

REVELATION CHAPTER FOURTEEN

BOOK OF THE REVELATION

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. The teachings of the Revelation represent a compilation of things learned from such men as Col. R. B. Thieme, Lewis Sperry Chafer, Charles Ryrie, Arno C. Gabelein, John Walvoord, Hal Lindsay, Dwight Pentecost, along with an exegesis of the Greek and Hebrew texts.

Revelation

Lesson 100

1-2-2002

1. Tonight we will continue our study of the book of the Revelation. We are in lesson one hundred.

1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I taught Rev 13:18, summarized chapter thirteen as it related to our total eschatological picture and when time ran out I had just introduced chapter fourteen.

3. Before returning to our study chapter fourteen, I want to provide an expanded translation of chapter thirteen:

Rev 13:1 And the devil looked out on planet earth's swirling mass of humanity; he viewed the confusion of the gentile world as opportunity. Then I saw the Antichrist arise out from the confused skein of the nations. There was a ten nation federation ruling Europe and from one of the smallest of the ten the Antichrist rose to power; soon he took over two other nations and then finally he became ruler over all ten; each of the ten leaders served as blasphemous heads of state in open opposition to God.

Rev 13:2 John said the Antichrist resembled a leopard, with feet like those of a bear and a mouth like that of a lion. A dragon gave the beast his power, a throne and great authority; the animal symbols represented three of the four major gentile empires of time past: the leopard, Alexander, the bear, the Medo-Persians and the lion, Babylon; soon to come but not yet revealed would be the Revived Roman Empire.

Rev 13:3 The Antichrist sustained a fatal wound, but was miraculously resuscitated. The whole world was astonished and followed the beast as their political and spiritual leader.

Rev 13:4 Most of the world, though not aware, were worshiping Satan because the dragon indwelt the Antichrist and gave authority and power to him; this power included a strong military presence; those who worshiped the new world leader were absolutely devoted and impressed; they asked, "Who is like the Antichrist? Who can make war against him?"

Rev 13:5 The Antichrist was given great wisdom to blaspheme God and His Word; he ruled as a despot during the last forty-two months of the Tribulation.

Rev 13:6 Both the Antichrist and the False Prophet took great pleasure in blaspheming God, slandering His name and the Third Heaven and those who lived there.

Rev 13:7 The Antichrist in the last half of the Tribulation was given by Satan the power to make war against the believers of the Tribulation and to conquer them; all of this of course is done under the permissive will of God. And he was given authority over all the peoples of the world.

Rev 13:8 The nations of the world and all the unbelieving citizens therein could be seen worshiping the Antichrist as God--that is to say all those whose names had been removed from the book of life belonging to the Lamb; the Lamb being the Lord Jesus Christ Who was slain in eternity past before time was.

Rev 13:9 If you have a lick of sense you will pay attention to what is here being said.

Rev 13:10 If you live in the Tribulation and you are going to be incarcerated for the cause of Christ then so be it; it is God's will. If you are to be executed, so be it, it is God's will. This age will call for patient endurance and faithfulness on the part of the saints of God but at the end of the seven years the Saints of God will be vindicated.

Rev 13:11 Then I saw a second beast, coming out of the earth; he was a Jew. He had two horns like a lamb, but he spoke like a dragon. The two horns were symbolic of his ambivalent nature; he was as sweet as sugar at first but later took on the nature of the meanest junk yard dog ever.

Rev 13:12 He was given power and authority to speak and act on behalf of the Antichrist, in fact he made certain the earth and its inhabitants worshiped the Antichrist, the same world leader whose fatal wound had been healed.

Rev 13:13 The False Prophet performed miraculous signs and wonders, even causing fire to streak across the heavens and then on command the fire would fall to earth in full view of men.

Rev 13:14 It was because of the many miracles performed by this 2nd beast that he was able to deceive the inhabitants of the earth. He received his power from the Antichrist and made no bones about the source of His power, consequently He ordered the leaders of Israel to set up an image in honor of the Antichrist.

Those living on planet earth had earlier been impressed because of the recovery of the Antichrist from the terrible mortal head wound; his resuscitation to life had made believers of many.

Rev 13:15 The False Prophet was permitted to put breath into the idol, so that it could speak. Everyone who refused to worship the image of the first beast was put to death.

Rev 13:16 All people were forced to receive a mark on their hand or on their forehead. It did not matter how powerful they were, how much money they had or who they knew,

Rev 13:17 if they wanted to buy or sell or transact business in any way, they had to have the mark. The mark stood for the name of the first beast and for the number of his name.

Rev 13:18 Here is wisdom. The wise man will understand and learn from the number assigned in this book to the Antichrist - 666. The entire Book of The Revelation is a portrait of man as inferior to God even when under the direct influence and control of Satan himself. The Book has a theme: a perfect God, His number being 777 versus an inferior Satan whose number is 666.

Chapter Fourteen Introduction:

1. Chapter 14 is related to chapters 12 and 13.
2. Chapter 12 deals with the important characters of the period in summary fashion, chapter 13 with the wicked rulers of the period, and chapter 14 with the ultimate triumph of Christ.
3. All of this material is not chronological but prepares the way for the climax which begins in chapter 15 when the seven last plagues are cast upon the earth.
4. Chapter 14 consists of a series of pronouncements and visions assuring the reader of the ultimate triumph of Christ and the judgment of the wicked.
5. Much of the chapter is prophetic of events that have not yet taken place, but which are now impending.
6. The chapter begins with the assurance that the Lamb will ultimately stand in triumph on Mount Zion with his followers, and it concludes with a series of pronouncements of judgments upon the wicked.
7. We can best think of verses one through five as a prophetic cameo of short scenes that will take place at the end of the Tribulation.
8. The theme that binds all the scenes together is Christ's ultimate triumph over all the forces of evil that run rampant during the Tribulation.
9. Revelation twelve was a preamble to the Tribulation with emphasis on characters, Revelation thirteen described the Antichrist and the False Prophet and now chapter fourteen presents a refreshing interlude.
10. Here we will see the adoration of the Lamb by his "sheep" on the pasture of Mount Zion; the bucolic calm of the scene provides welcome relief to the flashes of lightning and thunder which accompanied the angry judgments of God in prior and future chapters.

Now let's see what we can learn from verses one through five.

KJV

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.

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:

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.

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.

Rev 14:5 And in their mouth was found no guile: for they are without fault before the throne of God.

NIV

Rev 14:1 Then I looked, and there before me was the Lamb, standing on Mount Zion, and with him 144,000 who had his name and his Father's name written on their foreheads.

Rev 14:2 And I heard a sound from heaven like the roar of rushing waters and like a loud peal of thunder. The sound I heard was like that of harpists playing their harps.

Rev 14:3 And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth.

Rev 14:4 These are those who did not defile themselves with women, for they kept themselves pure. They follow the Lamb wherever he goes. They were purchased from among men and offered as firstfruits to God and the Lamb.

Rev 14:5 No lie was found in their mouths; they are blameless.

1. The chapter begins in the KJV with the unusual phrase used several times previously: "And I looked, and, lo."

1.1 This expression, which could also be translated "And I saw, and, behold," introduces the vision of the Lamb standing on Mount Zion accompanied by 144,000 who had been redeemed from the earth.

2. We are faced with a number of important decisions regarding this passage; certainly one of the more important, what is the meaning of Mount Zion?

3. J. B. Smith joins with several expositors who have interpreted Mount Zion as a figurative expression; they believe Zion here refers to heaven; they find a similar usage in Heb 12:22 and thus conclude it means the same as here.

Heb 12:22 But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly,

4. The question arises and many have conjectured as to where is this scene and then the question who are the 144,000?

5. There is certainly no unanimity as we shall see. I believe the meaning is clearly a prophetic scene in heaven where we preview our Lord's return with the same 144,000 seen earlier at the beginning of the Tribulation - the sealed ones.

6. However there are those like, Tim LaHaye who writes in his book "Revelation Unveiled":

"Anyone who would accurately interpret the Book of The Revelation must locate the scene of the activity before he or she begins interpretation. This chapter is a good illustration of that fact. Many Bible scholars consider this to be a scene in heaven, while others regard it as a scene some place on earth. The difference in viewpoint will seriously affect one's interpretation. Another rule to be kept in mind is that the time should be pin pointed. This passage, which falls within the "great parenthesis that covers Rev 11:16-15:4, and takes place in heaven at the middle of the Tribulation period ... The 144,000 ... are probably the most outstanding 144,000 saints of the church age ... This position doubtless signifies that they will have great responsibility while reigning with Him (Christ) during the millennial kingdom."

7. John Walvoord writes:

"If the 144,000 are on earth in Zion, who then are the company in heaven? Though the natural questions concerning their identity are not clearly answered in the text, the heavenly group are probably the martyred saints of the tribulation, in contrast to the 144,000 who are on earth and do not suffer martyrdom. Both groups, however, experience the trials of the great tribulation and therefore are alone worthy to enter into the song of redemption recounting their victory over their enemies and praising God for His grace which has numbered them among the redeemed."

8. Hal Lindsey writes of the 144,000 of Revelation chapter fourteen:

"These 144,000 will be miraculously preserved by Christ through all seven years of the Tribulation period. This is a first magnitude miracle, since more than half the earth's population, including many thousands of the evangelists' converts, will be wiped out during the horrors of the Tribulation period. The 144,000 ... will be hunted men because of their refusal to bow to the Antichrist. These are the 144,000 converted Jews ... they are the very first people saved during the Tribulation period. They in turn will lead millions all around the world to the only true Messiah, the Lord Jesus Christ.

9. Wycliffe in his commentary says:

"As there are introductory chapters preceding the judgments introduced by the opening of the seven seals, and by the blowing of the seven trumpets, so here, preceding the last series of judgments, we have an introductory chapter.

"Rev 14:1-5 ... opens with a scene on the mount Zion, which no doubt stands for heaven-the only reference to \hat{I} Zion in the Revelation. We are introduced to a large company of 144,000, having characteristics which set them apart as unusually dedicated:

(1) on their foreheads are the names of the Lamb and of the Father-which shall be true of all the redeemed throughout eternity (compare Rev 22:4);

Rev 22:4 And they shall see his face; and his name shall be in their foreheads.

(2) they alone are able to understand the new song sung before the throne by harpers;

(3) they have not been defiled with women

(4) they follow the Lamb wherever he goes;

(5) they are the first fruits unto God;

(6) they are without blemish. This is no doubt a select group of God's saints, of which we hear nothing more.

The only real problem here is in verse 4. Many have insisted that this must be taken literally... Nowhere in the Scriptures is virginity as such, or celibacy, mentioned as a synonym for holiness, or as making one particularly fit for divine service. The family is a divine institution from the beginning of Scripture. Therefore, I think this must have symbolic significance, similar to Paul's use of these terms in 2Co 11:2,3. Marriage is not defiling (Heb 13:4)."

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.

2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

2Co 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

Heb 13:4 Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

10. Col. R. B. Thieme has taught:

"We have in verse one through five a prophetic scene in heaven of Christ's return at the Second Advent. The 144,000 are the same as those earlier seen from the twelve tribes who are the first converts of the Tribulation. Mount Zion (though prophetically pictured here) is the new Mount Zion of the Millennium. The term woman is a reference to the Apostate Church of the Tribulation. The new song is a song of triumph and grace which the 144,000 can now learn."

11. As you can see there are various views and each has a degree of merit.

12. Now let's see what principles we can glean but first I want to give you an expanded translation of Rev 14:1-5

Rev 14:1 I looked up and saw Christ as the Lamb of God standing in heaven on Mount Zion, the Millennial City of God, and with Him were the original 144,000 Jewish Evangelist; they had the name of God the Father on their foreheads.

Rev 14:2 Then I heard a sound from heaven that was like a roaring flood or loud thunder accompanied by the music of many harps.

Rev 14:3 And I also heard a new song being sung before the throne of God; also standing before that throne were the four special angels earlier seen and the church age saints earlier raptured. No one could learn the song except the 144,000 who had been preserved through the awful Tribulation.

Rev 14:4 All of those before the throne and the 144,000 were positionally pure and perfect but only the 144,000 could learn the song for they had been preserved as God special representatives, the first fruits of God. They had refused to worship "the whore" and they could be seen following the Lamb in heaven; wherever He went there they could be seen.

Rev 14:5 These are pure as the driven snow and worthy of special praise.

13. The 144,000 are the original evangelist earlier studied and it would seem to me these verses teach they move on into the Millennial earth without going to the third heaven, this would certainly seem to be the meaning of the sealing of Rev 7:3.

Rev 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

14. Revelation 14 reminds us that there will be a large group of people who never gave in to the persuasions of the Beast.

15. Among these are the 144,000 converted Jewish evangelists, first mentioned in Chapter 7.

15.1 Because Christ gives them superhuman insight, they are able to recognize the personal magnetism and miracles of the two Beasts for what they really are - frauds from the Devil himself.

16. These 144,000 will be miraculously preserved by Christ through all seven years of the Tribulation period.

17. So persecuted will these evangelists be that they will have to depend on their converts to provide for their everyday needs.

17.1 They will be unable to buy or sell, they will be unclothed and hungry, they will be sick and imprisoned.

18. The reasons for making Mount Zion a real heavenly city in this passage are therefore lacking a convincing foundation.

18.1 Preferable is the view that this is a prophetic vision of the ultimate triumph of the Lamb following His second coming, when He joins the 144,000 on Mount Zion at the beginning of His millennial reign.

19. The determination of the place of this action is also correlated with the question whether the 144,000 in chapter 14 are the same group as in chapter 7.

19.1 Walter Scott expresses the opinion without giving any substantiation that the 144,000 of chapter 14 are of the tribe of Judah and therefore to be distinguished from the 144,000 in chapter 7.

20. There is no evidence whatever in the passage that this group is limited to Judah, and it would be most strange to have two groups of exactly 144,000 in the end time, especially when 12,000 of those in chapter 7 are also of the tribe of Judah.

21. The preferable view, therefore, seems to be that the 144,000 in this chapter are the same as in chapter seven. This is my view, Hal Lindsey's view and Col. R. B. Thieme's view. Wow what a troika!

21.1 In their first mention in Revelation seven we placed them at the beginning of the first 42 months of the tribulation, just after the rapture.

21.2 In their second mention in chapter 14, they are seen still intact, preserved by God through the fearful days of persecution and standing triumphantly with the Lamb on Mount Zion at the beginning of the millennial reign.

22. The best manuscripts indicate that the expression "having his Father's name written in their foreheads" should be "having his name, and the name of his Father, written on their foreheads."

23. By this expression they are clearly identified as belonging to both the Father and the Son.

23.1 In chapter 7, the seal is mentioned as simply being the seal of God, whereas here in chapter 14 we have more detail.

24. There is no good ground for imagining that the seal here is a later development and dissimilar to the earlier seal; I think it simply represents the later development of Christ's pending imminent victory.

25. Verse 3 tells us that these 144,000 Jews will sing a new song before the throne of God and the Elders. Remember that the Elders represent believers who lived during our age, the Church age.

26. No one could learn that song but the 144,000 because it is a joyous testimony of the miraculous and preserving grace of God through the horrors of the Tribulation.

27. This song will be a hymn of praise to the mighty sustaining power of God for believers in times of great trial.

28. There is something really different about a believer who has gone through a tremendous trial of life. So also will it be for these 144,000.

29. A person like this is very grateful to God for holding him up during his testing, and most radiate a joy that you just don't find in other Christians.

30. Suffering saints with doctrine in their souls are able to share a message which really encourages!

31. These 144,000 converted Jewish evangelists will sing an absolutely unique song, for they will have endured and been delivered through tribulation never before known to man.

32. Today we can experience something of the delivering power that these Jews will know because we too are often called upon to go through tests in our daily living; God allows pressures, trials, and troubles to enter each one of our lives.

33. It isn't always something we have brought upon ourselves either Ñ remember how much suffering Jesus chose to endure!

33.1 Recall also the purpose of that suffering experienced by Christ.

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

33.2 Scripture recall makes clear God causes it to rain on the just and the unjust.

34. The real reason our sovereign God allows unexplainable problems to come into our lives is to teach us to trust Him rather than to rely on ourselves, or any number of other reasons known only to Him.

35. No doubt the favorite Scripture verse of the Tribulation believers will be: "We know that all things work together for good to those who love God . . . who are called according to His purpose" (Rom 8:28).

End Lesson Taught 1-2-2002

Revelation

Lesson 101

1-9-2002

1. Tonight we will continue our study of the book of the Revelation. We are in lesson 101.

1.1 Before we do though let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I taught in part Rev 14:1-5 and when time ran out I was summarizing what the Bible has to say about a believer's suffering.

3. Before returning to our study, I want to provide an expanded translation of Rev 14:1-5.

Rev 14:1 I looked up and saw Christ as the Lamb of God standing in heaven on Mount Zion, the millennial City of God, and with Him were the original 144,000 Jewish Evangelist; they had the name of Christ and the name of God the Father on their foreheads.

Rev 14:2 Then I heard a sound from heaven that was like a roaring flood or loud thunder accompanied by the music of many harps.

Rev 14:3 And I also heard a new song being sung before the throne of God; also standing before that throne were the four special angels earlier seen and the church age saints earlier raptured. No one could learn the song except the 144,000 who had been preserved through the awful Tribulation.

Rev 14:4 All of those before the throne and the 144,000 were "positionally pure" and perfect; only the 144,000 could learn the song for they had been preserved as God's special representatives. The 144,000 were called the first fruits of God. They had refused to worship "the whore" and they could be seen following the Lamb in heaven; wherever He went they followed.

Rev 14:5 The 144,00 were as pure as the driven snow and worthy of special praise.

4. Suffering Bullets

- Both the believer and unbeliever will suffer:

Mat 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

- If a son you will suffer

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, sand not sons.

- As believers we do not get away with anything although we are special

Hos 8:7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

- Suffering is for our benefit and works for our good

Heb 12:11 No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

Heb 12:12 Therefore, strengthen your feeble arms and weak knees.

1Th 5:18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

5. Chapter Fourteen Introduction

5.1 Chapter 14 is related to chapters 12 and 13.

5.2 Chapter 12 deals with the important characters of the period in summary fashion, chapter 13 with the wicked rulers of the period, and chapter 14 with the ultimate triumph of Christ.

5.3 All of this material is not chronological but prepares the way for the climax which begins in chapter 15 when the seven last plagues are cast upon the earth.

5.4 Chapter 14 consists of a series of pronouncements and visions assuring the reader of the ultimate triumph of Christ and the judgment of the wicked.

5.5 Much of the chapter is prophetic of events that have not yet taken place, but which are now impending.

5.6 The chapter begins with the assurance that the Lamb will ultimately stand in triumph on Mount Zion with his followers, and it concludes with a series of pronouncements of judgments upon the wicked.

5.7 We can best think of verses one through five as a prophetic cameo of short scenes that will take place at the end of the Tribulation.

5.8 The theme that binds all the scenes together is Christ's ultimate triumph over all the forces of evil that run rampant during the Tribulation.

5.9 Revelation twelve was a preamble to the Tribulation with emphasis on characters, Revelation thirteen described the Antichrist and the False Prophet and now chapter fourteen presents a refreshing interlude.

5.10 Here we will see the adoration of the Lamb by his "sheep" on the pasture of Mount Zion; the bucolic calm of the scene provides welcome relief from the evil and suffering caused by the Antichrist and his policies.

6. Now let's return to verse four and the statement: "These are they who were not defiled with women, for they are virgins".

7. Since a celibate is one who has taken a vow never to marry, it might almost seem as though God has something against marriage.

7.1 In fact there are two meanings pertinent; the first is their refusal to get involved in the worship practice of the Babylonian whore-hurch, the universal Christian church headquartered in Rome and then secondly there is the general metaphorical meaning so often found in Scripture.

8. The celibacy of these men refers not so much to sexual purity (although this is important) but to separation from spiritual fornication and spiritual adultery in general. (James 4:4)

Jam 4:4 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.

9. This concept of spiritual virginity is used a number of times in the Bible. To give an example, in 2Co 11:2 the Apostle Paul yearns to present all believers as a pure virgin to Christ.

2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

9.1 If Rev 14:4 refers to physical virginity, all married Christians would be left out of the picture! Such an interpretation borders on the ridiculous.

10. We can be virgins in our spiritual relationship with Christ. And that is the meaning here steering clear of the Satanically-inspired religious system of the Antichrist who will prostitute the souls of men.

11. These 144,000 Tribulation celibates are "redeemed from among men as first fruits to God and to the Lamb" (Rev 14:4). This description of the 144,000 as the first fruits helps to identify this cadre as the 144,000 Jewish Evangelist.

Rev 14:4 These are those who did not defile themselves with women, for they kept themselves pure. They follow the Lamb wherever he goes. They were purchased from among men and offered as firstfruits to God and the Lamb.

12. In ancient Israel the Jewish people followed an agricultural practice which was commanded by God Himself.

12.1 At the beginning of every harvest the people presented a token amount of the first and best fruits of the field as an offering to the Lord.

12.2 This was known as the "first fruits" offering or The Feast of The First Fruits.

13. This practice is used here to picture the early conversion of the 144,000 Jewish witnesses. They will be the very first people saved during the Tribulation period.

13.1 The Festival of First Fruits: was to be held on the first Sunday following the Passover.

13.2 Originally the liturgy of the Festival of The First Fruits was to remind Israel of God's grace in bringing them into a land of milk and honey.

13.2.1 As part of the first celebration the Jew after entering the land was to take a portion of the first harvest, bundle it in individual sheafs and wave it before the Lord.

Lev 23:10 "Speak to the Israelites and say to them: 'When you enter the land I am going to give you and you reap its harvest, bring to the priest a sheaf of the first grain you harvest.

Lev 23:11 He is to wave the sheaf before the LORD so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath.

13.3 The Priest would designate the area and there could no fertilizer be used and the area designated had to be naturally watered and not irrigated.

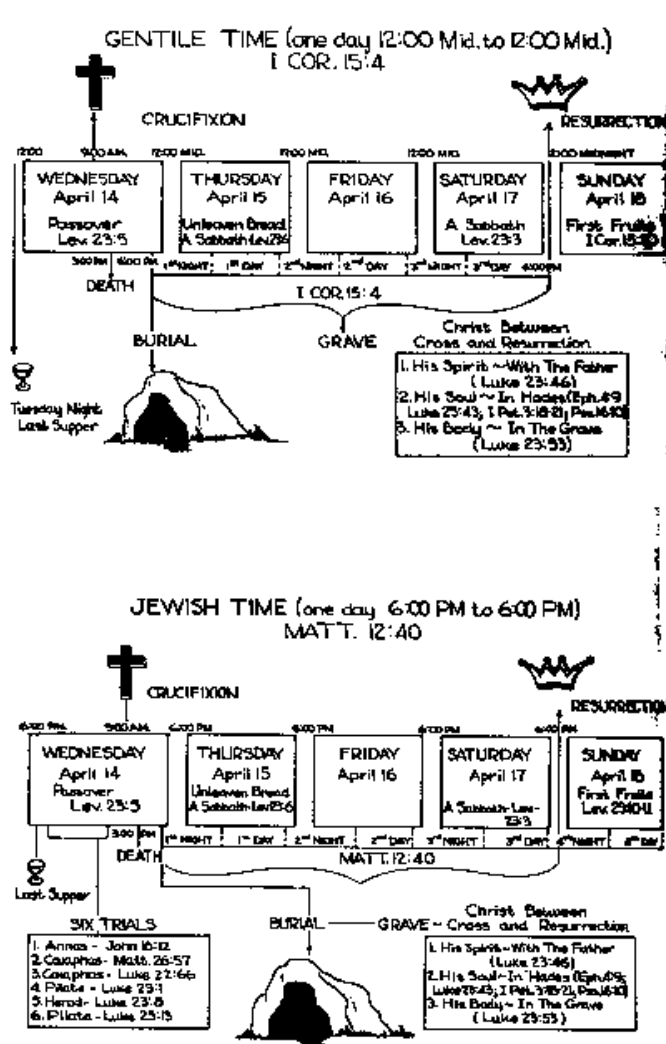
13.4 The First Fruits were a grace matter dependent upon the Lord only.

13.5 The first Fruits also taught of the resurrection; first of Christ and then the order of the Resurrection with emphasis on Israel at the Second Advent.

13.6 Christ Himself was discovered resurrected on the first Sunday following the Passover.

13.6.1 He was in fact resurrected sometime after the end of the Jewish Saturday (or 6 PM) which was the Roman Sunday or the first day of the week for Kingdom Age Israel.

13.6.2 A chart will help describe the order of the Passion week events.



13.7 He was Resurrected as the first Fruit on the Festival Day of the First Fruits.

1Co 15:20 But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep...

1Co 15:23 But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him.

14. The 144,000 Jewish Evangelist were the first fruits of the Tribulation.

15. This scene seems reminiscent of chapters 4 and 5 and the heavenly visions.

16. The preponderance of evidence seems to indicate that this is indeed a heavenly scene in which John is seeing "in the Spirit" while his body is on earth.

17. Before we move to verse six and seven, let me again provide an expanded translation of Rev 14:1-5:

Expanded Translation:

Rev 14:1 I looked up and saw Christ as the Lamb of God standing in heaven on Mount Zion, the Millennial City of God, and with Him were the original 144,000 Jewish Evangelist; they had the name of Christ and the name of God the Father on their foreheads.

Rev 14:2 Then I heard a sound from heaven that was like a roaring flood or loud thunder accompanied by the music of many harps.

Rev 14:3 And I also heard a new song being sung before the throne of God; also standing before that throne were the four special angels earlier seen and the church age saints earlier raptured. No one could learn the song except the 144,000 who had been preserved through the awful Tribulation.

Rev 14:4 All of those before the throne and the 144,000 were "positionally pure" and perfect; only the 144,000 could learn the song for they had been preserved as God's special representatives. The 144,000 were called the first fruits of God. They had refused to worship "the whore" and they could be seen following the Lamb in heaven; wherever He went they followed.

Rev 14:5 The 144,00 were as pure as the driven snow and worthy of special praise.

We might entitle our study of Rev 14:6-7 as "An Angel With An Everlasting Gospel".

KJV

Rev 14:6 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,

Rev 14:7 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.

NIV

Rev 14:6 Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth--to every nation, tribe, language and people.

Rev 14:7 He said in a loud voice, "Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water."

Principles:

1. Evangelism in the Tribulation is a bit unusual.
2. But then again the Tribulation is an unusual age.
3. There will be 144,000 Jewish evangelist, the resurrected Moses and Elijah, three angels and a big carnivorous bird; all spreading the Gospel throughout the World.
 - Jewish Evangelists

Rev 7:4 Then I heard the number of those who were sealed: 144,000 from all the tribes of Israel...

Rev 7:9 After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands.

- Elijah and Moses

Rev 11:3 And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."

Rev 11:4 These are the two olive trees and the two lampstands that stand before the Lord of the earth.

Rev 11:5 If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die.

Rev 11:6 These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.

Rev 11:7 Now when they have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them.

Rev 11:8 Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified.

Rev 11:9 For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial.

Rev 11:10 The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth.

Rev 11:11 But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them.

Rev 11:12 Then they heard a loud voice from heaven saying to them, "Come up here." And they went up to heaven in a cloud, while their enemies looked on.

- A Carnivorous Bird

Rev 8:13 And I beheld, and heard an angel [aetos - a carnivorous bird] flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels [aggelos], which are yet to sound!

- Angelic Witnesses

Rev 14:6 Then I saw another [Allos] angel [Angelos] flying in midair, and he had the eternal gospel to proclaim to those who live on the earth--to every nation, tribe, language and people.

Rev 14:7 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.

Rev 14:8 And there followed another angel [Deuteros Allos Angelos], 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 14:9 And the third angel [Tritos Allos]

Angelos] 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,

Rev 14:10 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:

Rev 14:11 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.

4. God will proclaim one last all out offer of grace before He buries the world under an avalanche of final judgment.

5. Three angels will fly through the atmosphere above the earth proclaiming the "everlasting gospel."

6. Walvoord has written of these angels:

"For centuries angels have wanted to get in on the act of world evangelization. Peter tells us that the angels are intensely interested in the whole story of redemption. (1Pe 1:12)

1Pe 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

7. They have been itching to preach the gospel but God has given that privilege to us. The angels would love to push us to one side and really get the job done right.

8. 1Pe 1:10-12 tells us that the angels are all excited that God is letting us tell people about the eternal inheritance we have through Jesus Christ."

1Pe 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

1Pe 1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

1Pe 1:12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

9. Now at last the angels will have their chance! The "everlasting gospel" (vs 6) emphasizes the fact that the people still living at the end of the Tribulation are on the very edge of eternity.

10. Now the gospel is fundamentally the same no matter what era it is preached.

11. It's the good news that Christ took the penalty for every sin man would ever commit. But God has emphasized various facets of the gospel at different times.

12. The "gospel of the Kingdom for example, though earlier proclaimed during the incarnation, will have also been preached throughout the Tribulation period.

13. It emphasizes that Christ will establish His millennial Kingdom when He returns to earth at the end of the Tribulation and that people can be part of it if they receive Christ as their Savior.

14. As we have seen the vision given to John in this chapter introduces "other angels" (Allos) flying in the midst of heaven, literally "in mid-heaven, "having the everlasting gospel to preach to the entire world.

15. The reference to "another" seems to be to angels in addition to the seven angels introduced in Rev 8:2 and also in contrast to "another angel" in Rev 8:3 and Rev 10:1.

15.1 It is not "another" in the sense of a different genre of angel.

16. The expression "the everlasting gospel," actually without the article ("everlasting gospel") is a prominent phrase.

16.1 It is everlasting in the sense that it is ageless and not for any specific period.

17. Ordinarily, one would expect the gospel to refer to what we proclaim as the good news of salvation.

17.1 In verse 7, however, the content of the message is quite otherwise, for it is an announcement of the hour of judgment of God and the command to worship Him.

18. Some expositors use the term "gospel" to include all the revelation God has given in Christ and hence conclude that there is only one gospel with various phases of truth belonging to this gospel.

18.1 The word "gospel" in the Greek is "Euaggelion" meaning "good news" and can mean either salvation doctrine or the whole realm of doctrine provided in the Canon.

End Lesson Taught 1-9-2002

Revelation

Lesson 102

1-16-2002

1. Tonight we will continue our study of the book of the Revelation. We are in lesson 102.

1.1 Before we do let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I taught Rev 14:1-5 and when time ran out I was in the process of teaching Rev 14:6 and 7.

3. Before returning to our study, I want to provide an expanded translation of Rev 14:1-5:

Rev 14:1 I looked up and saw Christ as the Lamb of God standing in heaven on Mount Zion, the Millennial City of God, and with Him were the original 144,000 Jewish Evangelist; they had the name of Christ and the name of God the Father on their foreheads.

Rev 14:2 Then I heard a sound from heaven that was like a roaring flood or loud thunder accompanied by the music of many harps.

Rev 14:3 And I also heard a new song being sung before the throne of God; also standing before that throne were the four special angels earlier seen and the church age saints earlier raptured. No one could learn the song except the 144,000 who had been preserved through the awful Tribulation.

Rev 14:4 All of those before the throne and the 144,000 were "positionally pure" and perfect; only the 144,000 could learn the song for they had been preserved as God's special representatives. The 144,000 were called the first fruits of God. They had refused to worship "the whore" and they could be seen following the Lamb in heaven; wherever He went they followed.

Rev 14:5 The 144,000 were as pure as the driven snow and worthy of special praise.

4. I want to review some of that learned last week and then we will resume our analysis of the meaning of the gospel.

5. The description of the 144,000 in Rev 14:5 closes with the statement that they are without guile and without fault.

5.1 In saying that they have no guile (Greek Pseudos), the thought is that there is no falsehood or especially no false religion in them (compare the use of the word Pseudos in Rom 1:25; and Rev 22:15).

Rom 1:25 They exchanged the truth of God for a "lie", and worshiped and served created things rather than the Creator--who is forever praised. Amen.

Rev 22:15 Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices "falsehood".

5.2 This large number had been kept utterly clean from the false religion of the great tribulation.

5.3 They are also described as without fault, that is, blameless and without stain, in contrast to those who are apostates, described as "faults" or "blemishes" as in 2Pe 2:13.

2Pe 2:13 They will be paid back with harm for the harm they have done. Their idea of pleasure is to carouse in broad daylight. They are blots and blemishes, reveling in their pleasures while they feast with you.

5.4 This makes important the life and testimony of any believer who seeks to emulate these who in this most trying time are found without compromise and without defilement.

5.5 Their life is a life of truth, an attribute of God.

5.6 Christians in the present age are exhorted to be "without blame before him" (Eph 1:4), "without blemish" (Eph 5:27; 1Pe 1:19), "unblamable" (Col 1:22), "without spot" (Heb 9:14), and "faultless" (Jude 24).

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Eph 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

Col 1:22 In the body of his flesh through death, to present you holy and unblamable and unproveable in his sight:

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Jud 24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Jud 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

5.7. All of this in the sight of God, the expression in verse 5 "before the throne of god" is not in the better manuscripts. It is better perhaps just translated "in the sight of God."

Now lets return to our study of Rev 14:6 and 7:

6. Revelation chapter fourteen verses 6 and 7 in the KJV has been translated:

KJV

Rev 14:6 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,

Rev 14:7 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.

1. Evangelism in the Tribulation is a bit unusual but then again the Tribulation is an unusual age.

2. There will be:

2.1 144,000 Jewish evangelist, the resurrected Moses and Elijah, three angels and a big carnivorous bird; all spreading the Gospel throughout the World.

3. The gospel is fundamentally the same no matter what era it is preached.

4. It's the good news that Christ took the penalty for every sin man would ever commit. But God has emphasized various facets of the gospel at different times.

5. As we have seen the vision given to John in this chapter introduces other angels" (Allos) flying in the midst of heaven, literally "in mid-heaven," having the everlasting gospel to preach to the entire world.

6. The expression "the everlasting gospel" is a prominent phrase.

7. It is everlasting in the sense that it is ageless and not for any specific period.

8 . Ordinarily, one would expect the gospel to refer to what we proclaim as the good news of salvation.

9. In verse 7, however, the content of the message is quite otherwise, for it is an announcement of the hour of judgment of God and the command to worship Him.

10. The word "gospel" in the Greek is "Euaggelion" meaning "good news" and can mean either salvation doctrine or the whole realm of doctrine provided in the Canon. The word preach is a translation from Euaggelizo.

11. A point or two about the Gospel:

11.1 Satan as the god of this world obscures the gospel and many believers who distort the gospel are used of Satan to this end.

2Co 11:13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

2Co 11:14 And no marvel; for Satan himself is transformed into an angel of light.

2Co 11:15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

11.2 The Mosaic law defines unrighteousness as does also the gospel.

1Ti 1:9 We also know that law is made not for the righteous but for lawbreakers and ~ rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers,

1Ti 1:10 for adulterers and perverts, for slave traders and liars and perjurers--and for whatever else is contrary to the sound doctrine

1Ti 1:11 or that which does not conform to the glorious gospel of the blessed God, which he entrusted to me.

11.3 The resurrection is part of the good news of the gospel and the world's hatred of the gospel is made clear in Paul's writing to Timothy.

2Ti 2:8 Remember Jesus Christ, raised from the dead, descended from David. This is my gospel,

2Ti 2:9 for which I am suffering even to the point of being chained like a criminal. But God's word is not chained.

11.4 Part of the armour of God is the good news of the gospel. Our feet are to be shod with the preparation of the gospel.

Eph 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Eph 6:14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

Eph 6:15 And your feet shod with the preparation of the gospel of peace;

11.5 The universal communication of the gospel of the Kingdom during the first half of the Tribulation period is made clear in Matthew chapter 24 verse 14. The same is true for every age; when people want it they will get it.

Mat 24:14 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.

11.6 Angels then, as we have seen in detail, will announce the gospel in the Tribulation.

Rev 14:6 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,

Rev 14:7 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.

11.7 Paul speaks of getting the gospel out to places where others have not gone.

Rom 15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

Rom 15:20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

11.8 The gospel is to be provided freely says Paul.

2Co 11:7 Have I committed an offense in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

2Co 11:8 I robbed other churches, taking wages of them, to do you service.

2Co 11:9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

11.9 There are false gospels says Paul.

Gal 1:6 I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel--

Gal 1:7 which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ.

Gal 1:8 But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!

Gal 1:9 As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

11.10 The gospel (good news of Gentile inclusion) was preached to Abraham.

Gal 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

11.11 The role of the Holy Spirit in the revelation of the gospel is established in 1Pe 1:12.

1Pe 1:10 Concerning this salvation, the prophets, who spoke of the grace that was to come to you, searched intently and with the greatest care,

1Pe 1:11 trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow.

1Pe 1:12 It was revealed to them that they were not serving themselves but you, when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. Even angels long to look into these things.

11.12 From a categorical study we can conclude the Gospel is either some form of salvation message with emphasis on its various aspects or it is the whole realm of doctrine presented in the Scripture.

12. The everlasting gospel here seems to be neither the gospel of grace nor the gospel of the kingdom, but rather the good news that God at last is about to deal with the world in righteousness and establish His sovereignty over the world.

13. This is an ageless gospel in the sense that God's righteousness is ageless. Throughout eternity God will continue to manifest Himself in grace toward the saints and in punishment toward the wicked.

14. We are now ready for an expanded translation of Rev 14:6-7:

Rev 14:6 And then I saw another angel. He would sweep across the sky dipping down in slow descent to the earth periodically announcing the good news of Christ's impending return when He would judge all those living on planet earth. His message was made clear to all people of every race and nation; they could all hear, mankind was once again without excuse.

Rev 14:7 The angel shouted, "Worship and honor God! The time has come for Him to judge everyone. Kneel down before the One who created the heavens and the earth, the oceans, the seas and every stream"

Now let's see what we can learn from verse eight:

KJV

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.

NIV

Rev 14:8 A second angel followed and said, "Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries."

Principles:

1. The prophetic cameo continues.
2. First we saw an event to occur on Mount Zion when the Lord begins His Millennial reign; there He could be seen with His beloved 144,000 Jewish Evangelist.
3. Now we have the preview of the religious system of Rome falling; the actual fall to be discussed later.
4. Babylon as used here say some: represents both a false religious system and the capital city of the one world government - Rome.
5. Revelation 17 and 18 make both of these identifications. That Babylon is Rome has been earlier discussed. Let me quickly review:
6. In the light of Daniel's chapter two and seven revelations in which there were five Empires predicted; four of which came to pass, i.e., Babylon, Persia, Greece and Rome.

6.1 Though Rome is not listed as the fourth per se, we have seen it historically, the Roman Empire followed on the heels of Greece; the fifth is yet to come as a revived fourth Kingdom - Rome of the Tribulation.

6.2 Keep in mind there has not been another "World Empire" since Rome and there will not be another until the Revived Roman Empire.

Dan 2:38 ... Thou art this head of gold.

Dan 2:39 And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

Dan 2:40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

Dan 2:41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay...

Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Dan 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

Dan 7:2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

Dan 7:3 And four great beasts came up from the sea, diverse one from another.

Dan 7:4 The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

Dan 7:5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

Dan 7:6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

Dan 7:7 After this I saw in the night visions, and behold a fourth beast. At, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

Dan 7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things...

Dan 7:17 These great beasts, which are four, are four kings, which shall arise out of the earth.

Dan 7:18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Dan 7:19 Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet;

Dan 7:20 And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Dan 7:21 I beheld, and the same horn made war with the saints, and prevailed against them;

Dan 7:22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

Dan 7:23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

Dan 7:24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

Dan 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Dan 7:26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

Dan 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

7. The false religious system is characterized as the ancient city of Babylon; this because its religion was based on black magic, witchcraft, and astrology.

8. This religion will have its headquarters in Rome during the first half of the Tribulation. As we will see later there is some doubt that only the city's fall is in view here.

9. It is the judgment of John Walvoord: "only the religious system of Babylon is seen falling here."

10. The pronouncement of verse 8 is by a second angel also seen flying in mid-heaven, saying Babylon has fallen.

11. The repetition of the phrase "is fallen" is for emphasis.

11.1 Prophetically, "Babylon" sometimes refers to a literal city, sometimes to a religious system, sometimes to a political system, all stemming from the evil character of historic Babylon.

12. The announcement here is prophetic as both the actual fall of Babylon as a religious system and the city itself comes later; John remember is seeing a prophecy of what will happen and therefore specific chronology is difficult to ascertain.

12.1 Let it be said here that near the middle of the Tribulation to kick off the Great Tribulation the ecumenical i.e. religious Rome is destroyed and then later near the Second Advent the city falls.

13. "BABYLON THE GREAT" in chapter 17, refers to the apostate church which will hold sway in the first half of the seventieth week of Daniel or as we know it the first three years of the Tribulation.

Rev 17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

Rev 17:2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Rev 17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

Rev 17:4 And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

Rev 17:5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

End Lesson Taught 1-16-2002

Revelation

Lesson 103

1-23-2008

1. Tonight we will continue our study of the book of the Revelation. We are in lesson 103.

1.1 Before we do, let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I taught Rev 14:6 and 7 and when time ran out I was in the process of teaching several summary points gleaned from verse eight .

3. Before returning to our study, I want to provide an expanded translation of Rev 14:1-7:

Rev 14:1 I looked up and saw Christ as the Lamb of God standing in heaven on Mount Zion, the Millennial City of God, and with Him were the original 144,000 Jewish Evangelist; they had the name of Christ and the name of God the Father on their foreheads.

Rev 14:2 Then I heard a sound from heaven that was like a roaring flood or loud thunder accompanied by the music of many harps.

Rev 14:3 And I also heard a new song being sung before the throne of God; standing before that throne were the four special angels earlier seen and the church age saints earlier raptured. No one could learn the song except the 144,000 who had been preserved through the awful Tribulation.

Rev 14:4 All of those before the throne and the 144,000 were "positionally pure" and perfect; only the 144,000 could learn the song for they had been preserved as God's special representatives. The 144,000 were called the first fruits of God. They had refused to worship "the whore" and they could be seen following the Lamb in heaven; wherever He went they followed.

Rev 14:5 The 144,00 were as pure as the driven snow and worthy of special praise.

Rev 14:6 And then I saw another angel. He would sweep across the sky dipping down in slow descent to the earth periodically announcing the good news of Christ's impending return when He would judge all those living on planet earth. His message was made clear to all people of every race and nation; they could all hear, mankind was once again without excuse.

Rev 14:7 The angel shouted, "Worship and honor God! The time has come for Him to judge everyone. Kneel down before the One who created the heavens and the earth, the oceans, the seas and every stream"

4. I want to review some of that learned last week and then we will resume our Rev 14:8 principles.

5. Verse eight in the KJV has been translated:

KJV

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.

Principles:

1. The prophetic cameo continues.

2. First we saw an event to occur on Mount Zion when the Lord begins His Millennial reign; there He could be seen with His beloved 144,000 Jewish Evangelist.

3. Now we have the preview of the religious system of Rome falling; the actual fall to be discussed later.

4. Babylon as used here say some: represents both a false religious system and the capital city of the one world government - Rome.

5. Revelation 17 and 18 make both of these identifications. That Babylon is Rome has been earlier discussed. Let me quickly review:

6. In the light of Daniel's chapter two and seven revelations in which there were five Empires predicted; four of which came to pass, i.e., Babylon, Persia, Greece and Rome.

6.1 Though Rome is not named as the fourth per se, we have seen it historically, the Roman Empire followed on the heels of Greece; the fifth is yet to come as a revived fourth Kingdom - Rome of the Tribulation.

6.2 Keep in mind there has not been another "World Empire" since Rome and there will not be another until the Revived Roman Empire.

7. The false religious system of the Tribulation is characterized as the ancient city of Babylon; this because its religion was based on black magic, witchcraft, and astrology.

8. This religion will have it headquarters in Rome during the first half of the Tribulation. Some believe the statement in verse eight "Babylon is fallen" refers only to the destruction of the city called Rome.

8.1 There are others who contend the statement "Babylon is fallen is fallen" refers to both the ecumenical system of Rome and the city of Rome as the headquarters of the Antichrist and his political system.

9. For example it is the judgment of Dr. John Walvoord that: "only the religious system of Babylon is seen falling here."

10. The pronouncement of verse 8 is made by a second angel also seen flying in mid-heaven, saying Babylon has fallen.

KJV

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.

10.1 I think it is important for obvious reasons to point out that the better manuscripts have no Greek for "city" but rather it is simply "Babylon the Great."

10.2 Notice again how the NIV translates verse eight.

Rev 14:8 A second angel followed and said, "Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries."

11. Most believe the repetition of the phrase "is fallen" is for emphasis.

11.1 There is the possibility that the repetition is used to communicate the destruction of both ecumenical Rome and the city of Rome as the headquarters of the Antichrist's political system.

11.2 Prophetically, "Babylon" sometimes refers to a literal city, sometimes to a religious system, sometimes to a political system and all stemming from the evil character of historic Babylon.

12. The announcement here is prophetic of both the actual fall of Babylon as a religious system and the city itself; John remember is seeing a prophecy of what will happen.

12.1 Near the middle of the Tribulation to kick off the Great Tribulation the ecumenical global religious system headquartered in Rome is destroyed; later near the Second Advent the city will fall.

12.2 In view of what we have in Scripture it seems to me both are in view when John says "Babylon is fallen, is fallen."

13. **BABYLON THE GREAT**" in chapter 17, refers to the apostate church which will hold sway in the first half of the Tribulation; the destruction of the city is described in chapter 18.

Rev 17:1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

Rev 17:2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Rev 17:3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

Rev 17:4 And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

Rev 17:5 And upon her forehead was a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**

13.1 Dr. Dwight Pentecost in his book "Things to Come", has put together a compilation of the historical identity of **BABYLON THE GREAT, THE MOTHER OF HARLOTS.**

"The woman is a religious system, who dominates the civil power, at least for a time. The name upon her forehead should easily enable us to identify her. But in order to do that we would do well to go back to our Old Testament, and see what is there revealed

concerning literal Babylon, for the one will surely throw light upon the other ... we learn that the founder of Bab-el, or Babylon, was Nimrod ... Nimrod ... was a grandson of Ham, the unworthy son of Noah ... Noah had brought through the flood the revelation of the true God ... Ham on the other hand seems to have been all too readily affected by the apostasy that brought the flood, for he shows no evidence of self-judgment ...

“And the name (the sunburnt one) indicates the state of the man's soul ... Ham begat a son named Cush, the black one, and he became the father of Nimrod, the apostate leader of his generation. Ancient lore now comes to our assistance, and tells us that the wife of Nimrod-bar-Cush was the infamous Semiramis the First. She is reputed to have been the foundress of the Babylonian mysteries and the first high priestess of idolatry. Thus Babylon became the fountainhead of idolatry, and the mother of every heathen and pagan system in the world. The mystery religion that was there originated spread in various form throughout the whole earth ... and is with us today ... and shall have its fullest development when the Holy Spirit has departed and the Babylon of the Apocalypse holds sway.

“Building on the primeval promise of the woman's Seed who was to come, Semiramis bore a son whom she declared was miraculously conceived! ... and when she presented him to the people, he was hailed as the promised deliverer. This was Tammuz ... Thus was introduced the mystery of the mother and the child, a form of idolatry that is older than any other known to man. The rites of this worship were secret ... It was Satan's effort to delude mankind with an imitation so like the truth of God that they would not know the true Seed of the woman when He came in the fullness of time ... From Babylon this mystery religion spread to all the surrounding nations ... everywhere the symbols were the same, and everywhere the cult of the mother and the child became the popular system; their worship was celebrated with the most disgusting and immoral practices.

“The image of the queen of heaven with the babe in her arms was seen everywhere, though the names differ as languages differed. It became the mystery religion of Phoenicia, and by the Phoenicians was carried to the ends of the earth.

“Ashtoreth and Tammuz, the mother and child of these hardy adventurers, became Isis and Horus in Egypt, Aphrodite and Eros in Greece, Venus and Cupid in Italy, and bore many other names in more distant places. Within 1000 years Babylonianism had become the religion of the world, which had rejected the Divine revelation.

“Linked with this central mystery were countless lesser mysteries ... Among these were the doctrines of purgatorial purification after death, salvation by countless sacraments such as priestly absolution, sprinkling with holy water, the offering of round cakes to the queen of heaven as mentioned in the book of Jeremiah, dedication of virgins to the gods, which was literally sanctified prostitution, weeping for Tammuz for a period of 40 days prior to the great festival of Istar, who was said to have received her son back from the dead; for it was taught that Tammuz was slain by a wild boar and afterwards brought back to life. To him the egg was sacred, as depicting the mystery of his resurrection, even

as the evergreen was his chosen symbol and was set up in honor of his birth at the winter solstice ... The sign of the cross was sacred to Tammuz, as symbolizing the life giving principle and as the first letter of his name.

“It is represented on many altars today ... and did not, as may have supposed, originate with Christianity. From this mystery religion, the patriarch Abraham was separated by divine call; and with this same evil cult the nation that sprang from him was in constant conflict, until under Jezebel, a Phoenician princess, it was grafted on to what was left of the religion of Israel in the northern kingdom in the day of Ahab and was the cause of their captivity ...

“Judah was polluted by it, ... and only by being sent into captivity to Babylon itself did Judah become cured of her fondness for idolatry ... From there they afterwards crossed the sea and immigrated to Italy ... under the name of the Etruscan Mysteries, and eventually Rome became the headquarters of Babyloniaism. The chief priest wore mitres shaped like the head of a fish, in honor of Dagon the fish god, the lord of life - another form of the Tammuz mystery, as developed among Israel's old enemies the Philistines. The Chief Priest when established in Rome took the "Title Pontifex Maximus. And this was imprinted on his mitre. When Julius Caesar... had become the head of the state, he was elected Pontifex Maximus, and this title was held henceforth by all the Roman Emperors down to Constantine the Great, who was at one and the same time head of the church and high priest of the heathen!

“The title was afterwards conferred upon the bishops of Rome, and is borne by the Pope today, who is thus declared to be not the successor of the fisherman apostle Peter, but direct successor of the high priest of the Babylonian mystery, and the servant of the fish god Dagon, for whom he wears, like his idolatrous predecessors, the fisherman's ring.

“During the early centuries of the churches history, the mystery of iniquity had wrought with such astounding effect and Babylonian practices and teachings had been so largely absorbed by that which bore the name of the Church of Christ, that the truth of the Holy Scriptures on many points had been wholly obscured, while idolatrous practices had been foisted upon the people as Christian sacraments, and heathen philosophies took the place of gospel instruction. Thus was developed that amazing system which for a thousand years dominated Europe and trafficked in the bodies and souls of men, until the great Reformation of the sixteenth century brought in a measure of deliverance.”

14. This system is actually destroyed at the beginning of the Great Tribulation in preparation for the worship of the beast.

15. The destruction of the city of Babylon itself, whether a reference to Rome, as is commonly held, or to a rebuilt city of Babylon on the ancient site of historic Babylon, does not take place until the end of the great tribulation.

Rev 18:1 After this I saw another angel coming down from heaven. He had great authority, and the earth was illuminated by his splendor.

Rev 18:2 With a mighty voice he shouted: "Fallen! Fallen is Babylon the Great! She has become a home for demons and a haunt for every evil spirit, a haunt for every unclean and detestable bird.

Rev 18:3 For all the nations have drunk the maddening wine of her adulteries. The kings of the earth committed adultery with her, and the merchants of the earth grew rich from her excessive luxuries."

Rev 18:4 Then I heard another voice from heaven say: "Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues;

Rev 18:5 for her sins are piled up to heaven, and God has remembered her crimes.

Rev 18:6 Give back to her as she has given; pay her back double for what she has done. Mix her a double portion from her own cup.

Rev 18:7 Give her as much torture and grief as the glory and luxury she gave herself. In her heart she boasts, 'I sit as queen; I am not a widow, and I will never mourn.'

Rev 18:8 Therefore in one day her plagues will overtake her: death, mourning and famine. She will be consumed by fire, for mighty is the Lord God who judges her.

16. Inasmuch as the context here seems to deal primarily with the end of the Great Tribulation and the beginning of the Millennial Kingdom, the position of those who believe we have a reference to the destruction of both an ecumenical system and a literal city takes on special "merit."

17. Given the fact that both the fall of the religious system in the middle of the Tribulation and the fall of the city at the end of the Great Tribulation are future, we can only guess as to the extent of this prophecy: "Fallen! Fallen is Babylon the Great."

17.1 Perhaps it is better to consider both are in view. Such is the position of Hal Lindsey and R. B. Thieme. Tim LaHaye on the other hand as with John Walvoord believe the reference here is only to ecumenical Babylon.

17.2 There is no doubt it could be both; it is important however that the student understand ecumenical Babylon falls in the middle of the Tribulation and political Babylon falls at the end of the Tribulation.

17.3 So much for the question, now let's return to Rev 14:8:

KJV

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.

NIV

Rev 14:8 A second angel followed and said, "Fallen! Fallen is Babylon the Great, which made all the nations drink the maddening wine of her adulteries."

18. The fall of Babylon is occasioned by her iniquity, which in the best manuscripts is described in these words: "...made all the nations to drink of the wine of the wrath of her fornication."

19. The resultant meaning is that the nations participated in her spiritual corruption; they will ultimately share with her in her well-deserved divine condemnation and judgment.

Rev 14:10 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:

19.1 Notice an almost identical use of the phrase "wine of her adulteries" as the NIV translates vis-a-vis Rev 17:2 "wine of her fornication."

Rev 17:2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

20. Like the pronouncement of the previous angel and the other prophecies of this chapter, the promise of judgment upon the iniquitous Babylonian system is designed to bring comfort to those suffering under her ecumenical and political travesties.

21. An expanded translation of verses 8 is now in order:

Rev 14:8 A second angel was next seen; He cried out to the people of the earth a great prophecy of what would later take place: "Fallen! Fallen is ecumenical Rome, Fallen! Fallen is political Rome, both of whom caused the nations to partake of her apostasies."

Now let's see what we can learn from verses nine, ten and eleven:

KJV

Rev 14:9 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,
Rev 14:10 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:
Rev 14:11 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.

NIV

Rev 14:9 A third angel followed them and said in a loud voice: "If anyone worships the beast and his image and receives his mark on the forehead or on the hand,

Rev 14:10 he, too, 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 holy angels and of the Lamb.

Rev 14:11 And the smoke of their torment rises for ever and ever. 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."

Principles:

1. The third angel will pronounce doom on the worshipers of the Antichrist.

1.2 His message is not called the gospel message.

2. On the contrary, he issues a warning of the awful consequences of accepting the mark of the Antichrist and becoming his worshiper.

3. We have already seen that during the Tribulation people will be required to worship the Antichrist and receive his mark (666) on their foreheads or on their hands.

4. Such people will "drink of the wine of God's fury, which has been poured full strength into the cup of his wrath." They have turned their backs on God's method of salvation and taken to themselves human methods.

5. This will incur the displeasure of Almighty God and bring on themselves judgment and destruction.

6. We have already seen that at the breaking of the fourth seal 25 percent of the earth's population will be destroyed (Rev. 6:8) and during the blowing of the sixth trumpet (Rev 9:18) a third part of the earth's population is destroyed.

Rev 6:8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Rev 9:18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

7. Many have tried to classify those killed by the fourth horseman (Rev 6:8) and the 3rd woe (Rev 9:18) as a special genre of people however such to my mind cannot be supported.

7.1 As an example is Dr. David L. Cooper who has written "these are the incorrigible of the Tribulation period."

7.2 That is, these are the ones who turned their backs on the Messiah and become the worshipers of the Antichrist thus forfeiting their chance for eternal life. Rather than be allowed to pollute others ... they will be destroyed in these two great purges ..."

8. During the latter half, as we will see in our study of the bowl judgments great persecution will fall on all those who take the mark of the beast and become worshipers of the Antichrist.

9. Burning sulfur will be their lot, and they will be tormented forever and ever and have no rest day or night (Rev 14:11).

Rev 14:11 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.

10. John Walvoord has written:

"The third angel adds immediately to the pronouncement of the previous angel by proclaiming with a great voice the sad doom of those who worship the beast. Anyone who receives the mark of the beast as required in Rev 13:17 shall also partake of the judgment of God. As he drinks of the wine of spiritual fornication, so he also shall drink of the wine of the wrath of God. The wrath of God is described in most dramatic terms as wine that is unmixed, that is, untempered by the mercy and grace of God."

11. These worshipers of the beast are declared to be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

12. The same Scripture which assures all Christians of the love of God and the grace of God as extended to those who trust in Christ is unequivocal in its absolute statements of judgment upon those who do not.

13. Concerning the destiny of the wicked, J. B. Smith writes,

"Anyone disposed to discredit the Biblical teaching on the eternal destiny of the wicked should be reminded that Jesus ... said more in regard to this doctrine than all the remaining contributors to the New Testament record."

14. This is supported by the fact that Jesus referred to hell (Gehenna eleven out of the twelve occurrences, made twelve out of nineteen references to hell fire, and used other similar expressions more than any other person in the New Testament).

15. The righteousness of God is as inexorable as the love of God is infinite. The love of God is not free to express itself to those who have spurned that love.

16. Their torment is not a momentary one, for it is described in verse 11 as continuing forever, literally "into the ages of ages," the strongest expression of eternity of which the Greek is capable.

17. To emphasize the idea of continued suffering, they are declared to have no rest day or night.

17.1 In describing the worshipers of the beast, the word worship and the word receiveth in verse 11 are in the present tense emphasizing continued worship of the beast.

Rev 14:11 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.

17.2 The worshipers spurning the testimony of the godly remnant plunge blindly to their doom.

18. The same present tense is used in describing their torment.

18.1 They are said to have no respite from their torment.

18.2 As the worship of the beast is not interrupted by repentance, so their torment is not interrupted when repentance is too late.

18.3 How dangerous it is for men to trifle with false religions, which dishonor the incarnate Word and contradict the written Word.

19. The total destruction of both ecumenical and political Babylon proves Christ's complete triumph over the evil Satanic system that tyrannizes the Tribulation world.

20. The message of the third angel (verses 9-11) is really a heavy one. Anyone who worships the Beast or receives his mark of allegiance will "drink of the wine of the wrath of God" forever.

21. In other words, he will go to hell! The choice between Christ and the Beast will be so clear that no one will be able to plead ignorance. Such has always been the case.

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

2Co 3:15 Even to this day when Moses is read, a veil covers their hearts.

2Co 3:16 But whenever anyone turns to the Lord, the veil is taken away.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Joh 1:6 There was a man sent from God, whose name was John.

Joh 1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

Joh 1:8 He was not that Light, but was sent to bear witness of that Light.

Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.

Joh 1:10 He was in the world, and the world was made by him, and the world knew him not.

Joh 1:11 He came unto his own, and his own received him not.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

22. Those who worship the Beast, do so in any age deliberately, they must recklessly disregard all the warnings they have been given. Here the warning is rather spectacular - by angels.

23. The destiny for people who reject Christ during the Tribulation period is the same as that for people who reject Him at any other time. They will spend eternity in hell.

23.1 Most people don't like to talk about the subject of hell it's such a horrible prospect. But the Bible has plenty to say on the subject, and it's an important thing for us to know about.

24. The most familiar verse in the whole Bible, John 3:16, draws by implication a sharp contrast between heaven and hell.

Joh 3:16 For God so loved the world that He gave his only-begotten Son, that whomsoever believes in Him should not perish, but have everlasting life.

25. If there were no hell, Christ's death was a needless sacrifice and a tragic blunder.

26. As stressed earlier it was Christ Himself who spoke more about hell than anyone else in the Bible.

26.1 In Mat 25:41 Christ tells us that hell is a place of eternal fire, originally prepared for Satan and the angels who joined with him in his primeval revolt against God.

Mat 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

26.2 In Mark 8:36 and 37 Christ asked this question: "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

Mar 8:36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Mar 8:37 Or what shall a man give in exchange for his soul?

27. One human soul is worth more than the entire devil's world.

28. People joke about hell with silly comments like "I want to go to hell cause all my friends are going to be there and together with the devil we will have a good time raising hell."

29. It will however be difficult to party in a sea of fire where pain and suffering never ends.

Luk 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

Luk 16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Luk 16:24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

30. There is no doubt a heaven to seek and a hell to shun.

31. Now let's take a look at an expanded translation of Rev 14:9-11:

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."

End Lesson Taught 1-23-2002

Revelation

Lesson 104

1-30-2002

1. Tonight we will continue our study of the Book of The Revelation. We are in lesson 104.

1.1 Before we do, let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I taught Rev 14:8, 9,10 and 11. When time ran out I was about to begin the exegesis of Rev 14:12 and 13.

3. Before returning to our study, I want to provide an expanded translation of Rev 14:1-11.

Rev 14:1 I looked up and saw Christ as the Lamb of God standing in heaven on Mount Zion, the Millennial City of God, and with Him were the original 144,000 Jewish Evangelist; they had the name of Christ and the name of God the Father on their foreheads.

Rev 14:2 Then I heard a sound from heaven that was like a roaring flood or loud thunder accompanied by the music of many harps.

Rev 14:3 And I also heard a new song being sung before the throne of God; standing before that throne were the four special angels earlier seen and the church age saints earlier raptured. No one could learn the song except the 144,000 who had been preserved through the awful Tribulation.

Rev 14:4 All of those before the throne and the 144,000 were "positionally pure" and perfect; only the 144,000 could learn the song for they had been preserved as God's special representatives. The 144,000 were called the first fruits of God. They had refused to worship "the whore" and they could be seen following the Lamb in heaven; wherever He went they followed.

Rev 14:5 The 144,00 were as pure as the driven snow and worthy of special praise.

Rev 14:6 And then I saw an angel. He would sweep across the sky dipping down in slow descent to the earth periodically announcing the good news of Christ's impending return when He would judge all those living on planet earth. His message was made clear to all people of every race and nation; they could all hear, mankind was once again without excuse.

Rev 14:7 The angel shouted, "Worship and honor God! The time has come for Him to judge everyone. Kneel down before the One who created the heavens and the earth, the oceans, the seas and every stream".

Rev 14:8 A second angel was next seen; He cried out to the people of the earth a great prophecy of what would later take place: "Fallen! Fallen is ecumenical Rome, Fallen! Fallen is political Rome, both of whom caused the nations to partake of her apostasies."

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

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."

4. Recall our study beginning in chapter twelve could very well be called "an analysis of Book II of The Revelation.

4.1 Beginning with chapter twelve and continuing through chapter nineteen we have the coverage of the Tribulation and the Second Advent repeated.

4.2 However, the study of Book II emphasizes not the events of the Tribulation as did chapters six through eleven, instead our Book II places emphasis on the characters.

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

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 to include:

1. The fall The Global Church

2. The fall of political Rome - The Revived Roman Empire

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 he and the false prophet turn against The Great Pope.

B. The world church meets its doom.

VII. The World Political System at Rome is Destroyed - Chapter eighteen

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

IX. The Final Judgment - Chapter twenty

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 of 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 "aint" 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.

5.1.2 A voice tells John to take and eat the book; it is sweet but the contents make him sick:

Rev 10:8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

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."

9.1 The Holy Spirit is co-equal 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. This verse 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.

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." "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."

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 is just 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 point in time ended.

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."

18. Walvoord in speaking to the identity of Jesus as the one on the cloud has written: "This is reinforced by the golden crown speaking of His glorified state and His royal dignity."

18.1 John says He is like the Son of Man, a reference to the Jesus he knew on earth, but not exactly the same. The differences being self-evident given the Lord is in His resurrection state with a gold crown on a cloud and holding a sickle.

19. Alford writes,

"This clearly is our Lord Himself. The sharp sickle indicates this is the time of harvest, referring to the climactic judgments relating to the second coming."

20. As John beholds the vision of the Son of man having a sharp sickle, he sees another angel come out of the Temple crying to the Son of man to thrust in His sickle and reap, declaring that the harvest of the earth is ripe.

21. It is remarkable that an angel should thus address the Son of Man, but it should be regarded as an entreaty of a holy angel serving Christ as the Son of Man in His victorious and well-earned position as judge of all things.

Joh 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

Joh 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Joh 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

Joh 5:26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

Joh 5:27 And hath given him authority to execute judgment also, because he is the Son of man.

22. The fact that the angel comes from the Temple seems to allude to this judgment as proceeding from the righteousness and justice of God.

23. It is in the Temple on earth where the love, justice and righteousness of God were taught.

23.1 Further, the angel urges judgment at this time. Angels are the ministers of God and in God's sovereign plan He makes it known to the angel, it is now time for Christ's judgment.

23.1.1 It would seem to me we are going to have two judgments here: the first being separation of the wheat and the tares when the tares are burned and the wheat are taken into the Millennium; the second will be the judgment of the armies of the world at the last battle of Armageddon - verses 17-20.

23.2 The angelic conflict recall is about to be abruptly ended and angels as such are major players in this saga of Satan and his fallen angels versus God and His elect angels.

24. The expression "the harvest of the earth is ripe" seems to imply that judgment is overdue.

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."

24.1 The phrase "is ripe" is a translation from the Greek verb Exeraino parsed as a 3rd person singular aorist passive indicative meaning "the harvest had received the action of drying or withering,".

24.2 The verb has a bad connotation (See Mat 21:19-20; Mar 3:1-3; Mar 11:20; Luk 8:6 and Rev 16:12).

Mat 21:19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee hence forward for ever. And presently the fig tree "withered away."

Mat 21:20 And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away!

Mar 3:1 And he entered again into the synagogue; and there was a man there which had a "withered" hand.

Mar 3:2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

Mar 3:3 And he saith unto the man which had the "withered" hand, Stand forth.

Mar 11:20 And in the morning, as they passed by, they saw the fig tree "dried up" from the roots.

Luk 8:6 And some fell upon a rock; and as soon as it was sprung up, it "withered away", because it lacked moisture.

Rev 16:12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was "dried up", that the way of the kings of the east might be prepared.

25. The picture here in Rev 14:15 is of a fruit or vegetable that has become so ripe that it has begun to dry up and wither. The rotten moral condition of the world is dealt with now with a sharp sickle.

26. Verse 16 indicates that the Son of man does as the angel requests, possibly using the angels themselves to accomplish His end as in Mat 13:36-43 earlier seen.

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.

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

27. Some commentators like Alford distinguish between the figure of reaping in Rev 14:14-16 and the vision of reaping which follows in verses 17-20, holding that the first harvest is that of the saints in contrast to the second harvest which is obviously of the wicked.

28. As Alford states,

“The verdict of Commentators is very much divided. There are circumstances in the context which tell both ways. The parallelism with the vintage which follows seems to favour a harvest of the wicked: but then on the other hand, if so, what is the distinction between the two in-gatherings? And why do we read of the casting into the wine-press of God's wrath in the second case, and of no corresponding feature in the other? Again, why is the agency so different the Son of man on the white cloud with a golden crown in the one case, the mere angel in the other? Besides, the two gatherings seem quite distinct. The former is over before the other begins. On the whole then, though I would not pronounce decidedly, I must incline to think that the harvest is the ingathering of the saints, God's harvest, reaped from the earth: described here thus generally, before the vintage of wrath which follows.”

28.1 Alford is correct that the passage does not tell us what the first harvest is and there is no comparative analysis in Scripture.

29. Given the Matthew thirteen parable and the need to separate the wheat and the tares which are growing together in the same field, it would seem Alford's position has a great deal of merit however given the very specific description of carnage found in particularly verse eighteen, I think the second harvest mentioned is highly specific to Armageddon and the armies of the world.

30. The careful cutting would seem to be the selection and cutting of the wheat "out from the tares" as the Greek of Matthew thirteen indicates; it would seem to describe a believers selection for the Millennium; the latter cutting would seem to describe that which is done to the unbeliever - a gathering for destruction.

31. Now let me give you an expanded translation of verses fourteen, fifteen and sixteen:

Expanded Translation:

Rev 14:14 I, John looked up and suddenly, right there in my face was a white cloud, and seated on the cloud was the Lord Jesus Christ; He looked much like as when I knew Him on earth but there were differences. He wore a crown of gold on his head and He held a sharp sickle in his hand.

Rev 14:15 Then I saw an angel, like those earlier seen, he came out of the temple and screamed in a loud and excited voice; he was screaming at the Lord Jesus who was still sitting on the cloud, The angel cried out "Take your sickle and reap, because God the Father has said it is time to harvest both the wheat and the tares, the tares are over ripe and more than ready for judgment."

Rev 14:16 So Christ swung his sickle over the earth, and the wheat was harvested out from the fields, leaving only the over ripened tares separate and ready for destruction. The wheat representing the believers who were taken into the Millennium to enjoy perfect environment.

32. Let's see what we can learn from the last four verses of our chapter fourteen.

KJV

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

Rev 14:18 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.

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.

Rev 14:20 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.

NIV

Rev 14:17 Another angel came out of the temple in heaven, and he too had a sharp sickle.

Rev 14:18 Still another angel, who had charge of the fire, came from the altar and called in a loud voice to him who had the sharp sickle, "Take your sharp sickle and gather the clusters of grapes from the earth's vine, because its grapes are ripe."

Rev 14:19 The angel swung his sickle on the earth, gathered its grapes and threw them into the great winepress of God's wrath.

Rev 14:20 They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses' bridles for a distance of 1,600 stadia.

End Lesson Taught 1-30-2002

Revelation

Lesson 105

2-6-2002

1. Tonight we will continue our study of the Book of The Revelation. We are in lesson 105.

1.1 Before we do, let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I taught Rev 14:12, 13, 14, 15 and 16. When time ran out I was about to begin the exegesis of Rev 14:17-20.

3. Before returning to our study, I want to provide an expanded translation of Rev 14:1-16.

Rev 14:1 I looked up and saw Christ as the Lamb of God standing in heaven on Mount Zion, the Millennial City of God, and with Him were the original 144,000 Jewish Evangelist; they had the name of Christ and the name of God the Father on their foreheads.

Rev 14:2 Then I heard a sound from heaven that was like a roaring flood or loud thunder accompanied by the music of many harps.

Rev 14:3 And I also heard a new song being sung before the throne of God; standing before that throne were the four special angels earlier seen and the church age saints earlier raptured. No one could learn the song except the 144,000 who had been preserved through the awful Tribulation.

Rev 14:4 All of those before the throne and the 144,000 were "positionally pure" and perfect; only the 144,000 could learn the song for they had been preserved as God's special representatives. The 144,000 were called the first fruits of God. They had refused to worship "the whore" and they could be seen following the Lamb in heaven; wherever He went they followed.

Rev 14:5 The 144,000 were as pure as the driven snow and worthy of special praise.

Rev 14:6 And then I saw an angel. He would sweep across the sky dipping down in slow descent to the earth periodically announcing the good news of Christ's impending return when He would judge all those living on planet earth. His message was made clear to all people of every race and nation; they could all hear, mankind was once again without excuse.

Rev 14:7 The angel shouted, "Worship and honor God! The time has come for Him to judge everyone. Kneel down before the One who created the heavens and the earth, the oceans, the seas and every stream".

Rev 14:8 A second angel was next seen; He cried out to the people of the earth a great prophecy of what would later take place: "Fallen! Fallen is ecumenical Rome, Fallen! Fallen is political Rome, both of whom caused the nations to partake of her apostasies."

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

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."

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."

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Rev 14:16 So Christ swung his sickle over the earth, and the wheat was harvested out from the fields, leaving only the over ripened tares separate and ready for destruction. The wheat representing the believers who were taken into the Millennium to enjoy perfect environment.

Now let's see what we can learn from the last four verses of our chapter fourteen.

KJV

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

Rev 14:18 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.

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.

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NIV

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Rev 14:20 They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses' bridles for a distance of 1,600 stadia.

Principles:

1. The use of angels to assist in the harvest of the earth is now stated explicitly in verse 17. What is to be harvested has been in my view missed by many.

2. The angel of verse 17 is the ninth to appear in this chapter and, like the angel of verse 15, he is said to come from the Temple in heaven. The harvest here in my opinion is a reference to the armies of the world gathered to destroy Israel and not the general judgment of unbelievers already mentioned in verses 14-16.

2.1 More will be said of this later.

2.2 There are ten angels mentioned in this chapter:

Rev 14:3 And I also heard a new song being sung before the throne of God; standing before that throne were the four special angels earlier seen and the church age saints earlier raptured. No one could learn the song except the 144,000 who had been preserved through the awful Tribulation.

Rev 14:6 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,

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 14:9 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,

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

3. Like the Son of man this angel of verse 17 has a sharp sickle indicating the severity of the judgment.

4. This angel is exhorted in verse 18 by another angel, the tenth in the chapter, to thrust in his sharp sickle.

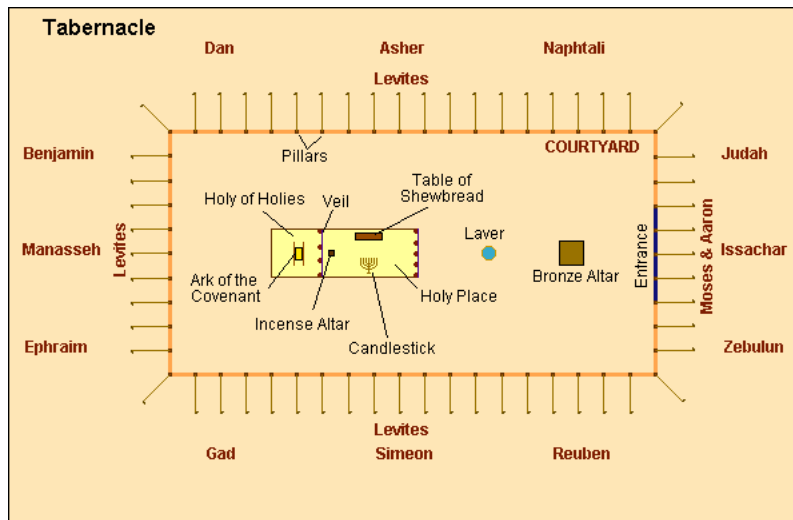
Rev 14:18 And another angel came out from the altar which had power over fire and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

5. The angel making this request is described as coming from the altar and having power over fire.

5.1 The noun comes from *thuo* meaning to slaughter an animal.

5.2 This would seem to indicate the altar is the one outside the Temple as over against the Altar of Incense were it not for the fact that Rev 8:3 which clearly speaks of the Altar of Incense and uses the same Thusiasterios.

Rev 8:3 And another angel came and stood at the altar, (Thusiasthrios) having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.



5.3 There are those like John Walvoord who believe the actions of the angel here would seem to be a response to the prayers of the saints. Such is quite possible, however, the Greek does not make it clear which of the Altars is in view. He, Walvoord, would seem to base his opinion on a positive identification that the altar in view is the altar of incense; this in my view cannot be supported quite so dogmatically from the passage, although, I too choose the Altar of Incense as the most viable of two very plausible alternatives.

6. Walvoord writes: "These allusions seem to indicate that the angel is acting in response to the prayers of the saints for divine judgment of wickedness in the earthly scene, and the fact that he has power over fire indicates the purging judgment of which he is capable."

7. The figure of divine judgment as a harvest is here in verse eighteen enlarged. Twice the sharp sickle is mentioned in this verse and the clusters of the vine of the earth are described as grapes fully ripe.

8. The expression "fully ripe" in verse 18 is a translation from akme; it is a different expression from the verb exeraino used in the description of the harvest in verse 15.

9. Here it pictures grapes fully grown in their prime almost bursting with juice. Though the figure is somewhat different, the spiritual meaning is the same.

10. The time has come for a great and juicy harvest.

11. The use of the vine in a figurative way is frequently found in the Bible in relation to Israel (Psa 80:8, 14-15; Isa 5:1-2; Jer 2:21-24; Eze 17:5, 8; Hos 10:1); it is also used of the church in Joh 15:1-6.

Psa 80:8 You brought a vine out of Egypt; you drove out the nations and planted it...

Psa 80:14 Return to us, O God Almighty! Look down from heaven and see! Watch over this vine,

Psa 80:15 the root your right hand has planted, the son you have raised up for yourself.

Isa 5:1 I will sing for the one I love a song about his vineyard: My loved one had a vineyard on a fertile hillside.

Isa 5:2 He dug it up and cleared it of stones and planted it with the choicest vines. He built a watchtower in it and cut out a winepress as well. Then he looked for a crop of good grapes, but it yielded only bad fruit.

Jer 2:21 I had planted you like a choice vine of sound and reliable stock. How then did you turn against me into a corrupt, wild vine?

Jer 2:22 Although you wash yourself with soda and use an abundance of soap, the stain of your guilt is still before me," declares the Sovereign LORD.

Jer 2:23 "How can you say, 'I am not defiled; I have not run after the Baals'? See how you behaved in the valley; consider what you have done. You are a swift she-camel running here and there,

Jer 2:24 a wild donkey accustomed to the desert, sniffing the wind in her craving--in her heat who can restrain her? Any males that pursue her need not tire themselves; at mating time they will find her.

Eze 17:5 "He took some of the seed of your land and put it in fertile soil. He planted it like a willow by abundant water ...

Eze 17:8 It had been planted in good soil by abundant water so that it would produce branches, bear fruit and become a splendid vine.'

Hos 10:1 Israel was a spreading vine; he brought forth fruit for himself. As his fruit increased, he built more altars; as his land prospered, he adorned his sacred stones.
Hos 10:2 Their heart is deceitful, and now they must bear their guilt. The LORD will demolish their altars and destroy their sacred stones.

Joh 15:1 "I am the true vine, and my Father is the gardener.

Joh 15:2 He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful.

Joh 15:3 You are already clean because of the word I have spoken to you.

Joh 15:4 Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

Joh 15:5 "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.

Joh 15:6 If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.

12. Just as Israel and the church were to bear the fruit of righteousness to the Lord, so here we have the vine producing the fruit of wickedness and corruption as the armies of the world gather to destroy Israel; they have the leadership of the Antichrist and an overwhelming support from the nations.

13. In verse 19 the angel, in response to the entreaty, thrusts or "casts (Greek ballo) his sickle into the earth and harvests its vintage casting it into what is described as the great winepress of the wrath of God.

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.

14. This action is actually fulfilled in Rev 19:15, in verse fifteen the same figure of speech is used in the description of the Lord Jesus' coming.

Rev 19:11 I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war.

Rev 19:12 His eyes are like blazing fire, and on his head are many crowns. He has a name written on him that no one knows but he himself.

Rev 19:13 He is dressed in a robe dipped in blood, and his name is the Word of God.

Rev 19:14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean.

Rev 19:15 Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty.

15. In Rev 14:20, the winepress is described as trodden outside the city, and blood is said to come even to the bridles of the horses as far as 1,600 furlongs.

KJV

Rev 14:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles (chalinus - a bridle), by the space of a thousand and six hundred furlongs.

NIV

Rev 14:20 They were trampled in the winepress outside the city, and blood flowed out of the press, rising as high as the horses' bridles for a distance of 1,600 stadia.

16. "This" writes Walvoord "is obviously a picture of the ultimate judgment of the wickedness of men at the time of the second coming of Christ".

17. Alford interprets it: "A tremendous final act of vengeance is denoted. This passage speaks prophetically of that which will chronologically follow the return of Christ to the earth. The spurting of the grape juice from under the bare feet of those treading the grapes in the winepress is compared to the spurting of blood ... it speaks of the awful human carnage of Revelation 19:17-21."

Rev 19:17 And I saw an angel standing in the sun, who cried in a loud voice to all the birds flying in midair, "Come, gather together for the great supper of God,

Rev 19:18 so that you may eat the flesh of kings, generals, and mighty men, of horses and their riders, and the flesh of all people, free and slave, small and great."

Rev 19:19 Then I saw the beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army.

Rev 19:20 But the beast was captured, and with him the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the beast and worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.

Rev 19:21 The rest of them were killed with the sword that came out of the mouth of the rider on the horse, and all the birds gorged themselves on their flesh.

18. The unusual expression that the blood spatters to "the horse bridles" for "a thousand six hundred furlongs" has intrigued expositors.

19. The scene of this event is apparently the city of Jerusalem, outside of which the judgment takes place.

19.1 The place of this great judgment helps identify the ones being judged.

19.2 God's great winepress of judgment is said to be "outside the city."

19.3 The city as we have seen can only be Jerusalem. Ground zero of God's most awful judgment is just outside Jerusalem.

19.4 Zechariah gives us prophetic insight about this. As he predicts the last great battle of the last great war before the second coming of the Messiah, he gives us God's words: "I will gather all nations against Jerusalem ... Zec 14:2.

19.5 He then adds "The Lord shall go forth and fight against those nations as when He fought in the day of battle" Zec 14:3.

Zec 14:2 I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city.

Zec 14:3 Then the LORD will go out and fight against those nations, as he fights in the day of battle.

Zec 14:4 On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south.

Zec 14:5 You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.

19.6 The armies of all nations will be gathered in the area of Israel, especially around Jerusalem.

19.7 At least 200 million soldiers from the Orient, with millions more from the forces of the King of the West and King of the North headed by the Antichrist of the Revived Roman Empire will arrive to surround Jerusalem!

19.8 Jesus will apparently first strike those who are ravaging His city, and His people. He will then strike the armies amassed in the valley of Meggido.

19.9 No wonder blood will stand to the horses bridles for 200 miles.

19.10 It is grizzly to think about such a carnage. From the point where the Valley of Armageddon slopes down to the Jordan Valley southward down the Valley through the Dead Sea to the Port of Elath on the Gulf of Aqabah is approximately 200 miles.

19.11 Taken literally our prophecy teaches this entire area will be filled with blood.

19.12 Let the nations of the world be warned. Let those who attack the believing remnant of Israel take special heed.

End Lesson Taught 2-6-2002

Revelation

Lesson 106

2-13-2002

1. Tonight we will continue our study of the Book of The Revelation. We are in lesson 106.

1.1 Before we do, let's remember the application of 1Jo 1:9 as might be necessary.

2. Last week I taught Rev 14:17, 18 and 19. When time ran out I was teaching Rev 14:20.

3. Before returning to our study, I want to provide an expanded translation of Rev 14:14-19:

Rev 14:14 I, John looked up and suddenly, right there in my face was a white cloud, and seated on the cloud was the Lord Jesus Christ; He looked much like as when I knew Him on earth but there were differences. He wore a crown of gold on his head and He held a sharp sickle in his hand.

Rev 14:15 Then I saw an angel, like those earlier seen, he came out of the temple and screamed in a loud and excited voice; he was screaming at the Lord Jesus who was still sitting on the cloud, The angel cried out "Take your sickle and reap, because God the Father has said it is time to harvest both the wheat and the tares, the tares are over ripe and more than ready for judgment."

Rev 14:16 So Christ swung his sickle over the earth, and the wheat was harvested out from the fields, leaving only the over ripped tares separate and ready for destruction. The wheat representing the believers who were taken into the Millennium to enjoy perfect environment.

Rev 14:17 Another angel of the same kind was seen coming out of the Temple in heaven, and this angel like Christ also had a sharp sickle.

Rev 14:18 Then I John saw another angel coming out of the Temple, this was the angel who was responsible for maintaining the perpetual fire in the Altar of Incense located outside the Holy of Holies; he cried out in a loud voice to the Lord Jesus Who was still sitting on the cloud, "Take your sharp sickle and gather the clusters of grapes from the earth's vine, they are ripe and ready for the harvest."

Rev 14:19 The angel ordered the harvesting of grapes; He and his angelic armies swooped down on planet earth where a violent harvesting occurred; the grapes were thrown into the great winepress of God's wrath.

I want to review some of that learned last week and then we will complete our study of Revelation chapter fourteen.

1. In Rev 14:20, the winepress is described as trodden outside the city, and blood is said to come even to the bridles of the horses as far as 1,600 furlongs.

KJV

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4. The unusual expression that the blood spatters to "the horse bridles" for "a thousand six hundred furlongs" has intrigued expositors.

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5.10 It is grizzly to think about such a carnage. From the point where the Valley of Armageddon slopes down to the Jordan Valley southward down the Valley through the Dead Sea to the Port of Elath on the Gulf of Aqabah is approximately 200 miles.

5.11 Taken literally our prophecy teaches this entire area will be filled with blood.

5.12 Let the nations of the world be warned. Let those who attack the believing remnant of Israel take special heed.

6. Walvoord goes on to write "It seems quite impossible that the blood will flow in depth as high as the horses' bridles, and it is better to understand this simply as a liberal spattering of blood. As Alford states, "It is exceedingly difficult to say what the meaning is, further than that the idea of a tremendous final act of vengeance is denoted. This interpretation is confirmed by the parallel in Isa 63:3."

Isa 63:1 Who is this coming from Edom, from Bozrah, Edom's capital, with his garments stained crimson? Who is this, robed in splendor, striding forward in the greatness of his strength? "It is I, speaking in righteousness, mighty to save."

Isa 63:2 Why are your garments red, like those of one treading the winepress?

Isa 63:3 "I have trodden the winepress alone; from the nations no one was with me. I trampled them in my anger and trod them down in my wrath; their blood spattered my garments, and I stained all my clothing.

Isa 63:4 For the day of vengeance was in my heart, and the year of my redemption has come.

Isa 63:5 I looked, but there was no one to help, I was appalled that no one gave support; so my own arm worked salvation for me, and my own wrath sustained me.

Isa 63:6 I trampled the nations in my anger; in my wrath I made them drunk and poured their blood on the ground."

6.1 There are others who take the position the description found in verse twenty is literal. Recall the Bible should be taken literally unless the context indicates otherwise.

6.2 This is one of those passages which presents difficulty.

7. The area covered, 1,600 furlongs, is approximately 200 miles, and would, say some, specify an area within a 200-mile radius from Jerusalem as the center of the final carnage at the time of the Second Coming of Christ.

8. The land of Israel covers about 200 miles from the north to the south, and the reference to distance may mean that only the length of Israel is in view rather than the more extensive territory of 200 miles in all directions from Jerusalem.

9. Alford objects to a literal distance ... and prefers a symbolic meaning of the distance. He concludes, however, "This is one of the riddles of the Apocalypse to which not even an approximate solution has ever yet been given."

10. There is no reason, however, for limiting the battle to the precise boundary of the holy land, and there is really no serious problem here in taking the distance literally.

11. The terrible picture of the blood-letting which will mark the end of the age may include various phases of the battle taking place in the great tribulation and the climax of Christ's victory when He judges the nations at its end.

12. William Kelly regards this chapter as the outline of the end of the age: "In this chapter, then, we have the full outline of the dealings of God in the latter-day crisis. There are seven divisions of it. Firstly, there is the full remnant of godly Jews associated with the Lamb on Mount Zion, in sympathy with His sufferings and waiting for the kingdom. Secondly, a testimony to the Gentile nations scattered all over the world as well as to those seated on the prophetic earth. Thirdly, the fall of Babylon. "Fourthly, the fearful doom, both in this world and in the next, of such as should worship the beast and his image, or receive the mark of his name. Fifthly, the blessedness from that time of those that die in the Lord. Sixthly, the discriminating process of the harvest. And seventhly, the awful infliction of vengeance on religious apostasy, the first, at least of these two last acts of judgment being executed by the Son of man, which necessarily supposes the very close of the age; the wrath, not of God only, but of the Lamb."

13. Taken as a whole, chapter 14 of The Book of The Revelation emphasizes first that the 144,000 of Israel seen at the beginning of the great tribulation will be preserved triumphantly through it.

14. Second, the rest of the chapter is devoted to various pronouncements of divine judgment upon a wicked world, reassuring the saints of that day that, though they may suffer and even be martyred, God's ultimate justice will triumph, the wicked will be judged, and the saints will be rewarded.

15. This chapter reassures the saints after the two preceding chapters where the gigantic conflict of the great tribulation is described. The implications of the message for today are only too plain.

16. Today is a day of grace; but what is true of the Tribulation is also true today, namely, that God will ultimately judge all men.

17. Today, however, the invitation is still open to those who will trust in Christ and who thereby can avail themselves of the grace of God and be saved from entering this awful period which may be impending this present generation.

18. Now for an expanded translation of Rev 14:20:

Expanded Translation:

Rev 14:20 The armies of the world were trampled in the winepress outside the city of Jerusalem, and blood flowed out of the wine press, rising as high as the horses' bridles for a distance of 200 miles; the armies of the world earlier gathered to destroy Israel were made to drink of the wrath of God.

19. Just for the record let me provide an expanded translation of Revelation chapter fourteen:

Rev 14:1 I looked up and saw Christ as the Lamb of God standing in heaven on Mount Zion, the Millennial City of God, and with Him were the original 144,000 Jewish Evangelist; they had the name of Christ and the name of God the Father on their foreheads.

Rev 14:2 Then I heard a sound from heaven that was like a roaring flood or loud thunder accompanied by the music of many harps.

Rev 14:3 And I also heard a new song being sung before the throne of God; standing before that throne were the four special angels earlier seen and the church age saints earlier raptured. No one could learn the song except the 144,000 who had been preserved through the awful Tribulation.

Rev 14:4 All of those before the throne and the 144,000 were "positionally pure" and perfect; only the 144,000 could learn the song for they had been preserved as God's special representatives. The 144,000 were called the first fruits of God. They had refused to worship "the whore" and they could be seen following the Lamb in heaven; wherever He went they followed.

Rev 14:5 The 144,00 were as pure as the driven snow and worthy of special praise.

Rev 14:6 And then I saw an angel. He would sweep across the sky dipping down in slow descent to the earth periodically announcing the good news of Christ's impending return when He would judge all those living on planet earth.

His message was made clear to all people of every race and nation; they could all hear, mankind was once again without excuse.

Rev 14:7 The angel shouted, "Worship and honor God! The time has come for Him to judge everyone. Kneel down before the One who created the heavens and the earth, the oceans, the seas and every stream".

Rev 14:8 A second angel was next seen; He cried out to the people of the earth a great prophecy of what would later take place: "Fallen! Fallen is ecumenical Rome, Fallen! Fallen is political Rome, both of whom caused the nations to partake of her apostasies."

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

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."

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."

Rev 14:14 I, John looked up and suddenly, right there in my face was a white cloud, and seated on the cloud was the Lord Jesus Christ; He looked much like as when I knew Him on earth but there were differences. He wore a crown of gold on his head and He held a sharp sickle in his hand.

Rev 14:15 Then I saw an angel, like those earlier seen, he came out of the temple and screamed in a loud and excited voice; he was screaming at the Lord Jesus who was still sitting on the cloud, The angel cried out "Take your sickle and reap, because God the Father has said it is time to harvest both the wheat and the tares, the tares are over ripe and more than ready for judgment."

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Rev 14:18 Then I John saw another angel coming out of the Temple, this was the angel who was responsible for maintaining the perpetual fire in the Altar of Incense located outside the Holy of Holies; he cried out in a loud voice to the Lord Jesus Who was still sitting on the cloud, "Take your sharp sickle and gather the clusters of grapes from the earth's vine, they are ripe and ready for the harvest."

Rev 14:19 The angel ordered the harvesting of grapes; He and his angelic armies swooped down on planet earth where a violent harvesting occurred; the grapes were thrown into the great winepress of God's wrath.

Rev 14:20 They were trampled in the winepress outside the city of Jerusalem, and blood flowed out of the wine press, rising as high as the horses' bridles for a distance of 200 miles; the armies of the world earlier gathered to destroy Israel were made to drink of the wrath of God.

Now let's see what we can learn from Chapter Fifteen of the Book of the Revelation. The rather short chapter has been translated in the NIV:

Rev 15:1 I saw in heaven another great and marvelous sign: seven angels with the seven last plagues --last, because with them God's wrath is completed.

Rev 15:2 And I saw what looked like a sea of glass mixed with fire and, standing beside the sea, those who had been victorious over the beast and his image and over the number of his name. They held harps given them by God

Rev 15:3 and sang the song of Moses the servant of God and the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.

Rev 15:4 Who will not fear you, O Lord, and bring glory to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

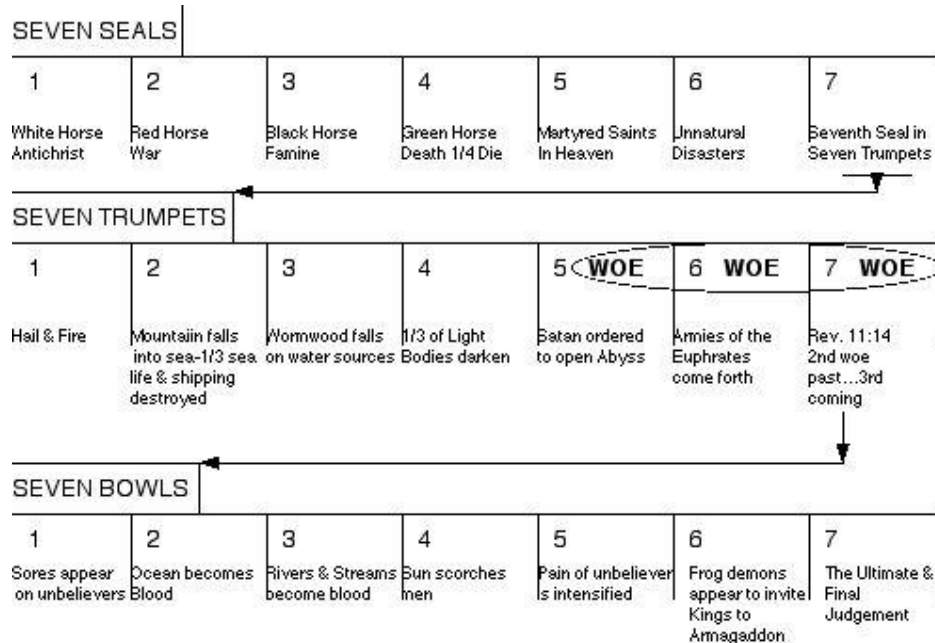
Rev 15:5 After this I looked and in heaven the temple, that is, the tabernacle of the Testimony, was opened.

Rev 15:6 Out of the temple came the seven angels with the seven plagues. They were dressed in clean, shining linen and wore golden sashes around their chests.

Rev 15:7 Then one of the four living creatures gave to the seven angels seven golden bowls filled with the wrath of God, who lives for ever and ever.

Rev 15:8 And the temple was filled with smoke from the glory of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were completed.

1. Before we move forward in our study of chapter fifteen, I want to review the seals, the trumpets and the viles.



2. The seals are in the main an overview of what will occur in the Tribulation; beginning with the appearance of the Antichrist and ending with destruction of planet earth. It is difficult to place some of the seals and unless the Scriptures make clear when the event or events occur, you should only assume such will occur during the Tribulation.

The Seals:

2.1 The first seal is a picture of the Antichrist who comes on the scene of history immediately after the Rapture - The White Horse.

2.2 The second seal is a picture of the great war which begins just before the Second Advent - The Red Horse.

2.3 The third seal is a picture of the great famine occurring as a result of that war - The Black Horse.

2.4 The fourth seal is a picture of the death of many; particularly emphasized are the deaths of the unbelievers, this because there is also a picture of hades; We find here that a fourth part of the earth's population is destroyed - The Green Horse.

2.5 The fifth seal speaks of the many saints martyred in the Tribulation; they are seen in heaven in white robes depicting their positional sanctification - The Martyrs Under The Altar.

2.6 The sixth seal is a general description of several unusual disasters like earthquakes, sun turning black, moon becoming blood etc.; this sixth seal would certainly seem to occur at the Second Advent - Unnatural Disasters.

2.7 The seventh seal encompasses the seven trumpets; the seven angels with the seven trumpets are seen as part of the seventh seal beginning in chapter eight.

Rev 8:3 Another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, with the prayers of all the saints, on the golden altar before the throne.

Rev 8:4 The smoke of the incense, together with the prayers of the saints, went up before God from the angel's hand.

Rev 8:5 Then the angel took the censer, filled it with fire from the altar, and hurled it on the earth; and there came peals of thunder, rumblings, flashes of lightning and an earthquake.

Rev 8:6 Then the seven angels who had the seven trumpets prepared to sound them.

3. The Trumpets are even more difficult to place in "a proper chronological order" for many would seem to occur in part in the first half and part in the second half; and then others are clearly events which occur just before the Second Advent. Again, unless the Scriptures make clear when the event or events occur, you should only assume such will occur sometime during the Tribulation.

The Trumpets:

3.1 The first trumpet describes hail and fire mixed with blood falling from the heavens; the result is terrible environmental damage to 1/3 of the earth.

3.2 The second trumpet describes the fall of a mountain into the sea causing a third of the earth's "seas" to turn to blood.

3.3 The third trumpet describes the falling of a star named "wormwood"; it falls on a third of the waters of the earth; the waters are polluted and many drink and die.

3.4 The fourth trumpet signals that a third part of the light bodies of planet earth are darkened; a big bird announces three woes to come.

3.5 The fifth trumpet tells of a key to Tartaros being given to Satan who releases certain special demons; the special demons are large scorpions who sting only unbelievers.

3.6 The sixth trumpet describes the demons who dry up the Euphrates river to facilitate the movement of a large oriental army; they arrive at Jerusalem for the battle of Armageddon; this is the second of the three woes - this would seem to occur at the end of the Tribulation just before the return of our Lord.

3.7 The seventh Trumpet consists of the seven vials or bowls which will be described in our chapter fifteen; that the third woe or seventh trumpet is soon coming is announced in Rev 11:13 and 14.

Rev 11:13 At that very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the survivors were terrified and gave glory to the God of heaven.

Rev 11:14 The second woe has passed; the third woe is coming soon.

End Lesson Taught 2-13-2002

