

# The Jewish Final Solution to the World's Problem - Revelation - The Second Coming of Christ

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[ 0 : 00 ] I'm going to make every effort this morning to try and incorporate a Q&A; for the conclusion of this session, because I'm sure there will be a number of questions.

And, of course, we will not have time to address them all, but as I mentioned, we will revisit this subject. This is our 40th session together in the book of the Revelation.

And we just feel that the events that surround the campaign of Armageddon really deserve more time and attention than what we are able to give it at the present.

So we are going to take more time after the first of the year. Also, I want to give credit to Dr. Arnold Fruchtenbaum. He is a scholar of considerable magnitude, in my opinion.

He came to faith as a Jewish young man in his late teens and has devoted his life to the study of the Scriptures and the dissemination of the Word of God.

[ 1 : 10 ] And he speaks four or five different languages fluently. He is one of the most knowledgeable people alive regarding ancient and modern Israel.

And he has researched, in a very admirable way, a number of the Old Testament texts from the original Hebrew. And we are going to benefit from his expertise by sharing those with you.

And today, all I'm going to be able to do is just give you the references. And for those who want the assignment and want to pursue it, between now and the first of the year, when we revisit it in more detail, I would simply suggest that those of you who are taking notes will get the references.

And if you're not taking notes, you can always get the CD, which ordinarily is available about five or ten minutes after the service concludes. And you can replay that and get the references off of that.

So, we are going to be confining our remarks to the 19th chapter of the Revelation this morning. And that incorporates the second coming of our Lord Jesus Christ, which has already, by the way, been addressed in a less detailed fashion in chapter 17, where the blood is flowing to the bridles, horses, and so on.

[ 2 : 38 ] And we looked at some Old Testament references with that as well. So, if you would open your Bibles, please, to chapter 19 of the Revelation and have available at your disposal also the handout that has been provided you regarding the eight stages of the campaign of Armageddon.

And they are numbered in the sequence in which we believe they are going to occur. So, the first thing I want to mention, as we've already touched on, is that Armageddon is a campaign, not a singular battle.

And it consists of eight separate stages as listed on the map that you have before you. Step, or stage number one, has to do with the massing of the international armies.

And that is found in Revelation 16, verses 12 through 16. We looked at that in an earlier study. We will not now revisit it. But I do want to point out to you that this is the place where the armies will amass.

And these are armies from all over the world. They are going to gather in the plain of Esdraelen. That is referred to as Har-Mageddon or the Mount of Megiddo.

[ 4 : 08 ] That is a huge expanse of level land. And that is where these armies will gather. That is not where the battle will take place.

The battle will take place in the Valley of Jehoshaphat, which actually extends from all the way from the Sea of Galilee down clear into Africa, really.

It's the African rift. But insofar as Israel is concerned, it's the Valley of Jehoshaphat, sometimes referred to, or at least the area right in front of Jerusalem.

It's called the Valley of Kidron, the Kidron Valley. That's the valley that Jesus crossed the night he was betrayed, went down and up the other side into the Mount of Olives. So this is where the armies are going to mass in stage one.

And you will see that that is indicated by the arrows on the map that you have. It involves that circle. And you can see the arrow pointing there.

[ 5 : 06 ] And it comes from Babylon in point two. That is the second stage. We've already discussed the demise of religious Babylon, which is actually not so much a city as it is a system.

And this Babylonian system, which is where all idolatry actually originated, is going to consist of all of the apostate religions of the world that are in existence at that time.

And that will include apostate Roman Catholicism, apostate Protestantism, apostate Judaism, and all of the other isms throughout the world.

They are all going to comprise this destruction of Babylon, the religious system that is spoken of as the mother of harlots and mystery Babylon. For references, if you want to consult them for further detail, the destruction of religious Babylon is found in Zechariah chapter 5, verses 5 through 11.

Isaiah chapters 13 and 14. And Jeremiah chapters 50 and 51. And we have seen and given it current consideration in Revelation chapter 18.

[ 6 : 26 ] That's the destruction of commercial and political Babylon as well. So we've got religious Babylon destroyed in chapter 18. And political, commercial Babylon destroyed in chapter 17.

And commercial and political Babylon destroyed in chapter 18. That was our last session together. Stage 3 has to do with, as your map indicates, the fall of Jerusalem.

And this will be in Zechariah chapter 12, verses 1 through 9. And Micah, the prophet Micah, one of the minor prophets, chapter 4, verse 11 through chapter 5 and verse 1.

And then the armies of the Antichrist constitute stage 4. And if you will look and see, this is where they are going to actually arrive at.

If you look and follow the arrows, you will see the arrow indicating number 3 coming out of the staging area in Armageddon up north, the oval circle.

[ 7 : 43 ] And follow the line down to 3. And you will see this is the valley of Jehoshaphat. Then it comes on down to Basra or Petra. That's in item 5.

And by the way, the circular type bodies that you see to the right there, one is the Sea of Galilee. And the line in between is the Jordan River. And then at the bottom is the Dead Sea.

That will give you a little more perspective. So they are going to descend down to Basra or Petra. This is also in the land of Edom.

This is the extreme southernmost area of today's Transjordan. And by the way, when the darkness throughout the earth occurs, as one of the prophets will reveal that we'll look at later, the only place on the planet that will have the light of day is modern Transjordan that will consist of the ancient Moab and Edom.

And that is for strategic purposes that will be made more clear later on. But there in item 3 and 4 is where the armies are going to mass.

[ 8 : 59 ] They're going to march down this way. And Christ is going to be at Basra or Petra. That is where he will return to. You see item number 6 and the arrow pointing down?

It is at Basra or Petra in ancient Edom where the Jewish people, who at that time will consist of one-third of the Jewish people of the world.

Because two-thirds will have already been eliminated. Two-thirds of the Jewish people alive on the earth at this time will be dead.

That is a number considerably larger than what Adolf Hitler succeeded in killing. And the one-third will constitute the remnant. And this remnant will be believing Jews.

They will be believers. And they will have responded to the 144,000 fellow Jewish evangelists who are preaching the gospel during this time of tribulation.

[ 10 : 10 ] They surface in Revelation 7 and again in chapter 14. But they are involved throughout the seven-year period. Not so for the two witnesses who surface in chapter 11.

They are involved only for the first three and a half years. And you'll recall that part of their ministry is to pronounce a time of no rain upon the earth.

And there will be none. This is in the fashion of Elijah. There will be no rain. There will be a drought throughout the whole globe. It won't be regional. It will be global.

Three and a half years. No rain. But there will be intense solar activity. And during this time, the heat will be absolutely unbearable.

It will be, well, the scriptures talk about men being scorched. And that's precisely what is going to involve. And all of this is going to be taking place in preparation for what we are going to be looking at here.

[ 11 : 16 ] So, in Basra, where this gathering is going to occur. And by the way, these are all Edom and the Edomites.

The Edomites are descendants of Esau, the brother to Jacob. And these, for all practical purposes, they will certainly not be Jews.

They will be Semitic. They will be Semitic. But they are not Jews. And most of the Arab population today throughout the world is Semitic also. But we know they certainly are not Jewish.

Nonetheless, they are Semitic. So, they are going to be there in ancient Petra, which we'll be showing you some videos of that later.

And the capital of which is Basra, or very close to that. And that is where the remnant of which we have spoken, the remnant of Jews, are going to be providentially protected by the Lord.

[ 12 : 22 ] And it will be a reversal to an Old Testament motif where God supernaturally cares for His people in the same fashion that He did when they came out of Egypt and He provided them manna from heaven.

Their needs are going to be met in this isolated place. And the water that they will need to drink will be provided supernaturally by the Lord. And this remnant, this is the one-third remnant of which Paul speaks in Romans chapter 11, when he says, And so all Israel shall be saved.

And all Israel will be saved. But it will be the Israel that survives and exists at that time, which will be one-third of the Jewish population at that time.

And they will, of all, have become believers. And we will see how that is clearly spelled out as well in the Old Testament. So this will involve stage 5 and the national regeneration of Israel.

For references, by the way, let me give you the references for the armies in Basra gathering. And they are Jeremiah 49, verses 13 and 14.

[ 13 : 40 ] And Micah chapter 2 and verse 12. They will reveal stage 4 and the armies gathering in Basra. And stage 5 is the national regeneration of Israel.

This is when that one-third remnant of Jewish people will see the light. This is the day of whom Zechariah is speaking.

When he says, And they shall look upon me whom they pierced, and they shall mourn. This is the national repentance and coming to belief of the nation of Israel, as it will exist at that time.

And you will find that in Leviticus chapter 26, verses 40 through 42. Jeremiah chapter 3, verses 11 through 18.

Hosea 5 and verse 15. Zechariah 12.10 that I just quoted to you. That will have to do with the national regeneration of Israel.

[ 14 : 50 ] As well as Hosea chapter 6 and the first three verses. Into the New Testament, they are found in the Olivet Discourse of our Lord.

In Matthew chapter 23, verses 37 through 39. Israel's national confession.

This will be an admission. A national confession on the part of Israel for their forefathers having rejected Yeshua HaMashiach as their Messiah, their repentance over that, and their embracing and pleading for the Messiah to return.

And he will. Remember, when Jesus was here the first time, shortly before he was crucified, when he went into Jerusalem for that fateful day, he told the people, you will not see me again until you say, blessed is he that cometh in the name of the Lord.

The Jewish people have never yet said that. But they will. Enthusiastically. Eagerly. And they will plead for the return of their rejected Messiah.

[ 16 : 23 ] And he will hear. And he will come. It's going to be something. And that's what chapter 19 that we'll enter in just a moment is all about.

Their national confession is in that classic passage found in Isaiah 53, verses 1 through 9.

And you will also find it in Isaiah 64, verses 1 through 12. Zechariah 12, 10 that we mentioned, extending to 13 and verse 9.

Joel chapter 2, verses 28 through 32. All of these have to do with Israel's national confession that is yet future.

And Psalm 79, verses 1 through 13. Psalm 80, verses 1 through 19. Now, when we return and visit this subject, the campaign of Armageddon, we're going to consult each of those passages and explain them and show you how they wonderfully tie together and how it makes everything fit.

[ 17 : 39 ] And then stage 6. The second coming. In Isaiah chapter 34, verses 1 through 7. In Isaiah 63, verses 7 through 6.

Maybe we ought to just, I can't resist the temptation. Let's do that now. Let's just take a quick look at Isaiah 63, shall we? I promise we won't spend very much time there.

We won't have much time to spend there. But I just want you to see this. Isaiah 63.

Isaiah 63. Now, remember, Isaiah wrote these prophecies under inspiration 700 years before Jesus ever came the first time.

Now, he's talking about Jesus coming the second time. Now, Isaiah also talked a lot about his first coming. You know, it's in chapter 7 and other chapters of Isaiah.

[ 18 : 48 ] But here, 63 and verse 1. The prophet asks this rhetorical question. Who is this who comes from Edom with garments of glowing colors from Basra?

This one who is majestic in his apparel, marching in the greatness of his strength. It is I who speak in righteousness, mighty to save.

Why is your apparel red and your garments like the one who treads in the winepress? I have trodden the winepress, the wine trough, alone.

This is the Messiah speaking, answering the question that Isaiah has posed. I have trodden the wine trough alone. What this means simply is that he singularly by himself is going to tread the winepress of the wrath of God.

What ordinarily flows when the winepress is trodden? Juice from the grapes. That's not what's going to flow from the treading of this winepress.

[ 20 : 19 ] It will be blood. Blood in an unimaginable amount. Blood that will flow to the horse's bridles.

This is going to involve the instant extermination of millions of people trapped in the valley of Jehoshaphat.

The adversary will number in the millions. The opponent will number just one. He'll be the only one engaging in conflict.

He will not be alone. But he alone will enter the conflict. Multitudes will be there witnessing. You will be one of them.

Angels will be there. Jesus refers to this when he comes in the presence of his holy angels.

[ 21 : 27 ] In Matthew 23 and 24 in the Olivet Discourse. And Jude refers to, Behold, the Lord cometh with ten thousands of his saints.

These are not angels. These are regenerated people. I do not know how many there will be, but it will be a significant number. And all we are going to be is witnesses.

We too will be clothed in fine linen, pure and white. Angels will be clothed in whatever it is angels are clothed in. And we are going to witness this spectacle.

It will be one combatant against this massive army that has united from all the nations of the earth.

I know how utterly fanciful this sounds. But it's going to happen.

[ 22 : 32 ] Verse 3, Isaiah 63, I have trodden the wine trough alone. And from the peoples there was no man with me.

I also trod them in my anger and trampled them in my wrath. And their lifeblood is sprinkled on my garments.

And I stained all my agreement. For the day of vengeance was in my heart. And my year of redemption has come.

This is messianic. And this is in fulfillment of vengeance is mine. I will repay, saith the Lord.

And that is precisely what he is going to do. This is the time of the wrath and the fury of God after literally millennia, centuries, decades have been exhausted involving God's long suffering.

- [ 23 : 42 ] God has a very, very long fuse. But eventually it does burn down to the end.
- And this is that end. It has been a long, long time coming. Second coming is preceded by four hallelujahs.
- Let's look at, if you will, at Revelation chapter 19. We have four hallelujahs. Hallelujah is nothing more than an expression that says, Praise the Lord.
- It is ascribing honor and glory and credit and recognition to God for who He is and what He has done.
- This is nothing more than a human or an angelic, in some cases, admission. As to the greatness, the graciousness, the power, the wisdom of God.
- [ 24 : 42 ] That is all summed up in the word, hallelujah. And it literally means, praise the Lord. Or praise be to God. And the first has to do with the religious Babylon having come to a fall in chapter 19, in verses 1 and 2.
- After these things, John says, Because I heard, as it were, a loud voice of a great multitude in heaven, saying, Hallelujah! Salvation and glory and power belong to our God.
- Because, here's the rationale for it. They aren't just describing glory and honor and power to this God for nothing, but for something. But for something. And the something is, because His judgments are true and righteous.
- This means, exactly what it says, that God has a sense of pure, unadulterated justice about Him.
- And justice is defined as the recipient getting precisely, exactly, what is deserved. Not one bit less, not one bit more.
- [ 26 : 02 ] Nobody, nobody will be able to say, Well, God's not fair. This isn't right. He shouldn't be doing this. Nobody's going to be able to say that.
- True and righteous are thy judgments. For He has judged the great harlot, that was in chapter 17, who was corrupting the earth with her immorality.
- And this immorality has to do with the idolatry and the spiritual adultery in which all of these apostates are involved.
- He has avenged the blood of His bondservants on her. And the second time, they said, Hallelujah! Her smoke rises up forever and ever.
- This is the fall of commercial and political Babylon in chapter 19, verse 3. And the third Hallelujah is in praise and worship from the 24 elders.
- [ 27 : 06 ] And that's found in verses 19, in chapter 19, verses 4 and 5. The 24 elders, whom, by the way, I'm sorry to say, I have never been able to identify with any kind of certainty, so the jury is still out on the identity of these 24 elders.
- And the four living creatures fell down and worshiped God who sits on the throne, saying, Amen, Hallelujah. And the voice came from the throne, saying, Give praise to our God, all you His bondservants, you who fear Him, the small and the great.
- And I heard, as it were, the voice of a great multitude, and as the sound of many waters, and as the sound of mighty peals of thunder, saying, Hallelujah!
- Hallelujah! For the Lord, our God, the Almighty, reigns. Now, I'm going to give you just a brief music break.
- And we're going to see these hallelujahs, or the phrases accompanying them, set to music. And I just want to introduce this briefly by saying, they are not singing here in Revelation 19.
- [ 28 : 20 ] They are speaking. There is no indication that these hallelujahs are being sung. But, what we are going to share with you, they are singing.

And, you will note, as you listen to the music, they are talking about verse 5.

Verse 5, Give praise to our God, all you His bondservants. And, chapter 19, and verse 6, Hallelujah! For the Lord, our God, the Almighty reigns.

I think it's three or four minutes. This is a Jewish group, by the way, that is singing it. It's a Messianic Jewish group. And, they have created this, as well as a number of other songs, and set them to, kind of, current type Jewish music.

So, I think you will enjoy it. And, listen to the words, as you follow them along, in your Bible, there in Revelation 19. Thank you. that is set the ■y name, and hear it in Revelation 10.

[ 29 : 45 ] It's a fotografi name, it's a rock ibéäm. It's a rock ibéäm. It's a rock ibéym. Hallelujah!

To the Lord, the glory that's due to you. Worship the Lord in reverence and strength.

Worship the Lord in reverence and strength. Come on, King of the glory.

Worship the Lord, the glory that's due to you.

Worship the Lord in reverence and strength. Worship the Lord, the glory that's due to you.

[ 31 : 20 ] Worship the Lord in reverence and strength. Worship the Lord. In reverence and the strength of death.

Worship the Lord, the glory that's due to you. Worship the Lord in reverence and strength. Worship the Lord. Worship the Lord in reverence and strength. Worship the Lord, the glory that's due to you.

Worship the Lord in reverence and strength. Worship the Lord in reverence and strength. Glory and strength and strength.

The glory and strength and strength. Worship the Lord. In heaven's and strength and worship the Lord. In heaven's and strength and strength.

Our power and strength. Who controls the universe. He set us free from the end of it.

[ 32 : 23 ] And we need to know the stars. A spike to the Lord. The sun's on the line.

A spike to the Lord. Glory and strength. A spike to the Lord. The glory and strength. Worship the Lord.

In heaven's and strength. A spike to the Lord. The sun's on the line. A spike to the Lord. Glory and strength.

Ailen'm not in the glory and strength. And pushes the Lord. In heaven's and strength. sitten myös ■ In heaven's and strength.

Embrace to the Lord. In heaven's and strength. Thank you.

[ 33 : 44 ] Thank you.

Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you.

Okay, thank you.

[ 35 : 31 ] Remarkable ability in the part of these Hebrew Christians to take the text like this and turn it into music and make a song of it.

It's remarkable. Remarkable. Now if you will look at Revelation chapter 19, we will just spend a very little time on the marriage of the Lamb.

It begins in verse 7. Rejoice and be glad. Give glory to Him. The marriage of the Lamb has come. His bride has made herself ready. This too we will express in more detail later on.

It was given to her to clothe herself in fine linen, bright and clean, because this is always a picture of the purity. For the fine linen is the righteous acts of the saints.

And he said to me, Right, blessed are those who are invited to the marriage supper of the Lamb. And he said to me, These are the true words of God. And I fell at his feet to worship him.

[ 36 : 31 ] This was an angel. And he said to me, Do not do that. I am a fellow servant of yours and your brethren who hold the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy.

And this is a passage that just reminds us once again that it is only deity that is worthy of worship. Neither men nor angels are worthy of worship or are they to be worshipped in any way.

And the phrase, The testimony of Jesus is the spirit of prophecy. And I want you to really understand the implications of that and what it means. In essence, to say the spirit of Jesus or the testimony of Jesus is the spirit of prophecy means essentially this.

Everything that is prophesied in scripture, Old Testament, New Testament, whatever it may be, Everything that is uttered as a prophecy finds its focus and its center in the person of Jesus Christ.

It's just another way of saying he is what it's all about. And he is. Both his first coming, which was promised for 4,000 years before it was fulfilled.

[ 37 : 58 ] Promised in Genesis 3, And not fulfilled until Matthew 1 and Luke 3. And now, the second coming, The first time he came, of course, as a sacrifice, As a lamb, As a sacrificial lamb.

This time he is coming As a conquering lamb. Think of that. How out of character is that? Lambs are so docile.

So innocent. So So unthreatening. But this lamb Will be different.

This will be the rage of the lamb of God. Going to be something. That is the testimony of Jesus. Jesus. And, verse 11.

John said, I saw heaven opened. He said this a number of times. But he never said it quite like this. And behold, a white horse. Now, where are all these white horses coming from?

[ 39 : 08 ] Well, I assure you, He didn't have to borrow them from a ranch in Wyoming. These, That John is seeing in these prophetic visions, Are just as available and just as capable to the God of the universe, As was material substance when he said, Let there be light.

When the text says, And God created the heavens and the earth. He created them out of nothing. Ex nihilo. He used no pre-existing matter.

He just brought them into existence. Now, if you're God, You can do that. In fact, that's part of your job description. But if you are a mere human, You don't create anything.

You make things. But in order to make something, You have to have pre-existing material. You can't bring it into existence When it doesn't exist. But that's exactly what God does.

And as I've related to you a number of times, The most dramatic and outstanding thing, perhaps, About the book of the Revelation, Is that the supernatural prevails throughout. In a way that it does not now.

[ 40 : 26 ] As you look around you on a day-to-day basis, How much evidence do you see of the supernatural? Not much. If you were to follow Jesus around as he toured Galilee and Judea, What would you have seen of the supernatural?

Well, if you followed him rather closely, You would see some pretty dynamic demonstrations of the supernatural. Everything from blind people receiving sight, To lepers being cleansed, To the dead being raised, And all the rest.



But how much of that do you see now? Now, I know there are those who try to conjure this up, And make us think that because God never changes, Miraculous healings and raisings of the dead are just as capable today as they were years ago.

And they just simply do not understand that this is not the day and age of miracles. And no, I'm not putting God in a box and saying that he can't perform miracles today, Because God can do anything he wants to do, Anytime he wants to do it.

Including any kind of a miracle, No matter how improbable it is. But what I'm saying is this. Today, the modus operandi, In the plan and program of God, Is not by sight.

[ 41 : 52 ] It is by faith. That's why we are to walk by faith and not by sight. When Jesus was here, When the Israelites flourished, It was by sight.

Because what God did, you could see. There it was. I mean, how can you see manna, Edible manna, Falling out of the heavens, And not say that that is not by sight.

It is by sight. Seeing is believing. That was the modus operandi. But it isn't now. And it isn't supposed to be. But when the revelation gets underway, The supernatural is going to come back with a vengeance.

And it will be the order of the day. That is why you find so much of the supernatural Throughout the revelation. But you don't find it in Paul's epistles. Because it isn't supposed to be there.

It's a different genre. A different motif. An entirely different age with a different purpose. So, We are told in connection with this white horse, He who sat upon it, Is called faithful and true.

[ 42 : 58 ] And in righteousness, He judges and wages war. Now you need to understand the implications of that. There is such a thing. There is such a thing. As an unrighteous war.

In fact, I wouldn't be surprised. But to say that probably the majority of wars that most men have fought. Were not what could be declared a righteous war.

But this will be a righteous war. This will be a war that is based on truth, On honesty, And on reality.

It will be a righteous war. He judges and wages war. And his eyes are a flame of fire.

And upon his head are many diadems. And he has a name written upon them, Which no one knows except himself. Now John is seeing this as a vision.

[ 44 : 02 ] And the vision is symbolic. And the symbols are expressing a reality. Symbols mean something. They stand for something. But what John is being given this picture of, In this panoramic kind of view, That he is instructed to write, We do not know and cannot say, How literally and precisely this is going to be played out.

Because we don't know. Because a symbol symbolizes something, But it isn't the something. It symbolizes the something.

Okay? He is clothed with a robe dipped in blood. And it isn't his blood. Clothed in fine linen.

The armies which are in heaven, Clothed in fine linen. I'm sorry, verse 13. He is clothed with a robe dipped in blood. And his name is called, The Word of God.

And that's a name that John gave him, In his first chapter. In the beginning was the Word. And the Word was with God, And the Word was God, And all things were created by him, And without him was nothing made that was made.

[ 45 : 23 ] To say that Jesus Christ is the Word of God, Means that he is the essence of communication. Because words, Words are what we use to communicate.

Whether it is verbal and audible, Or even with sign language. When people who are deaf, Retrieve or hear or see sign language being spoken to them, The sign language is nothing more, Than words put into action, Through certain expressions of the hands, The fingers, etc.

So words are absolutely critical. Little wonder that Jesus is referred to as the Word of God. He is God's essence of communication. The armies which are in heaven, This is plural.

Now, This causes me to believe these are angelic beings, And they are human beings. They are plural armies.

They were following him on white horses. And from his mouth, Comes a sharp sword. And again, Here is a perfect example, Of the symbol, That John is seeing, With this sword, Protruding from the mouth, Of the one on this horse.

[ 46 : 44 ] Does that mean, That when Jesus actually returns, He is going to have, A sword protruding out of his, No, No, It doesn't mean that at all.

The sword, Is a symbol of something. What does it symbolize? It symbolizes, His spoken word.

How would you show, A picture, Of a spoken word? I don't know how you'd go about it. But if you have, Any understanding, Of a sword, Particularly, Like that, In John's day.

The kind of sword, That the Romans used, That was alive, That was sharper than, Powerful than a two-edged sword, Honed on both sides, With a point at the end. So it cuts either way.

This is the kind of sword, Symbol, That is protruding out of Jesus' mouth. And it refers to, His, Spoken, Word.

[ 47 : 48 ] That is the only, Armament, That Christ is going to use. He will not have a machine gun. He will not have any kind, Of other weapon.

It will just be, His spoken word. This, Is from the mouth, Of the one, Who brought all things, Into existence.

Wow. So that with it, He may smite the nations. These are those, These are those, Gathered there, At Armageddon, Who have come down, For the sole purpose, Of completely, Annihilating, The Jewish people.

The remnant that is left. The one third, Of the survivors. And He will rule them. He will smite the nations, And He will rule them, With a rod of iron.

And He treads the winepress, Of the fierce wrath, Of God the Almighty. And on His robe, And on His thigh, He has a name written, King of kings, And Lord of lords.

[ 49 : 01 ] And I saw an angel, Gathering in the sun. And he cried out, With a loud voice, Saying to all the birds, This is all the, Fovls that feast on carrion.

These are all of the, Hawks, And the eagles, And the vultures, And the turkey buzzards, And all of these. They are all invited, To a feast.

Saying to all the birds, Which are flying midheaven, Come assemble, For the great supper of God. What's the great supper of God? It's all of these bodies. Innumerable count.

Body count that is, Indescribable. This is the blood flowing, To the horse's bridles. Is this stuff, Really going to happen? You bet your boots it is.

Just like it says. You may eat the flesh of kings, The flesh of commanders, The flesh of mighty men, And the flesh of horses, And of those who sit on them, And the flesh of all men, Both free men, And slaves, And small, And great.

[ 50 : 12 ] I want to insert something here, Lest there be just a tad, Of sympathy, Exuding from your mind. There's no sympathy, In order here.

I want you to understand, This one thing, That is really, Very, Very important. These armies, That are gathered here, For this final, Great assize, Are not gathered here, Out of ignorance.

They are gathered here, Out of rebellion. They are gathered here, Out of resistance.

They are gathered here, Out of defiance. Do you mean to tell me, That these armies, Know that they are going up, Against Jesus of Nazareth, Crucified, Buried, Resurrected, Ascended, And returned, And they think, They actually have a shot.

Sure they do. Let me remind you, As to why they think that. Go back with me, To an earlier study, In Revelation. Remember the surfacing, Of chapter 11.

[ 51 : 38 ] The two witnesses. They are the ones, Who pronounced the drought, Upon the earth, For three and a half years. And the whole world, Hated these men, With a vengeance.

And we don't know yet, Who they are. I'm sure that they are, Two Jewish men, But I don't know who they are. They are in the power, Of Elijah, And they pronounce, A drought upon the earth, For two and a half years.

And the earth, Hates these men, And they try to kill them. And they do everything they can, To assassinate them. But they again, Are recipients, Of God's providential, Supernatural care, During this time period.

This time of great tribulation. And they are indestructible. Nobody can kill these guys. Think of that. Now, It isn't because they're wearing, Bulletproof vests, Or something.

No, No, No, No, No. They are supernaturally, Protected. Nobody can kill them. Except, One person. The Antichrist.

[ 52 : 39 ] When he arrives, On the scene, He is able to dispatch these two men. They brought so much pain, And suffering, And sorrow, Upon this world, That the whole world rejoiced, Over their death.

Remember that? And they wouldn't allow their bodies, To be buried, And they lay on the streets of Jerusalem, For three and a half days, So that the whole world, Could witness their corpses, And then, And the whole world, Is just elated.

They even send presents, To each other, And congratulate each other, Over the death of those two witnesses, Because they created so much havoc. And then God brings them back to life, And those two witnesses, Bodily ascend to heaven.

But who got, Who got the credit for killing them? The Antichrist. His credibility soared. And he is later, Going to do things to distinguish himself.

He's going to present solutions, To world problems. And you know what? They're going to work. And the world is going to be astounded. And we are told that, The nations will give.

[ 53 : 56 ] He won't take power. They will give him power. And he will receive it. And the reason they do, Is because, And by the way, One other thing.

The Antichrist, Is going to be assassinated. We saw that too. Remember? He's going to be killed. But, Just like somebody else we know, He came back to life.

What is that going to do, To his credibility? It's going to put him, In an altogether different category. And they are going to line up, To receive, Gladly, The mark of the beast.

Which will be a pledge of loyalty, To this Antichrist. This guy, Who is the only one in the world, That could, Kill those two witnesses. And, He is also, One who has come back, From the dead.

I'll tell you what, I'm going to throw my lot with him. Put that 666 on me. And that's exactly, What they're going to do. And when they line up, In their armies, They are going to be doing so, Under their loyalty, And their confidence, In this one, Who killed those two witnesses, And this one, Who was put to death, And came back to life again.

[ 55 : 23 ] And he's our guy, And you get behind him, And we're going to take care of this other so-called God. His name is Jesus. That's exactly how this thing is going to play out. So, The beast, Verse 20, The beast was seized, This is the Antichrist, And with him, The false prophet, Who performed the signs in his presence, By which he deceived those who had received the mark of the beast, And those who worshipped his image, These two were thrown alive into the lake of fire, Which burns with brimstone, And the rest were killed with the sword, Which came from the mouth of him, Who sat upon the horse, And all the birds were filled with their flesh.

And so, Ends chapter 19, And a very superficial treatment, Of the second coming of Christ. And I'm sorry, We cannot right now, Take the time to make a more precise, And detailed exposition, But I assure you, That is coming, And we will revisit it shortly, After the first of the year.

And I would suggest you do this, If you would please, If you have questions, I'm sure you probably do, It would be very helpful to me, If you would just write your questions out, And I don't care whether you assign your name or not, That's immaterial, Just write out any question you may have, About what we've studied, Drop it in the offering box, And it will get to me, And I will be glad to treat it at a later time.

And I have transgressed on your time for Q&A;, My apologies again, But that's nothing new, Is it? Would you stand please?

Father, This is one of the most sobering, And unsettling things that we have ever seen, And yet, At the same time, It provides us with an assurance, And a confidence, That our God reigns, And that you are going to perfect that, Which concerns us, And all the rest of this world, We are grateful that you are God, Who is in charge, We're grateful that, Your wisdom is available only to you, Your strength and your power, Available only to you, And you use it, Only with great care, And long suffering, We recognize that you are a judicious, And an utterly just God, We take great comfort in the fact, That you do all things well, It is man, Who has gone astray, It's man, Who has rebelled, It's man, Who has defied, And it is man, Who will pay that ultimate price, Thank you so much,

[ 58 : 24 ] For the deliverance, That we have, In and through Jesus Christ, Through simple faith, And trust in him, As our sin bearer, We are a people most blessed, Pray that you will burden us, With these truths, So that we will seek, To communicate the gospel to others, However we can, Thank you for the privilege, Of knowing the truth, Help us to be responsible to it, In Christ's name, If it's nonsense, If it's not listening to everybody, If it's notux■■■■■■■■ Drop, In Christ's name, help us through everything, Thank you for the production, For this nature of his adoption, That's part because, I think, To communicate the gospel, About taste of eating, And life after suffering, If it's not fractions, Algun, However will be replaced by peace, Gain that we can, I think, In Christ's name, In Christ's name, So that we have everything, By second, In Christ's name,