

## ENDGAME

### A Study On Revelation (Week #181)

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#### Revelation 19 \_\_\_\_\_

- Crowd In Heaven
- Destruction of Babylon
- Wedding Feast and Celebration
- Angelic Interaction
- Fifth horseman
  - Verse 11: Rider & Horse
  - Verse 12: Name, Eyes & Crowns
  - Verse 13: Robe & Title
  - Verse 14: Who are the armies?
  - Verse 15: The Sword, Judgment, Iron Rod, and Winepress
  - Verse 15: Armageddon
  - Verse 16: The Title

#### Revelation 19 \_\_\_\_\_

- Beast and False Prophet captured
- Fiery lake of burning sulfur
- Banquet of the Beasts

**Revelation 19:11** Then I saw heaven opened, and a white horse was standing there. Its rider was named Faithful and True, for he judges fairly and wages a righteous war. **12** His eyes were like flames of fire, and on his head were many crowns. A name was written on him that no one understood except himself. **13** He wore a robe dipped in blood, and his title was the Word of God. **14** The armies of heaven, dressed in the finest of pure white linen, followed him on white horses. **15** From his mouth came a sharp sword to strike down the nations. He will rule them with an iron rod. He will release the fierce wrath of God, the Almighty, like juice flowing from a winepress. **16** On his robe at his thigh [*Or On his robe and thigh.*] was written this title: King of all kings and Lord of all lords. (NLT)

**Revelation 19:11** And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. **12** His eyes are a flame of fire, and on His head are many crowns; and He has a name written on Him which no one knows except Himself. **13** He is clothed with a robe dipped in blood, and His name is called The Word of God. **14** And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. **15** From His mouth comes a sharp sword, so that with it He may strike

down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. **16** And on His robe and on His thigh He has a name written: "KING OF KINGS, AND LORD OF LORDS." (NASB)

**Revelation 19:11** Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. **12** His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. **13** He was clothed with a robe dipped in blood, and His name is called The Word of God. **14** And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. **15** Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. **16** And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS. (NKJV)

### The \_\_\_\_\_: The Rider on the White Horse

- Revelation 19:11-16 portrays Jesus Christ returning visibly, bodily, and triumphantly—the same Jesus whose resurrection is historically secure.
  - Multiple independent resurrection testimonies preserved in early creedal material are dated to within five years of the event.
    - ▶ Manuscript attestation for Revelation includes p47 (c. AD 250) and Codex Sinaiticus and Alexandrinus, demonstrating stable transmission of this Christological portrait.

**1 Corinthians 15:3** I passed on to you what was most important and what had also been passed on to me. Christ died for our sins, just as the Scriptures said. **4** He was buried, and he was raised from the dead on the third day, just as the Scriptures said. **5** He was seen by Peter and then by the Twelve. **6** After that, he was seen by more than 500 of his followers at one time, most of whom are still alive, though some have died. **7** Then he was seen by James and later by all the apostles. **8** Last of all, as though I had been born at the wrong time, I also saw him. (NLT)

### The Sharp Sword: Truth That Cuts to \_\_\_\_\_ and to \_\_\_\_\_

- In 1:16, the sword from Christ's mouth already signifies His authoritative word.
  - Hebrews 4:12 affirms the Word "is living and active ... sharper than any double-edged sword." Christ's judgment first exposes falsehood; accepting that truth brings life.

**Hebrews 4:12** For the word of God is alive and powerful. It is sharper than the sharpest two-edged sword, cutting between soul and spirit, between joint and marrow. It exposes our innermost thoughts and desires. (NLT)

**John 8:32** And you will know the truth, and the truth will set you free." (NLT)

- Persisting in rebellion means the same truth destroys.
- Love that never tells the hard truth is \_\_\_\_\_, not \_\_\_\_\_.

**Revelation 19:1** I sent my prophets to cut you to pieces—to slaughter you with my words, with judgments as inescapable as light. (NLT)

**Striking Down Nations:** \_\_\_\_\_ **Justice**

- Earthly powers against God - "Winepress of the Fury of the Wrath."
  - Greek fury (*thumos*) describes God's boiling indignation; wrath (*orge*) describes His settled opposition to sin.
  - The double genitive signals layered certainty: divine passion (*thumos*) energizes His unswerving justice (*orge*).
  - The phrase "God the Almighty" (*tou Theou tou Pantokratōros*) caps the clause, anchoring the action in omnipotence.

**The Iron Scepter: Protective** \_\_\_\_\_

- Psalm 2:9—quoted here—depicts the Messiah's rule.
  - Shepherd-kings in the Ancient Near East wielded iron-tipped staffs to break predators' jaws.
  - Likewise, Christ's rod protects the meek (Revelation 2:26-27) while shattering oppressors.
  - Divine love shields victims (Psalm 146:7-9). A world without decisive moral government would perpetuate abuse; ultimate love insists on final accountability.

**Psalm 146:7** He gives justice to the oppressed and food to the hungry. The Lord frees the prisoners. **8** The Lord opens the eyes of the blind. The Lord lifts up those who are weighed down. The Lord loves the godly. **9** The Lord protects the foreigners among us. He cares for the orphans and widows, but he frustrates the plans of the wicked. (NLT)

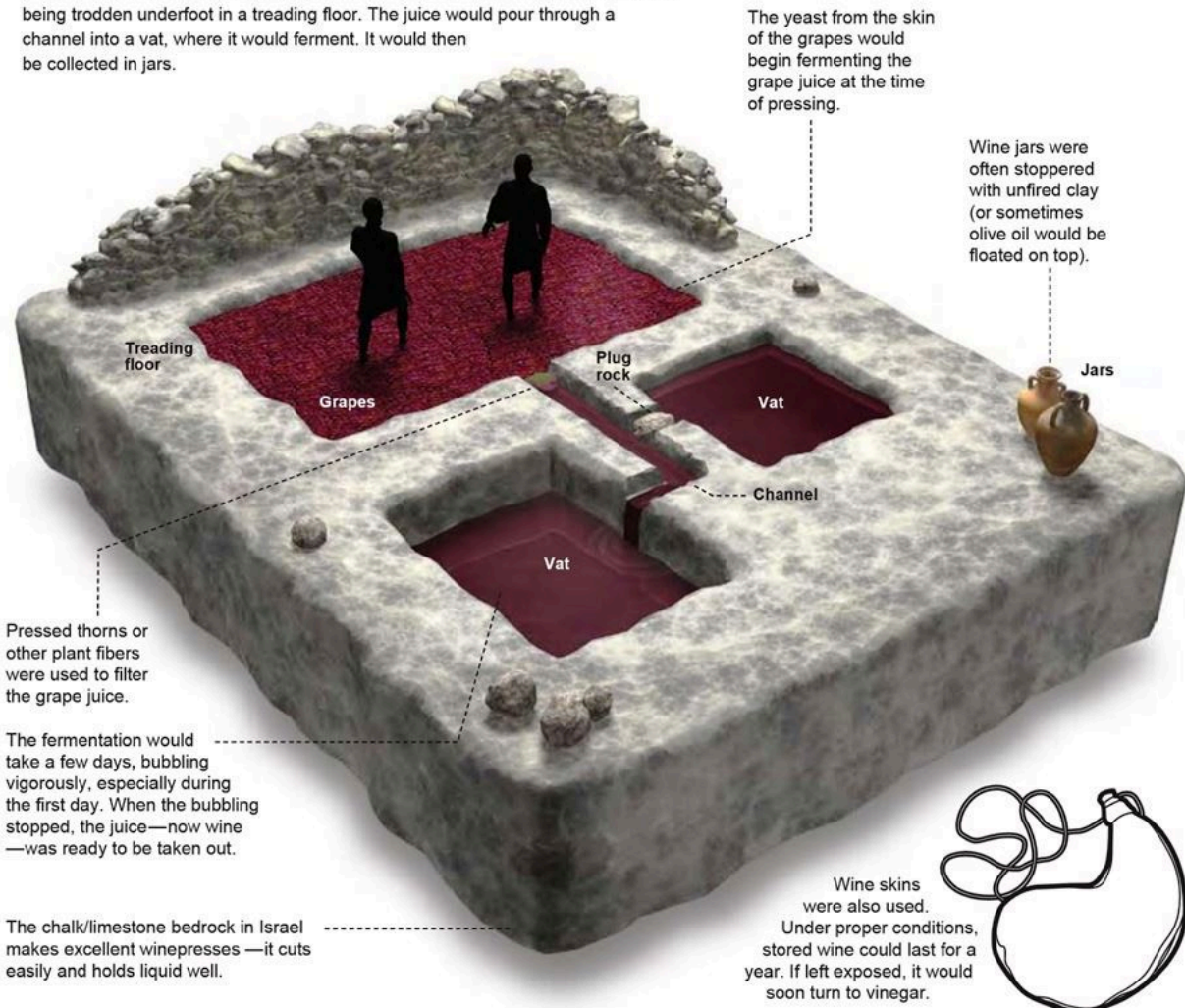
**The Winepress:** \_\_\_\_\_ **Flowing from Love's** \_\_\_\_\_

- Integrity must do what is right, sin must be dealt with.
  - Isaiah 63:1-6 and Joel 3:13 speak of a treading that crushes evil as grapes.
    - ▶ Wrath (Gk. *thymos*) is not capricious rage but settled, necessary opposition to wickedness.
    - ▶ Philosophically, perfect love must hate whatever destroys the beloved (Romans 12:9).
    - ▶ Emotionally, parental love rising against a predator illustrates this wrath-of-love dynamic.

**Romans 12:9** Don't just pretend to love others. Really love them. Hate what is wrong. Hold tightly to what is good. (NLT)

## A Winepress in Ancient Israel

An ancient winepress was a rock-hewn open-air system. Grapes were pressed by being trodden underfoot in a treading floor. The juice would pour through a channel into a vat, where it would ferment. It would then be collected in jars.



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### to the Rest of Scripture

- The Winepress and grapes
  - Isaiah notes the Messiah's garments are stained.

**Isaiah 63:2** Why are your clothes so red, as if you have been treading out grapes?  
**3** "I have been treading the winepress alone; no one was there to help me. In my anger I have trampled my enemies as if they were grapes. In my fury I have trampled my foes. Their blood has stained my clothes. (NLT)

- Joel locates the vision in the valley of decision, stressing universal accountability.

**Joel 3:13** Swing the sickle, for the harvest is ripe. Come, tread the grapes, for the winepress is full. The storage vats are overflowing with the wickedness of these people." (NLT)

- The earlier angelic harvest scene confirms that the "winepress of God's wrath" is the final phase of end-time judgment.

**Revelation 14:18** Then another angel, who had power to destroy with fire, came from the altar. He shouted to the angel with the sharp sickle, "Swing your sickle now to gather the clusters of grapes from the vines of the earth, for they are ripe for judgment." **19** So the angel swung his sickle over the earth and loaded the grapes into the great winepress of God's wrath. **20** The grapes were trampled in the winepress outside the city, and blood flowed from the winepress in a stream about 180 miles long and as high as a horse's bridle. (NLT)

- Blends the promise of Psalm 2 into the picture, uniting royal authority with judicial power.

**Psalm 2:9** You will break them with an iron rod and smash them like clay pots." (NLT)

### What the \_\_\_\_\_ Teaches Us Today

- The Winepress in Ancient Israel
  - Winepresses (Hebrew gath; Greek lenos) were hewn into bedrock throughout the hill country—hundreds have been excavated at places such as Tel Gezer, Lachish, and Shiloh.
  - Freshly harvested clusters were thrown into the upper vat and crushed underfoot; juice flowed into a lower basin.
    - ▶ The image was vivid to first-century readers: grapes burst, skins split, and crimson liquid splattered garments (cf. archaeological strata dated c. 1000–500 BC showing stained limestone floors).
    - ▶ John's metaphor thus conveys unavoidable, messy, public judgment in which nothing escapes the presser's weight.
- Other Symbolic Messages
  - God's patience is long, but His justice is certain.
  - Judgment is not arbitrary; it comes only after repeated warnings and offers of grace.
  - Christ's victory is both righteous and complete—evil will not linger unresolved.

- Believers can rest in God's promise that He will set all things right, while also sharing the gospel urgently because the winepress scene is still ahead for the unbelieving world.

### Meaning of " \_\_\_\_\_ "

- Present tense, πατεῖ
  - The verb indicates ongoing, decisive action.
  - Christ is not delegating wrath; He personally executes it.
    - ▶ The participial structure ("treading") underlines immediacy at His Second Coming—distinct from the prolonged judgments of the seals, trumpets, and bowls.

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### \_\_\_\_\_ with God's Character

- God's holiness demands judgment
  - His patience does not negate eventual reckoning.
    - ▶ Justice without wrath trivializes sin; wrath without justice becomes unpredictable, impulsive, and increasingly worse.
    - ▶ The text portrays wrath executed righteously, proportionately, publicly, and finally.

**Habakkuk 1:13** But you are pure and cannot stand the sight of evil. Will you wink at their treachery? Should you be silent while the wicked swallow up people more righteous than they? (NLT)

**2 Peter 3:9** The Lord isn't really being slow about his promise, as some people think. No, he is being patient for your sake. He does not want anyone to be destroyed, but wants everyone to repent. (NLT)

### Old Testament \_\_\_\_\_

- Revelation picks up the motif and explicitly identifies the Presser as the exalted Messiah.
  - These passages establish three elements:
    - ▶ Yahweh Himself is the Presser
    - ▶ The "grapes" are unrepentant nations
    - ▶ Bloodshed is the outcome of just retribution.
  - Earlier seed texts connecting grape imagery to judgment and royalty. (Isaiah 63:2-6)

**Joel 3:12** "Let the nations be called to arms. Let them march to the valley of Jehoshaphat. There I, the Lord, will sit to pronounce judgment on them all. **13** Swing the sickle, for the harvest is ripe. Come, tread the grapes, for the winepress is full. The storage vats are overflowing with the wickedness of these people."**14**

Thousands upon thousands are waiting in the valley of decision. There the day of the Lord will soon arrive. (NLT)

**Lamentations 1:15** "The Lord has treated my mighty men with contempt. At his command a great army has come to crush my young warriors. The Lord has trampled his beloved city like grapes are trampled in a winepress. (NLT)

**Psalms 60:3** You have been very hard on us, making us drink wine that sent us reeling. (NLT)

**Genesis 49:11** He ties his foal to a grapevine, the colt of his donkey to a choice vine. He washes his clothes in wine, his robes in the blood of grapes. (NLT)

- Old Testament \_\_\_\_\_
  - Exodus 34:6-7 unites compassion with justice:
    - ▶ God is "abounding in loving devotion ... yet by no means will He leave the guilty unpunished."

**Exodus 34:6** The Lord passed in front of Moses, calling out, "Yahweh! The Lord! The God of compassion and mercy! I am slow to anger and filled with unfailing love and faithfulness. **7** I lavish unfailing love to a thousand generations. I forgive iniquity, rebellion, and sin. But I do not excuse the guilty. I lay the sins of the parents upon their children and grandchildren; the entire family is affected—even children in the third and fourth generations." (NLT)

- Habakkuk 3:2 prays, "In wrath remember mercy."
  - ▶ Revelation shows the petition answered: mercy offered (Revelation 3:20), wrath executed only after patient delays (Revelation 6:10-11; 9:20-21).

**Habakkuk 3:2** I have heard all about you, Lord. I am filled with awe by your amazing works. In this time of our deep need, help us again as you did in years gone by. And in your anger, remember your mercy. (NLT)

- Old Testament \_\_\_\_\_
  - Rod of iron: Psalm 2:9; "You will break them with an iron scepter; You will shatter them like pottery."
    - ▶ A messianic coronation psalm, often read in Second-Temple liturgy, provided first-century Jews with the interpretive grid that the Messiah would subdue hostile Gentile powers.
- \_\_\_\_\_ Near-Eastern Warfare and Shepherd-Kings

- Archaeological reliefs from Nineveh (British Museum, BM 124955) depict kings holding both a shepherd's crook and a mace—symbolizing benevolence and coercive power. John fuses the two: Christ's "rod" (ρομφαίει, "shepherds"), both guides and shatters.
- Agricultural Reality of the Winepress
  - Excavations at Tel Rehov and Megiddo have uncovered first-century basalt presses with blood-red staining still visible; visitors readily connect the gruesome color to prophetic imagery. Vintage season (Tishri) coincided with Sukkot, a Jewish holiday celebrated by Jewish believers, who would chant Isaiah 63 in synagogue lectionaries.

### Revelation 19:1 text (NLT)

- Sharp sword from the mouth: Isaiah 11:4; 49:2.
  - ▶ The Servant's word is a "sword," emphasizing judgment through divine speech, not human weaponry.
- Winepress of wrath: Isaiah 63:1-6 portrays Yahweh as a warrior whose garments are stained while trampling Edom.
  - ▶ Joel 3:12-13 and Lamentations 1:15 add the imagery of nations gathered like grapes in a press. These passages were publicly read during autumn festivals celebrating the vintage harvest, giving the metaphor vivid familiarity.
- Divine warrior motif: Deuteronomy 32:41-43; Habakkuk 3. John's audience recognized Christ as the embodiment of Yahweh's warrior theophanies.
- Second-Temple Jewish Apocalyptic \_\_\_\_\_
  - The War Scroll (1QM) from Qumran speaks of a heavenly host led by the "Prince of the Congregation" who destroys the nations with the word of his mouth. 1 Enoch 90 pictures the Lord of the Sheep striking nations with a "word" and a "sceptre of iron."
    - ▶ These works circulated in Asia Minor and framed Jewish-Christian expectation that the Messiah's victory would be cosmic yet bloodless for His own forces.
- \_\_\_\_\_ Imperial Backdrop (AD 81-96, Reign of Domitian)
  - White war-horse: In imperial triumphs—the most famous recorded on the Arch of Titus (AD 82)—the conquering general ended the parade mounted on a white steed.
    - ▶ John recasts that image: the true Victor is Christ, not Caesar.
  - Sharp sword (ρομφαία): A long Thracian sword adopted by Roman cavalry.
    - ▶ Revelation turns the symbol on its head: Christ's "sword" issues from His mouth, declaring that His spoken word, not Rome's steel, determines history.

- Iron scepter: Scepters of iron, or clad with iron, were given to Roman client-kings as tokens of delegated authority.
  - ▶ John shows that ultimate authority is not delegated; it is inherent in the King of kings.
- Treading the winepress: Triumphal parades often ended with the sacrifice of bulls, whose blood was poured out along the Via Sacra.
  - ▶ John's winepress image de-idolizes the spectacle; it is Rome, not a bull, that will be crushed under Christ's feet.
- Sociopolitical Pressures on the \_\_\_\_\_ Churches
  - Emperor worship: Cities like Pergamum and Smyrna vied for neokoros status, erecting temples to the "Lord and God Domitian."
    - ▶ Refusal to burn incense could cost one's livelihood (cf. Revelation 2:9). Revelation's imagery emboldens believers facing economic boycott and potential execution.
  - Military occupation: The legions stationed along the Via Egnatia and near Laodicea carried the gladius, reinforcing Rome's power.
    - ▶ Revelation's sword-from-His-mouth answers the intimidation of Roman steel.
- Divine \_\_\_\_\_ Theology Anchored in the Resurrection
  - John's imagery presumes the risen Lord who declared, "I was dead, and behold, I am alive forevermore" (Revelation 1:18).
    - ▶ The historical resurrection—documented by multiple early eyewitness sources and accepted as fact by a majority of critical scholars—guarantees the future historical judgment depicted here.

### Connection to Christ's \_\_\_\_\_

- Isaiah 53's "Suffering Servant" first bears wrath substitutionally; Revelation 19 shows Him bearing wrath retributively.

**Isaiah 53:1** Who has believed our message? To whom has the Lord revealed his powerful arm? **2** My servant grew up in the Lord's presence like a tender green shoot, like a root in dry ground. There was nothing beautiful or majestic about his appearance, nothing to attract us to him. **3** He was despised and rejected—a man of sorrows, acquainted with deepest grief. We turned our backs on him and looked the other way. He was despised, and we did not care. **4** Yet it was our weaknesses he carried; it was our sorrows [or Yet it was our sicknesses he carried; / it was our diseases.] that weighed him down. And we thought his troubles were a punishment from God, a punishment for his own sins! **5** But he was pierced for our rebellion, crushed for our sins. He was beaten so we could be whole. He was whipped so we could be healed. **6** All of us, like sheep, have strayed away. We have left God's paths to follow our own. Yet the Lord laid on him the sins of us all. **7** He was oppressed and treated harshly, yet he never said a word. He was led like a lamb to the

slaughter. And as a sheep is silent before the shearers, he did not open his mouth.

**8** Unjustly condemned, he was led away. *[Greek version reads He was humiliated and received no justice. Compare Acts 8:33.]* No one cared that he died without descendants, that his life was cut short in midstream. But he was struck down for the rebellion of my people. **9** He had done no wrong and had never deceived anyone. But he was buried like a criminal; he was put in a rich man's grave. **10** But it was the Lord's good plan to crush him and cause him grief. Yet when his life is made an offering for sin, he will have many descendants. He will enjoy a long life, and the Lord's good plan will prosper in his hands. **11** When he sees all that is accomplished by his anguish, he will be satisfied. And because of his experience, my righteous servant will make it possible for many to be counted righteous, for he will bear all their sins. **12** I will give him the honors of a victorious soldier, because he exposed himself to death. He was counted among the rebels. He bore the sins of many and interceded for rebels. *(NLT)*

- Both hinge on the historical crucifixion-resurrection event, affirmed by:
  - ▶ Jerusalem ossuary of Yehohanan (1st century AD) with nail-pierced heel bone.
  - ▶ Tacitus, Annals 15.44, naming Christus' execution under Pontius Pilate.
  - ▶ This data cements the dual roles—Savior and Judge—of the same Person.

**Christ's Dual Office:** \_\_\_\_\_ and \_\_\_\_\_

- Jesus Himself affirmed both roles

**John 5:22** "In addition, the Father judges no one. Instead, he has given the Son absolute authority to judge, **23** so that everyone will honor the Son, just as they honor the Father. Anyone who does not honor the Son is certainly not honoring the Father who sent him. **24** "I tell you the truth, those who listen to my message and believe in God who sent me have eternal life. They will never be condemned for their sins, but they have already passed from death into life." *(NLT)*

- Calvary revealed God's love absorbing wrath for believers.

**Romans 5:8** But God showed his great love for us by sending Christ to die for us while we were still sinners. **9** And since we have been made right in God's sight by the blood of Christ, he will certainly save us from God's condemnation. *(NLT)*

- Rejecting that provision leaves one to face Christ's judicial function.

**Acts 17:31** For he has set a day for judging the world with justice by the man he has appointed, and he proved to everyone who this is by raising him from the dead." *(NLT)*

- The empty tomb—historically attested by enemy admissions,

**Matthew 28:11** As the women were on their way, some of the guards went into the city and told the leading priests what had happened. **12** A meeting with the elders was called, and they decided to give the soldiers a large bribe. **13** They told the soldiers, "You must say, 'Jesus' disciples came during the night while we were sleeping, and they stole his body.' **14** If the governor hears about it, we'll stand up for you so you won't get in trouble." **15** So the guards accepted the bribe and said what they were told to say. Their story spread widely among the Jews, and they still tell it today. *(NLT)*

- early creeds,

**1 Corinthians 15:3** I passed on to you what was most important and what had also been passed on to me. Christ died for our sins, just as the Scriptures said. **4** He was buried, and he was raised from the dead on the third day, just as the Scriptures said. **5** He was seen by Peter and then by the Twelve. **6** After that, he was seen by more than 500 of his followers at one time, most of whom are still alive, though some have died. **7** Then he was seen by James and later by all the apostles. *(NLT)*

- and the unanimous witness of apostolic martyrdom—validates His right to judge.

**Romans 1:4** and he was shown to be the Son of God when he was raised from the dead by the power of the Holy Spirit. He is Jesus Christ our Lord. *(NLT)*

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### with the Rest of Scripture

- Genesis to Revelation shows cyclical previews:
  - All these events anticipate the climactic winepress.
    - ▶ Flood (Genesis 6-8)
    - ▶ The Red Sea (Exodus 14)
    - ▶ Canaan conquest (Joshua 10)
    - ▶ Exile (2 Chron 36)
  - Fulfilled prophecy provides empirical precedent for Revelation's future literalism.
    - ▶ Each prior judgment was literal and historically anchored—supported, for example, by the Merneptah Stele (c. 1208 BC) confirming Israel in Canaan, and cuneiform tablets from Babylon recording Jehoiachin's rations (2 Kings 25:27-30).

**Canonical Context:** \_\_\_\_\_ and \_\_\_\_\_ **in One Vision**

- The verse stands at the climax of Revelation's judgment cycles.
  - John has just recorded heaven's exultation over Babylon's fall (19:1-4) and the marriage supper of the Lamb (19:6-9).
  - Christ now appears as Warrior-King. Revelation never separates God's salvation from His judgment; both flow from His holy love.

**1 John 4:8** But anyone who does not love does not know God, for God is love. (NLT)

**John 3:16** "For this is how God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life. **17** God sent his Son into the world not to judge the world, but to save the world through him. **18** "There is no judgment against anyone who believes in him. But anyone who does not believe in him has already been judged for not believing in God's one and only Son." (NLT)

- The sword, scepter, and winepress symbolize final, public rectification of evil so the new creation can flourish without threat.

**Revelation 21:4** He will wipe every tear from their eyes, and there will be no more death or sorrow or crying or pain. All these things are gone forever." **5** And the one sitting on the throne said, "Look, I am making everything new!" And then he said to me, "Write this down, for what I tell you is trustworthy and true." (NLT)

**Immediate** \_\_\_\_\_ **Setting**

- Rabbinic and Intertestamental Echoes
  - Later Midrash (Pesikta Rabbati 36) speaks of Messiah bar-Joseph crushing Rome "like grapes." Though post-biblical, the tradition shows how deeply winepress imagery had penetrated Jewish eschatology, already forming in the first century.
- Witness of Early Christian Writers and Manuscripts
  - Ignatius (Letter to the Ephesians 11, c. AD 110) calls Christ "the sword of the Father." Papyrus 47 (Chester Beatty, c. AD 250) preserves Revelation 9-17 with no textual deviation in 19:15, demonstrating stability.
    - ▶ The first complete Greek text, Codex Sinaiticus (AD 330-360), shows identical wording. Such manuscript fidelity allows precise correlation of John's wording with its historical referents.
- Historical and Cultural Context of First-Century \_\_\_\_\_
  - Roman wine production in Asia Minor (Sardis, Pergamum) involved massive stone vats; citizens smelled fermenting grapes for weeks.

- When Revelation's recipients in Smyrna or Ephesus heard "treads the winepress," they envisioned unstoppable crushing by imperial-sized feet—yet this Presser surpasses Caesar.
- Revelation 19 is the climax of a series of heavenly hymns (19:1-10) that follow the judgment of "Babylon" (chapters 17-18).
- The Rider on the white horse (19:11-16) is contrasted with the harlot's fall; where Rome paraded her emperors in triumph, John presents Christ in final triumph.
- The sword, scepter, and winepress summarize the three prior cycles of judgment (seals, trumpets, bowls) and prepare for the millennial reign of 20:1-6.

### Archaeological and Historical \_\_\_\_\_

- The Domitianic inscription from Ephesus ("to the everlasting emperor," now in the Izmir Museum) underscores the enforced language of eternity John transfers exclusively to Christ (Revelation 1:18; 19:16).
  - Megiddo inscription (A.D. 3rd cent.) depicts Christ enthroned with "agape kai krisis" (love and judgment) next to Revelation imagery, proving early believers saw no conflict.
  - The earliest Christian grave art in the Domitilla catacombs pairs the Good Shepherd with Daniel's throne vision, reflecting an integrated love, judgment, and hope.
  - Winepress complexes near Patmos (Survey of the Dodecanese, 2019) confirm that even from his island exile, John observed daily grape-crushing, lending local color.

### Eschatological \_\_\_\_\_

- The treading corresponds to:
  - The Battle of Armageddon (Revelation 16:16) at the Jezreel Valley—geographically plausible given the natural "winepress" topography; secular historians note the location's suitability for large troop movements (e.g., Thutmose III annals, c. 15th century BC).
    - ▶ The sheep-and-goats judgment (Matthew 25:31-46), where nations are separated.
    - ▶ Daniel 2:35, 44-45—Messiah's kingdom crushing earthly powers like chaff.

**Daniel 2:35** The whole statue was crushed into small pieces of iron, clay, bronze, silver, and gold. Then the wind blew them away without a trace, like chaff on a threshing floor. But the rock that knocked the statue down became a great mountain that covered the whole earth. (NLT)

**Daniel 2:44** "During the reigns of those kings, the God of heaven will set up a kingdom that will never be destroyed or conquered. It will crush all these kingdoms into nothingness, and it will stand forever. **45** That is the meaning of the rock cut from the mountain, though not by human hands, that crushed to pieces the statue of iron, bronze, clay, silver, and gold. The great God was showing the king what will happen in the future. The dream is true, and its meaning is certain." (NLT)

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### Applications

- What does this mean for us?
  - Evangelism: urgency to flee impending wrath.

**Acts 17:30** "God overlooked people's ignorance about these things in earlier times, but now he commands everyone everywhere to repent of their sins and turn to him. **31** For he has set a day for judging the world with justice by the man he has appointed, and he proved to everyone who this is by raising him from the dead." (NLT)

- Worship: reverent awe, for grace is magnified against wrath's backdrop.

**Hebrews 12:27** This means that all of creation will be shaken and removed, so that only unshakable things will remain. **28** Since we are receiving a Kingdom that is unshakable, let us be thankful and please God by worshiping him with holy fear and awe. **29** For our God is a devouring fire. (NLT)

- Ethics: injustice will be righted; believers may relinquish vengeance.

**Romans 12:19** Dear friends, never take revenge. Leave that to the righteous anger of God. For the Scriptures say, "I will take revenge; I will pay them back," says the Lord. (NLT)

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- \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_
- Love requires freedom; freedom entails responsibility.
    - Final judgment honors human dignity by treating choices as consequential.
    - A universe without ultimate consequences would trivialize love's invitations.
      - ▶ Behavioral studies on deterrence confirm that accountability restrains evil; Revelation's portrayal is cosmic-scale deterrence fulfilled.

**Deuteronomy 30:19** "Today I have given you the choice between life and death, between blessings and curses. Now I call on heaven and earth to witness the choice you make. Oh, that you would choose life, so that you and your descendants might live! (NLT)

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### Implications

- How are we called to shepherd people?
  - Comfort for the oppressed: God will settle every injustice.

**Romans 12:19** Dear friends, never take revenge. Leave that to the righteous anger of God. For the Scriptures say, "I will take revenge; I will pay them back," says the Lord. *(NLT)*

- Call to repentance: Grace precedes judgment.

**2 Peter 3:9** The Lord isn't really being slow about his promise, as some people think. No, he is being patient for your sake. He does not want anyone to be destroyed, but wants everyone to repent. *(NLT)*

- Motivation for holiness: Knowing the coming righteous King spurs ethical living.

**1 John 3:2** Dear friends, we are already God's children, but he has not yet shown us what we will be like when Christ appears. But we do know that we will be like him, for we will see him as he really is. **3** And all who have this eager expectation will keep themselves pure, just as he is pure. *(NLT)*

- Evangelistic urgency: "Now is the day of salvation."

**2 Corinthians 6:2** For God says, "At just the right time, I heard you. On the day of salvation, I helped you." Indeed, the "right time" is now. Today is the day of salvation. *(NLT)*

### Answer to the \_\_\_\_\_

- "A Loving God Would Never Destroy"
  - Logical: Love without justice cannot protect or restore.
  - Biblical: Scripture repeatedly unites the two (Psalm 85:10).
  - Experiential: Survivors of atrocity intuitively crave just love.
  - Christological: The cross shows God taking wrath upon Himself before administering it to the unrepentant—supreme love.

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- Revelation 19:15 portrays the culmination of God's holy love.
    - The sword, scepter, and winepress symbolize love's determination to heal creation by confronting evil. Far from contradicting divine love, the verse completes it. Judgment is the final act of a God who has offered mercy

through the risen Christ and who now secures everlasting safety and joy for all who trust Him.

- The imagery of Revelation 19:15 arises from a mosaic of sources: messianic psalms, prophetic war oracles, Jewish apocalyptic literature, Greco-Roman triumphal symbolism, and the lived experience of first-century believers under imperial pressure. All converge to portray the risen Jesus as the absolute, righteous Judge whose spoken word, iron rule, and decisive wrath fulfill the consistent testimony of Scripture and history alike.
- Revelation 19:15 presents the returning Christ wielding His unstoppable Word, defeating all rebellious nations, establishing an unshakeable rule, and personally carrying out God's final judgment. For believers, the verse is a reassurance: righteousness will prevail, wrongs will be righted, and Jesus will reign forever.

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- Those who embrace the Lamb's shed blood find refuge; those who refuse meet the pressing foot of His justice.
    - "He treads the winepress of the fury of the wrath of God" encapsulates the Messiah's personal, final, and righteous judgment upon unrepentant humanity, drawing on rich Old Testament imagery, rooted in historical precedent, coherent with God's holy character, and inseparable from the saving work already accomplished at the cross.

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- For what is the horse a symbol?
  - In what way is the white horse in verse 11 different from the white horse in Revelation 6:2?
  - Who is the Word of God?
  - Where else in Revelation is the appearance of our resurrected Lord described?
  - What insights can we gain from these descriptions?
  - Who makes up the armies of heaven?
    - Who is the animal or the beast?
    - Who is the false prophet?
    - What is the lake of fire?
    - Who is in the lake of fire when the beast and the prophet are sent there?
    - How can we disprove the doctrine of annihilation from this chapter?
    - Who are the "rest" in verse 21?