

**Jesus Is Not Your Life Coach
He Is Not Your Buddy
He Is God and He Is Returning In Judgement
Revelation 14:14 – 20**

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Looking at the first half of chapter 14, we have seen a prophetic look at the 144,000 and the Lamb, Jesus, at a photo op for John at Mount Zion.

We have witnessed that when everything is the darkest and it appears there is no way for the good news of Jesus to get out, that it does get out through an angel flying around out of reach of the enemy and broadcasting on all frequencies and in all languages.

We also heard an angel tell of the coming doom of Babylon, the city of man.

And we learned about the reality of hell from an angel announcing the ramifications of being part of the culture and proclaiming loyalty to the beast by taking his mark.

Heaven is a very real place and we have seen, thanks to the vision of the 144,000 on Mount Zion, that the King will fulfill His goal of Eden being on earth and dwelling with His people. He will have His throne room here, as predicted in Ezekiel.

Ezekiel 43:1–8

“And he led me to the gate that looks east, and he led me out, and look, the glory of the God of Israel was coming along the road toward the east! And there was a sound of the encampment like a sound of many redoubling sounds, and the land shone like a light from the glory all around. And the vision I saw was similar to the vision I saw when I entered to anoint the city, and the vision of the chariot I saw was similar to the vision I saw near the River Chebar, and I fell upon my face. And the glory of the Lord entered into the house along the road of the gate facing toward the east. And a spirit lifted me and led me into the interior court, and look, the house was full of the glory of the Lord! And I stood and look, there was a voice of someone speaking to me from the house, and the man stood close to me. And he said to me, “You have seen, O son of man, the place of my throne and the place of the soles of my feet, among which my name dwells in the middle of the house of Israel for eternity; and the house of Israel, they and their princes, will no longer profane my holy name by their fornication and by the murders of the princes in the midst of them, when they set my porch by their porches and my doorposts close to their doorposts, and

they set my wall as if it enclosed me and them, and they profaned my holy name by their lawless acts that they were committing, and I destroyed them by my anger and by slaughter.” (Lexham Press 2020, Eze 43:1-8)

He will place His anointed, the Lamb, on the throne of the world per Psalm 2.

Psalm 2:1–9

“Why do the nations rebel? Why are the countries devising plots that will fail? The kings of the earth form a united front; the rulers collaborate against the LORD and his anointed king. They say, “Let’s tear off the shackles they’ve put on us! Let’s free ourselves from their ropes!” The one enthroned in heaven laughs in disgust; the Lord taunts them. Then he angrily speaks to them and terrifies them in his rage, saying, “I myself have installed my king on Zion, my holy hill.” The king says, “I will announce the LORD’S decree. He said to me: ‘You are my son! This very day I have become your father! Ask me, and I will give you the nations as your inheritance, the ends of the earth as your personal property. You will break them with an iron scepter; you will smash them like a potter’s jar!’ ” (NET)

Conversely, hell is a very real place too. As the angel told us in Revelation 14:11.

Those, at the mid-point of the Tribulation, who remain faithfully loyal to Jesus, are promised a blessing. If they die in the Lord, they are blessed. But for those who die without the Lord, judgement.

We often find ourselves praying today that Jesus returns very soon and comes quickly to take us out of here. He will and His coming is indeed very soon. As we continue to move forward in chapter 14, we need to remember some of the words of C.S. Lewis.

God will invade. But I wonder whether people who ask God to interfere openly and directly in our world quite realise what it will be like when He does. When that happens, it is the end of the world. When the author walks on to the stage the play is over. God is going to invade, all right: but what is the good of saying you are on His side then, when you see the whole natural universe melting away like a dream and something else—something it never entered your head to conceive—comes crashing in; something so beautiful to some of us and so terrible to others that none of us will have any choice left? For this time it will be God without disguise; something so overwhelming that it will strike either irresistible love or irresistible horror into every creature. It will be too late then to choose your side. (Lewis 2009, 66)

It is popular today to treat Jesus like He is your best buddy, and indeed He is, but we must never forget, that He is God. He is not just a life coach encouraging us to live differently in order to have a fuller life, He is the creator. He does know what is best for us and by having believing loyalty in Him, we will be driven to conform to what it is He asks of us. We will want to be more like Jesus.

Jesus talked about that in His final briefing to His inner circle.

John 14:12–18

“Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father. Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it. If you love Me, you will keep My commandments. I will ask the Father, and He will give you another Helper, that He may be with you forever; that is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. I will not leave you as orphans; I will come to you.” (NASB95)

Indeed, empowered with the Holy Spirit, we have the power to do more than Jesus ever did, He says so. But He also says if we love Him, we will do what He says. Doing what He says is only possible because He has asked the Father to provide the Holy Spirit to us.

If we love Him and are obedient to Him, what we ask of Him will be in accordance to what He wants to do and yes, mountains can be moved.

No heavy demands, the Holy Spirit is the one who empowers us to be obedient; we just “be” in Him.

Matthew 11:28–30

“Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and YOU WILL FIND REST FOR YOUR SOULS. For My yoke is easy and My burden is light.” (NASB95)

As Jesus told the folks in Nazareth (Luke 4:16-21), He has already fulfilled the first part of Isaiah 61:1-7, the second part is coming, He has redeemed that which belongs to Him, He will soon return as the avenger of blood. That is what we are seeing here in the book of Revelation, we are getting a preview as part of the encouragement being given to those who are living for Him at this time in future history.

Isaiah 61:1–7

“The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the year of the LORD’s favor, and the day of vengeance of our God; to comfort all who mourn; to grant to those who mourn in Zion— to give them a beautiful headdress instead of ashes, the oil of gladness instead of mourning, the garment of praise instead of a faint spirit; that they may be called oaks of righteousness, the planting of the LORD, that he may be glorified. They shall build up the ancient ruins; they shall raise up the former devastations; they shall repair the ruined cities, the devastations of many generations. Strangers shall stand and tend your flocks; foreigners shall be your plowmen and vinedressers; but you shall be called the priests of the LORD; they shall speak of you as the ministers of our God; you shall eat the wealth of the nations, and in their glory you shall boast. Instead of your shame there shall be a double portion; instead of dishonor they shall rejoice in their lot; therefore in their land they shall possess a double portion; they shall have everlasting joy.” (ESV)

Revelation 14:14–16

“Then I looked, and behold, a white cloud, and sitting on the cloud was one like a son of man, having a golden crown on His head and a sharp sickle in His hand. And another angel came out of the temple, crying out with a loud voice to Him who sat on the cloud, “Put in your sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe.” Then He who sat on the cloud swung His sickle over the earth, and the earth was reaped.” (NASB95)

In order to better understand the word picture being drawn, it might help to see what the wheat harvest would look like using a sickle. This is what would pop into the mind of John’s readers. The dirty, up close and personal work that wheat harvesting of the time would actually be.

John sees and reports imagery that is consistent, in the mind of the Jew and the Gentile, with an appearance of God. He sees the cloud rider. For the Gentile, they know what this means, this is an appearance of a deity.

In the mythological texts of Ras Shamra the god Baal repeatedly gets the epithet rkb ‘rpt. It is rendered with slight nuances as ‘Rider of the Clouds’, ‘Rider on the Clouds’, ‘Who mounts the Clouds’. (Herrmann 1999, 704)

Isaiah 19:1

“A vision of Egypt: Look, the Lord is sitting on a light cloud and will come to Egypt, and the artificial gods of Egypt will be shaken from its face, and their heart will be defeated within them.” (Lexham Press 2020, Is 19:1)

Psalm 104:1–4

“Praise the LORD, O my soul! O LORD my God, you are magnificent. You are robed in splendor and majesty. He covers himself with light as if it were a garment. He stretches out the skies like a tent curtain, and lays the beams of the upper rooms of his palace on the rain clouds. He makes the clouds his chariot, and travels along on the wings of the wind. He makes the winds his messengers, and the flaming fire his attendant.” (NET)

In an effort to make the point that Yahweh, the God of Israel, deserved worship instead of Baal, the biblical writers occasionally pilfered this stock description of Baal as “cloud rider” and assigned it to Yahweh. (Heiser 2015, 251)

The literary tactic made a theological statement. The effect was to “displace” or snub Baal and hold up Yahweh as the deity who legitimately rode through the heavens surveying and governing the world. (Heiser 2015, 252)

Daniel 7:9–14

“While I was watching, thrones were set up, and the Ancient of Days took his seat. His attire was white like snow; the hair of his head was like lamb’s wool. His throne was ablaze with fire and its wheels were all aflame. A river of fire was streaming forth and proceeding from his presence. Many thousands were ministering to him; Many tens of thousands stood ready to serve him. The court convened and the books were opened. Then I kept on watching because of the arrogant words of the horn that was speaking. I was watching until the beast was killed and its body destroyed and thrown into the flaming fire. As for the rest of the beasts, their ruling authority had already been removed, though they were permitted to go on living for a time and a season. I was watching in the night visions, And with the clouds of the sky one like a son of man was approaching. He went up to the Ancient of Days and was escorted before him. To him was given ruling authority, honor, and sovereignty. All peoples, nations, and language groups were serving him. His authority is eternal and will not pass away. His kingdom will not be destroyed.” (NET)

...the council is called to session to decide the fate of the beasts—national empires. The decision of the council to slay the fourth beast and remove the dominion of all the beasts... (Heiser 2015, 250)

We have arrived at that point, the one in Daniel 7, in the book of Revelation. What we see is Jesus, in judgement. He is the cloud rider. He has been identified as that in the past, and He self identifies as the cloud rider when asked by Caiphas.

Luke 21:25–28

“There will be signs in sun and moon and stars, and on the earth dismay among nations, in perplexity at the roaring of the sea and the waves, men fainting from fear and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken. Then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory. But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.” (NASB95)

Matthew 26:63–66

But Jesus kept silent. And the high priest said to Him, “I adjure You by the living God, that You tell us whether You are the Christ, the Son of God.” Jesus said to him, “You have said it yourself; nevertheless I tell you, hereafter you will see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN.” Then the high priest tore his robes and said, “He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy; what do you think?” They answered, “He deserves death!” (NASB95)

Jesus quotes Daniel 7:13 (cf. Matt. 26) when pressed by Caiaphas the high priest to confess who he was – HE is the rider on the clouds, the “son of man,” the “one like a human being” who is Yahweh’s co-ruler, the “Prince of princes,” the “Prince of the host,” and therefore “THE Prince of the host of Yahweh” in Joshua 5. (Heiser, *The Divine Council in the Book of Daniel*, a condensed portion from *The Divine Council in Late Canonical and Non-Canonical Second Temple Jewish Literature*, Dissertation 2004)

Jesus is the cloud rider. He is the Messiah, He is both human (son of man) and God (with the clouds of heaven.)

As we look at verse 14, we see that not only is the imagery of one sitting on a white cloud like a son of man, clearly Jesus Christ, but He also has a golden crown (στέφανον, stephanon) on His head. The word choice of stephanon, which is from stephanos (στέφανος), an “award or prize for exceptional service or conduct, prize, reward, a symbol of victory.” (Arndt, et al. 2000, 944)

Since this cloud rider is wearing the victor’s crown, we know it is Jesus.

...the Figure on the Cloud is crowned with a victor’s wreath wrought in gold, στέφανος χρυσοῦς, contrasting sharply with the στ. ἀκάνθινος of the Passion (Mc. 15:17), but not an imperial διάδημα; the crowned Christ is here the Conqueror rather than the King. He comes however not to conquer—this He has already done (3:21)—but to reap, and His hand carries not a sword but a sickle, sharp and ready for its work. (Swete 1906, 185)

In the book of Joel, there is a prophecy of a coming harvest, a judgement and the imagery is that of the wheat harvest, the same as here in Revelation 14. There is also imagery there of a grape harvest, which also shows up in Revelation 14.

There are some who say the first harvest of wheat is a picture of the Lord taking His people out, but we already know His people were removed back in chapter 4 so that is not the case.

Joel 3:12–17

“Let the nations be roused and let them go up to the valley of Jehoshaphat, for there I will sit in judgment on all the surrounding nations. Rush forth with the sickle, for the harvest is ripe! Come, stomp the grapes, for the winepress is full! The vats overflow. Indeed, their evil is great! Crowds, great crowds are in the valley of decision, for the day of the LORD is near in the valley of decision! The sun and moon are darkened; the stars withhold their brightness. The LORD roars from Zion; from Jerusalem his voice bellows out. The heavens and the earth shake. But the LORD is a refuge for his people; he is a stronghold for the citizens of Israel. You will be convinced that I the LORD am your God, dwelling on Zion, my holy mountain. Jerusalem will be holy— conquering armies will no longer pass through it.” (NET)

It is clear that the scenes in the Revelation are taken from this prophecy, and describe the accomplishment of the events here foretold. We learn, therefore, the time, connection, and object of these judgments. The time is the advent of the day of the Lord, the period when He judges the Gentiles and restores Israel. Here, therefore, we see Israel to be the centre of His purposes, Jerusalem the centre of His interests, Zion the centre of His government. The Gentiles, who have long oppressed them, are gathered for judgment, and the power and glory of Jehovah are manifested on the side of His chosen people, and issue forth from His chosen city. God has permitted the Gentiles to have their day, and the pass to which they have brought things is the terrible blasphemy and wickedness of the beast acting under Satanic inspiration. At this point He must intervene in judgment—“the harvest of the earth is ripe.” (Baines 2005, 202-203)

The imagery shows the Lord, sickle in hand, prepared to reap. It is at this point that an angel comes from the Temple in heaven to let Him know the hour has arrived. This is not a command, but an announcement from the angel, the time has arrived. Note the condition of the harvest.

Revelation 14:15

And another angel came out of the temple, crying out with a loud voice to Him who sat on the cloud, “Put in your sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe.” (NASB95)

The word translated “ripe” is the Greek word ἐξηράνθη (exeranthe). This word means to “become dry to the point of being immobilized, be paralyzed. To become dry and therefore be ready for harvesting, be ripe. (Arndt, et al. 2000, 684-685)

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. (Guzik 2013, Re 14:14-16)

The account here is anticipative. It looks forward to chapter 16:13–16, which speaks of how the armies of the world are to be gathered together by “THREE UNCLEAN SPIRITS” to the Battle of the Great Day of God Almighty at Armageddon. This Battle takes place after the “Fall of Babylon,” and is more fully described in chapter 19:17–19. (Larkin 1919, 137)

Do you ever get the feeling that it is way past time for the Lord to do something about the evil in the world? The word choice here conveys that, not only is it time for the harvest, it is way past time, the crop has become overly ripe.

2 Peter 3:9–10

“The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.” (NASB95)

There are other places in the scriptures that term is used, and it has a bad connotation.

- Matthew 13:6 seed that withers away
- Matthew 21:19-20 cursed fig tree
- Mark 3:1 Jesus heals a man with a withered hand
- Mark 11:20 Cursed fig tree
- Luke 8:6 seed that withers away

The first three angels let us know that judgement is coming, then one says it has arrived this is a picture of what is taking place in Revelation 19:11-21

The Lord is shown reaping the over ripe harvest.

John 5:26–27

“For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is the Son of Man.” (NASB95)

Isaiah 28:21–22

“For the LORD will rise up as on Mount Perazim; as in the Valley of Gibeon he will be roused; to do his deed—strange is his deed! and to work his work—alien is his work! Now therefore do not scoff, lest your bonds be made strong; for I have heard a decree of destruction from the Lord GOD of hosts against the whole land.” (ESV)

Revelation 14:17–20

And another angel came out of the temple which is in heaven, and he also had a sharp sickle. Then another angel, the one who has power over fire, came out from the altar; and he called with a loud voice to him who had the sharp sickle, saying, “Put in your sharp sickle and gather the clusters from the vine of the earth, because her grapes are ripe.” So the angel swung his sickle to the earth and gathered the clusters from the vine of the earth, and threw them into the great wine press of the wrath of God. And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses’ bridles, for a distance of two hundred miles.” (NASB95)

Grape Harvest

We are introduced to another angel, this one has a sharp sickle as he comes out of the heavenly temple. The picture now is going to move from the wheat harvest to the grape harvest. Commentators call this a gathering of the vintage ripe for judgement. This will have a more graphic depiction of what is taking place as it will be pointing to the battle of Armageddon.

The angel who makes the announcement is the same one who has power over fire, fire on the altar? Remember that as John is going to refer to that angel again in Revelation 16:8 in the bowl judgements. It could be the same angel.

The sixth angel had charge of the fire and came from the altar; this links up with 6:9–11; 8:1–5; 9:13; 16:7. It exemplifies again the connection between the sacrifice and prayer of God's saints and the advent of God's kingdom. (Beasley-Murray 1994, 1444)

Again, over ripe for judgement. The imagery here comes from Isaiah 63, also a rather graphic picture of judgement.

Isaiah 63:1–6

“Who is this who comes from Edom, in crimsoned garments from Bozrah, he who is splendid in his apparel, marching in the greatness of his strength? “It is I, speaking in righteousness, mighty to save.” Why is your apparel red, and your garments like his who treads in the winepress? “I have trodden the winepress alone, and from the peoples no one was with me; I trod them in my anger and trampled them in my wrath; their lifeblood spattered on my garments, and stained all my apparel. For the day of vengeance was in my heart, and my year of redemption had come. I looked, but there was no one to help; I was appalled, but there was no one to uphold; so my own arm brought me salvation, and my wrath upheld me. I trampled down the peoples in my anger; I made them drunk in my wrath, and I poured out their lifeblood on the earth.” (ESV)

Isaiah 34:1–6

“Draw near, O nations, to hear, and give attention, O peoples! Let the earth hear, and all that fills it; the world, and all that comes from it. For the LORD is enraged against all the nations, and furious against all their host; he has devoted them to destruction, has given them over for slaughter. Their slain shall be cast out, and the stench of their corpses shall rise; the mountains shall flow with their blood. All the host of heaven shall rot away, and the skies roll up like a scroll. All their host shall fall, as leaves fall from the vine, like leaves falling from the fig tree. For my sword has drunk its fill in the heavens; behold, it descends for judgment upon Edom, upon the people I have devoted to destruction. The LORD has a sword; it is sated with blood; it is gorged with fat, with the blood of lambs and goats, with the fat of the kidneys of rams. For the LORD has a sacrifice in Bozrah, a great slaughter in the land of Edom.” (ESV)

The expression “fully ripe” (Gr., *ēkmasan*) is a different expression from the verb (Gr., *exēranthē*) used in the description of the harvest in verse 15. Here it pictures grapes fully grown in their prime almost bursting with juice. Though the figure is somewhat different, the spiritual meaning is the same. The time has come for the final harvest. (Walvoord 2008, 221)

Revelation 14:19–20

“So the angel swung his sickle to the earth and gathered the clusters from the vine of the earth, and threw them into the great wine press of the wrath of God. And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles.” (NASB95)

Wrath again means God's passionate anger. The city, what city? Jerusalem

Just as the stream flowing from a winepress shows how much juice the grapes contained, the stream of blood shows how much violence the vineyard of earth contained. In this vision the earth's violence, or

“blood,” has reached a horrific level. The river reveals how much blood the earth contains, showing the need for God’s judgment against it. (Koester 2014, 626)

The area covered, 1,600 furlongs, is approximately 200 miles, and specifies that the area within a 200-mile radius from Jerusalem will be the center of the final carnage where the armies of the world will be gathered at the time of the second coming of Christ. The land of Israel covers about 200 miles from the north to the south, and the reference to distance may mean that this area is in view rather than the more extensive territory of 200 miles in all directions from Jerusalem. (Walvoord 2008, 223)

Nothing less than the sudden spilling of the blood of all the unnumbered multitudes massed together in a great phalanx extending through the whole land of Israel is the terrible sight entrusted to him. The bloodshed is so massive and so quick that the only apt comparison is the spurting of the juice from tremendous clusters of ripe fruit beneath the feet of the grape-trampers in a winepress. (Morris 1983, 276)

The timing of the event be described by John in Revelation 14:14 – 20 is at the very end of the Tribulation. We know this as Armageddon. This is a view of coming events; God will judge sin and this is a picture of what He will do.

1 Thessalonians 4:13–5:11

“And now, dear brothers and sisters, we want you to know what will happen to the believers who have died so you will not grieve like people who have no hope. For since we believe that Jesus died and was raised to life again, we also believe that when Jesus returns, God will bring back with him the believers who have died. We tell you this directly from the Lord: We who are still living when the Lord returns will not meet him ahead of those who have died. For the Lord himself will come down from heaven with a commanding shout, with the voice of the archangel, and with the trumpet call of God. First, the believers who have died will rise from their graves. Then, together with them, we who are still alive and remain on the earth will be caught up in the clouds to meet the Lord in the air. Then we will be with the Lord forever. So encourage each other with these words. Now concerning how and when all this will happen, dear brothers and sisters, we don’t really need to write you. For you know quite well that the day of the Lord’s return will come unexpectedly, like a thief in the night. When people are saying, “Everything is peaceful and secure,” then disaster will fall on them as suddenly as a pregnant woman’s labor pains begin. And there will be no escape. But you aren’t in the dark about these things, dear brothers and sisters, and you won’t be surprised when the day of the Lord comes like a thief. For you are all children of the light and of the day; we don’t belong to darkness and night. So be on your guard, not asleep like the others. Stay alert and be clearheaded. Night is the time when people sleep and drinkers get drunk. But let us who live in the light be clearheaded, protected by the armor of faith and love, and wearing as our helmet the confidence of our salvation. For God chose to save us through our Lord Jesus Christ, not to pour out his anger on us. Christ died for us so that, whether we are dead or alive when he returns, we can live with him forever. So encourage each other and build each other up, just as you are already doing.” (NLT)

Hebrews 2:1–4

“For this reason we must pay closer attention to the things we have heard, or we may drift away, because if the message spoken by angels was reliable, and every violation and act of disobedience received its just punishment, how will we escape if we neglect a salvation as great as this? It was first proclaimed by the Lord himself, and then it was confirmed to us by those who heard him, while God added his testimony through signs, wonders, various miracles, and gifts of the Holy Spirit distributed according to his will.” (ISV)

The Bible asks a question that even God cannot answer: “How shall we escape, if we neglect so great salvation? ...” (Heb. 2:3). Escape what? Escape judgment—the Tribulation is judgment. The way out is to accept Christ. Call it an escape mechanism if you want to; but, my friend, when the house is on fire, I’ll go out a window or any other way that is an escape. This judgment must inevitably come on Christ-rejectors. Mankind has rejected Him, trodden under foot the Son of God, and counted the blood of the covenant as an unholy thing. If God is just (and He is) there will be judgment. The generation of today needs to hear

this. Instead of being given this, they are offered endless little methods of living the Christian life. My friend, there is nothing that will straighten out your life like knowing that our God is a holy God, that the Lord Jesus Christ is righteous, and that He is not going to tolerate sin in your life. (McGee 1997, 1014)

Romans 10:8–10

“But what does it say? “THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART”—that is, the word of faith which we are preaching, that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.” (NASB95)

We have been given a preview of coming events, next week we go back to Heaven and see the beginning of the end.

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