

Session 5 – John’s Commissioning and His Encounter with the Beauty of Jesus (Chapter 1)

I. THE OUTLINE OF THE BOOK

A. The Four Parts

1. **John’s Commissioning**
2. **The 7 Letters**
3. **The Throne Room Vision and Transfer of Power**
4. **The Transition Period Between this Age and the Next**

B. In this session we’re going to look at the first part of the book.

II. GETTING THE BOOK OF REVELATION OUT OF THE GUTTER

A. The book of Revelation has been so trivialized and marginalized in modern times. As we approach it we need to do so knowing that the central message is the beauty of Jesus and the reality of his return. Knowing this will help us remove the book from the “gutter” as it were as the Holy Spirit emphasizes its message in a unique way at the end of the age: It’s an integral part of the apostolic Gospel and its central message is the beauty of Jesus. How can it be marginalized and sidelined?



- B. The book is absolutely essential and absolutely necessary in the equipping of the end-time church. It is not an optional subject. It is mandatory. And we as messengers of its contents must be aware that the book is intimately connected to what the Scriptures call “the Gospel.” The dichotomy between “Gospel” and “Consummation” must be eradicated in the coming years. The book of Revelation is the story of the consummation of the mystery of the Gospel. Therefore we need to understand that the book of Revelation is vital to the preaching of the gospel at the end of the age. If you are into preaching the Gospel you’re into the book of Revelation.
- C. The heart of this end-time document is the apostolic gospel. This book reveals how all that which the gospel entails is brought into fullness – the completion of the mystery of God (Revelation 10:7). Jesus in Matthew 24:14 says that the gospel of the kingdom (the mystery of God) will be preached to the nation and then the end will come.

“The angel whom I saw standing on the sea and on the land raised up his hand to heaven ⁶and swore by Him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer, ⁷ but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.”
(Revelation 10:5-7)

“And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.” (Matthew 24:14)

- D. And Revelation chapter 1 is an integral part of the vision that John received – it is his commissioning. And his commissioning consisted of a vision of the glory of the risen Christ.

Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. (John 17:24)

III. AN OUTLINE AND OVERVIEW OF REVELATION CHAPTER 1



- A. As has been said, the Revelation of Jesus Christ is crucial and essential for the equipping of prophetic messengers; it is not optional. Revelation Chapter 1 is critical to understanding the rest of the book and is easily overlooked. It’s important to contemplate and meditate on because it explains the nature of John’s commissioning and what he was being called to proclaim. Every commissioning reveals so much about the message and the historic and prophetic context of that message. The first chapter of Revelation reveals so much about the nature of its message and its historic and prophetic context.

In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. (Isaiah 6:1)

The words of Jeremiah, the son of Hilkiyah, one of the priests who were in Anathoth in the land of Benjamin, to whom the word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah, king of Judah, and until the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, until the captivity of Jerusalem in the fifth month. Now the word of the LORD came to me, saying, "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." (Jeremiah 1:1-5)

¹⁵ But when it pleased God, who separated me from my mother’s womb and called me through His grace, ¹⁶ to reveal His Son in me, that I might preach Him among the Gentiles ... Galatians 1:15-16

- B. The Outline of the Chapter:
1. **The Prologue – 1:1-3**
 2. **Greeting and Blessing – 1:4-6**
 3. **An Oracle Concerning the Coming of the Lord – 1:7-8**
 4. **John’s Vision of Jesus on Patmos – 1:9-20**
- C. **The Prologue – 1:1-3**
1. The Nature of the Book – 1:1



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2. The Central Message of the Book – 1:1
 3. The Contents of the Book – 1:2
 4. What We’re Supposed to Do with the Book – 1:3
- D. **Greeting and Blessing** – 1:4-6
1. Grace and Peace – 1:4
 2. From the Father, Son and Spirit – 1:5
 3. Doxology to Him who loved us, freed us and exalted us – 1:5-6
- E. **An Oracle Concerning the Coming of the Lord** – 1:7-8
1. He is coming on the cloud and every eye will see Him and all will mourn even those who pierced Him (ethnic Jews) – 1:7
 2. The Alpha and Omega who *is*, who *was* and who *is to come*, the Almighty – 1:8
- F. **John’s Encounter with Jesus on Patmos** – 1:9-20
1. Where and when John had the vision – 1:9-10
 2. The command John received – 1:11
 3. The vision of the Glory of Christ the Son of Man – 1:12-16
 4. John’s weakness and Jesus’ glory – 1:17-18
 5. The command to write to the 7 churches – 1:19
 6. Jesus explains the symbolism and gives a hermeneutic for the rest of the book – 1:20

IV. THE GLORY OF CHRIST IN THE BOOK OF REVELATION

- A. The vision that John saw contained a number of unique descriptions of Jesus’ person and work (leadership) that is essential for us to understand. Of the dozens of facets of Jesus’ glory that is revealed in the book, I want to emphasize four as they are clearly the most prominent. The five are:



1. Jesus the Lamb of God
 2. Jesus the King
 3. Jesus the Judge
 4. Jesus the Bridegroom
 5. Jesus the Military Leader (Root of David)
- B. The revelation of the person of Jesus is the highest and most precious revelation one could ever receive. BUT, this is not the ONLY reason God gave us this book as a gift. **The general blessing one can receive from the book is the revelation of the beauty of Jesus. This is incredible! But it isn’t the fullness of the blessing. God gave us this information so that we would understand what HE would be doing, what MEN would be doing and what SATAN would be doing in the final generation of natural history.**
- C. That information is contained in chapters 6-19. And that information is most readily received and properly digested by hearts that have beheld the glory of Jesus.

V. JESUS THE LAMB OF GOD

- A. ***John called Jesus “the Lamb” 29 times*** (5:6, 8, 12, 13; 6:1, 16; 7:9, 10, 14, 17; 8:1; 12:11; 13:8, 11; 14:1, 4, 10; 15:3; 17:14; 19:7, 9; 21:9, 14, 22, 23, 27; 22:1, 3). Clearly Jesus the Lamb is the central figure of the book.
1. We need to contend for the centrality of the Jesus the lamb in our studying, understanding, preaching and praying of the book of Revelation.
 2. We need to see the continuity from the Gospel of John to John’s vision on Patmos. It’s the same Man. Whenever John sees Jesus do something in the book he identifies Him as “the Lamb.”



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3. The term “lamb” is used almost completely in context to worship. That means that the revelation of Jesus as a lamb is the predominant fuel for worship in the book of Revelation. And that beckons us to come behold Him as a Lamb. I want to come haze upon Him as Lamb so that my heart would awaken in love and adoration to the degree that we see it displayed in the throne room.
- B. The idea of Jesus being a Lamb communicates the reality of Jesus’ sacrificial death on Golgotha when He was “slain” for the “sin of the world.”
1. The primary use of the imagery of a lamb in the OT is sacrificial. We see it in the Passover in Exodus 11-12, the ceremony of Exodus 29 and Numbers 28-29 and the description of the ministry of the suffering Servant in Isaiah 53:7. These passages are applied to Christ in the NT in passages like John 1:29, 35; Acts 8:32; 1 Corinthians 5:7; 1 Peter 1:19.
 2. The Lamb is described in chapter 5 as being “slain.” This removes any ambiguity as to what we’re to understand “lamb” to mean. The word “slain” literally means “*slaughtered*.” John combines the sacrificial language of the sacrificial lamb and the prophetic language of the suffering servant.
- C. Three foundational statements concerning the nature of the death of Christ:
1. 2 Corinthians 5:21 – “became sin”
 2. Galatians 3:13 – “became a curse”
 3. Romans 8:3 – “condemned sin in the flesh (of Jesus)”
- D. Jesus can claim the right to take the scroll and to break its seals precisely because He was slain as a sacrificial lamb. **This is the theological foundation of the end-time judgment events.** If we fail to understand the relationship between the first and second coming we miss the heart of the book of Revelation. John was laboring to make sure we didn’t see his vision on Patmos as something that was inconsistent or incongruent with his vision of Jesus during those 3 ½ years of His earthly ministry.



Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and break its seals?" And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, and I began to weep loudly because no one was found worthy to open the scroll or to look into it. And one of the elders said to me, "Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals." And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. And he went and took the scroll from the right hand of him who was seated on the throne. And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain... (Revelation 5:1-9)

- E. There is a stunning parallel between Jesus statement in John 19 and the final declaration from heaven after the bowls are poured out in Revelation 16:

When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit. (John 19:30)

The seventh angel poured out his bowl into the air, and a loud voice came out of the temple, from the throne, saying, "It is done!" (Revelation 16:17)

1. Understanding the intensity of the wrath of God poured out upon Jesus at the cross guards our hearts from offense when we seek to understand the intensity of the wrath of God poured out upon the earth at the end of the age.
2. We trust His heart and His leadership in the end-times because of what He has done for us historically.
3. The cross is the foundation of the end-time message.



- F. The 28 verses (29 times) that reveal Jesus as “Lamb:”

(Revelation 5:6) And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth.

(Revelation 5:8) And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints.

(Revelation 5:12) saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!"

(Revelation 5:13) And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, "To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!"

(Revelation 6:1) Now I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, "Come!"

(Revelation 6:16) calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb,

(Revelation 7:9) After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands,

(Revelation 7:10) and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"



(Revelation 7:14) I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.

(Revelation 7:17) For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes."

(Revelation 8:1) When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.

(Revelation 12:11) And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death.

(Revelation 13:8) and all who dwell on earth will worship it, everyone whose name has not been written before the foundation of the world in the book of life of the Lamb who was slain.

(Revelation 13:11) Then I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon.

(Revelation 14:1) Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father's name written on their foreheads.

(Revelation 14:4) It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb,

(Revelation 14:10) he also will drink the wine of God's wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb.

(Revelation 15:3) And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations!"



(Revelation 17:14) They will make war on the Lamb, and the Lamb will conquer them, for he is Lord of lords and King of kings, and those with him are called and chosen and faithful."

(Revelation 19:7) Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready;

(Revelation 19:9) And the angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." And he said to me, "These are the true words of God."

(Revelation 21:9) Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, "Come, I will show you the Bride, the wife of the Lamb."

(Revelation 21:14) And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.

(Revelation 21:22) And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.

(Revelation 21:23) And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.

(Revelation 21:27) But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life.

(Revelation 22:1) Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb

(Revelation 22:3) No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him.

VI. JESUS THE KING

- A. Jesus is revealed as a King in a very profound way in the book of Revelation.



...and from Jesus Christ...the ruler of kings on earth.... (Revelation 1:5)

- B. Jesus will replace all the unrighteous governments on earth with righteousness leaders and laws.

¹⁵ ***The seventh angel sounded...voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord...and He shall reign forever!"***
(Rev. 11:15)

- C. Jesus’ kingship is literal and physical. Many reduce it to a spiritual reign that is never physically actualized. That is Biblically unwarranted. Jesus’ return will be an inauguration and a governmental implementation.

- D. The New Testament contains a clear affirmation of Jesus’ end-time inauguration in which He will establish His government and hold sway over the whole earth as King. This affirmation is rooted in the Old Testament anticipation of a Messiah who would be a King. There are 5 major timeframes within Israel’s history in which God communicated the fact that theocracy was His ultimate desire. ***This anticipation of the Messianic government is the primary Biblical motif. The narrative centers on this hope of a coming King.***

1. Genesis - Joshua

¹⁵ ***And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."*** (Gen 3:15)

Abraham sacrifices Isaac – God will Provide the Lamb. (Gen 22)

***Judah is a lion's whelp; From the prey, my son, you have gone up. He bows down, he lies down as a lion; And as a lion, who shall rouse him?
10 The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh (Messiah) comes; And to Him shall be the obedience of the people.*** (Gen. 49:9-10)



"His king shall be higher than Agag, And his kingdom shall be exalted. 8 "God brings him out of Egypt; He has strength like a wild ox; He shall consume the nations, his enemies; He shall break their bones And pierce them with his arrows. 9 'He bows down, he lies down as a lion; And as a lion, who shall rouse him?' "Blessed is he who blesses you, And cursed is he who curses you." . . . "I see Him, but not now; I behold Him, but not near; A Star shall come out of Jacob; A Scepter shall rise out of Israel, And batter the brow of Moab, And destroy all the sons of tumult. (Num. 24:7-9, 17)

¹⁵ And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house , we will serve the LORD." (Josh 24:15)

2. Judges

The Book of Judges is one of the premier displays of the ultimacy of theocracy. By nature of contrast the book propels us into the deep conviction that Israel is useless, loveless & helpless without a King. As God gives temporary helps to ‘emergencies’ throughout the book, He makes it unbelievably clear that they’ll always fall short ‘until Shiloh comes.’ (Gen 49:10)

⁶ In those days there was no king in Israel; everyone did what was right in his own eyes. (Judges 17:6)

¹ In those days there was no king in Israel. (Judges 18:1)

¹ And it came to pass in those days, when there was no king in Israel... (Judges 19:1)

²⁵ In those days there was no king in Israel; everyone did what was right in his own eyes. (Judges 21:25)

3. Samuel – Kings/Chronicles



This was a period that was ironically marked by a longing for a King but a complete loss of trust that any King could help the situation as all failed. There was a sense of Anti-monarchy when Samuel began the season. It turned into a pro-monarchy that, by the end of Kings/Chronicles, turned into a deep conviction that no mere man could do what (1) needed to be done, what (2) was promised to be done. *In other words the King would have to be God Himself* on the earth governing a redeemed people whose sins had been paid for. In the middle of this period one of the greatest promises came to David through Naman.

¹² "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. ¹³ He shall build a house for My name, and I will establish the throne of his kingdom forever. ¹⁴ I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. ¹⁵ But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you. ¹⁶ And your house and your kingdom shall be established forever before you. Your throne shall be established forever." (2 Sam 7:12-16)

4. Psalms

Alec Motyer, about the anticipation of the King in the Psalms writes, "...the expected King would meet world opposition (2:1-3; 110:1) but as victor (45:3-5; 89:22-23) and by the activity of the Lord (2:6, 8; 21:1-13; 110:1-2) He would establish world rule (2:8-12; 45:17; 72:8-11; 89:25; 110:5-6), based in Zion (2:6) and marked by a primary concern for morality (45:4, 6-7; 72:2-3; 101:1-8). He would rule forever (21:4; 45:6; 72:5), in peace (72:7), prosperity (72:16) and undeviating reverence to the Lord (72:5). Pre-eminent among men (45:2, 7), He would be the friend of the poor and the enemy of the oppressor (72:2-4, 12-14). Under His rule the righteous would flourish (72:7). He would possess an everlasting name (72:17) and be the object of unending thanks (72:15). He is the recipient of the Lord’s everlasting blessing (45:2), the heir of David’s covenant (89:28-37; 132:11-12) and of Melchizedek’s priesthood



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(110:4). He belongs to the Lord (89:18), and is devoted to Him (21:1, 7; 63:1-8, 11). He is His Son (2:7; 89:27), seated at His right hand (110:1) and is Himself Divine (45:6).”

5. The Prophets (Isaiah to Malachi)

The prophets are littered with promises of Jesus’ literal Kingship. Of them all, Isaiah ¹ and Zechariah are clearly the most powerful. They contain dozens of detailed prophecies concerning Jesus’ Millennial Reign on the earth after His second coming.

It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go the law, and the word of the LORD from Jerusalem. He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. (Isaiah 2:2-4)

For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this. (Isaiah 9:6-7)

¹ “The Promise of the immediate birth of Immanuel [7:14]) is transferred to Isaiah’s own son..... (8:1-3), and Immanuel, moved to a later date (9:1), becomes the bearer of the great fourfold name of 9:6, whose second component, “Warrior God,” gives the child the same title as Yahweh Himself (10:21). He is a Davidic King (9:7; 11:1), perfect in character (11:2-3) and rule (11:4-5), in a perfect (11:6-9), united world (11:10-16). He reigns in righteousness over a righteous society (32:1-6), and is the ‘Beautiful King’ bringing security & the forgiveness of sins (33:17-24.” – Motyer, **‘Story of the OT’**



And say to him, 'Thus says the LORD of hosts, "Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of the LORD. It is he who shall build the temple of the LORD and shall bear royal honor, and shall sit and rule on his throne. And there shall be a priest on his throne, and the counsel of peace shall be between them both."' And the crown shall be in the temple of the LORD as a reminder to Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah. (Zechariah 6:12-14)

Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. I will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall speak peace to the nations; his rule shall be from sea to sea, and from the River to the ends of the earth. (Zechariah 9:9-10)

And the LORD will be king over all the earth. On that day the LORD will be one and his name one. The whole land shall be turned into a plain from Geba to Rimmon south of Jerusalem. ...Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, the LORD of hosts, and to keep the Feast of Booths. And if any of the families of the earth do not go up to Jerusalem to worship the King, the LORD of hosts, there will be no rain on them. And if the family of Egypt does not go up and present themselves, then on them there shall be no rain; there shall be the plague with which the LORD afflicts the nations that do not go up to keep the Feast of Booths. This shall be the punishment to Egypt and the punishment to all the nations that do not go up to keep the Feast of Booths. (Zechariah 14:9-19)

VII. JESUS THE JUDGE



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- A. Jesus is a righteous and wise Judge, who works redemptively to confront hatred of God and truth in order to establish righteousness and love across the whole earth (Rev. 16:5-7; 19:1-5). And He is a judge who decrees eternal punishment (14:9-11). His judge-ship and His judgments are nuanced in the book.

1. Temporal Judgments in the book of Revelation

³ ***Great and marvelous are Your (Jesus) works...just and true are Your ways, O King of the saints! 4...For Your judgments have been manifested. (Rev. 15:3-4)***

2. The Final Judgment in the book of Revelation

Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire. (Revelation 20:11-15)

3. Eternal Judgment in the book of Revelation

And another angel, a third, followed them, saying with a loud voice, "If anyone worships the beast and its image and receives a mark on his forehead or on his hand, he also will drink the wine of God's wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name." (Revelation 14:9-11)



- B. A casual reading of the book of Revelation will leave you with the impression that ultimate judgment is inevitable. The storyline of the book centers around the manifestation of divine judgments released on the earth.

*Rev 6:10 They cried out with a loud voice, "O Sovereign Lord, holy and true, how long before you will **judge** and avenge our blood on those who dwell on the earth?"*

*Rev 14:7 And he said with a loud voice, "Fear God and give him glory, because the hour of his **judgment** has come, and worship him who made heaven and earth, the sea and the springs of water."*

³ Great and marvelous are Your (Jesus) works...just and true are Your ways, O King of the saints! 4...For Your judgments have been manifested. (Rev. 15:3-4)

*Rev 17:1 Then one of the seven angels who had the seven bowls came and said to me, "Come, I will show you the **judgment** of the great prostitute who is seated on many waters,*

*Rev 18:10 They will stand far off, in fear of her torment, and say, "Alas! Alas! You great city, you mighty city, Babylon! For in a single hour your **judgment** has come."*

*Rev 18:20 Rejoice over her, O heaven, and you saints and apostles and prophets, for God has given **judgment** for you against her!"*

*Rev 19:11 Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he **judges** and makes war.*

VIII. JESUS THE BRIDEGROOM

- A. The culmination of the end-time drama is a wedding. This reveals so much about the heart of Jesus and the nature of His leadership.

⁷ The marriage of the Lamb has come...His wife has made herself ready. (Rev. 19:7)



- B. Jesus is repeatedly likened to a Bridegroom who is filled with tenderness and jealous love for His people; His covenant people (Is. 54:4-5; 62:1-5; Jer. 2:2-4; Hos. 1-3; Mt 22; 25; John 3:29; 2 Cor. 11:1-3; Rev. 19:7; 22:17).
- C. Jesus will come only in context to a prepared Bride who lives in unity with Him and the Spirit. This is not being born again. There is a difference between being born again and walking in unity with the Holy Spirit as a mature Bride.

“The Spirit and the Bride say ‘Come!’” (Revelation 22:17)

- D. The most profound disclosure of the nature of the love of God is in Bridal language.
1. Tender Love
 2. Jealous Love
 3. Covenant Love
 4. Immutable Love

IX. JESUS THE HUMAN MILITARY LEADER

- A. Jesus is seen as returning as a human (though fully God) military leader who “makes war.” He will physically march on literal land and will be covered in real blood of real people who resist Him.

“Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty.” (Revelation 19:11-15)



- B. The term “root of David” is a key phrase in Biblical prophecy. The term is used in the book of Revelation (ch. 5 and 22) and is a quotation from Isaiah 11:1 where the Messiah is presented as being the “shoot” that comes up “from the stump of Jesse.” This speaks of Jesus’ humanity. Jesse was David’s father from whom Jesus’ lineage is drawn. There are two observations to be made about this “root of David:”
1. *The Root of David is a Military Leader* – We read in Isaiah 11:4b and 11:10 that this “root” is a mighty military leader who leads the greatest military campaign in human history closing this age. We read that this Man will “strike the earth with the rod of His mouth; and with the breath of His lips slay the wicked.” This striking and slaying is in context to a global military campaign and an international exodus of surviving Jews returning to Israel after Jacob’s Trouble. This theme of Jesus being a blood stained military leader at the second coming is a very prominent one in the Scriptures (Rev. 19:11-16; Is. 63:1-6; Hab. 3; Ps. 68; etc.).
 2. *The Root of David receives the same worship that God does* – Though the title communicates the absolute humanity of the Man we can’t help noticing that He receives the same worship that the Father does and neither He nor anyone around Him says anything about that being wrong (see chapter 5). That is, He *is* God. The “root of David” receives the permission of Yahweh to receive worship from those who worship Him. This is one of the most incredible things concerning the nature and identity of the Messiah.
- C. The Scripture presents the second coming as a war processional. Jesus marches against literal armies, wages literal war in the Middle East and concludes the narrow Day of the Lord is Jerusalem as He executes judgment on all who stand against Him.

¹ Who is this who comes from Edom, with dyed garments from Bozrah (capital of Edom), this One who is...traveling (marching) in the greatness of His strength?...² Why is Your apparel red, and Your garments like one who treads in the winepress? ³ I have trodden the winepress...I have trodden them in My anger, and trampled them in My fury; their blood is sprinkled upon My garments, I have stained all My robes. (Is. 63:1-3)



² *The indignation of the LORD is against all nations, and His fury against all their armies; He has utterly destroyed them, He has given them over to the slaughter...⁵ "For My sword...shall come down on Edom...for judgment. ⁶ The sword of the LORD is filled with blood...for the LORD has a sacrifice in Bozrah, and a great slaughter in the land of Edom...⁸ For it is the day of the LORD's vengeance, the year of recompense for the cause of Zion. (Isa. 34:1-8)*

³ *God came from Teman (in southern Edom), the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. ⁵ Before Him went pestilence, and fever followed at His feet...⁷ the land of Midian trembled (Arabian desert reaching into the Sinai Peninsula)...¹² You marched through the land in indignation; You trampled the nations in anger. ¹³ You went forth for the salvation of Your people... (Hab. 3:3-13)*

¹ *Behold, the day of the LORD is coming...² For I will gather all the nations to battle against Jerusalem; the city shall be taken...half of the city shall go into captivity... ³ Then the LORD will go forth and fight against those nations...⁴ In that day His feet will stand on the Mount of Olives...and the Mount of Olives shall be split in two... making a very large valley...⁵ Then you shall flee through My mountain valley...Yes, you shall flee...Thus the LORD my God will come, and all the saints with You. (Zech. 14:1-5)*

⁵ *The Lord (Father) is at Your right hand; He (Jesus') shall execute kings in the day of His wrath. ⁶ He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries. (Ps. 110:5-6)*

Lift up your heads, O you gates (of Jerusalem)! And be lifted up, you everlasting doors! And the King of glory shall come in. ⁸ Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle (Armageddon campaign). (Ps. 24:7-8)

