

Session 5 Jesus the Bridegroom King: Waging a War

INTRODUCTION

Let's go ahead and turn to page 29. Take a moment to get a seat before we start. I want to introduce my wife to you. She just looked up; she's the girl on the front row with the green. Wave, Diane! Keep waving until they see her. Now I want a full camera deal; come on, little guy, get her!

OK, stand up, Diane. I want a real close one. I want them to see how pretty she is. Now wait. Stay right there, camera. Now we've been married thirty-five years and I could say a hundred things. But she's an usher every year here. And she gets here at 7:00am and leaves at 11:00pm or 12:00am every night. And I'm not here that long. And I say, "Sweetheart, where are you going so early in the morning?"

And she says, "I have to get over there to usher."

I say, "Can't you get some help?" And she does this every single year. I mean, she runs a real estate company that takes a week off and she ushers sixteen hours a day. I mean, we're not twenty years old anymore; we're both fifty-six. I mean, how do your legs feel on this cement? The carpet is good this year. Nick, Diane says, "Thank you for the carpet." Anyway, that's my wife. Get off of me; get that camera back on her. Anyway, Diane Bickle, you're an amazing woman. We have two amazing sons and two amazing daughters-in-law and four little grandchildren that think they own this place. I mean, they think, "Grandpa, come on! Isn't this our place?"

"No, sweetie, we're just renting it."

Page 29. Father, we thank You for Your Word. We ask You for Your blessing on the speaking of Your Word. In the name of Jesus, even now magnify Your Son. In Jesus' name. Amen.

Well, we'll look at the second half of Revelation 19. We've looked really briefly at the first half, and there's so much more than meets the eye. I just want to highlight the fact of the chapter, and give you a little commercial on the value of it.

REVELATION 19: THE BEAUTY OF JESUS REVEALING JESUS

Paragraph A. Revelation 19 gives us more details on the beauty of Jesus as the Bridegroom King than any other passage in the Bible. I mean, this is God revealing God, or specifically, it's Jesus revealing Jesus. It's the final revelation of Jesus by Jesus in the written Word of God. And I believe it's the most detailed revelation, only equal to Revelation 1. If I had to pick the two places in the Bible where Jesus reveals Himself in the most detail, I would say Revelation 1 and Revelation 19.

Now John only recorded the briefest of descriptions. I'm sure that when he had this open vision, he saw much more than he wrote. But under the instruction of the Holy Spirit, he gave just a brief description, but undoubtedly he saw so much more.

Here in this passage, Revelation 19:11-21, there are many significant phrases about Jesus. They only give us a hint. It's like the Holy Spirit is saying, "Take this hint, open the Bible, and I'll show you the fullness of which this hint speaks."

JESUS IS MAKING HIS ROYAL PROCESSION INTO THE CITY OF JERUSALEM

Paragraph B. Jesus is connecting the revelation of Himself as the Bridegroom to the final battle of natural history. And He's connecting this revelation to the time when the bride will be involved in the wedding, and then the bride will take over the government of the earth, together with Jesus.

Now in the context of Revelation 19:11-16, Jesus is making His royal procession into the city of Jerusalem. And let me say that again. Now a lot of people think that when Jesus returns He goes from heaven straight to the Mount of Olives. You've heard people teach that He comes out of the sky and lands on the Mount of Olives. But that's not what the Bible teaches. He ends up at the Mount of Olives, but that's not His first touch point. He actually touches down somewhere in the Middle East; we don't know where. When He appears in the sky and raptures the saints and touches down, we don't know exactly where He lands on the earth—somewhere in the Middle East, close to the city of Jerusalem, but we don't know where. It's still a mystery.

Then the story line of the Old Testament picks up: the Messiah marching into Jerusalem in His resurrected glory with all the saints of heaven, liberating the city of Jerusalem from an oppressive siege of the kings of the nations that surround the city trying to destroy it. So Jesus doesn't enter Jerusalem from the sky, but He's on the earth marching into the city as the great Warrior King to liberate the city that's under a siege. That's the context, though that's new to some, to many people. It's in the Bible, very clearly. That's the context of Revelation 19: Jesus is marching into the city as a military king to liberate the city. The second coming of Jesus to the earth is described in this context.

JESUS RETURNS IN THE CONTEXT OF THE FINAL WAR IN NATURAL HISTORY

I'm in paragraph B. As the nations surround Jerusalem to destroy it, the Jews are hanging on for their life. The Jews in the city of Jerusalem are crying out, "Messiah, where are You?" And they receive news: there's a king on the outside of the city, marching with an army to liberate the city. And they can hardly believe it. Jesus, the Messiah, in a resurrected body, is with the armies of heaven on His way to the city of Jerusalem. Now the Jewish people receive Him, the nation of Israel receives Him in that time as their Messiah. He sets up His throne in Jerusalem. He throws the Antichrist into the lake of fire. He binds Satan in prison. He takes over the throne of Jerusalem. He kills all the kings of the earth in one day. You'll see that in a moment. He replaces all the world governments. All the kings of the earth are replaced in one day. And the saints take over the main leadership in the earth.

Now beloved, that's what the Bible teaches related to the second coming of Christ. It's a very dramatic story. It's not one of those things where He appears at any moment and in one second, everyone is gone: "Whoa, what happened? Okay, that was pretty intense." No. It's a massive battle that the whole world is aware of. The second coming is in the context of a war, the final war of natural history. All the nations will see the great drama.

THE JESUS OF CHRISTMAS IS THE JESUS OF ARMAGEDDON

Now be warned about verses 11-19, the second half of this chapter. Viewer discretion advised. There's some graphic violence. Seriously, it's disturbing. It's more disturbing than we can imagine when you take it at face

value. It's one of the most graphic, disturbing chapters in the whole Bible. We're used to the Jesus of Christmas; and the Jesus of Christmas is good. The Jesus of Christmas is the Jesus that says, "Peace and good will to all men" (Lk. 2:14, paraphrased).

The Jesus who brings peace and good will to all men, the Jesus of Christmas, is biblical. We love that part of Jesus. But there's another side of Jesus I call "the Jesus of Armageddon." And we don't choose between the Jesus of Christmas and the Jesus of Armageddon. It's the same Jesus. As a matter of fact, He wages the war of Armageddon in order to bring peace and good will to all the earth.

THE MOST MEMORABLE DAY IN ALL OF HUMAN HISTORY

Paragraph C. It's the greatest day of natural history when this happens. We should know Revelation 19 by heart. We should know this chapter well; we should talk of it often. We need to feel the power of the truths of this chapter, both halves of the chapter, the wedding and the war. All of these events will culminate in one day. It's called "the Day of the Lord" (Joel 2:11). It literally happens. It comes to a head in one day. It will be the most memorable day in all of human history.

Now this day has been on God's mind since Adam sinned in the garden 6,000 years ago. God has been planning this day for His Son ever since Adam abdicated his leadership of the earth and gave it to Satan. The Father says, "I'm taking it back through a man. My Son will become a man. He'll win it back and in one day I'll give Him all the kingdoms of the world. And everyone will witness it in heaven and hell. My Son as a man will be King over all the nations."

On that day, the greatest changes will happen in the earth. More change will happen in one day than at any other time in history. It will be the greatest day of justice and the greatest day of violence in human history, all on the same day.

WE LOSE MUCH IF WE DON'T UNDERSTAND REVELATION 19

Paragraph D. We lose much if we don't understand Revelation 19. Many believers casually read it and move on and say, "You know, it's a little cryptic and symbolic. It's kind of strange. I'm sure it's important. I'll think about it some other day."

No, this is the most dramatic revelation of Jesus revealing Jesus. It's the final revelation of Jesus in the written Word of God. We want to know all about this day. Again, we should know it by heart, talk of it often, and feel the power of it. It shows us how far Jesus is willing to go for the sake of love; how far He's willing to go for the sake of justice.

THE DRAMA WILL CRESCENDO AT THE END OF THE AGE

Now you might ask the question, as we get to the details, "Why is this day so violent?" We haven't fully described it yet, but we'll get there in a minute. It's really a violent day. We might ask, "Why is it so violent? Is it absolutely necessary that it's this intense? I mean, is the Jesus of Armageddon really the exact same Man as the Jesus of Christmas? Is there any contradiction? Why so intense?"

And here's the reason why it's so intense: in that hour of history, the nations will be blaspheming God like never before. Not all the nations: this will be happening in every nation, but also in every nation there will be a great revival, because God is raising up a great company of believers at the same time.

People ask, “Well, is it going to get better in the years to come or worse?”

And the answer is “both.” The light will get lighter and the darkness will get darker. The sin will become more intense, but the revival and the power of God among the saints will reach levels far beyond the book of Acts. It’s coming to a great collision. There will be such unique dynamics. There will be more believers loving God with all their heart, moving in the power of God, and more people blaspheming God, hating Jesus, trying to kill the Church, worshipping Satan, all at the same time upon the earth. I mean, what an hour we’re approaching!

BEWARE OF FICTIONAL STORIES WHERE HUMANS PAIR UP WITH IMMORTALS

Now I don’t know for a fact, but I think it’s possible that this could happen in the lifetime of people who are alive on the earth right now. No one knows the day or the hour, but the biblical signs are pointing to an escalation. Things are speeding up. I mean, it might be the two-year-olds who see it, but it might be the twenty-year-olds. I don’t know that I’ll see it in my life. I might. You might, but your children or grandchildren surely will, I believe, if you don’t. But I believe that some of you in this room will actually see this in your lifetime.

The unique dynamics are so intense—the power of good and the power of evil. Why so violent? Well, the nations will be blaspheming God. The nations will be walking in unprecedented levels of wickedness. They will walk in wickedness far beyond any other time in history. The occult is going to explode. Immorality will go far beyond what it is now. What’s happening in the realm of immorality on the Internet will go far beyond what it is now in the next ten, twenty, and thirty years. We can’t even imagine.

I so appreciate what Corey Russell talked about: these cute, new romantic films that show demons pairing up with beautiful women, and beautiful men who are demons or whatever. I haven’t watched any of them, but I’ve heard about them. And believers are thinking, “Oh it’s cute! Video games!” This stuff is really bad. It’s not cute. It’s calculated to desensitize an entire generation of the earth so that they’re not scandalized by demonic activity and what demons do. I don’t care if he’s a vampire, or a demon, I don’t care if he’s cute; beloved, I want to say this: never watch that stuff. It’s not cute; it’s not innocent. It’s desensitizing you and it’s a setup for the occult explosion that’s about to happen. I mean, when Corey talked on that, I say, “It will get far more intense.” Remember those cute, little guys like Harry Potter? Hell has a strategy to desensitize the earth. And it will get more intense in the next ten years, and then more intense. And then the devil is going to pull his mask off, and they won’t even mess with the cute guy and the romance and the vampire. It will be straight-up demon activity, straight on face to face.

The people think, “Well, we’ve always seen that. What’s the big deal?” Don’t even play with that; don’t drink from that right now. Read your Bible; get to know Jesus. Study Revelation 19.

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

Well, paragraph E. What’s remarkable is the day of the great battle. This is remarkable. This is what excites me about studying Revelation 19. That’s the day when the beauty of Jesus will be most seen in the nations. Now I would think the beauty of Jesus would just be seen: He would just appear and that would be good enough. But His beauty will be seen in the context of the wedding and the war and the combination of the two. Isaiah 4 talks about “that day” (Isa. 4:2). It’s one of the great prophecies of the Messiah, Jesus. “In that day, the Branch of the Lord will be beautiful and glorious” (Isa. 4:2). That’s an Old Testament term for the Messiah; it’s used six times in the Old Testament: “the Branch of the Lord.” It’s Jesus they’re talking about, very clearly.

“YOUR EYES WILL SEE THE KING IN HIS BEAUTY”

In that day. What day? In the day of Revelation 19, Jesus will be seen as beautiful before all the nations. Well, when you read Revelation 19, you say, “How can we see His beauty in the midst of such carnage?” We’ll see how zealous He is for love and how far He’ll go for love. He will be seen as glorious. Instead of the word *glorious*, put, “powerful, mighty—glorious power and awesome beauty combined.”

Isaiah 33 describes the same day. He says, “Your eyes will see the King in His beauty” (Isa. 33:17). He’s talking about the Messiah. It’s not just His power, but His beauty. But the context is Revelation 19. So you want to study Revelation 19 and say, “Lord, I want to see some of it now. I don’t want to wait until that day.” As we meditate on the things that He does on that day, we gain insight into the kind of Man that He is. That’s the way the Bible laid it out. We see what He’ll do in Revelation 19; then we take the rest of the Scriptures to fill out the story line. Because Revelation 19 gives just the simple phrases, and the Holy Spirit is saying, “Take each of these phrases; go back to the larger testimony of Scripture. I’ll fill in the blanks if you want Me to.”

And I love it. I’ve been studying Revelation 19 for thirty years. And I study every phrase in the context of the whole rest of the Bible, from Genesis to Revelation. I read Isaiah, Jeremiah, Micah, the Psalms, and on and on, trying to find more insights on every one of those phrases that we’ll look at very briefly in a few moments. And we get the whole storyline, and it’s remarkable. Because I don’t want to wait until the resurrection, until the Lord returns, to see His beauty in the light of these. I want to meditate on what He’s going to do then to get insight into what He’s like now.

When I study this, I say, “Holy Spirit, show me what this Man is like by what the Bible says He’s going to do.”

“YOU ARE FAIRER THAN THE SONS OF MEN”

Look at Psalm 45. Now Psalm 45 is another one of those chapters that has to be on your top-ten list. I have 100 chapters from the Bible that are on that list. So if you hear me say, “Top ten!” give me some liberty there. Psalm 45 is one of the major chapters at IHOP–KC; the worship leaders sing this all the time. Psalm 45 is the most sung psalm in the last twelve years of IHOP–KC. It’s describing Revelation 19. It’s describing the day of the war. And it starts off, “You’re more beautiful, You’re fairer than the sons of men” (Ps. 45:2, paraphrased). We learn from Hebrews 1 that the Father is actually saying this to Jesus (Heb. 1:8-9). Now here in Psalm 45, the psalmist is writing it, but he’s catching what the Father is saying to the Son. He’s privy to that conversation between the Father and the Son. And the Father says to Jesus, “Jesus, You’re fairer.” And other translations say, “You’re more beautiful than all the men that ever walked the earth. Grace is on Your lips.”

“GIRD YOUR SWORD UPON YOUR THIGH, O MIGHTY ONE”

Now look at verse 3. Here’s the context: “Gird Your sword upon Your thigh, O Mighty One” (Ps. 45:3). To *gird* the sword means to prepare it, to draw it for battle. There’s a day coming when the Father will say to the Son, “Draw Your sword for battle, My beautiful, glorious Son.”

And we say, “What does that day look like?”

Well, John saw that day in Revelation 19.

Then the Father will say, “In Your majesty” (Ps. 45:4, paraphrased). You can put the word *power* there. “In Your splendor ride prosperously, ride victoriously, as You conquer all the nations of the earth” (Ps. 45:4, paraphrased)! Wow. What an amazing snapshot of Revelation 19. Look at page 30.

ANTI-SEMITISM WILL REACH UNPRECEDENTED LEVELS OF VIOLENCE AND FURY

Now let’s give an overview. And we won’t get much further than the overview, because my real desire in this session is not to break it down. It would take literally ten or twenty teachings to break this down, even in a beginning way. My goal is to make you aware of this chapter. My goal is to give you a commercial on it to where you leave this conference saying, “You know what? I don’t know anything about this stuff. But I’m not content with that. I will figure it out. I’ve got the same Holy Spirit that that Bickle guy has, and I’ve got the same Bible. And I will get more insight than he has.”

I only have a minute to point this out to you. But I tell you, there’s a gold mine of truth in this chapter. Well, we find twelve different aspects of Jesus’ glory related to the battle as He’s marching into the city of Jerusalem to liberate Jerusalem from the siege that’s surrounding it. Because the nations are going to gather and surround the city of Jerusalem with the intention of annihilating and exterminating the Jewish people. That’s where history is going.

Someone said, “Is anti-Semitism going to break out again?” It will reach levels never before seen. The devil wants to exterminate the Jewish race. He tried to do it through Adolph Hitler and he failed. He’s going to try again in a far more dramatic way through the Antichrist. And I have good news: he’s going to fail again. But I have other news: the Body of Christ is going to stand with Israel like no time in history and we’ll be there in the first line of defense under Jesus’ leadership. This story line is really personal to us.

Most Christians in the world don’t even know about their relationship to Israel. People join IHOP–KC all the time, and they say, “We love the prayer thing! We don’t get the Israel thing.” It’s not taught in the nations—though it’s taught in the Bible—so most Christians ignore it. And so I want to leave you with the question of the Israel story line related to Jesus’ return, and what the Body of Christ is going to do with Israel isn’t a secondary point in the end-time drama; it’s a very, very important point. I won’t go into that right now, but I want to stir you up if you’re one of the multitude of believers that says, “I love Jesus, but I don’t get the Israel thing.”

That’s OK; I get that. I was there for some years. I said, “I don’t get that Israel thing.” But I began to search it out. It’s a very dramatic story and I found that it’s deeply related to the return of Jesus and the Body of Christ.

I remember the first time I met Bob Jones, the prophetic man, thirty years ago. I was in my mid-twenties; I had just started a new church in Kansas City. He said, “God is going to use you to be involved in a group of young people, a youth movement, a worldwide youth movement of singers and musicians.”

I said, “What?”

He said, “Singers and musicians.” He said, “You will be involved in mobilizing millions to pray for Israel.”

I said, “What?”

He said, “Are you a singer?”

I said, “No.”

He said, “Are you a musician?”

I said, “No.”

He said, “Do you pray for Israel?”

I said, “No. No, I don’t do that Israel thing. I don’t get it.”

He said, “You will, I promise you.”

Well anyway, it’s a long story. It’s thirty years later; I’m involved with a whole bunch of singers and musicians who are young people across the nations, and we pray for Israel and a lot more besides. That’s another story for another time. I’m still not a singer or a musician. Hey, but you saw me dance last night. I was enjoying myself, I got off the stage and Brian Kim said, “That was the funniest thing.” He said, “You really need to learn how to do that.” But I said, “No, I’m sticking with my style!”

Well, we’ll look at twelve aspects, ever so briefly. Again, my issue here is simply to advertize the chapter to you. And I have a bit more on the Internet on this, because on Friday nights I take our student body through this in more detail. I covered the session we just had on the wedding in far more detail in our Friday night teachings, where our whole Bible school gathers every Friday night. And you can tune into the Internet any time you want to do that. We go through these subjects line by line.

TWELVE ASPECTS OF JESUS’ TRIUMPHAL ENTRY INTO THE CITY OF JERUSALEM

Well, there are twelve aspect of Jesus’ triumphal entry into the city of Jerusalem. Eight of them are in verses 11-16, describing Jesus as the King of Kings. We see His mode of travel. He’s on a horse, meaning it’s a military context. The white horse clearly means it’s a military context. Many people, when they think of Jesus’ return, don’t think of it in the context of a military battle and conflict. Read the whole Bible, from Genesis to Revelation: when the Messiah comes to the earth to reign forever, He comes in the context of a worldwide war.

Next, we see four aspects of His character. Then we see five different actions that the Holy Spirit highlights at the time of His coming. He judges the nations; He makes war.

You may ask: “He makes war? I thought He stopped wars.”

Well, He’s going to make war to stop wars. He’s going to make one war to end all wars. He’s going to strike the nation with a sword. He’s going to rule the nations with a rod. And here is a very terrifying phrase that I hope to spend a few moments on later in the day or tonight: He treads the winepress of the wrath of God (Rev. 19:15). That’s the most violent act in human history, when Jesus treads the winepress. It’s an actual historical activity. It’s a very dramatic teaching in the Bible where Jesus treads the winepress of the nations, as all the nations are watching. Never has blood been shed like this. It’s terrifying, but it’s glorious in its end result.

THE EYES OF FIRE CONVEY A HEART OF DESIRE

It talks about His eyes: His eyes burning with love. The reason His eyes are burning like fire is because His heart is burning with desire. The eyes of fire convey the heart of desire. These are eyes of love, not eyes of judgment. His judgment is in His sword and in His rod; His eyes are conveying the way He feels about what He's doing. He's doing everything for love because it's in the context of His wedding. His wedding day has come. We see His crown. We see three names. We see His robe; we see His armies. What's so glorious is that when Jesus brings this great victory to pass, He doesn't want to do it alone. He wants us with Him. We'll have resurrected bodies, but nevertheless, He wants her with Him on that day.

He could have left us over on the side watching. He says, "No, I want her near Me because I want her to be with Me where I am" (Jn. 17:24, paraphrased).

I say, "Lord, don't we sort of get in the way on that day?"

And I don't know what the answer is, but I know that in His heart He would say something like, "I would have it no other way. I want you with Me on that day."

ALL CREATION IS UNDER HIS COMMAND AS THE KING OF ALL KINGS

Number two: the first eight activities of Jesus as King. Then there are four activities specific to the final battle itself that are very strategic. The first one seems a little strange, but it's not when you actually read the whole story line from the book of Ezekiel, adding in the rest of the story line.

He gathers all the birds. What? He commands, and the birds from the region—billions of them!—gather over the city of Jerusalem. Why? Because He's about to slay all the armies of the earth that have gathered there. This is not a joke: the birds are actually His cleanup strategy. They will eat the flesh, drink the blood, and then fly far away so that the land is cleared so that He can literally rule from Jerusalem. No detail is left to chance. He thinks through every detail. His arsenal is so glorious. He's going to use the sun: He's going to turn it on and off a few times. The stars will fall. The moon will turn to blood. He's going to use the ocean; He's going to use the birds. All of creation is under His command on that day as the King of all Kings.

JESUS WILL GATHER ALL THE KINGS OF THE EARTH INTO ONE PLACE

Then He's going to gather all the kings of the earth.

You may say, "I thought the Antichrist gathered all the kings of the earth!"

He does.

"But I thought you said Jesus gathers all the kings of the earth!"

He does.

"Well, which is it?!"

Both of them are true. The Bible makes it clear that the devil gathers the kings for one reason, but it plays into Jesus' larger picture. He gathers the kings as well. The devil gathers the kings to exterminate the Jewish nation

and to take the influence of Jesus and drive it off the earth once and for all. Of course, he fails miserably. Jesus gathers these evil kings of the earth because He wants all the kings at the same place at the same time. Never in history have all the kings gathered in one city at one time. It has never happened in history. But Jesus is going to gather all the kings of the earth into one place. They come to take over Jerusalem, but they will fail. He gathers them to exterminate all of them in one hour, in one day, in order to replace all the governments of the earth.

It will be the shock of their life when they find out what happens when they get there on that day. Of course the forerunners will be proclaiming it ahead of time, but the kings of the earth will laugh. But when they show up on that day, they'll find out it's true. They gathered under the inspiration of the devil, but they were also led by Jesus, though for very different reasons.

The Antichrist will be defeated at the city of Jerusalem before all the nations. And then the birds will clean up the mess, for real, because the blood will flow four feet deep throughout the entire land. This isn't figurative; it's literal. The blood will flow four feet deep, or up to a horse's bridle. We'll look at it in a minute. The blood will flow throughout the land. And Jesus says, "I will rule in this land." So He calls the birds and says, "Eat the flesh. Drink the blood. Go far away. Help Me get this thing in order."

Now that's not a joke; that's not poetry. That's real. This battle is graphic and real. Because when Jesus returns, yes, He'll have a resurrected body, as will you. But remember, His resurrected body will be a physical, human body. It will have flesh and bones, as it has now. Now it will be supernatural flesh, resurrected flesh, but in Luke 24, He told the disciples when He rose from the dead, "Touch Me. Don't I have flesh and bones" (Lk. 24:39, paraphrased)? And they touched Him and said, "You do. How can this be? Raised from the dead?"

Jesus will be the same height. He'll look the same. He will still be five foot eight, as He is now. That was a joke! He'll be whatever size He was when He walked the earth. He'll be the same Man. My point is, this battle is real. It's physical; it's on the earth. It's not figurative. It's not poetic. It's not spiritual or symbolic; it's real. It's real. And when we begin to see the real story line, it's terrifying. It's glorious, it's exciting, it's fascinating. It silences our hearts. It makes us hungry to want to understand it in greater detail.

WHAT DAVID DID IN PART, JESUS WILL DO IN FULLNESS

Roman numeral II. Let's look at the scene around Jerusalem. We won't get very far in these notes, but again, I'm just giving you the overview. Let's look at the scene around the city of Jerusalem when Jesus is marching into the city with the armies of God.

Again, this is a new idea for some of you: "I just thought He came from heaven, landed in the city of Jerusalem, and that was that!" No, no He lands somewhere close; we don't know where. And He marches in on the earth. Why does He march in? He's killing all the armies that are surrounding the city—He is a military, conquering king. He's the greater David. What David did in part, Jesus will do in fullness. David was just a little snapshot of King Jesus, the Warrior King.

Paragraph A. John describes Jesus entering the battle just outside of Jerusalem. Now if you read Revelation 19, you don't know He's just outside of Jerusalem. If you only read Revelation 19, you ask me, "How do you get the Jerusalem part?" You have to read the prophets: the Old Testament prophets make it clear that He's marching into the city of Jerusalem. But when you take Revelation and put it with the rest of the Bible, clearly He's outside of Jerusalem marching in.

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

Now here’s one of my favorite passages describing Jesus’ re-entry to the city of Jerusalem: Isaiah 63. Isaiah the prophet sees the vision, maybe 700 years before Christ was born. He sees the Messiah enter Jerusalem and he’s a little perplexed. He’s looking and thinking, “I don’t get what I’m looking at. I’m looking at the Messiah who is glorious and powerful, but what is He doing?”

Let’s read it. He asks two questions because he’s so perplexed by what he sees. Isaiah sees the open vision of the Messiah entering the city of Jerusalem. He says, “Who is this Man?” He says, “What’s going on here? He’s coming from Edom” (Isa. 63:1, paraphrased).

Now *Edom* is the ancient name of the nation that today is Jordan. So today he would be asking, “Who is this Man marching up from Jordan”—the nation right next to Israel—“to enter Jerusalem? Who is He?” Jesus is going to march through the nation of Jordan into the city of Jerusalem.

And I don’t know where He touches down. We know He goes through Edom or Jordan with a vast army. You will be a part of it. And again, you won’t just have a spirit, but a physical body. You’ll be on a horse.

You say, “What?!”

It’s in the Bible.

“I never heard that before!”

It doesn’t matter. You don’t want to judge truth by your Sunday school classes. It doesn’t matter if you haven’t heard it before; what matters is, is it in the Bible or not? I’ve heard that for years: “I’ve never heard that before!”

I say, “What difference does that make? What matters is that it’s in the Word.”

“Well, I guess so...”

Well, start getting with it then.

“No one ever taught me that.”

I say, “You just got taught. Consider yourself taught. You learned it; it’s right. Isaiah 63. Now you’re taught.”

This is mentioned a number of times, not just once. I have lots on the notes here.

So he says, “Who is this man marching up from Edom or from Jordan? He has a vast army.” We learn that from other verses, not necessarily from this one. He says, “This Man is glorious; He’s powerful. He’s more than a man. He’s a man, but there’s something glorious about Him. I mean, wow. Power is in Him” (Isa. 63:1b, paraphrased).

He's seeing Jesus, the resurrected King of the Jews, the King of the nations. Now here's what he sees. He's traveling. He's on the earth. He's marching in. Well, He's on a white horse; but the army is traveling. They're progressively getting closer to Jerusalem. And He's great in strength, in power. Beloved, that's an understatement: "Traveling in the greatness of His strength" (Isa. 63:1c, paraphrased).

"What? Isaiah, you could have said that a little more strongly." Habakkuk 3. Write that down. I don't think I have that in the notes. Habakkuk 3 describes Jesus marching towards Jerusalem. It's awesome. He raises His hands as He marches in, and lightning comes out of them (Hab. 3:4). Power is striking the nations. I mean, this is going to be quite an amazing march to Jerusalem.

"I HAVE TRODDEN THE WINEPRESS ALONE, AND . . . NONE WAS WITH ME"

Well that's the first question Isaiah asked: "Who is this Man?" But the second question is even more intense. He says, "Why is Your clothing red" (Isa. 63:2, paraphrased)? He says, "It seems out of place. You look like a king, but You have splashes of grape juice on Your clothing and that's out of place. Why would a king so glorious have grape juice all over Him? Maybe You should have cleaned up before You entered the city. What happened? It looks like You've been treading in the wine press."

Now "treading in the wine press" is a very significant concept. "Treading in the wine press" was a very familiar idea to the nation of Israel in Isaiah's day. Most of you understand treading in the wine press, but I'll give you a quick description just in case. In the time of the harvest of the grapes, they would harvest all the grapes. They would bring them in. It wouldn't be quite this big, but a big wine press would be like the size of this platform, for the sake of analogy. They would gather all the grapes in the whole area, three or four feet deep. And all the grapes were brought into the big wine vat, or wine press. Then the workers would step into that big area, say half the size of this stage. And they would stomp on the grapes. They would smash them. Now when the technology got sophisticated, they used big stones and they rolled over them to smash the grapes. Then the grape juice would be squeezed out and they would drain the grape juice over in the corner somewhere, and they would get the wine and go through the fermentation process. But it was a very common sight in Israel. At the time of the harvest, they brought all the grapes in. And when the people got in there to stomp the grapes, the grape juice would get all over them.

So Isaiah said, "You're so powerful. You're so glorious. But why is grape juice all over You? This is weird; it's out of place. Why would a king or a president visit the city of Jerusalem with grape juice instead of changing His clothes before He came?"

Jesus answers. He says, "I'll tell you why the grape juice is on Me. It's not grape juice. It looks like grape juice because it's red. It's blood. I Myself have trodden the winepress. I Myself have entered the city of Jerusalem and all the armies that have surrounded it, I have trampled in My fury, for they're trying to exterminate My people" (Isa. 63:3, paraphrased). They've killed the saints in the last decades leading up to the coming of Christ. He says, "And I'm angry. And I will remove every one of them. And it isn't juice, but blood that's on My garments."

And Isaiah says, "Blood? What?"

“BLOOD IS SPRINKLED UPON MY GARMENTS . . . I HAVE STAINED ALL MY ROBES”

Again, this was 700 years before the incarnation of Jesus. Isaiah can't imagine what he's looking at. This is the same vision that John sees in Revelation 19. As a matter of fact, John quotes Isaiah 63 twice in Revelation 19. I have it in the notes. Twice John goes back to this passage and says, "I'm talking about what Isaiah saw."

And then Jesus answers. Look at the end of verse 3: "I have stained all of My garments with the blood of My enemies" (Isa. 63:b, paraphrased).

OK, so that's the scene. Jesus is marching into Jerusalem; He has gathered all the kings of the earth and all of their armies. He has them in one small geographic area about 200 miles in distance. It tells us that in Revelation 14:20. He gathers all the leaders of the earth that are evil into one geographic area. And it's kind of like He locks the doors, figuratively speaking. He says, "I have you all in one area." And He executes all of them.

"What?!"

Now remember, don't get confused because they didn't teach it to you in your Sunday school or your church. If it's in the Bible, go for it. The Jesus of Armageddon is the One who makes the Jesus of Christmas possible.

Let's look at page 31. I'll do this really fast. Top of page 31. We described these eight things. Number three: He comes and He judges. Number four: He makes war. Each of these phrases is in Revelation 19, and each has lots of detail. Again, I give a lot more of it in the class that's on the Internet if this grabs your heart. Number five: He's faithful and true.

Paragraph D. John sees His eyes like fire burning with love. Number two: He has crowns. He has many victories from the past and many victories from the future that are yet to be seen.

Number three: John sees three different facets of Jesus' name. Again, I won't take time to go into it. John now sees that Jesus wears a robe dipped in blood. That's what Isaiah saw. John says, "I saw what Isaiah saw. That's the blood of His enemies." He says, "This is real. This is literal."

Let's go to the top of page 33. Go down to paragraph I. In verse 21, after Jesus throws the Antichrist in the lake of fire, He kills all the kings of the earth, the kings of over 200 nations, with a sword. He kills every one.

You say, "Surely that's figurative." Well, look at Psalm 110. King David, the great warrior king, prophesied about this. He's talking about the day of Revelation 19. King David said, "He will execute the kings of the earth in the day of His wrath"—this final day. "He will judge among the nations" (Ps. 110:5-6, paraphrased).

This is so strange. Jesus will fill the places with dead bodies (v 6b). What? David? Did you write that, David? This is the sweet psalmist of Israel, King David.

Yes, He's going to remove all the enemies of God. He says it again: "Yes, He will execute the heads of many countries" (Ps. 110:6b, paraphrased).

"Wait! My sweet Jesus couldn't do that!"

Your sweet Jesus is so committed to love, He's going to cleanse the planet of evil once and for all.

Look at number two under paragraph I. Revelation 14:20, "The winepress will be trampled outside the city of Jerusalem" (Rev. 14:20, paraphrased). These armies are surrounding the cities of Jerusalem. And Jesus says, "They came to destroy Israel. I gathered them there to lock the door"—so to speak—"to trap them in. They're in My winepress and I will trample them and get rid of them once and for all, and cleanse the earth of evil leadership in one day, in the most dramatic day of history."

I call it "the eschatological winepress," the end-time winepress of God. Look at what John saw in Revelation 14:20. He said, "The winepress was trampled by Jesus, clearly, by Jesus and His armies. Blood came out of the winepress." Remember, you put all the grapes in the winepress, you trample them, and they gather the juice and drain it over the side somewhere to get the wine. By that analogy, the blood will come out up to a horse's bridle. That's about four feet deep, for 1,600 furlongs. That's 200 miles.

Beloved, this isn't poetry; this is a big winepress. It's not a twenty-foot winepress; it's a 200-mile winepress. It's on a global level.

You say, "Now that's not possible!" I've read the commentators. They say, "No way. You can't have 200 miles of blood; that's not physically possible."

Well, I think it is. It's not poetry here, because the topography of Israel is valleys, hills, and ravines. I mean, the whole land is up and down, up and down, up and down. It's not like here in Kansas. You know, a mile or two down the road is like the plains of Kansas. It's straight and even for 200 miles. This is not a level plain of blood for 200 miles. You think, "Wow, that's intense!" No, the whole topography of Israel; it's up, down, and valleys.

"BLESSED IS HE, WHOEVER IS NOT OFFENDED IN ME"

But here's the key point. On the day when this happens, Jesus is going to cause torrential rainstorms and a flooding rain to come (Ezek. 38:22). The land will be flooded with rains so that when the blood and the rain mix together, it will really be four feet, and blood will flow through the valleys throughout the land, up to a horse's bridle. This is literal. And then in that day, all the evil governments of the earth will be replaced. Jesus will put new leaders into government. It's called the millennial kingdom. This is how far He'll go for love.

This is the way He ends the revelation of Himself. He's saying to His people, "You have to know that in My love, I won't stop short of anything. I'm committed to cleanse the earth and fill it with love. And I want you on My side. And I don't want you offended at Me in My necessary activities" (Mt. 11:6, paraphrased).

Well, we didn't get very far in all of this; but that's OK. It's just a big advertisement for Revelation 19. There's a wedding in the first ten verses; and then in the next eleven verses, there's a war. And the wedding and the war are understood best together. Amen. Let's stand.