

## ***Session 5 The Bride's Response on the Wedding Day (Rev. 19:1-10)***

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

### **INTRODUCTION**

Revelation 19:1-10 is a very unusual passage of Scripture, because we find that two themes in this passage, which seem opposed, are brought together and connected to one another. The themes are the raising up, judgment, and removal of the harlot Babylon; and the harlot Babylon as part of God's means of preparing the bride to be equally yoked with Jesus. These two themes are the connection between two realities: the raising up of the harlot Babylon and her removal, and the preparation of the bride to be equally yoked to Jesus in love.

Verses 1-10 is the description of the whole Body of Christ on the wedding day and how we—the saints through history—will respond to the Lord in relationship to the judgment of the harlot Babylon. We know that the harlot Babylon has a worship movement, and the bride is involved in a worship movement. The conflict at the end of the age is the conflict between the harlot Babylon and the bride, and between the two worship movements, or the two houses of prayer.

### **“THE MARRIAGE OF THE LAMB HAS COME, AND HIS WIFE HAS MADE HERSELF READY”**

Paragraph A. The Father's ultimate purpose for creation in Genesis 1—the reason that the heavens and the earth were created, and the reason that you were created—is that He wanted to provide a family for Himself; yea, more than that, He wanted to provide a bride for His Son, who would be an equally yoked companion and who would reign over the earth with Him forever and forever. That's the end goal, so to speak; that's the end game. That's the blueprint God was working from when He created in Genesis 1.

We have the end of the story in Revelation 19:7-9. Here's the grand announcement: “The marriage of the Lamb has come, and His wife has made herself ready” (Rev. 19:7)—talking about the Bride of Christ. She's ready; she's prepared. “Blessed are those who are called to the marriage supper of the Lamb” (v. 9)—that's every believer through history. If you're a born-again believer and have received salvation, you'll participate in the marriage supper of the Lamb.

The guiding principle for the Father's activity through all of history—the key thing the Father had in mind—was to raise up a prepared bride for His worthy Son. You're the prepared bride, along with the saints through history. The Father is zealous that you would be prepared. He won't prepare you apart from your voluntary submission, voluntary partnership, and agreement with Him. That's the key principle in the preparation of the bride. God won't do it for us. He will provide the grace, the mercy, and the inspiration, but every individual believer must respond, because the very definition of love is that it has to be voluntary. He won't force anyone to say yes.

### **GOD WILL USE THE PRESSURES OF THE HARLOT TO PREPARE THE BRIDE**

At least we know what the Father is doing. The purpose for your life is bigger than your ministry right now or what happens in this age, though that's important. There's a bigger storyline. You're part of a prepared Bride for a worthy Son. It's only through understanding this plan that we can make sense of what life is about. You can't understand the book of Revelation and the conflict if you don't know the end game and where this is going. The severity of it doesn't make sense if you don't understand that the Father is after a prepared bride.

The end-time conflict intensifies the closer we get to the Lord's return. We're in the early days of that conflict. We can feel it intensifying in these years even now. As the decades unfold, the conflict will get stronger and stronger, and more intense. The harlot Babylon will even seem to grow strong for a short season, but it's going to backfire on the devil. God is going to use the very pressures that the harlot Babylon causes to prepare the bride to replace the harlot and drive her off the earth.

### **“BLESSED IS HE WHO KEEPS THE WORDS OF THE PROPHECY OF THIS BOOK”**

Paragraph B. The Lord Jesus spoke this to John and then the angel confirmed it, “Blessed is he who keeps the words of this prophecy” (Rev. 1:3, paraphrased). Blessed is the person—the individual—who keeps the prophecy of the book of Revelation or, using the phrase of chapter 19:7, those who have made themselves ready. That's another way to say it. “Blessed are those who have made themselves ready.” This is talking to individuals.

Jesus says it another way here in chapter 22:7: “Blessed are those who keep the prophecy” (Rev. 22:7, paraphrased). What does it mean to make yourself ready, or to keep the prophecy? In the generation of the Lord's return those are really synonymous; they both mean the same thing. To be prepared means to be made ready, or to come into agreement with God. That's the key phrase. We need to come into agreement with God in our character, in our understanding, and in operating in the power of God. That's what it means to keep the prophecy: that we would come into agreement with God in these areas.

### **THE BRIDE IS PREPARED BY COMING INTO AGREEMENT WITH GOD**

Revelation 19 gives us much insight into what it means to come into agreement with God or to make ourselves ready or to keep the prophecy—you can say it either way. There are three areas in which we need to make ourselves ready. Number one: we need to come into agreement with God in our character. Number two: we need to come into agreement with God in our understanding. The enemy wants even the Body of Christ to be deceived by the activity of the harlot Babylon, or offended at the activity of Jesus in judging the harlot. It's critical that we come into agreement with God on the subject of what He's doing in that generation—both positively and negatively in the sense of releasing His judgments. There are many unique dynamics that will be happening in the earth in that hour of history.

The third area in which we make ourselves ready or in which we're prepared or in which we keep the prophecy of the book of Revelation is in the preparation of our ministry to move in the power of God.

Paragraph C. I'm going to say it in a different way: the bride is prepared by coming into agreement with God in order to participate with Jesus by keeping the book of Revelation, by keeping the prophecy.

How do we keep the prophecy? We obey it, we say it, and we pray it. We obey it: we persevere in the commands. We say it: we have to understand the message and proclaim it. We have to take time to develop our understanding, not just to develop our character. We pray it: Jesus wants us to participate in releasing the power of God. We do it now, but it's going to increase more and more as we get closer to the coming of the Lord.

### **THE MOST OFFENSIVE AND TROUBLING SUBJECT IN THE END TIMES**

Paragraph D. The most difficult area in which to come into agreement with the Lord isn't in the character area, nor even in the power of God area, but in the area of agreeing with His judgments. The subject of Jesus' judgments will be the most offensive and troubling subject in the end times. Many in the Church will lose their

way on this subject. They will actually be in disagreement with the Spirit over what He's doing, but I believe that before the Lord returns, all of His people will be in unity. Right now in the Body of Christ, there's significant disagreement and even some hot debate over the subject of God's judgments. People wonder if they even exist. The answer is, they do. Jesus will use His judgments to remove everything that hinders love.

### **THE PEOPLE OF GOD WILL HAVE MATURE UNDERSTANDING OF THE END TIMES**

In Jeremiah 23:18-20, Jeremiah prophesied that in the latter days—in the end times—the people of God would agree with God's judgments and that they would understand them perfectly; that they would have mature discernment and understanding related to the judgments of God. This is a critical part of the bride being prepared. This is a critical part of keeping the prophecy. Oh, the blessedness of those who keep the prophecy in the generation of the Lord's return by obeying it, saying it, and praying the truths of the book of Revelation!

The reason the subject of His judgments is such an important subject is that it's very offensive. People without understanding imagine that they love other people more than Jesus does. They're a little embarrassed by His judgments. It's as if they say, "Let's tuck that part of Jesus away, because it's obviously not loving."

Jesus would say, "No, I understand love better than you do. My judgments are a necessary expression of My love. I will use My judgments to remove everything that hinders love."

### **"THE JUDGMENTS OF THE LORD ARE TRUE AND RIGHTEOUS ALTOGETHER"**

People misunderstand Jesus' judgments. Again, it's the most troubling and the most difficult area in which to come into agreement with Jesus, even more than character and power. There are three areas: character, power, and understanding of what He is doing. It takes time to search out the Word and to commit our mind to what the Word says, not to what the popular religious sentiment says, because I promise you this: the harlot Babylon religion will be against the judgment of God. That spirit will seek to permeate even the Church. It will seek to infiltrate the Church.

The primary doctrine of that religious system—which is a future reality, but we see it already moving—is tolerance, meaning that everything is right, everything is good and God approves of everything and does nothing but accept everything. That's a total lie from hell. There are many, many things that are wrong, and because God is blazing with love and mercy, He will deal with them openly on a global level, manifest before all the nations. The reason I'm going into this, as you'll see in a minute, is that the very first issue on the wedding day will be the question, "Did you agree with My Son's judgments?"

The very first response of the Bride of Christ on the wedding day—this isn't insignificant at all—is that she will say she agreed with Jesus' leadership over history, particularly in the final decades of natural history. The bride will say, in essence, "I agree. You were right. What You did was true. What You did was right. It was righteous. It was necessary, and the fact that You released Your judgments caused Your salvation purposes to increase across the earth. It didn't cause Your salvation to diminish or decrease."

### **JESUS WILL INTERVENE WITH GREAT ZEAL ROOTED IN GOODNESS**

I want to agree with Jesus now to the greatest degree I can and not just wait until the wedding day, because on the wedding day, everyone will agree with His judgments. I want to have the spirit of devotion, of the loyal love of a bride. We want to agree now, because there's enough revelation in the Word, so that we can understand now, and honor and trust His leadership, and proclaim the glory of His ways, because we trust Him with

affectionate love and confidence. We don't have to take this glorious facet of Jesus' judgment and hide it in the back room when the neighbors come over to our house, or say, "Jesus only does things that make you richer, more famous, and happy!"

That's not the truth. Jesus is going to intervene with great zeal rooted in goodness. He will release His grace like never before in history, but He will confront evil like no other time in history, as well. Again, the first order of business on the wedding day is the confession of all the redeemed of history, that they agree with His judgments. So, in the spirit of the bride, with loyal love and confidence in His leadership and in who He is, we agree now. We take our stand now, because it's critical that forerunners proclaim these truths to make sense of them so that when the nations are in turmoil, they can make sense of what's happening.

We have to speak the truth and not just popular religious sentiment, because the popular sentiment is that everything is just going to get better and easier and everyone is going to be happier. The problem is that it's not going to come down that way. Yes, it will be the greatest revival in history, but the greatest, most intense pressure in history will also be happening at the same time, and God uses messengers to make sense of all this to the Church as well as to the nations. That's one thing He's doing right now. He's preparing people who will prepare others in the days ahead.

#### **NO ONE WILL BE ABLE TO REMAIN NEUTRAL ON THE SUBJECT OF HIS JUDGMENTS**

Paragraph D. If people misunderstand His judgments, they will be far more vulnerable to fear. If they misunderstand His judgments, they will be far more vulnerable to be offended at Jesus and to be confused by what's happening. They will say, "Well, the preacher said everything was going to get better and better. It's not. I'm confused. Is Jesus true? Is the Word of God alive?"

There will be great confusion. The answer is for truth to be proclaimed ahead of time, as well as in that hour. If people misunderstand judgment, they will be far more vulnerable to deception. As we get closer to the coming of the Lord, no one will be able to remain neutral and silent on the subject of His judgments. Everyone will be for them or against them. The only way possible to do this right is by the spirit of understanding. This is actually the first issue that's addressed on the wedding day.

#### **GOD'S JUDGMENT, SATAN'S RAGE, MAN'S SIN, AND CREATION'S GROANING**

Paragraph E. I'm going to give you ten hours of teaching in thirty seconds. You could spend ten hours on this subject, but I'm going to give you thirty or forty seconds on it.

There are four sources of pressure that trouble the earth: God, the devil, sinful man, and fallen creation. God loves us; therefore He shakes the nations. Satan rages; therefore he attacks the nations. Man sins, so he defiles and harms the nations. Creation groans and travails—those are the earthquakes and storms, which will trouble the nations. We have a different response to each one of those sources of pressure. We submit to God, we resist the devil, we repent of sin, and we work to restore and cleanse creation. That was a ten-hour message in forty seconds.

My point is this: we can't have a simplistic approach to pressure. We cannot say that it's all God or all the devil or that God is never involved in it and that only the devil is involved in it or that it's all man. The truth isn't that simplistic; it takes discernment. We have to discern what's happening. Some people have simple answers: "God never does anything that troubles us, Satan always does."

Other believers say the opposite: “The devil isn’t involved, it’s all God and we trust His leadership.”

It’s as if God whispers, “Don’t believe this is from Me. Rebuke the enemy, use your authority, and say no to it.”

There are believers on both extremes. What God wants is agreement with the spirit of discernment that honors the written Word of God.

Now we’re getting to the wedding day—I took too much time giving you the introduction, but I enjoyed it! The bride’s first response on the wedding day is that she proclaims her agreement with God’s judgments. The reason this is significant is that this will be the most troubling and offensive issue on the planet. It will create a huge crisis in the Church and in the nations. That’s why it’s not an accident that it’s the first issue addressed on the wedding day.

### **“SALVATION AND GLORY AND HONOR AND POWER BELONG TO THE LORD OUR GOD”**

Verse 1. John hears a loud voice of a great multitude in heaven. The multitude says, “Alleluia” (Rev. 19:1), or, “I agree with You, Lord!” That it’s what it means in a practical sense—“Yes and amen; I agree with You, God.” Salvation, glory, honor, and power are attributed to Jesus in light of His recent judgments on the earth. That’s what they’re saying.

All the redeemed of history are present in the great multitude. We’ll see in a moment that it’s the time of the wedding. They all say together in effect, “What You did, Jesus, caused salvation to increase in terms of its impact on the earth. You didn’t diminish the salvation purposes of God, but You increased them by releasing Your judgments” (Rev. 19:1, paraphrased). Jesus will receive glory, honor, and power.

Here in verse 2, you could use the word *because* in place of the word *for*, because verses 1 and 2 are connected. Why are they declaring their agreement with Jesus? Because Jesus’ judgments were true and righteous—or right. They’re saying in effect, “The devil was a liar. The religious spirit was a liar. Your judgments were right. They weren’t false; they weren’t unnecessary. They were true. They were true to love. They were true to wisdom. We see the effectiveness of Your judgments. You drove evil off the planet, You have a prepared bride, and You’re going to fill the earth with glory. Your judgments are true to wisdom; they prove effective” (v. 2, paraphrased).

This will be the confession of all the believers on the wedding day, and we want a spirit of loyal love ahead of time. Say, “Jesus, I don’t understand everything, but I know one thing: whatever You do is right. It’s true to love; it’s true to wisdom, and it’s true to the benefit of Your people and the earth.”

### **“THE GREAT HARLOT . . . CORRUPTED THE EARTH WITH HER FORNICATION”**

Why did Jesus judge the harlot Babylon? For two reasons: because of corruption and oppression. Number one: He judged the harlot for corrupting the earth. The harlot brought perversion on the earth. Jesus confronted it with zeal and with the desire to save anyone who would say yes to Him. He wouldn’t allow corruption to *not* be dealt with in this generation. Though His judgments have been silent and restrained throughout history, there’s coming a time when His judgments will be openly displayed and we will see how He feels about the increase of corruption. Corruption was the first reason why He judged.

Number two: He's going to remove oppression. He's going to avenge on the harlot Babylon the blood of His servants. In other words, He's going to remove corruption and He's going to remove oppression. Those are the two reasons the bride will highlight on the wedding day why we trust Jesus' leadership in the generation He returns and manifests His judgments.

“After these things. . .” (Rev. 19:1). These are the things of Revelation 17-18, the judgment of the harlot Babylon. Or we could say that these things are the things of the seventh bowl. The seventh bowl is in Revelation 16:18. The harlot is judged with a great earthquake. The greatest earthquake in history judges the harlot and shakes the nations. The events of Revelation 19:1-10 come after the events of Babylon's judgment. Incidentally, this is after the second coming of Jesus. He marches into Jerusalem in chapter 19:11. After this passage, we see Him marching into Jerusalem, but He has already come in the sky and the Church has been raptured at the seventh trumpet. The seventh trumpet has already been released.

### **ALL THE REDEEMED WILL GATHER IN THE GREAT AMPHITHEATER IN THE SKY**

Paragraph B. The great multitude is all the redeemed throughout history. They're in the sky, in the heavens, because at the time of Jesus' second coming, the veil between the heavens and the earth will have been lifted. Isaiah 25:7 makes this clear: the veil is lifted between the two realms at the time of His second coming. I call it “the great amphitheater in the sky,” when the great multitude is encountering the glory of the heavenly realm, and at the same time encountering the earthly realm at the time of the rapture. It's not a biblical term, but I believe that the idea has truth in it. I call it the great amphitheater in the sky, when all the saints are in the sky with resurrected bodies, when they're connected to the heavenly realm and see what's happening in the earthly realm. They're proclaiming their worship of Jesus as He marches into Jerusalem in Revelation 19:11-21—His triumphal entry into the city of Jerusalem.

Paragraph C. Notice it says, “Alleluia,” or, “Hallelujah.” It's the same word, and they mean the same thing: “We agree.” It means, “We fully support what You're doing.” That's what it means in a practical sense.

It's interesting that this word is only used four times in the entire New Testament. All four times it's being used right here on the wedding day in this one passage. It's not used any other time. The word *hallelujah* is normally associated in the Old Testament with the judgments of God in the book of Psalms. It expresses the agreement the saints have when His judgments are manifest on the earth. That agreement is commonly associated with this term in the Old Testament Psalms. The saints agree—as we will see in a moment—with the temporal judgments.

There's a distinction. The temporal judgments are the judgments in the book of Revelation which shake the nations in order to awaken the nations. Many of the temporal judgments are meant to be redemptive, meaning they're meant to wake up the nations. Some of them are punitive, but most are redemptive. The saints agree with the temporal judgments, but they also agree—as we'll see in a moment—with the eternal judgments. All the redeemed throughout history are saying in effect, “We agree! Halleluiah! Yes, You were right and men were wrong! Your judgments were right and true. They were necessary and they produced love on the earth. They didn't contradict love. They enhanced and increased the amount of love that was going forth on the planet” (Rev. 19:1, paraphrased).

Paragraph D. The redeemed say to Jesus, “Salvation, glory, honor, and power belong to You, the Father and the Son” (v. 1b, paraphrased). Some say, “Is it the Father or the Son?” Well, They are working in perfect unity.

Jesus said in John 5 that the Father gave all judgment to Him (Jn. 5:22). Though it's under the Father's authority, Jesus is the One actually administrating it.

**DON'T WAIT UNTIL THE WEEKEND BEFORE THE FLOOD TO START BUILDING THE BOAT**

The saints throughout history will ascribe four virtues to Jesus, because He intervened with judgment. There are four virtues they will magnify. The reason we care about that now is because we're not going to wait until then to understand the importance of those four virtues and how they're connected to judgment. Rather, we're going to understand them now and exalt Him and extol His name, understanding how His judgments relate to those four virtues in His life and character. We don't wait until then. We ask the Lord for living understanding now, so we can be in agreement with Him now. Because, again, the closer we get to the Lord's return, as the decades unfold, the more difficult it will be to be neutral, silent, and undecided about His judgments.

Right now it's not a big issue. Right now it's a curiosity. The Body of Christ is drinking coffee, talking, and saying, "Was that God, the devil, or man? What's going on?" It's kind of interesting to them, but three minutes later they're onto a video game or a phone call, meaning, they forgot it. It's a casual curiosity, but the day is coming where it won't be a casual, disconnected curiosity, but every human being will be deeply involved with the question of whether Jesus' judgments are right or wrong. There will be no middle ground.

We're some years, even some decades, away from that. Part of our assignment is to be prepared and to prepare others in the decades ahead. We don't want to wait until the day before the storm and then start building the ark. What if Noah had waited until the weekend before and said, "We had better get that boat going"? You don't wait until that week to get prepared. The Lord stirs up people decades ahead of time. I believe that's what He's doing now, even across the nations.

These four virtues—paragraph D—give us insight into Jesus' heart, into the reasons, the motivations, and the fruit of His judgments. Again, it's not something we say on that day; it's something we begin to connect with in our heart and understanding now, many, many years ahead of time. We begin to see His glory and wisdom in confronting evil and in the zeal with which He is going to confront it. We must resist the fear of man and agree with Jesus. We must resist the popular sentiment that everyone should be happy, that everyone is right, and everything is going to get better. Because that's what the message of the harlot Babylon is going to be, which is seeking to infiltrate the Church even in these early days.

The first thing the saints will say—though we want to say it now and not wait until then—is, "Salvation belongs to You" (v.1, paraphrased). What does that mean? We will understand that Jesus' judgments are deeply connected to the increase of His salvation purposes. They don't hinder His salvation and they don't contradict His salvation. They actually cause His salvation purposes to increase. We don't need to be ashamed of His judgments as though that's the part of Jesus we kind of tuck away. We put that Jesus in the back room when the neighbors come over.

Now, just to be clear, this salvation includes the deliverance of the nations from oppression and corruption. That's what the bride will highlight. Jesus is going to liberate the nations from corruption and He's going to liberate the nations from oppression. Many people who buy into corruption aren't into oppression. They say, "I just want to live in perversion. I don't want to bother anyone. I don't want to oppress anyone." They say, "I don't do the oppression thing; I just want to do what I want to do."

I say, “You can’t. He created you. He owns you. He loves you. He died for you. Your relationship to Him isn’t a neutral subject. He created you and died for you. He bought into it. He has invested in you. It matters what you do.”

“I just want to do what I want to do. I don’t want to do any of this. Why do I have to?”

You have to, because He has invested in you. He thought of you, created you, died for you, has a destiny for you, sent the Spirit to you, and He wants you. “No” isn’t an option. You can say no, but with consequences that are eternal. We live in a moral universe; it matters what we do. We have a God who has invested in us, not a disconnected God. It matters what we do. Salvation is more than deliverance from the negative; it’s the full restoration of the positive.

### **DURING THE TRIBULATION, WE WILL PRAY JUDGMENTS ON THE REPROBATE**

To be clear: today, in this hour of history, until the final three and a half years, we always pray against the judgments of God. We pray for them to stop—always. Then, during the final three and a half years, we still pray that the judgments will stop. The exception is the judgments on the reprobate people of the Antichrist’s kingdom and the harlot Babylon in the book of Revelation. To be reprobate means to have committed blasphemy against the Holy Spirit. Those people will never repent; they’ve said no to God in a permanent way. That’s what I mean by *reprobate*.

The saints will only pray for judgment on the Antichrist’s kingdom in the final three and a half years, and these judgments are recorded in the book of Revelation. Even then there will be stirrings and shakings against which the saints will pray. We never pray for judgment or just random troubles; we always pray against them, but when judgment isn’t restrained, we understand that Jesus’ salvation purposes are going to go forward, even in the midst of His judgments.

We don’t like judgment in our natural mind. We don’t understand it, but we trust His leadership. We say, “Your salvation purposes increase; they belong to You. Salvation is in Your hands. You’re committed to salvation and You know what You’re doing in Your leadership.”

During the Great Tribulation, the saints will actually pray the judgments recorded in the book of Revelation. The saints will pray them according to the Word of God, to release them on the reprobate in unity with Jesus and the Spirit. I’m talking about the Antichrist’s empire, the people who take the mark of the Beast. That’s a unique time frame and a unique set of judgments. We don’t have to concern ourselves with those right now. We pray against judgments.

### **BECAUSE JUDGMENT IS NOT SPEEDILY ENACTED, PEOPLE ARE INCLINED TO DO EVIL**

In this hour of history, His judgments are mostly restrained. In Isaiah 42:14, He talks about being restrained throughout history, but how He’s going to pant and gasp and vent the full zeal of His heart against evil on the earth. That will happen in the final three and a half years of history. He feels it now—I’m talking about His zeal against evil. Though He loves the sinner, He has zeal against oppression and corruption. He restrains His zeal in this hour of history, but the fact that He restrains it doesn’t mean it’s not real in Him.

It says in Ecclesiastes that when God's judgments are delayed, people think God has forgotten about them (Ecc. 8:11). When God's judgments are being restrained, people assume they don't exist. In the age to come—like in this passage right here—all the saints will rejoice in His judgments. Then it will be obvious.

The Antichrist will have been driven off the earth. We will all have resurrected bodies. We will be in a state of grace and glory beyond where we are now. In that day, the saints will actually rejoice in the judgments. That's really intense. There are several verses in the book of Revelation about this. The idea is to rejoice in judgment. That's a hard sermon to preach. You'll rejoice in God's judgments in a resurrected body in the age to come, when the full fruit is manifest. Until then, you don't have to rejoice in them; we pray against them. The day is coming when all the saints will see the relationship of salvation to the judgment of God. All the saints will see the connection or the relationship between salvation and the judgment of God.

### **WE WILL GLORY IN HIM BECAUSE HE HAS RELEASED HIS JUDGMENTS**

Number two. Paragraph F. We're going to say, "Glory belongs to Jesus, because Your judgments are just and true. Glory belongs to You" (Rev. 19:1-2, paraphrased).

All the nations will boast in Jesus. They will glory in Him—to glory in Him is to boast in Him—with loving delight, with loving trust. They will say, "We delight in You." Jesus will be the magnificent obsession of all His people.

We will glory in Him. Remember, this passage is saying that we glory in Him because He released His judgments. It's connected to understanding the purpose of judgment. The judgments will actually cause the people of God to glory in Jesus more, when they understand His profound wisdom, mercy, and the tenderness that was in His heart when He devised and planned His judgments.

To us, judgment is something negative. To Him, judgment is removing the negative so that the positive can increase. With our unrenewed minds, we can't quite see it like He does. The day is coming—the wedding day—when we will glory in Jesus and say in effect, "Glory belongs to You. We have greater understanding of Your magnificence and Your perfections." He will be the magnificent obsession of all nations. He will be the preeminent person in the minds and the affections of everyone, in light of His judgments. We won't look at Him and say, "Jesus is so good because He died, but you know that judgment thing He did at the end—ouch! Let's not talk about that. Let's not whisper about the judgment. He kind of got really intense for a while. We're not going to talk about that. We don't really understand that."

No, we won't talk like this. We will glory in Him for His judgments.

Because of our unrenewed minds and our lack of training in the Word on this subject—and I confess that about my own life—the subject of Jesus' judgments is almost entirely neglected in the Body of Christ today. Even the people who talk about it only go an inch deep. There might be some guy who has spent years on it. I'm sure there are a few of them out there, but even the ones who address this, address it mostly at a very superficial level. My point is, I'm saying, "Lord, I want to see Your glory. I want to see how Your glory is connected to Your judgments. I want to see the genius of Your wisdom and love in this. I want to trust Your leadership even more."

The fame of His name will cover the earth, when we see the fruit or the end result of His judgments on the earth. When they're over, we will see all the fruit. We will say, "Awesome! Who would have thought this? Who could have known that something this intense would be that brilliant in design and rooted in love?"

Again, the reason we care about this passage is because it's telling us in advance what we're going to know. I want to be anchored into these truths now, ahead of time. I want to begin to touch Him and know Him a little more according to these different virtues related to His judgments.

Paragraph G. Honor belongs to Jesus. The word *honor* is related to the word *glory*. Glory means we will boast in Him. Honor goes a step further. We will actually obey Him with respectful, reverent obedience.

As Paul said in Ephesians 6:2, "Obey your father and mother and honor them" (Eph. 6:2). *Honor* means more than just feeling appreciation—than admiring or boasting in them. We honor them by doing what they say. We honor their requests. We give ourselves to obeying them. Here's the point: when Jesus releases His judgments in fullness, it will produce honor for Him or obedience towards Him in all the nations of the earth.

Paragraph H. Power. Several times in the book of Revelation when it says that all power is His, it's talking about His governmental leadership over the nations. He will replace all the ungodly leaders of the earth and all the power will be His over all the nations. The reason this is a great term is that even though right now it seems obvious that all the power is His, there's going to be a short time—Revelation 13:4—when many in the nations will think that the Antichrist is destined to have all the power over the nations. They will say, "Who can resist him? Who can make war with him? Who can stand against him" (Rev. 13:4, paraphrased)? The nations will marvel at his great power. It will seem to many that all the power is destined to belong to that man, but when Jesus' judgments break the Antichrist's kingdom and drive him off the planet, we will declare openly, "All the power of all the nations belongs to a Jewish man who has a resurrected body."

We know it's true now, but there's coming a day when this other king rises up like no other king in history. Then saying there's another King will be considered treason and a crime against the state in some places in the earth, but we will boldly say, "All power is His."

When His judgments are manifest, it will make even more sense. We will say, "Now we see the fruit of your judgments. The power is Yours over all the nations, because You have judged the harlot."

Top of page three. We'll just go for a few more moments and pick this up next week. Here's what we will say: "True and righteous are Your judgments" (Rev. 19:2, paraphrased). That's what we will say when all the information is clear, when all the information about Jesus' leadership is open to everyone. Then everyone will say in effect, "Your judgments were true! You were true to love! You were true to wisdom! You never contradicted any of Your promises by Your judgments!"

I hear different ones talk about judgment. They present His judgment as if it's a black spot in His character. They say that He could never judge like that, because it would be a contradiction to love, salvation, truth, and being right. Beloved, we will all agree with His leadership on that day, and we want to agree with it now, even though in our natural thinking, even by the Holy Spirit, our understanding isn't developed so much. Right now it is a bit by faith.

We say, “Lord, it’s in the Word and we want to give ourselves to understanding this. We want to put ourselves in the way of this way of thinking.”

We know it’s true, even though our understanding isn’t yet mature. We have one thing to say: “True and righteous are Your judgments. They’re true to love. They’re true to wisdom. They’re true to Your promises.” They’re wise, meaning they will prove to be effective in removing everything that hinders love. If Jesus doesn’t release His judgments, everything that hinders love won’t be driven off the planet. Evil will remain on the planet. He must exercise His initiative and godly leadership in this way.

His judgments aren’t only true to love, wisdom, and His own promises. His judgments are right. They’re accurate. They aren’t too severe; they aren’t too lenient. They aren’t too early; they aren’t too late. They are precise in wisdom and love. Their severity is rooted in tenderness and goodness for those who say yes to Him, because His desire is to wake up the nations so that they would all say yes to Him.

Paragraph J. The two reasons for judgment—these aren’t the only two, but they’re the two reasons which are highlighted—are to remove corruption and oppression. This passage of Scripture—Revelation 19: 1-10—is a theology of judgment, although it’s not an entire theology of judgment. It’s amazing that this theology of judgment is anchored to the bride and her responses on the wedding day. The raising up and the removing of the harlot is dynamically connected to the preparing of a mature bride. The two are connected realities. That’s why we must have understanding of the bridal paradigm. We must have understanding of the counterfeit, and God’s plan to use and then remove the counterfeit. It’s related to being prepared in our understanding, character, and power as a mature bride.

### **THE SAINTS WILL CRY OUT DAY AND NIGHT FOR JUSTICE TO BE DONE ON EARTH**

The corruption and oppression will be removed. We find in Luke 18:7—the verse we quote so much here at IHOP–KC—that the saints will cry out night and day for justice. If you read Luke 18 carefully and you read the parable right before it in Luke 17—because it’s one teaching—you’ll see that this parable is in the context of the injustice in the end times. Though this passage has application throughout all church history, it has its most specific application in the context of the generation of Jesus’ return. It’s actually an end-time exhortation to cry out night and day, because the injustice of the Antichrist’s empire will be very prevalent in a way we don’t fully understand now.

### **THE PRAYER MOVEMENT IS THE FIRST LINE OF DEFENSE AGAINST THE ANTICHRIST**

One reason people don’t like the idea of a judge is because they aren’t facing oppression. In the absence of an oppressor, you don’t need a judge. When this evil oppressor comes on the planet—a man far more powerful and evil than Adolf Hitler was in Europe—then we will need a judge. Right now a lot of folks casually think they don’t need a judge, but they have no oppression in their lives to speak of—maybe a little, but nothing whatsoever in comparison to what is coming to the nations. There’s a casual disconnect from the need for a judge; but beloved, the day is coming where the cry for night-and-day justice will have a very different flavor than it has right now.

There will be an Antichrist empire, far more evil, far more intelligent, and far more powerful than the Nazi regime in World War II in Nazi Germany. It will be real, and the prayer movement will be the very first line of defense against it.

**“HER SMOKE RISES UP FOREVER AND EVER”**

Notice paragraph K. We're coming to an end here. In verse 3, the bride cries out, “Alleluia! Her smoke rises up forever and ever” (Rev. 19:3)! Now she takes it up a notch. She doesn't just say, “Halleluiah, we agree with Your judgments in natural history, Your temporal judgments against the harlot”; now she says, “We agree with Your eternal judgments.”

If we think the temporal judgments are offensive, know that the eternal judgments of God are the most offensive thing to the natural mind. There's nothing more offensive than those judgments. But when all the information is clear, when everything is made known, the whole Body of Christ without exception will agree with the saints who say, “Alleluia! Her smoke goes up forever and ever.”

The judgments aren't only temporary; they're eternal. And we will agree with them. Right now, we kind of grit our teeth and agree. I say, “I agree with eternal hell. Ouch! I don't have that much information. I agree because I love You, but I don't get it.”

The day is coming when all the information will be before us. We will say, “Who could have understood? We agree! Hallelujah!”

For now, we agree by faith. I want to grow in understanding. I want to live with greater living understanding before Him and not just wait until that day when He actually sends lesser pressures and temporal judgments, to wake up the earth to avoid the greater, eternal judgments.

Finally, paragraph L. The elders and the living creatures—the governmental leaders in heaven—jump in on the wedding day. In verses 1-3 it's the saints throughout all of history, saying, “We agree! We agree! We agree!” Now the governmental leaders of heaven say in effect, “We agree with Your agreement and we see the wisdom of what is happening before us” (Rev. 19:4, paraphrased). They fall down and worship. They cry out, “Amen! Hallelujah! We agree! We agree!”

Why do they fall down? Because they're overwhelmed! Why are they overwhelmed? I believe there's a different dynamic happening in their heart from the hearts of the saints throughout history.

The saints are saying, “Now, for the first time, we see everything clearly and we agree.” The elders and the living creatures have had clarity for a long, long time. They aren't falling down overwhelmed because it's the first time they've had clarity like the saints have. No, what I believe is happening is that they're looking at the redeemed throughout history who are in voluntary agreement with their Bridegroom. The purposes of God that were promised throughout all the generations are now before them. All the saints are there. They trust Jesus in His leadership. They agree with everything He has done and they say, “We're Yours.”

I believe the governmental leaders of heaven are overwhelmed that it all came to pass as God said it would. They fall down overwhelmed at who God is.

Amen!

## **MINISTRY TIME**

Here's what I feel in my heart right now: "I love You, Jesus! I trust You! I don't know as much about You as I want to. I know a little about You, but I love You! I trust You!"

Let's just respond to the Lord for a moment. Everyone close your eyes for just a moment and let's have no conversations so that no one is distracted. I would like you to confess your admiration and confidence in His leadership over your life right now. Even though we don't know all that He's doing, we say, "Lord, when all the information is known, we will agree with everything You have done in our lives. Individually we confess our confidence in Your leadership. Individually we say Your leadership is true and right." I don't even mean His judgments right now; I mean His leadership over our lives—it is good!

Now concerning His leadership over the nations, we don't understand many of the things that are happening, but we know this: "Whatever You do is true."

We don't get it all right now. All the information isn't that clear right now. We're committed to living in the spirit of loyal love as a bride, even in this age. Just tell Him that for a moment.

"I'm committed to seeing Your glory, to seeing Your salvation, Your honor, and Your power even in the administration of Your judgments. I'm committed to seeing Your glory even now. Help me to see it now, Lord. I want to see You clearly. Lord, we're Yours. We love You, Jesus. We trust Your individual leadership and Your leadership in the nations. Everything You do increases salvation, glory, honor, and power!"