

The Book of Revelation Course.

11. Jesus' Triumphal entry into Jerusalem. (Rev. 19:11-21:8)

These notes of mine have time code references shown in brackets. They relate to Mike Bickle's MP3 audio files on his Book of Revelation study. You may also refer to his complete pdf session notes on the IHOP website. Mike has also produced an excellent A5 size study guide which can be purchased from IHOP.

The purpose of these notes, for each session, is to complement what Mike has already written. Many of the sentences written in my notes, are what Mike has actually said on the audio file.

I. Introduction

A-B. (00:00-13:39) This passage is the high point in human history. It is the greatest hope message imaginable for believers. However, Jesus said in this hour men will faint due to fear and lack of understanding. Luke 21:26. We will have a sense of boldness in this terrible but glorious hour. God did not give us this information just for us to know that 'we win'. He gave it so we understand the things and events which are going to take place. This is a literary piece in itself that brings all the other relevant parts together. It describes the final part of Jesus' campaign as he enters Jerusalem, as Bridegroom-king-Judge. He slays the kings of the enemy on his way and defeats the anti-christ. This is similar to Elijah defeating the prophets of Baal. 1 Kings 18:40 Jesus will come in response to the prayer (justice) movement of the saints. Psalm 2 is all about the Armageddon campaign. King David said in V10-12 'be wise O kings...serve the Lord' meaning if you do not you will perish. Jesus will set up his government in Jerusalem and appoint his chosen saints (us) to oversee the new governments of the earth. This is in preparation for the Father's coming at the end of the Millennium.

C. (13:40-21:36) Isaiah 42 is profoundly an end-time chapter on justice. Jesus brings justice to the nations. The injustice we see today is going to increase a 100 fold. The anti-christ is a totally brutal, beastlike demonic person but he will have his own fake justice movement, including feeding the poor, but it will be demonic in its origin. You do not celebrate justice or judgement until you are on the receiving end of it, then you will cry out for it. **A lot of people do not have a Jesus who kills**, but that is the same Jesus described in other parts of the bible. We need to get the fog of sentimentality out of the way and begin to understand what Jesus says about Jesus, so that we are not repulsed by him. We need to line ourselves up with the word of God.

D. (21:37-30:35) This is important. Jesus is only going to confront the oppressor worldwide to the degree we agree with him in night and day prayer. This is not on the body of Christ's mind at the moment, but that is why we have to know this passage. When we do the fog begins to lift and we get a clear picture of the story line, the pieces of the puzzle begin to fit. Jesus is working with three prayer movements. a) the prayer movement on earth. b) the martyrs in heaven c) the unsaved remnant of Israel. Luke 17-18 is about the prayer movement. In Luke 18:7-8 Jesus asks 'will I find faith on the earth'. Will I find my people praying in unity with me and specifically on what I am about to do next? Will there be agreement with me? Zech. 12:10 says God is going to pour out his Spirit on the remnant of unsaved Jews after the rapture. This is also prayed in Isa. 64:1-2

E-F. (30:36-39:04) Rev. 19:11-21:8 There are 7 strategic scenes in this passage. We must learn these because they give us the chronological literal events as they will happen one after the other. **A.**

Scene #1: Jesus presents Himself as He approaches Jerusalem for the final battle (Rev. 19:11-16) Scene #2: Jesus defeats the Antichrist at the Battle of Jerusalem (Rev. 19:17-21)

Scene #3: Satan is cast into prison for 1,000 years (Rev. 20:1-3)

Scene #4: Saints are given the governmental leadership over the earth (Rev. 20:4-6)

Scene #5: Satan is released after 1,000 years giving all a choice to obey (Rev. 20:7-10) Scene #6: Great white throne: God's final judgment of all enemies (Rev. 20:11-15)

Scene #7: The Father establishes His throne with His people on the new earth (Rev. 21:1-8)

The release of Satan again, after the 1000 years in scene 5 is so important, because it justifies Jesus' totally righteous judgements. People will still choose evil even after the 1000 year reign, even with Jesus being on the earth.

II. Jesus represents Himself as He approaches Jerusalem (Rev. 19:11-16)

A-B-C. (39:05-45:55) John sees the vision from heaven, which includes Jesus on the white horse. He is called faithful and true. He is portrayed making war in righteousness against his enemies. His eyes are alight with fire of his passion and righteous anger. We have no comprehension of this man Jesus on this day. His robes are splattered with the real blood of his enemies. He is the greater king David.

He is unashamed of waging a just war. We need to be rid of the fog of sentiment, in case we imagine that our compassion is superior to Jesus zeal, love and wisdom. There is no contradiction between the Jesus of Christmas and the Jesus of Armageddon. They are both about love, love, love. The sword out of Jesus mouth is his word. His word alone has the power to end life just by speaking it out. He may use this option and he may use his literal sword. It is his choice.

D-E-F-G. (45:56-52:46) The end-time winepress. Refer Isa.42 and Isa.63:1-4. It is the where the world leaders come to Jerusalem for their own agendas, but Jesus figuratively locks the door on them. He reveals to them that this is it, and their heads are about to roll. This blood is theirs and it flows for out for a distance of 200 miles and up to the horse bridles. See Rev.14:19-20. Ps.45:2-5 is spoken by the Father to His son. It is about Armageddon. The words on Jesus lips carry an anointing so powerful that the world can be changed in one day. Isa.66:8. When Jesus enters Jerusalem His people welcome Him as their Messiah.

III. Jesus defeats the anti-Christ at the battle of Jerusalem (Rev. 19:17-21)

MB does not commentate from here on. All notes following are a summary taken from MB's with my thoughts added.

A-B. It is amazing that the nations gather together to make war against Jesus, not Israel! They are deluded by Satan into believing they can win this battle which is quite protracted. This is where the Lord gathers the kings into his winepress to kill them. Zeph.3:8

“My determination is to gather the nations to My assembly of kingdoms, to pour on them My indignation ... all the earth shall be devoured with the fire of My jealousy.”

C-D. This great battle was prophesied by the OT prophets. Zech.14:2-5, Zech.12:3. King David prophesied their execution and the carnage that follows.Ps110:5-7

“He shall execute kings in the day of His wrath. He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries.”

E-F. The pinnacle of Jesus second coming is his entry into Jerusalem when the remnant of Israel rejoices and receives Jesus as their messianic king. Mt.23:39 He will be celebrated as the son of David at his coronation in Jerusalem, after he rescues them and finalises the Armageddon campaign. Ps.24:7-8.

IV. Introduction to the Millennial Kingdom: Jesus' 1000-year reign (Rev.20)

A-B-C. John shows us the end of the story. We, in this hour, must shake off any doubt of unbelief and get ready for this glorious time about to come upon us as his people. The 1000 year reign is when his kingdom will be openly manifest worldwide. We will participate in the reconstruction of all parts of society and nature. In the millennium all governments will serve him as King. See Isa. 2:1-4; 9:6-9; 11:1-16; 51:1-8; 60-62; 65:17-25; Ps. 2:6-12; 110:1-7; Deut. 8; 28; Mt. 5:5; 6:10; 17:11; 19:28; 28:19; Acts 1:6; 3:21).

D-F. Jesus in the 1000 years will bring together everything so that at the end of the millennium we will be able to experience the fullness of the Father's plan on earth. The 'New Jerusalem' coming to earth ushers in the supernatural eternal dimension. The 'garden of Eden' will bring the restoration of the natural environment. The 'kingdom of David' will restore the political and social dimension of life. The 'house of Prayer' in the millennial temple will be the centre of worldwide worship.

V. Satan cast into prison for 1000 years (Rev. 20:1-3)

A-B. This shows God's power. A mighty angel grabs hold of Satan and binds him with a supernatural chain before locking him in the abyss. Satan knows this is coming and he is doing all he can to delay it happening. And so Satan (adversary) and also being the Dragon (cruelty), and the Serpent (liar), is prevented from deceiving the nations for 1000 years.

VI. Saints given governmental leadership over the earth. (Rev. 20:4-6)

A-B. This is one of the main events we have been waiting for, the setting up of thrones which some of us will sit upon, the governmental administration of which we all will be a part of in carrying out his polices in righteousness for worldwide change. We will partner with our Lord. What a glorious time. See MB notes for references.

“I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus...they lived and reigned with Christ for a thousand years... Blessed and holy is he who has part in the first resurrection...they shall be priests of God and of Christ, and shall reign with Him a thousand years.” (Rev. 20:4-6)

VII. Satan released after 1000 years, giving a choice to obey (Rev. 20:7-10)

A-B. Satan must be released after the 1000 years so that God is vindicated when he executes his righteous judgements. The truth and depth of human sin will be made obvious, and the incurably evil nature of Satan will be revealed. Both are incurable and unable to be rehabilitated.

“But after these things he must be released for a little while ... When the thousand years have expired, Satan will be released from his prison and will go out to deceive the nations ... to gather them to battle. They went up ... and surrounded ... beloved City. Fire came down from God out of heaven and devoured them. The devil ... was cast into the lake of fire.” (Rev. 20:3, 7-10)

VIII. Great white throne: God’s final judgement of all the enemies (Rev. 20:11-15)

This is the final scene prior to the eternal age. All who are not written in the Lamb’s book of life are now raised from the dead. They stand before the eternal white throne of the Father for judgement according to their works. These souls have already rejected Jesus as Lord and are now being given eternal sentences according to their level of evil works. On the other hand, we as believers, at the first resurrection have been already rewarded according to our good works.

“I saw a great white throne ... I saw the dead, small and great, standing before God, and books were opened ... The dead were judged according to their works, by the things which were written in the books ... They were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death.” (Rev. 20:11-15)

IX. The Father establishes His throne with His people on earth. (Rev. 21:1-8)

A-F. The culmination of all salvation history is the Father dwelling on the earth with his children. The New Jerusalem which now descends onto the earth is our eternal dwelling place. This is to be seen from a *relational* viewpoint, as we will in fact dwell on the earth forever and ever. How this works we do not know. All we need to know is ‘I am with you’.

“I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, the New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.”(Rev. 21:1-4)

End of teaching.