

**What follows represents the unedited lecture notes of Pastor Merritt's teaching of The Book of *The Revelation*. Please feel free to reproduce all or part for the glory of the Lord Jesus Christ.**

1. Last week we completed a study of Rev 14:9-11. When time expired we had just analyzed the danger of not believing on the Lord Jesus Christ. There is a heaven to seek and a hell to shun.
2. Before we continue I want to provide "1Jo 1:9 time" as may be necessary.
3. Let's first look at an expanded translation of Rev 14:9-11.
4. I want to review some of that learned and then return to new material on page three.

### **Expanded Translation**

**Rev 14:9 A third angel followed the first two shouting as it flew behind the other two angels: "If anyone worships the beast and his image and receives his mark on the forehead or on the hand,**

**Rev 14:10 they will drink of the wine of God's fury, which has been poured full strength into the cup of his wrath. He will be tormented with burning sulfur in the presence of the elect angels and the Lord Jesus Christ as the Lamb of God.**

**Rev 14:11 And the smoke of their torment will rise and never end. There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name."**

5. Our study beginning in chapter twelve could very well be called "an analysis of Book II of The Revelation." Book I would be Revelation chapters 1-11 where events were emphasized.

6. Beginning with chapter twelve and continuing through chapter nineteen we have the coverage of the Tribulation and the Second Advent repeated but with emphasis on the characters rather than an emphasis on events.

7. To assist in our study I believe a look at an outline of Book II might be helpful.

### **Outline**

I. An Introduction/The Fall of Satan/The Armageddon Motivation--Chapter twelve.

II. The False Prophet and The Antichrist are introduced and described--Chapter thirteen.

III. The Principle of Grace before Judgment--Chapter fourteen.

A. The 144,000 are with our Lord; the fruit of their labor is seen in heaven.

B. Three Angels fly over with a series of judgments.

C. A vision of Christ's judgments is foretold.

D. A vision of Armageddon is provided.

IV. Heaven Anticipates with Joy the coming Seven Vial Judgments--Chapter fifteen.

V. The Seven Bowls or Vials are Poured Out--Chapter sixteen.

VI. The Doom of The Whore Church--Chapter seventeen

A. The false church at Rome will no longer prosper and serve the Antichrist because Antichrist and the False Prophet turn against The Great Pope.

B. The world church meets its doom.

VII. The new capital of political/ecumenical Rome-Babylon is destroyed--Chapter eighteen

VIII. The Second Advent of Christ is detailed with emphasis on Him--Chapter nineteen

IX. The Final Judgment--Chapter twenty

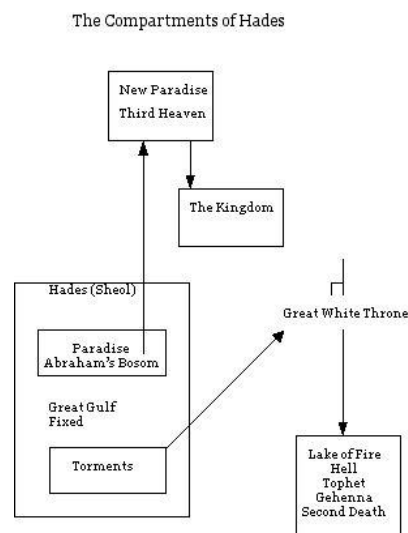
8. Last week I promised a review of the *Doctrine of Sheol* as an appropriate nexus with the judgment described in Revelation Chapter 14.

### Doctrine of Sheol

1. **Sheol** is a Jewish term for a place where all the pre-resurrection dead once resided.

2. **Sheol** had two compartments, one for the pre-resurrection believers and one for all unbelievers. **Sheol** is best thought of as a duplex, where on one side we find the beggar Lazarus being comforted by Abraham, and on the other side we find the rich man in terrible pain and suffering, begging for a return trip to Earth to warn his brothers.

3. Let's look at a chart describing the compartments of **Hades** and our Lord's trip to the New Paradise side of **Sheol**, and then I will comment.



4. During the three days in the grave, Christ made two trips. He went to **Sheol**, or **Hades** as it is also called, to transport the souls of the believers from Abraham's bosom to heaven. He also went to **Tartaros** to let the fallen angels who had left their first estate know His victory was complete. For more information about the trip to **Tartaros**, see my *Doctrine of Tartaros*.

5. The Scriptures teach us that Christ went to **Hades** to transport the believers in **Sheol**, in the bosom of Abraham, to the Third Heaven. The Scriptures do not, however, teach us about the order in which each trip took place. It is my view Christ went first to **Tartaros** and then **Hades**.

Eph 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

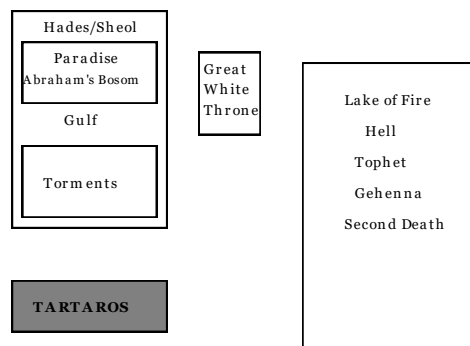
Eph 4:9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

Eph 4:10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

6. What we do know, with a great deal of certainty, is that our Lord did go to **Sheol** and **Tartaros** during His three days in the grave.

7. The trip to **Tartaros** was made to tell those imprisoned there that the appeal phase of the angelic conflict was over and Christ was victorious. Let's add **Tartaros** to the chart displayed on page one.

**The Compartments of Hades**



8. **Sheol**, or its New Testament counterpart **Hades**, is mentioned several times in Scripture. **Sheol** appears in the Old Testament more than sixty times, where it is translated "hell, grave" or "pit." Let's look at several illustrations to better understand this mysterious place called **Sheol** in the Old Testament and **Hades** in the New Testament.

9. **Sheol** is most often translated "hell." For example:

9.1 God describes his judgment of those nations that reject the protocol of God.

Psa 9:16 The LORD is known by his justice; the wicked are ensnared by the work of their hands.

Psa 9:17 The wicked return to **hell**, all the nations that forget God.

Psa 9:18 But the needy will not always be forgotten, nor the hope of the afflicted ever perish.

9.2 Isaiah uses hell to describe the discipline of Babylon for their destruction and capture of Jerusalem.

Isa 14:4 That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased!

Isa 14:5 The LORD hath broken the staff of the wicked, and the sceptre of the rulers.

Isa 14:6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

Isa 14:7 The whole earth is at rest, and is quiet: they break forth into singing.

Isa 14:8 Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

Isa 14:9 **Hell** from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10. **Sheol** is also translated "grave:"

10.1 David was sure the Lord would not leave his soul in the grave.

Psa 16:9 Therefore my heart is glad and my tongue rejoices; my body also will rest secure,

Psa 16:10 because you will not abandon me to the **grave**, nor will you let your Holy One see decay."

10.2 Job laments his condition and looks forward to the end of his time on Earth.

Job 14:13 O that thou wouldest hide me in the **grave**, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

Job 14:14 If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Job 14:15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

Job 14:16 For now thou numberest my steps: dost thou not watch over my sin?

Job 14:17 My transgression is sealed up in a bag, and thou sewest up mine iniquity.

11. **Sheol** can also be translated "pit:"

11.1 Korah and his co-conspirators rose up against Moses, and Moses predicted their demise.

Num 16:28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind.

Num 16:29 If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me.

Num 16:30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the **pit**; then ye shall understand that these men have provoked the LORD.

11.2 The ultimate discipline of Korah and his cohorts soon took place.

Num 16:31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

Num 16:32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

Num 16:33 They, and all that appertained to them, went down alive into the **pit**, and the earth closed upon them: and they perished from among the congregation.

12. Paul uses **Sheol** in 1Co 15:55 to teach how Christ's victory on the cross destroyed the sting of death and the grave.

1Co 15:55 O death, where is thy sting? O **grave**, where is thy victory?

13. The spiritually dead await the second resurrection in **Sheol**. **Sheol** is presented not as a state of existence but as a place of existence. Samuel came "ascending from the earth," another metaphor for **Sheol**.

1Sa 28:11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

1Sa 28:12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

1Sa 28:13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the **earth**.

1Sa 28:14 And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

14. Now let's take a look at Rev 14:12-13 which might be entitled "The Blessing of the Saints."

KJV

Rev 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

Rev 14:13 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.

NIV

Rev 14:12 This calls for patient endurance on the part of the saints who obey God's commandments and remain faithful to Jesus.

Rev 14:13 Then I heard a voice from heaven say, "Write: Blessed are the dead who die in the Lord from now on." "Yes," says the Spirit, "they will rest from their labor, for their deeds will follow them."

Principles:

1. The stern warning addressed to all worshipers of the beast is also an encouragement to those who put their trust in Christ in the time of great tribulation.

2. Though some of them will face martyrdom and others will need to go into hiding, they are assured that their lot is far preferable to those who accept the "easy way out" and worship the beast.

3. The saints of the Great Tribulation are described in verse 12 as those who will need special patience and endurance which can only come from "keeping God's Word in faithful obedience."

4. Special people are selected for special jobs in special ages. Such is the case for the brave saints of the Tribulation.

4.1 God in His omniscience knows exactly who needs to be where and more importantly He knows how much His saints can handle.

1Co 10:13 There hath no testing taken you but such as is common to man: but God is faithful, who will not suffer you to be tested above that ye are able; but will with the test also make a way to escape, that ye may be able to bear it.

4.2 Given the promise of 1Co 10:13 we must conclude that the Tribulation saints will be really tough folks with edification complexes of the soul which would choke a horse.

4.3 Said another way, these people will be super Christians placed in the thick of battle because God knows they will not cut and run.

4.4 Such special assessment and placement is true in every age; so the next time you see a fellow saint really hurting, give him or her a big old hug cause being a hero in the devil's world "ain't" for sissies.

5. In verse 13 John hears a voice from heaven pronouncing a blessing on those who die in the Lord.

5.1 Four times previously we have seen a record of a voice from heaven.

5.1.1 We learned there are certain things God does not choose to reveal:

Rev 10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

Rev 10:10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

Deu 29:29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.

5.1.3 In the sight of all, the two witnesses are called home and a voice from heaven welcomes them:

Rev 11:12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

5.1.4 John hears a voice describe the celebration of the 2nd Advent in the Holy City:

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:

6. Again in Rev 18:4 and 21:3 we will see a voice is heard, both are direct communications from God.

6.1 The implication is that these are unusually important pronouncements.

Rev 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Rev 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

7. The reference to the blessing of those who die in the Lord from this time on is not a general reference to all saints who die, but specifically to those who die in this period, that is, as martyrs of the faith.

8. It is far better to be dead at the hand of the beast than to have favor as his worshiper. The statement "Blessed are the dead which die in the Lord from henceforth" is followed by the expression "Yea, saith the Spirit."

9. John Walvoord has written: "the voice from heaven is none other than the voice of the Holy Spirit." The Holy Spirit is coequal with the Father and the Son so this message too is of special importance.

10. Those who die in the Lord are described as resting from their labors with the rewards of their work following them.

10.1 That we will rest in heaven and that our divine good will follow us is old hat for this crowd; just remember we get our rewards just after the rapture, these folks get theirs later at the Second Advent.

11. Rev 14:13 contains one of several beatitudes found in the book of the Revelation.

Rev 1:3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Rev 16:15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Rev 19:9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Rev 22:7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Rev 22:14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

12. Let's take a look at an expanded translation of Rev 14:12 and 13:

#### **Expanded Translation**

**Rev 14:12 The trials and tribulations of this age call for patient endurance on the part of the saints; these saints will obey God's commandments and remain faithful to the Lord Jesus.**

**Rev 14:13 Then I, John, heard a voice from heaven say, "Write: Blessed are the dead who die in the Lord from now on." "Yea!" says the Holy Spirit of God, "they will rest in heaven from their labors on earth; their divine good which was so hard to come by in the economy of the Tribulation will follow them as an eternal reward."**

13. Now let's see what we can learn of John's vision of Christ Himself; Christ is seen participating in the climatic judgments relating to His Second Coming:

#### **KJV**

Rev 14:14 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.

Rev 14:15 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.

Rev 14:16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

#### **NIV**

Rev 14:14 I looked, and there before me was a white cloud, and seated on the cloud was one "like a son of man" with a crown of gold on his head and a sharp sickle in his hand.

Rev 14:15 Then another angel came out of the temple and called in a loud voice to him who was sitting on the cloud, "Take your sickle and reap, because the time to reap has come, for the harvest of the earth is ripe."

Rev 14:16 So he who was seated on the cloud swung his sickle over the earth, and the earth was harvested.

Principles:

1. Verses fourteen through twenty describe two kinds of harvest or two descriptions of end time judgments.
2. The timing is the Second Advent of Jesus Christ.
3. The place would seem to be outside the city of Jerusalem.
4. Verses fourteen, fifteen and sixteen cover only the first harvest.
5. This preview occurs in John's first vision; it is a harvest scene.
6. The first vision uses terminology that would be applicable to the reaping of wheat.
7. It is personally superintended by the Son of Man, just as was predicted in a parable.

Rev 14:14 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.

8. John introduces his vision with the familiar phrase "And I looked and behold," indicating another major advance in the revelation.

8.1 It is the same Greek earlier exegeted meaning pay attention, hear up and listen for this is important and it is going to happen quickly.

9. John in his vision sees "One like the Son of man sitting on a white cloud wearing a golden crown and having in his hand a sharp sickle."

9.1 Though the one described is said to be like (Greek **Omoion** an adverb well translated "like", it is Anglicized in the English **Homoion** because of the rough breathing mark).

9.2 It is none other says John Walvoord than:

"Christ Himself participating in the divine judgments of God upon the wicked of the world."

10. As predicted in a parable Jesus is careful to gather in all the wheat and keep it separate from the tares.

10.1 The parable is one of seven parables describing the "new" Kingdom of Heaven.

Mat 13:36 Then he left the crowd and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds in the field."

Mat 13:37 He answered, "The one who sowed the good seed is the Son of Man.

Mat 13:38 The field is the world, and the good seed stands for the sons of the kingdom. The weeds are the sons of the evil one,

Mat 13:39 and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.

Mat 13:40 "As the weeds are pulled up and burned in the fire, so it will be at the end of the age.

Mat 13:41 The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil.

Mat 13:42 They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth.

Mat 13:43 Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

10.2 This parable explains the first vision.

11. Jesus does not do the dividing Himself but instead carefully supervises the separation of wheat and tares so that not one believer (wheat) is judged with the tares (unbelievers).

12. This separating work is done by angels and happens at the Lord's triumphant reappearance back to the earth at the end of the tribulation.

13. The opportunity for salvation is at this time ended for these unbelievers.

14. Fates are forever sealed; there is no more chance for the unbeliever.

15. For many this will be the saddest day in human history!

16. Believers will be carefully protected from the final holocaust so that they can go directly into the Kingdom and repopulate the new world that's coming.

17. It is interesting to note this harvest occurs just after the reassurance to the saints of their ultimate reward described in Rev 14:12 and 13.

Rev 14:12 The trials and tribulations of this age call for patient endurance on the part of the saints; these saints will obey God's commandments and remain faithful to the Lord Jesus.

Rev 14:13 Then I, John heard a voice from heaven say, "Write: Blessed are the dead who die in the Lord from now on." "Yes," says the Holy Spirit of God, "they will rest in heaven from their labors on earth; their divine good which was so hard to come by in the economy of the Tribulation will follow them as an eternal reward."

End Lesson Taught 8-2-1017

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