

Session 6 The Consummation: Bridal Partnership

INTRODUCTION

We're on Session 6, "The Consummation," and the idea is the consummation of the marriage relationship, bridal partnership. Folks who aren't thinking in terms of the wedding may not see the partnership in here, but the amazing thing is the three or four references concerning who is with Him. Because throughout history He has acted alone, and all of a sudden He's acting as a co-heir with a partner. It's been the Father, the Son, and the Spirit acting together in unity in the eternal councils. Now there's this group with Him as He's executing judgment.

This is a new dimension of the activity of Jesus being revealed. It's startling. Only if you're not looking for it can you miss the fact that there's this group. Three or four times it describes this group that's with Him: the saints, the army, His people.

PSALM 2: THE BRIDAL CONFLICT PROPHESED

We'll start on page 2. "The bridal conflict prophesied." Some of you know that Psalm 2 is probably one of the most famous psalms. You've heard Psalm 23, "Now I lay me down to . . ."—no, how does that go? "The Lord is my shepherd" (Ps. 23:1). That's it. OK. Everyone knows that one except for me. Then you've got Psalm 51, the one where David sinned with Bathsheba, and he said, "O God, O God, O God." OK, we know Psalm 51. But Psalm 2 and Psalm 110 are two of the most famous psalms for any student of the book of Psalms after Psalm 23 and Psalm 51. They're messianic psalms; they're psalms of triumph. Then again, in the last session, Session 5, I talked about Psalm 45, the psalm of love. You don't hear that often, but it's the premium psalm about the love of the bride.

THE FOUR-ACT STRUCTURE OF PSALM 2

I'm just giving you a few of these to encourage you maybe to go and check a book out at a library, a commentary or two, or to go buy one and just study these psalms. Psalm 2 is the great messianic psalm. There is none like it in terms of triumph. I've shared this a few times in the church over the years because it's just one of the favorites. What happens is that David is giving a prophecy about the conflict in the human race against God. Really briefly, there are four scenes. Charles Spurgeon was a very famous preacher in London in the late 1800s. There's so much to say about him. Anyway, he's the one who made this particular presentation of Psalm 2 famous. He talked about it as an act, a play with four acts. Each act gets three verses.

First, there are the kings of the earth. The curtain opens, and they come on the stage. They challenge God to His face. I'll give you the overview and then we'll look at it really briefly, because we can't really take time.

Then the curtain closes. Then, in the next three verses, the curtains open and God the Father comes onstage. He says, "You're challenging Me? Do you think you can stop Me from giving My inheritance to My Son? Impossible!"

Then the curtain closes. Then Jesus gets three verses. The curtain opens again. He's up there and He says, "Father told Me to ask Him for My inheritance, and He said it was sure. Nothing could stop it."

The kings, the Father, the Son, all get three verses. Now David gets the last three verses. He comes up at the end of the play. He says, “Wow! That’s serious. Be wise. Serve the Lord with all your heart, because He’s very serious about giving His Son His inheritance.”

That’s kind of the structure of Psalm 2. It starts in chapter 2:1-3. I just want you to get the feeling of the anger and the rage and the passion of the nations against the plan of God. It says, “Why do the nations rage” (Ps. 2:1)? That word *rage* in the NKJV means, “Why are they so angry?” They are angry at God.

“They are plotting a vain thing” (Ps. 2:1b, paraphrased). They have a plot, and by the way, this plot, this plan, is talking about the final generation of the human race. It comes to a head. It’s true all throughout redemptive history. David writes this psalm a thousand years before Christ. It was true in Jesus’ day. As a matter of fact, Peter quoted it Acts 4 when they persecuted him (Acts 4:25-26). Psalm 2 has its completion at the final hour of human history. The people of the earth are raging. They’re plotting something, but what they’re plotting is total vanity. It will never work.

In the second verse, all the top kings of the earth come together under the authority and inspiration of the Antichrist. The false Christ presents himself as God, the Messiah, to deliver the world of its problems. All the kings of the earth are under him. All the rulers are in council together (Ps. 2:2). Here’s what their conclusion is. They come against the Lord, the Father, and they come against His anointed One, the Son. Their rage is against God, and especially the fact that the Father has promised the Son an inheritance in verse 8. That’s what they want. They say, “Who are You to give the hearts of the human race to Him?” That’s the rage in their heart. They want to rule the hearts and the affections of mankind.

“LET US BREAK THEIR BONDS, AND CUT THEIR CORDS IN PIECES”

Here’s what they say in verse 3. They counsel together, and they have all this great unity and power together. The world has never been more unified in terms of the nations as it is under this false leader, this false messiah. Here’s what they say: “Let us break God’s bonds into pieces. Let us cast away God’s cords from us” (Ps. 2:3, paraphrased). They talk about the Word of God as God’s bonds and God’s cords. All they can see in the Word of God is legalism. Every restraint to them is legalism, and something that’s evil and ugly. They see no loveliness at all in being restrained for love. They see no loveliness in the Word of God keeping us from evil. They think it’s all cords and bonds that hold them in bondage.

Here’s what they say: “We will break the Word of God off of us. We will cast aside all this Word that’s tying us up and holding us from expressing everything we want to do that’s against the Word of God.”

THE MOST TERRIBLE LAUGH THAT RINGS THE CORRIDORS OF HISTORY

God the Father comes on the scene in verses 4-6 and He laughs at them. He says, “You think because you’re in unity together that you can just decide to lay aside the Word of God? You think because you’ve got all the power and all the military and all the armies and all the real estate and all the equipment on earth that you can decide to break the Word of God off the human race and throw it away.”

Spurgeon called it the most terrible laugh that rings the corridors of history. God mockingly laughs at them (Ps. 2:4). They have this euphoria because they’re all assembled together, and they think they can actually defeat God. They’ve got more money, more power, more equipment, more real estate; they’ve got the whole ten billion people of the final generation behind them, with the exception of the redeemed.

He says in verse 4, “The Lord shall hold them in derision. Then He shall speak to them in wrath, and distress them in His deep displeasure” (Ps. 2:4b).

He says, “You want to be kings of the earth? It’s too late. I’ve already set My King on His mountain. He’s My Son. It doesn’t matter if you want to be king. My King has already been established. His name is Jesus” (Ps. 2:5-6, paraphrased).

“ASK OF ME AND I WILL GIVE YOU THE NATIONS FOR YOUR INHERITANCE”

Then Jesus comes on the scene. He says in verse 7, “I can only declare what My Father has decreed. I can only say what Father says. I’m His King. Father, give Me the nations. They are Mine. You said it. They are Mine” (Ps. 2:7-8, paraphrased).

Here in verse 9, Jesus is talking: “I will break the nations to pieces with a rod of iron. I will dash them like clay pots” (Ps. 2:9, paraphrased). He says, “I will take My iron rod and so effortlessly shatter the stronghold of nations who come against Me and My bride and My inheritance.” Because the inheritance is in verse 8.

Then David comes on with three verses and says, “Whoa!” He says, “Be wise. You had better give yourself to the Lord, because He’s serious about giving the hearts of the people to His Son or bringing them into judgment.”

This is the setting of Revelation 19. It’s Psalm 2, the great Messianic psalm for the end of the age. With that we will go to Revelation 19. That’s a powerful psalm, isn’t it? It’s gloriously frightening.

When God says the sentence in verse 5, “I will distress them in My deep displeasure; I will terrify them in My wrath,” oh! I tremble reading it. That’s a terrifying yet glorious statement about God’s commitment—that love and His Son’s heart would prosper.

“AND THE ARMIES IN HEAVEN . . . FOLLOWED HIM ON WHITE HORSES”

Turn to Revelation 19:14. This is the bridal army: “And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses” (Rev. 19:14). All of a sudden there’s this new group that’s with Him. The Godhead in history has always acted alone in the councils of heaven, and having the saints involved in heaven in any way that’s been revealed. He would use people like Moses in the earth, but never did all the people of God, all the redeemed in heaven, have any kind of action that was revealed to us that was right next to Them.

This is the first act of Jesus on His wedding day. All of a sudden, He’s destroying everything that destroys love, and there’s a group of people following Him. They’re following Him on the same kind of horse that He’s on, a white horse. They’re wearing the same kind of clothing that He has. We found in verse 5 that they have the same kind of voice. Their voice is like might thundering and many waters. They have the same clothing. They have the same mode of transportation. They are none other than His bride in partnership with Him.

Revelation 14:1-4 talks about the 144,000, which I can only assume is a symbolic number that speaks of them following the Lamb wherever He goes. In heaven they follow Him. On earth they follow Him. He’s bringing forth a bride that will follow Him wherever He goes.

I believe the army in heaven is the saints. Jude 14 tells us that when He returns, He returns with His saints. There's only one chapter in Jude, so you can say Jude 14 or Jude 1:14 if you like. 1 Thessalonians 3:13 says He comes back with the saints. Zechariah 14:5 says He comes back with the saints. These saints that are following Him are the kings He's King over in verse 16. They're called kings in verse 16; they're called those who follow Him. They're called the armies that follow Him, but they have the white linen and they're on the white horse.

“CLOTHED IN FINE LINEN, WHITE AND CLEAN”

It's also the angels. The angels are a part of the armies of heaven. In Daniel 10 we have the angels fighting in war against the powers of darkness. The archangels come and help the saints. The saints and the angels have been working together in intercession in ways we don't fully understand. It's a supernatural army. It's in heaven. It's not the Body of Christ on the earth, but the Body of Christ that's been embraced by the Son of God. They've put on the wedding garments. They're on the same kind of horse, with the same kind of garments, and they sound like Him and they are with Him.

This is a new revelation of the activity of Jesus. Now He has the saints with Him instead of just working in fellowship with the Trinity. There's this other group that's with Him wherever He goes. It's a glorious revelation: the Bride of Christ, clothed in linen, white and clean. I think it says “bright and clean.” No, it says “fine linen.” They're clothed in fine linen, white and clean. We find out from chapter 19:8 that this linen is the experiences they had in their earthly partnership with the Lord, when they obeyed Him on the earth. Everyone has the robe of righteousness as a gift. We have different little tapestries and different jewels and different garments we wear alongside the robes of righteousness. We get to wear them on our wedding day with Him.

These garments express our earthly partnership, our earthly obedience, when we said yes to the Lord on the earth. We wear them with us when we do battle with Him throughout eternity. We wear these wedding garments, so to speak, these garments that exemplify our devotion to Him on the earth.

“AND I WILL GIVE TO EACH ONE OF YOU ACCORDING TO YOUR WORKS”

Revelation 14:13 says our works will follow us. It doesn't mean our works will get us saved; that's heresy, but the works, the giving a cup of cold water, the obedience in our finances, with our time, with our words, the obedience in our sexuality by obeying the Word of God—because the enemy is going to just vomit immorality across the earth in the final generation—these works of obedience follow us into eternity. The Lord says, “I will not overlook one of them. I recognize every one of them. I acknowledge every motion of your heart to say yes to Me, and you will wear it forever in league with Me.” That's a wonderful thing. It's works of love.

We're following Him on white horses. He has the white horse. White is the color we talked about that's identified with the Lord.

THE REVELATION OF THE BRIDE BRINGS A ZEAL FOR WARFARE

There's one more thing I want to say about the white horse: we're with Him.

The revelation of the bride: I mean, here the wedding has just been revealed in verses 1-10. The first thing she wants to do is to go with Him and war against sin. In a limited sense, when we get a revelation of our destiny as the Bride of Christ, the most natural thing it does is to awaken a desire in us to wage war against sin. When I see this, I want to say no to everything that defiles my heart—everything. There's a new energy. The revelation of the bride always brings a zeal for warfare; a zeal to say no to sin and the works of Satan wherever we see them, wherever it is in the will of God that we stand against them.

This warfare, this army, flows after the revelation of the bride. When people try to be the army before they're the bride, which means they try to do war with Him before they feel loved by Him, funny things happen. You get worn out and quit and fall into the sin that the great harlot was trying to seduce us with in the first place. Before we get really heavy into going to war with Him, we need to feel loved by Him a little. I'm not saying that you've got to have some great revelation before you ever witness to your neighbor, but before we go on some major assault it's good to stir the love of God in our hearts. Again, I'm not at all saying that we shouldn't reach out and touch people right now, but bridal revelation and identity strengthens the revelation of warfare and the motivation for it.

WE ARE THOSE WHO HAVE BEEN GIVEN TO JESUS FROM ETERNITY

I'm going to skip number 1 because of time, so we'll go down to 2. We're under "Reigning together: John 17:24." I'm going back to that. Last week we looked at the High Priestly Prayer. Jesus said, "Father, I want those whom You have given Me" (Jn. 17:24, paraphrased). That's how He identifies us.

Did you know that's your identity? You're those who have been given to Him from eternity. You're those given to Him by the Father. That's a new view of your life. Jesus names us, "Those who were given to Me by Father." He says, "I want them with Me where I am" (Jn. 17:24b, paraphrased).

Now He's at war. It's His first act after the wedding, and guess who is with Him? His people are. His bride is with Him. He says, "This is what I wanted. That's why I went to the cross, that she would be with Me where I am."

Now the very first act of war is here, so I slipped in John 17:24. Reigning with Him includes sharing all the responsibilities. As a co-heir, He doesn't want to act independently of us. We're not to act independently of Him. He doesn't want to act by His own prerogative. He said yes to this. The passion of His heart for us is inconceivable to us right now. He chose this as the eternal God. She already, on her wedding day, agreed with His judgments. Now she wants to participate in His judgments. She's going the next step. She says, "I agreed. I said amen to Him, even in the eternal things. Now I want to participate" (Rev. 19:1-3, paraphrased).

This is the most difficult task to which she says yes: "I want to be with You when You bring and execute Your Father's sentiment against the people who have refused the mercy of God." Fantastic!

The saints in verse 14 are following Him. My question is this. I ask myself, "Why not now? Why wait until then to follow Him? Let's follow Him now. Let's follow Him now. Let's wear the garments then." Because we'll have wedding garments any way it goes.

Satan so understands this participation that in verse 19 of this chapter, it says that he comes against the Christ and against His army, against the people with Him. Satan understands this close partnership so much that he attacks her, too. He goes after her in heaven as well. He wants to bring Jesus down in verse 19, and her as well. The point is, Satan sees the association and he wants to go after her. Even in heaven he wants to go after her. Of course, he loses.

The weapons of His warfare: Revelation 19:15. "Out of His mouth goes a sharp sword, that with it He would strike the nations. He Himself will rule them with a rod of iron" (Rev. 19:15). This sounds like Psalm 2. It's

exactly Psalm 2. “He Himself treads the winepress of the fierceness and wrath of Almighty God” (Rev. 19:15b, paraphrased).

Remember what God said in Psalm 2:5? “I will distress them in My deep displeasure. In the fury of My anger I will come against them.” It’s all about the inheritance. Jesus says in verse 7, “I simply decree My Father’s decree.”

He says, “I’ve always done what My Father wants to do. If My Father says they must be destroyed, I decree what He decrees.” Jesus is fulfilling the mandate of His Father from Psalm 2:5.

“Out of His mouth goes a sharp, two-edged sword.” What a sword! When David went to the city of Nob, when the priests were killed, he said, “I need a sword,” because he was running from Saul. The priests from the city of Nob gave him Goliath’s sword. David looked at the sword and said, “What a sword. There’s none like it.” Oh, David, you’re not exactly right. There’s a sword that’s even better than that one. There’s none like this sword. It’s a sharp one. Instead of *sharp*, put the word *effective*. This sword is very effective. It’s a sharp sword.

This sword comes out of His mouth. It’s a powerful metaphor. It’s an unusual sentence. In the last session, we looked at 2 Thessalonians 2:8, that the breath of His mouth slays them. He breathes on them and breaks the nations. When He breathes on them, the very power of the Holy Spirit stops them and paralyzes them in their tracks. The very breath of God blows upon them. It’s like a sword that just cuts them in two when the breath of God blows over them. His breath is likened to a sword. His breath is as effective as a sharp sword. I don’t actually picture a sword; I picture the breath, the power of the Holy Spirit; He effortlessly breathes and they are cut to pieces by the sword of the Lord.

“THE GRASS WITHERS, THE FLOWER FADES, BECAUSE THE . . . LORD BLOWS UPON IT”

It says that His breath slays them in Isaiah 40:7. It’s a well-known passage. It says, “All flesh is like grass, and the breath of the Lord blows upon them and brings them to nothing” (Isa. 40:6-7, paraphrased). The breath of the Lord blows upon all flesh and they become nothing in His sight. They can’t move.

What’s the verse where the apostles are there and Jesus breathes on them and they receive the Holy Spirit (Jn. 20:22)? He breathes on them and the Spirit is life. Now He breathes on them and He slays them by the power of the Holy Spirit. The very breath that brings life is the breath that cuts like an effective sword. I imagine them absolutely stopped in their tracks, and they can’t even move because the power of the Spirit for destruction has come upon them. It pierces them. That’s what I think is happening. The Spirit pierces them. It cuts them asunder. The Word of God is like a sword, and it pierces (Heb. 4:12). I don’t believe there’s actually a sword that cuts down 100 million people or something. I think the Word of God is coming forth from His mouth and it so pierces them that they fall prostrate to the ground. That’s what it says in Psalm 45: He draws His sword and His enemies fall before Him. It’s the Word of the Lord coming from His mouth.

“HE WILL RULE THE NATIONS WITH A ROD OF IRON”

“With it He should strike the nations.” He would strike the nations with His sword on His wedding day. On His wedding day He’s doing this. The present that God is giving Him is to make all of His enemies a footstool for His feet. That’s what He told Him in Psalm 110, the other famous psalm. I told you Psalm 2 and Psalm 110 are the messianic psalms of triumph.

Well, the Father says, “Here’s what I’ll give You on the last day. You will rest Your feet upon all Your enemies”—which is a metaphor. “They will be out of the way. They will never, ever hassle Your bride or Your people again.” Isaiah 11:4 here talks about the Lord striking the nations.

“He will rule them with a rod of iron.” He’s confronting the obedience. Now He’s bringing mandatory obedience to them. He’s confronting them with a rod of iron. That’s straight from Psalm 2:9, the psalm we just read. “He breaks them into pieces.” Remember He said, “Like a rod of iron, like a pot of clay.” How easy is it to have a big five-foot rod of iron to break a little clay vessel? That’s how effortless it is for Him to stop all the armies of the earth assembled against Him. He just goes “swoosh,” and it’s over. That’s all there’s to it.

The rod of wood is a symbol of a shepherd. The rod of iron is the symbol of a king. We have Psalm 23. If you refuse the shepherd’s rod, how does that go again? “Thy rod and thy staff, they comfort me” (Ps. 23:4, KJV); it’s the discipline of God. If you refuse the Shepherd’s rod, you receive the King’s. That’s His message to the human race. Here’s what happens: people get offended at the Shepherd’s rod. The Lord disciplines us and we don’t like it. We get angry and our spirit gets bitter. The human race is offended at God; they don’t like His ways. They don’t like what He lets happen. They don’t like this administration of faith, that we have to love without seeing and we have to believe without feeling. They don’t like any of this, because they don’t know it will a wedding supper. They don’t know that voluntary love is the glory of the bride. The glory of Jesus is His Church and voluntary love in an age of faith. They’re offended, and when He brings the shepherd’s rod, they get offended and bitter and angry at Him. They accuse Him with Satan’s accusations. We looked at the bride last week in chapter 19:1-10; she refused all the accusations of Satan against God. She agreed with God.

The rod of iron speaks of strict judgment—strict judgment, because they have refused mercy. Now they get strict judgment. We don’t want to refuse the mercy of God.

“HE . . . TREADS THE WINEPRESS OF THE FIERCENESS AND WRATH OF ALMIGHTY GOD”

The kingly wrath. Revelation 19:15-16: “He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.”

“He Himself will rule them.” He’s the only One qualified. The security of heaven is that He’s King. That’s the only security heaven has, is that God has picked His Son to be the King. Do you know why He picked His Son to be King? He wanted a human being to be King in heaven with Him. He wanted Someone who was fully Man, yet this Man is fully God as well. When He appoints Him king, God as deity is already King. When Jesus is made King, how can God be made King? He already is King. Jesus in His experience in humanity hasn’t been made King yet in this sense, before the whole human race, before history. They are still allowed to disobey Him, but He’s going to be made King and be given the scepter when God makes Him King (Ps. 110). He crowns Him King on His wedding day before all of creation. Good and evil will honor His role as King, as the Son of Man, not just as the Son of God. It’s a coronation of Him in His humanity. What a plan! What a magnificent plan that God would have this idea of the incarnation. It’s the very part of the likeness of God in the human race. He would choose a man to be king, but this very Man would first become Man and bear the wrath of God, and then be the King that makes a bride like Him. The mastery and the majesty and the mystery of this plan are fantastic.

He's going to rule them. Again, He's ruling them to do well. Almost never does someone do 100 percent well with power. You've heard the old phrase, "Total power totally corrupts in time." Almost no one has a position of authority and uses it 100 percent for the good of others, but He does. That's why the Father picked Him. He says in the psalm, "I have already appointed My King" (Ps. 2:6, paraphrased). "I've already appointed Him. I've already set Him on My holy mountain. He's already been chosen from eternity past." The kings of the earth didn't like that. They wanted the Antichrist to be king.

HE IS TRAMPLING OUT THE VINTAGE WHERE THE GRAPES OF WRATH ARE STORED

He really kind of picks it up here. First, He Himself rules. He Himself rules and treads the winepress. This is the imagery from the agricultural society. They've gone out together and gathered all the grapes. Revelation 14 tells us that the angels have already gathered all the grapes (Rev. 14:15). It's harvest time. They gather all the grapes; they put them in the big vat. Now they've got machines that do it. Back in those days they just gathered a bunch of people and they stomped on these grapes and made wine until they came to maturity.

The point is this: how easy is it for a man to step on a grape and destroy the grape? Jesus is trodding on the grapes. It's so effortless for Him to exact judgment. It's so easy for Him to overcome Satan's power. There's nothing to it. He says, "It's as simple as trodding grapes. There's no resistance whatsoever." He uses a metaphor that's very easily understood to an agricultural society like ancient Israel. He's revealed as the One alone. He Himself takes those who have come against His bride and He leads the charge. He treads the winepress. In other words, He's leading the charge against them.

"I HAVE TRODDEN THE WINEPRESS ALONE, AND OF THE PEOPLES NONE WAS WITH ME"

Isaiah 63:1-3 is a very famous passage. Jesus is pictured at the end of history, trodding the grapes of wrath. In Isaiah 63, all the enemies of God come forth. Easily, effortlessly He stamps them, He stomps them and He extinguishes all the resistance; that's the point. He effortlessly breaks the power of evil. Jesus could have done it at any time in history if He had wanted. Any time He wanted, He could have stamped out evil. He didn't want to do it until the wedding day. He wanted voluntary love. He wanted us to feel what sinful flesh feels. He wanted us to take the Word of God, to have a pull this way, to fall short, to come back, to feel His embrace, to come back, to feel His embrace. Little by little we would move towards Him by feeling His embrace, and the very embrace of God would empower us in such a way that He's the only King at the end of the day, and the only One whose name is on the trophy case.

WRITTEN ON THE PALMS OF HIS HANDS IN THE COUNCILS OF GOD

He could have stamped evil out a long time ago, but He didn't want to do it until His wedding day. That was the plan of God. He wanted voluntary love to emerge. He could have called twelve legions of angels at the cross, just like that. He could have stamped out the grapes and trodden them a thousand years ago. He didn't want to. There's a perfect time; it's on His wedding day. The good news is, He didn't do it a thousand years ago. He wanted you to be born. He really did. He wanted you to be born first. You were written on the palms of His hands in the councils of God from eternity past. Praise God He waited, right? We wanted to hurry up, and the Lord says, "Well, there's a few more I'm waiting for if you don't mind. You'll really like them when you meet them. They won't be born for a few years, but you'll really like them when you get to see them face to face. Just give Me time. I know what I'm doing."

"The winepress of the fierceness and the wrath of Almighty God." It's the wrath of Psalm 2:6. They're challenging God's appointment of Jesus as king and they're challenging God's appointment of Jesus to inherit

the hearts of the nations. They're challenging the fact that the hearts of the nations belong to Jesus as His possession. What they're challenging is God's appointment of Jesus as King instead of them, and they're challenging the fact that God has given the possession of the nations, the hearts of the people, fully to Jesus. They don't like this.

HIS NAME IS WRITTEN WHERE HIS SWORD IS GIRDED

He has a royal name, "King of kings," written on His robe and on His thigh. This is interesting. It's written on His thigh. The thigh in Scripture speaks of human power. This is a revelation of His humanity. The thigh of man speaks of the strength of man several times in the Psalms. His royalty is written on Him as a man, as fully human. His name is written where His sword is girded. Psalm 45:3 says, "Gird Thy sword upon Thy thigh, O most mighty" (Ps. 45:3, KJV). The warrior's sword was girded here. It's in the place of the sword. That's where the name is.

HIS MOUTH SPEAKS AND HIS SWORD GOES FORTH

It's an interesting little play on words here, that the sword comes out of the mouth and the name is written on the thigh. That's contrary to nature. Normally, the sword is on the thigh and the word comes out of the mouth, but it's opposite here. His mouth speaks and His sword goes forth. His thigh has the name, and the point of it is this; that in the exercise of His power, the fact that He's human doesn't have any interference whatsoever with exercising the power of Almighty God. He's fully God and fully Man. The Word of His mouth and the name on His thigh—which speaks of the power of God in humanity—are in perfect unity and harmony with one another. Those are reversed.

The robe speaks of His priesthood as well. He's the High Priest, as suggested by the robe, and He's the Son of Man, as suggested by the thigh. His kingship is established there. His sword and His rod are coming after the resistant.

"COME, GATHER TOGETHER FOR THE SUPPER OF THE GREAT GOD"

The great supper of God. Look at Revelation 19:7: "Then I saw an angel standing in the sun; and he cried with a loud voice to all the birds that fly in the midst of heaven, 'Come, gather together for the supper of the great God, that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses, the flesh of those who sit on them, and the flesh of all people, free and slave, both small and great'" (Rev. 19:7-9).

There are a number of things that I don't have in the notes here. You'll have to make room, maybe on the back of one of the other pages here, because I'll give you a few little things that I don't have on the notes.

At the very end of verse 17 it says, "Come and gather yourselves together unto the supper of the great God" (Rev. 19:17, KJV). Notice the word *great*: 100 percent of the commentaries are in agreement, and I've read quite a few of them. The word *great* in the Greek, in the manuscript, modifies *supper*, not *God*. They're all mystified over why the King James Version put *great* before *God* instead of before *supper*. It's the great supper of God. That's how all the commentaries translate it, and I'm assuming they're all from different times and places. I'm assuming that's accurate, not being a Greek scholar. *Koinia* and *agape*, that's all I know. I love to fellowship with you. No, that's, "agape koinia," "I love to fellowship with you, hermano." I love to fellowship with you, brother. That's all the Greek I know.

There's this angel standing in the sun. There are several different ways to take this. Number one: some say the Lord uses this angel to blot out the light of the sun coming to the earth, because the whole earth becomes dark on the day that the Lord visits. That might be true, but I'm not sure. Another speaks of the universal invitation to all the birds of the air. This is a literal invitation that's happening. He's standing in the sun, in a place of preeminence—in a place where he can't be missed by man or by beast in this royal proclamation.

It's a very bold statement here. He doesn't stand on the front stage; he doesn't stand on TV; he stands in the sun. Someone might say, "Hello, do you have something you want to say?"

"Yes, I do."

The whole earth is at attention when the angel appears, so whether he blots out the sun or not, we're not sure, but it's the position of complete authority; everyone pays attention to him when he's talking. It's not a very subtle position; it's the opposite of subtle.

What is he doing? He's calling all the birds in the midst of heaven—in other words, all the birds that fly up in the heavens. Typically in the Bible "the heavens" speaks of the atmosphere above us. The Bible talks about three heavens. There are the heavens above us; the mid-heavens where the demons live; and the third heaven, the location of paradise. When it talks about the heavens it typically means the sky above us. This angel is so certain the victory is coming to Jesus. This angel knows the power of His rod and the power of the breath of His mouth to smite and paralyze the human race by the power of the Holy Spirit when He breathes on them.

By the way, another verse about breath that occurs to me is Ezekiel 37. It's that great army of dry bones, which pictures Israel in the end times. He breathes on that army and it comes to life. That's another verse that just came to mind about the breath of God. It's power to activate good and to paralyze evil; it's the breath of God.

A SUPERNATURAL ASSEMBLY OF THE BIRDS OF THE AIR

These birds are vultures and eagles. They're birds that fly exceptionally high in the atmosphere. They're carnivores; they eat meat. He's calling to the meat-eating birds and beasts. This is a supernatural assembly of the birds of heaven, the birds of the atmosphere, because there's going to be a literal feast on the earth, for real.

Ezekiel 39:17-22 describes this scene, but it describes it through the view of the nation of Israel, and how it affects the nation of Israel. It includes meat-eating beasts. The carnivorous animals are also called to this battlefield. They're supernaturally summoned. All of a sudden, a massive assembly of birds is gathered. All of a sudden, animals begin to walk to this literal battlefield.

I don't know the response of the people of earth. Maybe the sun is blotted out and they can't see. I don't know what's happening. Obviously, the birds can come from all over the earth, because they have wings and they can get there. He's calling them to come for a great supper.

THE SACRIFICE OF MAN AS A FEAST FOR THE BEASTS AND THE BIRDS

Now listen to this. This is the reversal of the order of God. Because the order of God was this, that man should have dominion over the beasts. The order of God with true religion is that we sacrificed the animals to have a feast before God, but now God is sacrificing the human race to give a feast for the animals. It's exactly the opposite, because they reversed the order of God's true religion. He reverses the order of creation right here.

God Himself can turn the order any time He wants. Instead of sacrificing the birds for a banquet for man, He's sacrificing men as a banquet for the birds and the beasts of the field.

It's exactly the opposite of order. This angel is so certain of victory. He's seen the power of His sword and he's seen the power of His rod to crush like a clay vessel. He's already calling these animals together, because no one will be left to bury the dead. It will be a 100 percent massacre of all the armies that stand against Him. Not one human being will live who assembles in the army against Him. There won't be one. The birds must come to devour the corpses that are lying on the great battlefield at Armageddon on the last day.

We're talking about the great supper. First, there's the great supper in heaven (Rev. 19:7). That's the one we looked at last week, the marriage supper. At the same time, there's a corresponding supper on earth (Rev. 19:17). One is in verse 7, the other in verse 17. One is in heaven, one on the earth. The heavenly supper ushers in divine glory. The earthly one ushers in divine judgment. The supper in heaven is for the saints; the supper on earth is for devouring the unbelievers. The supper in heaven is full of joy and life; the supper on earth is full of fear and death. The supper in heaven is the supper of the Lamb, the marriage supper of the Lamb. The supper on earth is the Lion of the tribe of Judah roaring against wickedness. It's the Lion roaring. Again, Ezekiel 39 tells about the supper on earth as it affects Israel (Ezek. 39:17-22).

The supper in heaven isn't described in the same detail as the supper on earth. I don't know why. Maybe the Lord doesn't want the unbelieving community who won't say yes to Him even to be able to peer into it. I don't know, but for some reason God has held back the description of the supper in heaven except to reveal that there will be gladness. He won't give the details, as He does with the supper on earth in verses 17 to 21. Maybe it's too private. He doesn't want the unbelievers in history to mock it. I don't know. It's the greatest day in human history after the cross and resurrection, where the marriage supper has finally come. We don't know all the details, but His people are happy and full of gladness and in full agreement with Him. History ends with the supper.

TEN KINGS WHO ARE IN LEAGUE WITH THE DEVIL

These are the kings over all the earth. There are ten main kings in Europe that are signified a number of times in Revelation. The kings of the earth are in league with the Antichrist, the Beast, the dragon, and the False Prophet, because they walk in lying signs and wonders. All the kings are assembled. It's Psalm 2 in living color. Here's where the kings of the earth are motivated, and there's this great confederacy. They have this great unity together, the kings of the earth. They say, "Never have there been more kings unified than in this hour. Look at it. It's finally happening. Man has improved to such a degree through intellect and education and philosophy and the strength of man."

They have a false sense of strength, a false sense of security there. They're unified in this great confederacy. What's motivating them? Three things, really simply. Number one: pride from their former conquests of unifying the world. They think they're unstoppable. It's unprecedented in history. Hitler tried to unite Europe under his leadership from Germany. Napoleon tried it from France; Caesar tried it from Rome, but there will be a man who unifies Europe and the kings of the earth under his terror.

There's going to be a lot of pride. The inner council, the high command of his army, is going to say, "No one can defeat us. Where Caesar was stopped, Napoleon was stopped and Hitler was stopped, we pressed on, and there's no one in sight." So they have pride from their conquest.

Number two: the deception from the lying signs and wonders of the false prophet. He will have incredible miracles. People will be raised from the dead.

Number three: they will be tremendously angry and offended at God. They will actually hate God. In their hearts they'll say, "We don't want anything to do with Him and the way He leads things." There's such bitterness. Satan's strategy is always bitterness against God. He's trying to seduce you into bitterness against God for not treating you rightly.

I said three; there's a fourth one. God is going to send a lying spirit upon them (2 Thess. 2:9-11).

You say, "What now?"

He's going to see the direction of their heart, but He doesn't want any gray area. No one will be on the fence. He will allow the people who are against Him to be deceived as Pharaoh was; He will allow them to go all the way in deception so that the power of God will be revealed before all the nations. There will be no one in the gray area. They will either be for Him or against Him.

Lots of people will say, "Well, we really don't like that Man that much," because the whole world is going to be so arrogant. They'll be deceived in such a way that they'll actually go on one side or the other. There will be no third ground, no neutral party. There will be a delusion from God.

A CLASH BETWEEN GOD, THE DEVIL, AND THE KINGS OF THE EARTH

So there will be pride from their conquest unprecedented; deception from the false signs and wonders; anger and bitterness at God for the way that He's led them and the human race. That's the big one. Satan accuses God night and day. Then, finally, God sends them delusion because, as the Scripture says, they refused to love the truth. They've already said no to the truth, but they're being sort of neutral. They won't follow God. Then He says, "In that case, I want you fully following Satan. I want there to be the full clash. There will be no mixture anywhere. It's all or none, for the whole human race." It's very dramatic.

They gather together to make war. Imagine the boldness that they have to stand before the living God. The revolt of the earth is no longer secret. It's no longer covert. Their plan is open. They're doing Psalm 2:3: they're declaring war against the Lord and His anointed. History ends with a violent battle, with a bloody supper. It ends with a great massacre. It ends with a clash between God and Satan.

They're bold here in paragraph C, when they're gathered together, but in Revelation 6:16-17—which is the same event—they don't end boldly. There are several different pictures of the last day in the book of Revelation. Revelation 6 is one. Revelation 16 is another one. Then, finally, we have Revelation 14 and Revelation 19.

BY THE WORD OF HIS MOUTH, THE BEAST IS BROKEN IN TWO

Listen to what happens in Revelation 6:16. They start boldly, but they don't end boldly. The Antichrist and the False Prophet are captured. These men were so powerful. I've loved studying the history of World War II, and it's said that the most powerful generals in the high command of Germany would stand before Hitler and quake in his presence, and they were unable to speak because he was so powerful. They were so awed by him, they

trembled and stuttered. That's the power of Satan that was on him. The Antichrist will have ten times the power that Hitler had. They will have such a false boldness.

Then, when finally the Son of God has captured him, He will throw him alive into the lake of fire. The kings of the earth will see that by the word of His mouth he's been broken in two. They'll be really troubled by this, because they don't want to be caught and they don't want to be thrown into the lake of fire. They will cry to the rocks, "Fall on us" (Rev. 6:16), meaning, "Hide us so that this Man can't catch us and throw us into the lake into which He threw our leader." They'll be so afraid at the end of the day. They'll start off boldly and they'll end in total fear.

THE LITTLE STONE THAT GREW UNTIL IT FILLED THE WHOLE EARTH

The final outcome: the enemies of God are totally destroyed. There's total victory on the wedding day. This is extra and I know it's already five minutes after. Daniel prophesied the end of the age, and he saw a little stone. Remember what Daniel saw, Daniel the prophet? He said, "The little stone became a great mountain and filled the whole earth and crushed every kingdom that opposed it" (Dan. 2:44-45, paraphrased). This little stone is how the kingdom of God started. It grew into a mighty mountain and crushed every opposing government. That's what's happening right here. The little stone has become a mountain that filled the whole earth—the mountain of the house of God.

Jesus was talking about Daniel 2 when He said in Matthew 21:44, "Fall on the rock, or that little rock will rise up and crush the whole earth" (Mt. 21:44, paraphrased). Remember when He said that? They didn't understand at all what He was saying. Jesus was talking about the little rock of Daniel 2. He said, "Fall on the rock." He said, "I know I'm offensive. Fall on Me and humble yourself. Because this little rock, My little band of 120, will one day rise up and fill the whole earth, and we will crush every government that comes against us. We will crush them utterly." For Jesus already knew Revelation 19. He was talking about Revelation 19 and Daniel 2 when He said that. This is Matthew 21, during the triumphal entry, right before the cross. He was giving them one last warning.

THE BEAST AND THE FALSE PROPHET ARE THROWN ALIVE INTO THE LAKE OF FIRE

The beast is captured. There he is: "The beast was captured" (Rev. 19:20). Remember way back in Genesis 3? The seed of the woman has now totally crushed the head of the serpent. The Beast is captured. Human history is over. Genesis 3 is fulfilled. The seed of the woman is Jesus (Gen. 3:15).

He's born of a virgin, because every other person was born by the seed of a man. Jesus is the only one ever born by the seed of a woman. "The seed of the woman," God told her, "will rise up and crush the serpent's head entirely" (ibid, paraphrased). The serpent will be bruised and crushed.

The Beast is captured. The False Prophet is captured. There it is: "worship." We didn't read the whole thing, but it's those who worshiped. They were thrown alive into the lake of fire; why? Because they're supernatural. They can't be killed. The rest of them can be killed, but these men are supernatural. They came from the pit. They were evil incarnate. They're alive right now, somewhere in perdition. They will come from the pit in God's timing and try the human race. It's something about God giving the human race total freedom under the full power of glory and the full power of evil. It's all about voluntary love in the end.

The rest were killed. The birds were filled. In other words, victory was so total, there was no one left alive to bury the dead. The birds all feasted.

Then, Revelation 20 is a parenthetical chapter talking more about the judgment of evil. Finally, I just wanted to put this verse in here. The next thing that happens is that the angel tells John, “Come, let me show you the bride adorned by God the Father for her Husband” (Rev. 21:9, paraphrased).

Amen. Let’s stand.