemed has come.” It is the day of the Lord’s vengeance; there it is again.

Isaiah 24:1-6 “The LORD makes the earth empty and makes it waste, distorts its surface”— through the seven bowls of wrath in Revelation 16—“and scatters abroad its inhabitants . . . the land shall be entirely emptied and utterly plundered . . . the haughty people of the earth languish . . . The earth is defiled under its inhabitants, because they have transgressed the laws . . . Therefore the curse has devoured the earth”—in other words the inhabitants of the earth are living in such gross sin that the curse of their sin is hurting the earth—“and those who dwell in it are desolate. Therefore the inhabitants of the earth are burned, and few men are left.” Beloved, there is a day coming where this passage will come to pass that few men are left on the earth.

There is another passage in Isaiah 13 where it says men will be as rare as gold, comparing the men with the gold of Ophir, which is a rare gold. Isaiah 13:12: “I will make a mortal more rare than fine gold, a man more than the golden wedge of Ophir.” In other words, there is still going to be millions and even tens of millions; beloved, compared to six billion and possibly up to six and a half billion, and there may be seven, eight, nine billion people when this entire process begins. It will get down to tens of millions because of Gods’ judgments on the earth and the transition into the age to come.

JOHN'S VERSION OF ARMAGEDDON IS SEEN IN REVELATION 19:11

Paragraph C. John's version of Armageddon is seen in Revelation 19:11-21. Here he develops the military theme of the Armageddon campaign as seen in Isaiah 63 and Psalm 45. Jesus will wear a robe that will be dipped in blood as the armies of heaven follow Him on white horses. Jesus will strike the nations with a sharp sword, as He treads the winepress of God's wrath. We know this passage well, so I will just look at it briefly.

REVELATION 19:11-15: THE WORD OF HIS MOUTH

Revelation 19:11-15: "Behold, a white horse. He who sat on him was called Faithful and True, and in righteousness He judges and makes war"—His second coming is to make war—"His eyes were like a flame of fire"—that is the zeal in His eyes at the Armageddon campaign when He is coming for His Bride at the battle for Jerusalem—"and on His head were many crowns . . . He was clothed with a robe dipped in blood"—a reference to Isaiah 63—"the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations."

The word of His mouth is a sharp sword; that is one of the key phrases that appear several times in this Bible. The other phrase is called the "rod of His mouth," which is mentioned three or four times as well. He will break the nations by the rod of His mouth, or He will strike the nations by the sword of His mouth. Which is it? What it is saying is that when Jesus commands people through His word, all His people are mobilized, dispatched, deployed, and it is the word of His mouth that loses the swords of His army. They wait until the sword, or the rod goes forth. There are times when His very word, as He spoke in Genesis 1, His word is creative—the word of His mouth; the brightness of His appearance is what consumes the Antichrist.

He will speak, do it, and have direct power released when He speaks; but Jesus, as the Captain of His armies, releases the word of His mouth, and the rod of His mouth so that the hosts go forth—that is military. The rod is political—it is the civil laws and the punishment that is released upon society when they break laws. It is the rod; it is the court system, so to speak, and they are all dispatched when He speaks.

Everybody waits till He gives the word, and once the word is given, the rod goes forth in the civil arena. The sword goes forth in the military arena. The entire company of His people is totally loyal and obedient to what the Word of His mouth is. It is not like you see the poster where you see the sword coming out of His mouth. It is not that a physical sword comes out of His mouth, but when He speaks, the sword is released into the hands of His soldiers and warriors. When He speaks, it has power directly even without the agency of anybody helping Him to bring destruction on His enemies.

He speaks and slays some of them, but do not limit it to only that because there is real blood flowing, and it gets on His garments. So it is not just that He speaks, and they die of a heart attack. He speaks at them, releases, and mobilizes His army. So with the sword, or rod of His mouth, He strikes nations, and He will rule them with a rod of iron. Remember the iron has to do with the civil laws, and the sword has to do with military might.

And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. He is borrowing this imagery from Isaiah 34 & Isaiah 63. He gathered the nations because He was gathering them into the wine vat. They did not know that; they thought they were coming to Israel to get rid of Him. He was drawing them to Israel to crush them. I can just imagine the dilemma that the Antichrist is going to have because he is telling all the nations that this man is defeatable. They will say, “We can take Him! Let’s go!”

The prophets of God will respond, “No, you are going to the winepress! You are going to your own death!” It will be a real prayer room dilemma of two conflicting prayers. People will question, “Which is true? Are we going to defeat this Man, this supernatural Man who is an imposter?” That is what they will say. He is coming on a white horse and a cloud. But the Antichrist will remind them, “Hey, I had a head wound, and I came back from the dead. He never did that!”

There will be many signs that the Antichrist will have, but we as God’s forerunners—I am talking about millions worldwide—millions of forerunner messengers who have been saying all along, “It is a winepress! You are going there to be crushed like grapes. You have no more chance to withstand this than a grape does under the stomping of an adult man.”

Revelation 19:17-21: “Then I saw an angel . . . saying to all the birds that fly in the midst of heaven, ‘Come and gather together for the supper of the great God, that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great . . . I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army”—they are going not just to make war against the Jews but against Jesus; that is insane to us—“Then the beast was captured, and with him the false prophet . . . these two were cast alive into the lake of fire . . . the rest”—of the soldiers and the military personnel—“were killed with the sword which proceeded from the mouth of Him who sat on the horse. All the birds were filled with their flesh.”

JOHN DESCRIBES A PROPHETIC PICTURE OF THE FINAL BATTLE

Paragraph F. John described a prophetic picture of the final battle of natural history when all the land of Israel becomes a blood-soaked battlefield. Beloved, the entire land will become a blood-soaked battlefield. I do not mean every square inch of the land. That is not what I mean by north, south, east, and west. Every region of the land will have the marks of this battle.

It says in Revelation 14:19-20: “The angel . . . gathered the vine of the earth, and threw it into the great winepress of the wrath of God and blood came out of the winepress, up to the horses' bridles, for 1,600 furlongs” (1,600 stadia in NIV, or 200 miles from Megiddo or Armageddon in the north to Bozrah in the south).

The winepress is right there in the land of Israel; it is the people who are coming to war against Him. The nation of Israel is a big wine vat. Jesus trampled the winepress. It was not trampled in the city of Jerusalem, but just outside the city of Jerusalem in the Valley of Jehoshaphat is what it says in Joel—just a couple of miles outside of Jerusalem. That is where the most intense battle will be. That is why it says the winepress was trampled by Him because that is the most intense place of blood flow. The blood came out of that winepress—that geographic region. In some ways, the winepress is the entire land of Israel, but the winepress in the most focused way is right there in the Valley of Jehoshaphat in the south. That is not the Valley of Jezreel, which is Armageddon up north.

Revelation 14:20: “and blood came out of the winepress, up to the horses' bridles” (about 4 feet, 1,600 furlongs, 1,600 stadia, or 200 miles from Megiddo, or Armageddon in the north to Bozrah in the south). The nation of Israel is only two hundred and sixty miles. The two hundred miles is the length from up north in Megiddo where the Armageddon campaign began in the Valley of Megiddo. It goes all the way south to Bozrah to the area of Jordan and the Sinai Peninsula right now. It is a two hundred mile area where the blood flows.

Revelation 14:20, “And the winepress was trampled” by Jesus outside the city Jerusalem.

JOEL PROPHESED OF GOD STORMING THE ENEMIES OF ISRAEL

Paragraph G. This is the Scripture from Joel and is the same language as the winepress. It says here in Joel 3:2: “I will also gather all nations, and bring them down to the Valley of Jehoshaphat; and I will enter into judgment with them there.”

God says that He is going to gather all the nations. Notice in this emphasis, it is not the Devil gathering as in Revelation 16, but here the prophet Joel says that God is gathering. Well, both are gathering, and men are coming on their own as well because of greed, envy, and hatred.

Joel 3:12-13: “Let the nations . . . come up to the Valley of Jehoshaphat; for there I will sit to judge all the surrounding nations. Put in the sickle, for the harvest”—of iniquity—“is ripe. “Come, go down; for the winepress is full, the vats overflow—for their wickedness is great.” The enemy is all there, and they are not afraid to take Him on. This is where He is marching up from the south, and they are coming down from the north; that is where the two front lines meet each other right there in the Valley of Jehoshaphat outside Jerusalem. The winepress is full—that means the blood of the enemy is flowing like no time in history. There will be more people killed in that battle than any other time in history.

Joel 3:14: “Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision.” This Valley of Jehoshaphat contains the fate of all the nations—not just their fate right then, but the fate of the future of the world is all in that valley.

ZECHARIAH PROPHESED THE BATTLE OF JERUSALEM

Paragraph I. Zechariah prophesied of the battle of Jerusalem. Zechariah 14:3: “Then the Lord will go forth and fight against those nations, as He fights in the day of battle. In that day His feet will stand on the Mount of Olives . . . and the Mount of Olives shall be split in two, from east to west, making a very large valley.” Then, the Jews will be trapped against the mountain and surrounded by the enemy. The mountain is going to split; so instead of the Red Sea splitting, here this mountain is going to split, and people are going to escape through it. Jesus is there, and I do not fully get this; but they escape with panic, like in the days of the earthquake in the days of Uzziah. When Jesus splits the mountain, they say, “Thanks,” and run through it. “Who was that man on the white horse?”

I would be running to Jesus not away from Jesus. I do not fully get it. Not everyone is fully aware of what is happening yet. The city of Jerusalem has not officially received Him as their Messiah yet. This is still a little before then.

Zechariah 14:12: “This shall be the plague with which the Lord will strike all the people”—the soldiers—“who fought against Jerusalem:”—this is literal—“their flesh shall dissolve while they stand on their feet, their eyes shall dissolve in their sockets, and their tongues shall dissolve in their mouths.”

Zechariah 14:14: “Judah also will fight at Jerusalem”—which means it is the region around Jerusalem. They are going to be one for all and all for one. They are going to be there together. It is not like they will say, “Jerusalem, what is your problem?”

Zechariah 14:14: “For the wealth of all the surrounding nations shall be gathered together: Gold, silver, and apparel in great abundance.” How did clothing get on Zechariah’s list? Gold, and silver, and shirts! What? This is significant just to make it in the description; clothing will obviously be a real issue. Clothing will be in great abundance. The plague is also going to hit the horses.

Zechariah 14:15: “Such also shall be the plague on the horse and the mule, on the camel and the donkey, and on all the cattle that will be in those camps. So shall this plague be.” This plague is real; it is not figurative. This is really going to happen in real time and space.

Paragraph J. Daniel prophesied about the Armageddon campaign.

DAVID SPOKE OF THE ARMAGEDDON CAMPAIGN AND THE BATTLE

Paragraph K. David spoke of the Armageddon campaign and the battle of Jerusalem. Jesus goes through the land killing Gentile kings who sought to destroy Jerusalem. Psalm 110 is the famous enthronement psalm where God the Father promises that Jesus will be king over everything. We all know the passage well.

Psalm 110:1-6: “The LORD”—Father—“said to my Lord”—Jesus—“Sit at My right hand, till I make Your enemies Your footstool.” The Lord is at Your right hand; He shall execute kings in the day of His wrath”—battle of Jerusalem—He shall judge among the nations, He shall fill the places with dead bodies; He shall execute the heads of many countries.” The blood flow is beyond anything we can imagine, and Jesus is going to fill the places with dead bodies, and execute the head of many nations.

I have a funny story about this passage. Years ago, when we first began to do worship with the Word, we sang into Psalm 45 about, “Thou art fairer than the sons of men” with Psalm 2 and Psalm 110 all together.

One time we were singing into Psalm 110 in the prayer room, and the final worship cycle began. As the singers began to sing Psalm 110, one singer sang out with such a beautiful voice, “He will execute kings, and He will fill the places with dead bodies.” The singer looked at up at me and was shocked. The expression on his face said, “Oh my goodness!” After that singer sang Psalm 110, then poor Misty had to antiphonalize it and develop it into something. She had a twinkle in her eye though. It was that day that we started naming her “Moses of Bethany,” instead of “Mary of Bethany.” There are few more passages about David you read on your own. We will just end with that! Let’s stand.

MINISTRY TIME

This is a very serious subject; I mean it is almost surreal, and we cannot really relate to it. We read it and just have overload. I understand overload, but the longer you stay with it, the more the Jesus we worship becomes the Jesus of the Bible in these passages. The Jesus of the Bible is the Jesus of Armageddon as well.

“Lord Jesus, we come to you. Lord, we want to say that we honor you. We say that You are beautiful, terrible. You are terribly beautiful. You are beautiful and terrible. Lord, we ask you to reveal to us this zeal that is in your fiery eyes for your Church that you will show forth on that day.”