

Session 11 Jesus the Bridegroom King: Waging a War

Please refer to the teaching notes for this message.

INTRODUCTION

Father, we come to You in the name of Jesus and we ask You to reveal Your Son to us by the Holy Spirit. Holy Spirit, we ask You to do what You do best and what You enjoy most: that You would glorify Jesus in the human heart. And so, Lord, we ask for You to touch us by Your Spirit and magnify Your Son in Jesus' name. Amen.

THE FINAL REVELATION OF JESUS IN THE WHOLE BIBLE

I want to talk about one of the most remarkable visions in the whole Bible concerning Jesus, if not the most remarkable one, Revelation 19. We find more detail on the beauty of Jesus as the Bridegroom King in this chapter than any other place in the Bible. The second would probably be Revelation 1, but Revelation 19 stands alone as John receives this remarkable open vision of Jesus and what He does in the final days of natural history as He transitions the earth to the age to come. The significant events are laid out.

Now it's important to understand that this is the final revelation of Jesus in the whole Bible. This is the final statement from Jesus about Jesus. It's a gold mine of revelation. Now John had a very dynamic vision with many details, in full color, and he only records the briefest statements under the leadership of the Holy Spirit. He sees so much, but he only gives the briefest statement, and every phrase that John gives by the leadership of the Holy Spirit is so significant. It's like a divine hint. It's like the Holy Spirit's saying, "Do you want to know more about that?" Genesis to Revelation, there is much more detail with respect to what that phrase implies: "Come after Me and I'll show you more about Jesus." There are so many key phrases in Revelation 19; they could be the titles of books. You could write so much about these phrases, every one of them.

THE BRIDE OF CHRIST WILL TAKE OVER ALL THE GOVERNMENTS OF THE EARTH

Paragraph B. What John does is to connect Jesus as the Bridegroom King with the final battle of natural history. And he connects it to this glorious reality of the Bride of Christ taking over all of the governments of the earth. Jesus replaces all the evil governments and gives the primary positions of government to the saints with resurrected bodies. Now there will be people on the earth in the millennial kingdom for a thousand years who will have natural bodies and places of government on the earth. However, the primary position of government will be given to saints with resurrected bodies. They'll live in the New Jerusalem, but the New Jerusalem will descend and come down to the earth. And so the New Jerusalem will be down here on the earth. You'll live in the New Jerusalem with a resurrected body, but you'll work in the earth in relationship with those with natural bodies who will be governing the earth. However, the primary government will be given to the saints.

JESUS WILL ENTER IN TRIUMPH INTO THE CITY OF JERUSALEM

Well, the revelation of Jesus as the Bridegroom King is connected to this transfer of government over all the nations of the earth. And it's in context to that final great battle, the battle of Jerusalem. Now it's often called the battle of Armageddon, but that's not the most accurate way to say it, because Armageddon is a geographic area in the northern part of Israel. Armageddon is the military staging place where the armies of the earth gather up in the north, but the battle itself is actually down in and around the city of Jerusalem.

Now the context of this remarkable vision that John has is Jesus is on the earth, and He's proceeding to the city of Jerusalem to make His triumphal entry back into the city. Now if you're reading Revelation 19, you don't

know that that's exactly where He's at, but if you read what the prophets say, they fill out the picture. They give many details that John is assuming that we know. We see in this picture in Revelation 19 that Jesus is on the earth on a white horse with His armies, just outside the city of Jerusalem, about to enter the city triumphantly again, but this time the whole nation will accept Him. "Blessed is He who comes in the name of the Lord" (Mt. 23:39), and the acceptance will be permanent. Jesus will set up His throne in Jerusalem. He will replace all the evil governments and all the evil leaders of the earth with new leadership. What a glorious day!

Now this is a day that all the nations will witness. It's actually several days, but it culminates in one primary day called "the Day of the Lord." Now this is a day that all the nations will witness, believers and unbelievers alike. However, we want to know the description of this day, in Revelation 19, by heart. We want to talk much about it. We want to think much about this day and the details that describe Jesus more prolifically than anywhere else in the Bible, at least from my point of view.

THE BRIDEGROOM AT THE WEDDING IS THE KING WHO WAGES WAR

Now Revelation 19 is quite an interesting chapter. The first half, verses 1-10, is about Jesus the Bridegroom at the wedding. The second half, verses 11-21, is the King waging war against the nations. And so the first half is very positive: it's about a wedding; the second half is really intense: it's about a war. And so which is it: the wedding or the war? Well, Jesus is both the Bridegroom leading the wedding and the King waging the war, and there is no contradiction in Him. Because when He goes to war, it's about removing everything that hinders love on the planet.

THE JESUS OF CHRISTMAS IS THE JESUS OF ARMAGEDDON

Now we have to read both halves of Revelation 19 together. We have to read about the wedding to understand His motivation for the war. And we have to read about the war to see the zeal that Jesus has when He comes to the wedding. Therefore we can't separate them without losing significant insights.

Now people typically like the Jesus of Christmas far more than the Jesus of Armageddon. And the Jesus of Christmas is biblical: "Peace on earth, good will towards men" (Lk. 2:14, paraphrased)! Peace and righteousness will fill the earth. That's what Jesus is about: filling the earth with peace and righteousness. I call that the Jesus of Christmas. The angels declared it in the heavens and that's one of the reasons He came to the earth. However, the Jesus of Armageddon who confronts evil in the most graphic and violent way is necessary for peace and good will to fill the nations. They're not opposites; there is no contradiction between them.

"THE DAY OF THE LORD IS GREAT AND VERY TERRIBLE"

Paragraph C. This is the greatest day: Revelation 19. I'm talking now about the second half. Now be forewarned: viewer discretion advised. Seriously, it's the most violent day of human history. It's graphic violence! And as I've spent time over the years and read more and more that I might grasp more about Jesus in this day and the details of what He's capable of doing and how far He's willing to go, it makes my heart tremble. It's the greatest day in natural history. It's called the Day of the Lord.

Now the prophets called it a great day, but they also called it terrible (Joel 2:11; Mal. 4:5). Which is it? Is it great and glorious or is it terrible and fearful? It's both. It's the most violent day of history, but it's the day where righteousness and justice begin to fill the whole earth. It's the day where the greatest change happens in one period of time in terms of the nations.

Now why is this day so violent? Why is it so terrible? Is it necessary to be as violent as the second half of Revelation 19 describes? And if you haven't read it, again, beware: put on your seatbelt, because it's really intense. And I challenge you to take every phrase literally: "Holy Spirit, what are You revealing about Jesus? Why is it so violent?"

DEEP, DEEP DARKNESS WILL COVER THE EARTH

Well, this won't be true of all the nations, because at the same time that darkness has escalated, so has righteousness: the greatest revival in church history. The greatest power the Church has ever known is increasing and increasing until the time the Lord appears in the clouds and the Church is raptured. However, as light is increasing so is darkness. Many in the nations are blaspheming God. They're walking in greater wickedness than any generation in history. They're deceiving the multitudes in the nations. The leaders are deceiving the people even with supernatural signs. They're killing the saints. They're murdering the saints. It says in Revelation 17:6 that they're drunk with the blood of the saints. They're intoxicated with murdering the saints.

THE ANTICHRIST WILL SEEK TO EXTERMINATE THE JEWISH RACE

However, another very heavy dilemma is mentioned about twenty times in the Old Testament: the Antichrist and his worldwide empire will be putting Jews into prison camps, seeking to exterminate the entire Jewish race. They won't succeed. Many Jews, however, will be thrown into prison camps, like those of World War II but even more extreme. The Antichrist's empire won't dominate every nation, but it will have its tentacles in all the nations. Many nations it will dominate, and many it will seek to dominate, but it will be resisted by resister nations. The Antichrist's empire, the largest empire in world history up until the time Jesus returns, will seek to exterminate the Jewish race. And they'll want to remove every trace of Jesus' influence on the earth. They want to get rid of this Man forever, and they believe they can do it. And they refuse to repent, and so Jesus confronts it in a straightforward, head-on way with violence that's beyond anything that we can really imagine. I mean, when you read it and take it at face value, it's hard to grasp.

“IN THAT DAY THE BRANCH OF THE LORD WILL BE BEAUTIFUL AND GLORIOUS”

Paragraph E. Now here's an idea that's very remarkable and surprising. This is the context, this Revelation 19 great and terrible day. It's great because it's the wedding and there's great power; it's terrible because of the violence. The surprising part is that on that very day Jesus will be magnified in His beauty in all the nations of the earth. Isaiah 4:2 is one of the greatest and most famous prophecies about the Messiah, and it's talking in context about the day of Revelation 19, and then on beyond into the millennial kingdom, the thousand-year reign.

“In that day. . .” (Isa. 4:2). In what day? The Revelation 19 day, the day associated with the second coming of Christ: the Branch of the Lord shall be seen on a global level as beautiful. Now “the Branch of the Lord” is a well-known, Old Testament term for the Messiah. Now in the midst of so much violence the thing that we will be most struck by is the beauty of Jesus. That's surprising, because as I read about the violence and the great, sweeping changes in the nation, it seems like they would be the primary focus of the attention of the nations. However, the beauty of Jesus will eclipse it; He will be seen in His wisdom and His power and His splendor.

In Isaiah 33, the same prophet, Isaiah, describes this day on a global level. He says that we will see the Messiah, King Jesus, in His beauty (Isa. 33:17). At the time when it looks like violence and bloodshed everywhere, the beauty of the Lord will eclipse everything. It will be the primary thing that strikes the nations.

Paragraph F. Psalm 45 is one of our favorite psalms in the prayer room. It's about the beauty of Jesus. Now it's interesting that Psalm 45 is about the day described in Revelation 19 that we will get to in a moment. It's describing this day of the wedding and the war and how it all comes together in the same time frame. Psalm 45 is one of the major psalms about the Messiah; the wedding and the war come together in this psalm. However, if you read it carefully, Hebrews tells us that though the psalmist is describing the Messiah to come, the Man who would be King, it's actually the Father talking about His Son on the day of Revelation 19 (Heb. 1:8). Yes, the psalmist is describing the Messiah, but there's more going on; Hebrews 1:8 says the Father is actually talking to His Son. And the psalmist by the Holy Spirit picks up on that dialogue between the Father and the Son. And here's what the Father says. Now remember, it's about the great day of violence; it's about the great day of the battle for Jerusalem.

THE SWORD OF THE LORD GOES FORTH BY THE WORD OF HIS LIPS

Look at verse 2. The Father says, "Jesus, You are fairer than the sons of men" (Ps. 45:2, paraphrased). Most translations say, "You're more beautiful than the sons of men." The Father is saying, "Jesus, in that day the judgment that You release will only magnify Your beauty," because Jesus' judgments go forth to remove everything that hinders love. That's what His judgments are about. It's His zeal for love that motivates His judgments.

The Father continues, "Grace is poured out on Your lips" (Ps. 45:2b, paraphrased). Now grace is more than just gracefulness; grace is power. And one of the primary features that we see in Revelation 19 is the power that's on Jesus' lips. This is more than Jesus' anointed teaching ministry—much more. We learn that by the words of His mouth He releases His judgments against the Antichrist by simply declaring them. And the word of the Lord, the sword of the Lord, goes forth by the words of His lips. And more than that: in John 5:28 Jesus said, "I will speak and all the graves will open, and both the righteous and the wicked will rise from the dead by the word of My mouth" (Jn. 5:28-29, paraphrased).

Beloved, He has powerful lips. However, more than that, Hebrews 1:3 tells us that He upholds and sustains the entire cosmos, the created order, by the words of His mouth (Heb. 1:3). Yes, Father, that's true, grace is on that Man's lips! That's true. That seems like an understatement.

Then the Father looks at the Son and says, "Son, gird Your sword" (Ps. 45:3). It's the Father commanding the Son to gird the sword, which means to prepare it and draw it out of its sheath for the coming battle. Now this day of battle is the battle of Revelation 19. And then the Father tells the Son in verse 4: "In Your majesty, Your power, Your beauty, Your splendor, Your great wisdom, ride forth victoriously" (Ps. 45:4, paraphrased)—or prosperously: "Conquer all the nations, subdue unrighteousness, drive evil off the planet, and cause humility and righteousness to fill the earth!" Wow, what a statement of the beauty of Jesus!

Top of page 2. Let's look at a quick overview of Revelation 19.

Paragraph H. There are twelve aspects of Jesus' life and ministry that the Holy Spirit highlights—twelve distinct aspects.

Number one. We see eight of them in verses 11-16. We see the mode of His travel: on a white horse. This very first description lets us know He's in a military conflict. The context is a military conflict. The conquering King is coming, and it sets the tone for the next ten verses.

IN EVERYTHING HE DOES, HE'S TRUE TO WHAT HE CLAIMS

Then the Holy Spirit highlights four aspects of His character. And the reason is because whenever Jesus goes to war in judgment, the devil raises up accusations against Him. "When Jesus judges, He contradicts love! How can a God of love do this?"

And the Holy Spirit emphasizes, "He is filled with righteousness and truth! And in everything that He does, He's true to who He says He is."

Then we see five of His actions. And each of these actions, by the way, is very violent. The five actions that are highlighted in this final description of Jesus are very violent, and it shows us how far Jesus is willing to go for love. Then we see His eyes, His motivations, His crowns, His names, His robes, His armies, going on down to the next section.

Paragraph two. We see four more aspects that are related to the strategic battle itself. I mean, these four aspects are strategic to the battle plan, so verses 17-21 are more about the battle that's going to be waged and brought to a climax on that final day.

THE BIRDS OF THE AIR AND THE KINGS OF THE EARTH WILL GATHER IN ONE PLACE

Number one. All the birds of the air will be gathered. That seems a bit strange. Jesus has power not just over the sun, the moon, and the ocean, but even the birds obey Him and are used as part of His arsenal as a king waging war.

Then the kings are gathered from all over the earth. Never in history have all the kings of the earth come to one city at one time. It has never happened; it's very strategic. Then the Antichrist, the most powerful ruler in human history, will be defeated before all the nations. And then tens of millions of people are slaughtered in this great battle and blood is flowing throughout the land and Jesus commands the birds to eat the dead bodies. I mean, that land would be defiled beyond measure. It would be a huge challenge: tens of millions of dead bodies and blood flowing; the birds eat the flesh, and drink the blood, and they fly far away. It's Jesus' cleanup plan; He's thought through every detail. It's actually true: that's what He's doing, because He's going to rule in the land right after that. And what do you do with tens of millions of dead bodies? That would be quite a difficult way to manage things, and so Jesus has command over all. He commands the birds, "Eat, drink, and fly far away!"

THE LORD WILL GATHER ALL NATIONS TO THE CITY OF JERUSALEM

Roman numeral II. Let's look a little at what's happening; but first, the scene around Jerusalem. The armies of the earth have gathered around Jerusalem. Now again, the armies initially land up north in the Armageddon area. That's a geographic area, but they're deployed throughout the entire land of Israel and the Middle East, particularly surrounding the city of Jerusalem. That's where they're deployed.

Now the prophets in the Old Testament make it clear that the nations are surrounding Jerusalem. However, they make another thing clear as well that we don't see so clearly in the New Testament, but it's very clear in the Old Testament. The story line that's established in the Old Testament, that the New Testament writers assume that we understand, begins with the Messiah just outside the city of Jerusalem confronting the evil armies surrounding the city about to destroy them and then make His triumphal entry into the city. And so Jesus comes

in the clouds, the Church is raptured, every eye sees him, and He lands on the earth. Where He lands we don't know, but we know this from the Old Testament prophets because this is where the story line begins. He lands somewhere in the Middle East, and the story line picks up when He's just outside Jerusalem. It's mentioned several times in the Old Testament. He's marching in as a conquering king liberating the city that's surrounded by these evil armies. Then He marches in, the city accepts Him, He splits the Mount of Olives for a strategic reason. Then He sets up His throne and it goes on and on; it's a great story line.

Isaiah 63. Isaiah the prophet gives us one of the strategic descriptions of the Messiah just outside the city. The city is surrounded by armies and it describes what this conquering King, the Messiah, will do; it's a very powerful passage. And the reason Isaiah 63 is so important is because Revelation 19, the passage we're looking at, quotes this passage twice. John is building His story line based on Isaiah 63—and other prophecies as well, but that's the one that John quotes the most, Isaiah 63.

“WHO IS THIS WHO COMES FROM EDOM, WITH DYED GARMENTS?”

Now Isaiah has an open vision of the Messiah and he's a bit perplexed by it, because Isaiah talks about the Messiah throughout the entire book of Isaiah. I mean, Isaiah talks more about the Messiah and more about the end times than any other prophet in the Old Testament. And so he has these two questions and he sees this Man. Now he's already prophesied about the Messiah, but he's a bit mystified. This Man, He's a man but He's more than a man. He's so filled with glory, and He has supernatural qualities about Him, but He's clearly the Messiah.

Therefore he asks the first of two questions here in verse 1. He says, “Who is this Man coming from Edom” (Isa. 63:1, paraphrased)? Now Edom was the ancient name for the place; the modern geographic area is Jordan, the nation of Jordan just outside of Jerusalem. And when you read Isaiah 62, because Isaiah 62 and Isaiah 63 go together, it's all about the city of Jerusalem, and there's a man marching just outside the city of Jerusalem, in Edom, which is modern-day Jordan. And He's about to enter the city of Jerusalem, as it says in Isaiah 62. He's glorious; He has a supernatural dimension to His life. He's traveling in the greatness of power. He has His armies with Him, as we learn from other passages: the resurrected saints and the angels are with Him and He's marching into Jerusalem to liberate the city. And He's marching or traveling in the greatness of strength. There's tremendous power that He's releasing.

Now the chapter that describes that power the clearest is Habakkuk 3. I mean, there's nothing like Habakkuk 3 that describes the power Jesus the Messiah releases as He's making His way into the city of Jerusalem to liberate it and to be received as King and to set up His throne. It says in Habakkuk 3 that Jesus raises His hand and lightning shoots forth (Hab. 3:4). With pestilence and destruction He shakes nations marching up to the city of Jerusalem; again, just outside the city is where the prophets begin the story line.

Well, the second question is in verse 2. Isaiah says, “Well, You have great strength; there's a supernatural quality about You. You're entering the city of Jerusalem from just outside, in the area of Edom, but here's my more perplexing question; why is Your apparel, Your garments, red? Why are Your garments like someone treading in a winepress” (Isa. 63:2, paraphrased)? Because we find out earlier that His garments are glorious in verse 1; He has the garments befitting a king, but there's a supernatural dimension to His garments. And it seems out of place that red would be splattered on these glorious garments. We think, “Jesus, I don't understand why there's this red stain indiscriminately splattered on You. You're like someone treading in a winepress.”

Now most of you know that the context of a winepress was a very familiar context in ancient Israel. A large winepress would be about the size of this stage. It would be about three feet deep. It would be a big container, a vat. And they would bring the grape harvest and fill this container up with grapes, two or three feet deep. And then ten or twenty people, depending on the size of the vat or winepress, would get inside of this container about the size of this stage, and they would stomp the grapes. And then the grapes would be smashed, the juice would flow, and they would drain the juice off and make wine out of it. However, the thing that always happened in Israel, a very common sight, was that the people who tread the grapes or smashed the grapes got grape juice over all their garments.

JESUS IS THE GREATER DAVID LIBERATING THE CITY OF JERUSALEM

Now Isaiah says, “Your garments are glorious. You’re filled with power. Why do You have grape juice all over You? It’s out of place! What’s going on?” He’s completely perplexed.

And Jesus answers in verse 3, and this is a passage that John quotes in Revelation 19. Jesus, the Messiah answers, “Yes, You’re right; I’ve trodden the winepress. I trampled the nations in my fury” (Isa. 63:3, paraphrased). The nations are like grapes. In context, the armies of the Antichrist have all gathered around the city of Jerusalem. And Jesus said, “I’ve trampled them as effortlessly as a man can squash grapes; it was effortless for Me to defeat them. And their blood”—here’s the remarkable statement—“their blood is sprinkled on My garments.”

“What? I thought You were up in the air riding a horse! What do You mean blood is on Your shirt? This is poetry!”

This isn’t poetry; this is real. Jesus is up close and personal; He’s deeply involved in the conflict as the greater King David, David the Warrior King. Jesus is the greater David liberating the city of Jerusalem, establishing His throne there and building His twenty-four/seven tabernacle of worship. And the Messiah says to Isaiah, “I have stained all My robes. All My robes are stained with blood. I have trodden the winepress” (Isa. 63:3, paraphrased).

JESUS AND THE ANTICHRIST ARE DRAWING THE NATIONS TOGETHER

Now this idea of treading the winepress is a significant truth in the Old Testament prophets, and John the apostle talks about it several times in the book of Revelation. Jesus treading the winepress is actually a very terrifying historical event, and what’s happening is that Jesus gathers all the nations to the city of Jerusalem. Now simultaneously, but with a very different motivation, the Antichrist also gathers all the nations to Jerusalem. The Bible makes it clear that Jesus is doing it and the Antichrist is doing it. They have different motivations and they’re operating out of different spirits, but they’re both doing it. The Antichrist is deceiving the nations. He says to the kings of the earth, “You must gather or you’re in trouble with me. You’ll lose a big opportunity if you don’t. Let’s annihilate and completely exterminate the Jewish race and be done with the Jews once and for all! Secondly, let’s rid the earth once and for all of every trace of the influence of this Jewish, false doctrine of Christianity, this Jewish Man, Jesus. Let’s get rid of it! And there is great spoil to be won for all the nations that come.” And all the kings buy it and they come.

Jesus has a very different reason; He draws the nations. It’s clear in a number of Bible passages in the Old Testament, because Jesus wants them all in one geographic area because He plans to execute every one of them

on the same day and get rid of all of the evil governments in one day and transfer all of the national governments of the earth!

Now these kings aren't worried about Jesus. They believe He's an imposter. They believe about Jesus what we believe about the Antichrist. They believe that Jesus has power but He's not the real thing, just as we believe the Antichrist will have power, but he can be and will be defeated.

And so Jesus gathers them. It's not a twenty-foot winepress; it's a 200-mile winepress (Rev. 14:20). It extends from the north of Israel, in the Armageddon area, to the far south in Edom, or by the nation of Jordan. The entire geographic area is going to be filled with blood, and Jesus considers that His winepress. He says, "I will trap them in where no one can escape, and I will exterminate all of them on the same day."

Now none of the kings buy that; they think, "We can defeat Jesus. The Antichrist is the premier ruler." The most terrifying event of natural history, the way that natural history ends, is this end-time, or eschatological winepress event that takes place in a 200-mile area centered in the land of Israel from the far north to the far south of Israel. That's the winepress.

IN RIGHTEOUSNESS HE JUDGES AND MAKES WAR

Top of Page 3. It starts in verse 11. John sees the heavens open, and a white horse. And the One who sits on the horse is called, "Faithful and True," and everything that He does, He does in righteousness, but He judges and wages war.

Number two. The white horse. We know it's a military conflict with a conquering king. And the fact that the horse is white means that He's victorious. The King is victorious, but more than victorious: everything that He does, He does in perfect purity. There is no defilement in any of Jesus' actions.

Now again, we have these brief phrases, but the Holy Spirit would invite us to check them out from Genesis to Revelation, because the Word of God elaborates on the implications of every one of these phrases. If a person is hungry enough to search it out, there's a volume of information behind every phrase.

THE TIME OF RESTRAINT IS OVER, AND THE LORD HAS COME TO JUDGE

Number three. He judges. That's a big statement. Now one of the great problems that has been communicated by the prophets is these lamentations of the saints. In other words, "God, why will You not intervene and stop wicked men? Why do You let wicked men keep going, generation after generation? Evil governments prosper; why will You not break in and judge?"

Now the Lord occasionally, in a very restrained way throughout history, breaks in with judgment. He'll judge after a period of time an Adolf Hitler or a Josef Stalin. He'll bring an evil leader down in due time, but His judgments are so restrained and they don't happen very often in the earth.

However, what this verse is saying is that finally He judges, which means the time of silence or of restrained judgment is over and He intervenes. And the point is, He'll intervene in a decisive way with power on a global level. That's what it means when it says, "He judges" (Rev. 19:11): the silence is over; the restraint is over. He's going to take on and confront every evil government of the earth in a very decisive way with demonstrations of power on a global level. That's what this verse means; and He's going to reestablish all the

governments, all the policies, all the people and places. He judges: that's what that verse means. I mean, it's massive; that phrase in itself is the title of a book: *He Judges!* There is much in the Bible behind that phrase.

JESUS MAKES WAR AGAINST THE GREATEST EMPIRE THAT HAS EVER EXISTED

Number four. The most extreme judgment. It's not the only judgment, but the most extreme is that He makes war. Now when we read the Old Testament prophets, it's clear that He's making war against the greatest empire that has ever existed on the earth in terms of numbers, power, money, and political alliances. It's the Antichrist's evil empire. It has more money, more soldiers, more political alliance, and more power than any empire in history. The nations say, "He's invincible! He can't be stopped" (Rev. 13:4, paraphrased). He's far more powerful than Hitler, far more powerful than any invincible army or any army that appeared to be invincible.

Well, the judgment escalates and Jesus makes war. What John is saying is, "Don't worry: His judgment isn't just going to confront the issues in the nations. He's going to take on the Antichrist specifically, face to face."

HE WILL BE TRUE TO LOVE IN EVERYTHING HE DOES

Number five. The Holy Spirit highlights to John, "Tell them He's faithful and true." Everything that He does in His judgments will be faithful to His promises. He will be true to love in everything He does. He will fill the earth with love, just as He promised. He'll be faithful to everything He claimed about Himself, and in every promise He made He'll be faithful and true.

Now the devil accuses Jesus even in the Church: "If He's a God of love, why does He judge?"

However, the Father makes clear by the Spirit here: "There is no contradiction in Him. He judges to remove everything that hinders love. His judgments aren't too severe. They're not too lenient. They're not too early; they're not too late. They're very precise in the administration of His judgments. He's faithful and true to everything He claimed about Himself and all the promises He made."

HIS EYES OF FIRE SPEAK OF HIS BURNING DESIRE FOR HIS PEOPLE

Paragraph D. Verse 12. John sees three more things: His eyes, His crown, and a mysterious name. First, His eyes. His eyes of fire speak of His burning desire for His people. His eyes are burning because His heart is burning. We see examples of the burning heart of Jesus and the eyes of fire after the resurrection. I don't have these on the notes, but you can note them if you want: Luke 24 when Jesus, the resurrected Christ, appears to the disciples on the road to Emmaus. He veils His glory and they don't even grasp who He is, but when He speaks to them their hearts are set on fire. When He left they said "Our hearts are burning! Who is that Man? Our hearts are burning" (Lk. 24:32, paraphrased)! I tell you, the eyes of fire were gazing at them; and though Jesus veiled His glory, the impact was felt by the disciples.

Then the other premier example is in Acts 2, the great prayer meeting on the day of Pentecost, when the 120 intercessors are gathered, and Jesus looks down at them and fire falls on every one. It says, "Fire appeared on every one of them" (Acts 2:3, paraphrased). It wasn't the fire of judgment; that was the fire of how Jesus felt about them.

I tell you, it's an amazing thing: the only man ever to see the eyes of fire in the Bible, the eyes of fire of Jesus, was John back in Revelation 1. He had a private encounter, just him, and he sees Jesus and the eyes of fire in

Revelation 1, but here in Revelation 19 the eyes of fire will be seen on a global level. All the nations will see how deeply He feels about what He's doing. He so deeply loves His people.

A MAN OF MANY CROWNS; A NAME THAT NO ONE KNOWS

Number two: He has many crowns. Now His crowns are past, present, and future. He has many victories in the past for which He gained crowns. The point is, He has proven leadership. He has successful leadership. This Man who's preparing to transition the earth is not a novice. This isn't the first time He has gone to battle. He has proven His skill at war, at removing oppressors, at nation-building. He knows how to build a nation.

Top of Page 4. He has a name that no one knows. Now a man's name in the Scriptures speaks of a person's character and activities. What this is saying is that Jesus will have activities on that day in Revelation 19 that will be totally surprising, that no one could guess. It will surprise the angels, the demons, the righteous, the unrighteous—everyone will be shocked. There are things that He's capable of doing that He's going to do that are in His heart that no one knows but the Father. Now the Holy Spirit is making a bigger point, because not only will He surprise and fascinate His people on that day, but a million years from now He'll still be doing things that no one anticipated. And He will fascinate His people forever; He has a name that no one knows—dimensions about His character that are utterly surprising but exciting to the saints.

“HE WAS CLOTHED WITH A ROBE DIPPED IN BLOOD”

Paragraph E. His robes are dipped in blood (Rev. 19:13). Well, that goes back to Isaiah 63, that famous passage we just looked at where the blood was spattered on His robe. John references that passage twice.

Now His robe has blood, a significant amount of blood, and I've written a little on that in the notes. The idea is this: there is a significant amount of blood that's on His robe. He says in Isaiah 63, just to remind you, “All My robes are stained with the blood of My enemies” (Isa. 63:3, paraphrased). This isn't the blood on the cross bringing redemption; this is the blood in battle conquering the earth, having dominion over the nations. It's a very different type of situation.

Now the blood makes several points. Jesus is up close and personal in the conflict. He's saying, “They've killed My people, and this is personal to Me. I'm not giving a memo; I'm not giving a decree. I will war like David. I'm the greater David and I'll lead in battle on the earth.”

I mean, Jesus will have a physical, human, resurrected body, but it will be a physical body and He'll actually march into battle up close and personal. He wants to be involved; it's personal to Him.

HE'S NOT ASHAMED THAT HE'S SHED SO MUCH BLOOD

Secondly, the blood is on His robes. He's saying, “I'm not ashamed that I've shed so much blood.” It's like a trophy to Him. It's like the scars in His hands. Isaiah said, “It seems a little out of place, such glorious garments with blood on them?”

And Jesus is saying, “I'm not ashamed of what I did!”

Now the Church is ashamed of Jesus' judgments, but Jesus isn't ashamed of them at all. His name is the Word of God (Rev. 19:13b): that means everything that He does in this battle and before and after throughout all of

history, everything He does is upheld by the Word of God. His motives, His attitudes, His goals are all in the spirit of that which is communicated in the Word of God.

HE WANTS HIS PEOPLE WITH HIM ON THAT DAY

Paragraph F. Verse 14. His armies are with Him; they're following Him. Now I believe these are the resurrected saints and the angels. Most commentators say it's the saints, not the angels; some say it's the angels and not the saints. I believe it's both: the army is there together. Here's the point: Jesus says, "I want My people with Me on this day. I want them with Me."

Paragraph two. And they'll be wearing the garments: not just the free garments they get by virtue of being born again as a free gift, the robe of righteousness. It's more than that: we find out just a few verses earlier in verse 8 of Revelation 19 that we will all receive garments according to our obedience and our devotion. We will actually in our garments be wearing the love we have for Jesus in this age: we will be wearing it and displaying it in the age to come. And not only will we be wearing our love, but we will be wearing in those garments the way Jesus felt about the way we loved Him, because He's going to give us garments that declare how He felt about the way we loved Him. We won't all have the same garments. Yes, we will all have the same basic, white gown but there is so much more than that.

Top of Page 5. Paragraph H. Verse 15. There are three things He does: He strikes the nations with the sword, He rules with the rod, and there it is—that mysterious concept: He treads the winepress. Again, that's the 200-mile area where He slays all the kings on the same day. That's what treading the winepress is. He shows us how far He's willing to go for love.

THE FINAL AND MOST TERRIFYING EVENT OF NATURAL HISTORY

Paragraph I. Treading the winepress, the most terrifying event of all of natural history. It's the final event of natural history. What happens? He destroys the Antichrist, and we'll look at that in a moment. And then all of the kings are left. All the kings are there; the Antichrist has been destroyed and the kings say, "OK, what happens now?"

And it says here in verse 21, "All the kings are now killed" (Rev. 19:21, paraphrased)! What? All the 200 kings of the nations, or more, and everyone on their leadership teams, is killed.

"HE SHALL EXECUTE KINGS IN THE DAY OF HIS WRATH"

Now Psalm 110 really develops this. This is King David writing Psalm 110, talking about the Messiah, King Jesus. Now David is a king, and he's a warrior king, and he has zeal about this point. I mean, I can see David the warrior king saying, "The Messiah, He's a far greater warrior than I am!" And he adds this point; in context, it's about Jesus: "He shall execute kings in the day of His wrath" (Ps. 110:5). I mean, there are over 200 kings. Look at this: "He shall judge among the nations; He shall fill the places with dead bodies" (v. 6). Now where did you ever learn that lesson in Sunday school? Jesus is going to fill the land with dead bodies! What? Well, this is the Jesus of Armageddon; He isn't so popular in the Church.

Beloved, we want to be loyal to the Jesus of the Bible, not the Jesus of our church background. Look at what David goes on to say: He doesn't just execute the kings, He executes their leadership teams. I mean, He takes out the Antichrist, the kings, and all of their leadership teams, the heads of all the nations at various levels. They're all there and they say, "Now what?" and they're executed.

When I tell that to people, they're just horrified. They say, "I thought the death penalty..." Trust me, Jesus is going to execute the kings of the nations, but this is the God who loves us; He's doing it for love. This is how far He's willing to go.

THE WINEPRESS IS TRAMPLED OUTSIDE THE CITY OF JERUSALEM

Number two. This is the 200-mile thing I talked about. John describes this winepress a little earlier in Revelation 14:20: he says, "The winepress is trampled outside the city of Jerusalem" (Rev. 14:20, paraphrased). In other words, these armies, tens of millions, are surrounding the city of Jerusalem in the far north of the land, up in Armageddon, to the far south in Edom and all the surrounding areas. The Jews are being seized; they're in the city and they need a liberator. They need someone to deliver them.

John just says it like he sees it: he says, "The winepress is trampled!" Now we know it's trampled by Jesus, because of Isaiah 63. However, here's the most graphic, terrifying concept: "The blood came out!" It's not grape juice coming out of a twenty-foot vat; it's blood coming out of a 200-mile vat! And this blood flows up to the horse's bridle; it's four or five feet deep depending on how big the horse is. I mean, the blood is flowing three, four, five feet! We think, "What?" And it flows for 1,600 furlongs, which translates to nearly 200 miles, from the far north in Armageddon to the far south in Edom. That's the winepress. That's the vat; that's the eschatological winepress with which Jesus ends natural history. The Antichrist gathered them in order to exterminate the Jews and get rid of Jesus forever and have a great spoil. Jesus gathered them to exterminate them so that there is no runaway, like the Nazi war criminals that hid away for years. They're all eliminated at the same time and new government is established in the earth.

THE LORD WILL SEND A FLOODING RAIN TO PREVENT THEIR ESCAPE

Now some commentators say, "Well, this is symbolic; this is poetry." This isn't poetry. They say, "Well, how could there be 200 miles with four feet of blood? Come on! That has to be poetry."

Well, number one, the topography of Israel is ravines and valleys and hills, so it's not like the plains of Kansas—200 miles, three feet deep of evenly distributed blood. That's not what it is, and so "topography" is number one.

Number two: Ezekiel brings a detail here in Ezekiel 38:22: on that day, the day of Revelation 19, the day of the battle, the Lord will send a flooding rain. The land will be flooded on that day. And this flooding rain will prohibit many from escaping, although the Lord will use many different ways to prevent them. However, the flood mixed with the blood will actually fill the land and all the ravines. It will literally be blood with water and a flood throughout the entire land of Israel. It will be a 200-mile winepress.

I don't have the notes, but Revelation 11 tells us there's a draught for three years, so this flooding rainstorm comes after a three-year draught and the ground can't even absorb the water. It's real!

HE'S COMING AS KING TO REMOVE EVIL FROM THE PLANET

Then, in verse 16, he sees the name, the ultimate purpose for which Jesus is waging the war: to become the King of all kings, because kings will exist forever; they'll have resurrected bodies, but they'll still be kings. Jesus will still share the government with His people. They'll be under Him, but He's coming as king, as political and military intervention, to remove evil from the planet.

A SUPERNATURAL GATHERING OF THE BIRDS OF THE AIR

Top of Page 6. Now we see four aspects of the final battle. An angel under the leadership of Jesus calls all the birds to a big supper (Rev. 19:17). Now the supper is this: they'll eat the bodies of tens of millions of the Antichrist's soldiers and drink their blood and then fly far away. And so all the birds are being commanded from—I don't know, probably from a large region, from the nations around. Jesus commands them; He has power over the birds, for they're part of His arsenal, His weaponry. It's a supernatural gathering of birds.

Paragraph two. Ezekiel 39 tells us more about this grand event; it's a literal event.

Paragraph B. Verse 19. Now the next thing that happens is that we witness the scope of the hostility and animosity. These kings gathered with all their armies to war against Jesus. That seems impossible. We think it should say "to war against Israel"; well, they're warring against Israel, but they're actually warring against a Jewish man with supernatural power.

Now they believe Jesus has supernatural power in the way we believe the Antichrist will have supernatural power. However, they believe that Jesus is the imposter, the false Messiah. The Antichrist has deceived them: "He's the imposter! I'm the real one!" he would say. "I'm the one who had the mortal head wound, and I rose from the dead before the nations! He didn't rise from the dead, I did! I have power over death, not Him! Be not afraid! Finally we're capturing this Jewish miracle Man!"

And the nations believe it; they're deceived and they gather together—all the kings and all their leadership teams, both military and political. They've gathered to war against Jesus. See, we believe the Antichrist can be defeated, though we believe he has supernatural power; they'll believe the reverse. It's unthinkable to us, but this is noted several times in the Scriptures: they're actually warring against Jesus, a military captain with a physical body—resurrected, but physical nonetheless.

Well, the great showdown happens in verse 20: there's the Antichrist, and there's this great Leader from Israel, though they think that's all He is. He marches up, and the Antichrist appears invincible to the nations. Again, he appears to have risen from the dead; he suffered a mortal head wound, and has performed great miracles. He calls fire down from heaven with the False Prophet. He has assured them, "This Jewish Man isn't too much for me; I'm invincible!"

Jesus stands before him; there all the kings are watching the most dramatic showdown. Then, He breathes on him (2 Thess. 2:8)! That's it! He breathes on him! Isaiah says the same thing: in that day, the Messiah will blow on him (Isa. 40:24), and the Antichrist will be immobilized, paralyzed, captured, completely outdone by the breath of Jesus' mouth. He's thrown alive with the False Prophet into the lake of fire. The kings say, "Now what?" Jesus rounds them all up with their leadership team: "Wait! Wait! Wait a second, we thought we were coming to win!"

Paragraph D. The rest of the kings are killed (Rev. 19:21). Now remember, in the psalm we read ten minutes ago, Psalm 110, the leadership departments of the nations are there with them, and they're all executed, too. And the birds have done the clean up. Jesus doesn't want any of the war criminals escaping anywhere in all the earth; all of them are killed in one day.

“LIFT UP YOUR HEADS, O YOU GATES . . . AND THE KING OF GLORY SHALL COME IN”

Paragraph E. The armies have been defeated and now He’s marching into the city of Jerusalem. The Jews are under siege. They’re been under siege for a few years now. And they hear there are great things afoot outside the city, but they’re maybe not sure what they are.

The cry comes to the gates of Jerusalem: “Open, you gates!”

They say, “Open? We don’t open the gates for anyone!”

“Open your gates! The King of Glory wants to come to His rightful city!”

They say, “Who is the King of Glory? We hear there’s a great rumbling out there! What’s happening?”

“He is the Lord! He’s strong and mighty! He has destroyed the Antichrist’s armies! He’s a warrior king! He’s your Messiah! He’s Jesus of Nazareth! A Jewish King he has come to liberate you and to rescue you” (cf., Ps. 24:7-10).

They open up the gates, and the leaders of the nation say, “Blessed is He who comes in the name of the Lord!” just as Jesus prophesied they would do back in Matthew 23:39. He said, “When you say that to Me, then we will be connected and I’ll come again!”

“Blessed is Jesus of Nazareth! He has come in the name of the Lord! Our Redeemer!”

Then all of Israel says yes to Him! He sets up His throne. He has a huge cleanup of the earth. The earth is in a mess from all the judgments and the military conflicts. However, Jesus begins to restore the earth.

“WHO HAS HEARD SUCH A THING? WHO HAS SEEN SUCH THINGS?”

Isaiah marveled over this storyline. I mean, Isaiah talked more about the Messiah, more about Jesus, more about the end times, than any other prophet in the Old Testament. No one else got close. At the end of Isaiah, in Isaiah 66, he’s absolutely awestruck by what he sees. He sees this whole Revelation 19 story. He sees the winepress; he sees the replacing of all of the governments of the earth in one day. He says, “Who has seen such a thing?” He marvels! He says, “How can the earth, the entire earth, be made to give birth! In one day, the whole earth is transitioned to the age to come”—in one day by one Man, Jesus of Nazareth.

“SHALL THE EARTH BE MADE TO GIVE BIRTH IN ONE DAY?”

“Shall a nation be born at once” (Isa. 66:8)? Yes, that happened in 1948, in part: this prophecy was fulfilled when Israel became a nation in 1948, suddenly, in one day. However, beloved, there is a greater fulfillment when Israel is a nation in a full relationship of obedience and love with their Messiah; then the nation is fully reborn.

And it will happen in one day; and not just Israel, but all the nations of the earth will be born on the same day. Who could have conceived such a plan? That’s the Man we worship; that’s the Man we love, Jesus of Nazareth.

Amen. Let’s stand.