

THE FOOD OF THE FOWL

This transcribed writing was taken from an a word spoken at The Third Day Fellowship. It will follow that format throughout. The entire chapter precedes it as a study tool.

Revelation Chapter 19

1. *And after these things I heard a great voice of much people in heaven saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God:*
2. *For true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.*
3. *And again they said, Alleluia, and her smoke rose up for ever and ever.*
4. *And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; alleluia.*
5. *And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.*
6. *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of might thunderings, saying, Alleluia: for the Lord God omnipotent reigns.*
7. *Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.*
8. *And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*
9. *And he said unto me, Write, Blessed are they, which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God.*
10. *And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.*
11. *And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.*

12. *His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.*
13. *And he was clothed with a vesture dipped in blood: and his name is called The Word of God.*
14. *And the armies that were in heaven followed him upon white horses, clothed in fine linen, white and clean.*
15. *And out of his mouth goes a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treads the winepress of the fierceness and wrath of Almighty God.*
16. *And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*
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;*
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.*
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.*
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.*
21. *And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.*

Vs 1 '*And after these things*' (the word 'after' is the word 'meta' in the 'midst' of or amid these things;) so these things that were happening in Revelation 18; now in the midst of all of that, there is something else that is happening. I spoke it before, this is not something that happened in Chapter one and then he waited till Chapter two to show you something else and then Chapter three and four etc. These are things that were going on. He saw this vision, he was in the spirit and he had a vision on the Lord's Day and God was revealing to him through the Christ. And he saw many things, but it

took him all this time to write it out, through all these chapters that we are reading and studying through. It has taken a time for him to explain it. If I took you back to last night while we were all sitting in the back of the truck taking our hayride, and we looked up at the stars, how long would it take you to explain everything you saw last night? Could you do it like that, just a click? It would take a period of time to express it wouldn't it. It would take time for the logos, the word in your heart that thought process to come into the reality of your speaking. So when John saw all of these things, it took him a period of time to write this out, and he wrote all of these words that we have here that we call the book of Revelation that God inspired in his heart. It took him a time to write it out, but he couldn't say, 'now this is what happened first, and this is what happened second'; it was all going on, it was just happening. So we have to get out of this idea that these things are progressive and each one is right after the other one, it is the way he expressed it. There weren't any chapters when he wrote this, this was one writing, and man has separated this so our thinking starts to pick up form and doctrine and all of these things; so we have to get away from that and hear what the Spirit is saying.

So, in the midst of all these things he said he heard a great voice. Now, where did the voice come from? It was the voice of many people in heaven, but he heard this voice; everything is going on internally. Are we all one? Isn't there a little bit of you in me, and a little bit of me in you? But you do understand what I am saying. But John heard this voice of the many people; this is the corporate Christ crying out. He heard this. And what were they saying? *Alleluia*, what does that literally mean? Praise the Lord. **'Salvation and honor and glory and power to the Lord our God'**. That's all the Christ will say. Jesus constantly said this, and Jesus was the Christ; but what did he always say? *'Don't worship me; worship God the Father. There is none good but God.'*

Vs 2 **'Because true and righteous are his judgments'** (the word 'for' should be 'because'). **'Because he hast judged'** oh look what he said, **'hast judged'** past tense. He has already placed His judgment upon the great whore. The great whore is who? Is what? It's not a who, it's a what. It's our soul. This is an internal working. It's not speaking about someone external. God is an internal God. Isn't that true? If God is an internal God and He is working in me, then He's not worrying about some religious system that we call the Babylonia whore out there, He's concerned about the one that is inside of me. He's concerned about the one inside of you. And this ought to make you

happy, because He said He has already judged her. You don't have to worry about it do you? You have to know who she is; this Babylonian whore, this unfaithful woman. And you see, my woman from the very beginning, and I'm not talking about my wife over here, I'm talking about my woman, my soul, my female side, was never faithful to my God; she was never faithful to my husband, the Christ, until He brought love into her heart. And when my man, Christ, stood up in my life and showed love to my woman, who was unfaithful, guess what she became? Faithful; because of the love He had for her. He didn't throw her out, He didn't give her a bill of divorcement, He didn't condemn her, but He loved her in all of her faults. And do you know what He did? He turned her around. Love will conquer all, won't it?

'Because he has judged the great whore' the great idolater'. And when we talk about this whore, we always get that wrong sexual connotation to it. She was an idolater, she was unfaithful, and all she was doing was worshipping self. She was trying to convince you that you were the center of the universe. It was about I, the first word in idol is what? **I**; it's the ego that is working in man. And she was just feeding this ego saying, 'Yeah, you're the greatest.' Like Ali said, "I am the greatest." Every one of us has said the same thing. Every one of us has heard that same thing in our heart, "I am the greatest." But I am, the I AM is the greatest. It's not the I, but the I AM is the greatest; God is the greatest in the midst of all of us. But He has already judged this great idolater, 'which did corrupt the earth'; this word is 'ge (ghay)' and the word 'ghay' means the earth, the entire globe and all it's inhabitants. Well who was corrupted? Everyone. God said *He concluded all of us in unbelief that He might have mercy* (in Romans 11) upon who? **All**, all, He concluded us all in unbelief so that He could have mercy upon us all. That ought to make you happy. We are all going to have the mercy and grace. 'But *she corrupted everything with her 'Fornication'* and again we get that sexual connotation because of what the world and the religious church system teaches us. It's speaks about some woman who is out there sleeping with a whole bunch of men; that's not what this is speaking of. It is speaking about the idolatry of self. We are putting ourselves above God. It's not about coming to church on Sunday; that is not what it's about. It's about having God first and foremost in our lives. It's not about coming to a meeting regularly; it's about having God as the center of my universe. He is the son and everything revolves around the son. So it's not about this, but it's this idolatry of me becoming the center of the earth. That's why there is so much false teaching about 'we are Gods'. Well, we are sons of God, and when Jesus said in Psalm 82, because he did say that he said that, and John 10, he

said he was God, and they wanted to stone him and he said, "Is it not written in your law, Psalm 82:6, that I said you are Gods." So who said that in the Psalm? It was the Christ; it was Jesus. 'Because Jesus was speaking in John 10. So the world gets mixed up in thinking that they are God, but we are sons of God. In essence I have everything that God has. I have the same DNA that God has. In God's heart I have the same DNA. It is just like the offspring has the same DNA as the parents. I have everything God has, but that doesn't make me take His place does it? No way. So this idolatry that she has done that corrupted the earth, He has avenged her, **'avenged the blood of the servants at her hand'**. Now literally it says, 'avenged the bloodshed of his servants in her works'. Now this word 'avenged' really changes something. Do you know what the word 'avenged' means? The word 'avenged' is a mistranslation, it literally says, 'vindicated'. He has vindicated the blood. What does the word 'vindicated' mean? Forgive. It's cleared of the accusation. He has cleared her of the accusation. It said He judged her, and we want to think that judging is punishing. It's not punishing; He has vindicated our souls. What did He come for? He didn't come to condemn the world; He came to save the world. So He vindicated her works. Its like all this idolatry and all this blood shed of the prophets out of the past. What do you think He has done with it? Do you think He stood up and said, "You're guilty, and you're going to hell!"? No, He said, "You're forgiven." In the new covenant I can show you forty-one things that I have a list of that He says good things about us. We're not guilty, we're innocent, we're unproveable, we're unchargeable; no one can charge us with anything; we're holy, we are righteous sons of God. What is bad about that? He is not coming to charge us with sin; sin has been paid for by his death on that cross. Well then why do I have to worry about it? I don't. And I don't worry about it, believe me; the last thing on my mind is thinking about sin. It has been paid for. But I do know that I must reap what I sow. There's the balance. We must reap what we sow. If I sow corn, I'm surely not going to reap apples am I?

Vs 3 **'And again they said'** they who? The first-fruit that are with Him. **'And again they said,** or a second time they said, **Alleluia. And her smoke rose up for ever and ever** (or into the age of ages'). Now I'm going to tell you something, He judged this thing in the spirit. It's in spirit. Now do you think every person on the face of the earth has walked out in fullness their judgment upon their soul? That is why He said it would rise up unto the age of ages. As long as there is a thing that we call time in this world, people's souls are still being judged for the idolatry. And the smoke or the 'torment'

(no, it's not torment,) it's testing, it's that testing. It is that 'touchstone' that I spoke of. We'll get to it a couple more times before we get out of this book. Touchstone, torment, it's touchstone; it's testing for how much gold is in there. How good is that gold that is in there? It is taking that black stone on that gold and seeing what kind of mark it makes. Is it good gold or does it need to be thrown back in the fire again? That's all it is. 'And again they said *Alleluia*. And their smoke rose up into the age of ages'

Vs 4 '*And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.*' Who are the four and twenty elders? Twenty-four; six times four is what? Six is the number of man. Four is the number for completeness. It is speaking of the complete God-man. Two times twelve is twenty-four. It's the government, the witness of the government of God. So twenty-four is speaking of the government of God, which is in humanity, it's in man. This is the mature, complete God-man that is living and ruling on the earth, not some time in the future. But when are they ruling? Right now. The Christ is standing up as a mature man within people on this earth today. Whether people want to believe it or not it doesn't make any difference to me; I know what God says.

'*And the four beasts*' what's the four beasts? It is not four kinds of wild animals running around. Four...complete. Beast; what is the beast? It's man; it's the complete God-man. He's standing up in ruler ship and authority. Are we not called to be kings upon this earth; kings unto our God? So we are that complete man that God has put upon this earth. In Romans 8:29 it says. *To those he foreknew, he did conform*; that sounds like complete to me. If he predestined me conformed, I was completed; I was already formed in the image that I was set to be. Is that true? So I am that completed man that He set upon the earth, although I do not understand all that I am just yet. Do you understand what I am saying? You do not understand who you really are yet. We sang that song about 'give us back our true identity'. We do not understand who we are upon the earth today. If you did, you could not live any longer as you have in the past, and the change is coming; it's a progression, it's coming; you can't stop it. He is the one who has begun our faith, the author and the finisher. He started it and He is going to complete it; you have no say in this thing; you will only do what the Master says.

Vs 5 '*And a voice came out of the throne, saying, Praise our God, all you his servants, (it is not servants it is slaves, literally bond slaves), and you that reverence him, both great and small.*' Now, where did the voice come

from? Out of the throne. Where is the throne of God? It's within you. John heard something crying out of his mind; God sits upon the throne of our hearts, which is our mind, our thought process, and John heard this voice crying out of the throne; that is where God is ruling. He heard the voice calling out of his heart, out of his mind saying, ***'Praise our God all you his bond slaves; reverence him both great and small.'***

Vs 6 ***'And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: Because the Lord God omnipotent reigns'*** What he heard was a great multitude, the outer court. He heard many waters, which is the voice of the rest of creation; it speaks about the many nations, tongues and kindred's. ***'And he heard the voice of mighty thunderings'*** there's the voice of the Christ. Every time God spoke, it was thunders and lightnings. And this is the people that are living upon this earth that are thundering out the word of God that people run from. The Jewish people cowered down every time that God spoke and said, 'Moses, you go talk to Him.' They're afraid of God's word, why? Because of the darkness in the mind, that is the only reason you are afraid of God. When you have your true identity and you know He is your Father, your Father does not condemn you. What does He do? He loves you. But you know love is intimate, and intimacy is something that is feared by humanity. They're afraid to be intimate, why? It's the greatest thing in the world. It will reveal things; intimacy reveals.

Vs 7 ***'Let us be glad and rejoice, give honor to him,*** to who? The Lord our God; ***because the marriage of the Lamb,*** or literally to the Lamb, ***presently; it's already,*** we don't have to wait for some big celestial meeting in the sky to get married to the lamb. We aren't going to have some gray-haired man making a ceremony for us. It's choosing today to let the Lamb unite with you. It's not some ceremony like we have set up in our wedding ceremonies. When God instituted the sacrament of marriage, in life, to humanity, He took a woman, He created her and handed her to the man and said, "Here's your wife." And all that Adam did when he saw the woman was what? He said ish-shaw, which means woman, he saw his woman, that's all. It is something that took place in the heart. It was nothing about God standing up there saying some words over the top of them. The marriage took place in the heart; it was his woman, and he knew it. ***'The marriage to the lamb is come'*** it's present tense; it's a present reality in the earth today that this marriage can take place now. How can I be the bride of Christ? Are we the bride of Christ? Well how can you be a bride if you aren't married? How can you be

a bride if the marriage hasn't all ready taken place? Now look what he says, because of what? *'The marriage of the lamb* is and his wife has made herself ready', literally she has prepared herself. So how do I become married to the Lamb? You prepare yourself. How do I prepare myself? I keep His commandments, and they are not grievous to me. It's not out of a list of rules and regulations, but it's out of His heart. Didn't Paul say that the love of God is shed abroad in our hearts? If the love is already there, then what am I going to do? I am going to become intimate. If I am in love with my woman, what do I want to be with her? Intimate. I want to know her intimately; and that's how the marriage is. In the older cultures, when we come to what we call our civilized culture, the marriage took place, even in the Jewish culture, the man and the woman had their marriage set up and when it came to the day of the marriage, they just went off together. They went in Father's house and were united in the bed. And then guess what? They were married. That's it. Then they partied for a couple of weeks. It's not all this stuff that we think about. But the woman has to prepare herself to receive her man. So my soul has to prepare herself to receive the Christ, my man. I have to prepare myself. My woman, my soul, has to prepare herself to hear and receive the Christ.

Vs 8 *'And to her was granted that she should be arrayed in fine linen*, or literally the righteousness of Christ, clean and white.' Now, I have to ask a question; your mind should be asking this question right now: Why; why was she given this? Why was she given this that she should be arrayed in fine linen? Why was the bride given the fine linen? To become one; is He righteous? Then guess what she is? Righteous, it's because of what He did not what she did. She prepared herself to receive him, and guess what? He made her righteous. It's not what we do to make ourselves righteous, we just prepare ourselves to receive our man, the Christ, and He takes care of it. It's that simple. *'Because the fine linen is the righteousness of the saints.'* Now notice he didn't say, the fine linen is the righteousness of the ain'ts; he said saints didn't he? So there are saints and then there have got to be some ain'ts. There are some that are and some that are not (saints and ain'ts.) This righteousness is not everyone's just yet, but the bride wears the righteousness, doesn't she?

Vs 9 *'And he said unto me, Write, Blessed, literally supremely blessed, are they which are called into the marriage supper'*. Let me ask you a question about this word, supper. What is supper? What time of day is it? Remember in Genesis? The evening and the morning was the day. This marriage

supper is not something that started at breakfast, because that is not the beginning of the day that is the end of the day. You see this marriage supper had been going on from the time of Christ on; from His resurrection on; from that time on, this supper has been going on. It is the day of the Lord; it began in the evening, at the evening meal. Remember when He had the last supper? They had the marriage supper of the lamb in the evening. ***'And he said unto me, These are the true sayings of God.'***

Vs 10 ***"And I fell at his feet to worship him. And he said unto me, See thou do it not: For I am thy fellow servant, or literally co-slave, I have the same master that you have, and of thy brethren which have the testimony, or the witness; I have the evidence, and you are supposed to have the evidence of Christ within you. 'The evidence of Jesus': worship God: because the testimony of Jesus is the spirit of prophecy'.*** Now, notice something; who is he speaking to? He is speaking to an angel. Now John is talking to an angel: He said, ***I fell at his feet to worship him.*** He is speaking to an angel that came to talk to him. Who do you think this angel or messenger might be? It was Christ Himself, it was Jesus, and what did Jesus tell him? John was preparing to fall down at his feet and worship him. Jesus knew who he was; he was a flesh man that had the Christ dwelling within him. He said, ***"Don't worship me; worship God."*** Don't worship this idol of man, and that is what Jesus is to most people, he is an idol. It is not about that flesh man that walked two thousand years ago; it is about the Christ that resides within him. That's what it is about. And this is what he is saying; this is Jesus telling John, ***'don't fall at my feet and worship me, I am a co-slave, I have the same master that you have, and it is God.*** We have got to get beyond this thing about Jesus the flesh man. Flesh and blood will not inherit the Kingdom, true? Well if Jesus walked in the flesh today, he couldn't get into the Kingdom. How about that, the king couldn't get into the kingdom, because he's in flesh. And we cannot get into the Kingdom in flesh; we have got to shed the flesh to get into the Kingdom, and that is not dying, that is walking into the heavenlies.

Vs 11 ***'And I saw heaven opened, or the spirit realm opened, and behold a white horse'***; what does the white horse speak of? A horse is a beast of course, now, it's a righteous horse, it's a white horse; it speaks of the overcomer; horses speak of overcoming saints. ***And he that sat upon him is called 'Faithful and True'*** who else is faithful and true, but Christ? None. ***'And he does judge and make war.'*** Literally the root word of the word 'war' is 'strife'. He strives with people. You see, God is faithful and He is true, but

He is faithful to strive with you concerning the truth that is hidden within your heart. He is not going to leave you alone. Whether you believe it is in this lifetime or not. God is going to be faithful to strive with you to bring the Christ to the surface in your heart. He is not going to leave you alone; He will never let you go. He had a hundred, and one went away; what did He do? Let it go? No, He went after it. He is faithful, He is going to get every last one. How He does it is up to Him, because there are billions of ways to do it, I am not interested in that all I know is that He is going to do it.

Vs 12 *'His eyes were as a flame of fire, and on his head were many crowns; and he had a name,* the word 'name' is 'onoma' a nature, a character, *written, that no one except he himself knew.'* Who is the "himself" in this? It's Christ. In the second chapter it says that He will give you a white stone, with a name written on it that no one knows except you, yourself. He is speaking to the Christ; and when you know that you are the Christ, you will know your name. What is it? Christ. Your name is Christ. He is not speaking of something up in the heavenlies; he is speaking of right here and now. It's not something up in the stars.

Vs 13 *'And he was clothed with a vesture dipped in blood,* literally it means that it was completely covered in blood, *and his name* or his nature, *is called The Word of God* (or 'The Logos of God') the thought that turns into the word.' He was created in the mind of God and came out in verbal expression.

Vs 14 *'And the armies, the ones in heaven'*, the spirit realm, *followed him upon white horses*; what does Revelation 14 say? *Vs 1: There was a hundred and forty-four thousand upon Mt Zion,* and what did they do? First of all *they had the name of their Father written in their forehead*, that is the mind of Christ. And it says they did what? *They followed the lamb wherever he went*. And what does it say here in verse 14? *They were riding white horses* and they were doing what? *They were following him*. You see, it's not about us jumping out and running in leadership; it's not about a ministry taking hold of us and saying, "I can do this, I can run out and I can do it." That is not what it's about, that is why there is no pattern in this book about how to have a worship service under the new covenant, because it is supposed to be led by the Spirit of God. Every time we come together, we never know what is going to happen; I don't know how God is going to do it. People might say, 'Well you're the preacher, you're supposed to know.' Well He'll tell me when He's ready to tell me; you see, I'm the servant, I don't tell

Him I have to know, I will take what He gives me when He gives it to me. And that's what is wrong with the religious Babylonian system, they think that they can make God fit into their patterns. Well you know what, God is bigger than their pattern and they can't force Him inside of a little form called 'the church' the religious system cannot do that, He is much bigger than that. **'And they followed him upon white horses, clothed in fine linen,** that's his righteousness; **white and clean**; or pure and clean.'

Vs 15 **'And out of his mouth goes a sharp sword'** did you ever see the picture they show on some of those religious television programs, it shows a man riding a white horse and a great big sword that looks like it's stuck through the back of his head and it comes out the front? Do you know how foolish that is to think there is a big sword sticking out of His mouth? What does it say in Hebrews 4:12? **'The word of God is sharper than a two-edged sword'**. Do you think it is literally speaking of a big sword sticking out of God's mouth? That He runs around flipping His head back and forth and cutting people's heads off or something, with it? This is the thing that religion has got in people's minds that they cannot understand. It's about the word of God being sharper than a two-edged sword, it divides and pierces asunder; it separates the soul from the spirit. That is what he is speaking of. It's about the word of the Lord. **'That with it he should rule the nations'**. He is not going out here to defeat Russia, or Germany or any other country. He's dealing with the minds of humanity and He is going to overcome them. But He is not going to destroy them. He is only going to take them over with love. His word, if God is love, how can He destroy anyone? All He is going to do is remove the wickedness out of humanity, and in all of our religious teaching, it is hard for us to comprehend that God loves us so much that He is just going to take the wickedness out of us. Proverbs 2 says **that the wicked shall not inhabit the earth**. That is not a people. Wickedness is not going to inhabit me any longer. That's all He is speaking of; we have got to get this internal that's what it's all about. It's not about taking this externally and blaming someone out there; its inside it is internal. **'And he shall rule them with a rod of iron'**. This is the uncompromising of God's way. We are the kings that rule upon the earth today. How are we to rule? Uncompromisingly in the ways of God. I can't say, "this is what God says," and my wife says 'but honey I don't like it that way, why don't you do it this way so we can get along better?' Well, I can't do that. What if someone came to me and said, 'Dave, I don't like that, why don't we do it this way because I would like it better.' What do I have to say? 'I can't do that, I can't be a respecter of persons.' **God says you cannot serve two masters**. Well, if

He is my master and I let someone else tell me what to do, what am I doing? I'm trying to serve two masters. What do I have to do? I have to hear from my master, God. He is my Father, and that is all I can do. I have to rule that way. I can get cute and say, well you didn't hire me, and so you can't fire me. That is not the point. The point is I have to hear from God. That's it. You do too. You won't get away with anything, He is your master too; you have got to hear from God yourself. You can't take this from someone else. When I speak, you have got to hear God, not Dave. If you hear Dave, you are missing the whole point. You have got to hear God in this.

'And he shall rule them with a rod of iron' or the uncompromising of God's ways. *'And he treads the winepress'*. Now, who is treading the winepress? God; it's the Christ. He treads the winepress. What is the purpose of a winepress? To crush the flesh of the grape. What is going to come out? Wine, the revealing; the unveiling of the Christ within you. When He crushes your flesh, what is going to be left? All that is going to be left is the Christ, that sweet wine. *'The winepress of the fierceness of wrath'*. Now, the fierceness of wrath, I have got to further explain these two words. They sound terrible don't they? Well, these two words are 'thumos' and 'orge'. 'Thumos' (thoo-mos) means passion; it doesn't mean fierceness, it's passion. Have any of you ever been passionate about anything? I am right now. I can be passionate about what I do, and there is nothing fierce about it, it's passionate. Look the word up, it's passionate. And wrath, the word wrath is 'orge' (or-gay`) and it's the desire; God has a passionate desire for us, and that is to crush our flesh in that wine press and bring forth the revealing of the Christ in our life. And do you know what? He's faithful, and I don't care how much you cry, He is going to be faithful to bring forth that Christ in you; He is going to crush your flesh whether you like it or not, because He loves you so much. So when you're complaining about all this trouble going on in your life, all this hell going on in your life, it's just God's love. And when you understand that God loves you so much, He doesn't care how much you squeal. You can squeal all you want, but He is faithful and He is going to bring you to a place where the flesh has been crushed. And then nothing but the pure wine will flow out. You will be a vessel to pour that wine into someone else, once YOUR wine has been crushed out of the flesh.

Vs 16 *"And he has on his vesture'* on his clothing *'on his thigh a name'* or a nature 'written, **KING OF KINGS AND LORD OF LORDS.**' He is the king of us kings. *And it was written on His thigh*; do you know what the thigh represents? It represents pro-creation or re-creation. It's what you're

going to do: *Greater works than these shall you do*. You're going to give birth to the rest of humanity, right out of your pro-creation, because you are creators. He says in His word, "*You are creators*." We're made in the image and likeness of God, and God is the creator and if we are like Him, what are we going to do? We are going to create. If you can hear it, hear it. This is about the truth and the reality that we are going to re-create. Seed produces like kind. If Christ has been put in me, then I can do nothing but produce the Christ in someone else. If Christ is in you, all you can do is produce the Christ.

Vs 17 ***'And I saw an angel'*** or I saw one angel ***'standing in the sun'*** I wonder who that might be? What angel do you think he could see standing in the sun? It was God, the Christ. Do you know what? He only saw one. Do you know why? God does not see you as separate. The Feast of Tabernacles is a Feast of Ingathering, a Feast of Oneness. It's bringing us back together. Why do you think our fellowship is intimate? It's to bring us into oneness. It doesn't mean that we are all going to be one big chunk of flesh called one body, but in our mind we have an agreement that God is in control. That we are not the Gods of the earth, running around and trying to control and make everything the way we want it, but we have come into one mind, the mind of Christ; and we are going to agree. Whatever the Father says, we are going to say "A-men, Hallelujah, Amen". It doesn't make any difference; it's whatever He wants, that's what I want. That is the agreement, that is the one; standing in the sun, the center of the universe. We are standing right now in the center of the universe in Christ. He is standing in the sun, and if you are part of the Christ, then you are in the center of the sun, right with Him. The hottest place in the universe, and He's there, and so are we. ***'And he cried with a loud voice, saying to all the fowls that fly in the midst of heaven'***. They're in our minds; he is saying to these fowls, ***'Come and gather yourselves together unto the supper of the great God'*** Now this isn't the marriage supper. He is saying, 'Come and devour all of the flesh'. What are those fowls for? To rid us of the flesh. So all the things that come against us, what are they for? It's just like the wine press, it's going to bring the good out, and leave the flesh right in the press. Those birds are going to come and consume all of the flesh. Look what he says here:

Vs 18 ***'In order that you 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.'*** Now see, the church would say, 'Those are all the bad people that are getting eaten.' No, that is the bad in me getting eaten up; it's the bad

in you getting eaten up. That ought to make you shout and take three or four laps. Because he says that the fowls ARE going to eat up ALL of the flesh. That means there's not going to be anything left except the Christ standing within you. That should make you just exuberant right now; I don't know how you restrain yourself, I'm doing the best I can.

Vs 19 '***And I saw the beast, and the kings of the earth***', I saw the beast. Do you know what that means? He saw himself and you have to see yourself; you have to know that that beast was the natural man, the way we think in our minds; this is the natural man. He said, "***I saw the beast.***" Another word for 'saw' there is I 'knew' the beast. He was revealed. You can see, or you can know the beast. You see, I know the beast; I know the beast. I know it, and you have to know the beast. It's that natural man, inside. '***And the kings of the earth***' now those are the ones in the dust and the sand that will never ascend into the star covenant, not now; because those are the ones that permanently dwell upon the earth, that he says, 'woe, woe, woe to; pain, grief and suffering. '***And their armies gathered together***' I want you to know that the kings of the earth that He is speaking of here is the religious realm; the Passover and Pentecost, quote Christians. He is revealing something here to you. I'll get to that in the next chapter next week, but we will finish this up for now. '***And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him***' literally in the midst of him; 'meta' in the midst, amid. Where is the battle going on? In the midst of the Christ. Now notice look where he said he is doing the war: '***In the midst of him that sat upon the horse, and in the midst of his army.***' Are you not the army of God? Well where is the war going on? In the midst of you. These kings of the earth, this earthly realm of the dust and the sand are the ones that are warring against you; it's the church realm.

Vs 20 '***And the beast was taken***' the beast nature. '**And with** (in the midst of) ***him, the false prophet***; guess what is in the midst of this beast nature or in the midst of him? **The false prophet or the religious imposter**. When you speak of the false prophet, don't be pointing outwardly because every one of us has got a religious imposter in us. Every one of us has it; it's in our heart. When we go back to Revelation 13, the mark of the beast, the first beast stood up didn't he? And then the second beast came up out of the earth and that second beast had two horns on his head like a lamb, and he spoke as a lion. The horns are on his head, so his mind has duality; he has two horns up there. He has two ways of thinking; he has the thinking of man and the thinking of Christ, and it doesn't work. That is what I am speaking of here.

These people that have the thinking of Christ and the thinking of man are the people in the dust and the sand realms. So guess what? 'It's in the midst of him' in that natural man, he also has the false prophet, the duality of thinking, the religious thinking. **'That wrought miracles'**. Look what he did! See that false prophet in you, is the one that is ready to bring the miracles. Jesus said in Matthew 24:24: *If it were possible, even the very elect should be deceived, by the signs, wonders, and miracles.* Revelation 13 said, *they were deceived by the signs, wonders, and miracles, that they were able to perform, in the presence of the beast.* It's internal, everything is created internally; everything is in the mind. So, in the process we realize that this is all within me, it's not out there. This false prophet was in me. Which he deceived them that what? **'With which, or literally, in which he deceived them which received the mark of the beast, and worshipped his image'** so everyone that received the mark, and who received the mark? ALL, both great and small, free and bond, everyone received the mark; it was the mark of that beast from antiquity. We call him Adam, which was just a symbol; that was a shadow of who we are today. When we were birthed in this world, didn't Jesus say that we were born in our sins and trespasses; we received the mark at birth. Now it is removed by the blood of Christ.

'Which had the mark of the beast, and them which worshipped his image' which is literally, self; humanity. What is the image of the beast? I am the image of the beast and so are you. I was; that's the way I was born, but when I realized that is not my true identity; my true identity goes all the way back to Genesis, not in Adam, but in the Father: Genesis 1:1 In the first-fruit, in the 're-shiyth' (ray-sheeth') God created heaven and earth, the perfect God-man. There's where my beginning is. My beginning didn't start when He created the dustman in Chapter 2:7, I started in Genesis 1:1, when He created the perfect God-man. **'These both were cast alive into the lake of fire burning with brimstone'** Literally, it was consuming them; the fire is consuming and purifying them, the beast and the false prophet. All God is telling you is that He is doing away with the beast and the false prophet, in your life. He is doing away with your beast nature, your false prophet that wants to lead you down the road with signs, wonders, and miracles that are not of God. And see, anybody can take that path if you don't know Him intimately; it's intimate, marriage is intimate; and if we don't get intimate, we will not know each other. That last word in this verse, 'brimstone' it's the Greek word 'theion' (thi'-on) it is sulfur. Literally the word is sulfur, not brimstone, and it was used in every sacrifice in the Old Testament for one purpose, purification. So it's this lake burning with sulfur. Now if you can,

receive this...(YOU ARE THE LAKE OF FIRE). Where are they? In you. Where is the fire? In you. They are in you in the midst of the fire, in the struggle, in the strife; that is where they are, right in the midst of you. BUT REMEMBER YOU ARE RIDING ON A WHITE HORSE.

Vs 21 *'And the remnant were slain with the sword of him.* What is this sword? The word of God. Is the word of God not called a sword? *'And they were slain with the word of God of him that sat upon the horse,* that's the Christ, *which proceeded out of his mouth.'* It is not a big sword but it is the word. What comes out of your mouth? Words. *'And all the fowls were filled with their flesh.'* That ought to make you happy. Those birds are going to eat all of your flesh. What have I got to do in this? And what is it that I have to do in this new covenant? If He is going to make the covenant and He is going to write it in my heart, and He is going to place it within me, and He is going to choose to be my God, and He is going to choose me to be His son or daughter, and He is going to forgive my sins and iniquities and remember them no more, then what have I got to do? What did He say? Didn't He institute all of this? Then what do I have to do? Nothing, except obey and love Him. And his two commandments are; and Jesus said very clearly, *"All of the law and the prophet hang on these two: Love the Lord thy God with thy heart, soul, mind and body, and love your neighbor as yourself."* He said that all the law and the prophets hang on these two commandments. And do you know what? One and two is not different, because if I love the Lord thy God with all my heart, soul, mind and body, then I have to love you, you, you and you and all the yous around me; do you know why? Because He is in you, I have to love everyone. And if I love God and God is in all of you, then how can I love God and not love you. So they are one in the same, if we just look at it in reality. We must love everyone; no one is cast away; no one is worthless.

“May God bless you with ears to hear what the Spirit is saying to His people today, and realize that not all have ears to hear this message, but His love goes beyond those that hear the Spirit and so must our love.”

David L. Fields