

5. Armageddon refers to a city named Megiddo and the mountain on which it is located. In the context of Revelation 16, it refers to an area that runs from the foothills of the Carmel Range through the Plain of Esdraelon toward the Valley of Jezreel.
6. The Great Tribulation is a biblical term that refers to the last three and one-half years of Daniel's seventieth heptad. It is referred to by other names by different writers.
7. Jeremiah refers to it as "the time of Jacob's distress" in Jeremiah 30:7. In Ezekiel, the Lord describes it as the time when Israel will "pass under the rod" in Ezekiel 20:37. John compares it to a woman "being in labor and in pain to give birth" in Revelation 12:2.
8. Attacks on Jews the world over will reach fever pitch as the emissaries of Lucifer concentrate their armies in the environs of Israel.
9. Isaiah, Ezekiel, Daniel, Zechariah, et al., describe four world leaders and their armies' troop movements in what will become the Armageddon Campaign.
10. We will not address the details of the Armageddon Campaign here other than to recognize the fact that Luciferian strategy motivates the assembly of these forces in the area of Jerusalem with the intent of removing the Jews from history.
11. If interested in details, consult the book *Armageddon* by R. B. Thieme, Jr., which may be found in the Media Ministries' bookcase. We will note an excerpt by means of a summary:

WHAT IS ARMAGEDDON? Revelation 16:12–16 is the only passage in which the word Ἀρμαγεδδών (*Armageddón*) is mentioned. The context of these verses specifies certain events, personalities, nations, and geographical localities which are identified with "the war [πόλεμος, *pólemos*] of the great day of God, the Almighty." The presence of *pólemos* in Revelation 16:14 indicates that the events described are part of a war or campaign.

A campaign involves a military invasion into unfriendly territory in an effort to locate enemy forces and peoples for the purpose of destruction and subjugation. Thus, a campaign is composed of a series of battles in a specific geographic location, fought either simultaneously or in chronological succession. Inasmuch as this titanic struggle occurs in one land, Palestine, the translation of *pólemos* as “campaign” is preferred to “war.”

The tenor of Scripture describing the location of the campaign leads to the conclusion that the campaign of the great day of God, the Almighty, is fought in at least four specific geographical areas:

1. Jerusalem (Zechariah 12:2–11; 14:2);
2. Megiddo and the Plain of Esdraélon (Revelation 16:16);
3. Jehoshaphat Valley, east of Jerusalem (Ezekiel 39:11; Joel 3:2, 12);
4. Édom (Isaiah 34:16, 63:1–6).

That the conflict will rage throughout the entire land of Palestine is confirmed in the phrase “covering the land” (Ezekiel 38:9, 16) and alludes to the fact that the armies will sweep over the land of Palestine.

The Greek word *Armageddōn* is derived from the Hebrew *הַר מְגִדּוֹ* (*har Megiddō*), meaning the “hill of Megiddō” (Judges 5:19). The city of Megiddō occupies a salient position on the southern rim of the Plain of Esdraélon. (p. 10)

While Revelation 16 lacks details of the campaign, it verifies the fact that a mighty conflict involving all the nations of the world takes place in Palestine. These satanically-inspired forces assembled in defiance against God are bent on complete annihilation of His people, Israel.

However those elements and personalities under the domination of Satan and in opposition to God, are themselves destroyed at the climax of this final campaign, the Second Advent of the Lord Jesus Christ. Armageddon is not just the decisive defeat of vast military forces representing mighty international empires, but is an integral part of both the closing campaign of the Tribulation and the fulfillment of God’s predicted plan.¹ (p.11)

12. Peter, beginning in Acts 2:19, switches time zones back to the dispensation of the Tribulation during the Armageddon Campaign prior to the Lord’s sudden arrival at the Second Advent.

¹ R. B. Thieme, Jr., *Armageddon* (Houston: R. B. Thieme, Jr., Bible Ministries, 2002), 10–11. See also the summary by William Ewing accompanying the visual, “MAP-Armageddon.”

Acts 2:19 - 'And I will grant wonders in the sky above and signs on the earth below, blood, and fire, and vapor of smoke.'

13. The paragraph is introduced by the phrase, "I will grant" which is the predictive future active indicative of the verb **δίδωμαι (didōmai)**: which indicates that something will take place or come to pass, summarizing the action: "it will take place."
14. This verb reveals the introduction of a divine policy to issue a warning of upcoming judgment. It is displayed by both celestial and terrestrial phenomena.
15. This means the Tribulation is in its final throes as the armies converge on Jerusalem placing resident Jews in serious danger of annihilation.
16. The two classifications of warning are "wonders in the sky above" and "signs on the earth below." The "wonders" are "blood, fire, and vapor of smoke."
17. "Blood" is emblematic of war and carnage specifically at the termination of the Armageddon Campaign, "fire" characterizes the divine execution of the aggressors making up the four armies and carried out in a supernatural way," and "pillars of smoke" are symbolic of the destruction of ecumenical religion.
18. "Blood" is used to describe the horrors of warfare and specifically in this passage to describe the Lord's miraculous slaughter of these armies advancing on Jerusalem.
19. For details on how this strategy will be executed, consult Revelation 14:14-20. Revelation chapters 15-18 continue to reveal more details including the seven bowl judgments.
20. "Fire" is emblematic of mass slaughter. When the righteous are under assault from emissaries of the Dark Side, deliverance will often intervene through divine Providence.

21. This idea is abhorrent to the adherents of progressive ideology. The feminization of a culture leads to pacifism based on the incredulous idea that no problem may be solved through aggression.
22. If innocent people are left defenseless by those who succeed in imposing more strenuous gun-control laws, then criminals will have open season on the law-abiding.
23. In our context, Jews and Gentiles are innocent targets of the demonic armies that constrict around the city of Jerusalem. Who will deliver them?
24. These people are in a “no hope” situation and they are helpless to do anything about it. The only solution is the divine solution.
25. The divine solution will take the form of a miracle which is the only hope from the human perspective, but, when the Lord is the solution, then total and massive slaughter brings the satanic threat to heel.
26. As Speed used to opine regarding those who needed killing, he’d say, “The Good Lord is about to put the quietus on them.”²
26. The end result of this “fire” is described in:
Revelation 14:20 - And the winepress was trodden outside the city, and blood came out from the wine press, up to the horses’ bridles, for a distance of two hundred miles.
27. Lastly come the “pillars of smoke” that billow from the ruins of all expressions of ecumenical religion. They liked to burn incense, so they get it in spades.
28. This is pointed out by John in Revelation 18. In this context, ecumenical religion is symbolic of Rome.

² “Quietus \quī-ĕ-tas\): Final settlement as of a debt; removal from activity; especially: DEATH; something that quiets or represses (*Merriam-Webster’s Collegiate Dictionary*, 11th ed., s.v. “quietus”).

Revelation 18:2 - And the angel having great authority [the King of Arms of the Angelic College of Heralds (v. 1)] cried out with a mighty voice, saying, “Fallen, fallen is Babylon the great [Rome as headquarters of ecumenical religion]! She has become a dwelling place of demons [fallen angels] and a prison [φυλακή (*phulaké*): “prison”³] of every unclean spirit [demons], and a prison of every unclean and hateful bird [“unclean” refers to birds identified by the Mosaic Law as such; “hateful” denotes vultures that will soon feast on human carrion].

³ “In the New Testament figuratively of Babylon as the dwelling place, station, haunt of demons and unclean birds where they resort to holding their vigils (Revelation 18:2). Of a place where someone is watched, guarded, kept in custody, a prison (Spiros Zodhiates, ed., “φυλακή,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. [Chattanooga: AMG Publishers, 1993], 1456).