

## **Session 7 The Beauty of the Bridegroom King (Rev. 19:11-21)**

*Please refer to the teaching notes for this message.*

### **INTRODUCTION**

Revelation 19:11-21. We're going to read it straight through and then look at some of the notes. These eleven verses are a gold mine. They're filled with treasure and meant to be read in the context of the larger testimony of Scripture. What I mean by this is that there are many phrases, and each one of these phrases is like the title of a book. Every phrase has many implications and is connected to many other passages from Genesis to Revelation. So as we read through these phrases, we're asking the Holy Spirit, "Show us in the Word of God where You elaborate on this truth, connect my heart to it, and illuminate my understanding."

As these phrases come together, we become familiar with what the Bible says about the larger testimony for each one. Then the picture comes into focus of what our life is about, where history is headed, what's going to happen with the Body of Christ, and how beautiful Jesus really is, as Bridegroom, King, and Judge.

### **THE GREATEST DAY IN THE HISTORY OF THE HUMAN RACE**

These eleven verses are describing the greatest day in natural history. This will be the greatest day in the history of the human race, but it won't appear that way to many people at a casual glance or at a first glance. It will be the greatest victory for the Body of Christ worldwide in the sense of manifesting the full victory of the cross openly before all the nations. However, it will also be the greatest day of judgment for those who say no to Him. There are many things that come together on one day—the greatest day. I'm talking about a twenty-four hour period. The greatest manifestation of victory, the greatest manifestation of judgment in the natural sense, and the greatest revelation of the beauty of Jesus ever seen in history, all coming together in one passage. It's describing this one grand day.

So what you want to do is ask the Holy Spirit, "Holy Spirit, I want to see myself in this drama." Whether I'm alive with a natural body or there with a resurrected body, I want to see myself in this drama. I want to feel a little by reading the Word and by the ministry of the Spirit. I want to feel a little now what I'm going to feel in fullness on that day. I want to see a little now what I'm going to see in fullness about that Man, Jesus, who is fully God and fully Man.

Again, I would liken every phrase to the title of a book. There are so many implications to each phrase. And it's as though the Holy Spirit is beckoning us. It's as if He's saying, "If you're hungry for more of what this phrase or this truth represents, come after Me. I will teach you. I will show you more in the written Word and I will inspire your understanding as you approach Me according to these truths.

OK, let's read it and then we'll look at some of the notes. Again, as always, we won't cover all the notes. But we will look at some of them.

### **THE MOST DESTRUCTIVE DAY OF BATTLE IN THE HISTORY OF THE HUMAN RACE**

"Now I saw heaven opened" (Rev. 19:11). This phrase, when used in the book of Revelation, indicates that a new part of the story line is beginning. That phrase is used several times in the book of Revelation. And here John sees the greatest day of history.

“Behold, a white horse” (Rev. 19:11b). And of course, this is a military context: the white horse is the horse of victory—“and He who sat on him was called Faithful and True” (ibid). This is Jesus, of course: “In righteousness He judges and makes war.” It’s a one-day battle, but it’s the most dramatic, the most violent, and the most destructive day of battle in the history of the human race. And Jesus makes this war. Of course, it brings the greatest liberty and the greatest victory to the planet. He judges and He makes war. Already we’re leaning forward and saying, “OK, Lord, I’m a part of this.” Whether you’ll be here with a natural body or whether you’ll have been raptured with a resurrection body, you’ll be with the Lord and you’ll be seeing it from that point of view. The events are getting closer to that day.

“His eyes were like a flame of fire, and on His head were many crowns” (Rev. 19:12). These are the many victories He’s proclaiming and displaying. “He had a name written that no one knew except Himself” (ibid). There are surprises about His heart and surprises about His end-time plan that we will only find out on that day. He alone knows them, and of course, the Father and the Spirit.

Look at verse 13; this is so unusual: “He was clothed with a robe dipped in blood” (Rev. 19:13). We will find out in a few moments that it’s not His own blood, shed at Calvary. This is in context of the blood of His enemies actually getting upon His garments. That’s how personally He’s involved in this great battle, in this great day of liberty for the planet.

“His name is called the Word of God” (Rev. 19:13b). Of course, His name is the Word of God now. But the point is that even in the intensity of this great carnage and this great destruction, He is 100 percent faithful to all the promises and all His character portrayed in the Word of God. He’s faithful to the Word. He doesn’t contradict even the slightest dimension of it.

He isn’t alone. He goes into victory with a company of people. It’s an army. It’s an army that’s in heaven. And this army is clothed with white and clean garments—supernatural garments. The army is following Him and they have white horses just like He does.

Now we found out earlier in Revelation 19 that the army is His bride. They are the people He wants near Him. It’s those who are so dear to Him. He wants them with Him as He enters into this battle. And then right after the battle He enters into the city of Jerusalem and He claims the leadership over that city. So, really, this isn’t just describing a battle. It’s His triumphal entry into the city of Jerusalem at the second coming.

“Now out of His mouth goes a sharp sword, that with it He should strike the nations” (Rev. 19:15). What a graphic truth. He’s going to strike the nations by speaking the Word of God. And when He speaks the word of His mouth, the sword of the Lord goes forth in power. Not only will He strike the nations, but He will rule them. And He will rule them with a rod of iron. And not only does He strike the nations and rule them, but—here’s a very unusual phrase that the prophets in the Old Testament talked about a number of times—He will tread the winepress of the wrath of God.

Now treading the winepress is a very specific event. It’s not just a poetic description; it’s a specific event that happens on that great day which we’re going to read about in just a few moments, in verse 19, where the wine press is described. We’ll get there in a minute.

“And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS” (Rev. 19:16). His name won’t just be known to the saints on that day, but to all the nations of the earth. He will be received openly as the King over all the kings in an open display, and all the governments of the earth will come under Him. I’m talking about in the natural sense, before the eyes of all.

### **“COME AND GATHER TOGETHER FOR THE GREAT SUPPER OF GOD”**

Now the great battle is described in verses 17-21—the battle that leads to Him taking the leadership of Jerusalem, as He enters into the city with the hosanna praises, the triumphal entry, which will be far more successful than the first triumphal entry when just a few said, “Hosanna.” The entire nation and all the nations of the earth will celebrate who He is. But first, we have the description of the battle in verses 17-21.

“I saw an angel standing in the sun. And the angel cried with a loud voice to all the birds that fly in the midst of heaven” (Rev. 19:17, paraphrased). So this angelic voice cries to the birds in the heavens, in the sky, saying, “Come and gather together, because God has planned and provided a great supper for you” (ibid).

Now there are about two hundred billion birds on the earth right now—two hundred billion; not *million*, but *billion*. So this angel calls the birds in the sky. I don’t know how many gather, but some billions gather. This is so intense. Imagine a guy on the earth. He looks up and the sky is filled with birds. What a terrifying sight!

Here’s the message the angel gives the birds: “God has a supper for you. He has provided a dinner for you. You’ll eat the flesh of the kings, the captains, and the mighty men”—military men, men of war. “Not only that, birds, but you’ll eat the flesh of their horses and the flesh of all the other people”—meaning the soldiers. This isn’t talking about eating the flesh of every human being on the earth, but of all the soldiers that have gathered to the battle—because as we know from the book of Revelation, all the kings of the earth will gather to the city of Jerusalem and will bring their armies with them. Nothing like this has ever happened.

### **THE GATHERING OF THE WINEPRESS OF THE WRATH OF ALMIGHTY GOD**

Verse 19. Here’s the gathering. This gathering is actually called the winepress of God by the Old Testament prophets, because the kings will gather for victory, but Jesus will gather them to execute them. They don’t believe in Jesus; they will gather to have victory over Him. He will gather them to execute them. It’s going to be the greatest turn of events imaginable in a military-political sense, and it will all happen and come to a head on one day.

Here’s the great winepress. Verse 19. John sees the Beast, the Antichrist. He’s called “the Beast” thirty-six times in the book of Revelation. He sees the kings of the earth. There are currently 232 nations. There has never ever been a time in history when every king of the earth showed up together in one city at the same time. Never has this happened, ever. It will be historic. It will be unique. It will in some ways be unprecedented, even bizarre. Every king and head of state will gather to Jerusalem—to the same city at the same time. And not only that, but they will bring their top government officials and their armies with them. I mean, how intense is this? We’re not talking about the United Nations, which has a representation of many nations but not all the nations. We’re talking about the heads of state and their top cabinet leaders—the mighty men that help govern their nation, and all the military leaders, as well. They will all gather to one city. I don’t know where everyone is going to stay, but they will gather to the city, and they will gather to make war. This is a strange statement.

**THE BEAST AND THE FALSE PROPHET WILL BE THROWN ALIVE INTO THE LAKE OF FIRE**

Then the picture comes into focus, but at a casual read it's kind of easy to lose your way in this passage. You say, "What? How can that be?" We say this because we often have some presuppositions about this day. These are our natural presuppositions, like, "How could they gather to war against Jesus and His army? Don't they know Jesus is God?"

The answer is, "No, they don't."

"Don't they know they can't possibly defeat Him?"

The answer is, "No, they don't know they can't defeat Him. They believe they can defeat Him."

"Well, how could they believe that?"

Well, I'll tell you how. Because the Antichrist will suffer a head wound and die, and apparently rise from the dead. At least that's what it will look like. It's hard to know exactly what will happen, but this is clear in the Scriptures, in Revelation 13. He will have a head wound. He will miraculously recover (Rev. 13:3). The whole earth will be awestruck: not every person on the earth, means every nation has a company of people who will be awestruck. They will think he was the one who died and rose from the dead. And he will say that Jesus is the imposter and that Jesus is the false Messiah. This Antichrist is an angel of light and he will have supernatural power. He will do tremendous miracles, and he will claim that Jesus is the false Messiah, the imposter, and that Jesus can be defeated—just like we believe that the Antichrist will be defeated. His followers will believe Jesus can be defeated, though He has supernatural power. They will say, "Yes, but our guy has more." It's exactly what we believe, but in reverse.

Well, they will gather. They will gather with the intention, not just of warring against Israel, but more than that, they will gather to war against Jesus, a Jewish man with a resurrected body and supernatural abilities. They will say, "Well, our guy has supernatural abilities. We'll take our chances."

Well, they're all gathered together. They're convinced they can win. The sudden reversal begins in verse 20—I mean, the shock of all shocks: the Antichrist is captured. The reason this is a great shock is because in Revelation 13:4, they said, "Who can stand against him" (Rev. 13:4, paraphrased)? He will seem invincible; it will seem impossible that anyone could beat him. He will have a string of victories and have such power and superior strength compared to any resisting force. It will be the shock of this army when this man is captured. He isn't invincible. There's only One who is invincible, the One who captures him. I mean, the reversal begins right here.

The False Prophet who did great miracles will be captured too, alongside the Antichrist. They will be thrown into the lake of fire. Talk about a shock: here are all the two hundred and thirty-two—whatever the number might be—heads of state, with all their top cabinet leaders, their top governmental officials, the mighty men of their government, and the military leaders, all just absolutely shocked. They're all in one place, and it's beginning to dawn on them that they were completely deceived.

### **THE REST ARE SLAIN WITH THE SWORD THAT PROCEEDS FROM HIS MOUTH**

Then, in verse 21, we see the great winepress. “The rest were killed” (Rev. 19:21)—we’re talking about all the heads of state, all their governmental leadership, their cabinet, and all their armies. We’re talking of tens of millions or maybe hundreds of millions of people; no one knows. It’s unthinkable. They’re executed and killed by the sword that comes out of His mouth. Now no one knows exactly what that means, but this is what I think it means and what makes sense to me: it’s the sword that’s released by the command of His mouth, as in Genesis 1. He commanded and light came and the world was created. All the glory of God and all that was a part of creation was released by the words of His mouth. So I believe the sword of His mouth means that when He speaks, power is released in the natural realm.

Then all the birds will eat their flesh. Can you imagine? Tens of millions, maybe hundreds of millions of bodies; I don’t know. We can’t even fathom the carnage. Never has there been so much human death and destruction in one setting, but these were all those who had set their heart in an irreversible, permanent way to war. It’s as if Jesus says, “There’s only one answer. I won’t violate their free will. I won’t make them love Me, but I will remove them against their will.”

Then all the birds will eat the flesh. Again, there are two hundred billion birds in the earth, and I don’t know what percentage will be there, but it says all the birds, and so I’m sure it will be a lot of them. One of the practical reasons the birds will do this is because the millennial kingdom will begin on that day, and Jesus doesn’t want to start this new world order with one hundred million dead people, so He will call the birds as the clean-up crew, for real. This is really going to happen. Just imagine the natural dimensions of the decaying bodies and the disease that would come to the land immediately after their death. It would stagger us. Part of what’s going on is the practicality of His leadership over the earth as He’s beginning His reign in Jerusalem. Israel will be His base of government for the rest of the world.

### **IN ALL OF HIS ACTIONS, JESUS IS FAITHFUL AND TRUE TO LOVE AND JUSTICE**

Now in all of these events which He’s leading, heaven declares that He is faithful and true and that He never, ever contradicted love—not once in this most severe demonstration of judgment. The message is that if He is faithful and true to love then, in the most violent hour of history, in the greatest judgment which He orchestrates, He is also faithful and true to love, to righteousness, to truth, to wisdom, and to justice in every lesser demonstration of judgment. He never, ever violates these values. He is faithful and true every step along the way; that’s our confession not just then, but now. And when the nations rise up in anger against His judgments—for the nations will be very angry (Rev. 11:18)—even some of those who name the name of Jesus will sigh with accusations against Jesus’ leadership, saying, “Jesus, if You do that, if You judge, You’re a contradiction to what You say You are.”

Well, our testimony now and our testimony then agree with the testimony of heaven. He is faithful and true to love. He is faithful and true to justice. He does everything precisely right. That’s the testimony throughout the whole description of all these events.

In Revelation 19 there’s a very deep connection between the revelation of Jesus as a bridegroom king and this great battle. When all the kings are gathered, that’s what I refer to as “the battle of Jerusalem.” Many use that term, and we’re familiar with the phrase “the battle of Armageddon,” but that isn’t actually a biblical phrase. Armageddon is a geographic area. It’s in the northern part of Israel. Armageddon is the military staging area where all the armies gather. However, it’s clear from the Scriptures that the battle itself is around the city of

Jerusalem, down south in Jerusalem. So it's more accurate to talk about the Armageddon campaign, because there will be many battles over a three-and-a-half-year period. Armageddon is the military staging area, but the final battle is actually the battle of Jerusalem.

The revelation of Jesus as the Bridegroom, King, and Judge is deeply connected to what He does at the battle of Jerusalem to end the Armageddon campaign. And what He does—the point of Revelation 19—is that these actions, these decisive, extravagant, dramatic actions are creating the context on the earth for the Bride of Christ to rule the planet with Jesus forever. That's what's on His mind. Now if you were to start in Revelation 19—we looked at verses 11-21, eleven verses—the opening verses are about the marriage of the Lamb and about the Bride being ready. So the first ten verses highlight Jesus' relationship to His people. The next eleven verses connect His activities in removing everything that stands in the way of love; they're about Him and His Bride ruling the earth together in love and righteousness.

So you have to put the two passages together: the first ten verses, which we're not looking at today, and then the next eleven verses. The first ten verses are about the Bridegroom and the wedding. The next eleven verses are about what He does to remove everything that hinders love; what He does to oppose all that stands in the way of love, and in the way of Him and His bride ruling the planet. That's the next eleven verses. It's literally a twenty-four hour period when things come to a head.

This is where history is going, and we must know it. History isn't going to end with a nuclear explosion. I mean, there may be some limited nuclear exchange between now and then; I don't know. But I know this: history isn't going to end with communism versus capitalism. Natural history will shift in a very dramatic event on one day during a battle around the city of Jerusalem, when all the heads of state and all the military personnel will be removed in one dramatic event. Again, it's unthinkable that this is where it's going, but Jesus is orchestrating this because of love, because of righteousness and justice.

### **THERE ARE 150 CHAPTERS IN THE BIBLE THAT DESCRIBE THE END TIMES**

Well, why are the truths in Revelation 19 so important? The first ten verses are about the wedding, and the next eleven verses are about the battle. Some of the verses seem a bit cryptic. They're kind of hard to relate to, because we might not understand that every phrase represents a whole book of truth. The Spirit is beckoning us, saying, "Come after Me. I will teach you more. I will show you about this Man. I will show you about your future. Come after Me and I will show you the larger picture from the Word of God."

Now, some of you know this. In the Bible there are 150 chapters of which the main topic is the end times—150 chapters. You know, if you add up Matthew, Mark, Luke, and John—Jesus' first coming—there are eighty-nine chapters; that's less than ninety. There are 150 chapters about the end times. There's almost twice as much in the Bible about the drama at His second coming than about the drama at His first coming—almost twice as much. My point is this: there's a lot material in the Bible that the Holy Spirit desires to expand in our understanding, so that we can see this great story line in every phrase in the first ten verses of chapter 19 and the next eleven verses. Every phrase is loaded with truth which is anchored in the Bible from Genesis to Revelation—the larger description. It's just like a big menu. When I read Revelation 19, I want to order from this part of the menu and that part. Every phrase is like a meal in itself. And it's as if the Spirit is saying, "Come after Me and I will teach you these things, if you want to know."

So don't read the menu and decide you don't like the food. Stop at each phrase and eat. You'll not eat it all in one setting. You can feast for your entire life. I've been reading this chapter for many, many years, and I'm just scratching the surface of where this thing is going. The truths in this chapter reveal the personality of Jesus in a very special and unique way. They show us His beauty. They show us His passion for His people. They show us how He defines love. They show us how He expresses love. These verses show us how He views persistent oppression when oppressors won't repent. These passages show us how He views persistent disobedience, when people won't repent. These verses show us how far He's willing to go for love. So when I read all of these phrases in these twenty-one verses, I go on a treasure hunt. Again, we're only looking at eleven verses. And even then, we're only going to look at them at a glance. Most of the time, I'm just going to leave you with the notes so you can read them on your own. The real thing I want to do is stir you up. I want you to be excited about the menu so you can go and eat later in your own timing.

However, as I study these passages, I search out the other places in the prophets, in the Old and New Testament, where the Scripture describes these various truths in greater detail. It's quite a journey. It's quite a treasure hunt. There's a Holy Spirit escort and treasure hunt into the beauty of Jesus. These truths temper my thinking. They change my worldview. They cause me to have a picture of the future that's different than it would be without these truths. And I tell you, when we connect with where things are going, we have a deep sobriety. We have an urgency in our spirit. And we also have profound hope, because we see how sure our victory is, but that victory is in the context of some really dramatic and even violent events and situations on the planet. And so we actually suffer much loss in our spiritual life if we think of the future and try to process how salvation works and how the kingdom operates, neglecting these great truths, because so much of it is brought together and anchored in Revelation 19.

Well, I guess it's time to start the notes, since I'm halfway done. Again, I'm just going to point out a few points and give you the notes to read on your own.

### **“IN THAT DAY, THE BRANCH OF THE LORD WILL BE BEAUTIFUL AND GLORIOUS”**

Roman numeral I. The beauty of Jesus is manifest in the greatest measure—I'm talking about in the natural sense, before the nations, where everyone can see it—at the time of the second coming. That's a premise which the prophets in the Old Testament, particularly Isaiah, emphasized a number of times. His beauty will be openly displayed, not just to the eyes of faith, but to the natural eye. His beauty will be unmistakable and all will see it.

Look at Isaiah 4:2. Isaiah prophesied about the day of Revelation 19. “In that day the Branch of the Lord will be beautiful and glorious” (Isa. 4:2). That's an Old Testament term for the Messiah. It's used six times in the Old Testament. It's a marvelous term for the Messiah, but I won't go into that right now. In that day He will be seen as globally beautiful and glorious.

So here's what this verse tells us. When we read Revelation 19, particularly verses 11-21, the passage we're looking at right now, our first thought isn't that He's glorious and beautiful. Our first thought is, “Oh, this is intense!”

And the Holy Spirit might whisper in your heart and say, “No, no, no. You haven't seen clearly yet. There's more for you to see.” Because until you can see His beauty and His glory in that day, as described in Revelation 19, you haven't understood Revelation 19 rightly. You're still lacking in your perception of it.

**“YOUR EYES WILL SEE THE KING IN HIS BEAUTY”**

Isaiah said it again—well, he said it a number of times, but I’ll just give the second one. He said, “Your eyes will see the King in His beauty” (Isa. 33:17). Again, in context, this is talking about the day of Revelation 19, the day Jesus has been planning ever since Adam said yes to sin. He has been planning that day from generations past. And that day will be a glorious day where love will triumph and evil and wickedness will be driven off the planet.

Now what we do in principle is this: we meditate on the events for which Jesus claims responsibility. Some of the events He does, and other events He orchestrates; He sets them in order and others execute them, but they’re under His leadership. We meditate on the events themselves and the events lead us back to the mind and the heart of the Man Jesus—fully God and fully Man. The events lead us back to understanding His personality. So we read the events and we say, “Some are scary, some are exciting, some are perplexing, and some are confusing.” And we say, “What do You mean by this?”

And the Holy Spirit will say in effect, “I want to tell you about the beauty of this Man’s heart and the beauty of His mind. Read the events and work your way back. Go on the great treasure hunt and find the gold mine of the beauty of this Man.”

**“YOU ARE FAIRER THAN THE SONS OF MEN”**

Paragraph B. Now this is one of the all-time favorites of IHOP–KC, so I had to slip this in. Psalm 45, the first eight verses particularly, and then more particularly verses 3, 4, and 5. It’s talking about this day of Revelation 19. I mean, in its context, verses 3-5 are actually talking about Revelation 19, about the Day of the Lord when the great shift comes to the planet and the great transition to the age to come, when all the governments of the earth will be replaced and Jesus will have His way on the earth. I’m not going to go through the details of this, but if you read the passage carefully, including the verses I added to it, it’s actually the Father speaking these words to Jesus. Hebrews 1:8 tells us that the Father is declaring the truths of Psalm 45. We’re going to look at this really quickly. It’s actually the Father saying it to the Son. Yes, the psalmist is penning this great song, but the words of the song originate in the heart of the Father.

The Father tells Jesus in the incarnation, “You’re fairer, You’re more beautiful than all the sons of men” (Ps. 45:2, paraphrased). “You’re the most beautiful Man. There has never been one like You.” And of course, by the Holy Spirit, the psalmist and then all the saints through history—those who love the Lord—say it to Jesus. We say it by faith. We see a little now, but we’re going to see it fully on that day. “You’re more beautiful than all the sons of men. There has never been a king who ruled with greater beauty than You. There has never been a conqueror who went forth in such splendor and beauty as You, Jesus.” That’s the Father’s testimony, and the Spirit wants that testimony to be worked in us in an ever-increasing way, even in these days.

The Father goes on to say, “Grace is poured upon Your lips” (Ps. 45:2). Now the word *grace* includes the idea that He is gracious, but it’s not limited to that. It means that power is released by the words of His mouth. It means that the judgments go forth when He speaks. So instead of the word *grace*, put the word *power*. Power is released when this man speaks. This is talking about authority. Yes, His words are gracious; they’re filled with wisdom, and they’re lovely, but they’re powerful as well.

And then the Father says to the Son—and of course, the psalmist says it to Him by the Holy Spirit and so does the Church—“Gird Your sword upon Your thigh” (Ps. 45:3). To gird your sword on your thigh means to draw it

for battle. The Father says, “Jesus, draw Your sword.” Of course, this is described in Revelation 19. He’s on a white horse. “In Your majesty, ride on prosperously” (Ps. 45: 4). Another translation says *victoriously*. We know that Jesus is going to release His judgments because He wants to produce—look right there, in verse 4—truth, humility, and righteousness. No matter what accusation someone brings, whether a believer or unbeliever, when someone accuses Jesus of lacking love in the time of His judgments, we can say with our testimony that He is faithful and true. That’s what Revelation 19:11 says. Or we can say, “He is working truth, humility, and righteousness into the earth.” His judgments are producing humility in the earth. They come from humility in His heart and they produce humility in the nations.

Paragraph C. Jesus’ beauty at His first coming was greatly veiled. Those with eyes of faith could see it a little. The believers could see the beauty of His humility, the beauty of His wise teaching, the beauty of His miracles, and the beauty of His sacrificial love, but most of His beauty was veiled. Even with the eyes of faith, we can see only a portion. However, I tell you that the day is coming when all of His beauty will be openly displayed.

Paragraph D. Jesus is on His final march into Jerusalem. When you read the whole testimony of scripture, you’ll find that Jesus is just outside Jerusalem. He has already come from heaven. He’s on the earth. The heavens are open, but that was the way God showed John the revelation, with an open heaven vision, but the vision itself is that Jesus is on a horse and He is riding into Jerusalem. We know from the book of Isaiah that He’s actually just outside the city of Jerusalem in a place called Edom in the ancient world, which is the nation of Jordan today. That’s where Isaiah recounts the story line and where Jesus is on the white horse with all the ranks of His people with Him, marching into Jerusalem. That’s where Isaiah picks up the story line and where John takes up the story in Revelation 19, right where Isaiah left off.

John adds more to the story. So if you only read Revelation 19, you’ll only get the title of the book. You’ll only get the menu; you won’t get the full meal. You have to get the book to get the whole story. There are 150 chapters in the Bible that describe all of these events in detail.

Well, there are twelve different aspects of Jesus’ activity or the Father’s activity. Let’s look at number one on the notes: His mode of travel, His character, His actions, His eyes, His crowns, His names, His robe, and His armies. Those are eight aspects on which the Holy Spirit is focused. Beloved, go and feast on the meal this menu is pointing to in Revelation 19:11-16.

Paragraph 2. There are four aspects of God’s activity on the battle scene itself. And don’t just say about this battle scene, “Well, who cares?” No, we care. You may say, “Well, I won’t be there anyway,” or, “Maybe I will be, but maybe I will be raptured, and I will be there with a resurrected body.” There’s more than just seeing yourself there, though I think that’s an important part of reading this. This passage gives us insight into the nature of Jesus, the way His mind works, how far He is willing to go for love, how dramatic His actions are going to be, and where history is headed. You really want to understand this passage.

Well, the Holy Spirit highlighted four aspects in verses 17-21. You can read that on your own.

### **THE BATTLE FOR JERUSALEM WON’T HAPPEN IN THE SKY, BUT ON THE EARTH**

Let’s go to paragraph C. John said, “I saw heaven opened” (Rev. 19:11). Some people, I believe, misunderstand this phrase and think that the whole scene is in the sky because they picture Jesus coming in the sky, which He does. However, this is a phrase used throughout the book of Revelation and the book of Ezekiel. It indicates that

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a new vision is beginning, but the scene itself is actually the earthly battle with the kings. It's about the gathering of the enemy, the war, the white horse, and the armies of heaven, all colliding with each other on the earth.

Some people think that Jesus' army is in the sky and the enemy is on the earth, as if they're trying to shoot arrows into the sky saying, "Hey, quit moving so much." No, they're all on the earth together. It's a real battle! This is hard to grasp for some people, because they think when we get resurrected bodies we don't really get physical bodies as we have now. However, when you have a resurrected body, do you know you'll be the same person? Your body will also have supernatural abilities, but you'll still have a physical, material body and you'll be just like you are now but in perfection. Jesus will be the same size. He will look the same. He won't be nine feet tall; He will be the same as He was. When Jesus appeared in His resurrected body, He veiled some of His glory and people didn't even know it was Him. It was just a man walking in the garden.

### **GOD HAS RESTRAINED HIS JUDGMENTS THROUGHOUT HUMAN HISTORY**

Number one. The saints all come on white horses with Jesus. This speaks of a military context; it speaks of victory. The white horse speaks of victory.

Number two. He judges, which means He intervenes. This is huge, because one of the key phrases in the prophets, particularly in Isaiah, says, "God is silent. God is holding Himself back; He isn't acting" (cf. Isa. 42:14). What that means is that God has restrained His judgments throughout human history. Every now and then there's manifestation of His judgment at a national level, but His judgments are mostly restrained. When God is silent it doesn't mean He doesn't see and it doesn't mean He doesn't care. It doesn't mean He doesn't feel zeal in His heart to intervene, but in His perfect wisdom and love, He restrains Himself apart from a little judgment here and a little judgment there.

However, Isaiah and John say that there's coming a day when His judgments will be loosed at many different levels with many different expressions and manifestations. It means the silence will be broken and He will judge. He will be in the mode of dramatic, open confrontation and intervention to correct the earth, releasing the woes on the earth. That God is silent, that He isn't acting and not judging, apart from a little here and a little there, is a huge statement when seen in the context of the prophetic witness.

### **"IN RIGHTEOUSNESS HE JUDGES AND MAKES WAR"**

Number three. Well, it's not just judgment, but the most extreme judgment: He makes war. War is part of His judgment, but the judgments that build in intensity through the book of Revelation won't cause the Antichrist's empire to draw back and lay down its weapons.

So the judgments have been in place, but Jesus brings it to the most extreme, high-pitch level: making war. That's judgment to the highest expression. This is the most dramatic political and military event in human history. It will yet happen in the future around the city of Jerusalem.

Number four: all of heaven will say, "He is faithful and true" (Rev. 19:11, paraphrased). But, beloved, we're confessing it now. We may not see His beauty in His judgments, because our mind doesn't have clarity, because our mind is still mostly un-renewed, but we want to line up by faith and say, "You're just and true. Everything You do, You do for love. You're fairer than the sons of men as You go forth in glory and in majesty for truth, humility, and righteousness."

That's our confession. That's the way we talk about Jesus, even when those in the Body of Christ will accuse Him of contradicting of love if He judges. We say, "No! He is faithful and true." This statement about Jesus being faithful and true refers to the great day of battle, meaning, even in the most extreme situation of this battle, He is faithful to the Word of God and true to love.

#### **"HIS EYES WERE LIKE A FLAME OF FIRE"**

Paragraph D. "His eyes were like a flame of fire" (Rev. 19:12). This means a number of things. The only thing I want to point out right now is that it expresses the passion, zeal, and love burning in His heart. I mean, the eyes are a reflection. You know the saying that the eyes are a window into the soul. Jesus' eyes are a reflection of how He feels on that day. He isn't passive. He's acting with zeal. He's stirred, but He isn't just stirred to pay back; He's stirred to deliver. He's filled with fire. The eyes of fire mean more than that, but it's in the context of this battle. And I want you to know that this is what His heart will feel like on that day.

#### **THE GLORY OF JESUS, PREVIOUSLY VEILED, WILL BE DISPLAYED ON A GLOBAL LEVEL**

Now, the amazing thing is that Jesus has only ever appeared in the Bible to one man with eyes of fire. This is an ultimate expression of His glory, when He shows forth His eyes of fire. When He appeared after the resurrection for forty days after He was raised from the dead—Acts 1 says that for forty days He appeared to His disciples (Acts 1:3)—He didn't have eyes of fire. He restrained Himself. He had them, but He veiled them; He hid them. He showed Himself in His veiled state. He veiled His glory. However, one time in the biblical record, He appears and shows His greater glory to one man, to John the apostle—in Revelation 1—and John sees His eyes like fire. John, the beloved disciple, looks at Him and falls like a dead man before Jesus. He's overwhelmed at the magnitude of His glory. How rare a revelation that He would show His eyes of fire, but what an impact it had on John!

Here's the point which John might be making in Revelation 19. He might say, "When I saw the Jesus of Revelation 1 in splendor, I fell like a dead man in front of Him." However, the whole earth will see Him in that measure of glory. He is going to go public on a world level with that same dimension of glory. Remember, after the resurrection, He hid that dimension of His glory for forty days; He veiled it, but there will be a day when He will go public on a global level in the full glory of who He is. Oh, it will be terrifying, wonderful, and glorious. We will see His terrifying beauty. The singers have sung about it in the songs of the past. Many crowns speak of His many victories throughout the past and victories in the future. He has a great track record. If anyone has the right to take over the earth, I tell you, it's the Person with the best track record, with the best resume. He has crowns of victory to prove it—successful victories in righteousness throughout history.

Number three. Revelation 19:12: "He has a name written that no one knows" (Rev. 19:12, paraphrased). Now this is a very big point. Remember, I'm only just hinting at this and you can write a book on it, but briefly this says that there are surprising aspects to His personality, and to His plan, that will only be seen on that day, the great day of battle. When He's received by the remnant of Israel, as He enters into Jerusalem, there are things about Him we won't know until that day. He has surprises that are in His heart about Himself and surprises about His plan. Beloved, we will forever receive new discoveries of the beauty of this man. There will always be a dimension we're discovering for the first time.

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**“WHO IS THIS COMING FROM EDOM, WITH DYED GARMENTS FROM BOZRAH?”**

Paragraph E. This is one of the most terrifying aspects: “His robe is dipped in blood” (Rev. 19:13, paraphrased). Again, it’s only one phrase, but there’s a lot in the Bible on this. And it’s as if the Spirit is saying, “Read the testimony of Scripture.” There are 150 chapters talking about all these different events, these different truths related to Jesus in the end times. “His robe is dipped in blood.” Now most commentators—not all, but most—agree that it’s not His own blood, but it’s the blood of His enemies. They say that John is actually referencing Isaiah 63, which I mentioned a few moments ago.

Now let’s go ahead and look at it. Isaiah 63:1. This is describing the second coming of Jesus. The question is being asked, “Who is this Man coming from Edom” (Isa. 63:1, paraphrased)? The whole context is talking about the second coming of Christ. You have to read the chapter before and the chapter after. The question is, “Who is this Man coming up to Jerusalem?” He’s just outside the city, the region right next door, in Edom, which is modern-day Jordan. So Isaiah begins to see the story line when Jesus isn’t in Jerusalem, but just a few miles away. And he sees the Messiah just a few miles out and knows that Jerusalem is His destination. He’s just some miles away.

**HE IS GLORIOUS IN HIS APPAREL, TRAVELING IN THE GREATNESS OF HIS STRENGTH**

And he says, “Who is this Man? His garments, His robes, His apparel, are glorious” (v. 1b, paraphrased). There’s a supernatural dimension to His clothes. It doesn’t mean He has cool clothes on; it means there’s a supernatural dimension to His garments. They’re glorious.

He’s traveling; He’s on the ground. He’s with an entire company of those He loves and they’re traveling on their way to Jerusalem to liberate the city and to execute all the evil governmental leaders of the earth. This will be the great shift, the great turnaround that will shock them all. He’s traveling; He’s traveling in power. What an understatement!

“Isaiah, that’s a good, He is traveling in power, but you could have said it even more extravagantly than that.”

Well, I like the measured approach, because then it beckons us to search it out by the Spirit in the Word, to see what more God has said in His Word about these things.

The question starts off with, “Who is this Man” (Isa. 63:1, paraphrased)? Of course it’s Jesus. “Why are Your garments red” (v. 2, paraphrased)? There’s a supernatural dimension to them, but more than that: “Your garments are red. It looks like You’ve been treading the winepress” (ibid).

Now most of you know how a winepress worked in the ancient world. It would be like a big trough or a big stone area, maybe the size of this whole stage. Just picture it that way; something about this size with a four-foot tall stone wall. They were all different in every city. They would put all the grapes from the harvest into it, and then the people would stomp on the grapes and smash the grapes so that the juice would flow. Or they would use a stone and roll it over the grapes and smash them. And they would smash them effortlessly; grapes are easy to smash. And those who tread the grapes in the winepress got the grapes all over their clothing.

And Isaiah said, “You look like a man who has been in the winepress, stomping on grapes, and the juice is all over You. Why?”

What is the winepress? Of course we know now, when we put all the Scriptures together, that the winepress is the gathering of all the governmental-political leaders in the earth who lined up with the Antichrist and the devil in one city to remove them in one grand event and transition the planet in one day. That's the grand event.

“Can a nation be born in one day” (Isa. 66:8, paraphrased)? Yes, but even more dramatic is that the earth will be transitioned in one day, because Jesus has that much power to pull it off. He really does.

**“I HAVE TRODDEN THE WINEPRESS ALONE, AND OF THE PEOPLES NONE WAS WITH ME”**  
So Isaiah says, “Wait, You look like You've been stomping grapes. All this red is on You.”

And now Jesus answers in verse 3. He says, “I have trodden the winepress, but it's not the one you're thinking of, the one for grapes; it's the one for humans at the end of the age. Their blood is on My garments. It has stained all My robes” (Isa. 63:3, paraphrased).

Now we think, “Why? Don't you think Jesus would change clothes or clean up first before He marches into Jerusalem and is received as their Messiah King?” No, because He is proud of His destruction of the Antichrist and of His extreme judgments. He isn't ashamed of them. He isn't cowering on the last day. He won't be saying, “Well, guys, it got a little intense. I didn't have any other option. Trust Me, if I had another option, I would have.”

He might say, “No! No! I killed them, and I'm sure it was right. And the blood on My garments is actually a trophy, a statement of My zeal for My people. No, I'm not going to clean it up. I want you to see how serious I am about you and how serious I am for love.”

Jesus is up close and personal in the battle. He's close enough that blood gets on Him, literally, not symbolically. He isn't up in the air; it's not like the blood flies really high. He's on the ground, up close and personal, and He isn't at all ashamed.

Number two: His name. Next He's called “the Word of God,” and what He's saying in effect is this: “What I did in the winepress fulfills the Word of God perfectly. There's no contradiction in the Word about who I am when I tread the winepress. I did it all for love. It's perfect wisdom. I didn't violate the Word at all.”

### **JESUS WILL CONQUER AND RULE THE EARTH IN PARTNERSHIP WITH HIS PEOPLE**

Paragraph F. The armies are with Him. We find in Revelation 19:7-9 that the armies are the Bride of Christ. But here we are in verse 14. He wants partnership with His people. It's as if He says, “I don't want to rule the earth without you.” He prayed in John 17:24, “Father, I want them with Me where I am. I want them to behold My glory. I want them to rule with Me. I want to enter the city of Jerusalem with them. I want them with Me” (Jn. 17:24). Yes, we will be in a military mode, but there's a great wedding feast that will happen after this.

I think of all the resurrected saints from all of history. We will all be there. Oh, it will be fantastic. I have to get a view of this somehow. I want to see what David is thinking when the greater David is capturing Jerusalem again. David has to be saying, “Oh, I like this.”

If you're next to David, just tell him, “Some guy back there wants to talk to you. He's been talking about you for years!”

He'll say, "OK. Just tell him I'll talk to him later after this is over or maybe at the feast."

Paragraph G. I know we're completely out of time. So look at these actions in verse 15: He has a sharp sword, He strikes the nations, He rules them, and He treads the winepress.

Number one: He strikes the nations by the Word, by the power that's released by His decrees. I just wanted you to see that.

Number two: He treads the winepress. Again, I've already described it. It's a specific event on a specific day. It will be the only time in history when all the kings of the earth will be in the same city, in the same hour, with all their armies and all their mighty governmental officials. The winepress is that geographic area surrounding Jerusalem. They think they have Israel trapped, and in reality Jesus has them trapped in a winepress. They think they've trapped Israel because they've surrounded the city. And they think they're attacking Jesus, but Jesus has them trapped, and He is about to remove them in one day to display His power.

Not only is He the greater Moses, liberating His people from bondage; He's also the greater David, capturing the city of Jerusalem, building a temple, worshiping night and day, and having a throne. He's the greater Elijah when He confronts Baal, drives out false religion, and calls fire down from heaven—all in one Man, all in one day.

Paragraph H. Well, He's King of kings. Again, He's King of kings now, but what this means is that everyone on the earth in the natural will say that He's King of kings. Presently, people just call Him that in the Spirit. On that day every single human will declare it; that's the point.

Roman numeral III. We've already read about the birds. Ezekiel talks about the same event with the birds. I just want you to know this. If you want more details, read Ezekiel as well. What a remarkable thing.

Now some people think, "Well, is it the marriage supper or the supper of God for the birds?" They're in comparison and in contrast, but they're expressing the same reality. The supper which God feeds the birds after killing these men takes place because He has a passion for a bride to celebrate with nothing to hinder love. It's both; it's actually two expressions of one reality and one heart.

#### **THE REST ARE KILLED WITH THE SWORD WHICH PROCEEDS FROM HIS MOUTH**

Paragraph D. "The rest were killed" (Rev. 19:21). Again, the birds clean it all up. Ezekiel goes on to describe this in Ezekiel 39. He says that it will take seven months to bury the dead. Now, they've been picked to the bone by the birds, but their bones are still there. Ezekiel 39 says that it will take seven months to bury the dead, and it will take seven years to burn all the weapons of the Antichrist's army—seven years to burn those weapons. Anyway, you can read it on your own.

Let's end with this passage. The Lord is describing Revelation 19 in Ezekiel 39. Ezekiel is describing Revelation 19, this great day. This is the Lord speaking about how all the leaders of the nations will be executed. "I will set My glory among the nations; all the nations shall see My judgment which I have executed, and My hand which I have laid on them" (Eze. 39:21). He goes on to address the house of Israel—those in the

city of Jerusalem, surrounded by armies. He says, in effect, “They will know that I, Jesus of Nazareth, am their God. They will know it from that day forward” (Ez. 39:22, paraphrased).

Amen. Let’s stand.