



# Revelation 15

Randy

Duke 11/17/24 **Prelude to the Bowl Judgements**

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Class notes, info & Directory posted to [www.SJCalvaryBerean.com](http://www.SJCalvaryBerean.com) or scan the QR code



- i. Remember to continue to pray for America and 2 Chron. 7:14
- ii. A fun little song about the craziness of the last 8 years: <https://tinyurl.com/bdv6jwsz>
- iii. New Movie: The Israel Dilemma <https://tinyurl.com/yw7528a7>
  - a. Oakridge Wed 7:30pm (\$17.14); Eastridge Wed, Thurs, Sun (\$20.19)
- iv. Thanksgiving Fellowship: Thurs, Nov 21, 6:00-8:00PM Fireside Please sign sheet
- v. Do you need a free turkey? Please sign-up on sheet. Pick-up turkeys on Fri, Nov 22
- vi. Book sale - please grab an order sheet & turn in at end of class TODAY (50-66% off)
- vii. **Understanding The Times:** "The Canary in the Coal Mine)" Today at 1:00PM on 88.1 FM or at OliveTreeViews: <https://bit.ly/31WMM0s> YouTube: <https://tinyurl.com/y3tj27b5>
- viii. **Agenda Weekly:** "Through God we shall do valiantly" <https://tinyurl.com/2v3uud6u>
- ix. **Amir Tsarfati's Weekly Newsletter:** <https://tinyurl.com/2rbztu22>
- x. **Netanyahu congratulates Trump; Fires Defense Minister Gallant:** <https://tinyurl.com/y7297sv5>
- xi. **USA as surveilled as CCP. Society continues to be 'conditioned':** <https://tinyurl.com/hpffapb3>

## II. Revelation 14:14-20

### i. Time for Jesus to bring in the Harvest (verses 14-16)

- a. "On the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle": Some find it difficult to see Jesus as the One gathering the harvest here. They have a hard time with Jesus responding to another angel who came out of the temple. But it is unlikely that anyone called "the Son of Man", and wearing "a golden crown" is anyone but Jesus.
- b. "For the harvest of the earth is ripe": This ancient Greek word for ripe has a negative sense, "to become dry or withered." The idea is of something that is over-ripe. This means that God will judge the earth only when it is over-ripe for judgment. He doesn't rush into judgment.

### ii. The Winepress of God (verses 17-20)

- a. "Another angel who came out from the altar": "These allusions seem to indicate that the angel is acting in response to the prayers of the saints for divine judgment on wickedness." (Walvoord)
- b. "The winepress of the wrath of God": This was the inspiration for *The Battle Hymn of the Republic*.
- c. "Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe": The image of the Second Coming of Jesus as a harvest is also communicated in [Matthew 13:24-30](#) and [13:36-43](#), with the parable of the wheat and the tares. The implication is that true believers will not be separated from those who merely go to church until the final harvest.
- d. "Fully ripe": "pictures grapes fully grown in the prime almost bursting with juice... The spurting of the grape juice from under the bare feet of those treading the grapes in the winepress is compared to the spurting of blood and speaks of the awful human carnage." (Walvoord)
- e. "Blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs": This probably describes blood *splattering* up to the horses' bridles, a picture of tremendous carnage in the battle of Armageddon described in [Rev 16:16](#) and [19:11-19](#). It is *not* likely a description of a river of blood running the length of the Promised Land and as high as a horse's bridle is.
- f. In ancient times, a battle area extending one thousand six hundred furlongs (approximately 200 miles) was beyond all known conflict - but not in modern warfare. "The area covered, 1,600 furlongs, is approximately 200 miles, and specifies that the area within a 200-mile radius from Jerusalem will be gathered at the time of the second coming of Christ." (Walvoord: "The Rapture Question")
- g. [Revelation 14](#) shows who is really triumphant, powerful, and in control: God, His Messiah, and His people; not Satan, his messiah (the Antichrist) and his followers.