

Session 12 Victory and the Restoration of All Things (Rev. 19-22)

For answers to fill-in-the-blanks spaces and for *additional study material pertaining to this session, see mikebickle.org

I. JESUS' TRIUMPHAL ENTRY INTO JERUSALEM (REV. 19:11-21:8)

- A. The fifth chronological section in Revelation describes Jesus' triumphal entry into Jerusalem to kill the Antichrist and all the kings of the earth (Rev. 19:11-21) and establish His throne in Jerusalem. Next, Satan will be cast into prison (Rev. 20:1-3). Then Jesus will put the saints on thrones for 1,000 years (Rev. 20:4-6). After 1,000 years, Satan will be released from prison to test the nations, and then the rebels will be judged with Satan (Rev. 20:7-10). Next, the great white throne judgment of unbelievers will occur (Rev. 20:11-15). After that the Lord will establish the new heaven and earth (Rev 21:1-8), and the Father's throne will come to earth (Rev 21:3).
- B. John described seven scenes in Revelation 19:11-21:
Scene 1: Twelve aspects of Jesus' triumphal entry into Jerusalem are highlighted (19:11-16).
Scene 2: Jesus will defeat the Antichrist at the Battle of Jerusalem (19:17-21).
Scene 3: Satan will be cast into prison for 1,000 years (20:1-3).
Scene 4: Saints will be given the governmental leadership over the earth (20:4-6).
Scene 5: Satan is released after 1,000 years, giving all a choice to obey or not (20:7-10).
Scene 6: God's great white throne judgment of all His enemies (20:11-15).
Scene 7: The Father will establish His throne with His people on the new earth (21:1-8).
- C. Revelation 19 gives us more detail about the beauty of Jesus as a Bridegroom, King, and Judge than any other passage. Each phrase is significant—they are "hints" that we are to search out by using the Bible to get a greater picture of what the Spirit is saying here about Jesus' beauty.

II. THE BATTLE FOR JERUSALEM

- A. ***The battle of Jerusalem:*** All the nations will gather against Jerusalem (Joel 3:2, 12; Zech. 12:3; 14:2; Zeph. 3:8; cf. Ezek. 38:4; 39:2; Rev. 16:14). God's end-time plan is "Jerusalem-centric."
³In that day that I will make Jerusalem a very heavy stone...all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it. (Zech. 12:3)
- B. The battle for Jerusalem is the spiritual, political, and military struggle for the control of Jerusalem. This is one of the most significant battlefronts in the spirit today and will be won only by Jesus' second coming to end the Armageddon Campaign. The valley of Megiddo, in the northern part of Israel, will function as the military staging area where the kings of the earth and their armies gather.
- C. John described Jesus' great victory at the Battle of Jerusalem of which the OT prophets foretold. Jesus will enter Jerusalem, arriving at the perfect time to rescue the remnant of Israel (Zech. 14:5).
²I will gather all the nations to battle against Jerusalem; the city shall be taken...³Then the LORD will go forth [Jesus' second coming] and fight against those nations...⁴His feet will stand on the Mount of Olives...and the Mount of Olives shall be split in two ...making a very large valley...⁵Then you shall flee through My mountain valley...Yes, you shall flee...The LORD my God will come, and all the saints with You. (Zech. 14:2-5)

III. THE BEAUTY OF JESUS WILL BE OPENLY SEEN

- A. In Revelation 19, we see Jesus' beauty; we see how far Jesus is willing to go for the sake of love and how committed He is to justice. In this context, the beauty of the Lord will be revealed. As we meditate on what He will do at that time, we are able to see His personality behind the events.

²*In that day the Branch of the LORD [Jesus] shall be beautiful and glorious. (Isa. 4:2)*

¹⁷*Your eyes will see the King in His beauty... (Isa. 33:17)*

- B. **Summary:** The most dramatic events in world history will occur in context to the greatest military campaign that will be undergirded by the greatest prayer movement contending against the greatest oppression to see the greatest justice movement fulfilled across the whole earth.

IV. JESUS' TRIUMPHAL ENTRY (REV. 19:11-21)

- A. Isaiah described Jesus entering the battle scene just outside Jerusalem as He marches to Jerusalem from Edom—modern-day Jordan (Isa. 62:1-63:6). He described Jesus as trampling the nations as one treads grapes in a winepress (Isa. 63:3; Joel 3:13; Rev. 14:20; 19:15).

¹*Who is this who comes from Edom [Jordan]...this One [Jesus] who is glorious...traveling 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...and trampled them in My fury; their blood is sprinkled upon My garments, and I have stained all My robes." (Isa. 63:1-3)**

- B. John saw Jesus traveling to Jerusalem for the final battle in natural history (Rev. 19:19-21).

¹¹*I saw heaven opened, and behold, a white horse. He who sat on him was called Faithful and True, and in righteousness He judges and makes war. ¹²*His eyes were like a flame of fire, and on His head were many crowns...¹³*He was clothed with a robe dipped in blood...¹⁴*The armies in heaven...followed Him on white horses. ¹⁵*Now out of His mouth goes a sharp sword, that with it He should strike the nations...He Himself treads the winepress of the...wrath of Almighty God. ¹⁶*He has on His robe...a name written: KING OF KINGS AND LORD OF LORDS. (Rev. 19:11-16)******

- C. John saw Jesus as the faithful and true warrior who makes war with the Antichrist (Rev. 19:11).

White horse: Jesus will make His triumphal entry into Jerusalem on a white horse, as the conquering King in the context of a military conflict. White speaks of victory and purity. There are real horses in the heavenly realm. Elijah, Elisha, and Zechariah saw horses with heavenly chariots (2 Kgs. 2:11; 6:17; Zech. 6:1-5). The saints will ride horses (v. 14).

He judges: Jesus will intervene with judgment in order to put things right. His judgments include establishing new leaders, laws, and policies that will help the poor (Isa. 11:4).

⁴*With righteousness He shall judge the poor...He shall strike the earth... (Isa. 11:4)*

He makes war: The most extreme judgment in history will occur in the largest, most violent battle of history. Jesus will restore order by destroying wicked governments on the earth.

The “*Jesus of Christmas*” will bring peace and goodwill to men (Lk. 2:14) by waging a just war against evil as the “*Jesus of Armageddon*.” He will use war to establish peace and justice. The Antichrist starts this war (Rev. 11:7; 12:7, 17; 13:4, 7; 17:14; 19:19; cf. Dan. 7:21; 9:26).

Faithful and true: Jesus is faithful to fulfill His promises and true to His loving nature in all that He does. Even in battle, Jesus is faithful to love and justice, doing all according to truth.

D. John saw Jesus’ eyes, His many crowns, and His mysterious name (Rev. 19:12).

¹²***His eyes were like a flame of fire, and on His head were many crowns. (Rev. 19:12)***

Eyes of fire: Jesus’ eyes speak of His zealous love and perfect knowledge. Eyes of fire speak of His burning heart of desire for His people.

Many crowns: Jesus’ crowns speak of His past and future victories.

E. Jesus’ robe will be stained with the blood of His enemies as He fulfills God’s Word (Rev. 19:13).

¹³***He was clothed with a robe dipped in blood, and His name is called the Word of God. (19:13)***

Robe dipped in blood: His robe (long outer garment) will be splattered with the blood of His enemies. Most scholars see this as referring to the blood of Jesus’ enemies being on His robe. The word *dipped* comes from the Greek word *baptô*, from which we get *baptize* which some translate as “sprinkled” or “soaked” in blood. His robes will be stained with blood from the battle in His march to Jerusalem from Edom (Isa. 63:3).

³***Their blood is sprinkled on My garments, and I have stained all My robes. (Isa. 63:3)***

The blood on His clothing denotes His intimate involvement in the war. Jesus will be up close and personal in the battle. It is a statement that He believes in this war. He will not be ashamed of shedding blood in the process of delivering the nations from such evil.

Word of God: All that Jesus does in the battle of Jerusalem is true to Scripture. His goals, motives, and attitudes in this great battle will be totally consistent with Scripture. His name—“the Word of God”—emphasizes His promise to fill the earth with justice through this battle.

F. Jesus desires partnership with His people, even as He takes over the nations (Rev. 19:14).

¹⁴***The armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. (Rev. 19:14)***

²⁴***Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me... (Jn. 17:24)***

G. **Armies followed Him:** In my opinion, these armies refer to the saints (1 Thes. 4:14; cf. Zech. 14:5).

H. **White and clean:** The armies of heaven will be dressed in *fine linen, white and clean* (Rev. 19:14). This clothing is similar to the saints in their bridal attire as seen in Revelation 19:7-8.

- I. Jesus' actions in judging the nations include striking them with the sword of His mouth, ruling them with a rod of iron, and treading the winepress of God's wrath (Rev. 19:15). His end-time judgments will be released by the decree of His mouth (Isa. 11:4).

¹⁵Out of His mouth goes a sharp sword, that with it He should strike the nations. He Himself will rule them with a rod of iron. He Himself treads the winepress of...wrath... (Rev. 19:15)

- J. **King of kings:** All the nations on earth will see Jesus as the King of kings (Rev. 19:16). He will take over everything forever, for the glory of God and the good of His people.

¹⁶He has on His robe and on His thigh a name written: KING OF KINGS... (Rev. 19:16)

V. THE SPIRIT HIGHLIGHTS FOUR ASPECTS OF JESUS' ACTIVITY (REV. 19:17-21)

- A. Jesus will gather the birds for a great supper, feasting on the Antichrist's army (Rev. 19:17-18). Jesus has power over all creation, even the birds. There will be a supernatural gathering of birds that will clean up the carnage of the dead armies (to prevent disease at the start of the Millennium?).

¹⁷I saw an angel...saying to all the birds that fly in the midst of heaven, "Come and gather for the supper of the great God, ¹⁸that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses...and the flesh of all people..." (Rev. 19:17-18)

- B. All kings will be gathered with their armies (Rev. 19:19; cf. Joel 3:2, 12; Zech. 14:2; Zeph. 3:8). This shows the global scope of the hostility and why Jesus' violent action is necessary.

¹⁹And I saw the beast [Antichrist], the kings of the earth, and their armies, gathered together to make war against Him [Jesus] who sat on the horse and against His army. (Rev. 19:19)

- C. The Antichrist will be defeated in the sight of all the nations (Rev. 19:20).

²⁰Then the beast [Antichrist] was captured, and with him the false prophet... (Rev. 19:20)

- D. Jesus attends to every detail, even the cleanup of the dead (Rev. 19:21). All the kings and their armies will be killed (Ps. 110:5-6; Isa. 24:6, 21-21; 66:24). It will take seven months to bury the bones of the dead (Ezek. 39:11-16) and seven years to burn the weapons (Ezek. 39:9).

²¹And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh. (Rev. 19:21)

- E. The pinnacle of the second-coming, royal procession will be Jesus' reentry into Jerusalem to be officially received by the governmental leaders of Israel as their Messianic King.

³⁹ I say to you (governmental leaders in Jerusalem), you shall see Me no more till you say, "Blessed is He who comes in the name of the LORD!" (Mt. 23:39)

- F. Jesus will be celebrated as the Son of David in a hosanna coronation parade hosted by the leaders of Israel. They will open the gates of Jerusalem to Jesus in an official declaration of Him as their King after He rescues them to end the Armageddon campaign.

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

VI. THE MILLENNIAL KINGDOM AND THE FINAL JUDGMENT (REV. 20:1-15)

- A. Satan will be bound with supernatural chains and then cast into the pit or prison (Rev. 20:1-3).
²He [an angel] laid hold of the Dragon, that serpent of old...the Devil and Satan, and bound him for one thousand years; ³and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations...After these things he must be released for a little while. (Rev. 20:2-3)
- B. The saints will be given governmental leadership of the earth for one thousand years (Rev. 20:4-6).
⁴I 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...and they lived and reigned with Christ for one thousand...⁶Blessed 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 1000 years. (Rev. 20:4-6)
- At this time the kingdom of God will be openly manifested worldwide, affecting every sphere of life. The result will be a 1,000-year period of unprecedented blessing for the earth as Jesus establishes righteousness and prosperity, restoring the agriculture, atmosphere, and animal life to some of the conditions that were seen in the Garden of Eden (Rev. 20:1-6; cf. 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).
- In the Millennium all the kings of the earth will be saved and worship Jesus (Ps. 72:11; 102:15; 138:4; 148:11; Isa. 62:2; Rev. 21:24).
- They sat on them:*** The saints of verses 14 and 19 are the subject of “they sat” (20:4). Jesus will govern the earth in partnership with resurrected saints (Rev. 2:26-27; 3:21; 5:10; 22:5; cf. Mt. 19:28; 25:23; Lk. 19:17-19; 22:29-30; Rom 8:17; 1 Cor. 6:2-3; 2 Tim. 2:12).
- C. The Lord will allow Satan, the “snake” of Genesis 3, back into the garden to offer the human race independence from God in order to reveal their hearts. This will show God’s justice in judgment.
⁷Now when the thousand years have expired, Satan will be released from his prison ⁸and will go out to deceive the nations...⁹They...surrounded the camp of the saints and the beloved city. And fire came down from God out of heaven and devoured them. ¹⁰The devil...was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever. (Rev. 20:7-10)
- D. God will openly manifest the truth about the *depth of human sin* and about Satan as being *incurably evil*. Satan will not be rehabilitated. God will demonstrate the justice of His eternal judgments by showing that rehabilitation will not occur and that men rebel even in an ideal environment because they love sin. Men will not be able to blame their sin on their difficult circumstances.
- E. The great white throne is God’s final judgment of all His enemies (Rev. 20:11-15).
¹¹Then I saw a great white throne...¹²And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the book of life. And the dead were judged according to their works, by the things which were written in the books...¹⁴Then Death and Hades were cast into the lake of fire. This is the second death. ¹⁵And anyone not found written in the book of life was cast into the lake of fire. (Rev. 20:11-15)

VII. THE FATHER ESTABLISHES HIS THRONE ON EARTH (REV. 21:1-8)

- A. The high point of history is the Father dwelling on earth with humans (Rev. 21:3). God’s purpose has always been to live together with His people *face to face on this earth*. The Father’s throne permanently coming to earth is the ultimate reality that God accomplished through Christ.

¹I 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. ²Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³And 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.” (Rev. 21:1-3)

- B. The new earth is the permanent resting place of the New Jerusalem. Some debate whether this present earth will be *renovated* or *annihilated* after the Millennium and a new earth created. The earth will continue forever (Ps. 37:29; 78:69; 104:5; 105:10-11; 125:1-2; cf. 1 Chr. 23:25; 28:8; Isa. 60:21; Ezek. 37:25; Joel 3:20). The words “passed away” in (v. 1) are the same as in 2 Cor. 5:17.

VIII. NEW JERUSALEM: THE RESTORATION OF ALL THINGS (REV. 21-22)

- A. Revelation 21-22 is an angelic explanation that follows the glory and judgment described in the Revelation 19-20. Jesus will restore to us all that He intended in creating the Garden of Eden.

¹⁹Repent...that your sins may be blotted out, so that...²⁰ He [the Father] may send Jesus...²¹whom heaven must receive [keep] until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. (Acts 3:19-21)

- B. The description of the City as the *Holy of Holies*—an external view (21:9-21)

The City’s design: a cube (21:16) like the Holy of Holies in Solomon’s temple.

The City’s adornment: It has eight of the precious stones (21:19-20) that the high priest wore on his breastplate when entering the Holy of Holies, signifying nearness to God (Ex. 28:17-20; 39:10).

The City’s glory: It is filled with the *shekinah* glory as in the temple (2 Chr. 5-7), yet with the brightness of ancient jasper that is different from modern jasper (Rev. 21:11, 23; 22:5).

The City’s construction: gates (21:12b-14), walls (21:12a, 14-18), foundations (21:12, 19-20), and streets (21:21; 22:2).

The City’s size: The walls are 1,380 miles in length, height, and width (Rev. 21:12b-14).

- C. The description of the City as the *garden of Eden*—an internal view (21:22-22:5). He described the City’s beauty (21:22-27) and its life with face-to-face communion with God (22:1-5).

- D. It is a worshipping City with no temple (21:22; 22:4a); an illuminated City with no sun (21:23; 22:5); a governmental City with God’s Throne (21:24, 26; 22:3-5d); a servant City that works (21:25b; 22:3c, 5a), and a holy City without any sin (21:27, 8; 22:14-15).

IX. QUESTIONS FOR SMALL-GROUP DISCUSSION (E.G., FCF FRIENDSHIP GROUPS)

1. Identify one point that inspired or challenged you. Why? What will you do differently to apply it?
2. Identify one point that you want to impart to a younger believer. Why? How will you approach this?
3. Identify one point that you would like to gain more understanding of. How will you seek to gain it?