

BEWARE THE LAMB



THE REVELATION OF JESUS CHRIST

REV 14:1-20

Rev 14:1-11

- [1] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.
- [2] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:
- [3] And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.
- [4] These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.
- [5] And in their mouth was found no guile: for they are without fault before the throne of God.
- [6] And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,
- [7] Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.
- [8] And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.
- [9] And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,
- [10] The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:
- [11] And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Rev 14:12-20

[12] Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

[13] And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

[14] And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

[15] And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

[16] And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

[17] And another angel came out of the temple which is in heaven, he also having a sharp sickle.

[18] And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

[19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

[20] And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Revelation Chapter 14

Chapter 14 has been likened to a conquering army ascending to a mountain top from which they see in and across the valley below the battle and objective of their march.

- (1) The Lamb on Mount Zion with the 144,000 'commandos' (*Rev 14:1-5*);
- (2) The messenger with the eternal gospel (*Rev 14:6, 7*);
- (3) The second messenger announcing the doom of Babylon (*Rev 14:8*);
- (4) The third messenger with the announcement of the fury of God upon the worshipers of the wild-beast (*Rev 14:9-12*);
- (5) The heavenly voice announcing the happiness of the righteous dead from henceforth (*Rev 14:13*);
- (6) The harvest of the righteous (*Rev 14:14-16*);
- (7) The gathering of the unrighteous for judgment (*Rev 14:17-20*)

Rev 14:1-5 Free Translation

'And I looked, and behold, the Lamb, standing upon Mount Zion, and with him a hundred and forty-four thousand, having His Name and His Father's Name written upon their foreheads. And I heard a voice from out of Heaven as the voice of many waters and as the voice of great thunder; and the [accompanying] sound which I heard was as the sound of harpers harping with their harps. 'And they sang a new song in the presence of the throne and in the presence of the four living creatures and the elders; and no one could learn the song save the hundred and forty-four thousand which had been purchased from the earth.

These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were purchased from among men, to be the first fruits to God and to the Lamb. "And in their mouth was not found the lie; for they are without blemish.

(Rev. 14:1-5, Free Translation)

Rev 14:1 Mount Zion – The Throne of David

[1] *And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.*

Doubt looks at circumstances; faith looks to Christ.

Earth's groanings are drowned out by the songs of the redeemed.

John looking through all of earth's misery, sees the Lamb, the Lord Jesus Christ standing on Mount Zion.

The first mention of any word or place is generally very important, and it is especially so in this instance.

David and his army came up to Jerusalem where the Jebusites were in control [2 Sam 5](#)

David captured the fortress in the citadel, and called it the city of David ... Jerusalem

From that time on, Mount Zion was connected with David and associated with his name.

"The Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it.... There will I make the horn of David to bud; I have ordained a lamp for mine anointed. His enemies will I clothe with shame: but upon himself shall his crown flourish" (Ps. 132:13, 14, 17, 18).

God has stated that He has chosen Mount Zion [Cf. [Luke 1:32](#)] for the placement of the throne of the Messiah - Jesus upon the throne of David - during the kingdom age when He will rule in righteousness.

Zech 12: "A cup of trembling;... a burdensome stone..." Even now, Satan's focus!

Even Islam ignored it; until Israel regained it.

Rev 14:1 The Lamb Upon Mount Zion

[1] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

God's triumph is now close at hand.

The whole earth seems to be going after the Antichrist; and

The false prophet is leading multitudes to Antichrist's worship, using signs and lying wonders

But, his number (666) is a number of incompleteness.

In spite of the raging of the people and the vain imaginings of the nations, God declares,

"I have set My King upon My holy hill of Zion." Ps 2:6

The long awaited kingdom of God is about to begin.

Even while the most severe judgments are about to fall, the Lamb is taking His proper place in Heaven - and He will soon come to take it on earth.

Rev 14:1 Mount Zion – Ps 20; Ps 48

[1] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

Revelation 14:1 is the only mention of Zion found in Revelation.

Naming of Mount Zion at this particular point links scores of Old Testament events and passages with the incidents described in Revelation...

The righteous remnant of Israel is seen in **Psalm 20**,

"The Lord hear thee in the day of trouble . . . Send thee help from the sanctuary and strengthen thee out of Zion" (vss. 1, 2).

It is the Lord delivering His people.

"Some trust in chariots and some in horses, but we will remember the name of the Lord our God" (vs. 7).

It is a day of trouble, and the Lord alone can deliver.

In **Psalm 48**, the kings of the earth gathered together.

Symbolic (if not prophetic) of the gathering of the kings at Armageddon.

Why are they troubled? Why do they fall? Why are they seized as a woman in travail?

It is because of the appearance of the Lord in Zion.

"Beautiful for situation, the joy of the whole earth...Zion, the city of the great king" Ps 48:2

Rev 14:1 Mount Zion – Ps 74; Ps 76

[1] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

Psalm 74 Here, there is sorrow over the desolations which an enemy has committed in the sanctuary. The people cry,

"Remember thy congregation, which thou hast purchased of old . . . this mount Zion wherein thou hast dwelt" (Ps 74:2).

The greater desolation, the abomination of desolations, and the corresponding cry of God's people for the deliverance that must come to Zion because of the promise of God!

(Rev 14:3) And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

The singers are like those in the Psalms, "purchased" of old.

Psalm 76 is a picture of the Lord on Mount Zion, bringing peace and joy after the battle.

Describes this moment

"When God arose to judgment, to save all the meek of the earth . . ." (vs. 9),

cutting off the pride of princes, being terrible to the kings of the earth.

"In Salem also is his tabernacle, and his dwelling place in Zion" (vs. 2).

Rev 14:1 Mount Zion – Ps 102; Ps 110; Ps 133

[1] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

Psalm 102 has the great tribulation is in view. This Psalms is a description of the suffering of Christ on the cross, and also a description of the suffering of Israel during the time of Jacob's trouble.

"Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come" (Ps 102:13).

Note: It is a "set time."

Psalm 110 - the moment of Christ's reign.

The high priest after the order of Melchizedek comes to reign.

"The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies" (Ps 110:2).

"The Lord at thy right hand shall strike through kings in the day of his wrath" (Ps 110:5).

Here, again, is Armageddon.

Psalm 133 sees Judah and Israel united.

Hermon in the north and Zion in the south are covered by the same dew from God. All strife and divisions are past. The anointing oil which set apart God's high priest, flows over all His people and they are a kingdom of priests before Him. That blessing unspeakable is commanded in Zion, when He is manifested.

Rev 14:1 Mount Zion – Ps 137

[1] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

Psalm 137 God has inseparably linked His people to His land.

They cannot sing the songs of Zion when they are out of His will.

The implication is that the confusion of the world - Babylon in which Israel has been scattered - will be brought to an end.

It is announced prophetically that Babylon is to be destroyed, and the same announcement appears in fulfillment in our passage (Rev. 14:8), as soon as the Lamb appears in Zion.

Rev 14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Rev 14:1 Mount Zion –Ps 146

[1] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

Psalm 146 Israel is seen once more in the midst of the great tribulation.

There is a warning,

"Put not your trust in princes, nor in the son of man" (Ps. 146:3)

The princes we know from *Ps 2:2*

the rulers who *"take counsel together against the Lord and against his anointed"*

But who is this 'son of man' against whom they are warned?

He is the one Jesus warned of when He said:

"I am come in my Father's name, and ye received me not: if another shall come in his own name, him ye will receive?" (John 5:43).

In the time of Jacob's trouble,

"Happy is he that hath the God of Jacob for his help" (Ps. 146:5)

The God of Zion shall come to reign. This is what will turn the way of the wicked one upside down.

Rev 14:1 Mount Zion – Ps 149

[1] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

Psalm 149

The King is now on the throne.

"Let Israel rejoice in him that made him; Let the children of Zion be joyful in their king" (Ps149:2).

In *Psalm 2:1-3*, the nations are in tumult and the people are filled with vain imaginings

In *Psalm 149*, worship is in the mouth of God's people, and His Word is in their hand.

The result is that there is "vengeance upon the nations, punishments upon the people" *Ps 149:7*

In that second Psalm the kings and the rulers are in rebellion. Here we read, "To bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all his saints" (vss. 8, 9).

From Revelation 14:1, you can go back through 30 different Psalms and find that each of them fits into the book of Revelation at this point, and sheds its light upon the great vision of the end.

Rev 14:1 – Psalms of Zion

30 Psalms of Zion; samples below:

- Ps 20 Deliverance (of 144,000?);
- Ps 48 Kings of earth gathered (woman in travail);
- Ps 74 "Purchased" singers;
- Ps 76 Cutting off kings of earth (double images?);
- Ps 102 "Set time" is come;
- Ps 110 Melchizedek; rod of strength to rule; at right hand;
- Ps 132: 13, 14, 17, 18 The Lord has chosen Zion;
- Ps 133 Israel united (Hermon, N + Zion, S) oil = priests;
- Ps 137 Babylon to be destroyed (14:8) as Lamb appears;
- Ps 146 Trust not in princes; son of man;
- Ps 149 Vengeance upon nations.

Summarized: Isa 2:2-4 = Micah 4:1-4.

Both names: Father + Son (Jn 14:23, "we").

Rev 14:1 Mount Zion – Isa 2

[1] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

The Zion Psalms are summarized by a passage in *Isaiah 2:2-4*,

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths:

for out of Zion shall go forth the law, and the word of the law from Jerusalem.

And he shall judge among the nations, and shall rebuke many people:

and they shall beat their swords into plowshares, and their spears into pruning hooks;

nation shall not lift up sword against nation, neither shall they learn war any more".

Rev 14:1 Mount Zion – Micah 4

[1] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

The same prophecy found in *Isa 2*, is repeated in almost identical terms in the book of *Micah 4:1-4*

But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

Rev 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

With the lamb on Mount Zion are seen the 144,000 [cf *Rev 3:10-12*; 7]

Just before the final bowls of judgment are poured upon the earth, the Lord stops to reassure His own that He is already taking the place of government, and that His own are safe in Him.

They have refused the name and the mark of Antichrist upon their foreheads;

He has written His name and His Father's name upon their foreheads.

The Greek text speaks of the names of both the Father and the Son.

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

Rev 3:10-12 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

Rev 7:3-4 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. 4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Acts 17:11 1 Thes 5:21

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Rev 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

In the ancient world, a mark – in this case, the Father's name written on their foreheads - could stand for at least five different things.

Ownership - The company with the Lamb belong to God.

Loyalty - The company of the Lamb are the veterans who have proved their loyalty.

Security - The company of the Lamb are those marked for security in life and in death.

Dependence - The company of the Lamb are those who are utterly dependent on his love and grace.

Safety - The company of the Lamb are those who have cast themselves on the mercy of God in Jesus Christ and are forever safe.

Acts 17:11 1 Thes 5:21

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Rev 14:1-3 = A New Song

Rev 14:1-3 *And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.
2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:
3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.*

This group is composed of those who are learning the new song.

The singers are already in Heaven, another definite proof that the Church is caught away before the tribulation period begins.

Only the redeemed can sing the song.

The redeemed of the church age are singing the song in Heaven as we come back with the Lamb to Mount Zion.

The saints of the tribulation period join in the chorus.

They, too, were purchased – redeemed - by His blood.

Acts 17:11 1 Thes 5:21

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Rev 14:2 = Voices are heard...

Rev 14:2 *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:
3] And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.*

God's voice is described again as being

like: **Many waters: powerful** like: **Great thunder: unmistakable**
like: **many harpers playing on their harps: melodious, gentle graciousness**

Harpers were playing and singing a new song that only those righteous on the earth who had come through the tribulation could sing and understand; (know, learn)

- Certain things can only be taught to certain students.
Graduate level courses versus grade school.
- Certain things have to be experienced in order to be understood.
They had suffered as none other before them, yet they had remained loyal.

These sing a new song that others cannot share

(cf. New Song: *Ps 3:3; 40:3; 96:1; 98:1; 144:9; 149:1*)

Ps 107:1-2: only the redeemed can truly sing praises to Him. How often do you do it?

We are not in this group, but we also have been redeemed out of the earth and this world system (*Jn 17:14-19; Phil 3:17-21*).

Acts 17:11 1 Thes 5:21

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Rev 14:4 = Virgins !?!

*[Rev 14:4] These are they which were not defiled with women; for they are virgins.
These are they which follow the Lamb whithersoever he goeth.
These were redeemed from among men, being the firstfruits unto God and to the Lamb.
[5] And in their mouth was found no guile:
for they are without fault before the throne of God.*

Does this describe those who have not had physical sexual relations??

Matt 19:4-6; Eph 5:22-23; Heb 13:4

Or - is it describing a spiritual condition - not having committed spiritual adultery??

*Exod 34:15; Deut 31:16; Judges 2:17;
Judges 8:27; Judges 8:33; Hosea 9:1*

These are free from the Satanic defilements which accompanied the worship of the image of the Antichrist.

The virgins represent here all those purified souls which, taken together, form the mystic body of the Church, the Lamb's wife (*Rev. 21:9*).

Paul wrote to the Corinthians,

"I have espoused you to one husband, that I might present you as a chaste virgin to Christ" (II Cor. 11:2)."

The virgins here represent the 144,000, which have a position similar to Church.

Acts 17:11 1 Thes 5:21

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Rev 14:4 = Follow Me...

*[Rev 14:4] These are they which were not defiled with women; for they are virgins.
These are they which follow the Lamb whithersoever he goeth.
These were redeemed from among men, being the firstfruits unto God and to the Lamb.
[5] And in their mouth was found no guile:
for they are without fault before the throne of God.*

These follow Christ wherever he goes (literally or figuratively??)

Simple definition of a Christian is "one who follows Christ"

*John 1:43; Mark 2:14; Mark 10:21;
Luke 9:59; John 21:19-22; 1 Peter 2:21*

They follow the Lamb, whithersoever He goeth.

They are given a special place of honor - the royal honor guard to a reigning monarch.

They are called the firstfruits of this harvest which is to be gathered out of the world ruled by Anti-christ at the time of his greatest wrath.

Acts 17:11 1 Thes 5:21

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Rev 14:4 = THE Lie - but - Not here...

*[Rev 14:4] These are they which were not defiled with women; for they are virgins.
These are they which follow the Lamb whithersoever he goeth.
These were redeemed from among men, being the firstfruits unto God and to the Lamb.
[5] And in their mouth was found no guile:
for they are without fault before the throne of God.*

While the Antichrist is working in power, he is given the allowed to work with:

"...all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish ... And for this cause God shall send them strong delusion that they should believe the lie" (II Thess. 2:9-11).

There is a particular lie is spoken of as "the" lie.

The 144,000, who have been called out while "the" lie has been circulating, are found to have mouths in which there was found no guile - they are free from this lie.

These 'firstfruits' out of the tribulation period are seen here in the unblemished glory of their imputed righteousness in Christ.

The Fruit of Longsuffering fully ripened on the branches of the vine.

Rev 14:4-5 A 3 fold description...

*Rev 14:4-5 These are they which were not defiled with women; for they are virgins.
These are they which follow the Lamb whithersoever he goeth.
These were redeemed from among men, being the firstfruits unto God and to the Lamb.
[5] And in their mouth was found no guile: for they are without fault before the throne of God.*

This group is described three ways:

- 1) Firstfruits: a sacrifice to God and the Lamb

gk: aparche = lit: sacrifice of the first fruits; the best of the expected crop

The first-fruits are the best of the harvest to come; and a symbolic dedication of the whole harvest to God.

(cf. *Rom 11:15-16*). Israel will enjoy a unique role in the Millennial Kingdom. These may well be the "brethren" in *Matthew 25*.

- 2) No falsehood was found in their mouth

Psalm 32:2; Isa 53:9; Zeph 3:13; 1 Peter 2:22

- 3) They are without fault (blemish)

gk: amomos = a sacrificial term applied to an animal without flaw, fit for offering to God. This word often is used of the Christian.

Eph 1:4; Col 1:22; Eph 5:27; 1 Peter 1:19

God has chosen us that we should be holy and without blame before him

The Church must be glorious, not having spot, or wrinkle or any such thing

We received life to make of it a sacrifice to God; and that which is offered to God must be without blemish.

Rev 14:6-12 Three angels follow the vision of Mount Zion -

- 1] the angel with the summons to worship the true God (*Rev. 14:6-7*),
- 2] the angel who foretells the doom of Rome (*Rev. 14:8*), and
- 3] the angel who foretells the judgment and destruction of those who have denied their faith and worshipped the beast (*Rev. 14:9-12*).

Rev 14:6-12 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, [7] Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

[8] And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

[9] And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

[10] The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

[11] And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

[12] Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Acts 17:11 1 Thes 5:21

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REV 14:6-7 Angel 1: The Everlasting Gospel

Rev 14:6-7 'And I saw another messenger flying in midheaven, having an eternal Gospel to proclaim to those dwelling upon the earth, and to every nation, tribe, tongue and people; -,saying with a great voice, Fear God and give glory to Him; for the hour of His judgment is come; and worship Him who made the Heaven, the earth, the sea and the fountains of waters. (FrXltn)

A messenger (angel) comes from God, flying in mid-Heaven, proclaiming

the everlasting gospel.

The Everlasting gospel is 'different' from the gospel of the grace of God we proclaim.

"Gospel": **G2098** [εὐαγγέλιον] euaggelion → the Greek word from which we derive "evangel"

It simply means → "good news." Evangelism is to deliver the Good News

Note: the word "angel" is found in the word "evangel." Angel → Messenger

Classical Greek:

The word "angel" is applied to men, women, children, birds, the morning star, slaves, ambassadors, and anything or anybody capable of bringing a message, literally or figuratively.

The word "evangel" was applied to almost any type of good news.

The runner who brought news of the defeat of the Persians at Marathon to the city of Athens is called an "angel" and the news he brought is called the "evangel" or gospel.

Acts 17:11 1 Thes 5:21

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Rev 14:6-7 The Everlasting Gospel

Rev 14:6-7 *'And I saw another messenger flying in midheaven, having an eternal Gospel to proclaim to those dwelling upon the earth, and to every nation, tribe, tongue and people; -,saying with a great voice, Fear God and give glory to Him; for the hour of His judgment is come; and worship Him who made the Heaven, the earth, the sea and the fountains of waters. (FrXltn)*

Many different messages and things are called a "gospel" in the New Testament.

Paul defined and we commonly accept the term gospel to be as Paul described it:

"I declare unto you the gospel which I preached unto you . . . how that Christ died for our sins according to the scriptures, And that he was buried, and that he arose again on the third day, according to the scriptures" (I Cor. 15: 1, 3, 4).

There are other matters of good news which are also called "gospel" in the Scriptures.

- message of Gabriel announcing the birth of John the Baptist (*Luke 1:19*),
- announcement of Christ's birth by the angelic hosts to the shepherds (*Luke 2:10*),
- news of the spiritual growth of the Thessalonian church (*I Thess. 3:6*),
- announcement of the seventh angel in the book of Revelation that the "mystery of God is finished" (*Rev. 10:7*),
- preaching of the nearness of the literal phase of the kingdom of our Lord (*Matt. 24:14, etc.*),
- the gospel of the kingdom as preached by the 144,000 messengers in the early part of the tribulation period.
- scores of instances where the words are used to describe salvation flowing from the atoning work of the Saviour.
- false doctrine is called "another gospel" (*II Cor. 11:4; Gal. 1:6*).

Acts 17:11 1 Thes 5:21

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Rev 14:6-7 Good News

God's Just Judgment is About to Fall Upon the Earth

Rev 14:6-7 *'And I saw another messenger flying in midheaven, having an eternal Gospel to proclaim to those dwelling upon the earth, and to every nation, tribe, tongue and people; -,saying with a great voice, Fear God and give glory to Him; for the hour of His judgment is come; and worship Him who made the Heaven, the earth, the sea and the fountains of waters. (FrXltn)*

The words of the angel a call to worship the God, the Creator of all things. This message is the basis of all religions worldwide.

Paul and Barnabas brought this message to the people of Lystra,

"turn from these vain things to a living God who made the heaven, and the earth, and the sea, and all that is in them" (Ac.14:15).

The eternal gospel

- creation-oriented, as *Ps 19* and *Rom 1*.
- a proclamation to all who dwell upon the earth; to every nation, tribe, tongue, and people.
- the good news that the judgment of God is about to be consummated.

Good news to those who believe; a terror and judgment to those who do not.

The groaning earth will be brought back from the reign of Satan to the Son of God.

Satan has held a heavy rod over the earth.

Now, the Lord Jesus is about to hold an iron rod over the earth.

But this rod is of just rule and is held in the hand of the One who has said,

"My yoke is easy, and my burden is light" (Matt. 11:30).

Everlasting Good News !!!

Rev 14:6-7 The end of the opportunity to believe

Note: *"another messenger . . . having an eternal gospel . . . saying with a great voice,
**Fear God and give glory to him;
for the hour of his judgment is come . . ."***

Men and women are saved by the redemptive work of the Lord Jesus Christ – this only.

Adam and Eve were saved through believing God's Word concerning the Seed of the woman who would bruise the serpent's head (*Gen. 3:15*),

As a sign of that salvation the Lord God made coats of skins (after having slain some sacrificial victim) and clothed them (*Gen. 3:21*).

Every blessing that will ever come to this earth or to any individual or group of individuals on it will come on the ground of Christ's death on the cross.

The preaching of the gospel we deliver, that salvation is available to all who will come simply on the basis of trusting God's Word about the work that was accomplished on Calvary, began at Pentecost.

The opportunity to accept this gospel will have an end.

The Gospel of Grace men preach today is replaced by God's Eternal Gospel delivered by indestructible heavenly messengers...

Rev 14:6-7 What do you want first? The Good News or the Bad ... ?

There has always had an element of judgment in it.

In Eden, it contained: *"The seed of the woman shall bruise the serpent's head."* *Gen 3*

Bad news to the serpent, but it is good news to all who refuse to follow him.

John the Baptist preached the gospel of the imminence of the kingdom of Christ.

"Repent ye: for the kingdom of heaven is at hand" (*Matt. 3:2*).

"O generation of vipers, who hath warned you to flee from the wrath to come?"

Bring forth, therefore, fruits meet for repentance . . . the axe is laid to the root of the trees: therefore, every tree that bringeth not forth good fruit is hewn down, and cast into the fire . . . he that cometh after me is mightier than I . . . Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (*Matt. 3:7, 8, 10-12*).

Isaiah announced that the Messiah would

"purge Jerusalem from the blood that was in the midst of her" (*Isa. 4:4, Heb.*)

and that this would be done by "the spirit of burning."

John the Baptist proclaimed that the King had come, and He would thoroughly purge His floor, and gather His wheat into the garner, but burn the chaff with unquenchable fire.

Today we focus on the 'Good News' of the Gospel, it always carries an element of God's Judgment on the unbelieving which is the focus of the Everlasting Gospel...

Rev 14:6-8 Local vs International Gospel Message

Rev 14:6-7 'And I saw another messenger flying in midheaven, having an eternal Gospel to proclaim to those dwelling upon the earth, and to every nation, tribe, tongue and people; -,saying with a great voice, Fear God and give glory to Him; for the hour of His judgment is come; and worship Him who made the Heaven, the earth, the sea and the fountains of waters. (FrXltn)

Paul's gospel (and ours) is very different from the gospel preached by John the Baptist.

Paul proclaimed a world-wide gospel. John proclaimed a gospel aimed at Israel.

Israel's history as the elect people of God was 'suspended' when Christ was refused. During that suspension, there is a world-wide proclamation of salvation by grace through faith in Christ. (*Rom 9-11*) This is not the theme of the Old Testament preachers.

The gospel preached today is:

- Not the announcement of the king who is standing at the door; (John and OT)
- Not the declaration of impending judgments to purge the earth and prepare it for the establishing of the Messianic kingdom; (John and OT)
- Not confined to the Jewish people; (John and OT)

The gospel today is a message for all men, in all conditions and in every place; and it gives assurance of salvation by grace; and joint - heirship with Christ to an inheritance incorruptible, undefiled, and that fadeth not away. (Paul and all since)

John the Baptist preached 'the everlasting gospel' and it will be preached again when the Church has been taken out of the world, and Israel's history once more resumed.

Rev 14:8 The 2nd messenger: Babylon is fallen, Fallen !!!

Rev 14:8 'And another, a second messenger, followed, saying, Fallen, fallen is Babylon the great, which hath made all nations drink of the wine of the wrath of her fornication. (Free Translation)

Symbolically in scripture, Babylon represents all that is 'the world', all that draws men from the call and purposes of God.

"Babylon the great", has strong attractions...it is this power of allurement, the fascinating attractiveness of the world, its power to seduce the hearts of men from God, who has a just claim to their undivided affections...

God has given to man the capability of loving Him.

Anything that draws our love away from God is necessarily Satanic and shall be judged.

There is a form of Babylon which is political, and there is a form which is religious.

Both will be judged. God considers the matter to be of sufficient importance He devotes 2 chapters of Revelation to the description of the fall of these great systems which draw men away from the worship of true God.

Babylon will be described as:

- A woman, the mother of harlots.
- A world system
- A literal place; a city on the banks of the Euphrates River in Iraq

Rev 14:8 A Christian WORLDVIEW

Rev 14:8 'And another, a second messenger, followed, saying, Fallen, fallen is Babylon the great, which hath made all nations drink of the wine of the wrath of her fornication. (Free Translation)

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?

Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away and the lust thereof; but he that doeth the will of God abideth for ever" (1 John 2:15-17).

In Rev 14:8 the condemnation and destruction of that which the Scripture calls "the world" is announced...

Here it is called "Babylon the great",

The reason given for the destruction is that she has seduced men from God by the intoxicating them with the wine of her fornications.

Acts 17:11 1 Thes 5:21

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Rev 14:8 There is drunk and there is falling down drunk....

Rev 14:8 'And another, a second messenger, followed, saying, Fallen, fallen is Babylon the great, which hath made all nations drink of the wine of the wrath of her fornication. (Free Translation)

"Drunkness of the nations" is a symbol found frequently in the Old Testament.

If men are drunken they are no longer themselves; they yield self-control to something or someone else.

The Japanese have ways to describe different levels of drunkenness:

- If a man is just filthy drunk, the Japanese call him pig-drunk;
- if he's just so drunk that he wants to cut capers, they call him monkey-drunk;
- if he's just so drunk that he wants to make love to every woman he sees, they call him rooster-drunk;
- if he wants to fight everyone he sees, they call him lion-drunk; and so on.

Literal and symbolic Babylon's destiny is detailed in several places including:

*"Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense. Babylon hath been **a golden cup** in the Lord's hand, that made all the earth drunken; **the nations have drunken of her wine**; therefore the nations are mad."*

"Babylon is suddenly fallen and destroyed; howl for her ... her judgment reacheth unto heaven, and is lifted up even to the skies" (Jer. 51:6-9). [cf Isa 21]

Acts 17:11 1 Thes 5:21

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Rev 14:8 God's wine cellar

Rev 14:8 *'And another, a second messenger, followed, saying, Fallen, fallen is Babylon the great, which hath made all nations drink of the wine of the wrath of her fornication. (Free Translation)*

Babylon has become the symbol of corrupting forces which have (and will) lure the nations into a kind of insane immorality.

Like a prostitute persuading a man into immorality by filling him full of wine, so that he could no longer resist her wiles.

The other symbol here is the cup of the wrath of God. The wine the world's systems ply men with seem to be desirable and pleasant, it is the wine of God's wrath.

Job says of the wicked man: "Let him drink of the wrath of the Almighty" (*Job.21:20*).

The Psalmist speaks of the wicked having to drink the dregs of the red cup in the hand of God (*Ps.75:8*).

Isaiah speaks of Jerusalem having drunk the cup of God's fury (*Isa.51:17*).

God instructs Jeremiah to take the wine cup of his fury and to give it to the nations to drink (*Jer.25:15*).

Rev 14:8 "Fallen, fallen is Babylon the great."

Rev 14:8 *'And another, a second messenger, followed, saying, Fallen, fallen is Babylon the great, which hath made all nations drink of the wine of the wrath of her fornication. (Free Translation)*

The Old Testament explains the repetition "Fallen, fallen"

Pharaoh had a dream and it was doubled. Joseph explained this:

*"And for that the dream was doubled unto Pharaoh twice;
it is because the thing is established by God,
and God will shortly bring it to pass" (Gen. 41:32).*

Just like the Lord Jesus often put a "verily, verily" before some of His great promises as a mark that they were indeed established and certain,
so God announces the doom of all that offends in His Kingdom.

Babylon has been Satan's Headquarters from the beginning.

The worship of Semiramis — and the female principal in the deity; the fountainhead of false religions began in Babylon; Nimrod rebelled at Babylon.

Babylon is fallen, is fallen - cf. *Jer 51:6-9; Ge 41:32*; prophetic aorist tense: "Fell, Fell":
It's as good as history; this is established; it is certain; it is shortly to come to pass.

Babylon is yet to be destroyed as the Bible predicts; thus, it is to emerge again
(*Jer 51:7; Isa 13:11; Jer 25:15-26; Isa 13:19*).

Rev 14:9-13 Free Translation

*'And another, a third messenger, followed them, saying with a great voice,
If any man worshippeth the wild beast and his image, and receiveth a mark
upon his forehead or upon his hand,
10 he also shall drink of the wine of God's fury,
which is prepared unmixed in the cup of his wrath,
and he shall be tortured with fire and brimstone
in the presence of the holy messengers and in the presence of the Lamb.
"And the smoke of their torment rises unto ages of ages;
and they have no rest day and night
for those who worship the wild beast and his image, or receive the mark
of his name. "
Here is the endurance of the saints, they that keep the commandments of
God and the faith of Jesus.
"And I heard a voice out of Heaven saying,
Write: Happy are the dead who are dying in the Lord from now on;
yea saith the Spirit, that they may rest from their labors
and their works follow with them.*

Acts 17:11 1 Thes 5:21

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Rev 14:9 The 3rd Messenger

*'And another, a third messenger, followed them, saying with a great voice, If
any man worshippeth the wild beast and his image, and receiveth a mark
upon his forehead or upon his hand, (Free Translation)*

The doom pictured is like the destruction upon Sodom and Gomorrah and
upon Edom – only here it is eternal – without end

Gen 19:28 Isa 34:8-10

The Angel announces the doom of those who:

- worship the Antichrist and his image,
- receive the Antichrist's mark on the forehead or hand.

They are to drink of the wine of God's fury,
which is prepared unmixed in the cup of his wrath.

Today He calls us to live for Him but,

Then the challenge will be to live and as a result, die for Him.

Warning has already been given concerning the power of the beast and of
accepting the mark that the beast will seek to place on all men (*Rev. 13*).

Now there is warning to those who fail in that time of trial.

Acts 17:11 1 Thes 5:21

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Rev 14:10 Another drink and what a hangover

10 he also shall drink of the wine of God's fury, which is prepared unmixed in the cup of his wrath, and he shall be tortured with fire and brimstone in the presence of the holy messengers and in the presence of the Lamb. (Free Translation)

The mass hysteria (or drunkenness) which resulted from the nations choice to give themselves to men like Hitler, Stalin and Mussolini, will intoxicate them again.

As a result, God will serve them another undiluted drink to consume - but this time out of the cup of His wrath.

The contents of wrath of God will be 'forced down the throats' of those who have failed to recognize that their creator has a right to demand their worship. If that worship is not given freely, He has the right to judge and punish them.

There are two judgments that they must face:

One in this world, and One in the world to come.

The first, is the tribulation wrath which is about to be poured out.

God has said, "*I am the Lord; I will not give my glory to another*" (Isa. 42:8).

When the nations, intoxicated with Satan's wine, turn away from the one true God and ascribe what rightly belongs to God to the Antichrist, the anger of God, which has been restrained through the centuries is poured out on the world which is well deserving all that comes upon it.

Rev 14:10b-11 Eternal Torment – no end in sight

10b-11 ... and he shall be tortured with fire and brimstone in the presence of the holy messengers and in the presence of the Lamb. "And the smoke of their torment rises unto ages of ages; and they have no rest day and night for those who worship the wild beast and his image, or receive the mark of his name.

The passage disposes of the common statement that

"all the Hell we will ever get will be in this world."

That might be said of the one who is a believer in the Lord Jesus Christ but not for the world and the earth dwellers in general.

None of the evil a believer experiences in this world comes from the cup of God's wrath. Jesus Christ bore our eternal punishment upon the cross, we will never bear it. In His love He may chastise, but He will never forsake.

The closest a believer comes to Hell is in this world.

The closest an unbeliever comes to Heaven is in this world.

Believers come to know a foretaste of Heaven while yet living on earth
Unbelievers come to know a foretaste of Hell - eternal punishment while here

For both the full consciousness of it comes hereafter.

Dr R. A. Torrey on Eternal Punishment

"...two things are certain.

First, the more closely men walk with God and the more devoted they become to His service, the more likely they are to believe this doctrine.

Many men tell us they love their fellow men too much to believe this doctrine; but the men who show their love in more practical ways than sentimental protestations about it, the men who show their love for their fellow men as Jesus Christ showed His, by laying down their lives for them, they believe it, even as Jesus Christ Himself believed it.

"Second, men who accept a loose doctrine regarding the ultimate penalty of sin (Restorationism or Universalism or Annihilationism) lose their power for God.

They may be very clever at argument and zealous in proselytizing, but they are poor at soul-saving. They are seldom found beseeching men to be reconciled to God. They are more likely to be found trying to upset the faith of those already won by the efforts of others, than winning men who have no faith at all. If you really believe the doctrine of the endless, conscious torment of the impenitent, and the doctrine really gets hold of you, you will work as you never worked before for the salvation of the lost. If you in any wise abate this doctrine, it will abate your zeal.

"Finally: ***Do not believe this doctrine in a cold, intellectual, merely argumentative way.*** If you do, and try to teach it, you will repel men from it. But ***meditate upon it in its practical, personal bearings, until your heart is burdened by the awful peril of the wicked and you rush out to spend the last dollar, if need be, and the last ounce of strength you have, in saving those imperiled men from the certain, awful Hell of conscious agony and shame to which they are fast hurrying.***"

Acts 17:11 1 Thes 5:21

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Rev 14:10b-11 Details, details...terrible details

and he shall be tortured with fire and brimstone in the presence of the holy messengers and in the presence of the Lamb. "And the smoke of their torment rises unto ages of ages; and they have no rest day and night for those who worship the wild beast and his image, or receive the mark of his name. (Free Translation)

Those who are condemned: shall be tortured with fire and brimstone.

The word fire is describing something literal, it is symbolic or it is both.

Consider the word "fire," as you would any other word used by the Lord Jesus.

The use of the expression 'fire' is common throughout the New Testament. The Lord Jesus himself spoke often about the doctrine of eternal punishment.

In the parable of the wheat and the tares (***Matt. 13:36-42***), the Lord uses certain symbols and then interprets those symbols in His explanation to the disciples.

- The wheat represents the children of the Kingdom;
- The tares represent the children of the wicked one;
- The harvest is the end of the age;
- The reapers are the angels;
- Gathering of the wheat into the barn is the gathering of the righteous into the kingdom;
- But the gathering of the tares to be burned in the fire is the gathering out of offensive things and iniquitous persons to be cast into the furnace of fire
- What does Jesus say the fire is symbolic of??

Every symbol in Jesus' parable is given a meaning by him, except the word fire.

Fire in the parable is also fire in the interpretation.

Conclusion: The fire is literal fire, or worse, it is so much more terrible than literal fire that there is no word in human language to explain it.

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Rev 14:10b-11 Details, details...terrible details

and he shall be tortured with fire and brimstone in the presence of the holy messengers and in the presence of the Lamb. "And the smoke of their torment rises unto ages of ages; and they have no rest day and night for those who worship the wild beast and his image, or receive the mark of his name. (Free Translation)

Fire on earth consumes.

Wouldn't this fire consume its victims and so end their torment?

Isn't the moment of being cast into the lake of fire the moment of annihilation?

God who raises the bodies of the believers so that they may be like unto the body of His glory by the power that He has to subdue all things unto Himself (*Phil. 3:21*) will most certainly give to the unsaved the body that He desires (*1 Cor. 15:38*).

The passage says that the torment of the beast worshipers will take place in the presence of the holy messengers and the Lamb.

God, the Creator has chosen, in His infinite wisdom, to give eternal existence to all of His creatures.

He is absolutely holy! Holiness not only manifests itself in a delight in righteousness, but in an absolute and unchanging hatred of sin.

As long as the righteous are in His presence enjoying His blessings, the unrighteous will be in torment, suffering for their wrong choice of knowingly rejecting His Grace and mercy.

Eternity is the same duration for both the righteous and unrighteous !!!

ACTS 17:11 1 THESS 5:21

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Rev 14:10b-11 For ever and ever ???

and he shall be tortured with fire and brimstone in the presence of the holy messengers and in the presence of the Lamb. "And the smoke of their torment rises unto ages of ages; and they have no rest day and night for those who worship the wild beast and his image, or receive the mark of his name. (Free Translation)

In the Greek "Forever and ever" is, literally, "unto ages of ages",

In a dozen other passages the article occurs with it and it becomes, "unto the ages of the ages."

The phrase is the strongest possible expression of the idea of 'having no end'.

The Phrase appears 12 times in the book of Revelation do we find this phrase.

8 times it refers to the duration of the reign and glory of God the Father and the Lord Jesus Christ.

3 times it refers to the duration of the punishment of the devil and his beastly incarnations.

The other instance is here, referring to those human beings who have refused to follow God, but who have followed Satan and accepted his leadership.

It is never in a single instance used of a limited period.

"It is a picture not merely of years tumbling upon years, but of ages tumbling upon ages in endless succession....absolute endlessness."

Acts 17:11 1 THESS 5:21

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Rev 14:10b-11 God's Omni-presence Even in Hell

and he shall be tortured with fire and brimstone in the presence of the holy messengers and in the presence of the Lamb. And the smoke of their torment rises unto ages of ages; and they have no rest day and night for those who worship the wild beast and his image, or receive the mark of his name. (Free Translation)

The announcement of eternal punishment is carried out by holy messengers of God.

They speed to do His bidding whatever it may be.

They have a perfect comprehension of His holiness

They all cover their faces and their feet in the presence of His holiness.

The presence of God in the place of punishment is not a new thought.

David cried out, *"Though I make my bed in hell, thou art there"* (Ps. 139:8).

The lost will eternally be in the presence of the Redeemer whom they rejected.

Eternally, confronted with what they missed by their choices in life...

No man can repent after death – After death there is no intercession for him...

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

God will not mix mercy with His judgment (Ps 75:8; Hab 3:2).

Acts 17:11 1 Thes 5:21

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Rev 14:10b-11 Day and Night...

*and he shall be tortured with fire and brimstone in the presence of the holy messengers and in the presence of the Lamb. And the smoke of their torment rises unto ages of ages; and they have no rest **day and night** for those who worship the wild beast and his image, or receive the mark of his name. (Free Translation)*

Some claim that this passage could not speak of 'eternal punishment' since there was a reference to "day and night."

The phrase 'day and night' is a common figure to convey the idea of "unceasingly"

The four living creatures before the throne of God rested not

"day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8).

It is even more striking in the original language, as the entire clause is repeated letter for letter describing the restlessness of the living creatures to worship and the restlessness of the wicked in torment.

It speaks of an intense activity of torment, best described, perhaps, in the words of Isaiah,

"for their worm shall not die, neither shall their fire be quenched" (Isa. 66:24).

Acts 17:11 1 Thes 5:21

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Rev 14:10b-11 Day and Night...

[12] Here is the patience [endurance; the hope] of the saints: here are they that keep the commandments of God, and the faith of Jesus. (Free Translation)

Earthly torment may be painful, and the earthly fires hot, but they can last only as long as the thread of physical life.

Persevere: Patiently Endure – Maintain consistency through trials...

How: by the Hope that is within us – What we believe about the future that causes me to act as I do today...

2 Co 4:16-18 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Endure in faithful obedience to the commandments of God and the faith that is our Lord's.

For though, *"weeping may endure for a night, but joy cometh in the morning" (Ps 30:5)*

But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matthew 24:13, 140)

Rev 14:12 Patience of the saints

[12] Here is the patience [endurance; the hope] of the saints: here are they that keep the commandments of God, and the faith of Jesus. (Free Translation)

Now: The human race in rebellion has fallen into sin which God hates.

In loving-kindness He came into the world in Jesus Christ accomplishing redemption which reconciled to Himself all who will turn away from sin and receive the pardon offered by His grace. The sacrifice paid on our behalf with the blood shed by the Lord Jesus Christ dying on the cross.

Now: He invites men to be reconciled to Him.

If they will come and receive the pardon which He offers to them, He will give them eternal life with Him.

But: If they refuse to accept that gift of His grace, then they remain in their lost condition, eternally deserving, provoking, and ultimately receiving the holy wrath of God.

God's wrath is greater toward the smallest infraction that we would call a sin than is our wrath toward the greatest villain we can name.

God, due to His Holiness, must punish the sinner who remains in his sin.

Contrast the two kinds of physical death mentioned in the Bible.

(John 8:21) Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

(2 Co 5:8) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Rev 14:13 4th Angel ??? Another Voice out of Heaven

"And I heard a voice out of Heaven saying, Write: Happy are the dead who are dying in the Lord from now on; yea saith the Spirit, that they may rest from their labors and their works follow with them. (Free Translation)

We are not told whether it is the voice of a messenger, or the voice of the Lord Himself.

John hears the order to write, and obeys. This is a quote from Heaven ---

"Happy are the dead who are dying in the Lord from now on; yea, saith the Spirit, that they may rest from their labors, and their works follow with them."

This is true of all believers in all ages.

But, it is especially true of those who die at this moment in the tribulation for their faith in the Lord and their obedience to His Word.

The Lord said that this tribulation would be more terrible than any the earth has ever seen and more terrible than earth would ever see again. (*Matt 24*)

There is a special blessing in store for those who remain to the end. (*Rev 2-3*)

Rev 14:13 Another Voice out of Heaven

"And I heard a voice out of Heaven saying, Write: Happy are the dead who are dying in the Lord from now on; yea saith the Spirit, that they may rest from their labors and their works follow with them. (Free Translation)

There are two words for work used here.

*"They rest from their **labours** and their **works** follow with them."*

Rest from the toil, the weariness, the hardship of life, but not from the activity.

This passage is usually interpreted to mean that the

"reward of their labors would go with them into Heaven, and that there they would find a recompense for the toils of life as they entered into 'heavenly rest.'"

It is a false idea that Heaven will be a place of lounging around and idleness.

Can't find this thought in the Word of God.

There is rest from the weariness of work but there will be the joy of continuing activity without the accompanying fatigue that we now know.

Heaven will be a place of great activity, growth and development. There will be challenges, increased knowledge and great opportunities for service.

**The skills and service you perform in this life
are in preparation for your service in the next.**

1Co 10:31

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Rev 14:14-20 God's Vineyard and Winepress

14 And I saw, and behold, a white cloud, and upon the cloud I saw one sitting like unto a Son of man, having upon His head a crown of gold, and in His hand a sharp sickle. "And another messenger came out of the inner temple, crying with a great voice to Him that sat on the cloud, Send forth Thy sickle and reap; because the hour to reap is come; for the harvest of the earth is overripe. 16 And He that sat upon the cloud cast His sickle upon the earth, and the earth was reaped.

"And another messenger came out of the inner temple which is in, ' Heaven, he also having a sharp sickle. 18 And another messenger came out from the altar, having authority over fire; and cried with a great cry to him that had the sharp sickle, saying, Send forth thy sharp sickle and gather the clusters of the vine of the earth, because her grapes are fully ripe. "And the messenger cast his sickle into the earth and gathered the vintage of the earth, and cast it into the winepress, the great winepress of the wrath of God. "And the winepress was trodden outside of the city, and blood came forth from the winepress, even to the bridles of the horses, as far as a thousand six hundred furlongs.

(Rev. 14:14-20, Free Translation)

Rev 14:14 White Cloud

[14] And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

"cloud" in the Scriptures shows up again and again.

One particular cloud follows the Lord Jesus Christ from eternity to eternity.

The cloud of the glory of God, the Shekinah.

This is not a cloud in the ordinary sense; like a rain cloud.

The word "cloud" was used because the thing that appeared could only be described in terms of something that they knew.

We speak of the "mushroom cloud" that appears when an atomic bomb explodes.

It is not a mushroom, and it is not a cloud, but it is something that is shaped like a mushroom and looks like a cloud.

Rev 14:14 White Cloud

[14] And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

- The Lord came down to dwell in the midst of His people, appearing before them at night as a pillar of fire and in the day as a pillar of cloud.

This cloud went before them as they journeyed through the wilderness (*Ex 13:21-22; 14:19-24*)

- When the Lord gave the manna, which is certainly a type of Christ, the living Bread from Heaven, the glory of the Lord appeared in the cloud (*Exod. 16:10*).
- It was the same at the giving of the law (*Exod. 19:9, 16; 24:15-18*).
- This glory cloud was appeared again at the second giving of the law (*Exod. 34:5*).
- When the tabernacle was finished, "a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle" (*Exod. 40:34, 35*).

- This cloud of glory was at all times within the tabernacle in the Holy of Holies over the mercy seat which was the place of the atonement.

"So it was always: the cloud covered it by day, and the appearance of fire by night" (Num. 9:16-22).

- When the seventy elders were chosen to help Moses it was present.

"the Lord came down in a cloud, and spake unto him" (Num. 11:25).

Rev 14:14 White Cloud

[14] And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

- Solomon finished the Temple. This cloud God's glory came in with the ark. When the priests had withdrawn after the ark had been placed in the Holy of Holies,

"the cloud filled the house of the Lord, So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord" (1 Kings 8:10-11).

- One of the saddest passages describes the departure of this cloud from the Temple. The glory of the God of Israel had been dwelling upon the mercy seat which was overshadowed by the cherubim. Then we read

"The glory of the Lord of Israel was gone up from the cherub, whereupon he was, to the threshold of the house . . . then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory" . . . "Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubim. And the cherubim lifted up their wings, and mounted up from the earth in my sight . . . and the glory of the God of Israel was over them above . . . And the glory of the Lord went up from the midst of the city . . . Which is on the east side of the city" (Ezek. 9:3; 10:4, 18, 19; 11:22, 23).

- The next time the glory is mentioned by Ezekiel, it is seen in the vision of the future where it shall be taken from man no longer (*Ezek. 43 : 2ff*).

- *Daniel 7:13-14* is a picture of the scene in Heaven which we studied in Revelation 5.

There the coming King is seen arrayed in the glory which He shall bring with Him.

Rev 14:14 White Cloud

[14] And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

• Dr. A. T. Robertson, a noted Greek scholar leads us to believe that the cloud of glory was present at the supernatural conception of the baby Jesus in the womb of Mary. Luke describes the scene,

"And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee" (Luke 1:35).

Dr. Robertson says that the words, "shall overshadow thee," are "a figure of a cloud coming upon her . . . Here it is like the shekinah glory which suggests it, where the cloud of glory represents the presence and power of God."

- It was the shining of this same glory round about the shepherds who were watching over their flocks in the fields that caused them to be sore afraid (*Luke 2:9*).
- It was this glory in which the Lord Jesus Christ was transfigured, which the Holy Spirit gave to Peter as a guarantee of the truth of Christ's literal return to reign (*Matt. 17:5; II Pet. 1:17-19*).
- When the Lord ascended into Heaven, it was this same cloud that received Him out of their sight (*Acts 1:9*).
- When the Lord Jesus Christ comes again to take His own to be with Himself, the dead in Christ and those who live shall be caught up together with them into this same glory (*I Thess. 4:17*).
- At the close of the great tribulation period, He will come with clouds and every eye shall see Him (*Matt. 24:30; 26:64; Rev. 1:7*).
- *Heb 12:1* refers to us as being surrounded by a great cloud of witnesses.

Acts 17:11 1 Thes 5:21

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Rev 14:14 White Cloud

[14] And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

Whether this being, seated upon the white cloud, having on his head the wreath of gold and carrying in his hand a sharp sickle, is the Lord Jesus Christ in person or a mighty angelic ambassador, clothed for the moment with the authority of the Lord in carrying out the task that this messenger is to fulfill we cannot say for certain

Some believe this is the Lord Himself in fulfillment of the prophecy of Luke

"They shall see the Son of Man coming in a cloud with power and great glory" (Luke 21:27)

Some point out that this being is 'like a Son of Man', so he cannot be 'the' Son of Man.

But, John's first vision of Christ in Revelation 1.

"In the midst of the seven lampstands" John saw "One like unto the Son of Man" This 'One' was clearly, the Lord Jesus Christ. He said, "Fear not; I am the first and the last; I am he that liveth and was dead; and behold I am alive for evermore" (Rev. 1:13, 17-18).

The Lord administers much of His governance and plans by means of angel powers.

Daniel tells us that the angel of God who represents the affairs of Israel, is Michael the Archangel (*Dan. 12:1*).

This passage states that Michael, the great prince which standeth for the children of Israel, shall "stand up" for Israel in the time of the end under the reign of the Antichrist.

It is possible, therefore, that this messenger of Rev 14:15 is Michael calling unto the Lord to bring the long awaited judgment upon those who have oppressed His people?

Acts 17:11 1 Thes 5:21

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Rev 14:15-16 The Sharp Sickle – Judgment is coming

[15] And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. [16] And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Remember: "Revelation 14 is a preview of what is to come afterwards."

This describes a 'Harvest'; the church is charged with 'Sowing'

There are two great judgments to take place after this announcement of reaping and vintage. The first is an ecclesiastical judgment and the second a judgment of the nations.

- There is the judgment of the 7 bowls of the wrath of God which sweeps away "Babylon the great," and
- There is the judgment of Armageddon which crushes the rebellious nations

The first is a reaping or harvesting, the second is a vintage or winepress.

These are two metaphors familiar to Jewish thought.

- Harvesting *Joel 3:13 Mark 4:29 Matt 13:24-30 Matt 13:37-43*
- Wine press *Lament 1:15 Isa 63:3*

The winepress consisted of an upper and lower trough connected by a channel. The channel troughs may be hollowed out in rock or built of brick.

Grapes were put into the upper trough on a slightly higher level than the other.

The grapes were trampled with the feet, the juice flowing down the connecting channel into the lower trough where it collected.

Acts 17:11 1 Thes 5:21

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Rev 14:15-16 The Sharp Sickle – Judgment is coming

[15] And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. [16] And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

At all events, the angel messenger cries out,

"Send forth thy sickle and reap; because the hour to reap is come; for the harvest of the earth is overripe."

Judgment has long been overdue. The harvest is overripe.

A. T. Robertson points out that 'ripe' may mean nothing more than 'ripeness', Nevertheless he concludes that it means 'dead ripeness, over-ripeness.'

The word in the Greek really means withered, to be dried up.

It is used that way in James:

"For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth" (James 1:11).

The Lord heeds the cry of His angels. The sickle is cast 'epi', upon or against the earth. It is a judgment.

The spiritual powers are reaped. National powers will be trodden down in the wine press of God's wrath.

Note: After the harvest comes the gathering of the grapes.

Acts 17:11 1 Thes 5:21

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Rev 14:17-18 The 5th and 6th Messenger

Rev 14:17-18 And another angel came out of the temple which is in heaven, he also having a sharp sickle. [18] And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Two other messengers comes forward from the inner temple which is in Heaven.

Again, if either of these is the Lord Himself is not clearly revealed but...

We know from the 19th chapter that the Lord Himself comes with the judgment that is described here.

The 5th messenger has been described as a minister of vengeance.

He answers to the call of the 6th messenger in verse 18,
as the Son of man answered to the call of the 4th messenger in verse 15.

The 6th angelic messenger calls out to the 5th to complete the judgment is none other than the messenger of God who has authority over the judgment fires of God.

In *Revelation 8:5*, the judgment that fell upon the earth was on the basis of the righteousness of God as manifested at the cross of Christ.

The altar bore the body of the lamb but it also contained the fire which consumed the lamb. Each individual will experience either the sacrifice (the lamb) or the fire.

If we do not take the Lord Jesus Christ as our Saviour, we must have Him as our Judge.

Sin is either taken from us and borne by the Substitute or
It is borne by us and must crush us as it receives the fires of God.

Acts 17:11 1 Thes 5:21

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Rev 14:17-18 Wheat and Grapes

Rev 14:17-18 And another angel came out of the temple which is in heaven, he also having a sharp sickle. [18] And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

Note this harvest is of grapes, not wheat, as in *Matthew 13*.

There, the angels separate the tares from the wheat, etc.

Gathering of the unrighteous is described in several places:

Joel 3:1, 2, 9-17; Isa 63:1-6; Zech 14:1-3. Isa 34:1-3, 6.

There are several vine idioms — the grape harvest is often the idiom for the Day of the Lord (*Joel 3:13ff*).

Israel was God's vine, planted in the land to bear fruit for God's glory, but failed and had to be cut down (*Ps 80:8-16; Isa 5:1-7; Mt 21:3-46*).

Christ is the True Vine and the believers are branches in Him (*Ps 80:8; John 15*).

Also, the Menorah appears to portray this light bearing.

Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.. Jeremiah 25:30

Acts 17:11 1 Thes 5:21

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Rev 14:17-18 The Grapes are fully ripe

Rev 14:17-20 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

[18] And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

[19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. [20] And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Like the first harvest, the 'grapes' are said to be 'fully ripe'.

They too call out for judgment.

The angels, protective of the righteousness of God, know that the world has been the breeding place for sin and rebellion, call out for punishment.

When the moment arrives, their pent-up feelings cry out to God to send forth the sickle and reap. Harvest is overdue.

Rev 14:19-20 Coming attractions: Armageddon

Rev 14:19-20 [19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. [20] And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Two phrases link this with the battle of Armageddon which at this point in Revelation is still future; yet to come upon this earth.

Verse 19 speaks of the treading of the winepress.

Revelation Chapter 19 reads,

"Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. 19:15).

Clearly this refers to the Gentile nations and not to Israel at all.

This becomes even clearer in the Old Testament description of the judgment of the nations at the battle of Armageddon.

The prophecy of Joel gives us the detailed account of this judgment.

Joel 3:1-2 Coming attractions: Armageddon

Rev 14:19-20 [19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. [20] And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

"For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat; and I will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land" (Joel 3:1, 2)

This judgment falls at a time when the captivity of Israel is over.

That time is near the end of what we call the time of the 'great tribulation' which Jesus described in Matthew 24, Armageddon, and 'the judgment of the nations', as described in Matthew 25.

Joel 3:1-21 The Winepress: Processes the harvest

[1] For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, [2] I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. [3] And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink. [4] Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head; [5] Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: [6] The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. [7] Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: [8] And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it.

[9] Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: [10] Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. [11] Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. [12] Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. [13] Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. [14] Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. [15] The sun and the moon shall be darkened, and the stars shall withdraw their shining. [16] The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. [17] So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

[18] And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. [19] Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. [20] But Judah shall dwell for ever, and Jerusalem from generation to generation. [21] For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.

Joel 3: The Winepress: Processes the harvest

Rev 14 [19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. [20] And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

"Proclaim ye this among the nations; Prepare war; stir up the mighty men [ones]; let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am a strong warrior. Hasten and come, all you nations round about, and gather yourselves there: bring down thy warriors, O Lord." Joel 3:9-11

These mighty ones are none other than the angels who are the instruments of judgment we see at work here in the book of Revelation.

"Let the nations bestir themselves, and come up to the valley of Jehoshaphat: for there will I sit to judge all the nations round about. Put in the sickle, for the harvest is ripe: Go in, tread, for the winepress is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision!" Joel 3:12-14

Note that this is not a text for evangelistic meetings. It is the rendering of the decision of the divine court, the sentence of final destruction from the face of the earth.

"For the day of the Lord is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And the Lord roars from Zion, and utters his voice from Jerusalem; and the heavens and the earth shake; but the Lord is a refuge to his people, and a stronghold to the people of Israel." Joel 3:15-16

The winepress does not include Israel at all. They are clearly absent from the judgment.

"So shall you know that I am the Lord your God, who dwell in Zion, my holy mountain: and Jerusalem shall be holy, and strangers shall never again pass through it" (Joel 3:17 RSV).

Rev 14:19-20 The Winepress: Processes the harvest

Rev 14:19-20 [19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. [20] And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

In the Mediterranean countries it is a common sight at the time of the grape harvest to see the grapes cast into a large vat in order that the juice should be pressed by the naked feet of the vintners.

But there will be no laughing when the winepress of the wrath of God is trodden.

The Hebrew of Nahum 1:2 calls our God "the Lord of wrath."

He is the absolute master; in control of His judgments and will carry them out according to His plan.

The Lord Jesus Christ Himself will do the treading of the winepress.

The wrath of the Lamb, which some of the men foolishly thought to be set upon them during the time of the seal judgments (Rev. 6:16-17) is about to be poured out upon the earth.

The judgments up to this point have been introductory; samples.

The full judgments of God's wrath are about to be poured out on earth.

Rev 14:19-20 The Winepress Processes the harvest

Rev 14:19-20 [19] And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. [20] And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

The Son of Man reaps those who are his own;

The angel reaps those to be judged in God's great winepress

This winepress is to be trodden outside the city (Jerusalem).

Jewish tradition said the Gentiles would be brought to Jerusalem to be judged.

Joel pictures all nations being taken to the Valley of Jehoshaphat to be judged. *Joel 3:2; 3:12; Zech 14:1-4*

The blood flows to the depth of the horses bridle for a distance of 1600 stades or furlongs.

Symbolically this could be taken to mean that the judgment would flow over and cover the entire land. No one would be excluded or escape.

Armageddon (Meggido) is in the north of Palestine,

The valley of Jehoshaphat is in the south.

Bozrah is named by Isaiah as the place where the Lord treads the winepress. *Isa 63:1-4*

The distance between the farthest points of this "winepress" is 1600 furlongs (200 miles).

More in *Revelation Chapter 19*



Rev 14:20 The River of Blood

And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Four feet deep. 1,600 furlongs = 200 miles = Megiddo to Bozrah

We tend to think in terms of nuclear weapons:

The 70,000 extinguished at Hiroshima pales before the 125,000 killed by firearms and bayonets at Iwo Jima earlier that same year.

Our own Civil War took more American lives than were lost in World War I and II, Korea, and Vietnam *combined* — all with bayonets, small arms, and cannonballs.

Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. Isaiah 63:1-6

The blood loss described here is beyond anyone's ability to imagine. As a result we tend to think it is somehow symbolic. As far as I can tell, IT'S NOT...

Revelation 14

Revelation 14 is just a prelude to the bowls that are coming in Rev 15 and 16.

Rev 15:1] And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

The entire Bible is a record of the extremes *God* has gone to in order to allow us to avoid the destiny of our fallen state.

When people reject His efforts he has **Three Alternatives**

- He can indulge it and allow it to go on forever, but in that case all the cruelty, injustice, hatred, pain, and death that now prevails on the earth will go on forever, too. God does not want that and neither does man.
- He can force man into automata removing our free will. But that would also take away our capacity to give our love to God freely. Love cannot be forced.
- He can withdraw Himself from those who refuse His love. He must let them have their own way forever.

Since God is necessary for our existence, the decision to reject God is a decision to plunge ourselves into the most terrible loneliness and isolation a human being can know—and to endure this eternally, without any hope.

Revelation: 2 Deaths

- Physical death is the separation of the spirit and soul from the body
- Spiritual death is the separation of the soul from the Spirit of God Himself (*Jude 1:12; Rev 2:11; 20:6, 14; 21:8*).

It is **we ourselves** who choose whether God will welcome us or judge us.

It is **we ourselves** who decide either to accept or refuse His grace, love, and forgiveness.

It is **we ourselves** who choose everlasting life — or everlasting death.

God has declared His plan and intentions. We have no one but **we ourselves** to blame when He carries them to His forewarned conclusion.