

# The Revelation of Jesus Christ – Revelation Chapter 14: vs. 6–20

## *Bible Study Notes on The Angel's Proclamations and Two Reapings*

### Revelation Chapter 14

#### *What is the nature of Chapter 14?*

- We continue on in the parenthetical chapters – chapters 10 to 14 are parenthetical chapters which follow the sixth trumpet.
- These parenthetical chapters give an overview of events during the tribulation (the seven years)
- Chapter 14 is the final of these parenthetical chapters and is a prelude to the outpouring of the seven bowls of God's wrath
  - It is, like the other parenthetical chapters, giving an overview of this tribulation period – but in this one the very end of the tribulation period is in view+

### **Ch 14 Vs 1 – 5    The Lamb on Mount Zion with the Sealed Servants**

- We covered this passage in our study of The Sealed Servants
- We studied Chapter 7 vs. 1-8 & Chapter 14 vs. 1-5: The Sealed Servants
  - Chapter 7 vs. 1-8: The Sealed Servants on Earth – during the Tribulation
    - Vs 1-3 John sees Four Angels and an Angel with God's Seal
    - V4 The Number and Nationality of those Sealed – 144,000 Jewish, of all the tribes of the children of Israel
    - Vs 5-8 The Twelve Tribes
  - Chapter 14 vs. 1-5: The Sealed Servants with the Lamb on Mount Zion
    - V 1 The Lamb with the 144,000 Sealed Servants on Mt Zion – at the end of the Tribulation
      - The 'sealed servants' from *Revelation 7: 1-8*
      - The same number – none have been lost – they were sealed on their foreheads – they have come through the tribulation – the seal on their foreheads is a guarantee of salvation and security (spiritually)
      - The seal of gentile believers is the indwelling Holy Spirit (see *Ephesians 1: 13, 4: 30*)
      - The contrast of these seals is with the mark of the beast (see *Revelation 13: 16-17*)
    - V 2 The Voices and Sounds from Heaven
      - A Voice from Heaven – heard by John – like the voice of many waters, and like the voice of loud thunder
      - The voice of many waters
        - ❖ Like the voice of the Lord God of Israel (*Ezekiel 43: 2*)
        - ❖ Like the voice of the Lord (*Revelation 1: 15*)
        - ❖ Like the voice of the Heavenly Multitudes (*Revelation 19: 6*)
      - The voice of loud thunder
        - ❖ Like the voice of the Lord God (e.g. *Psalms 18: 13*)
        - ❖ Like the voice of the Heavenly Multitudes (*Revelation 19: 6*)

- The Sound of Harps – an accompaniment to songs of praise (see *Psalm 33: 2* and *1 Chronicles 25: 6*)
- V 3 The Song of the 144,000
  - A new song – one never heard before on earth or in heaven
  - A new song – one suited to the new, not the old, covenant
  - A unique song only known to the 144,000
  - Sung ‘before the throne, the four living creatures and the elders’ – a song of testimony of the Lord’s grace, mercy, redemption and preserving power
- Vs 4-5 The Character of the 144,000
  - They are Virgins – not defiled with women, they are clean from adulterous abominations of mankind
  - They follow the Lamb wherever He goes – loyalty and steadfast adherence to the Lord, Yeshua
  - They are ‘firstfruits’ – like Christ (*1 Corinthians 15: 20, 23*) and like gentile believers (*Romans 8: 23; James 1: 18*)
  - They were ‘Redeemed from among Men’ – not angelic but human – they are Jewish firstfruits
  - No guile in their mouth – they speak only truth – and without fault (blemish) before the throne of God - not sinless, but sanctified

## Ch 14 Vs 6 – 11

## The Three Angelic Proclamations

### The First Angel with the ‘Everlasting Gospel’

*Verses 6 – 7*

#### *Where does John see the Angel flying?*

*Verse 6*

- In the midst of heaven (Greek: *mesouranēma*) meaning ‘mid-heaven’ or ‘mid-sky’
  - A term denoting the point in the noonday sky where the sun reaches its zenith
  - This is the highest and brightest point – a point where all can see and hear

#### *What Gospel does the Angel have – and is it different to the Gospel we have? Verse 6*

- The Angel has the ‘Everlasting Gospel’
  - The angel is preaching the good news concerning everlasting life and entrance into the kingdom of God (see *Matthew 24: 14; 1 Corinthians 15:1-10*)
  - He is urging the people of the world (every nation, tribe and tongue) to change their allegiance from the beast to the Lamb
  - It is a gospel preached in the midst of the Tribulation period (just as the Sealed Servants do in this time)
  - The whole world will hear this gospel message by the angel as God graciously calls all to salvation – every nation, tribe, tongue and people
  - It is a ‘Gospel of Judgement’ proclaimed by this angel – for the Tribulation is a time of God’s judgement on rebellious mankind and upon the demonic
- Our Gospel today is the ‘Gospel of Grace’ proclaimed from the pulpit and by the saints through their words, lives and actions (*2 Corinthians 6: 1-2*)
  - It is different from the Angel’s ‘Everlasting Gospel’ because the ‘Gospel of Grace’ we preach is in a time of God’s grace ...not in a time of His judgement

- It is a Gospel, ‘good news’, that God saves by the forgiveness of sin and opens His kingdom to all who will repent and believe – preached to earth-dwellers in the tribulation period – to every nation, tribe, tongue and people

***What is the subject of the Gospel the Angel brings?***

*Verse 7*

- It is a final call to repentance and salvation
- Fear God (be in awe and reverence) and give Him glory – in contrast to the worship of the first beast (see *Revelation 13: 4, 8*) and in contrast to Satanic slavery
  - It is a continual theme of Scripture, calling people to give honour, glory, worship, and reverence to God (see *Deuteronomy 8: 6, 10: 12 and 20; Psalm 34: 9; Proverbs 23: 17; Ecclesiastes 12: 13; 1 Peter 2: 17*)
- Why? ...Because – the Hour of His Judgement has come...no more chances
  - This is the book's first use of the word ‘judgment’ (Greek: *krisis*) meaning a tribunal, justice, accusation or damnation; a term that has the similar meaning to ‘wrath’ (Greek: *thumos*) meaning passion, fierceness or indignation – see *Revelation 6: 17, 12: 12*
  - The last moment arrives to repent and believe as God's wrath is poured out
- It is a call to worship the Creator – the one who made heaven and earth, the sea and springs of water
  - God’s sovereignty in creation is proclaimed, in contrast to the false works and miracles of the two beasts
  - The emphasis here is not on the saving work of Christ, but on God as Creator
  - Failure to acknowledge God as creator is a root of sin and a cause of judgement – *Romans 1: 18-32*
- Hence it is called the ‘Everlasting Gospel’ (*verse 6*) because what could be known of God, of His invisible qualities, has been evident in creation from the very beginning of time
  - It is a ‘Creation Oriented’ Everlasting Gospel
    - This gospel stands in contrast to our culture – humanistic science
  - Today there is widespread denial (in our schools, media and society) of God as the creator – the lie of evolution and ‘big-bang’ theories
  - Arrogance of ‘anti-God’ science today – the original commitment of science was the pursuit of truth
    - Science today insists upon naturalistic explanations – rather than a seeking for the truth, it denies any evidence contrary to the prevailing views – see *Colossians 2: 8 vs. Psalm 19 & Romans 1*
  - Contrast with the ‘fathers’ of science:
    - Johannes Kepler (1571-1630) regarded God as the ‘Divine Mathematician’ whose mind could be discovered in the precise mechanics of the universe
    - Sir Isaac Newton (1643-1727) regarded God as the ‘Divine Presence’ who set the universe in motion: “This most beautiful system of the sun, planets and comets could only proceed from the council and dominion of the intelligent and powerful Being”
  - It is everlasting in its nature, and it will be so in its consequences

- There are various ‘Gospels’ in scripture
  - False gospels *2 Corinthians 11: 4; Galatians 1: 6*
  - Gabriel’s gospel – announcing the birth of John the Baptist *Luke 1: 19*
  - Angelic gospel – the announcement of Jesus’ birth by the angelic hosts to the shepherds *Luke 2: 10*
  - Church gospel – Paul receives the good news of the spiritual growth of the Thessalonian church *Thessalonians 3: 6*
  - Gospel of the Completion of the Mystery of God – announced by the angel standing on the sea and the land *Revelation 10: 7*
  - Gospel of the Preaching of the Kingdom *Matthew 24: 14*

**The Second Angel Proclaiming ‘Babylon’s Fall’** *Verse 8*

*What does the second Angel proclaim and what is its significance?* *Verse 8a*

- The second angel announces, in this parenthetical overview, what is detailed in chapters 17 and 18 of Revelation – fall of Babylon (‘that great city’)
  - Throughout the tribulation judgements; of the seals, trumpets and bowls; the fall of spiritual Babylon is happening as the world’s political, economic, and religious systems, and its structures and philosophies fall
- Babylon has always been Satan’s headquarters – from the days of Nimrod and Semiramis
  - The original city of Babylon was the birthplace of idolatry where the residents built the Tower of Babel, a monument to rebellion and false religion
  - Nimrod founded the original Babylonian religion – it developed into the worship of his (Nimrod’s) widow Semiramis and his posthumous son, Tammuz...(legends replicated in different traditions):
    - Semiramis & Tammuz of Babylon
    - Ashtoreth & Tammus of Phoenicia
    - Isis & Horus of Egypt
    - Aphrodite & Eros of Greece
    - Venus & Cupid of Rome

*Alexander Hislop*
- Note the repeated phrase: ‘is fallen, is fallen’
  - Repetition to emphasise that it is a reality – an matter established by God and soon to be completed – see *Genesis 41: 32*
  - Babylon’s fall is prophesied by Isaiah (*Isaiah 21: 6-9*)
  - Babylon’s fall is prophesied by Jeremiah (*Jeremiah 51: 1-58*)
  - Both prophesies are relevant to Israel in captivity – and they are also a pre-figuring of the end times and the final fall of spiritual Babylon

**Why must Babylon fall?** *Verse 8b*

- Babylon falls because ‘all nations have drunk of her wine’
  - Wine of fornication (Greek: *porneia*) – meaning not simply sexual immorality or marital unfaithfulness, but spiritual adultery – an orgy of godlessness

- We see this in our society today – and the decline and fall of society is evident in increasing lawlessness, corruption and sexual depravity
  - Wine of wrath (Greek: *thumos*) – meaning passion, fierceness and indignation
    - Wrath – the anger of God at moral offences – the wickedness of Babylon, in corrupting, debauching, and intoxicating the nations
    - Her fall is divine justice – and will declare the righteousness of God in her utter ruin
    - Because all nations are infected with the spirit of Babylon, God’s wrath and the tribulation judgements are worldwide
  - Babylon’s fall is the inevitable consequence of failing to respond to the first angel’s message of the everlasting gospel
- Babylon is not merely a city – in scripture it signifies the worldwide rebellion against the Lord God and His holiness – it is spiritual Babylon
  - It represents all ungodly worship, of man worshipping himself or false gods (including satanic worship) – hence it includes apostate Judaism and apostate Christendom as well as the godless world and worship of false gods
  - Money, Sex and Power have been objects of worship throughout the ages
    - Hence it represents the worship of money and commercial affluence
    - It represents the worship of sex – be it man and woman, transgender or transexual, homosexual or lesbian, or animalistic
    - And, it represents the worship of power, as seen in many ungodly empires throughout the ages – and in the UN and WEF today
  - The fall of Babylon spiritually, at the end if the tribulation, is described in detail in *Revelation 18*

### **The Third Angel Proclaiming God’s Wrath**

*Verses 9 – 11*

#### ***What is the Focus of the third Angel’s proclamation? Verse 9***

- It is a twofold focus
  - Those worship the beast and his image
    - The first beast, the Beast from the Sea – the Coming World Leader
    - The image of the first beast was created by earth-dwellers at the behest of the second beast, who gave animation (breath) to the image (see *Revelation 13: 14-15*)
  - Those who take the mark of the beast – a pledge of allegiance and acceptance
    - It is the identification of the individual with both the worship of the beast and the acceptance of all the ungodliness he fosters
- Those who do these things are worshipping the demonic and are in total rebellion against the Lord

#### ***What is the Penalty for doing these things?***

*Verse 10*

- The forfeit of any opportunity of salvation
- The undiluted wrath of God will be poured out upon them
  - Wrath (Greek: *thumos*) meaning passion, fierceness and indignation

- The full force of God’s divine anger and unmitigated vengeance will be poured out and men will drink (suffer) it (see *Psalm 75: 8; Isaiah 51: 17; Jeremiah 25:15-16*)
- The days of the gospel of grace are over; it is now the day of the gospel of judgement – the timing is thus in the middle, or more probably in the latter second half of the tribulation period
  - This serves to emphasise the urgency today of preaching the gospel of grace and of responding to it - see *Psalm 95: 7-8; Isaiah 55:6; John 9: 4*
  - Yeshua’s prophetic words in the Olivet discourse indicate a day when the gospel of grace will no longer be available – *Matthew 24: 9-14*
- They will Drink the Wine of God’s wrath
  - It is Punishment for drinking the Wine of Babylon’s fornications
  - The Wine of Wrath is poured out ‘full strength’ – undiluted, not watered down
  - Poured Into the Cup of His Indignation (Greek: *orgē*)...meaning violent passion – against ungodliness and unrighteousness – see *Romans 1: 18*
  - This is the outpouring of God's wrath, done with the full force of His divine anger and unmitigated vengeance
- This ‘great day of His wrath’ was announced at the opening of the 6th Seal, which led to the seven trumpet judgements (*Revelation 6: 17*) – and is also pre-figured in *Psalm 97: 1-7*
- Torment with fire and brimstone is decreed
  - Torment (Greek: *basanizō*) meaning to be tortured and in pain
  - Fire and Brimstone (sulphur) – as at Sodom & Gomorrah (*Genesis 19: 24*) and the end-time judgement on Gog (*Ezekiel 38: 22; Revelation 20: 9*), both being completely destroyed
    - This place of torment will be the ‘lake of fire and brimstone’ into which the two beasts and the devil are cast (*Revelation 19: 20, 20: 10*)
  - In the presence of the holy angels and in the presence of the Lamb
    - The distress of seeing from a place of torment the Lord and His angels
    - Much like the story of the Rich Man and Lazarus (*Luke 16: 19-31*)

### ***What is the Length of this Punishment?***

*Verse 11*

- The smoke of their torment ascends forever and ever – punishment is eternal – this is an uncomfortable yet important doctrine
  - The Lake of Fire is an eternal (spiritual) place
  - The Two Beasts are cast into the Lake of Fire at the end of the Tribulation (*Revelation 19: 20*) – and are still there at the end of the Millennium when Satan is cast into the Lake of Fire (*Revelation 20: 10*)
- No rest, day nor night – punishment is unrelenting – no annihilation here!
  - This is punishment of which the souls of the wicked will be fully conscious ...forever
  - Torment is the ceaseless infliction of unbearable pain (*Luke 16: 23-24*), here prescribed for all who are loyal to the beast, whose leader is Satan

***See Supplementary Note 52: ‘The Doctrine of Eternal Punishment’***

***What is the first blessing which John writes for the Saints?***

Verse 12

- The Patience (Greek: *hupomonē*), meaning cheerful or hopeful endurance, of the Saints
  - The benefits of enduring to the end, of being an overcomer
  - The Saints will not suffer God's wrath, though they will suffer for His sake, at the hand of the Beast's demonic rule
  - Cheerful and hopeful endurance through trial and persecution are what enables the saints live by, and grow in, faith
  - Perseverance – it is through God's Perseverance we are saved – assuring all true believers in Christ that they will never lose their faith (see *John 10: 27-30*)
  - The regenerate will continually endure, right to the end, in obedience to the truth, no matter what may come against them (see *Romans 8: 31-39 and Philippians 1: 6*)
  - This verse is excellent scriptural support for the doctrine of perseverance, which assures all true believers in Christ that they will never lose their faith – the regenerate will continually endure, right to the end, in obedience to the truth, no matter what may come against them
  - This is similar to the proclamation in *Revelation 13: 9-10*
- Saints, through Yeshua's intercession (*Hebrews 7: 25*) and the Holy Spirit within (*Ezekiel 36: 27; John 6: 13; Galatians 5: 22-23*), are preserved to keep the commandments of God and the faith of Jesus – through patience
  - Such Patience (cheerful endurance) is a great blessing with great reward

***What is the second blessing which John writes for the Saints?***

Verse 13

- This blessing is recorded as a voice from heaven which John hears
  - John is commanded to write it – for the encouragement of the saints!
- Blessed – are the dead who die in the Lord from now on
  - The phrase 'from now on' makes sense as an assurance to those coming to faith after the pre-tribulation rapture – that is, to the tribulation saints
  - It is similar to the assurance which Paul gives to the Thessalonians about those who have died (*1 Thessalonians 4: 13-18*) – comforting words
- The Spirit witnesses to the truth of the blessing proclaimed from heaven
  - 'Yes' (truly, verily) says the Spirit
  - They receive rest from their labours and their works follow them – meaning that they receive rewards – 'follow' (Greek: *meta*) meaning 'accompany' – see *1 Corinthians 3: 12-15, and Matthew 25: 21, 23; Hebrews 4: 1-11*
- Amir Tsarfati writes: "*These diamonds that are caught in the rough world of God's judgement may be enduring horrible suffering for the time being. But the day is coming when their bodies and spirits will find rest, and they will be rewarded for remaining true to their God.*" – this is an encouragement for saints today also!
- Blessed – the second of seven beatitudes in Revelation
  - See *Revelation 1: 3, 14: 13, 16: 15, 19: 9, 20: 6, 22: 7, 22: 14*

## The Reaping of the Earth's Harvest

Verses 14 – 16

*Who carries out the first reaping?*

Verse 14

- One like the Son of Man
  - Not an angel, but someone who is human...it is Yeshua...the Lamb of God
  - This is the title Yeshua used most often for Himself during His earthly ministry (eighty-one times in the Gospels) and in Revelation (*Revelation 1: 13*)
  - The gospel writers use this phrase often to emphasise Jesus' humanity – but there is an implied claim to deity
  
- Sitting on a white cloud
  - The imagery of the Lord on a cloud is from *Daniel 7: 13-14* and emphasizes magnificent majesty – the cloud is like a throne on which the Lord sits
  - Yeshua at His ascension was received into heaven in a cloud (*Acts 1: 9*)...and will come again in similar manner – *Matthew 24: 30; 26: 64; Revelation 1: 7*
  
- The cloud - the Shekinah Glory of God – a manifestation of the Spirit of God
  - In the Old Testament – Cloud (Hebrew: *anan*) – a covering of the sky...a nimbus or thunder cloud
    - Wilderness *Exodus 13: 21-22; 14: 19-24*
    - Manna *Exodus 16: 10*
    - Giving of the law (1) *Exodus 19: 9, 16-18; 24: 15-18*
    - Giving of the law (2) *Exodus 34: 1-5*
    - Tabernacle *Exodus 40: 34-35*
    - Mercy Seat *Numbers 9: 16-22*
    - Choosing of 70 elders *Numbers 11: 25*
    - Filling the temple *1 Kings 8: 10-11*
    - Departing the temple *Ezekiel 9: 3; 10: 4, 18-19; 11: 22-23*
  - In the New Testament – Cloud (Greek: *nephelē*)
    - Overshadows Mary *Luke 1: 35*
    - Shepherds in the fields *Luke 2: 9*
    - Transfiguration *Matthew 17: 5; 2 Peter 1: 17-19*
    - Ascension *Acts 1:9*
    - Rapture *1 Thessalonians 4: 17*
    - Yeshua's Return *Matthew 24: 30; 26: 64; Luke 21: 27; Revelation 1: 7*
  
- On His head – a golden crown
  - Crown (Greek: *stephanos*) a Victors Crown– see *Psalms 21: 3*
    - Yeshua has won the right to be Judge and King
  - Later we see Yeshua crowned with a Ruler's Crown (Greek: *diadēma*) – *Revelation 19: 12*
  
- In His hand a Sharp Sickle
  - A harvesting tool with a razor-sharp, curved steel or iron blade and a wooden handle, commonly used by ancient farmers to cut grain
  - It represents swift and devastating judgment



- This is a new aspect of Jesus
  - At His first coming He came as a humble servant of His father, as the Lamb – proclaiming the acceptable year of the Lord (*Isaiah 61: 1-2a*) quoted by Yeshua in *Luke 4: 18-19*
  - Now He comes as Judge and King – the completion of His anointed purpose in *Isaiah 61: 2b-3* – now is the ‘day of the vengeance of our God’
- A ‘sickle’ occurs 12 times in the Bible, 7 times in Revelation (all in chapter 14)

***What is Yeshua urged to do by the angel from the temple?***

*Verse 15*

- An angel comes out of the temple (the true temple of *Hebrews 8: 2*) – centre of worship in heaven
- The angel cries with a loud voice (Greek: *megas phōnē*) to the one sat on the cloud (Yeshua)
  - He says ‘Thrust (Greek: *pempō* – meaning to send or dispatch) in Your sickle and reap’ – it is an angel with an instruction from The Father
  - The reason for this instruction is that “the harvest of the earth is ripe”
    - Ripe (Greek: *xērainō*) – the meaning is ‘desiccated’, or ‘over-ripe’, or ‘dried up’, or ‘withered’

***What is the significance of this instruction?***

*Verse 15*

- It is as if the Father has released an angel to tell the Son ‘now is the time’
  - Yeshua told His disciples that no one, except the Father, knows the day or the hour of judgement (*Matthew 24: 36*)
  - Not even Yeshua, the Son, knew the day or hour (*Mark 13: 32*) – this is a mystery, since Yeshua as one of the Trinity of the Godhead is all-knowing
  - Such a time is fixed by the Father in His own authority (*Acts 1: 7*)
- It is a voice of announcement to Him who sat on the cloud (Yeshua)
  - The Father is telling the Son... ‘now is the time’

***What then happens?***

*Verse 16*

- He that sat on the cloud (Jesus) thrust His sickle into the earth...and the earth was reaped
- In the parable of the wheat and the tares (*Matthew 13: 24-30, 36-43*) the reapers are the angels, yet in *Revelation 14: 16* the reaper is the Lord
  - The wheat (believers) will largely have been reaped in the rapture before the tribulation – or be tribulation saints – either souls in white robes resting under the altar (*Revelation 6: 9-11*), or saints before the throne (*Revelation 7: 14-17*)
- It seems that this reaping therefore is of the tares – in view of the nature of that which is reaped (‘over-ripe’) – it is a reaping of the ungodly gentile nations – the field is the world (*Matthew 13: 38*)
  - It is the harvest of the earth (earth-dwellers) – as in *verse 15*

- Reaping in scripture speaks of the fulfilment of what has been sown, of vindication and/or judgement *Galatians 6: 7-9*

## The Reaping of the Grapes of Wrath

*Verses 17 – 20*

### *What does John see next and what does he hear?*

*Verses 17-18*

- An angel comes also out of the temple in heaven (the true temple of *Hebrews 8: 2*) – the place of worship
  - He also has a sharp sickle
  - Again, the sickle represents swift and devastating judgment.
- Another angel comes out from the altar in heaven
  - This angel is associated with fire on the altar, which represents the prayers of the saints (*Revelation 5: 8, 6: 9-11, 8: 3-5*)
  - He has authority over ‘the’ fire – this fire is the fire of God’s judgement
    - Fire refers to the constantly burning fire on the brass altar of the temple – twice daily the priest would burn incense with that fire and offer the burning incense in the Holy Place as a symbol of the people's prayers – see *Revelation 5: 8, 6: 9, 8: 3*
  - This angel instructs the angel with the sickle to ‘thrust in’ his sharp sickle and gather the ‘clusters of the vine of the earth’ because its grapes are fully ripe
    - Here the words fully ripe (Greek: *akmazō*) means ripe in the sense of grapes which are mature, full and ready for pressing (not ‘over-ripe’ or ‘dried-up’)

### *What happens when the angel thrusts in his sickle?*

*Verse 19*

- The vine of the earth is gathered
  - This is not a wheat harvest – but a grape harvest, a very different idiom
  - It is the vine of the earth – which leads to two differing interpretations – and probably both are alluded to in this reaping, and both true
- Firstly – the vine speaks of Israel (representing Israel spiritually), now ripened and ready for pressing
  - Israel is pictured in scripture as a vine, planted by the Lord *Psalms 80: 7-12*
  - The ‘earth’ is a common biblical idiom for Israel
  - The Lord tended His vineyard and looked for a good harvest – but it brought forth wild grapes *Isaiah 5: 1-7*
  - The ‘noble vine’ became an ‘alien vine’ *Jeremiah 2: 21*
  - The Lord proclaimed judgement on His rebellious people – He will ‘glean as a vine the remnant of Israel’ *Jeremiah 6: 6-20*
  - Judgement of the vine can be seen as a judgement on unbelieving Israel – see *Lamentations 1: 14-15*
    - The wine press is the winepress of the wrath (great anger) of God
  - It seems that some of the Jews are going to be judged since there are not the Lord’s people in reality
    - They are not all Israel who say they are of Israel (*Romans 9: 6-8*)
    - There will be those who say they are Jews, but are not (*Revelation 3: 9*)

- Yet all who are ‘true Israel’ will be saved – for the Lord will take away their sins (the punishment for sin will be gone) ... as he has done for the gentiles – see *Romans 11: 25-27*
  - The grapes being pressed here are unbelieving Israel – yet a remnant will remain of believing Israel who call upon the Lord *Zephaniah 3: 9-13*
  - However, the Lord has not forsaken His people and they are being regathered and regenerated to Him before the eyes of a watching world
  - Those who heed Yeshua’s warning (*Matthew 24: 15-22*) will flee Jerusalem and the land of Israel – they will flee to the wilderness for the last half of the tribulation period where she is nourished (*Revelation 12: 13-14*), this is often understood to be Bozrah in Edom (Petra)
  - The best is yet to come for Israel. – the believing Jewish people will be saved and restored both physically and spiritually
  - This is the principal application of vs 17-20 but there is a secondary application to the Lord’s vengeance on nations attacking Israel led by the antichrist
- Secondly – the earth-dwellers are ripe for judgement – as in *verses 14-16*
  - A people from the north country (Gog leader of Magog – Scythian Russia) and nations from the farthest parts of the earth will come against Israel in the end-times – see *Jeremiah 6: 21-30, Ezekiel 38* (these may well be pre-tribulational)
  - *Verses 19-20* probably refer to the slaughter of all the enemies of God who are still alive – facing the destruction at Armageddon, the final battle against God's enemies, staged on the plain of Esdraelon – at the end of the Tribulation period
  - The bloody imagery comes from the juice of stomped grapes splattering and running down a trough from the upper to the lower vat of a stone winepress
  - This vivid imagery signifies a horrendous slaughter on a very large scale (see *Isaiah 63: 2-3; Joel 3: 12-13*)

***What is the result of this winepressing? Verse 20***

- The picture of trampling of grapes is one of crushing judgement
- The grapes are trodden ‘outside the city’ – just as Yeshua was crucified outside the city
- ‘Outside the city’ could be a reference to the Valley of Jehoshaphat – the Kidron Valley between the Temple and the Mount of Olives
  - The Lord will gather the nations into this valley for judgement upon them  
*Joel 3: 1-3*
  - There will be judgement on both the gentile nations and on unbelieving Israel in this valley  
*Joel 3: 9-12; Micah 3*
  - The valley takes its name from King Jehoshaphat *2 Chronicles 20: 1-30*
    - Note in *verse 15*...the battle is the Lord’s
  - God will determine that this bloodbath will occur outside Jerusalem, as if God wants to protect the city from the carnage all around and keep it holy
  - Scripture makes clear that Jerusalem will be attacked, but will not be destroyed in the end; the city will be spared – see *Zechariah 14: 1-5*
  - Any believing remnant remaining in the city will be saved as the Lord defends them and the city against the nations – they will escape through a newly created valley as the Lord finishes judgment and sets up His kingdom

- The wine that comes out is not wine but blood – the blood which flows is of enormous quantity
  - Up to the horses' bridles (about 4ft deep)
    - The severity of the slaughter is indicated in the imagery of the blood of those killed in the battle of Armageddon splattering as high (about four feet) as the bridles of the horses involved
    - Equally likely, if the battle occurs near the central valley of Israel, the tremendous volume and flow of blood could easily form troughs four feet deep in some places
    - This event clearly is described in *Revelation 19: 11-21*
    - The clean-up operation is possibly what is described in *Ezekiel 39: 8-16*
  - For a distance of 1600 stadia (Greek: *stadion*), translated as 'furlong' in some Bible versions – the distance around a stadium racecourse (a little less than a furlong) – generally understood as about 184 miles
    - It is the approximate distance from Armageddon in the north of Palestine to Edom in the south, to Bozrah (Petra)
    - The great battle will rage across that entire area and even slightly beyond

***What do these verses reveal about the battle at the Lord's return? Verses 19- 20***

- These verses are an allusion to the end time battle of Armageddon – detailed in *Revelation 19: 11-21*
  - 'Har Megiddo' is Mount Megiddo which overlooks the valley of Jezreel, a few miles south east of present day Haifa
  - The Jewish people are forewarned by Jesus to flee to the mountains when they see 'the abomination which desolates standing in the holy place' when the Beast desecrates the temple in the middle of the 7 year tribulation period – see *Matthew 24: 15-16*
  - The place to which the remnant of Israel flee for refuge is 'Bozrah' (modern day Petra) – see *Micah 2: 12-13*...the word translated 'fold' in v.12 is the Hebrew word *botsrah* (same word as in *Isaiah 34: 6* and *63: 1*) – it can be translated as sheepfold, enclosure or fortress (inaccessible)...and its primitive root word means to gather grapes
    - Yeshua speaks of Himself as the 'door of the sheep' - a link to Bozrah (sheepfold) – see *John 10: 7*
  - The Lord will return from Bozrah with His robe stained with blood – see *Isaiah 63: 1-6* which is prophetic of the return of the Lord
- The Reaping of the Grapes of Wrath and Armageddon
  - In *Isaiah 63* we have a prophetic description of the return of Jesus Christ
  - Israel's remnant will one day call upon the Lord for Him to return (see *Matthew 23: 37-39; Luke 13: 34-35*) and they will look upon Him who they pierced (*Zechariah 12: 10*)
  - In *Isaiah 63: 1-2* we see Yeshua coming from Edom (specifically from Bozrah) with His garments stained red – see also *Isaiah 34: 1-6*
    - 'Bozrah' is modern day Petra – it is about 1600 stadia (184 miles) from Megiddo to Petra
    - Christ's garments are dyed red with the wine (blood) from the winepress
    - Described in messianic terms: 'I that speak in righteousness, mighty to save' in *Isaiah 63: 1* – see *Zechariah 9: 9; Psalm 118: 22-28*

- It seems that before Christ stands on the Mount of Olives (*Zechariah 14: 4*), He first has an appointment to save the Jewish remnant...at Megiddo (*Revelation 16: 16*) and Bozrah (*Isaiah 63: 3-6*) and in the Valley of Jehoshaphat (*Joel 3: 1-3*) – see also *Zechariah 12: 1-9*
- Yeshua has trodden the winepress alone – it is His enemies blood on His garments (*Isaiah 63: 3-4*) – verses which relate clearly to *Revelation 14: 19-20*
- The day of vengeance is in His heart – a reference to *Isaiah 61: 2* – the ‘day of vengeance of our God’ which Jesus omitted in *Luke 4: 18-19*
- The mandate for Christ’s first coming is *Luke: 4: 18-19*, but the mandate for His second coming is ‘the day of vengeance’...*Isaiah 61:2*
- Christ is coming again in judgement and fury and anger – *Isaiah 63: 3-6*

*See Supplementary Note 53: ‘End Times Battles’*



Megiddo  
to  
Bozrah  
(Petra)  
184 miles  
(approx)

# Petra

