

A Proposed Chronology of Armageddon And Christ's Second Coming

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On September 2, 1945, aboard the battleship USS Missouri, the Japanese government formally surrendered to the Allied forces, thus ending WWII. After the instrument of surrender had been signed by all the representatives, General Douglas MacArthur, the supreme commander of the allied force in the Pacific, made a powerful announcement:

“Men since the beginning of time have sought peace. We have had our last chance. Military alliances, balances of power, leagues of nations, all in turn failed, leaving the only path to be by the crucible of war. The utter destructiveness of war now blots out this alternative. If we do not devise some greater and more equitable system, Armageddon will be at our door.”

MacArthur's words are truer today than ever before. The world is not getting safer or more peaceful. The 20th century ended with a third of the world's 193 nations embroiled in conflict. The Bible has something to say about a final battle that will occur in the land of Palestine. In this study we want to propose a chronology of events that will transpire in connection with the place called Armageddon and the Second Coming of Christ.

In the final battle, or series of battles which occur within the land of Palestine, there will be a large representation of troops from all nations of planet earth (Zech 14:2; Rev. 19:15; Joel 3:9-13). Millions upon millions of troops representing the leaders and nations “of the whole world” (Rev. 16:14) will appear at one particular place called Armageddon (Rev. 16:14). This means the United States will also be present in this war, with the sad prospect of finally turned its back on the nation of Israel!

It should also be noted that the gathering of soldiers in the specific area of Armageddon (Rev. 16:16) is termed “the battle of that great day of God Almighty” (Rev. 16:14). The word “battle” (polemos) can mean either a single battle of war or a campaign of wars (series of clashes) instead of just one military engagement. Actually, there will be several wars that Jesus Christ will engage in within the land

of Palestine, when He returns as the King, Armageddon being only one of them. We might conclude that it will be one “great day” of war consisting of multiple conflicts throughout Palestine, but every conflict that is fought will be over in a relatively short period of time. On the other hand, the entire descent of Christ to earth in His Second Coming can also be viewed as one decisive “battle” (a single military maneuver or engagement) that will systematically destroy all the soldiers throughout the land of Palestine and become a final holocaust of humanity.

Robert Thomas summarizes well:

“Whether to translate ‘battle’ or ‘war’ is probably only a decision of semantics. Whether it will be a series of conflicts or one major confrontation, depends on how one views the events of the seventh bowl.”

Below is a proposed chronology of the events associated with the Second Coming of Christ. Although all the events mentioned below will occur in connection with Christ’s Second Coming, the exact timing and chronology cannot be dogmatically maintained for every event and detail. However, I have attempted to fit the pieces together in some kind of sequence that makes sense in relationship to Christ’s return to planet earth. My desire for writing this treatise is to help us grasp the overall picture of what is going to take place when Jesus returns in His Second Coming.

#1

The armies of the world are demonically gathered together in Palestine by the sovereign hand of God (Rev. 16:16 – “And he gathered them together” with Zech. 14:2 – “I will gather all nations against Jerusalem”). Although Satan will be responsible for bringing the nations of the world together for a final showdown in Palestine against Jesus Christ (Rev. 16:13-14), God is the ultimate Person whose providential hand is guiding these end time events. This battle will be used by God to trigger Christ’s Second Coming (Hosea 5:15; Matt. 23:38-39), so He can rescue His national people Israel (Joel 3:16), and usher in the Millennial Kingdom (Rev. 19:11-20:1-3).

As a result of demonic deception, and God’s providential acts, troops from all over the earth will pour into the land of Palestine. The Bible predicts that God will miraculously dry up the Euphrates River to make an easy passage for the eastern nations.

Revelation 16:12

“And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.”

The Bible calls the Euphrates River the eastern border of the Promised Land, by the name, the great river (Gen. 2:14); and it calls the Mediterranean Sea, the western border of the Promised Land, the great sea (Numb. 34:6). By the time the sixth bowl is poured out, the Euphrates will be very different than it is today, or has ever been. The blazing heat from the sun associated with the fourth bowl (Rev. 16:8) will likely melt the snow and the ice cap on Mount Ararat which is the source of the Euphrates River. This will vastly increase the volume of water in the Euphrates, causing massive damage and flooding along its course. The bridges spanning the river will surely be destroyed.

As a result, God will need to dry up this river for easy access into the land of Palestine (Isa. 11:15; Zech. 10:11). With a shortage of fuel and oil, due to the seal, trumpet, and bowl judgments meted out on the earth throughout the seven-year Tribulation Period (Rev. 6:1-16; 8:1-13; 16:1-9), there will be millions of soldiers advancing into Palestine using more primitive methods, such as camels, horses, and donkeys. Therefore, there will be a greater need to dry up this river (Rev. 19:18 - “the flesh of horses, and of them that sit on them”). The armies will come in desperation and eagerness to destroy the Jews and do battle with the returning King any way that they can.

The drying up of this river will actually be a sign of God’s permission to allow the world armies to converge together in the end times. It is evident that no nation can move without God’s sovereign permission (Dan. 4:35; Acts 17:26). The drying up of the Euphrates will be an immediate help to these advancing armies, but it will set them up for defeat, just like Pharaoh’s army. They will be destroyed by the King in the land of Palestine. God’s drying up of the Euphrates is not an act of kindness toward the kings from the east, but one of judgment. They and their armies will be entering a deadly trap. The evaporation of the Euphrates will lead them to their doom, just as the parting of the Red Sea led to the destruction of the Egyptian army.

Identifying the kings of the east from the perspective of the land of Palestine is not that difficult. Just look at the map. The statement “the kings from the rising sun” (Rev. 16:12) is a poetical expression signifying the kings (leaders and their countries) from where the sun rises. The kings of the east who are immediately east of Israel would include eastern nations such as Iran, Afghanistan, Pakistan, and much of the Islamic world, which lies just east of Palestine. There will be a giant coalition of eastern nations pulling together to defeat the Jews and the returning King. However, since “all nations” (Zech 14:2; Rev. 19:15) will come against Jerusalem and be part of this battle, and the demonic spirits will deceive all the kings (leaders or rulers) of the world (Rev. 16:14; Ps. 2:2), it stands to reason that other eastern or oriental nations will also descend upon the Middle East for the final world conflict. The rising powers of the orient known in our day would include nations such as Japan, China, India, and also lesser nations such as Cambodia, Korea, Viet Nam and other Asiatic nations.

David Hocking said:

“Since all nations are gathered against Jerusalem during the battle of Armageddon, we would expect that all the nations from the east will invade the Middle East.”

The rest of the world armies or “kings of the earth and of the whole world” (Rev. 16:14) will join these converging oriental armies and together they will filter into Palestine to finish the Jews and fight the Messiah. Perhaps as many as one billion soldiers, from all over the earth, will be there to do battle with Jesus Christ (Psalm 2:2 – “kings of the earth”). However, the multimillions of satanically deceived soldiers will meet their doom at the Second Coming of Christ (Rev. 19:15).

Digging Deeper: Various prophetic expositors have concluded that Revelation 9:13-19 is a record of these same eastern armies moving into Palestine, as recorded in Revelation 16:14.

Revelation 9:13-16 reveals:

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the

horsemen were two hundred thousand thousand: and I heard the number of them.”

Some have made note that the Red Chinese army reportedly numbered 200 million during the 1970's. This may be true, however; we must conclude that no reference is made to the size of the armies coming from the orient in Revelation 16:14. Therefore, the scene in Revelation chapter nine is a different scene that apparently takes place at a different time during God's prophetic program of the Tribulation Period. To conclude that Revelation 9:13-19 is the same oriental scene, as Revelation 16:12-16, does not seem to be supported from Scripture, and represent the actual facts being presented.

First, it seems better to conclude that this vast army in Revelation chapter nine is demonic, in its makeup or design, instead of human. The previous context of the fifth trumpet judgment spoke of a demonic hellish outbreak of horrifying creatures (Rev. 9:1-12) and the sixth trumpet will be no different. The four demons are released from the River of Euphrates (Rev. 9:14-15) to lead an angelic revolt against mankind, which will consist of an army of 2000 million demonic hordes (Rev. 9:16), whose appearance is frightening and gruesome (Rev. 9:17-19). The leader of the first demonic revolt is called Abaddon (Rev. 9:11) and the leaders in the second demonic revolt will be four angels bound in the Euphrates River (Rev. 9:14). Hence, we have a picture of demonic generals and demonic cavalry's in the fifth and sixth trumpet judgments.

Second, it must also be noted that the Armageddon armies, which are deceived by demons in Revelation 16:13-16, do not occur until the sixth bowl judgment, which is near the end of the Tribulation Period. The focus and campaign of Armageddon comes later. Revelation chapter nine is dealing with the sixth trumpet judgment which comes earlier in the second half of the Tribulation Period. Trying to overlap the sixth trumpet judgment (Rev. 9:13-21) with the sixth bowl judgment (Rev. 16:12-16) seems to be out-of-sync with the chronological flow of the seal, trumpet, and bowl judgments that are being presented in the book of Revelation.

Third, it's rather obvious that John is not trying to describe this scene in the words of modern warfare, as some teach.

Revelation 9:17-18 says:

“And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.”

John describes these horses in a literal fashion (vs. 17 – “I saw the horses”). He is very clear on this. They appeared as horses in their overall description. He does not use the descriptive terms as “like” or “as” when describing the horses. In other words, they were actual horse bodies that John saw. If John were viewing a 21st century scene of warfare he would not have stated “I saw the horses.” He also describes their tails in a literal fashion as the previous demonic invaders from hell (Rev. 9:10 with 9:19).

If John had been shown modern military tanks, he would have undoubtedly mentioned that the horses were something “like chariots with multiple wheels.” If he was shown helicopters with gunships, then he would have mentioned something in flight, perhaps “like an eagle.” The riders on the horses are also described in specific terms: “and them that sat on them, having breastplates of fire, and of jacinth” - Rev. 9:17). The description of riders on horses does not fit the modern description of warfare which involves tanks, missiles, and other modern instruments of destruction.

Again, John actually saw riders on horses! There are once again no symbolic words being used such as “like” or “as” until the heads and tails on the horses are described – “like the heads of lions” (Rev. 9:17) and their “tails were like unto serpents” (Rev. 9:19). This unusual description seems to suggest that they are not normal looking horses in every respect. They had horse bodies but the heads and tails on these horse bodies were very strange. John uses figurative or symbolic language to further describe what these terrible creatures will look like when they come to kill mankind. There is no other way to describe them. Thus, the figurative descriptions of lion-like heads and serpent-like tails become a colorful way to express the literal frightening character of these end-time demonic creatures of warfare. Their appearance was like a grotesque fire-breathing dragon which possessed the body of a horse, the head of a lion, and the tail of a serpent or snake.

John clearly saw some sort of horse-like animals which were mounted with riders in this prophetic scene. Therefore, this cannot be a picture of modern warfare, as many have concluded. Understanding this army to be demonic in origin solves many of the conjectural problems posed by attempts to find natural fulfillments in modern warfare. It also recognizes their huge number and explains how they are directly led by four evil angels.

#2

The armies of the entire earth will move into Palestine in order to destroy the Jews (“For I will gather all nations against Jerusalem to battle” - Zech. 14:2). Armageddon and the advance of untold millions of soldiers throughout Palestine is a strategically planned event designed to annihilate the Jewish people (Psalm 83:3-5 – “let us cut them off from being a nation; that the name of Israel may be no more in remembrance”). The armies will be demonically directed to destroy the Jews (Rev. 16:13-14). The great masses of soldiers streaming into Palestine will know what their military assignment is. They must rid the earth of the Jewish nation forever.

The great masses of troops will also be moving into the land of Palestine in order to fight the returning Messiah. The nations will be informed they must move into God’s country, in order to fight God’s Son, who is soon going to return as the King.

Revelation 19:19 says:

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.”

The gathering of nations is presented as a gathering against God the Father and His Anointed – the Messiah (Ps. 2:1-3). In their demonically deceived minds, the answer to ultimate world peace will be to destroy God’s chosen people and God Himself. Psalm 2:2 says, “the kings of the earth set themselves ... against the LORD, and his anointed.” Having rejected Jesus Christ as Savior, their only hope is to destroy Jesus Christ, before He becomes their Judge!

The mission of these massive world armies is to destroy the Jews, and defeat the returning Son of God, in order to keep Christ from becoming King over the earth. Satan will try and keep the Millennial Kingdom or 1,000-year reign of Christ from

coming to planet earth; however, the devil will be defeated in his attempt to stop the Second Coming (Rev. 11:17; 20:1-3).

The Jews will evidently be blamed for all the world's ills. The rulers of the earth will be demonically deceived and convinced they can destroy the Jewish people from the face of the earth and win the battle against Jesus Christ (Rev. 16:13-14). Propaganda demons will send a message throughout all the earth that will inform world rulers about several important matters. If they can annihilate God's chosen people, and God Himself, who has been judging the world (Rev. 16:9, 11), they will have won the victory, and be able to start a new peaceful life on earth together. This message will actually unite the world nations and bring them together in the land of Palestine for a final showdown against the Jews and Jesus Christ.

I do not believe the advancing soldiers are coming into Palestine to actually fight one another, or contest the rule of the Antichrist, as some have suggested from Daniel 11:40-45. It seems rather obvious from Scripture that the world armies will actually know why they are coming into Palestine. They are going to annihilate the Jews (Zech. 14:2) and do battle with Jesus Christ – the returning King (Ps. 2:1-3; 19:19).

Digging Deeper: A key question of importance is the relationship of these battles recorded in Daniel 11:40-45 to Christ's Second Coming to planet earth.

“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.”

Some worthy prophetic scholars have suggested that the recorded battles of Daniel 11:40-45 indicate that the armies are moving toward Palestine to take control of the Middle East and defeat the Antichrist. They link Daniel's wars with Revelation chapter 16:12-16 and the battle that occurs in Armageddon and throughout Palestine, near the end of the Tribulation Period. However, this cannot be the same time or sequence of events for several reasons.

First, nothing is said of armies fighting one another in Revelation 16, as in Daniel chapter eleven. Second, in chapter sixteen, all the kings of earth are in view - not just the nations mentioned in Daniel's account (Rev. 16:14). Third, the Antichrist utterly destroys these nations and enters into their countries (Dan. 11:42) and nothing is said of this in Revelation chapter 16. Fourth, nothing is said of any countries escaping in Revelation 16 as in Daniel 11:41. Fifth, the Antichrist is said to maintain control of the world for three and one half years, which is the entire second half of the Tribulation Period (Rev. 13:5). Therefore, Daniel 11:40-45 could not be speaking of the demise and collapse of his world empire before the Tribulation Period ends. Rather, it's speaking of his rise to power at the middle of the Tribulation Period.

These battles apparently occur somewhere near the midway point of the Tribulation Period as the Antichrist makes his bid for world dominance and power. Some of the countries in the world will not like the Antichrist's ascendancy to world power and contest his push for worldwide dictatorship. The expression "the time of the end" (Dan. 11:40) is linked to the middle of the Tribulation Period (Dan. 12:1), when Israel's persecution begins (Rev. 12:6, 13). It refers to the time when the Antichrist stops the Jewish sacrifices (Dan. 9:27) and sets the stage for the abomination of desolation to occur in Jerusalem (Dan. 9:27; Matt. 24:15). It's also the time when the Antichrist makes Jerusalem his military headquarters (Daniel 11:45), following a chain of military battles that will occur, which will eventually lead to Antichrist's victory and rise to world dictatorship.

The Antichrist's rise to world power will not come easy. Apparently the world leaders will attempt to overthrow the charismatic leader's ability to rule his European empire (Dan. 2:41-42; 7:7; Rev. 17:12) by controlling the major oil reserves in the world. A confederacy of world nations will attempt to overtake the Antichrist's powerful war machine (Dan. 11:38) near the middle of the Tribulation Period. However, their attempts will fail, as Daniel 11:40-45 clearly reveals. The

Antichrist will defeat the invading armies, rise to world dictatorship, declare himself to be the only true god (Dan. 11:37; 2 Thess. 2:4), stop the Jewish sacrifices in Jerusalem (Dan. 9:27), become the undisputed ruler and power over planet earth (Rev. 13:4 – “who is able to make war with him?”), and demand all mankind to worship him (Rev. 13:4, 8, 14-15).

Another battle that is often associated with the chain of events at Christ’s Second Coming and Armageddon is Ezekiel 38 and 39. However, to pigeonhole this prophetic war into the same mold with the final battles in Palestine, prior to Christ’s Second Coming, is also misleading. First, in this particular battle, not all the armies of the earth are coming against Jerusalem (Ezek. 38:1, 5-6), as outlined in Revelation 16:14. Second, God destroys these advancing soldiers in the mountains of Israel, before they actually surround Jerusalem and threaten the Jewish population. This does not happen in the chain of events that occur before Christ’s Second Coming, when all the armies of the world are converging on Palestine.

Ezekiel 38:18-23

“And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. 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. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.”

Third, this battle probably occurs at the very beginning of the Tribulation Period when Antichrist forces his strong covenant upon the Jewish nation (Dan. 9:27). The familiar prophetic designation of seven years (the length of the Tribulation Period) suggests that this event will occur, either in an interim period between the

Rapture and beginning of the Tribulation Period (post Rapture but pretribulational), or at the very offset of the seven years (Ezek. 39:9). Hence, this is not a battle that is associated with the fighting that will occur in connection with the end of the Tribulation Period and Christ's Second Coming.

#3

The Jewish people are miraculously spared from physical annihilation during the end or final days of the Tribulation Period (2 Sam. 7:16; Jer. 31:35-37). In a strange turn of events, the Jews recapture Jerusalem, through God's divine intervention or aid, and will actually maintain control of the city for some time, in spite of the great military odds that are against them. Zechariah 12:1-8 unveils the scene:

"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them."

How the Jews will accomplish the task of reentering Jerusalem is not revealed. Perhaps Antichrist's military will leave the city for fear of aftershocks from the terrible earthquake that will occur in Jerusalem near the end of the Tribulation Period (Rev. 16:19). This will give the Jews the opportunity to retake the city. Also,

since the 144,000 evangelists are under God's invincible physical protection (Rev. 7:3; 9:4. 14:1), the beast's forces would be unable to stop them from taking over Jerusalem and reoccupying the city, and setting up an encampment, where the Messiah will return to meet them (Rev. 14:1). In one way or another, the Jews will be able to miraculously maintain control of the city, as God intervenes for them. The Jews recapture of the ancient city will no doubt be one reason why the armies are converging on Palestine. This will not be allowed by the world leaders who by now have concluded that the Jews are the source of the world's ills.

The Jewish battle with military forces will apparently continue during the extended period of time (the 75-day gap), which follows the seven years (Dan. 12:11-13). The Jews will be victorious over the converging armies through God's assistance. God will conquer the invading armies through panic, plague, and the powerful abilities given to the Jewish warriors (Zech. 12:8). The Jewish army will go forth like the Angel of the Lord who slew 185,000 Assyrian soldiers in one night (Isa. 37).

During this time God also promises to protect and save "the tents of Judah first" (Rev. 12:7) which is likely a reference to those Jews who are dwelling immediately outside Jerusalem. All those within the city will be able to witness their deliverance and this will unite the Jews. The residents of Jerusalem will not conclude that they were more important in God's sight since they have seen the deliverance God gave to other Jews outside the city. Again, their deliverance will be through Jehovah empowering them to fight as David fought. They will be able to accomplish miraculous results which come directly from the hand of God.

Things seem to be going better for Israel at this point (Zechariah 12:1-9), but eventually God will allow the armies of the beast or Antichrist to advance on Jerusalem and begin to take Jewish casualties and captives.

Zechariah 14:2 reveals:

"For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

Zechariah reveals that Christ will need to return in order to directly intervene for His people and provide them with final deliverance. The Bible predicts that two thirds of all the Jews, throughout the land of Palestine, will be killed by invading soldiers, and only one third will pass safely through the Tribulation Period, and be delivered by the Messiah.

Zechariah 13:8 says: “And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein.”

It’s this specific remnant within the land of Palestine (one third of the Jews) that will be saved at Christ’s Second Coming and fulfill the ancient prophecies (Zech. 12:10; 13:6).

#4

While the armies are still in Palestine, surrounding the Jewish people (Zech 12:1-9), the seven-year Tribulation expires, with the final bowl judgment of a worldwide earthquake (Rev. 16:17-20). Christ will then return in a 75-day gap of time (Dan. 12:11-13) between the ending of the seven-year Tribulation Period and commencement of the Millennial Kingdom.

Let’s follow Daniel 12:11-13 very closely:

“And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days (*1,290 days – 30 more days added on to the original 1,260 days of the second half of the Tribulation Period*). Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days (*1,335 days – a total of 75*

360 (days in a Jewish year)
x 3.5 (years – second half of Tribulation)
 1,260 (the total days in the second half of Tribulation Period)
 + 30 (more days) – Dan. 12:12
 1,290 days (30 days after the Tribulation)

1,335 (second figure Daniel mentions)
 - 1,290 (the previous number of days)
 45 more days IN ADDITION to the 30 days

30 + 45 = 75 days more after the Tribulation
 (The timeframe of the Second Coming)

days added on to the original 1,260 days of the second half of the Tribulation Period – an additional 45 more days). But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.”

This gap of time is divided into two parts – 30 days and 45 days. It seems more likely that Christ will return during the 45-day gap of time since during the first 30 days

the abomination of desolation is still erected in the temple of Jerusalem. However, we cannot be dogmatic about this assessment. We do know that Christ will return to earth during the second 75-day extension of time that follows the Tribulation Period.

Christ's Second Coming will take place following the astronomical signs that will occur in the heavens which may take place over a period of days and weeks.

Matthew 24:29

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.”

The Bible does not teach that Christ will return in His Second Advent immediately following the close of the Tribulation Period. It states that the *signs* of His Second Coming will begin, which will continue to occur until Christ returns during the 75-day extension of time, between the close of the Tribulation Period until the beginning of the Millennium. No person will be able to pinpoint Christ's exact return during this eerie and unique period of time. They will be able to know the season of His return (Matt. 24:32-34) but not the exact day of His Second Coming (Matt. 24:36).

#5

In desperation, the remnant of Jews, which have previously taken flight throughout Palestine (Matt. 24:15-22), and which are now trapped in Jerusalem (Zech. 12:2; 14:2), Petra (Rev. 12:6, 14; Isa. 34:6), and scattered throughout all the Holy Land (Matt. 24:16), will actually call upon Christ to deliver them from the surrounding armies (Joel 2:32).

Hosea 5:15 records God's promise:

“I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.”

Isaiah 53:5-7 is part of the national confession of Israel during this time. “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and

the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”

Hosea 6:1-3 also records Israel’s prophetic cry:

“Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.”

Israel’s call for deliverance will probably come about with the aid and teaching of the 144,000 Jewish witnesses and two witnesses (Rev. 7:1-3; 11:3; 14:1-5). Christ will hear Israel’s call and return to earth after a short period of time following the national confession and calling for His deliverance (Hosea 6:2). The phrase “after two days” is a Hebrew idiom which means “after a short while” and suggests that God will act quickly when Israel begins to acknowledge her sins. Others suggest the phrase means “a set time” in accordance with God’s calendar. One of the key purposes of the Tribulation Period is to bring Israel to her knees and back to her Messiah (Zech. 12:2, 10; 13:1, 9; Jer. 30:7,11; Dan. 9:24).

Jesus gave this promise in Matthew 23:39:

“For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”

Stanley Toussaint comments on Matthew 23:39:

“It is extremely important for one to note that Christ’s rejection of Israel is not an eternal one. The word ‘until’ (*eos*) of verse thirty-nine together with the following statement affirms the fact that Christ will come again to a repentant nation to establish the promised millennial kingdom.”

It’s interesting that it will take millions of armies converging on Palestine from all over the earth, before Israel will confess her national sin of rejecting the Messiah, and cry out to the Messiah for deliverance. Israel will have her back to the wall before she will be broken and ready to confess. But Israel’s cry will be heard by the Messiah, while the converging armies surround her, and He will then return to deliver and save His ancient people. God has not cast away Israel!

Romans 11:1

“I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.”

#6

The exact movements involved in the Second Coming or Second Advent of Christ, which is designed to save His beloved people (the Jews) has been variously interpreted by prophetic scholars. However, the Scriptures seem to give us enough Biblical clues that give us some idea where Christ will descend first, and the pathway He will choose to take as He moves throughout the Holy Land.

Matthew 24:27 says that “as the lightning cometh out of the east, and shineth unto the west; so shall also the coming of the Son of man be.” Christ begins His supernatural invasion from Heaven as He descends from the East to the Mount of Olives. It’s here that Christ will touch down on the Mount of Olives and rescue a remnant of His Jewish people from the armies and from Antichrist himself (Zech. 14:3-5, 12, 20; Joel 3:16; Dan. 11:45).

Revelation 19:21 gives us a clue regarding where Christ first appears in His Second Coming when it states: “And the remnant (rest) were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.” After the personal beast and false prophet are judged by Christ at His Second Coming (vs. 20), the “remnant” (vs. 21), or rest of the soldiers that were assisting him to destroy Jerusalem and God’s people are also slain with Christ’s “sword” (vs. 15). The sword is a metaphor for Christ’s penetrating speech and indicates that Christ will simply speak and millions of soldiers throughout Palestine will be instantly judged. His words are the real sword of judgment.

After their chief Commanders are gone (the beast and the false prophet) the remaining soldiers, along with their kings, captains, and leaders, will be systematically destroyed by Christ as He moves throughout Palestine. In other words, the rest of the armies staged throughout the land of Palestine will be simultaneously destroyed after Christ initially destroys the Antichrist in the Jerusalem area. Christ will begin the slaughter at Jerusalem and then move throughout the rest of the Holy Land, destroying the remnant of the soldiers who are present in Palestine, whose primary goals are to destroy the Jews and prevent the Second Coming from occurring.

Since a remnant of Jewish people will be pinned inside Jerusalem, and surrounded by enemy troops, Christ begins His descent by setting His sights on Jerusalem in order to save His people from annihilation. As Christ arrives, His feet will touch down on the Mount of Olives, causing the mountain to split in half, providing a way of escape for the people residing in Jerusalem from the converging armies.

Zechariah 14:3-5

“Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.”

Zechariah 14:2 has already revealed that half of the city of Jerusalem will be overtaken by armies, while the other half will remain fighting in the city, as a remnant (“the residue of the people shall not be cut off from the city”). Zechariah then announces in Zechariah 14:3 that that the LORD will go forth and fight against the nations which are coming against Jerusalem. In military context the expression “go forth” (go out) is a technical term for a king going out to battle, which is the clear meaning here. The Lord will “fight” as a warrior, as He has done in previous days, and on numerous other occasions, when fighting for Israel in the past (“as when he fought in the day of battle” (Exod. 14:13–14; Josh. 10:14; 23:3; Judg. 4:15; 2 Chron. 20:15).

This statement in Zechariah 13:3 explains the general purpose and affirms the fact of Christ’s Second Coming which is to destroy Israel’s enemies. However, Zechariah 14:4 explains the exact details how this military intervention will be carried out. It will begin with the personal appearance of the Messiah, when His feet will stand on the Mount of Olives, the very place from which He ascended (Acts 1:11-12). The earthquake will split the Mount of Olives in two from north to south opening up a pathway from west to east for the fleeing Jewish remnant. This will be a direct intervention by the divine King, designed to rescue the people of Israel, who are still left in Jerusalem.

The breaking of this mountain in two will form a great valley and path that will enable the people to walk eastward from Jerusalem, as far as “Azal,” which is a place of safety that is in close proximity to Jerusalem, and probably somewhere directly east of the Mount of Olives (Zechariah 14:5). This will be the place where the fleeing remnant of Jews will go as the armies are converging on Jerusalem. It is probably somewhere in the area known as the Valley of Jehoshaphat, which is directly east of Jerusalem. Historically, this place has been identified as the Kidron Valley, southeast of Jerusalem.

Unger gives this information about Azal:

“A place, evidently in the neighborhood of Jerusalem and probably east of the Mount of Olives (Zechariah 14:5). The proper name Azel denotes a place in close proximity to one of Jerusalem’s gates on the east. Its very meaning “to adjoin” and to be near” suggests this possibility. Its site has not been identified, but the LXX rendering “lasol” suggests Wadi Yasul, a tributary of the Kidron.”

In any event, the Jewish remnant will flee through the opening and pass into this place of safety. The Jews in Jerusalem will flee into this valley which extends eastward through the Mount of Olives. God will give safe passage to His ancient people as He did in the past (“like as ye fled from before the earthquake in the days of Uzziah king of Judah” (Zech. 14:5). The earthquake in the days of Uzziah is mentioned in Amos 1:1 but not in the historical books. Josephus regarded it as a divine judgment on Uzziah for his intrusion into the temple to assume the priest’s function (2 Chron. 26:16). Apparently the Jews in Jerusalem will move throughout the valley, trusting in the Messiah to rescue them from all the soldiers, which are converging against them. In fact, the Warrior King may actually lead these Jews safely through the valley to the other side (Joel 3:16; Zech. 14:3).

Zechariah 14:5 declares that the Jews will “flee to the valley of the mountains” or more literally “the valley of My mountains” (a wall of mountains on both sides), since the Lord will form a mountainous valley by splitting the Mount of Olives in two, in order to provide a safe passage for the Jews. This is the same valley where God will judge the Gentile soldiers (Joel 3:12). Apparently there will be a place of safety or refuge made for the fleeing remnant of Jews, somewhere on the other side of the Mount of Olives, in order to protect them from the converging armies. It’s at this specific time when the saints will come marching in! The Bible concludes in Zechariah 14:5 by saying, “and the Lord my God shall come, and all

the saints with thee.” This could refer to the “holy ones” of the angelic realm, who will accompany Christ in His return (Jude 1:14; Matt. 13:39; 24:31), as well as Christ’s own people, who will be returning with Him to planet earth (Rev. 19:14). Great day the righteous marching!

The Bible confirms elsewhere that the destruction of a great company of soldiers will occur “without the city” (Rev. 14:20) in the Kidron Valley adjacent to Jerusalem. Joel 3:16 also prophetically anticipates what will happen after Christ’s touchdown on the Mount of Olives. Joel 3:16 states: “The LORD also shall roar out (military term for going to battle) of Zion (to the Valley of Jehoshaphat or Kidron Valley), and utter his voice from Jerusalem (as a great Warrior King); and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.” The General, the Lord Jesus Christ, will lead the way into battle! As mentioned above, He may actually escort His beloved people into their place of safety and then destroy the millions of soldiers in the Kidron Valley.

This text in Joel 3:16 also reveals that the Lord will roar out of Zion or Jerusalem, as He goes forth to aid His people, and defeat the armies and millions of soldiers staged in this particular valley and ultimately throughout the entire Holy Land. As Christ leaves the city of Jerusalem to finish off the remaining soldiers in Palestine, He will produce cosmic and earthly disturbances, where the “heavens and earth shall shake” (Joel 3:16), to indicate that He is moving in judgment.

Apparently this will be the time when the Antichrist will be defeated, since his palace or headquarters will be planted in Jerusalem, at the close of the Tribulation Period (Dan. 11:45). The Antichrist or Beast (2 Thess. 2:8), along with the bodies of millions of soldiers, perhaps as many as one billion cramped into Palestine, will be disintegrated with His glorious radiance (Zech. 14:12) and the sword of his mouth (Rev. 19:15).

#6

From Jerusalem, Christ will apparently travel South on the eastern side of Palestine with His eyes fixed on Edom, which is in the southern and eastern portion of the original land of Palestine promised to the Jews (Isaiah 63:1-4). It is here where Christ will rescue another remnant of Jews that is hiding out in the wilderness.

Isaiah 63:1-4 prophetically declares:

“Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.”

The fact that Christ is seen leaving this bloody scene (“that cometh from Edom”) indicates there is still more judgment ahead. However, this second stop will bring about another great holocaust of humanity. Isaiah pictures the Lord leaving the Edom area to continue His war campaign. But as he leaves His garments are stained with blood. Elsewhere Christ is said to have his “vesture dipped in blood” (Rev. 19:13). This is not Christ’s own blood, but the blood of soldiers, who have been slain by Christ’s sword (Rev. 19:15). Apparently Christ is seen leaving Edom, this southern point in Palestine, in order to continue His way north through Palestine. The fact that Christ is departing Edom suggests that He has military maneuvers to accomplish elsewhere.

Christ does not touch down on earth at this particular time, but He does defeat the soldiers with the sword of His word (Rev. 19:15), while moving through the air, as a military general riding on a white horse, being followed by His heavenly armies.

Revelation 19:11 says:

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.”

Revelation 19:14 adds:

“And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.”

Christ will utterly destroy the soldiers in southern Palestine and rescue a remnant of Jews held captive in the ancient lands of Edom, Moab, and Ammon which is

one of the areas where Petra is located (Daniel 11:41). A great massacre of soldiers will occur in these ancient lands, when Jesus returns in His Second Coming, in order to rescue the hiding Jews in these mountainous regions.

Isaiah 34:1-7 reveals the gruesome scene:

“Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.”

Bozrah is east of the Jordan River in the modern nation of Jordan. It is near where the rock city of Petra is located. The reference to the land of Edom and Bozrah in Isaiah 34:6 are indicators that Jesus Christ will return to save a remnant of Jews hiding in the ancient rock city of Petra. Isaiah pictures the mountains and the land being soaked with blood as a result of Christ’s destruction of these soldiers (Isaiah 34:3, 7). The Bible prophetically envisions Christ regathering a remnant of Jews “as the sheep of Bozrah” (Micah 2:12-13) prior to the Millennial Kingdom after a great slaughter of humanity has occurred in this area (Jeremiah 49:13; 20-22).

#7

From Edom (southeast of Jerusalem) the Lord will travel north through the western land of Palestine to the Valley of Jezreel, slaying multitudes of soldiers, which are scattered throughout the land of Palestine. There will be a massive concentration of troops when He arrives at the valley of Esdraelon or Jezreel which is adjacent to the mountainous terrain of Megiddo (Armageddon). Apparently a large concentration of troops will suffer Christ’s terrible judgment

and destruction at this specific location. Many are familiar with the name of Armageddon.

Revelation 16:16

“And he gathered them together into a place called in the Hebrew tongue Armageddon.”

People are fond of quoting Rudyard Kipling's line, "East is East, and West is West, and never the twain shall meet." But this is not the entire quotation. It goes like this. “Oh, East is East, and West is West, and never the twain shall meet. Till Earth and Sky stand presently at God's great Judgment Seat.” Kipling knew! There is a time coming when East and West will come together. In some respect, this will happen in a place called Armageddon!

Like Gettysburg, Armageddon is both a place and an event. Megiddo is Hebrew and corresponds to the Greek word Armageddon. The word “Armageddon” is actually a combination of two Hebrew words that translates “the Mountain of Megiddo” which literally means mountain of slaughter. Some writers have concluded that the complete meaning of these two words suggest that this will be a place where troops are cut in pieces. Since there is no specific mountain by this name today, some scholars have suggested that this is a reference to the hill country surrounding the Valley of Jezreel, which is also called the Valley of Esdraelon (Greek form of Jezreel), and identified as the Plain of Megiddo, some sixty miles north of Jerusalem.

We do know that Megiddo was a strategic city located on a mountain at the western end of the Valley of Jezreel, guarding the famous Megiddo Pass into Israel's largest valley. One can see the entire Valley of Jezreel from the mount upon which the city of Megiddo once stood.

Tom Constable gives a helpful note: This mountain may refer to the small hill on the south-central edge of the Jezreel (Esdraelon) Valley in northern Palestine on which the town of Megiddo stood. Alternatively, “Har-Magedon” may refer to the mountain closest to Megiddo, namely, Mt. Carmel. There God humiliated the host of prophets of Baal who gathered to oppose Him in Elijah's day (cf. 1 Kings 18:16–40). God and Elijah slaughtered them in the Valley of Jezreel. Mt. Tabor is another prominent hill (1,850 feet high) at the east end of this valley. Some believe it is the

mountain in view here. Probably Har-Magedon refers to the hill country surrounding Megiddo that includes all the mountains that border the approximately 14 by 20 mile Valley of Jezreel. Earlier Deborah and Barak had defeated the Canaanites in this valley (Judg. 4–5), and Gideon had routed the Midianites (Judg. 7). King Josiah also died there when he opposed Pharaoh Neco (2 Chron. 35:22).”

The city of Megiddo itself was a strategic city located at the western end of the Valley of Jezreel. What is known as the Valley of Armageddon in Christian circles today is actually the Biblical Valley of Jezreel. Many have assigned this name (Valley of Armageddon) to the valley, but the Scripture does not. It’s actually the Valley of Jezreel. This valley is a plain 20 miles long and 14 miles wide that lies at the foot of Mt. Megiddo or Armageddon. The edge of the Jezreel Valley is an easy place to access the Promised Land, by way of the sea, and can serve as a staging area for vast armies.

Many times we use the word Armageddon as a catch word, which speaks of the entirety of soldiers and battles that will occur throughout the land of Palestine, when Christ returns. To conclude that there is only one battle fought at Megiddo (Valley of Jezreel) is a misnomer since there are several battles taking place in Palestine. Actually, there will be a battle centered just outside Jerusalem in the valley of Jehoshaphat (Joel 2:13-14; Zech. 14:4), also known today as the Kidron Valley, and a battle that occurs in southern Palestine in the place called Edom (Isa. 63:1-4). There will be troops, millions of them, gathered at various strategic locations throughout the entire land of Palestine. Probably the entire land of Palestine will be covered with troops, which will be moving toward Jerusalem, and preparing to do battle with God’s Son. Revelation 14:20 suggests that the soldiers cover the entire land of Palestine.

The plain of Megiddo is not large enough to contain the complete number of soldiers from all the armies, so this must be the assembly area for a much larger deployment that covers a two-hundred-mile distance from north to south and the width of Palestine from east to west (Rev. 14:20). Decisive battles against the massive forces of soldiers will occur throughout the entire land of Palestine. Of course, there will be a massive concentration of troops centered in Armageddon for the final showdown against the Messiah and King, which is actually in the Esdraelon Valley, the northern part of Israel (Rev. 16:13-16). This will be used as a

large gathering ground to defeat the Jews in Jerusalem and throughout the land. It will also be a strategic location to fight the returning Messiah. Napoleon marched across this area and remarked that all the armies of the world could do battle here because of the broad expanse of this territory. This vast area extends from the Mediterranean near Mt. Carmel to the Jordan River. It was the scene of ancient battles such as that of Barak and the Canaanites in Judges 4 and the victory of Gideon over the Midianites in Judges chapter 7.

As noted above, this area is also called the Plain of Jezreel. World War I was once given the optimistic title of "The War to End All Wars." Clearly it was a name that couldn't stick. However, the war that takes place on the Plain of Esdraelon will undoubtedly be "The War to End All Wars," or "The Mother of All Battles" with the great loss of humanity. It will bring down the final curtain on the human drama of earth's history.

#8

When the Messiah returns He will destroy the untold millions of soldiers staged throughout Palestine and their blood will suddenly burst forth from their bodies. Zechariah 14:12 graphically says: "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth." In addition to man's blood, there will also be the blood of millions of horses on which the soldiers are mounted (Rev. 19:18). Due to a shortage of oil and gas supplies, from the previous tribulation judgments (Rev. 6:1-17; 8:1-13; 16:1-11), many countries will be forced to return in part to more primitive methods of warfare. Riding horses is one example of this.

As a result of this unimaginable amount of bloodletting, rivers of human blood will be formed in the newly formed trenches, created by end-time earthquakes. Satan's soldiers will explode like bursting grapes and the blood will pour out from nearly a billion fountains all over Palestine. It will be like grapes being crushed and the juice squirting and flowing down into the vat. What a horrific scene of judgment! This is the final holocaust of humanity!

As a result of the Second Coming, and the death of untold millions, the Bible says the blood will flow as deep as the horse bridles for approximately 180 miles throughout the land of Palestine (Rev. 14:20).

a. Consider the depth of the blood.

The blood will flow the depth of the horse bridles - “even unto the horse bridles” (about four or five feet deep). This is not science fiction. It’s the reality of God’s judgment. Revelation 19:18 tells us that the blood of horses will be mixed with man’s blood in this terrible judgment when it says: “That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.”

One veterinarian said:

“There is a rough rule to determine how much blood a horse has. Depending on the breed you can estimate that 6-10% of the body weight is blood. Arabians and Thoroughbreds would be the highest, draft horses the lowest. A 1000 lb. Thoroughbred would have about 100 pounds or roughly 100 pints (50 quarts) of blood.”

Most experts claim that the human body contains approximately 6 quarts (or 5.6 liters) of blood. There will be plenty of blood to go around!!

b. Consider the distance of the blood.

The blood will also flow the distance of “a thousand and six hundred furlongs” which is literally 1,600 stadia (1600 stadiums or Olympic race courses put together). One stadia was about 607 feet or 185 meters. Adding them together we come to a figure of 180 miles in length. This is the approximate distance of the land of Palestine.

Evidently this figure, which covers a large area, describes the judgment that will take place over the entire length and land of Palestine, not just in the Valley of Jehoshaphat near Jerusalem, as outlined in Revelation 14:20. This verse is taking into consideration the total length of Palestine and the bloody results that will occur when Jesus returns as King. A trough or river of blood will flow from northern Palestine to southern Palestine.

Many commentators try and get around the literal fulfillment of this since it seems impossible to take place. They suggest John is using hyperbole in this instance,

since such a stream flowing with blood, seems impossible to create. The interpreters believe that what we read in this verse is simply a symbolic way of picturing a terrible judgment. They talk about a spattering of blood up to the horse's bridle. However, there is nothing in the text that would lead us to believe that this is only symbolic of a terrible judgment, nor is this result incapable of being literally fulfilled, when contemplating the changes in land topography in Palestine.

It seems probable that blood will literally flow up to the height of the horses' bridles (about four and one-half feet) throughout the distance of the land of Palestine, including the site just outside Jerusalem (the Kidron Valley). Obviously many people will have to die for this amount of blood to flow. However, we must remember that there will be topography changes throughout the land of Palestine due to end-time earthquakes (Rev. 16:18) and the returning Messiah (Zech. 14:5; Joel 3:16), which will create long gulley's throughout the land of Palestine, so this prophecy can be literally fulfilled.

The blood bath will be experienced in the Valley of Jezreel in northern Israel (the battle of Armageddon - 19:17-19). It's here God will put millions of soldiers to death. However, the blood will flow down to the Kidron Valley, where blood was spilt in the battle outside Jerusalem (Rev. 14:20; Zech. 14:1-5). From here the blood will flow all the way to southern Palestine and be combined with the bloodshed that has already occurred in the land of Edom (Isa. 63:1-6). In short, the blood of both men and horses will flow from northern to southern Palestine in a trenches, troughs, or gulley's, which will undoubtedly be formed as a result of the great seismic upheaval (earthquake), just prior to Christ's Second Coming (Rev. 16:18).

The blood will evidently drain out of the Jezreel Valley (Armageddon) and continue flowing for a distance of approximately 180 or 200 miles. When the slaughter reaches its peak, blood will flow deeply in the new troughs and streambeds. The staggering, horrifying bloodbath will be an unprecedented war and loss of human carnage of flesh, which has never occurred throughout the history of mankind. There will be millions, perhaps up to one billion soldiers, who will lose their lives, when Christ returns in His Second Coming.

Armageddon, along with the other battles, staged throughout the land of Palestine, will actually be more of a slaughter than a battle. Christ, the King, will

do the slaughtering, and the trenches filled with blood will flow the general length of Palestine. The Holy Land will become the bloody land filled with dead carcasses and the rotting flesh of humanity and horses.

Psalm 110:5-6 envisions this dreadful scene:

“The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.”

Theologian Herman Hoyt provides a rather thought-provoking and concluding statement regarding what will take place at Christ’s Second Coming: “The center of the entire area (of battle) will be the city of Jerusalem (Zechariah 14:1-2). Into this area the multiplied millions of men, doubtless approaching 400 million, will be crowded for the final holocaust of humanity. The kings with their armies will come from the north, and the south, from the east and from the west. There will be an invasion from hell beneath. And entering the scene at the last moment will be an invasion from outer space, In the most dramatic sense this will be the “valley of decision” for humanity (Joel 3:14) and the great winepress into which will be poured the fierceness of the wrath of almighty God (Revelation 19:15).”

Revelation 14:14-20 presents grain and grape harvest motifs to depict the utter destruction of the millions of soldiers throughout the entire land of Palestine. Revelation 14:19-20 concludes with the grape harvest: “And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.”

As the conflict comes to an end, the wine press (the blood bath of soldiers) will be trodden outside the city as the Lord protects Jerusalem from the buildup of soldiers around the city (Zech. 14:1-4). Jerusalem will be spared by the returning Messiah so it can become the capital of Christ’s earthly kingdom (Ps. 48:2). The Bible predicts that “the blood came out of the winepress” (Rev.16:20). The imagery of treading out the winepress (stepping on the grapes and crushing them) is an appalling and gruesome scene when it is applied to the blood of people. But this is exactly what is going to take place when Jesus returns as the King.

Revelation 19:15

“And out of his mouth goeth 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 and wrath of Almighty God.”

In this day there will be no escape for those who rise up against Jesus Christ and His people. The blood of soldiers, who represent the nations of the earth, will flow throughout the land of Palestine, as the juice flows from the winepress, through a trough, into the storage basin. In fact, a series of troughs of blood will be created that will resemble the juice of grapes flowing through the winepress. The blood of soldiers will flow throughout the land of Palestine. Millions upon millions of soldiers will be assembled in the Holy Land. They will be drawn like magnets to Palestine for the end-time battle with the Messiah and their ultimate massacre.

Joel 3:14 says:

“Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.”

The nations that have gathered against the Jews will now find themselves being destroyed by the King of Jews. Christ, the Warrior King, has decided to judge! The millions of soldiers will enter into the Kidron Valley and God will decide to judge them! Joel 3:14 envisions the troops surrounding Jerusalem; however, there will be millions of troops strategically staged all over Palestine. The bloodshed will be so massive and quick that the only appropriate illustration which can be given to the scene is that of people trampling grapes under their feet (Rev. 14:20 – “the winepress was trodden” and Joel 3:13 – “the press is full, the fats overflow”).

The blood of the untold millions of soldiers in Palestine, who are killed, will flow as deep as the horse bridles (Rev. 14:20), as it fills the newly formed trenches and furrows that have been created throughout the land of Palestine, in view of the horrific end-time earthquake (Rev. 16:17-20). The carrion birds will feast upon the rotting flesh of soldiers in a meal that is called the great supper of God.

Revelation 19:17-18 says:

“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh

of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.”

#10

At this point, Christ has officially returned to planet earth, defeated Israel's enemies, and begins to prepare for the Millennial Kingdom or His 1,000-year reign on earth with His saints (Rev. 5:10). The Antichrist and False prophet will both be resurrected and cast into the Lake of Fire (Rev. 20:20) and Satan will be confined to the bottomless pit or abyss, during this time (Rev. 20:1-3), along with his host of demonic hordes (“I will cause the prophets and the unclean spirit to pass out of the land” - Zech. 13:2).

The victory of Revelation 20:1-3 is worth reading:

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.”

At His Second Coming Christ will save His people Israel from their sins (Zech. 12:10-13:1; Heb. 8:8-13) and believing Israel, as a nation, will respond to Messiah's offer of salvation (Rom. 11:26). Israel will be able to return to the land of Palestine from all over the earth (Isaiah 11:11-16; 60:20-21; Jer. 3:17-18; 16:14-16; Ezek. 11:17-21; 20:33-38; 37:21-25; Amos 9:11-15; Micah 4:4-7; 7:20; Zeph. 3:14-20), through angelic assistance (Matt. 24:31), in fulfillment of her covenant promises (Gen. 15:18; Deut. 30:3; Heb. 8:8; 2 Sam. 7:16; Luke 1:31-33). However, Christ will judge the unbelieving Jews as rebels and unfaithful servants who possess no oil in their lamps (Ezek. 20:33-38; Matt. 24:36-51; 25:1-13), while He judges the Gentile nations (Zech. 13:2) as goats that are separated from the sheep (Matthew 25:31-46).

Matthew 25:32

“And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.”

The returning King will not permit any unsaved people to enter the Millennial Kingdom (Matt. 13:43 – “Then shall the righteous shine forth as the sun in the kingdom of their Father”). At the commencement of the Kingdom, the unsaved, like disposable fish (Matt. 13:47-50), or people without proper wedding attire (Matt. 22:11-14), will be rejected from entering the Kingdom, and only the redeemed or saved will initially take part in Christ’s glorious reign.

Matthew 24:37-42 reveals:

“But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come.”

As the unsaved were taken to judgment during the Genesis Flood in Noah’s day, and Noah’s family spared, so the unsaved will be taken away in judgment at Christ’s Second Coming, and God’s saints spared, so they can enter the earthly theocracy or Millennium. Christ’s Second Coming is actually a reversal of the Rapture. At the Rapture of the Church the saved are taken to Heaven (John 14:1-3; 1 Thess. 4:13-18) but at the Second Coming the unsaved are taken to judgment (hades).

Matthew 13:41-42

“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.”

At Christ’s Second Coming He will also resurrect the Old Testament (Dan. 12:1-3; Isa. 26:19; Rev. 11:18) and tribulation saints (Rev. 20:4) that have died and been martyred. Now the theocracy or Millennial Kingdom is ready to begin (Rev. 20:4; Zech. 14:9; Dan. 2:44; Matt. 8:11; 19:28; Luke 1:32-33). The marriage supper will take place on planet earth in anticipation of Christ’s one-thousand-year reign (Rev. 19:18; Matt. 22:1-14; Isa. 25:6).

At this point, the Church, which is part of the “the armies of heaven” (Rev. 19:14), has returned with Jesus Christ (Rev. 5:10; 2:26) and has now entered the Millennial Kingdom or Golden Age! The true new world order has finally arrived!

Zechariah 14:9 says:

“And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.”

Matthew 25:31

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.”

1 Corinthians 15:25

“For he must reign, till he hath put all enemies under his feet.”

The Millennial Kingdom will last for 1,000 years, (Rev. 20:4), so Christ can openly demonstrate that He has brought the earth and all His enemies, under His iron rule. There must be a Millennium, or specific time slot of 1,000 years, for Jesus Christ to officially bring the world under His rule, change the Satanocracy (John 12:31; Eph. 2:2; 2 Cor. 4:4; Rev. 20:1-3) to a theocracy (Dan. 7:13-14), and declare Himself as King (Zech. 14:16-19). This is the time “when all things shall be subdued unto him” (1 Cor. 15:28). It’s during the 1,000-year reign of Jesus Christ that “the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isaiah 9:6). Zechariah 9:10 says, “he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from river even to the ends of the earth.”

“Jesus shall reign wherever the sun
Doth his successful journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.”

After the 1,000 years has expired, Satan will be loosed out of his prison, and permitted by God to deceive the nations one more time (Rev. 20:7-8). As the armies once again begin to converge on Jerusalem, God will destroy them with fire (Rev. 20:9). This is the commencement of the eternal state which will be introduced by the destruction of the old earth and heavens (2 Peter 3:10-12).

Afterward, Satan will be cast into the Lake of Fire with the Antichrist and False prophet (Rev. 20:10), and all unbelievers will be resurrected to stand before the Great White Throne, be judged for their sins, and cast into the Lake of Fire (Rev. 20:12-15).

The Millennium is the door or entranceway that leads into the eternal state. After the divinely allotted time of 1,000 years (Rev. 20:4), or the “dispensation of the fulness of times” (Eph. 1:10), “when all things shall be subdued unto him” (1 Cor. 15:28), then Jesus Christ will officially return the earthly theocracy back to God, which He has usurped from Satan. This is the time “when he shall have delivered up the kingdom to God” (1 Cor. 15:24). At this point the Millennial Kingdom (1,000 years) will merge into God’s eternal kingdom “and he shall reign for ever and ever” (Rev. 11:15) and the eternal state will begin (Revelation 21-22).

An old poem goes like this:

“God’s plan made a hopeful beginning,
But man spoiled his chances by sinning.
We trust that the story
Will end in God’s glory,
But, at present, the other side’s winning.”

Yes, this may be true, but in the end, God will win!

Luke 1:32-33 declares:

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.”