

THE EVENTS SURROUNDING THE BATTLE OF ARMAGEDDON AND THE ESTABLISHMENT OF THE KINGDOM OF GOD

The Scriptures teach the coming again of Messiah to the earth to be an absolute certainty. For instance, in Revelation 16, the Master himself states:

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame” (Rev. 16:15).

Here, the Lord Jesus Christ informs us that he shall come as a thief. A thief will usually come at night (cp. 1Thes 5:2), when the occupants of the house are sleeping. Then, swiftly and silently, he takes those things which he considers to be of any value, and leaves as discreetly as he came. In the morning, the occupants awaken to chaos, and only then they realise what is missing. Even so, the Lord Jesus shall come amid the darkness of the Gentile night, to take his Special Treasure (Mal 3:7), as the world is asleep (1 Thes 5:7). Then, in the morning, when the Sun of Righteousness shall arise to burn up the wicked as stubble (Mal 4:1), they shall awaken (Joel 3:9,12), to sudden destruction (1 Thes 5:3), and the sudden disappearance of Christ’s Brethren (Mat 24:40,41).

But, we are “not of the night, nor of darkness”, but “the children of light and the children of the day”. Therefore, we must not sleep, as do others (1 Thes 5:5,6), but as the Lord tells us, we must “watch and be sober”, and keep our garments, lest we walk naked. But what must we watch? Surely, the things that are going on around us! In order to prepare for Christ’s Return, we must watch the unfolding of Bible Prophecy in the World’s affairs, and with a correct interpretation of what lies ahead, we shall be able to discern at what point the Lord shall come, and so prepare. However, if we are not watching, and do not discern the signs of the times, we shall not be ready, and shall be found naked and shamed at his coming.

The world at large shall be at sleep when the Lord comes. Joel elaborates on this, and tells us that the mighty men of war shall also be asleep (3:9), and there shall be a shortage of weapons to deal with the coming destruction (3:10). This describes a state of peace. Armies are at rest, and disarmament agreements have been made, reducing the amount of weapons possessed by each country, (which concords with the cry of “peace and safety” of 1 Thes 5:3). So then, just before the battle of Armageddon, it is as a result of peace, that the world has been lulled into a false sense of security, resulting in a state of complacency, and sleep.

But there cannot be peace amongst the nations, and war in Israel. The Middle East must be at peace also. This is what we have described in Ezekiel 38, which speaks of the Jews who are “brought out of the nations, and they shall dwell safely, all of them” (v8). And again, the words of the Lord to Gog, “in that day when my people of Israel dwelleth safely, shalt thou not know it?” (v 14). So it is that Israel shall dwell safely, and therefore, at peace, immediately before the

Gogian invasion of Ezekiel 38. But is this before, or after Christ has established himself as King in Israel? Undoubtedly before, for the Lord alludes back to this period of peace, in the description of the Kingdom Age of chapter 39:

“After that they shall have borne their shame, and *all their trespasses whereby they have trespassed against me, when they dwelt safely* in their land, and none made them afraid” (Eze. 39:26).

During this time of peace, then, the Jews are still in their trespasses. This is clearly before they repent and mourn for the Lord Jesus Christ “as one mourneth for his only son” (Zech 12:10). Therefore, in our day, the Jews have returned back to their land in unbelief, as Bro. Thomas envisaged (Elpis Israel, p 441).

There are those who suggest that Israel shall only have lasting peace after Christ Returns. This is true, of course, but then what we see in Ezekiel 38 is not true peace, for it is soon broken by the Gogian aggression! As Ezek 28:25,26 shows, true peace shall only be in the land after Christ Returns, but also after all Israel’s enemies are destroyed. In our day, we can begin to see the fulfilment of these verses. The word for peace in 1 Thessalonians chapter 5, literally means “*to join together*”, as a basis of peace. In the world today, particularly in Europe, we see precisely that: nations seeking to join together, forming a union of nationalities as a basis of peace between them. Israel also has made peace treaties with all its bordering nations, (except Syria, where talks are under way), and with all it’s borders secure, then it will be in safety.

Following this state of peace, the apostle tells us there shall be “sudden destruction”. Joel informs us that the sleep shall be disturbed by a cry to the mighty men of war, and a great rearmament campaign (Joel 3:9,10), as all nations awaken to prepare for war. These nations shall then be gathered together against Jerusalem to battle, “For I will gather all nations against Jerusalem to battle”, declared the Lord (Zech 14:2), and in Joel: “I will also gather all nations, and will bring them down to the valley of Jehoshaphat” (Joel 3:1). This must refer to the same battle, for both Joel and Zechariah describe this confederacy as being brought by God, and destroyed by God (Joel 3:12,13, Zech 14:3). The description is so similar as to exclude the possibility of two separate conflicts.

THE APOCALYPSE

Revelation 16 also describes such a gathering together. Firstly, verse 14 describes a gathering together of kings under the influence of the frog-like democratic spirits, or teachings spoken by the dragon (Russia), the beast (Europe), and the false prophet (The Pope). They “go forth unto the kings of the earth and of the whole world *to gather them* to the battle of the great day of God Almighty”. Then verse 15 describes the Return of Christ: “Behold, I come as a thief”. And verse 16 describes a second gathering, this time by Christ himself: “And *he* gathered them together into a place called in the Hebrew tongue, Armageddon”.

What this tells us, therefore, is that there are to be 2 gatherings; one before Christ's Return, and one after. And there are important differences between the two. The first is caused by Democracy, and the second by Christ. The first is a gathering together generally, but the second is a gathering "into a place".

The first gathering is said to be "to the battle of that great day of God Almighty". Bro Thomas renders this, "... *for* the war of the great day ... ", and is therefore descriptive of *the purpose* of the gathering, not *the place*. Therefore, before the Return of the Lord, there shall be a kind of gathering of the Kings of the Earth (a phrase which, as we shall see is associated with Europe), and of the whole World. We are living in the last days, and we see these words being fulfilled exactly. As we have said, the word rendered "peace" in 2Thes 5 literally means, "to join together". We are currently witnessing the gathering, or joining together of many nations to form a basis of peace. This is not to a specific place, for it is not a literal gathering, but figurative, of how the nations are seeking to unite, and gather themselves as one. That this gathering is upon the basis of Democracy, as described in Revelation, is amply illustrated by the collapse of the Berlin wall, which resulted in the joining together of Germany.

So then, this is the situation in the world described in Bible Prophecy, just before the Return of Christ. As we have demonstrated, this description fits the situation in our day exactly. It behoves us, therefore, to be diligent in the Truth, and prepare for him, that we be not found naked when he comes.

THE RETURN OF CHRIST

The next event in this sequence is the Return of Christ. Then, there will be the second gathering, into a particular place, styled, Armageddon in Revelation, but by Joel, "the Valley of Jehoshaphat (Jehoshaphat = The Judgement of Yahweh, being descriptive of the purpose). But who are those peoples who shall lead the confederacy?

This brings us back again to Ezekiel 38, but before we examine any of the names, let us first establish that it is speaking of the same invasion as Zech 14, (and therefore Joel 3 and Rev 16).

Ezekiel 38 describes a great confederacy of nations being brought by God (see verse 4, "**I** will bring thee forth" cp v 16) against His people. Not recognising the Hand of God in bringing them down, (Mic 4:12), they shall have a natural motive, "to take a spoil, and to take a prey" (v 12, 13). Chapter 39:10 tells us that this purpose is indeed accomplished, for the Jews "shall spoil those that spoiled them". But when the confederacy has thus taken the spoil, the Lord shall fight against them (v 18-23), and during the Judgements, there shall be a great earthquake in the land of Israel: "Surely in that day there shall be a great shaking in the land of Israel (v 19, the word "shaking" is the same Hebrew as "Earthquake" in Zech 14:5, and Amos 1:1), and the end result is that all the invading nations shall know God, "And they shall know that I am Yahweh" (v 23, Cp Is 66:18).

If we are correct in claiming that this is the same event as described in Zech 14, then all the details must match exactly. When we compare the prophecies, we see an exact match. Verse 2 of Zech 14 describes how it is God who shall gather all nations against Jerusalem. Verse 1 describes the spoil they shall take. Verse 3 describes how Yahweh shall fight against them, and verses 4 & 5 describe the earthquake. And verse 9 describes how Yahweh shall be king over all the earth. As we have said, the details are identical, and we therefore have no reason to doubt that this is the same invasion.

COUNTRIES IDENTIFIED

So then, who is it who shall lead this confederacy of “all nations”? Ezekiel 38 provides the answer. There are those who claim that we can’t be dogmatic about what powers the names of Ezekiel’s prophecy refer to. It is for their benefit that we shall first prove which nation is the leader, and then look at the names later.

Even if we don’t understand any of the names, we can show from the description which the Lord has provided us with which country is being referred to. Three times we are told that those who lead the attack on Jerusalem are from “the **north** parts” (Ezek 38:6,15, 39:12). Now, if we consult any map of the world, and draw a line from Jerusalem due North, surprisingly, we only go through 2 countries before we reach the North Pole - Turkey and Russia (notice, the line does not pass through the Arab countries). The Hebrew has it, “The **uttermost** parts of the north”, indicating the northern extremities. Now consult the map - who is it likely to be? Obviously Russia, which in any case, shall possess Turkey, as it establishes itself as the Kingdom of the North.

Now let us examine the names of verse 2. “Gog, the Land of Magog, the chief prince of Meshech and Tubal”. As is indicated by some translations, the phrase “chief prince” should be rendered, “The prince of Rosh”, or Ros. So, the man symbolically named Gog is of the Land of Magog, and is the Prince, or Ruler of Ros. According to Bochart in 1640, “Ros is the most ancient form under which history makes mention of Russia”. We can see linguistically how this is so.

“Magog”, (Literally, “the Land of Gog”) is identified by Josephus with the Sythians, whose land, according to Herodotus, stretched from the Carpathians, to the Don. Thus, they inhabited the area we know as Russia. Although they later migrated to other places, such as Germany, Ezekiel is not concerned with the people themselves, but the geographical location of the land, and this appears to be where they were located at the time when the prophecy was given. The land of Gog, then, is the land of Russia. Gog = High, a name also suggesting the location of the land of Gog, upon the top of the earth, but also descriptive of the high-minded arrogance of the man (Cp Hab 2:5). Zenaide A Rogozin, in his book on Assyria gives evidence to suggest that Gog was actually the name of a Sythian Chief, during the reign of Assurbanipal, the king of Assyria (as quoted by Bro. P. Whale in The Testimony, September 1985).

“Meshech and Tubal” are identified by Herodotus as the “Moschi and Tabereni”. The Moschi originally inhabited the area by the Caucasus mountains, now known as Georgia, and Armenia, and migrated further north, to a land which was named after themselves, Moskva, the capital of which is Moscow. The Tabereni lived in the land east of the river Thermodon, in the mountainous district east of the Black Sea, part of the area of land Russia shall inhabit, as “the king of the north” (Dan 11:40) expands his territory. Bro. Thomas identifies Tubal with the river Tobolsk in Siberia, and it’s surrounding area, Tobolski. Either way, our attention is directed to Russia.

From the abundance of evidence which the Lord has provided us with, it should be clear that Russia is the leading force of the confederacy, which shall include the nations specifically named in verses 5 and 6, and “many people” with him, which shall make up the “all nations” of Zechariah 14, and Joel 3.

These then, are the nations which shall be gathered together into a place called in the Hebrew tongue, Armageddon. Micah also speaks of this gathering: “Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of Yahweh, neither understand they his counsel: for he shall gather them as sheaves into the floor. Arise, and thresh, O daughter of Zion ... “ (Mic 4:11-13). So then, these nations are to be cut down, as in the time of harvest, (Joel 3:13, Rev 14:15,16), and gathered together into a threshing-floor where they shall be judged. This is what is meant by the word “Armageddon”.

ARMAGEDDON

Bro Thomas shows in Eureka, how the Hebrew word “Armageddon”, is made up of 3 words, “*aremah*” (A heap of sheaves, cp Ruth 3:7), “*gai*” (valley) and “*don*” (Judgement). Thus, the word means, “*a heap of sheaves in a valley for Judgement*”, speaking of the threshing floor which Joel refers to as “the valley of threshing” (Joel 3:14), where all the multitudes of Gog’s host shall be gathered. When the Lord Jesus Christ and his saints come against the united confederacy with the destructive impact of the Divinely slung stone, the whole confederacy shall be broken in pieces, and threshed under the Judgements of Yahweh. Then, they shall be as “the chaff of the summer threshingfloors: and the wind shall carry them away”, that they be no more. (Dan 2:35, cp Is 17:13, 41:15,16).

But Israel shall also have a part to play in the destruction of the Northern Invader, for Is 41 speaks of this, “Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains; and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in Yahweh, and shalt glory in the Holy One of Israel” (v 15:16). Ezekiel 39 also describes how the Jews shall fight against the enemy: “And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons ... and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord Yahweh” (verses 9-10).

And so, as a consequence of the work of Elijah, (Mal 4:5), and the destruction of Jerusalem, the Jews shall turn to God once more, and he shall strengthen them to be his “battle axe” (Jer 51:20), to overcome the enemy. It is only after the oppressor has ceased that Israel shall have true peace, as it is written “They shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence when I have executed judgements upon all those that despise them round about, and they shall know that I am Yahweh their God” (Ezek 28:26).

After the conglomerate Image has been destroyed, then shall the Throne of David be established in Zion, occupied by the Lord Jesus Christ, (Luke 1:32), surrounded by his great company of holy ones, (Rev 4:2-4), and the whole earth shall be called upon to surrender in obedience to the Son of the Most High. However, they shall not obey.

Psalm 2 describes how, after the Lord is seated upon His Throne, there shall be a rebellion against His Rule:

“The kings of the earth set themselves, and the rulers take counsel together against Yahweh, and against His Christ, saying, Let us break their bands asunder, and cast away their cords from us” (Ps 2:2,3, but read the whole Psalm for the context).

So it is, that following the destruction of the Gogian confederacy, there shall be another gathering against Christ, led by those styled, “The kings of the earth” (Cp Rev 16:14).

Revelation chapter 17 describes the Catholic Harlot sitting upon her European Sea Beast, (made up of many nations, cp v 1 with v 15) that is, guiding and directing it’s movements, “with whom the kings of the earth have committed fornication” (v 2). The kings of the earth, then, are not part of the European Beast, but are rather other nations which have joined themselves to it, following the overthrow of nations at the battle of Armageddon.

In addition to the kings of the earth, we read in verse 12 that the beast shall receive strength and support from 10 other kings: “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast”. These 10 kings are represented by 10 horns which are featured on the beast throughout it’s history. These answer to the 10 divisions of the Roman Empire, following it’s destruction by the barbarians (Dan 7:24). These were: Huns, Vandals, Visigoths, Burgundians, Gepidae, Lombards, Franks, Suevi, Alans, Bavarians. In the situation pertaining to the time of the end, powers after a similar pattern shall exist. The United Roman Catholic Empire of Europe, shall be supported by 10 king-powers, which shall only be given power for “1 hour”, or 30 years (See Eureka for an explanation of this), with the beast (v 12). These powers, then, are not the same powers as spoken of in Daniel 7 but ten which shall exist after the same pattern of things. These 10 kings are said to “have one mind, and shall give their power and strength unto

the beast". In surrendering their power to the Beast they therefore, place themselves under the control of it's rider, the Harlot.

So then, after the destruction at Armageddon, rather than submitting to the Rule of Christ, those nations which have already seen the Glory of Yahweh manifested through His Judgements, shall unite together under the Catholic Banner to war against him. Firstly, the Harlot shall send out the 10 kings which have pledged allegiance to her, to do battle with the Son of God: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings, and they that are with him, are called, and chosen, and faithful" (v 14). Being defeated by the Multitudinous Body of Christ, these 10 nations shall then turn, and fight against the Harlot herself: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (v 16).

And so, after continuing for "one hour", in submission to the Harlot, strengthening her beast, having been defeated by her Enemy, the kings rebel, and turn against her, beginning the process of destruction which shall be completed by the Body of Christ. Chapter 18 describes this destruction: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and a cage of every unclean and hateful bird ... therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for great is the Lord God which judgeth her" (v 2,8). In this chapter, we also read of the response of her kingly paramours: "and the kings of the earth who have committed fornication with her, shall bewail her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgement come" (v 9,10). And so, the Kings of the Earth, of Psalm 2, those who united themselves with the Catholic Harlot shall be in great distress, and mourn over her destruction. Yet, despite these repeated displays of the power and glory of the Lord God of Hosts, they shall not repent, but turn themselves against the Army of Stone.

These shall then unite themselves once more, in a final, desperate attempt to throw off the yoke of their destroyer. Revelation 19 describes this: "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". This is the stage as described in Psalm 2. We note that under the rebellion commanded by the Harlot, it was not the Kings of the Earth, which actually fought, but the 10 kings which shall pledge allegiance to her. After the rider has been removed, her beast, and the Kings which committed fornication with her shall unite together to avenge her destruction, under the leadership of the Pope, apocalyptically styled, "the false prophet", who has lost his religious empire, but still retains his position of authority over the beast.

However, "he that sitteth in the heavens shall laugh: the Lord shall have them in derision". As mighty an army it will be that will be mustered in this last rebellion before peace is established, the rebels shall be coming against the Power of the

Almighty. It truly is laughable how mortal man shall presume he is capable of overthrowing the armies of God! Rev 19 continues: “and the beast was taken, and with him the false prophet that wrought miracles before him ... these both were cast alive into a lake of fire burning with brimstone, and the remnant 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.”, as the Saints shall come like birds of prey to take a spoil.

And so, the body of the beast shall finally be burnt, (Dan 7:11), all rebellion shall cease, and the Kingdom of God shall extend over the whole globe. It is after the Cherubic Chariots have returned from going to and fro through-out the earth carrying out the Judgements of God, the earth shall be at rest (Zech 1:11), as a sea of glass, without even a ripple of violence. Then, those who have been crowned with victory shall stand with the nations subdued under their feet, as kings and priests, and they shall “sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgements are made manifest” (Rev 15:4).

Such would appear to be the order of things at the establishment of the Kingdom of God. But why do we need to know this? The Lord does not provide us with the riches of His word simply so that we might accumulate a wealth of knowledge, but so that we might be filled with wisdom, and understanding of His ways. The purpose of any Bible study is to become “wise unto salvation”, that we might be “perfect, thoroughly furnished with good works” (2Tim 3:15-17). And so, having learned of these things, we must seek to enrich our lives with an application of them.

What we have seen, is that the Establishment of the Kingdom of God is not an instantaneous event, but a process. It is a process, which may take some time to complete. As we have seen, the nations shall not surrender to Christ at his appearing, but shall do all they can to resist Him. This is what the World is like - totally opposed to the things of God. We have seen the Roman Catholic System exposed for what she really is. The most disgusting of all women is used to symbolise the “Mother Church”, which shall close her eyes to the glory of God, and to the end shall sit in pride and arrogance, saying in her heart, “I sit a queen, and am no widow, and shall see no sorrow”. Yet she shall be cut down, and all nations shall submit.

Let us not be of the world, for “all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life”, shall “pass away” (1Jno 2:16-17), taking with it every abominable thing. Let us separate ourselves, and do the will of God, that we might “abide for ever”. Let us not sleep, as do others, but let us be separate, knowing what the end shall be. We are not the night, nor of the darkness, therefore, let us “watch and be sober”, that when our Lord comes, we shall be taken from the destruction which is to come (Is 26:20), and rejoice for evermore in the coming Age of Glory.

Christopher Maddocks

The March of Christ and the Saints to Jerusalem

It is the purpose of this study to examine the events which will take place following the Return of the Lord Jesus Christ, after the Judgement of the Household of Faith, when the Body of Christ will go into the earth to carry out the judgements upon the Gogian confederacy, referred to in our previous study.

That the Saints will be involved in the execution of Yahweh's righteous Judgements, we can have no doubt, for the Psalmist wrote:

“let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth; and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people ... to execute upon them the judgement written: ***This honour have all his saints.*** Praise ye Yahweh” (Ps 149:5-9).

The first thing to establish is, What is the starting point of the sequence leading up to the establishment of Christ's kingdom? Before we establish this, it must be stated that we do not know the precise details of the order of attack. John saw these in the form of “a little scroll”, which he was to “seal up”, and “write not” (Rev 10:2-4). The full details will only be known upon their execution. But the Lord has not left us in total ignorance, for in the Old Testament, there are places named as being places given over to Judgements. Using this information, we are able to piece together the general order of things, and the following is offered as a suggestion of these events.

JUDGING THE HOUSEHOLD—AT SINAI?

The Judgments to come upon the earth shall “begin at the house of God” (1Pet 4:17). The Lord Jesus Christ must therefore return for this purpose before the commencement of the 7th Vial of Rev 16 (v15), and therefore before the “time of trouble such as there never was since there was a nation” (Rev 16:18, Dan 12:1). The saints shall be taken to a place of refuge to be hid from this trouble “until the indignation be overpast” (Is 26:20-21), where they shall be judged, and the Bride given opportunity to rejoice and unite with her Husband (Deut 20:7). Then, the Multitudinous Body shall move forward as Yahweh Tzvaoth to “fight against those nations as when he fought in the day of battle” (Zech 14:3).

This place of judgment, we would suggest, is Sinai, for as we shall see, this is what the Oracles of God indicate. It is hardly likely to be Jerusalem, as some suppose, for as Ezek 38 and Zech 14 shows us, far from being a place of refuge, this city will be the very centre of the worlds' troubles! The holy writ on the other hand, indicates that the army of Christ will come from Sinai, and go throughout all of the earth.

As “a threefold cord is not quickly broken”, we present 3 passages to show that the beginning of the March to establish the Throne of David at Jerusalem is at Sinai:

Deut 33:2 - “Yahweh came up *from Sinai*, and rose up *from Seir* unto them; he shined forth *from Mount Paran*, and he came with ten thousands of saints: from his right hand went a fiery law for them”.

This is a reversal of what happened when Israel were delivered from Egypt. Then, Israel went to Sinai to meet with God; but here Yahweh comes from Sinai unto them. He is also accompanied with “ten thousands of saints” (Jude 14). This verse clearly speaks of the Rising of the Sun of Righteousness from Sinai to redeem his people in Jerusalem.

Psalm 68:17 - “The Chariots of God are twenty thousand, even thousands of Changed Ones. The Lord is among them, *as in Sinai, in the Holy place*”

Here, the word rendered “Angels” in the A.V. is never used of Angels elsewhere, and means “Changed Ones”. How appropriate for the Immortalised Saints! Interestingly, the RSV reads: “The Lord came *from Sinai into the Holy Place*”. And the Companion Bible has it: “*from Sinai into His sanctuary*”. This also suggests that the Lord Jesus Christ will commence his journey with his Chariots (Zech 2:2-5) at Sinai, proceeding to the Holy Place at Jerusalem.

Habakkuk 3:3 - “God shall come in (J.T.) *from Teman* (the south), and the Holy One *from Mount Paran*. Selah. His glory covered the heavens, and the earth was full of his praise ... before him went the pestilence, and burning coals went forth at his feet”.

Again, this is another prophecy yet unfulfilled, speaking of the judgements coming from the South.

The March to Jerusalem, then, begins at Sinai, which would also appear to be the site of the Judgement of the Saints, and the Marriage of the Lamb.

MOUNT PARAN

Habakkuk 3, cited above makes mention of “Mount Paran”. So, from Sinai, the Army advances to Paran, as shown in Map 1 (page 15). But Habakkuk also makes mention of Cush and Midian: “I saw the tents of *Cushan* in affliction: and the curtains of the land of *Midian* did tremble”. So it is that the Ethiopians/Sudan area (Cush) will be judge with Midian. Isaiah also speaks of the Arabs prior to Israel’s salvation:

“Let the wilderness and the cities thereof lift up their voice, the villages that *Kedar* doth inhabit: let the inhabitants of the Rock (Arabian Petra) sing ... let them give glory unto Yahweh” (Is 42:11-12).

Then Israel’s deliverance - “Yahweh shall go forth as a mighty man ... he shall cry, yea, roar, he shall prevail against his enemies” (v 13 Cp Joel 3:16).

This prophecy has not been fulfilled, for the Arabs to this day do not worship Yahweh. So Midian is to be visited and converted by the Multitudinous Body, as shown on the map.

EGYPT SUBDUED

Egypt also is due to be subdued, as Isaiah 19 shows us. That this chapter has a latter-day application is evident from verses 17 to the end: “The Land of Judah shall be a terror unto Egypt, in that day shall there be an altar to Yahweh in the midst of the land of Egypt, and a pillar at the border thereof to Yahweh. And it shall be a sign and for a witness unto Yahweh of hosts in the land of Egypt ... and the Egyptians shall know Yahweh in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto Yahweh, and perform it ...”. These words have never yet been fulfilled, and can only apply to an national repentance brought about by the Lord Himself.

Verse 1 describes the entry into Egypt:

“Behold, Yahweh rideth upon a swift cloud and ***shall come into Egypt***”.

Compare this description with Rev 14:14:

“And I looked, and behold, a white cloud and upon the cloud one sat like unto the Son of Man, having on his head a golden crown and in his hand a sharp sickle”

This is clearly a description of the Multitudinous Christ in Judicial Manifestation.

So it is, that from Midian, the Divine Army moves into Egypt, when Cush (Ethiopia/Sudan) also will be visited (Hab 3:7).

A point we shall return to later, is that Egypt at this stage is in the hands of the Northern Army (Dan 11:42, Isa. 19:4), but as there is a overlap between events (which are not strictly sequential, but contemporaneous to a degree), affairs in Edom and Bozrah begin the initial confrontation against God, not those in Egypt. Egypt shall be delivered from the hands of Gog after the events in Edom and Bozrah.

EDOM AND BOZRAH

The next place referred to is Bozrah, which will be the initial confrontation with all nations, resulting in a great slaughter. Isaiah speaks of this:

“Who is this that cometh ***from Edom***, with dyed garments ***from Bozrah***? This that is glorious in his apparel ... I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel ... ? 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” (Is 63:1-3).

That this speaks of the Body of Christ we can be of no doubt, for in Rev 19:13-15, these words are alluded to in order to describe the Army and it's Commander:

“he was clothed with a vesture dipped in blood ... the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean ... and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God”

This event is also spoken of in Isaiah 34:

“For my sword shall be bathed in heaven: behold, it shall come down upon *Idumea*, and upon the people of my curse to Judgement. The sword of Yahweh is filled with blood, it is made fat with fatness ... for Yahweh hath a great sacrifice in *Bozrah*, and a great slaughter in the land of *Idumea*” (34:5-6).

And so, the advancing Gogian confederacy will be confronted at Bozrah by Yahweh's great army. As we indicated earlier, this would appear to be synchronous with Gog's occupation of Egypt, for there, “tidings” shall reach him “out of the east and out of the north” which “trouble him,” spurring him on to “destroy” and to smash the new Power in great fury (Dan. 11:44). The news of the mighty overthrow of Idumea in the east and north will greatly trouble Gog's army, which shall go forth with great fury. But Joel tells us that he will be driven back (see map 2):

“But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the East Sea (The Dead Sea), and his hinder part toward the utmost sea (Great sea)” (Joel 2:20).

So the northern army, no longer facing southwards, will be turned to face the Dead Sea, with those at the rear towards the great sea, as shown on Map 2. That is to say, the army will be driven back into the Barren and Desolate land - the land which he has made Barren and Desolate (Joel 1:10,12,2:3).

THE MOUNTAINS OF ISRAEL

Being driven back from Bozrah to Israel, the army comes to its end upon the mountains of Israel, as Ezekiel tells us, “Thou shalt fall upon the mountains of Israel, thou and all thy bands; and the people that is with thee” (Ezek 39:4). And so the confederacy shall be removed from Israel, far away to the grave:

“And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel ... and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it the valley of Hamon-Gog” (v 11).

Such would appear to be the general order of things when the Lord comes. In describing the sequence of events, there is a difficulty in that those events do seem to overlap considerably. It is clear that whilst each event follows the previous one, the previous events do not end, but overlap the events to follow.

JERUSALEM

Following the defeat of the Gogian host, the Christ-Body will come into Jerusalem from the east (see map 1). This fits with Ezekiel 43:2:

“behold, the glory of the Elohim of Israel came from *the way of the east*: and his voice was like a noise of many waters, and the earth: and the earth shined with his glory” (Ezek. 43:2).

And again,

“the *Elohim of the east* is thy refuge, and underneath are the everlasting arms: hand he shall thrust out the enemy from before thee ...” (Deut. 33:27).

In the latter reference, the AV reading is “the eternal God”, but the Hebrew for the word “eternal” is better rendered “east”, as per it’s usual usage in the OT.

The Ezekiel reference has the Elohim of Israel coming from the East into the Temple—which means that whilst the judgments are going on throughout the earth, the Millennial Temple is being built, to open it’s doors at the commencement of the Kingdom Age. This again shows that there is significant overlap between events, with a lot of work going on at the same time. It is interesting to note that Isaiah puts the opening of the Temple at “the last days,” (Isa. 2:1) and not, as we might think, “during the millennium.” This would indicate that the Millennium proper will commence sometime after the temple has opened for service.

PREACHING THE GOSPEL

Another work, contemporary with the above, is the preaching of the Gospel to the world at large, as described in Revelation chapter 14:

“I saw another messenger fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and *to every nation, and kindred, and tongue, and people ...*” (Rev. 14:6).

So it is that, whilst the armies of the heathen will be decisively defeated by the omnipotent power vested in Messiah and his army of brethren, on another front the Gospel will also be being preached to men and women throughout the world. Evidently, it is their acceptance of this Gospel that enables them to survive as part of the mortal population which will continue to exist until the end of the 1000 years.

THE WORK OF ELIJAH

Whilst the Gospel is being preached internationally, there will be a special mission sent to the returning exiles of Israel. Described as the work of Elijah, the mission will commence before the day of judgment, and be completed after it.* So Malachi spake:

“Behold, I will send you Elijah the prophet *before* the coming of the great and dreadful day of Yahweh, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Mal. 4:5)

Elijah, it is testified, shall “turn the heart of the fathers to the children, and the hearts of the children to the fathers” - that is, to join together the hearts of the Sons of Israel to become at one with that of their Fathers, that they may rejoice together in the covenant made with them. And this work, as is evident from the present decadent state of the children’s hearts, is a work for the future, which must be accomplished in order for them to inherit the blessing promised to their Fathers.

This, then, will be the mission of Elijah - to “restore all things” (see Mat. 17:11), that is to restore the remnant of Jacob to their God, and effect the second exodus, the final restoration to the land. Involved with this work, will be the bringing of the dispersed Israelites through what the prophet describes as “the wilderness of the people,” (Ezek. 20:35—see context), and a time of persecution to drive them back into their land. Again, we see that these things are contemporary: whilst Elijah mission takes place, Jerusalem will be being delivered from her foes, and provide a wonderful rallying place for the people to return to, to receive strength and salvation at the hand of their Messiah.

In this short booklet, we have sought to bring together just some of the many threads that run throughout Scripture, which together present a wonderful picture of how Christ’s Kingdom shall be established. As we have said, is difficult to be certain of the sequence in which things will be done. But considering these passages together, we can see that the setting up of the Kingdom of God upon earth will not be instant: it is a process involving many things, to subdue all the earth before it’s Great Creator. May we think deeply on these things, and make preparation to be part of those events to come.

Christopher Maddocks

* Interestingly as an aside, as Elijah must be raised and judged before his mission begins, this passage helps place the general resurrection, and judgment of the dead before the day of national judgments—before Yahweh brings the Gogian Confederacy down upon the mountains of Israel.

Map 1

Christ and the Saints



