but glimpses of this judgment have been given in some  
of the previous great slaughters among men. When  
Jerusalem was taken by Titus, Josephus says that the  
Roman soldiers slew all they met with, “and obstructed  
the very lanes with their dead bodies; and made the  
whole city run down with blood, to such a degree  
indeed that the fire of many of the houses was quenched  
with these men’s blood” (*Wars*, vi., viii. 5).  
 Who treads the gathered grapes? This is not mentioned in the present place. “The winepress was   
trodden”—is all that is said on that point. But in  
chapter xix. 15, this omission is supplied. Jesus as  
the Man of War, and King of kings, treads it; and His  
armies follow in His train. So Jer. xxv. 33. Under  
this figure the ease with which the Lord overcomes  
His embattled enemies is set forth. The weight of a  
man is vastly more than sufficient to break the skin of  
the grape, and to shed its juices. It is done as it were  
with indignity, not by the hands but by the feet. These  
armed enemies will perish by a violent death beneath  
the Lord’s feet, with as little power to resist as grapes  
beneath the feet of the vintager.  
 But why is the depth defined by the expression “up  
to the horse-bridles”? Because the reference is to the  
heavenly army mounted on horses, the treaders of the  
winepress, who follow Christ through this Aceldama.  
xix. 19.  
 The lake of blood extends for 1,600 furlongs.  
 Where shall we fix its two limits? One is evidently  
Megiddo, as xvi. 16 discovers. The other is Bozrah,  
in the land of Edom, as Isa. lxiii. 1, and xxxiv. 6, will  
prove. Now between these two points is just the interval  
of 160 miles, on Hughes’ Map (*Bible Maps*, No. 6).  
Jesus moves from Bozrah towards Jerusalem, and then  
apparently towards Jezreel (or Megiddo).  
 What countless multitudes must be slain to produce