"FINAL ANNOUNCEMENTS!"

Revelation 14:1-20
8-7-2022



INTRODUCTION:

What God has to say about the future should instruct us in the present!

I. God's End-Time _____ (v. 1-5)

A. The redeemed _____ with the Lamb (v. 1)
B. The redeemed _____ a new song (v. 2-3)
C. The redeemed are _____ from sin (v. 4-5)

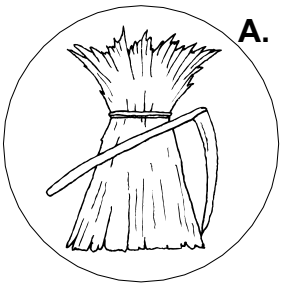
II. God's End-Time _____ (v. 6-13)

A. The first angel delivers:
God's worldwide _____ to repentance (v. 6-7)
("Fear God. . . give glory. . . worship Him")

B. The second angel delivers:
God's worldwide _____ of retribution (v. 8)
("Babylon is fallen!")

C. The third angel delivers:
God's worldwide _____to remain faithful (v. 9-13)
(Don't take the mark!)
For those who worship the Antichrist:
1. God warns of _____ torment (v. 10)
2. God's warns of _____ torment (v. 11a)
3. God warns of _____ torment (v. 11b)

III. God's End-Time _____ (v. 14-20)



A. The Son of Man reaps a harvest (v.14-16)
(A harvest of the _____)

B. The Angel reaps a harvest (v.17-20)
(A harvest of the _____



"FINAL ANNOUNCEMENTS!"

Revelation 14:1-20
8-7-2022

INTRODUCTION:

What God has to say about the future should instruct us in the present!

I. God's End-Time <u>REDEEMING</u> (v. 1-5)

A. The redeemed <u>stand</u> with the Lamb (v. 1)

B. The redeemed <u>sing</u> a new song (v. 2-3)

C. The redeemed are <u>separated</u> from sin (v. 4-5)

II. God's End-Time <u>WARNING</u> (v. 6-13)

A. The first angel delivers:
God's worldwide <u>call</u> to repentance (v. 6-7)
("Fear God. . . give glory. . . worship Him")

B. The second angel delivers:
God's worldwide <u>announcement</u> of retribution (v. 8)
("Babylon is fallen!")

C. The third angel delivers:
God's worldwide <u>plea</u> to remain faithful (v. 9-13)
(Don't take the mark!)

For those who worship the Antichrist:

1. *God warns of <u>intense</u> torment (v. 10)*
2. *God warns of <u>eternal</u> torment (v. 11a)*
3. *God warns of <u>relentless</u> torment (v. 11b)*

III. God's End-Time <u>Reaping</u> (v. 14-20)

A. The Son of Man reaps a harvest (v. 14-16)
(A harvest of the righteous)

B. The angel reaps a harvest (v. 17-20)
(A harvest of the wicked)

"FINAL ANNOUNCEMENTS!"

Revelation 14:1-20
8-7-2022

INTRODUCTION:

Heaven is not silent in the Last Days!
Note: The frequency of the word "voice" in chapter 14 (v. 2, 7, 9, 13, 15, 18).

A Practical Key Truth -- ** What God has to say about the future should instruct us in the present!

I. God's End-Time REDEEMING (v. 1-5)

A. The redeemed stand with the Lamb (v. 1)

After describing the world-wide worship of Antichrist during the Tribulation, one might wonder, "Who will be saved? Will everyone receive the mark of the Beast?"
It is to this question that God speaks in the beginning of chapter 14. Yes, some will be redeemed!

The 144,000 are Jews who are sealed by God in the Tribulation after the 6th. Seal (Rev. 7:1-8).

"A Lamb" = Jesus Christ is referred to as a "Lamb" 26 times in the book of Revelation. This title emphasizes Christ's bloodshed and sacrificial work for the redemption of men (cp. 5:6, 12; 7:14; 12:11)

"Mount Sion" = a reference to the city of Jerusalem, where Messiah will reign during the Millennium.

After God judges those who conspire against Him, He will set His Son--the King--upon His holy hill of Zion (Ps. 2:6; SEE Isaiah 2:1-4).

"His Father's name written" = SEE Rev. 3:12, 22:4.
"Written" - perfect tense, meaning the name was written and remains written.
God, in 14:1, contrasts those who have Satan's mark (specifically, the name of the Antichrist - 13:16-18) with those who have God's mark (the name of God on their foreheads - 14:1-5).

B. The redeemed sing a new song (v. 2-3)

V. 2
This voice is no doubt Christ's (cp. 1:15), who in an awesome way demands attention to the new song of His redeemed.

V. 3
God puts a ***"new song"*** into the heart of all His redeemed. SEE Ps. 40:1-3 (cp. Ps. 33:3, 96:1, 144:9, 149:1; Is. 42:10). Similarly, as the 24 Elders sang a "new song" whose lyrics involved the "redemption: of the Lamb (Rev. 5:9), the 144,000 sing a "new song"with no doubt a similar theme. Yet it contains distinctive elements that could not be sung by anyone else.

"No man could learn" - the phrase "no man" indicates that there are

other men (people) to populate the future kingdom (church age saints, etc.) besides the 144,000. Therefore, the number 144,000 cannot be representative of all the redeemed as some interpreters say.
Just as everyone's salvation means something special to them (that is, each of us appreciates a certain specific aspect of Christ's redeeming work), so the 144,000 will sing a special song that expresses their unreproduceable feelings about what Christ has done for them.
The redeemed 144,000 sing their new song in front of (***"before"***) God (***"the throne"***), and in front of the four living creatures that encompass the throne, and in front of the Elders who encircle the living creatures. What an audience to give ear to their songs of praise!

C. The redeemed are separated from sin (v. 4-5)

V. 4

"Not defiled with women" - the 144,000 evidently are men (male gender).
They are not defiled in a sexual sense. Meaning: They are pure. They did not live in fornication and adultery like the world will in the last days.
Note: The Lord is not teaching that sex in marriage defiles; indeed, it does not (Heb. 13:4 - "Marriage is honorable in all, and the bed undefiled; but whoremongers and adulterers God will judge."
"They are virgins" - 2 views:

1) Literally - unmarried, celibates

2) Metaphorically - spiritual virgins, separated only unto Christ their Groom
(Example: II Cor. 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.")

SEE: Jer. 30:24-31:1-6, 21 - In the last days a remnant of Israel will be saved, and called "virgin."

"They...follow the Lamb" - they will follow the one they are married to -- Christ.
True sheep follow their Shepherd (Jn. 10:27).
The 144,000 will be ***"first fruits"*** - the first to be harvested among national Israel during the "Day of the Lord" after the rapture (Joel 2:32, Zech. 12:10-14). Other mortal Gentiles and Jews will be separated from the unbelievers ("goats") after Armageddon (Mt.25).

V. 5

"No guile" = no deceitfulness or falsehood comes from their lips. They are sincere and truthful in their speech. Truthfulness is a mark of the believer, and will be of Israel when God redeems a remnant in the Tribulation (Zeph. 3:12-14 - *"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem."*

"Without fault" - without blemish. It is the LORD who made them this way (Eph. 5:27), and it is the LORD who keeps them this way (Jude 24).

II. God's End-Time WARNING (v. 6-13)

A. The first angel delivers:
God's worldwide call to repentance (v. 6-7)
("Fear God. . . give glory. . . worship Him")
V. 6
God gives one final call; one last chance for the entire world to hear the Gospel before His full fury (wrath) is poured out (chap. 15ff).

* This is the only recorded instance of an angel proclaiming the Gospel.
  God today uses men (believers) to preach the Gospel (Mk. 16:15).

"Every nation, and kindred (tribe), and tongue (language), and people" - the whole world will have the chance to either accept or reject the Gospel before the end comes. *Mt. 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."*

God is so longsuffering and gracious to give the world such a last chance, via an angel.

V. 7
The angel loudly heralds out a trio of commands (imperatives):
1) ***"Fear God"***
2) ***"Give glory to Him"***
3) ***"Worship Him"***

Such imperatives are the basic elements of the everlasting Gospel. In every age (dispensation), people needed to recognize and be willing to submit themselves to these basic injunctions before they would be ready to receive further revelation (specific details) of God's plan of salvation.

Cornelius "feared God" (Acts 10:2) before he trusted in Peter's message of Christ.
Lydia worshipped the true God (Acts 16:14) before she found Christ by the witness of Paul.

1) To fear God is to stand in awe of Him. To give Him the respect and reverence due Him (In contrast to the pagan world which will stand in awe of Antichrist (13:3).

2) To glorify God is to give Him the credit and attention He deserves. Shine the spotlight on Him [in contrast to the lost world which will glorify Antichrist - 13:4b, 14].

3) To worship God is to fall down before Him with humble adoration and honor [in contrast to the deceived world which will worship Antichrist (13:4) and His image (13:15)]

NOTE the motivation for "fearing" and "glorifying" God is the fact that He is judge. - ". . . For (because) the hour of His judgment is come. . ."
The incentive for "worshipping" God is the fact that He is creator. Man is to worship the Creator of Heaven (the sky with its sun, moon, stars), earth, sea, and fountains of waters.
God's bowls of judgment are poured out upon the Sea (16:3), fountains of waters (16:14), sun (16:8), and earth (16:18-21) because of man's refusal to worship.

B. The second angel delivers:
God's worldwide announcement of retribution (v. 8)

("Babylon is fallen!")

"Babylon" - an end-time religious and commercial center (Rev. 17 & 18).
"Babylon is fallen, is fallen" - the phrase "is fallen" is repeated for emphasis.

Rev. 17 & 18 describes in detail the fall of "mystery Babylon."

"She made all nations" - she will by force cause all nations to join her. Like a prostitute, she will seek to become united to as many as she can get. Money is the motive (18:9-19). Example: The Roman Catholic Church.

C. The third angel delivers:
God's worldwide plea to remain faithful (v. 9-13)
(Don't take the mark!)
V. 9
NOTE: The conjunction "and" ties the Antichrist and his image and his mark together (cp. v. 13).

All who worship the Antichrist will take His mark, and all who take His mark will worship the Antichrist.

To choose to receive the mark is to choose to worship the Antichrist.

The mark of the Beast evidently will be issued during the second half of the Tribulation after Antichrist's resurrection (Rev. 13:3) and after the image is constructed (13:15-18).

The warning against receiving the mark shows that taking the mark is a voluntary decision - a deliberate choice. No one will be forced to receive it. Nor will it be a mysterious, invisible mark that will automatically come on those who are non-elect.
Just because the mark of God on the head of the 144,000 is not literal (14:1) does not mean that the mark of Satan will not be.
God's warning is simply this: "If you take the mark you are doomed!"

For those who worship the Antichrist:

1. God warns of <u>intense</u> torment (v. 10)

Many will take the mark of the Beast so that they can eat and drink (13:17) . . . but those who do so will "drink of the wine of the wrath (hot anger) of God."

The phrase: ***"the wine of the wrath of God"*** is deliberately used in conjunction with "the wine of the wrath of her fornication" (v. 8).
All who partake of the sin of Babylon will partake of the wrath of God. You cannot drink from one without drinking from the other.

"Poured out without mixture" = undiluted, mixed with full strength.
The imagery is to wine, which in Bible days was diluted with water to weaken its strong taste.
The point is this: God's wrath will not be mixed with any mercy and grace to those who worship Antichrist. His fury will be poured out with total strength and full potency!

"The cup of His indignation" - those who worship the Antichrist will "drink" (partake of) the cup of God's <u>deep-seated anger</u>.

"He shall be tormented" - the antecedent for the word "he" is the word "any <u>man</u>" (v. 9), meaning <u>anyone</u> who worships will suffer.

"tormented" - the word means to be tortured. It describes excruciating physical pain. The word was used to describe the agony of martyrs who were tortured for their faith. The apocryphal book IV Maccabees uses the word "torment" 50 times in reference to the cruel torturing of an old man named Eleazar, his seven sons and his wife by a "tyrant" ruler named Antiochus Epiphanes (a type of the coming Antichrist - cp. Dan. 11:21-35).

Because of these Jew's refusal to eat the swine commanded by Antiochus, they were tormented by whips, stretching racks, and wheels that twisted and pulled all bones out of joint; fiery fluid was poured into the nostrils of Eleazar. Their bodies were ripped apart; their skin was ripped off; their eyes were pierced; tongues were cut out; they were boiled in cruel caldrons, cut into pieces, and burned alive (SEE IV Maccabees).
This type of agony is what is means by the word "torment."

"Tormented with fire and brimstone" - "with" = in (as in Mt. 3:11-12 - *"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: Whose fan is in His hand, and He will thoroughly purge His floor and father His wheat into the garner; but He will burn up the chaff with unquenchable fire.").*

"Brimstone" = the word "originally denoted fire from Heaven (cp. Lk. 17:29).
It is connected with sulphur. Places touched by lightning were called "theia," and--since lightning leaves a sulphurous smell and sulphur was used in pagan purifications--it received the name "theion" (Vines, p. 151) [cp. NIV - "burning sulphur"]

The eternal torment of the Antichrist worshippers will be that of intense burning fire and intense noxious odor.
The same type of torment experienced by Satan (Rev. 20:10) will be forever felt by those who reject Christ and accept Antichrist.

"...in the presence of the ...angels...and...the Lamb"
"Presence" - before the eyes of. While it is Christ who will command the torture of His enemies (Mt. 7:23, 25:41, 46; Rev. 20:11-15), angels will execute His command. Also, the omnipresent Christ (Ps. 139:8) with the angelic host as spectators will witness the torment of those who rejected the truth.

2. God warns of <u>eternal</u> torment (v. 11a)

No end to the torment.

The reason the smoke ascends forever is because the torment lasts forever. If the torment ceased, so would the smoke. Annihilation is not taught in Scripture!

3. God warns of <u>relentless</u> torment (v. 11b)

No <u>relief</u> from the torment; no pauses, no interruptions, no breaks, no rest periods. Rather, continual, unceasing suffering awaits the Antichrist worshippers.

"No rest day nor night" - the phrase "day nor night" does not suggest that in the Lake of Fire there is a sunrise and sunset. The words point to continuity (continual, uninterrupted, non-stop torment).

V. 12

"Patience" = endurance; an ability to remain under the pressures the Godless world will place upon believers to receive the mark.

How does the admonition in vv. 9-11 give <u>patience</u> for the saints?

1) Verses 9-11 are a strong warning which should cause any believer to utterly abhor the mark of the Beast. Such a warning will encourage believers being in the Tribulation to remain patient in light of the eternal fury to come upon the godless world.

2) Verses 9-11 will enable God's saints to endure anything, knowing that God will punish their enemies (Ryrie note - cp. Rev. 13:10).

"Better to reign with Christ forever than with Antichrist for a few short years! Better to endure persecution patiently now than to escape it and suffer throughout eternity!" (Wiersbe, p. 608)

V. 13

"Die <u>in the Lord</u>" - the qualifying phrase is important. Not all are blessed; but only those who die in the Lord (those who are one with Christ through salvation are those who die "in the Lord" - I Cor. 15:18; I Th. 4:14, 16).

Note: the contrast between the lost ("they have <u>no rest</u>" - v. 11) and the saved ("that they may <u>rest</u> - v. 13).

"Labors" - exhausting, sweat-causing labor

"Works" being the <u>evidence</u> of their faith (cp. James 2). Their works would specifically involve: Godliness in the midst of worldwide ungodliness; and courage in the midst of torments inflicted by Antichrist.

III. God's End-Time <u>Reaping</u> (v. 14-20)

Though some commentators view the angel's reaping (17-20) as a restatement of the Son of man's reaping (14-16), there are serious questions that must be answered:

1. What is the distinction between the two ingatherings?
2. Why does Christ harvest in verses 14-16 and an angel in vs. 17-20?
3. Why are those whom the angel reaps cast into the winepress of God's wrath, and the ones Christ reaps are not?

[NOTE: Henry Alford, the Greek N.T. IV p. 690, holds that verses 14-16 describe the harvest of the saints, while verses 17-20, the harvest of the wicked.]

A. The Son of Man reaps a harvest (v. 14-16)
(A harvest of the righteous)

V. 14

"A white cloud" - "White" symbolic of the purity and brightness of Christ's radiant glory (cp. Mt. 17:5) (probably the shekinah cloud of glory).

"Cloud" = a cloud enveloped Christ on His ascension (Acts 1:9) and will encompass Him on His second coming. *"Behold, he cometh with clouds. . . "* (Rev. 1:7)
"Caught up together with them in the clouds to meet the Lord in the air" (I Th. 4:17).

"The Son of man" = lit. a son of man (no definite article in the Greek.
The one being identified is not a being that looks like Jesus, rather it is Jesus who looks like a Son of man (same phrase is in Rev. 1:13).
The phrase "Son of man" is a title that identifies Christ as Judge and the Resurrector of the Dead (SEE John 5:22=29) NOTE: The phrase "Son of man" is a key phrase in reference to the second coming - Mt. 24:27, 30, 37, 39, 44.

"A golden crown" -
"Gold" = is indicative of the incorruptible nature of Christ's crown.
"Crown" - (Greek = "Stephanon" - singular); A victor's wreath; the crown of a conqueror.

> NOTE: When Jesus returns for the actual Battle of Armageddon, He will be wearing *"many crowns"* (Greek = "Diademata" (plural-royal, kingly crowns - Rev. 19:12). Hence, the time period described here in 14:14ff evidently precedes that of 19:12ff.

V. 15
"Another angel" - another following the three previously mentioned in this chapter (v. 6, 8, 9).
The ***"temple"*** from which the angel comes is in heaven. The Temple is where God the Father is sitting (15:8).
The implication is that the angelic messenger receives the command from the Father and brings it to the Son. The Son, Himself, said that the timing of the Rapture was unknown to all except the Father.

The angel's cry is not to be understood as an angel telling Christ what to do (in the sense of commanding Him what to do); but rather in the sense of a request. The imploring, prayerful request of a subordinate.

The angel's cry could be the "shout. . . the voice of the archangel" spoken of in I. Thess. 4:16.

"The time is come" - God has everything on an exact timetable. The word "time" literally means "hour."

"The harvest is ripe" - "ripe" - lit. was dried up

Two views:

1. The shrivelled up, withered nature of the harvest indicates that Christ is referring to unbelievers who are ready and overdue for judgment (J.B. Smith, p. 220).

* 2. The dried up (Luke 23:31), moistureless nature of the harvest indicates how the saints have been worn out by Antichrist (Dan. 7:25) and the pressures of the Tribulation. They are overdue for deliverance from their hardships.
Mt. 24:22 - *"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."*

"The earth was reaped" -
God has always removed His children before His ultimate judgment fell.
EX: Noah Lk. 17:26-27
Lot Lk. 17:28-36

I Thes. 5:9 - *"For God hath not appointed us to wrath, but to obtain salvation ("deliverance - via Rapture") by our Lord Jesus Christ"* - cp. I Th. 1:10.

God promised to keep us from His wrath, but He did not promise to keep us from the wrath of Satan or man (the Antichrist - cp. Luke 21:23).

God will harvest His children prior to the outpouring of His fury.

NOTE: The references to the wrath of God come after God's harvest has occurred (Rev. 15:1, 7; 16:1, 19). This time of wrath is called the "Day of the Lord" which occurs near the end of the Tribulation.

The phrase "Day of the Lord" is used exclusively of the end of the Tribulation (Is. 2:2-18, 13:6-13; Ezek. 7:19; Joel 1:15, 2:1-6; Amos 5:18-20; Obad. 15; Zeph. 1:14-18).

Brief evidences that verses 14-16 refer to the **"Rapture"**:
(1) **"White cloud"** - corresponds to the Rapture (Mt. 24:30; I Th. 4:17) NOTE: The Rapture of the saints pictures Christ's coming in white clouds. The return for judgment pictures Christ's coming on a white horse (Rev. 19:11). (2) **"Son of man"** = Jesus Christ (cp. Rev. 1:13)

[NOTE: The phrase "Son of man" is a frequently used phrase in reference to the second coming and the resurrection of the dead (Jn. 5:26-28; Mt. 24:27, 30, 37, 39, 44]

(3) **"A golden crown"** (Greek "stephanon" - singular)
When Christ returns for Armageddon, He is pictured as having "many crowns" (Greek "diademata" - plural) (Rev. 19;12)

(4) **"Angel...loud voice"** = Evidently the "shout...the voice of the archangel" of the Rapture (I Th. 4:16)

B. The angel reaps a harvest (v. 17-20)

(A harvest of the wicked)

V. 18

"The altar" - the altar of burnt offering as in 6:9, 8:3a, 5; 16:7.
The judgment about to be inflicted is evidently in response to the prayers of the saints under the altar (6:9) (Smith, p. 221)

"Fire" = symbolic of judgment

"The vine of the earth" - is probably so called in contrast with Israel, the vine of God's planting (Psalm 80:8, 14, 15; Is. 5:2-7; Jer. 2:21; Ezek. 17:5-8; Hos. 10:1) (Smith, p.221).

"Fully ripe" - the grapes described are full of juice, ready to burst; depicting the fact that "the iniquity of the nations is full, and the time has come for the clock of judgment to strike" (Smith, p. 221).

V. 19
Angels are employed in the judgment of the wicked (cp. Mt. 13:39-42).
NOTE: This reference is to the judgment of the wicked who remain after Armageddon)

This gathering in verses 17-20 is <u>not</u> describing a removal of people from the earth.

Rather, this gathering is describing a gathering of the world's armies to Israel for the Battle of Armageddon (Zech. 14:1ff; Joel 3:1-3, 13; Is.63:1-6; Rev. 19:11-16).

V. 20
"The winepress was trodden" - a winepress or winevat was a mechanism made of stone into which grapes were poured. People then stepped on and crushed the grapes allowing the juice to be emitted and drained. They did the crushing with bare feet so as not to crush the seeds and make the grape juice bitter.

Zech. 14:1ff - Christ comes to fight for Israel

Joel 3:1-3, 9-17 (*v. 13)

Is. 63:1-6 - the Lord Himself will trod the winepress (cp. Is. 34:1-8)

The blood will splatter upon Christ's garment (Rev. 19:11-16 *v. 13)

"Without the city" - outside the city of Jerusalem. Evidently the Valley of Jehoshaphat (the Kidron Valley east of Jerusalem).

"Horse bridles" = 4 1/2 feet high. The flood will flow like a chest-deep river at certain points.

1,600 furlongs = 180-200 miles in length.

The Jordan River is not even this long! (evidently the blood will flow from Northern Palestine all the way down to Bozrah in Edom)

"The Final Harvest!"

Revelation 14:14-20
8-14-2022



INTRODUCTION:

What God has to say about the future should instruct us in the present!

I. God's End-Time <u>REDEEMING</u> (v. 1-5)

II. God's End-Time <u>WARNING</u> (v. 6-13)

III. God's End-Time <u>REAPING</u> (v. 14-20)

A. The Son of Man reaps a harvest (v.14-16)
(A harvest of the <u>righteous</u>)



B. The Angel reaps a harvest (v.17-20)
(A harvest of the <u>wicked</u>)

