

# **The Time Traveler's Quick Guide to Armageddon**

## **Part 4 – Dr Hollisa Alewine**

And so what we are going to do today is try to work through those raw notes. So, if I stop and look puzzled for a moment, it might be because I'm trying to figure out exactly what I intended by that. When your mind is trying to work that fast, you don't always get the details down in the correct order. You have to go back and edit yourself and reorganize what you are doing. But I'm going to do my best today to just use charts to show you how the bullet points match up.

The goal is not to predict how the battle of Armageddon is going to go down. Scripture gives us all the information we need on the battle of Armageddon. And I think there might be two. But before we chase that one down, let's just deal with the one that is in plain sight. And the one that is in plain sight, of course, we see the foundations of it, yes, they do go back all the way to the Garden, all the way back to the time of Abraham, to the time of the wilderness journeys, the time of Moses, but the most exacting points of correlation we are finding in Judges 4 and 5, which is the story of Deborah and Barak versus Sisera and Yavin.

Yavin drops out of the story as soon as the real battle takes place. Yavin has a place in the story, but Sisera steps forward as the commander, the primary person in terms of the enemy, but we know that both were Canaanite kings. Apparently they had previously lived in Canaan, had been driven off perhaps their original city, had an axe to grind. They had been tormenting the northern tribes in particular during the time of Deborah, the judge.

Deborah rises up. She figures out the time when the armies of the northern tribes should rise up and becomes part of that story, and that is why we've been going over her. We linked into this first battle of Armageddon when we were doing the Heaven Shaking the Bear series. We might even extend this as Heaven Shaking the Bear, in terms of taking a more of a microscopic view of the kings of the east because the Persian bear is one of the kings of the east.

I also ran across another tidbit. I was very interested in the Amorites because of some things I've been studying concerning the kings of the east and why at one point it was said, "the iniquity of the Amorites is not yet full," so the tribes of Israel will be in exile in Egypt. They will be in slavery in Egypt. They will fall into dire circumstances in Egypt because the iniquity of the Amorites is not yet full. As kings of the east, I wanted to know more about the Amorites.

So I started doing a little bit more research on them. And as it turns out, they are not as much of a defined people group as some of these other kings of the

east. We could say that of any area. If we are talking about the Persian bear, are we really just talking about the Persian bear, or are we talking about a lot of overlap with kingdoms like Babylon, Elam so forth. As you know people are not static, boundaries aren't that well-defined, and often one people group will fold into another people group, especially as perhaps one rises up, dominates, and then those who were subjugated become part of that greater kingdom. They might still retain some ethnic identity, and they may not. Some of them, just like has gone on since the beginning of time, they just begin to assimilate into the larger culture.

It seems like the Amorites are one of these groups. They lost that more defined aspect of who they were because they were very willing to adapt to the prevailing winds and to be absorbed into greater powers, and through that they were able to be influential. They assimilated so quickly into stronger nations or people groups that they very quickly rose up in the ranks. It reminds you very much of Amalek. Amalek is all over the place because they had the ability to adapt and to move up in the ranks. That was one of the characteristics of the Amorites.

You are going to see them in what we would call the rise of the beast kingdoms, because they're absorbing into those cultures as they get pushed here or there. Even Jacob said, "I took this from the Amorite with my sword." Well, where's that story? We don't remember reading about any Amorites. Well, we probably did. It wasn't noteworthy enough except for there to be a little blurb about okay, Jacob had a dust-up with some Amorites, and he took some of their property in the dust-up. We don't know what the dispute was like we know about Isaac's disputes over wells and so forth.

Less so with Jacob. We get the full deal with Shechem and Dinah. We don't necessarily get the full deal with the Amorites, but they could have been anybody is the point here. The Amorites could have been anybody in that area because of their adaptability. And so understanding that, when we look at these Canaanitish kings, we are not looking at people groups that stay enclosed in a city and never merge with other people groups. That is the challenge here.

What we want to do is look at these two kings of the east, which would be Yavin or Jabin if you are reading in English, and Sisera. The battle is begun on Mount Tabor. Mount Tabor is where Barak and Deborah are waiting for the army of Sisera to come in their 900 iron chariots plus all the foot soldiers that would have accompanied them. There have been a much greater number of foot soldiers in that day and time. Horses were very expensive to maintain. If you've ever had horses, their tummies are much more delicate than say a donkey or a mule. You can't just throw any kind of feed at them and expect them to thrive. Same thing with hoof care. Hoof care is a bit of a challenge. "No foot, no horse" is the

old saying. A horse's feet do need extra attention. Not that you don't have to pay attention to a donkey's feet. They can grow out, too. But donkeys are just tougher. Especially the wild donkeys that we know certain groups bred the wild donkeys into the domestic donkeys and came up with a much hardier breed that could withstand a lot more hardship for sure, but they could carry heavier loads, they moved a little faster and so forth. They were just harder to tame. So the actual history and archaeology of this period is fascinating. But when it becomes more fascinating is when it has something to do with our story.

And this first battle of Armageddon, and I'm going to call it that because of where it took place. It began on Mount Tabor because the 10,000 that Deborah and Barak had mustered from Kedesh, which tells you it is a holy army. It is a holy myriad. A myriad is 10,000. They assemble on Mount Tabor and wait for Sisera to come with his chariots and his footmen. He's going to have tons of footmen as well, not just 900 iron chariots. And once they get close enough, that is going to be the point where the 10,000 Israelite soldiers run off the mountain. When Sisera believes they're surrounded because it is a mountain. I'll show you a picture of it.

It just kind of sticks up in the Jezreel Valley. Just sticks up out of nowhere, but you can see where it would have been part of the mountain range in the background. That mountain range extends down the west coast of Israel. It is part of Mount Carmel and so forth, but it just kind of got pushed out there by itself somehow, as the earth did what it was doing. And that is where you can see why that would be an insane place for an army to stand and wait for another army to come because they could very quickly be surrounded.

But when it looks like you are surrounded, that is when the enemy finds out he's surrounded. In this case, the enemy is going to find out he is lured in. These kings of the east are lured in. Once they're in, once they've committed here to the Jezreel Valley, the Kishon River is going to suddenly flood and it is going to turn to mud. And not only are the iron chariots going to get bogged down, the foot soldiers are going to get bogged down as well.

We are going to look at some Scriptures that show how it was actually Adonai Himself who put them to the sword. The 10,000 at that point would have turned and started, I don't know, we say attacking, counterattacking, but the Scripture makes it look as though they're just there. I'm sure they had their swords out, but who's actually putting the kings of the east to the sword is The Holy One Himself, and that is important.

When we look at Revelation 19, when we look at these images that John sees and his vision of Yeshua returning, and He's got this name written, "King of Kings and Lord of Lords," that tells you that He is coming. He is representing the Most High God. There should be no mistaking that Adonai Himself through

Yeshua, the King of Kings and the Lord of Lords, is putting these kings of the east to the sword. I think that is a revisitation of the first battle of Armageddon.

Additional material to above with  
blue background.

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## A Time Traveler's Quick Guide to Armageddon Part 4



So, let's take a look. I named this a Quick Guide to Armageddon, and I really thought it would be up until yesterday. This may be more of an addendum to Heaven Shaking the Bear, finding more clues as to how this final battle with the beast, the dragon, and the false prophet might play out. It won't be exact, but we will have some principles and patterns we can look at.



What you are looking now at now is Mount Tabor. We'll develop this a little bit later. Mount Tabor along with Mount Hermon in earlier times perhaps as early as the 3<sup>rd</sup> or 4<sup>th</sup> century AD, were thought to be candidates for the mount of transfiguration. The gospels don't tell us exactly. It is a high mountain. Mount Hermon would be higher because it is covered in snow at the top some of the year, and both would have reasons to be candidates.

Both of these mountains, plus Mount Carmel plus Mount Sinai there's some mystical aspects to these four mountains as it pertains to Mount Moriah, or as we know it, Mount Zion. We don't have time to chase that down today, but you can put a little sticky tab on that somewhere in your brain and say, Hey, we'll revisit that some other time. And if she doesn't, I'm going to send her an email and remind her that she said she'd revisit these mountains and what they have to do with the whole Armageddon story.

Mount Hermon is one candidate and this Mount Tabor is another candidate for the Mount of Transfiguration. This would have been the mountain where the 10,000 Israelite soldiers waited for Sisera and his 900 iron chariots plus his foot soldiers. The area is developed in modern times. You can see the development of cities close to it. But what you can't see is up on top of that mountain that there was a very early church was built up there because of the belief that that was the mount of transfiguration. Could be. We don't know. We are not here to argue either way. You don't want to waste minutes of your life on something like that that is unprovable. But at least in the early Christian mind, this was a good candidate.

Because of its association with the battle of Armageddon, it is an important mountain. It would be one and we know that *tabor* means broken or divided, broken off. And you can barely see the mountain ranges in the distance because of the haze. But there are other mountains out there. It is just that this one is sitting out there in the Jezreel Valley like it got separated. It got broken off for some reason or got moved away from the others. And touching on some of the more mystical aspects of these other mountains...because we want to put the Mount of Olives in there as well...you can see that there is a correlation between Mount Tabor and the Mount of Olives. They're going to have something in common. And of course, they're both associated with Messiah.

It is going to be here that the one who judges and wages war initiates the battle of Armageddon. Now, are Barak and Deborah initiating the battle? No. They didn't start the war, but now they're going to rise up. And that is what the song says. Arise, Deborah, arise. Get up. At some point when you are being oppressed, if you are seeking Adonai and good counsel, He will tell you when to arise and to wage war. And that is the thing, you have to consult Him. You have to know when to go to war because we are also going to see why the

nations might be duped into assembling in the Jezreel Valley against the Most High because there is in Scripture a precedent for a king who is very messianic in his reforms, which is King Josiah of Judah. He was killed at Megiddo. So his Armageddon didn't turn out so well. He was killed by Pharaoh Neco. That is a problem. If the nations see that as a precedent, well, okay, all these Israelis, they want to fight back. We are going to assemble against them. Didn't go well with them with their earlier messianic figure like King Josiah. He actually got killed. Maybe they're foolish. They may not associate the battle we are about to talk about with the paradigm.

There were certain aspects of King Josiah that were messianic prophecies in terms of being pierced and so forth, and the spiritual reforms that he carried out, the Passover that he instituted. It was amazing. But we are not there yet. Just wanted you to see the Jezreel Valley where the kings of the east, which we also have them associated with surrounding Jerusalem. That is why I say there's a mystical aspect when we look at these particular mountains even at Bethel, which we know is not Jerusalem, and yet Jacob wakes up and he says this is the house of God and I didn't know it. There's a there's a bit of place bending that can go on. Same thing with Mount Sinai, when we understand that the realms of heavens are not exactly like our natural realm. If it were, we'd already be there. But we are here in this fallen, natural earthly realm where it is really hard to visualize some of the stuff that is happening in the Bible. Like why they didn't think it was that unusual that Elijah would disappear. Apparently he had a habit of that. We know Yeshua did. He had a habit. He could just walk out of sight. What were they doing? We don't know exactly because we can't see it. But there is some mystical activity, at least to our eyes, that goes on in the land. What you are looking at is not always exactly where you are looking at.

I think same thing happened to Miriam. Mary in the garden when she encountered the man that she presumed was the gardener. I don't think she knew exactly which garden she was in at just that moment. Those things happen in Scripture, and we just read right over them because we are not expecting to see things like that.

But you can see why if you did have iron chariots, iron representing the beast kingdom of Rome, which remember on the image that Daniel saw is going to be a conglomerate monster, not just a lion, not just a leopard, not just a bear, but a conglomerate type of monster, a culmination of those kingdoms. And then it goes on down into this iron and clay feet that we'll talk about again, because there's something in this valley that does help us understand why the iron is mixed with the clay.

So in terms of a physical geographical location, this is the Jezreel Valley. I'm not sure if this vantage point is from Megiddo. I tend to think this is a little south

of where Megiddo would be. But yes, from Megiddo or Armageddon, you can see these things. This mountain would be somewhere between Magdala, close to the Galilee and Megiddo. It would be on that road there. So everything is kind of close together, especially as the crow flies.

And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. He is clothed with a robe dipped in blood, and His name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press 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." (Re 19:11-16)

So let's reread Revelation 19. I just want to read verses 11 - 16 just for the sake of time today, but if you have time, read the whole chapter. The whole chapter is going to sound familiar to you now that we've spent all this time talking about the war between Deborah, Barak, and Sisera. The whole chapter is going to sound familiar. But let's review these because the key things I want to talk about are in this little passage, verses 11 - 16. It says, *I saw heaven opened, and behold, a white horse, and He who sat on it is called faithful and true, and in righteousness He judges and wages war. His eyes are a flame of fire, and on His head are many diadems, and He has a name written on him which no one knows except himself. He is clothed with a robe dipped in blood, and His name is called the Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following him on white horses. White horses. From His mouth comes a sharp sword so that with it He may strike down the nations and He will rule them with a rod of iron. And He treads the wine press 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.* So, in the same hand, I want you to hold this passage and then everything we've been studying in the last several weeks from Judges 4 and 5, about the first Armageddon.



The gathering of the kings of the east for the battle at Har Megiddo (Armageddon) occurs in Revelation 16 with the drying up of the Euphrates in the Sixth Angel & Sixth Bowl of Wrath. If we keep reading to Chapter 19, some things about the first “Armageddon” battle should ring a bell.

Does anything stand out in Revelation 19:11-16?

Anything you’ve read recently?

Or listened to if you listen to the YouTube livestream?

If you are in your time machine, you are still in Revelation 19. There's a gathering of the kings of the east. It says in Revelation for this battle at a place called Har, which is “mountain,” Megiddo or Armageddon. And in the book of Revelation we see that this occurs in Revelation 16 with the drying up of the Euphrates. Now this occurs, or at least it is mentioned, in the context of the work of the sixth angel and the sixth bowl of wrath. **The sixth angel and the sixth bowl of wrath.** Put a sticky tab on that, too. We are going to come back. Why the sixth angel and why the sixth bowl of wrath? Why is the battle of Armageddon associated with the sixth?

So, we keep reading to chapter 19. Especially the little blurb that I read in verses 11 – 16, and I want to know at this point are some things ringing a bell? Is there anything that we just read in Revelation 19:11 - 16 that rings a bell concerning Judges 4 and 5? Now, whether you've read it with me in our Zoom classes on Monday or Tuesday, or whether you've listened to it on this YouTube live stream, does anything ring a bell in that passage as it pertains to the clash between Sisera and Deborah?

Let's try it with bullet points instead of full text.



- And I saw **heaven opened**,
- and behold, **a white horse**
- in righteousness He **judges and wages war**
- His eyes are a **flame** of fire,
- **on His head** are many diadems;
- and He has **a name** written on Him which no one knows except Himself.
- His name is called **The Word** of God.
- the **armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.**
- From His mouth comes **a sharp sword**, so that with it He may strike down **the nations**,
- He will rule them with a rod of **iron**;
- and He treads the wine press 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.**" (Re 19:11-16)

So, let's look at it another way. Rather than giving the full text, I broke it down into bullet points. We are going to look at the bullet points, and then we'll take the bullet points, and we are going to put them on a chart. If the bell hasn't rung yet, it will. Okay, here's our bullet points.

**Heaven opened.** The King is riding a **white horse**. In righteousness He both **judges** and He **wages war**. His eyes are a **flame**. **On His head** are many diadems or crowns. He has a **name** written on Him which no one knows except Himself. And then it says His name is called the **Word of God**. The **armies which are in heaven clothed in fine linen, white and clean, were following Him on white horses**. White horses. From His mouth comes a **sharp sword** so that with it He may strike down the nations.

He's not dealing with Israel at this point. He's dealing with the nations who have assembled against Israel. He will rule them with a rod of **iron**. And then our final bullet point says, He treads the wine press 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**. And I'm just going to throw this in there, too, a lot of these kings of the east went by the title "king of kings." That was just something that they did because, typically what they would do is subjugate other kings in order to become the king of kings. Well, Yeshua's clothing is identifying Him as the true King of kings. He is coming to represent the Most High, the Lord of all lords, the One who created all.

| Revelation 19                                   | Judges 4 & 5                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |  |
|-------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|
| And I saw <b>heaven opened</b> ,                | The stars fought from heaven, from their courses they fought against Sisera.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                                                     |
| and behold, a <b>white horse</b>                | My heart goes out to the <b>*commanders</b> of Israel, the <b>volunteers</b> among the people; Bless the LORD! You who ride on <b>white donkeys</b> , you who sit on rich carpets, and you who travel on the road—sing!<br><br>*The suffering servant first rode on a donkey; he returns on a horse.                                                                                                                                                                                                                                                                                                                                                                  |                                                                                     |
| in righteousness He <b>judges and wages war</b> | <ul style="list-style-type: none"> <li>• Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time; and the sons of Israel came up to her for judgment</li> <li>• She said, "I will surely go with you; nevertheless, the honor shall not be yours on the journey that you are about to take, for the LORD will sell Sisera into the hands of a woman." Then Deborah arose and went with Barak to Kedesh.</li> <li>• Deborah said to Barak, "Arise! For this is the day in which the LORD has given Sisera into your hands;</li> <li>• Then survivors came down to the nobles; the people of the LORD came down to me as warriors.</li> </ul> |                                                                                     |
| His eyes are a <b>flame</b> of fire,            | Deborah, a prophetess, the wife of <b>Lappidoth</b> , was judging Israel at that time                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                     |

So on our chart here, we've got it broken down. Revelation 19. And like I said, for the sake of today, just the part that I read from Revelation 19 and then Judges 4 and 5. That is why I say if you are reading something, you say, Man, it seems like I've read this story before. You probably have. It is just up to you to put it together. You have to read it enough times that your brain will put it together for you. Or lacking that, like in my case, you pray that the Holy Spirit will put it together for you, you have to be willing to do the work afterward. But if the Holy Spirit will just connect the dots for you, then it is fine if you've got to do the extra work. Even if it means figuring out how to make tables and charts look okay.

So, let's take the first one. *I saw heaven opened*. And I didn't put the verse numbers on our charts just because it would have taken me forever to go back and verse check. But, we are comparing Revelation 19 to Judges 4 and 5. You want the verses, go look them up. So, heaven opened. What does the song of Deborah tell us? It tells us, *The stars fought from heaven. From their courses, they fought against Sisera*. So, what happens? This is a battle where the principalities and powers come down and fight a human adversary. Now, could it also mean that they are fighting the power over the principality that Sisera is in? Sure, it can mean that. It can mean both at the same time. That is fine. But this is pretty spectacular.

Whereas with the deal with Daniel, when he is interceding and Gabriel's trying to come help him, he just calls on one other angel, Michael. Michael comes and helps him. Well, in this battle, in this first Armageddon, it is like they're all coming down. They're all going to go to bat for Israel. It almost makes you wonder if in Revelation where it talks about how *the stars fell from heavens like ripe figs*,

which we know they're being shaken out of the way, because the tribes of Israel are about to take the roles that they were created to take. They are about to start judging from the 12 gates of Jerusalem. You are no longer going to need these powers over the principalities. Yeshua says you are going to judge angels, so I have to shake them out of their assigned roles. And we are talking about the good angels, by the way. The rulies, not the unrulies. He has to take them out of the way in order for the tribes to ascend to their places. This might be part of them in the shaking out of the way; they also begin to fight on behalf of Israel. Whereas 5 seconds before that, they might have been fighting against Israel as an assigned power of a principality, they might have been resisting Israel, but now at this appointed time, something's going to happen, and the stars that resist because their assigned job is to take care of their assigned territory, their assigned nation or city or whatever. Now they start fighting from those assigned courses that are part of how they rule over those assigned territories.

Why is astrology so fascinating to people? I think you should be fine with astronomy. You don't need to get into astrology. Astronomy is fascinating. We have a lunar eclipse coming up. We just went through a meteor shower. Love staying up late at night and watching. I ended up seeing four meteors and lots of bats. But it is still exciting to see that when you go through a meteor shower. So these sorts of things, watching the lineup of the planets, very exciting, because there's something in the symbolism that does have to do with the course of time. And at this time, at this Armageddon, the stars are going to fight from heaven, I believe. I think it is going to be a revisitation, possibly why they're shaken out to get busy fighting here with the Holy One on behalf of Israel.

The next part is *Behold a white horse*. Now, this gets into the song of Deborah, which can be a little oblique at times. It is a little strange, what in the world is she talking about? But there's hints in her song. She says, *My heart goes out to the commanders of Israel*. Well, we know and we see Yeshua on this white horse, King of kings and Lord of lords, He's the commander of the army that is coming after him, coming with him. So, she says, *My heart goes out to the commanders of Israel, the volunteers among the people. Bless the Lord, you who ride on white donkeys, you who sit on rich carpets, and you who travel on the road, sing*. Well, I think we can take a couple of things away from this. If you've been to Israel since 1948 or before that, there are places that you don't go. It is not safe for a Jew to go into certain Palestinian territories. They'll be lynched. And so if you've ever driven through there, you know that the cities are in clusters. People don't live on ranches out like they do in Texas where everybody's spread out. People live in towns for protection.

And that is another part of that song, it says the peasantry ceased during this period of harassment from the kings of the east. When it says the peasantry

ceased, it means it was not safe not to be inside a walled city at night because of the harassment of the Canaanites. So there's part of that. You who travel on the road sing because now you can go anywhere you want to go. I remember the first time we went to Shiloh, we had a bullet, I can't remember if it is bulletproof or bullet-resistant bus, and the armor on that thing, it was so heavy because Palestinians will take pot shots at you. It wasn't safe to travel on that road. And she says, she says, Sing, it is safe now. You can go on any road in Israel you want to. It'll be safe.

But what caught my eye here was the **white donkeys**. Because we know the King of Kings is riding a white horse. And then His army, they are also riding white horses. Well, what does it have to do with white donkeys? I think this is probably the only place in Scripture where it says white donkeys. There's more than one word for a donkey. There's three I know of. But right here, it is not identifying a type of donkey. It is a color of donkey. What is she singing about here? I think now that we know the rest of the story, which she's a prophetess, maybe she did, too. We know that Yeshua rode into Jerusalem on a donkey. He didn't ride in on a white horse. He rode in on a donkey. He rode in as a suffering servant. And what did He teach His disciples to be? Suffering servants. These were the volunteers among the people. So she is singing of the commander of the volunteers. Our Messiah was a suffering servant riding in on a donkey. And in this life, yeah, we ride the white donkeys as well. But when you see us again in Revelation, Be'zrat HaShem, we can be counted among the number of those riding on white horses, part of His army, those who the volunteers He can count on, because we've kept our clothes.

The next that says, *In righteousness He judges and wages war*. So let's look at the passages out of judges. We are looking for judging and waging war in righteousness. Says, *Now Deborah the prophetess, the wife of Lappidot, was judging Israel at that time, and the sons of Israel came up to her for judgment*. Next verse, she said, *I will surely go with you*. She's talking about to war. *Nevertheless, the honor shall not be yours on the journey that you are about to take, for the Lord will sell Sisera into the hands of a woman*. Then Deborah arose and went with Barak to Kedesh to muster the army. Okay, so she's waging war. She's judging and waging war. And then Deborah says to Barak, "Arise." She arose, and now she says to Barak, "Arise, for this is the day in which the Lord has given Sisera into your hands." And so Deborah and Barak, by the way, Deborah and Barak together sang this song in Judges 5, just like Moses and Miriam together sang the Song of the Sea. You can see the partnership in a perfect world. And then finally, it says in the song, then survivors came down to the nobles. The people of the Lord came down to me as warriors. So, this is showing how the Israelites reported to Deborah ready to go to war. You say, Well, can a woman be a picture of the Messiah? Well, sure

she can. Of course she can. It is not an either/or. We are looking at principles and patterns. And so in the person of Deborah and Barak, we have those who in righteousness judge and wage war. In fact, there's even some speculation that Lappidot was another name for Barak. Lappidot means torches. Barak is lightning.

So the next verse, "His eyes are a flame of fire." Well, this is what we know. Deborah was a prophetess and the wife of Lappidot. She was judging Israel at that time. So what does she have? She is married to the torches. So being in unity with her husband, she has a fiery aspect. And eyes can represent the spirit by the way in Scripture. So if His eyes are a flame of fire, the prophecy we have within the person of Deborah and her husband Lappidot is the flames.

| Revelation 19                                                          | Judges 4 & 5                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
|------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| on His head are many diadems;                                          | Then she struck Sisera, she smashed his head; and she shattered and pierced his temple. Between her feet he bowed, he fell, he lay; between her feet he bowed, he fell; where he bowed, there he fell dead.                                                                                                                                                                                                                                                                                                                                   |
| He has a <b>name</b> written on Him which no one knows except Himself. | ☺                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |
| His name is called <b>The Word</b> of God.                             | LORD, when You went out from Seir, when You marched from the field of Edom, the earth quaked, the heavens also dripped, even the clouds dripped water. The mountains quaked at the presence of the LORD, this Sinai, at the presence of the LORD, the God of Israel.<br><br>Deborah ("bee or word") conflates the battle against Sisera with the dawning day at Sinai when the Word of God, the Torah, was given to the tribes of Israel. The dripping Word from the heavens bogged down the iron chariots of the nations "Harosheth-hagoyim" |

It says, *On His head are many diadems or many crowns*. What that would signify is multiple levels of authority. And we can deal with that in some other verses too. So I just picked this one to show you the counterpart on Yeshua's head are many crowns, many provinces, areas of authority. But what we have over in the Judges in Judges 4 is a picture of one of the kings of the east losing his crown, losing his authority. And so we have this section here. It says, *Yael struck Sisera. She smashed his head and she shattered and pierced his temple. Between her feet he bowed. He fell. He lay between her feet. He bowed. He fell. Where he bowed, there he fell dead*. I love that. I mean, that is so poetic. Deborah didn't say, "Okay, she smashed his head in." No, she goes, so you'll understand what's going on here. He thought he was somebody, and yet she smashes his head. She shatters his head with a tent peg. And there's a whole lot about what a tent peg is going to represent. But a tent, a man's wife, is considered his tent. A wise woman builds her house. A woman builds up a

house. But that also means you are going to smash anybody who tries to mess with that house.

If you want to attack, you don't want the Holy Spirit after you, which is what she's representing in this picture. And so, not only does she kill this king of the east, destroying his crown, destroying his authority, even in death, he's bowing. And she doesn't just say it one time. "He fell. He lay between her feet. He bowed. Where he bowed, there he fell dead." So even in death, he's falling and bowing. And it is between her feet, which remember this is where the scepter, the scepter will not depart from between Judah/Messiah's feet. So you have this picture of Yael as taking the scepter away from Sisera.

The next one says, *He has a name written on Him which no one knows except Himself*. And I just put a smiley face on that because that kind of defines it. No one knows except himself. Why would we even try? The thing that does come to mind is this question of really who was Lappidot? Was Lappidot actually Barak, Deborah's husband, or not? Or was this Lappidot just this mysterious person that she's married to? If Deborah was a widow, sometimes widows will say Yeshua is my husband. But it is a mystery. No one knows except Himself whether He's the flame of fire. Lappidot.

And then it goes on and gives us another name here. It says, *His name is called the Word of God*. It is called the Word of God.

Now, if you are in your time machine, you might have to rev it up and swoop over to Mount Sinai for just a minute to understand what Deborah's doing. But in her song, she's going to conflate this battle of Armageddon against Sisera with the dawning of the day at Mount Sinai when the Word of God, the Torah was given to the tribes of Israel. And so she says in the song, *LORD, when you went out from Seir, when you marched from the field of Edom, the earth quaked, the heavens also dripped, even the clouds dripped water. The mountains quaked at the presence of the Lord. This Sinai, this Sinai at the presence of the LORD, the God of Israel*. Like I say, these mountains are a little mystical, and Sinai is another one of them because she says, *this Sinai*, that is telling you that Sinai might actually be movable. You have to know which Sinai you are talking about. She says this Sinai. And so this Sinai is it the mountain where the Torah is given? Yes. And yet Deborah is saying my battle here at Har Megiddo, my battle is related to that event. The mountains quaked at the presence of the Lord. What is going on there?

It is thought that at Mount Sinai, the Torah was offered to the other 70 nations of the world, each in their own language, which is where we get Acts chapter 2. Out of every nation, only a remnant wanted to be part of that covenant. Only one nation said, as a nation, "We will do and we will hear." And so through that nation, we will do and we will hear, Israel. The remnant from those other nations

were to be brought in, like Ruth. Mountains represents nations. So when it says the mountains quaked at the presence of the Lord, it is saying the nations are aware that something went on at Sinai, because they heard that offer of the commandments in their own language. They understood that His Presence was there. This prophetess Deborah's name in Hebrew means "bee." The *shoresh* or the root of it is "word." His name is called the Word of God. What is Deborah? She is the Word. She's a bee. She's stinging you with it. But she is the Word.

And so she's saying this battle here that I'm fighting with Sisera, this king of the east, this Armageddon, has some relationship to the dawning of the day at Mount Sinai when the Word of the God, **the** God, not a god, **the** God, the Elohim, the Creator of the universe, He gave the Torah to the tribes of Israel and the remnant of the nations. And so she cites that the heavens dripped, the clouds dripped water on that day. That was part of the miracle of that first Armageddon, is there's a dripping that somehow took place. They did not expect the Valley of Jezreel to be muddy when Sisera brought those 900 iron chariots in there, then somehow, miraculously, it is muddy. The river Kishon starts flooding. And so you have this dripping of the Word from the heavens. The heavens even fought on behalf of Deborah and the Israelites. All of the sudden this dripping Word is bogging down the kings of the east. That is bogging down these iron chariots.

Sisera came from a place called Harosheth-hagoyim. Hagoyim is the nations. So he is representing the kings of the east, representing these evil kings of the nations, not just one particular place. That is why we say the Amorites. The iniquity of the Amorites is not yet full. Don't look for one specific people group. They're in all these people groups in that area.

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| <p><b>armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.</b></p> | <ul style="list-style-type: none"> <li>• Then Deborah arose and went with Barak to <b>Kedesh</b>. Barak called Zebulun and Naphtali together to Kedesh, and ten thousand men went up with him; Deborah also went up with him.</li> <li>• My heart goes out to the commanders of Israel, the <b>volunteers</b> among the people; Bless the LORD! You who ride on <b>white donkeys</b>, you who sit on rich carpets, and you who travel on the road—<b>sing!</b></li> </ul> <p>*The Song of Moses and the Song of the Lamb come to mind</p>                                                                                                                                                                                                                                                                                                 |
| <p>From His mouth comes <b>a sharp sword</b> so that with it He may strike down <b>the nations</b>,</p>               | <ul style="list-style-type: none"> <li>• the commander of his army was Sisera, who lived in *Harosheth-hagoyim</li> <li>• <b>The LORD routed Sisera and all his chariots and all his army with the edge of the sword before Barak</b>; and Sisera alighted from <i>his</i> chariot and fled away on foot. But Barak pursued the chariots and the army <b>as far as Harosheth-hagoyim</b>, and all the army of Sisera fell by the edge of the sword; not even one was left.</li> <li>• The kings came and fought; then fought the kings of Canaan at Taanach near the waters of Megiddo</li> </ul> <p>*Harosheth-hagoyim, if traced back to the original <i>shoresh</i>, is "silence of." Although the nations rage, there is evil in their silence concerning the evil of the kings of Canaan who "live" among the goyim, or nations.</p> |

Next it says, *Armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.* So the armies in heaven are clothed in fine linen, which represents the righteous acts of the saints is what Revelation says. They are white and clean. And now they are following Him on white horses. Well, what do we know? *Deborah arose and went with Barak to Kedesh, which is holiness. Barak called Zebulun and Naftali together to Kedesh and 10,000 men went up with him. Deborah also went up with him.* So 10,000 is a myriad. And it is thought that myriads of angels accompanied the giving of the Word at Mount Sinai. And so we have duplication here. What we see in Revelation, we know that is it Galatians 3:19 and Hebrews 2:2 say the Torah was given through the agency of angels, that they were actually there putting crowns on people, as they said “we will do and we will hear,” but they lost those crowns as a result of the golden calf. But it is thought that through the agency of angels that they were part of this process of the giving of the Torah.

Now instead of the myriads of angels, what you have is the myriad of 10,000 soldiers who were mustered at Kedesh or holiness. It says *Deborah also went up with him. She says, My heart again goes out to the commanders of Israel. We covered this. The volunteers among the people, you who ride on white donkeys, sing.* All right. So there's been a transition from white donkeys to white horses. From the Suffering Servant to the conquering Messiah, from those who have to take up their crosses daily to those who are riding as part of the myriads with their Messiah. And she says something interesting here. “Sing”. Well, what's going on in the book of Revelation? We don't just have the song of Barak and Deborah, we don't just have the song of Moses and Miriam. We get into Revelation, we got the Song of Moses and the Song of the Lamb. Wonder of wonders.

*Says, From His mouth comes a sharp sword so that with it He may strike down the nations.* Well, we've already gone over Sisera lived in Harsheth-hagoyim, which is the nations. So, he's representative of the nations being struck down at Har Megiddo. It says, *The Lord YHVH Himself routed Sisera and all his chariots and all his army with the edge of the sword before Barak and Sisera alighted from his chariot and fled away on foot. But Barak pursued the chariots and the army as far as Harosheth-hagoyim. And all the army of Sisera fell by the edge of the sword, not even one was left.* And so the interesting thing here is, Barak pursued the army, but that is all he's doing. He's just running after them. It specifically says *YHVH, the LORD Himself, routed Sisera and the chariots with the edge of the sword before Barak.* He went before Barak. He's there ahead of Barak. And so Sisera thinks he can outrun, which is kind of dumb, but he does it. And so Barak keeps running after him. Okay, I'll keep running. I'll keep chasing him. But that is what we find. It is that YHVH Himself put them to the edge of the sword. It is like the Israelites are going through as

cleanup crew, just picking up whatever's left over because they're just running. They're running after YHVH while He wins the battle. Sounds like Yeshua on the white horse. I think we are just riding after Him. Just Okay, Yeshua, we'll just try to keep up. But remember, this sharp two-edged sword comes out of His mouth. He's striking down the nations. *It says the kings came and fought.* See, it wasn't just Sisera, it is the nations. So, in the song, we find out the kings came and fought. Then fought the kings of Canaan. See, the kings of Canaan, the kings of the nations thought they could jump in with Sisera. And as it turned out, near the waters of Megiddo, they're defeated. They get put to the sword by the Holy One Himself.

I made a little note here that if you trace Harosheth-hagoyim back to the original *shores*, *charash* is the silence. The silence of a craftsman. It comes from that word because they were very quiet about their craft. They only passed the craft along to the next family member or whoever was in the guild. You didn't share your trade craft with other people. So that the silence is associated with that. But the silence of the nations. So even though we know the nations rage, there's also an element in these times where there's also an evil silence. The kings of Canaan live among us. They live among the goyim; they live among the nations. The evil that is among the nations can be traced back to the kings of Canaan because these were the ones that Israel was told to wipe out completely and they didn't just like Amalek. And so what happens? The evil spreads. Well, there's some who will actually join them, but there's some who will just stay silent. This is how the Holocaust happened. That is evil, too. The spirit of Adonai will chase you down and put you to the sword even if your only crime was silence.

*He will rule them with a rod of iron.* Sisera called together all his chariots. 900 iron chariots. Iron represents the beast kingdom of Rome, which we want to unpack that some more in the next lesson. Because I want to talk about what do the clay feet of the image of the beast have to do with the Jezreel Valley where Armageddon takes place. It has a lot to do with it. So he calls together these 900 iron chariots which are going to represent that conglomerate monster of the beast. And that is exactly what we are going to see in Revelation is that the dragon, the beast, and the false prophet are all going to be defeated together. They are using the beast systems, the Roman systems of iron, they're throughout the world now. They're down there in the feet. They're among the nations. They're all going to be defeated together. He's going to rule them with a rod of iron. He will not be ruled by iron. He will not be ruled by the beast kingdoms. He will rule them.

*Thus let all your enemies perish, O Lord, but let those who love him be like the rising of the sun in its might.* So that will take a little more unpacking in the next lesson that those who love Him be like the rising of the sun in its might, has to

go back to the kings of the east and why you have to destroy the kings of the east in order to take on the true identity of those who are like the rising of the sun. But he says yes, let your enemies perish. You are going to rule them with a rod of iron.

And then the last one we'll do today is *He treads the wine press 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.* So here are some matching things. King of kings and Lord of lords from the song of Deborah, *Hear O kings give ear o rulers to the LORD, to YHVH I will sing. I will sing praise to the LORD, the God of Israel. There's only one. He is the King of kings and the Lord of lords.* And they need to listen. It says, *The kings came and fought. Then fought the kings of Canaan at Taanach near the waters of Megiddo. They took no plunder and silver.* The kings. What happened? The King of kings subdued the kings near the waters of Megiddo, which is also the River Kishon. Armageddon.

Says, *The stars fought from heaven. From their courses they fought against Sisera.* Now these angelic majesties, they have appointed positions. They are rulers in their own right, yet they are commanded by the King of kings and Lord of lords. This one is a little more mystical. You have to know a little bit of Hebrew to pick up on it, but it says, *The torrent of Kishon swept them away. The ancient torrent, the torrent Kishon. Oh my soul, march on with strength.* When we look up ancient, remember the kings of the east, they're from Kedmah. So *kedem*, it can mean the direction east. It is typically associated not just with the east, but origins, ancient origins, ancient times. This is an ancient battle, by the way. And so it is ancient even at the time of the first Armageddon. And what happens?

The torrent of Kishon is going to sweep them away just like the Reed Sea swept away Pharaoh's chariots. It is an ancient torrent because the Spirit of YHVH is the Ancient of days. So in Hebrew there where it says ancient it is *kedumim* comes from *kedem* where we get these kings of the east. And so it is the resolution of an ancient battle. Which is good news. For all the fear inspired by the word Armageddon, it is good news for Israel. It is good news for those who follow Him and clean white linen. It is good for those who keep their clothes, who stay awake spiritually, who know the appointed times.

And we are even going to bring in the appointed times as we continue studying because we are going to find out Pharaoh missed an appointed time. It didn't save him. You are still going to have an accountability at the appointed times.