

## Chapter 13

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### ***Harvest of Barley, Wheat, Grapes***

As already presented, in 1 Corinthians 15:23-27, Paul describes three troops of people that will be resurrected, each in their own order. The first troop is the anointed first fruits or the conquerors from among the Body of Christ; the second troop is the rest of the Body of Christ, ***saved, yet so as through fire***; and the third troop is the bulk of mankind that must be subjected under the reign of Christ through the lake of fire or second death, which is the judgment of their carnal nature and works through the fiery law of God.

By identifying the anointed first fruits as the first troop, Paul likened the resurrections of the troops to an agricultural harvest, starting with the first of the grains, namely, the barley, followed by the wheat, and concluded with the fruit of the vine.

The first mention of *first fruits* is found in the second of the three national feasts that the ancient sons of Israel were called to celebrate unto the Lord after they were delivered out of Egypt.

**"Also you shall observe the Feast of the Harvest of the first fruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field. (Exodus 23:16 NASB)**

In this case, the first fruits of the harvest pertained to agricultural products. However, first fruits also pertained to the first to come from the womb of man and animals. The primitive root word *bakar* (*Strong's H1069*), which means "to bear new fruit, to constitute as first-born" is the source word for *first fruits* as well as *firstborn* or *firstlings*, which first appears in the account of Cain and Abel.

**Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the LORD had regard for Abel and for his offering.... (Genesis 4:4 NASB)**

In the New Testament, both Paul and James used the term *first fruits* to convey the thought of being the first of a much larger whole.

**And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. (Romans 8:23 NASB)**

**Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints).... (1 Corinthians 16:15 NASB)**

**In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures.** (James 1:18 NASB)

The key to understanding the first fruits is to realize that they represent the first of a large crop to follow. Simply, it means more are to follow. The first fruits could be called the pioneers, the ones who go before all others, forging a way for others to follow.

Those not called among the troop of the first fruits might think jealously of the first fruits as if they are the privileged ones. However, this is the wrong way to view the first fruits. The fact of the matter is that, according to God's divine law, they are essential for all the crops to be brought into the house, to the glory of God. After all, as Paul reminds us: **And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches** (Romans 11:16 ASV).

### **Pioneer**

What is a pioneer? A pioneer is one who opens the way or prepares the way for others to follow. A pioneer could be called a trailblazer or one who cuts a way through the bush so that others may follow—one who goes forth into territory not trodden by others, into uncharted territory. The pioneer leaves the comfort and security of home and willingly pays the cost to go in and occupy new territory; he puts down his feet and declares that this is a new possession. There is great cost, peril, danger, and even perplexity for pioneers. But they are obsessed to make it through to the new land so that others may follow. They are not concerned that those who follow will not have to pay the same price. They are more concerned that others may enter into what they have occupied. Pioneers have vision, courage, faith, and a sense of destiny. Their very life is a testimony. They go out, not knowing where they are going because few, if any, have gone their way before.

**By faith Abraham, when he was called, obeyed by going out to a place which he was to receive as an inheritance; and he went out, not knowing where he was going.** (Hebrews 11:8 NASB)

**All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.** (Hebrews 11:13 NASB)

Hebrews 11 reveals that God has had pioneers down through the many centuries. They were spiritual pioneers who were pioneering a way into *the Kingdom of the Heavens*—pioneers of the Kingdom of God. They were so captivated by *the heavenly vision* that they confessed they were strangers and exiles on earth. They were no longer an earthly people but a heavenly or celestial people of whom the world was not worthy (Hebrews 11:32-40). They were wanderers on earth, always seeking for and reaching toward the goal and the promises of God. They were looking for God's city, for His country, for His purpose, for His end.

Of course, the Pioneer of all pioneers is our Lord Jesus. Although it may not render the best translation of the Greek word *archegos*, which is generally translated *prince, leader, or founder*, the *James Moffat Translation* (JMT) captures the heart of the matter by using the word *pioneer* in relation to Jesus.

**"Pilate had decided to release him, but you repudiated the Holy and Just One; the boon you asked was a murderer, and you killed the pioneer of Life. (Acts 3:14 JMT)**

**"God lifted him up to his right hand as pioneer and saviour, in order to grant repentance and remission of sins to Israel." (Acts 5:31 JMT)**

**In bringing many sons to glory, it was befitting that He for whom and by whom the universe exists, should perfect the Pioneer of their salvation by suffering. (Hebrews 2:10 JMT)**

**To run our appointed course with steadiness, our eyes fixed upon Jesus as the pioneer and the perfection of faith.... (Hebrews 12:2 JMT)**

It is in this vein that Paul reminds us that Christ, the Anointed Son of God, is **the firstborn from the dead, the first fruits of those who are asleep** (Colossians 1:18; 1 Corinthians 15:20). Having suffered the agony and the shame of the cross and being the first man raised from among the dead to ascend to the throne of God, our Lord Jesus is truly the Pioneer of Life, of Salvation, and of Faith.

All who willingly lay down their lives daily, dying to self, even suffering in their flesh so that Christ might live through them are in the likeness of the Christ within them (Colossians 1:27), and they will be found worthy of the Kingdom to reign with Christ for a thousand years in the age to come and then in the age(s) beyond (1 Corinthians 9:26-27; 1 Thessalonians 2:12; 2 Thessalonians 1:5; Revelation 20:4-6).

Truly, Paul had the heart of a pioneer.

**(8) More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish so that I may gain Christ, (9) and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith, (10) that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; (11) in order that I may attain to the resurrection [out-resurrection] from the dead. (Philippians 3:8-11 NASB [WAET])**

The point that needs to be underlined is that the first fruits signify the very beginning of the harvest season. When the first fruits are called forth, it is truly good news for the rest of mankind, for it means that God is about to harvest the rest unto Himself, that is, to bring the rest into His house, each in his own order. Some might have to be harvested in a way that

causes some pain to them individually, but even this is good, for it is God's good and perfect intention that His entire (*the all*) crop be suitable for His house.

### Significance of the Three Feasts

A basic understanding of the significance of the first fruits or pioneers is essential, for it proves that God is going to bring in a large crop, so large that, by the consummation of the eons, it will encompass *the all* of God's creation. Miss this point and the whole of God's ultimate purpose is missed.

Now, to further understand what could be called the "resurrection" harvests, we need to consider the three feasts given to ancient Israel.

**(14) "Three times a year you shall celebrate a feast to Me. (15) "You shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. And none shall appear before Me empty-handed. (16) "Also you shall observe the Feast of the Harvest of the first fruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field. (Exodus 23:14-16 NASB)**

These feasts are also known by other names: the Feast of Unleavened Bread is **Passover**; the Feast of the Harvest is **Pentecost**; and the Feast of the Ingathering is **Tabernacles**.

As revealed through the following charts, each is significant on several levels, specifically, in the national history of ancient Israel, in the corporate history of the church, starting in the wilderness, and in the history of individual believers, joined together corporately as **a holy temple in the Lord**, built into **a dwelling of God in Spirit** (Ephesians 2:21-22).

### National Level – Ancient Israel

<b>Passover</b> <b>"Feast of Unleavened Bread"</b>	Commemoration of the day Israel left Egypt under Moses as they journeyed to the Promised Land. Coming out of Egypt symbolized the coming out of bondage (the world and sin) and into a new life of liberty under God.
<b>Pentecost</b> <b>"Feast of the Harvest"</b>	Commemoration of the law given at Mount Sinai in Arabia when fire came down upon the mount and God spoke to all the people who feared for their lives. The law was to be written on their hearts; but, due to their fear of hearing the Lord directly, it was written on literal stones.
<b>Tabernacles</b> <b>"Feast of the Ingathering"</b>	Commemoration of the building of the tabernacle in the wilderness and the time Israel was supposed to cross the Jordan River into the Promised Land. Living in booths symbolized coming into a new life in the Promised Land.

## Corporate Level – Ecclesia, Body of Christ

### Passover Church

"In the Wilderness"

"Blood-Bought"

Blood-bought Church. When Moses delivered the sons of Israel out of Egypt, after applying the blood, they began their sojourn as *the church in the wilderness* (Acts 7:38), which ended with Jesus' death on the cross about 1,500 years later. The Holy Spirit was with them but not in them. *Christ the Rock followed them*, but He did not reside in them (1 Corinthians 10:4). God met them in a physical tabernacle of wood and cloth, later a temple of wood and inorganic stone.

### Pentecost Church

"In Spirit"

"Leavened"

Leavened Church (Leviticus 23:17). Seven weeks after Jesus' resurrection, the Holy Spirit began to take up residence in a new temple of living, organic stones. The people of God became *the temple of God* (1 Corinthians 3:16) with *an earnest of the Spirit* residing in them (2 Corinthians 1:22; 5:5; Ephesians 1:14), yet imperfect as they occupy mortal bodies, for this feast was celebrated with leavened bread (Leviticus 23:17).

### Tabernacles Church

"In Glory"

"Perfected"

Glorious Church. It will take shape in the 7<sup>th</sup> month, signifying the Millennial Reign of Christ, the Tabernacles Age, which is the 7<sup>th</sup> day or the last 1,000-year day for this present heaven and earth. The greatest revival of the ecclesia of God will occur during this age. Through them, the nations will learn righteousness (Isaiah 26:9), and *the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea* (Habakkuk 2:14).

## Individual Level – Believers

### Passover

"Justification"

Justification by faith in the blood of the Lamb. Jesus' blood is applied to the door of one's heart, meaning one puts his faith in Jesus' shed blood and is delivered out of bondage to the world and sin (signified by "Egypt").

### Pentecost

"Sanctification"

Sanctification by the infilling of an earnest of the Holy Spirit. God begins to write His law on one's heart and, through this process one begins to learn obedience and how to be led by the Spirit of God during the journey to the Promised Land.

### Tabernacles

"Glorification"

Glorification of members of Christ's Body. This occurs through resurrection, either in the first or second resurrection, which is the redemption of the body into an immortal, celestial, spiritual body in the image of Christ (Romans 8:23; 1 John 3:2). This is the believer's Promised Land, coming into the fullness of the Spirit as a son of God, conformed to the image of the Son of God; no longer bound by death but beyond it in all its forms.

### Three Crops

Now, each feast is also associated with a harvest of crops—barley, wheat, and grapes. Obviously, the first two are grains and the last one is the fruit of a vine.

The first feast relates to **barley and Passover**; the second feast relates to **wheat and Pentecost**; and the third feast relates to **grapes and Tabernacles**.

Barley is the first grain to ripen and be harvested around the time of Passover. Jesus was crucified during this harvest season and typifies the first fruits of the barley.

In *The Ryrie Study Bible* (Moody Press, 1978), a footnote for Leviticus 23:10-14 states: "The first fruits involved presenting to the Lord a sheaf (lit., an *omer*), about two quarts of the barley harvest on the second day of the Feast of Unleavened Bread (16<sup>th</sup> of Nisan). ... First fruits symbolized the consecration of the entire harvest to God and was an earnest, or pledge, of the full harvest yet to be gathered."

Again, from the same reference, a footnote for Exodus 9:31-31 states: "That *barley* was ripe and the *flax* in blossom indicates the plague of hail was in January. ... The *wheat* and *spelt* (an inferior kind of wheat) were not harmed at this time because they ripen a month or so later."

Wheat is the next grain to ripen and be harvested during Pentecost, 50 days later. Saul was crowned king on Pentecost (1 Samuel 12:17), and the embryonic Pentecostal-era ecclesia was formed on Pentecost, 50 days after Jesus' resurrection. This has led some to describe the Pentecostal-era ecclesia as the "Saul Church," since it has been mixed with leaven (corruption) just as King's Saul's kingdom was leavened. This fact was memorialized in the feast, for Moses was commanded to prepare two loaves of bread baked with leaven (Leviticus 23:17).

Grapes, a fruit, not a grain, are the last to ripen and be harvested during the feast of the Ingathering or Tabernacles. They are harvested for the juice that is pressed out of its pulp. In type, this speaks of the wine for God's communion table, lives poured out as living sacrifices (Romans 12:1). This is signified in the Feast of Tabernacles as each day of the feast grape juice from the fall harvest was poured out before the Lord as a drink offering (Numbers 29).

In terms of harvesting, it is important to understand that crops vary in what a farmer must do to harvest them or bring them into the barn or storehouse as a useful product. Some crops are easier to harvest than others, meaning some require greater work. In terms of these three crops, barley is the easiest, since it is winnowed by blowing on it to release the grain from the chaff; wheat is next, since it is threshed or beaten to release the grain from the hull; and grapes are the more difficult, since they are trodden under foot to break the hull and squeeze (press on) the pulp in order to release its tasty juice.

In type, the chaff, the hull, and the pulp signify the fleshly, carnal nature of man that must be broken or crushed in order to release the good grain and juice that is pleasing to the Lord.

Just as the feasts represent truths on several levels, so do the crops represent certain truths, as presented in the following charts.

## Ancient Israel

### "Barley" [Out of Egypt]

Ancient Israel was called out of Egypt during the barley season [Passover]. They applied the blood and were released, which could be likened to being winnowed. They left Egypt unchanged in character.

### "Wheat" [At Mt Sinai] [Wilderness, 40 Years]

The sons of Israel arrived at Mt Sinai during the wheat season [Pentecost] to receive the fiery law of God by hearing the Word of God, which was meant to give them the faith to enter the Promised Land. *Faith comes from hearing and hearing by the Word of Christ* (Romans 10:17). However, they feared God's fire and refused to hear from Him directly, so they sent Moses up the mount to receive the law written on stones rather than have it written on their hearts. They were leavened, which was memorialized in the fact that Pentecost was celebrated with leavened bread (Leviticus 23:17). The only way to stop leaven is to put it in fire to heat it up. By refusing God's fire, their leaven continued to rise.

Consequently, they spent 40 years being threshed in the wilderness in order to break their chaff (carnal nature). The first generation was not allowed to enter the Promised Land, so they fell in the wilderness and did not ripen to produce a harvest of grapes. They died on the vine, so to speak.

### "Grape" [Promised Land]

Due to their faith, Joshua and Caleb were the only ones found worthy to enter the Promised Land with the second generation. In type, Joshua and Caleb could be likened to the grape harvest. They were ready to enter the land 40 years earlier, but because of the faithlessness of their brethren, they too had to suffer by wandering in the wilderness. They were trodden down during this dusty journey in order to produce grape juice for God's communion table. Their flesh was trodden under foot to produce the sweet fruit juice of the grape to be presented to God. In other words, they typify coming into the presence of God as conquerors.

However, the second generation entered the land during Passover (Joshua 5:10), not during the grape harvest. This means that although they were allowed to enter the Promised Land, they were not allowed to enter into the full experience of Tabernacles. In typology, the grape harvest is seen 40 years earlier when the twelve spies went into the Promised Land to see that it truly was a land of milk and honey. To prove that it was a land of fruit, they came out with a cluster of grapes, meaning that it was grape harvest time [Tabernacles]. If all the sons of Israel had had the faith to enter the land, they would have been likened to the sweet juice crushed from the grapes and would have experienced Tabernacles.

## Troops

**"Barley"**  
**"Conquerors"**

First fruits company of conquerors, the first of the Lord's people to mature spiritually and, as such, the first to be found worthy to reign with Christ during His millennial Kingdom. They are the first to come into glorification, to rise up in the **first resurrection** and be **transfigured as sons of God** into the image of the Son of God; the first from among the Body of Christ to receive redeemed bodies—spiritual, immortal, celestial, and glorified. They are the first to receive the fullness of God, full of His Spirit as signified by the fact that they are the *anointed* first fruits. The first fruits of the barley harvest were *mixed with oil* (Leviticus 23:13), which signifies anointing. Gideon's army was likened to a loaf of barley bread, and they conquered the Midianites (Judges 7:13). The entire account of Gideon's victory is a type of the resurrection of the conquerors.

**"Wheat"**  
**"Church"**

Rest of the Body of Christ, *saved, yet as through fire* (1 Corinthians 3:15). They will rise up, along with all the remaining dead, to appear before the Great White Throne. They are the leavened company that will receive their inheritance in the Kingdom through the second resurrection. The fire of God will stop and remove the leaven from them so that they, like the anointed first fruits that rose up 1,000 years earlier, will come into the redemption of their bodies and immortality.

**"Grape"**  
**"Nations"**

Nations; the rest of the dead of mankind that will rise up in the second resurrection to face the Great White Throne Judgment and the lake of fire. Just as it takes much more effort to break the thick hull of a grape, so too will it take much more effort to break the hull of man's carnal flesh. The fiery law of God is God's consuming fire (not literal fire) that exposes all the carnal nature and works of man in order to remove all sin and right all wrongs, so that, at the consummation of the eons, all debts are resolved.

## Believers

**Barley**

When one first believes, there are things (sins, leaven) that are easily winnowed out of his or her life. It takes very little effort to be released from these things.

**Wheat**

However, some of the leaven is more entrenched and requires threshing to remove the chaff. It requires the disciplining of our Heavenly Father to release these things (Hebrews 12:4-11).

**Grapes**

Unfortunately, some things are so entrenched that they are like the thick hull of a grape. These things must be trodden under foot, a more severe crushing. *He scourges every son whom He receives* (Hebrews 12:6).



This, and much more, serves as background material to understand Paul's unveiling of the three troops as presented in 1 Corinthians 15.

However, Paul was not the only one of the apostles to employ the metaphor of a harvest of people, for John was given the same understanding as presented in Revelation 14:1-20 (below).

**(1) Then I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads. ... (4) These are the ones who follow the Lamb wherever He goes. These have been purchased from among men as first fruits to God and to the Lamb.**

The 144,000 signify conquerors and, as such, are first fruits. They could be called the cream of the crop and, most likely, signify a barley harvest or, perhaps, a kind of first fruits of first fruits. After all, Paul tells us that Jesus Himself is a first fruit of first fruits to follow Him in resurrection.

**(14) 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. (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." (16) Then He who sat on the cloud swung His sickle over the earth, and the earth was reaped.**

Clearly, this is a picture of a harvest, specifically one that follows the barley, which means it has to be a wheat harvest.

**(17) And another angel came out of the temple which is in heaven, and he also had a sharp sickle. (18) 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." (19) 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. (20) 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.**

The great wine press is meant to break the thick hull of the carnal nations in order to release the sweet wine for God.

### **First Fruit is Holy**

All doubt that there are three harvests in view is cleared up by the fact that the last harvest is of grapes, meaning that the barley and wheat harvests must precede it; all are destined to be harvested into God's house, holy unto the Lord. How do we know? **And if the firstfruit is holy, so is the lump: and if the root is holy, so are the branches** (Romans 11:16 ASV). If the first crop or harvest is holy, then the remaining crops or harvests are holy as well. This is a vital point to

keep in mind in understanding God's ultimate purpose for all mankind. The Son of God and of Man is Holy, and He is the first fruit and the root. All that follow Him in the resurrection harvests, whether of the lump or branches, must eventually be holy as well.

### **1,600 Furlongs of Love**

Now, this leads to the last verse of Revelation 14 that is so often described as if it will be manifested literally.

**And the winepress was trodden [trampled] without [outside] the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs [1,600].** [*stadia*; about 180 miles or 300 kilometers] (Revelation 14:20 ASV [ALT])

I primarily use the NASB in my studies, but, in this case, it does a disservice to the meaning, for it uses 200 miles (not 180) instead of 1,600 furlongs or stadia.

Based on the above verse, most of us have been taught that this scene of blood rising to the bridles of the horses for 1,600 furlongs (*stadia*) will be literally fulfilled as the Lord rides out of heaven to slay all His enemies with a physical sword.

Some have tried to calculate how many bodies it would take to accomplish this. There is no width given, only the length, so assumptions have to be made. Someone has calculated that there could be from 3,580 to 30,810 bodies, but not millions as so many assume. And yet, others have stated that even if every person on earth were placed in the space, it still would not achieve this result. Frankly, I do not have the skill to prove it one way or the other.

I recall listening to preachers with near glee in their voices as they expounded on this verse as, according to them, God gets His pound of flesh from rebellious man at the end of our present age. They spoke of the Lord as if He were "mad as hell" and determined to wipe out thousands upon thousands in His anger for their rebellion and rejection of Him. They described how massive amounts of blood will flow in that day, so much of it that it will rise to the bridle of a horse and for a distance of 180 miles, which is nearly the length of the present state of Israel.

Strangely, I never sensed the preachers were broken-hearted over such a thing happening to our fellow humans. There was no love or compassion in their words. It was almost as if they thought these ones will deserve what they get, and that this is exactly how God views the matter as well. When I heard such oration, I was left wondering whatever happened to **God is love**, which leads to the heart of the matter.

Let us put aside the literal interpretation and consider another possibility on the basis of what it signifies. After all, Jesus declared that He came to save the world, not condemn it (John 3:17). Why? Because **God so loves the world!**

Again, let us be reminded that the barley and wheat harvests pertain to the ecclesia of God being gathered into His barn, after which, God turns to the rest of mankind, as depicted in the grape harvest, with the number 1600 referring to the full impact of the winepress of God upon the grapes, which is revealed in the meaning of the numbers 16 and 100. The number 100 is important because the number 1600 is the number 16 intensified 100 times.

The number **16** signifies **love**, and the number **100** often indicates something that has come into **fullness**.

Thus, it is proposed that the number **1600** signifies **the fullness of God's love for all**.

Could it mean that as John was in spirit he saw the fullness of God's love in action? Although he described it as a grotesque result of a physical battle, could it be interpreted as something gloriously positive, something only seen in spirit?

A winepress is designed to produce wine from the fruit of the vine. The end product is a good thing, not a bad thing, for wine is for pleasure and communion. The vine that the grapes hang on signifies the nations.

The parable of the vineyard in Isaiah 5 reveals that vines are nations.

**(1) Let me sing now for my well-beloved a song of my beloved concerning His vineyard. My well-beloved had a vineyard on a fertile hill. (2) He dug it all around, removed its stones, and planted it with the choicest vine. And He built a tower in the middle of it and also hewed out a wine vat in it; then He expected it to produce good grapes....** (Isaiah 5:1-2 NASB)

The nation in view was the nation of Judah that had produced bad grapes. Another example of vines representing nations is discovered in the parable of the trees in Judges 9.

At any rate, the grapes on the vines signify the people of the nations. The flesh of the grapes signifies the flesh of carnal man. The carnal flesh must be crushed so that new life can and will come forth.

Metaphorically speaking, the blood comes from the grapes being harvested and signifies the soul of man, **for the soul of the flesh is in the blood** (Leviticus 17:11 DNT). He who loses his soul shall gain it. The people of the nations represented in John's Patmos vision did not lose their soul (carnal life) during our present eon or the age to come (if they live and/or die during this age), so they must lose it through the winepress of the wrath of God.

But remember that God's wrath is not like man's wrath. His wrath is for the purpose of restoration and correction, not for destruction. As a father disciplines his child, so does the Father discipline mankind. The heart of wrath is love. Thus, the wine represents the product that will progressively and eventually come forth from God's love; God and man in communion, which is an intimate spiritual relationship, a necessity for God to be all in all.

Thus, we are given a glorious picture of a harvest of love as the Lord, through His conquerors, turns to the nations to lead them into His Kingdom of Love. How will He do it? Not by the physical sword but by the much sharper sword of the Word of God that divides soul and spirit, both joints and marrow (Hebrews 4:12).

He will do it by His Word, which is the very law of God. It is the Word of God that will crush the flesh of carnal man, not to destroy or annihilate the man but to save him.

### **Fulfilled in the Ages to Come**

One final thought: Generally, Revelation 14 is seen unfolding entirely at the end of our present age; however, there is the possibility that it depicts the entire spectrum of God's harvest that will begin at the end of our age and proceed throughout the age to come and come to its full conclusion at the consummation of the ages.

We have to keep in mind that when our present age ends and the Kingdom of Christ begins to take root, a great revival will spread throughout the whole earth. The **Gospel of the Kingdom** will be taken to the nations and many, but not all, will become kingdom nations. As such, there will be many new believers during the Kingdom Age that will remain in mortal bodies. As I see it, there will also be believers from the previous age that were not counted worthy as conquerors (Revelation 2-3) to be transfigured into immortality to reign with Christ. If so, they too will be part of the great revival led by the conquerors.

As presented in the previous charts, new believers and ones that did not conquer or overcome in our present age, more than likely, will follow the same path of the three feasts (Passover, Pentecost, Tabernacles) and the three crops (barley, wheat, grapes) that the conquerors followed. In other words, they will follow the path trod by the pioneers.

Further, when the resurrected unbelievers from the nations appear before the Great White Throne, they too, most likely, will have to follow the same path, except that their experience of being trodden under foot, likened to the winepress of grapes, is going to be far more painful than believers experienced while in mortal bodies. But even this will end, for God's judgments are never eternal; they are eonian.

The good news for all mankind is that the winepress will produce **1600 furlongs of love**, which signifies **the fullness of the love of God**. When all is said and done at the consummation of the ages, which will occur at Creation's Grand Jubilee, all will be in love with God as all are filled with ***God is love***.

This is the harvest of the Kingdom of God!