

What follows represents the unedited lecture notes of Pastor Merritt's teaching of The Book of The Revelation. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ.

1. Last week I completed a study of Rev 19:11-16 by way of a review of the *Doctrine of the Day of the Lord*, when time expired we were about to begin an exegesis of Rev 19:17-19.

2. Before continuing I want to provide "1Jo 1:9 time" as may be necessary.

3. Let's review some of that learned and then begin new material on page two.

4. At our last session I provided a review of how we arrived at our climax - The Second Advent of Jesus Christ. It is described in considerable detail in Revelation chapter sixteen and nineteen.

5. The first order of business last week was a brief synopsis of the Tribulation and the Second Advent.

5.1 The Day of the Lord will be a time of wrath and judgment from God terminating in the drying up of the Euphrates and a series of battles in which Christ destroys the armies of the world and Israel receives their four unconditional covenants.

5.2 The tribulation will also be a period of salvation. There will be many saved during the seven years. At the Second Advent opportunity for salvation is temporarily suspended.

5.3 The Tribulation will be followed immediately by the return of Christ in glory. So much for review now let's return to Revelation chapter nineteen and an expanded translation of Rev 19:1-16.

Rev 19:1 After I saw the destruction of Babylon and the resultant joy in heaven I heard the roar of a great crowd in heaven exclaiming: "Praise God! Deliverance and glory and power solely belongs to Jesus the Christ, Rev 19:2 for certain and just are all His judgments. He has condemned and judged ecumenical, political and commercial Babylon who for centuries corrupted the earth by her false teachings. He is calling her to account for spilling the blood of His servants."

Rev 19:3 At this point John again heard from heaven: "Hallelujah."

Rev 19:4 The twenty-four elders representing the raptured church age saints and the four special elect angels all fell prostrate and worshiped the Christ, who was seated on the throne. The raptured saints of heaven cried out: "Amen and Hallelujah!"

Rev 19:5 And out of the Throne Room in heaven came a voice praising God; in fact, the voice cried out the command for all His servants, small and great, all who fear and respect Him must praise His name.

Rev 19:6 And then I heard what sounded like the shouting of a large crowd, it sounded much like the waves of a hundred oceans crashing on a rocky shore, or like the crash of thunder from an approaching storm.

Rev 19:7 Let us rejoice and be glad and honor Him; for the marriage has occurred and now we are ready to celebrate with a wedding banquet in honor of the Lamb of God; the Bride has made herself ready, she is prepared.

Rev 19:8 Because of her divine good she is permitted to wear her decorations on her uniform of glory; the uniform is made of the cleanest and whitest of fine linen.

Rev 19:9 The angel then said to me "Blessed are those who are invited to the wedding feast of the Lamb of God. And then he added "God Himself has so stated."

Rev 19:10 I John then fell down to worship the angel but he rebuked me saying "Get up do not do that! I am a servant of God just like you and serve not only you but all your brothers in Christ. The purpose of all prophecy is to describe the triumph and return of Jesus the Christ.

Rev 19:11 I John then saw heaven standing open and there before me was a huge white horse; the rider was called Faithful and True. It is said of Him He has come to judge with justice and to make war on those who refuse to call Him Lord.

Rev 19:12 His eyes were like flames of fire, and on his head, were many crowns of royalty. He had a name written on His forehead but only He knew its meaning.

Rev 19:13 He was clothed in garments dipped in blood, and His official title was clearly displayed, "The Word of God."

Rev 19:14 The angelic armies of heaven dressed in finest linen, white and clean were following him; they too were riding on white horses.

Rev 19:15 In His mouth the Lord had a large executioner's sword with which to strike down the nations. He ruled them with an iron grip and He began slaughtering the armies of the nations and so flowed their blood it was like a man treading a winepress. He treaded the winepress with the fury and wrath of God Almighty Himself.

Rev 19:16 And on His robe and on his thigh, was the name: KING OF KINGS AND LORD OF LORDS

6. Now let's see what we can learn from Rev 19:17-19.

KJV

Rev 19:17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

Rev 19:18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

Rev 19:19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

NIV

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

1. Accompanying Christ at His Second Advent are those described as "the armies which were in heaven."

2. Some, such as J. B. Smith, have limited this army to the church, the Bride of Christ, on the basis that it is described as clothed in fine linen, white and clean.

3. There is, however, no reason to limit this to the church, though the church is arrayed in fine linen. The church is not alone in being righteous; it is more probable that here are not only the saints but also the holy or elect angels.

4. Walvoord writes:

"It is well not to impose limitations upon a Scripture text which are not implicit in the text itself. The spectacle, however, of Christ on a white horse with a vesture dipped in blood accompanied by innumerable heavenly beings clothed in fine linen is a demonstration that now at long last the filthy, blasphemous situation in earth is going to be wiped clean with a divine judgment of tremendous character."

5. A further description is given of Christ, adding to the picture of divine judgment. Out of His mouth goes a sharp sword, which according to the text will be used to smite the nations and bring them under His rule.

6. The expression of ruling "with a rod of iron" (so translated in the KJV of verse 15) is also found in Psa 2:9 and Rev 2:27, with a similar expression, "the rod of His mouth," in Isa 11:4.

Psa 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Rev 2:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Isa 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

7. The above cited Scriptural phrases represent unyielding absolute standards of government under which men will be required to conform after Christ's return.

8. In the Millennium there will be righteous standards and when serious violations occur which might affect perfect environment there will be severe judgment. Christ will execute those who do not conform.

9. The divine act of judgment is also described in the latter part of Rev 19:15 in the words "He treadeth the winepress of the fierceness and wrath of Almighty God."

10. This is another view of divine judgment portrayed in a similar way as we studied in Rev 14:19-20 and is anticipated in Isaiah 63:1-6.

Isa 63:1 Who is this coming from Edom, from Bozrah, with his garments stained crimson? Who is this, robed in splendor, striding forward in the greatness of his strength? "It is I, speaking in righteousness, mighty to save."

Isa 63:2 Why are your garments red, like those of one treading the winepress?

Isa 63:3 "I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing.

Isa 63:4 For the day of vengeance was in my heart, and the year of my redemption has come.

Isa 63:5 I looked, but there was no one to help, I was appalled that no one gave support; so my own arm worked salvation for me, and my own wrath sustained me.

Isa 63:6 I trampled the nations in my anger; in my wrath I made them drunk and poured their blood on the ground."

11. All of these passages point to the sad conclusion that in the day of judgment it is too late for men to expect the mercy of God.

12. There is nothing more inflexible than divine judgment where grace has been spurned. Judgment is always preceded by grace.

13. The awful scene of divine judgment seen here is in total contradiction to the modern point of view that God is dominated entirely by His attribute of love.

14. Christ Himself is described as having a vesture dipped in blood and a thigh on which His name appears as King of kings and Lord of lords. Such description being especially fitting for One who has a right to rule the earth.

15. Christ will come with power and majesty to planet earth where He will bring to bear His sovereign judgment on a wicked world.

16. God will indeed break the nations with a rod of iron and dash them in pieces and give the uttermost parts of the earth to His Son as His rightful possession.

17. In view of this consummation, how pertinent is the invitation of Psalm two to serve the Lord and kiss the Son while there is yet time to claim the blessing of those who put their trust in Him.

18. And now for a study of The Battle of The Great Day of God Almighty.

Rev 19:17 And I saw an angel whose brightness was as the sun, he cried out to all the flesh-eating birds in a voice which could be heard all over the world; "Come, to Israel, Edom and Babylon, gather together for the great supper of God,

Rev 19:18 here you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

1. Following the vision of Jesus Christ and His return to earth, the Apostle John sees an angel standing in the sun.

2. Though some have seen this as a very unusual phenomenon, the most natural explanation is that the angel is standing in the light of the sun with the angel himself possibly shining with even greater brilliance.

3. The image is one of brilliant light speaking of the glory of God. The angel whom John sees cries with a loud voice, signifying something important impending not unlike several verses earlier studied. Rev 6:10; 7:2, 10; 10:3; 14:1; 18:2

4. The last day of the Tribulation will be 24 hours of darkness in which the Jews will have time to certainly believe and be saved given the prophetic fulfillment of darkness and the teachings of certain Bible Teachers operating within the confines of the city.

Rev 19:19 Then I saw the Antichrist leading the world's kings, presidents, prime ministers and their armies; they were moving slowly but surely toward the middle east; the Antichrist had put together a global coalition for the sole purpose of making war against the Lord Jesus Christ and his heavenly army.

4.1 Even the light bodies of planet earth hide their eyes from what will take place.

Zec 14:6 And it shall come to pass in that day, that the light shall not be clear, nor dark:

Isa 5:30 And on that day, they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

Joe 2:20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savor shall come up, because he hath done great things.

5. Let's look at a description of the last day of the Tribulation and the first day of the Millennium - a time of darkness, light and a great earthquake. There will then come a light of great brilliance to usher in the first day of the Millennium when Christ returns as the Warrior King.

6. Christ will touch down on the Mount of Olives where a great earthquake will occur. Zec 14:4 and 5 tells us this earthquake will permit the escape to the east of those Jews in the city of Jerusalem.

7. This Mount of Olives where Christ returns is earthquake prone.

7.1 In the 1997 July/August Issue of Biblical Archaeology Review Volume 23, Dr. Amos Nur and Dr. Haggai Ron have written:

"... there is a Mediterranean Plate and an Arab Plate running east and west of the Mount of Olives ... a Dead Sea Plate rests to the south of the Mount of Olives. There is also Mount Carmel Plate to the northwest. These plates make for great potential danger and provide the makings of a great earthquake sometime in the future."

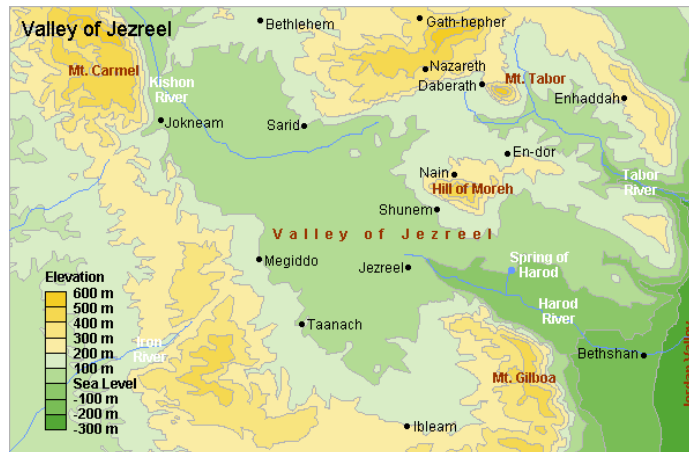
7.2 This should be of little surprise to the student of the Bible.

Zec 14:4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

8. There will then come the light of great brilliance to usher in the first day of the Millennium when Christ returns.

9. The earthquake will create a valley leading all the way to Jericho and permit the escape of those Jews being besieged in the city of Jerusalem.

10. So far, we have seen ample Scripture telling us how the armies of the world are gathered for battle in the valley of Megiddo.



11. We know from chapter eighteen that Babylon on the Euphrates is destroyed by Christ at His return. We also know that all the armies of the world which are scattered from Megiddo to Edom (which would certainly include the area of Palestine) are destroyed by Christ.

12. Let's look at the actions of Christ. Keep in mind in His divine crusade we will see a speed of warfare never before observed in time. He and His heavenly army simultaneously strike Megiddo, Jerusalem, Edom and Babylon.

12.1 Christ goes to Edom as Isa 63:1-6 describes:

"Who is this coming from Edom, from Bozrah with his garments stained crimson? Who is this, robed in splendor, striding forward in the greatness of his strength? "It is I, speaking in righteousness, mighty to save. Why are your garments red, like those of one treading the winepress?" I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing. For the day of vengeance was in my heart, and the year of my redemption has come. I looked, but there was no one to help, I was appalled that no one gave support; so, my own arm worked salvation for me, and my own wrath sustained me. I trampled the nations in my anger; in my wrath I made them drunk and poured their blood on the ground."

13. In Edom many Israelites have fled for safety from the Antichrist. (Mat 24:15-16)

Mat 24:15 "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel --let the reader understand --

Mat 24:16 then let those who are in Judea flee to the mountains.

13.1 Christ vindicates the promises of God as He rescues these saints in the mountains of Edom—Jordan today.

14. Isaiah describes Christ as coming from Edom arrayed in red garments on His "day of vengeance."

15. Human beings, having rejected God's mercy offered through the sacrificial death of Christ on the cross, will suffer judgment at the hands of the One they have rejected.

16. This, and other texts, make it clear that Christ's appearing will not be a time of joy to the unsaved but, on the contrary, a time of great sorrow because the day of God's wrath is come.

17. Christ's coming is attended by signs and extreme natural "unnatural" phenomena.

18. Christ is seen by the psalmist as below the heavens and above the earth where he gathers His saints and prepares to judge with a vengeance those left on the planet.

Psa 50:1 The Mighty One, God, the LORD, speaks and summons the earth from the rising of the sun to the place where it sets.

Psa 50:2 From Zion, perfect in beauty, God shines forth.

Psa 50:3 Our God comes and will not be silent; a fire devours before him, and around him a tempest rages.

Psa 50:4 He summons the heavens above, and the earth, that he may judge his people:

Psa 50:5 "Gather to me my consecrated ones, who made a covenant with me by sacrifice."

Psa 50:6 And the heavens proclaim his righteousness, for God himself is judge.

19. Now we are ready for an exegesis of Rev 19:20.

KJV

Rev 19:20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

NIV

Rev 19:20 But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

1. Enoch the only prophet named in the Gentile Age (at least as far as Scripture reveals) spoke of Christ's coming to execute judgment.

Jud 1:14 Enoch, the seventh from Adam, prophesied about these men: "See, the Lord is coming with thousands upon thousands of his holy ones."

Jud 1:15 to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him."

Jud 1:16 These men are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.

2. Paul in 2Th 2:7-10 describes Christ's coming in judgment to destroy the Antichrist which parallels the passage we will find in Rev 19:20 where we see the Antichrist cast into the Lake of Fire.

2Th 2:7 For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way.

2Th 2:8 And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

2Th 2:9 The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders,

2Th 2:10 and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved.

3. Let's take a look at what many glibly refer to as the Battle of Armageddon. The term Battle of Armageddon is actually a misleading expression because the term Armageddon means "Mount of Slaughter" and refers to the beautiful valley to the east of Mount Megiddo and the word "battle" should better be translated "campaign" or even war.

4. No war has ever been won by a single battle. In fact, it is possible to lose many battles and still win a war.

5. The war of the great Day of God Almighty takes place in a single day, and the Battle of Armageddon will be just one of the battles of that war.

6. Actually, this war will encompass more than just the Valley of Megiddo; it covers all of the land of Palestine from Mount Carmel to the Gulf of Aqabah.

7. This conflict, culminating in Christ's defeat of the armies of the Antichrist, will be a series of at least four "campaigns;" therefore it is more properly called "the battle on the great day of God Almighty." (Rev 16:14).

Rev 16:14 They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.

8. The carnage and the horror of the scene are described only generally in Rev 19:17-19.

8.1 Rev 19:20-21 will elaborate.

Rev 19:20 But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

Rev 19:21 The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves.

8.2 Tim LaHaye in his book Revelation Unveiled has written:

"It is impossible to predict the exact sequence of the battles in this war, but since everything culminates at Jerusalem, it would seem that He will go next to the Valley of Megiddo. This conflict can literally be called the Battles of Armageddon. Stage one of Armageddon is described in Rev 16:12-16 where we see the armies of the world being gathered to the "mountain of slaughter." The sixth angel poured out his bowl on the great river Euphrates, and its water was dried up to prepare the way for the kings from the East. Then I saw three evil spirits that looked like frogs; they came out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet.

"They are spirits of demons performing miraculous signs, and they go out to the kings of the whole world, to gather them for the battle on the great day of God Almighty.

"Behold, I come like a thief! Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed. Then they gathered the kings together to the place that in the Hebrew is called Armageddon."

9. When we studied Revelation 16, we noted how the Euphrates River will dry up to make possible the way for the kings of the East with their vast hordes moving like a cloud to cover the land.

10. The satanic trinity of the Antichrist, the False Prophet, and the Devil himself send out "evil spirits that looked like frogs" to deceive the kings of the earth to bring them into this great battle of Armageddon, where they will first fight among themselves and then against Christ Himself. Three mountains overlook this valley: Carmel, Gilboa and Tabor. The mountains overlook the plain of Esdraelon.

11. Col. R. B. Thieme in his book Armageddon writes:

"A campaign involves a military invasion into unfriendly territory in an effort to locate enemy forces and peoples for the purpose of destruction and subjugation. Thus, a campaign is composed of a series of battles in a specific geographic location, fought either simultaneously or in chronological succession. Inasmuch as this titanic struggle occurs in one land, Palestine, the translation of **Polemos** as campaign is preferred to war. There are then several battles which lead to the final battle. The entire series of battles are often in error called "the Battle of Armageddon."

12. The Scriptures describing the location of the campaign lead to the conclusion that the campaign (a series of battles) leading up to "the great day of God the Almighty," is fought in at least four specific geographical areas:

12.1 Jerusalem (Zec 12:2-11 and 14:2)

Zec 12:2 "I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as Jerusalem.

Zec 12:3 On that day, when all the nations of the earth are gathered against her, I will make Jerusalem an immovable rock for all the nations. All who try to move it will injure themselves.

Zec 12:4 On that day I will strike every horse with panic and its rider with madness," declares the LORD. "I will keep a watchful eye over the house of Judah, but I will blind all the horses of the nations.

Zec 12:5 Then the leaders of Judah will say in their hearts, 'The people of Jerusalem are strong, because the LORD Almighty is their God.'

Zec 12:6 "On that day I will make the leaders of Judah like a firepot in a woodpile, like a flaming torch among sheaves. They will consume right and left all the surrounding peoples, but Jerusalem will remain intact in her place.

Zec 12:7 "The LORD will save the dwellings of Judah first, so that the honor of the house of David and of Jerusalem's inhabitants may not be greater than that of Judah.

Zec 12:8 On that day the LORD will shield those who live in Jerusalem, so that the feeblest among them will be like David, and the house of David will be like God, like the Angel of the LORD going before them.

Zec 12:9 On that day I will set out to destroy all the nations that attack Jerusalem.

Zec 12:10 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.

Zec 12:11 On that day the weeping in Jerusalem will be great, like the weeping of Hadad Rimmon in the plain of Megiddo.

Zec 14:2 I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city.

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