Revelation 14

The Lamb on Mt. Zion

- Revelation chapters 12-14 are in interlude . . . given to us for our understanding outside of the chronology of events as the seal, trumpet and bowl judgments of God are occurring during the 7-year Tribulation.

    - The events of Revelation 14 are **proleptic**, meaning that in the midst of the chronology of God's judgments being described, **Revelation 14 is a preview of events that will occur later, at the end of or after the Tribulation.**

- To review this interlude section—

    - Revelation 12 reveals Satan's long, ancient and perpetual war against God, against His chosen nation Israel, and against His Messiah.

    - Revelation 13 then introduces us to the primary leaders of Satan's rebellion against God during the Tribulation, ***the beast and the false prophet***.

    - Now, in Revelation 14, we are given a summary of the climactic events leading up to the Lord's return and Satan's defeat.

- There are three scenes recorded in Revelation 14.

    1. In scene 1, v. 1-5, we have the Lamb on Mt. Zion with the 144,000 witnesses of God
    2. In scene 2, v. 6-13, we 4 climactic announcements concerning the end of God's wrath
    3. In scene 3, v. 14-20, we have the harvest and vintage judgments of the end.

Scene #1—The Lamb on Mt. Zion with the 144,000 Witnesses

v. 1— And I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

- In v. 1 we are given the image of the Lord Jesus . . . ***the Lamb*** . . . ***standing on Mount Zion***. This image is in contrast to Revelation 13:1, in which we have the antichrist ***standing on the sand of the seashore.***

    - The imagery presents a contrast between the ***Lamb*** standing on solid rock, while the ***beast*** is standing on unstable sand.

Importantly, because the Lord is *standing on Mount Zion*, this means that this event occurs at His Second Coming.

- ***Mount Zion*** is used both literally and metaphorically. ***Mount Zion*** is holy unto the Lord and the center of Jewish worship of Yahweh. It is considered the most holy site on earth.

- **Literally— *Mount Zion*** is the name that is also used of **the City of David . . . Jerusalem.**
  - ***Mount Zion*** is also the location of the Temple in Jerusalem.
  - In the Old Testament ***Mount Zion*** is the southern-most hilltop in Jerusalem.
- **Metaphorically— *Mount Zion*** is also used for the name of God's people.

- Now, here in Revelation 14:1 we see ***the Lamb standing on Mount Zion*** **with His 144,000 witnesses.** We know that these are God's witnesses because they have ***His name and the name of His Father written on their foreheads.***
  - This stands in stark contrast to the **earth dwellers**, described 2 verses earlier, in Revelation 13:17, who have taken the ***mark of the beast.***

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Interpretive question: In this scene are the 144,000 witnesses still alive on the earth or have they been martyred and now appear with the Lord?

- There is disagreement on this question.
  - Some hold to the view that when the angel sealed the 144,000 witnesses in Revelation 7:3, they will be supernaturally protected from harm by the antichrist and those who would seek them harm.
  - Others hold to the view that though they were sealed unto God, to serve as witnesses on earth, their sealing did not ensure their protection from persecution and martyrdom, and that most of the 144,000 will eventually be martyred.
  - Some scholars have suggested that this 144,000 in Revelation 14:1 is a different group than the 144,000 of Revelation 7. But because this is a specific number and they are not identified as ***<u>another</u> one hundred and forty-four thousand***, it seems likely that the 144,000 of Revelation 7 and 14 are the same group.
  - The fact is, the text does not tell us where this group comes from, only that they appear on ***Mount Zion*** **with** ***the Lamb***.

- Of the 144,000 John Phillips writes— "No other age has produced a company like this, a veritable army of militant believers marching unscathed through every form of danger. It has been theirs to defy the dragon, to bait the Beast, and to expose the lies of the false prophet. Their calling has been to preach the gospel from the housetops when to name the name of Christ called for the most dreadful penalties. They have been surrounded, these latter-day Jobs with impenetrable hedges, able to laugh to scorn all the grand inquisitors of hell. They have walked the streets in broad daylight, careless of the teeth-gnashing rage of their would-be torturers and assassins, true witnesses of Jehovah in the most terrible era of the history of mankind. The devil knows about this coming band of conquerors and withers already in an agony of anticipation."

- The 144,000 will be living proof of the promises found in Psalm 91:5-16 . . .

Psalm 91:5-16— 5 You will not be afraid of the terror by night,
Or of the arrow that flies by day;
6 Of the pestilence that stalks in darkness,
Or of the destruction that lays waste at noon.
7 A thousand may fall at your side,
And ten thousand at your right hand;
But it shall not approach you.
8 You will only look on with your eyes,
And see the recompense of the wicked.
9 For you have made the LORD, my refuge,
Even the Most High, your dwelling place.
10 No evil will befall you,
Nor will any plague come near your tent.
11 For He will give His angels charge concerning you,
To guard you in all your ways.
12 They will bear you up in their hands,
Lest you strike your foot against a stone.
13 You will tread upon the lion and cobra,
The young lion and the serpent you will trample down.
14 "Because he has loved Me, therefore I will deliver him;
I will set him securely on high, because he has known My name.
15 "He will call upon Me, and I will answer him;
I will be with him in trouble;
I will rescue him, and honor him.
16 "With a long life I will satisfy him,
And let him behold My salvation."

Revelation 14:2-3— 2 And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder, and the voice which I heard was like the sound of harpists playing on their harps. 3 And they sang a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth.

- Though Revelation 14:2 says that John ***heard a voice from heaven***, it seems likely that this is not a single voice but a chorus of voices, such as the sound that John heard in Revelation 11:15 . . .

  Revelation 11:15— And the seventh angel sounded; and there arose loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord, and of His Christ; and He will reign forever and ever."

  - While it appears in v. 2 that ***voice*** is singular, at the end of the verse we see that the ***voice*** was ***playing on their harps*** . . . plural . . . signifying a heavenly chorus. Further more in v. 3 John records that ***they sang a new song.***

  - The pronoun, ***they*** in v. 3 is referring to the heavenly chorus of angels and not the 144,000 on ***Mount Zion***.

- From Revelation 14:3 we learn that this new song is known and sung only by the 144,000. Scripture offers no explanation as to why, but Henry Morris offers this possible explanation . . .

> "Although the words of the song of the 144,000 are not recorded, it surely dwells, in part, at least on the great truth that they had been 'redeemed from the earth.' Although in one sense all saved people have been redeemed from the earth, these could know the meaning of such a theme in a more profound way than others. They had been saved after the rapture, at that time in history when man's greatest persecutions and God's greatest judgments were on the earth. It was at such a time that they, like Noah, had found grace in the eyes of the Lord and had been separated from 'all that dwell upon the earth.' Not only had they been redeemed spiritually, but precursively [from the curse], as it were. [In other words] they had been redeemed from the very curse on the earth, being protected from pain and death by the guarding seal."

The Description of the 144,000

Revelation 14:4-5— 4 These are the ones who have not been defiled with women, for they have kept themselves chaste. These are the ones who follow the Lamb wherever He goes. These have been purchased from among men as first fruits to God and to the Lamb. 5 And no lie was found in their mouth; they are blameless.

- Revelation 14:4-5 then describes the character of the 144,000 who had been sealed unto the Lord.

  First, just as Paul stated in 1 Corinthians 7:26 that if a man is unmarried, ***it is good for a man to remain as he is.*** Here in Revelation 14:4 we learn that the 144,000 were consecrated to celibacy. In a world where the restraining ministry of the Holy Spirit has been removed and immorality and impurity increase dramatically, these men will be distinguished by their moral purity.

  Second, John describes their conduct during the Great Tribulation. They are unyielding in their obedience to the Lamb. In the midst of extreme persecution under the beast, they will remain loyal.

  Third, they are described as being ***purchased from them men as first fruits of God and to the Lamb***.

  - In Scripture, the term ***first fruits*** is used in two ways.

    - First, it is used to identify someone or something that is set apart and consecrated unto God and His service. This is the most common use of the term in the Old Testament.

    - But, secondly, the term is also used in the Old Testament in reference to the annual harvest. In the Mosaic Law the nation of Israel was commanded to offer the ***first fruits*** of their crops as an offering to Yahweh.

    - While the 144,000 were set apart unto the Lord's service during the Tribulation, they were also the first Jews of a much larger number that would be saved at the end of the Tribulation. Therefore, either meaning is intended . . . or both.

Fourth, even in the midst of antichrist's lies, these men will speak truth to a world that refuses to hear or accept it. When John says that ***no lie was found in their mouth***, he's referring to their witness to the truth about Christ and the gospel.

- As John MacArthur points out, *Throughout the cataclysmic outpouring of God's final judgments and Satan's final fury, they will preach the gospel. They will confront unbelievers with their sins, call them to repentance and faith in the Savior, and proclaim that the catastrophes taking place are God's righteous judgment. And God will in turn use their faithful ministry of the truth to save many*

Fifth, these men will be, through the ministry of the Holy Spirit, maintained in their state of purity, described here in v. 5 as being ***blameless***. This term refers to them being "without spiritual or moral defect."

Scene #2— Four Climactic Announcements (v. 6-13)

Announcement #1—The Everlasting Gospel

Revelation 14:6-7— 6 And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people; 7 and he said with a loud voice, "Fear God, and give Him glory, because the hour of His judgment has come; and worship Him who made the heaven and the earth and sea and springs of waters."

- While the first scene in v. 1-5 occurs after the Lord's Second Coming, **the second scene** of Revelation 14 shifts to a sequence of four announcements given by four angels **at the end of the Tribulation, but before the Lord's Second Coming.**
  - The first of the four announcements comes, chronologically, **before the 7th bowl judgment** . . . near the end of the Tribulation.

- Here in v. 6 John describes seeing ***another angel flying in midheaven***. Since Revelation 12-14 are an interlude unit, it is likely that the term, ***another angel***, refers back to the first mention of angels in this interlude, in Revelation 12:7 . . .

  Revelation 12:7— And there was war in heaven, Michael and his angels waging war with the dragon.

  - It is very likely that the four angels we see here in Revelation 14:6-13 are from this group of ***Michael and his angels***.

  - In v. 6 this ***angel*** is described as ***flying in midheaven***. Being in ***midheaven*** means that this angel is in sight of all, just as the ***eagle*** in Revelation 8:13, who is described as ***flying in midheaven, saying with a loud voice, "Woe, woe, woe, to those who dwell on the earth . . .***

  - Here in Revelation 14:6 the angel is described as ***having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people***.

- Note that the word translated ***live*** (Greek: *katoikeō*) means "to live, inhabit or dwell." So here is another reference to ***those who dwell on the earth*** . . . **the earth-dwellers . . . unbelievers.**

- But on this occasion the reference to ***those who live on the earth*** is a reference to unbelievers **at that moment in time.** Within this group there are both **elect and non-elect unbelievers. In other words, some would hear this gospel message and believe.**

- Then, in v. 7 we learn the content of the gospel message being preached in ***midheaven***.

  - It is important to understand that this gospel message is not an invitation to believe. It is a message in the form of **three commands** to ***"Fear God, and give Him glory, because the hour of His judgment has come; and worship Him who made the heaven and the earth and sea and springs of waters."***

  - The **first command** is to ***fear God***. For those who live on the earth and were suffering the effects of God's wrath, it is a command to **surrender to God and His sovereign authority.**

  - The **second command** is to ***give Him glory***. This command is a call to recognize God's greatness and authority in the face of antichrist, as antichrist is described in Revelation 13.

    - Later, in Revelation 15:3-4, we see the positive response to this command to ***give Him glory*** as the redeemed sing the triumphant Song of Moses and the song of the Lamb.

    - But in Revelation 16:9, 11-12 we see the pain and anguish that is inflicted upon those who refuse this command.

- The reason given for obeying the first two commands . . . **to *fear God and give Him glory*** . . . is given to John in v. 7 . . . ***because the hour of His judgment has come***.

  - Pastor Tom Pennington points out that, surprisingly, though the 7 years of tribulation are God's judgment upon the unbelievers of the earth and Israel, **this is the first time in the book of Revelation that the word *judgment* is used.** But from this point forward the word ***judgment*** is going to be used interchangeably with the words ***wrath*** and ***anger*** as the Lord pours out His ***wrath and anger*** in final ***judgment***.

  - In the timeline of Revelation these two commands . . . ***to fear God and give Him glory*** . . . come at the very end of the 7 years. This is the last chance that any who ***dwell on the earth*** will have to repent before God's judgment and eternal punishment are handed down upon the unbelievers.

  - Here in Revelation 14:7 this final judgment is termed ***the hour of His judgment has come***. This ***hour*** is a defined, definite time when the judgment of God begins.

  - The term ***judgment has come*** is in the aorist tense, expressing a state that is on the verge of being realized and carries the idea that **this is the very last chance to change allegiances to the God of heaven. The final bowl is about to come.**

  - This final chance is described back in Revelation 10:7 . . .

Revelation 10:7— but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He preached to His servants the prophets.

- The **third command** is to ***worship Him who made the heaven and the earth and sea and springs of waters.***

    - This command is to render ***worship*** **and appropriate gratitude to the Maker of all creation.** The description John uses here . . . ***heaven and the earth and sea and springs of waters*** . . . is intended to understood as a comprehensive phrase meaning **"all creation."**

    - **It is important to note that *springs of water* are mentioned since in the final bowl judgments all the *springs of water* on the earth will be fouled and become undrinkable.**

Announcement #2— the fall of Babylon (v. 8)

- In Revelation 14:8 John records the second announcement, which anticipates the 7th bowl judgment, which is the ultimate judgment of Babylon . . .

Revelation 14:8— And another angel, a second one, followed, saying, "Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the passion of her immorality."

    - Note here that John states that ***another angel, a second one, followed . . .*** This "following" is in the sense of delivering a "follow-up" message to that of the first angel.

    - The announcement of each angel builds upon the message of his predecessor, implying a consequence of refusing to heed the preceding message. The declaration of the **fall of Babylon** indicates a rejection of the gospel message preached in v. 7.

- The term ***fallen*** is used in a **proleptic** sense. In other words, while ***fallen*** is generally understood as a **past tense verb**, when used proleptically, it is understood as referring to a **future event.** Here, used proleptically, the fall of Babylon, while yet future to God's creatures in the timeline of events in Revelation, is already completed by God, who exists outside of time.

    - Here in Revelation 14:8 we have a statement that anticipates the description of the destruction of Babylon in Revelation 16:17-18:24.

Interpretive Question: Here in Revelation 14:8, and later in Revelation 16:17-18:24 we have a reference to ***Babylon***. The question is, **what is Babylon** a reference to?

- Several interpretations of this term are suggested.

1. First, some interpret the term ***Babylon*** to be a code name for Jerusalem. This view is used those who hold to a **Preterist interpretation** of Revelation and see "Babylon's destruction" being fulfilled in 70 A.D.

2. Second, some interpret the term ***Babylon*** as a symbolic reference to **people . . . *those who dwell on the earth* who worship the beast**. But such an interpretation denies a literal interpretation of Scripture. Is that necessary? Is a literal interpretation not possible?

3. Third, some interpret the term ***Babylon*** as a code name for **Rome**. But, again, why a symbolic meaning? After all, in Revelation 11:8, when John does uses the names of ***Sodom and Egypt***, he states that these names are being used ***mystically***. Why not now?

4. Fourth, some interpret the term ***Babylon*** to be a symbolic term for the Roman Catholic papacy. But since the description of ***Babylon*** here in Revelation 14:8 and 16:17-18:24 describes a world system, that seems too limited.

5. Fifth, ***Babylon*** is the literal city on the Euphrates River, formerly the capital of ancient Mesopotamia. Since the Euphrates River is mentioned in other passages (Rev. 9:14; 16:12), it is possible that ***Babylon*** is a reference to the ancient city.

- The ancient city of ***Babylon*** is located 50 miles south of modern-day Baghdad.
- The ancient city of ***Babylon*** is the oldest known city in antiquity.
- The city of ***Babylon*** was the location of the Tower of Babel (Gen. 11:1-9) in which the seeds of idolatry and false religion were planted and grew.

6. Sixth, and preferably, ***Babylon*** is the symbolic name for the capital city of ***the beast's*** **empire,** as we see in Revelation 17:18 . . .

Revelation 17:18— "And the woman whom you saw is the great city, which reigns over the kings of the earth."

- In support of the view that ***Babylon*** is the symbolic name of antichrist's capital and headquarters, Revelation records several characteristics of ***Babylon***

1. She is a center of immorality (Rev. 14:8; 18:3-10)

Revelation 14:8— And another angel, a second one, followed, saying, "Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the passion of her immorality."

Revelation 18:3-10— 3 "For all the nations have drunk of the wine of the passion of her immorality, and the kings of the earth have committed acts of immorality with her, and the merchants of the earth have become rich by the wealth of her sensuality." 4 And I heard another voice from heaven, saying, "Come out of her, my people, that you may not participate in her sins and that you may not receive of her plagues; 5 for her sins have piled up as high as heaven, and God has remembered her iniquities. 6 Pay her back even as she has paid, and give back to her double according to her deeds; in the cup which she has mixed, mix twice as much for her. 7 To the degree that she glorified herself and lived sensuously, to the same degree give her torment and mourning; for she says in her heart, 'I SIT as A QUEEN AND I AM NOT A WIDOW, and will never see mourning.' 8 For this reason in

one day her plagues will come, pestilence and mourning and famine, and she will be burned up with fire; for the Lord God who judges her is strong. *9* ***And the kings of the earth, who committed acts of immorality and lived sensuously with her, will weep and lament over her when they see the smoke of her burning,*** *10* ***standing at a distance because of the fear of her torment, saying, 'Woe, woe, the great city, Babylon, the strong city! For in one hour your judgment has come.'***

- It is significant to note in Revelation that the word ***wine*** (Greek: *oinos*) is metaphorically used in two very different ways. . .

  1. First, of the immoral evils perpetrated upon the nations **by religious *Babylon*** (Rev 14:8; Rev 17:2; Rev 18:3).

  2. Second, of the contents of the cup of **God's divine wrath** upon the nations and ***Babylon*** (Rev 14:10; Rev 16:19; Rev 19:15).

- In Revelation 14:8 the phrase, ***she who has made all the nations drink of the wine of the passion of her immorality***, is another way of saying she exercises coercive power over the earth's inhabitants in causing them to choose a path that they would not have chosen without her influence.

- In the phrase, ***the wine of the passion of her immorality***, acceptance of ***Babylon's*** wine of fornication entails the drinking of God's wine of wrath. They are inseparable. The imagery corresponds to Jeremiah 51:6-7 . . .

  Jeremiah 51:6-7— *6* ***Flee from the midst of Babylon, And each of you save his life! Do not be destroyed in her punishment, For this is the LORD's time of vengeance; He is going to render recompense to her.*** *7* ***Babylon has been a golden cup in the hand of the LORD, Intoxicating all the earth. The nations have drunk of her wine; Therefore the nations are going mad.***

2. She is a center of supernatural evil forces (Rev. 18:2, 23)

Revelation 18:2, 23— *2* ***And he cried out with a mighty voice, saying, "Fallen, fallen is Babylon the great! And she has become a dwelling place of demons and a prison of every unclean spirit, and a prison of every unclean and hateful bird.*** *23* ***and the light of a lamp will not shine in you any longer; and the voice of the bridegroom and bride will not be heard in you any longer; for your merchants were the great men of the earth, because all the nations were deceived by your sorcery.***

3. She is at the center of Christian persecution (Rev. 17:3-6; 18:24)

Revelation 17:3-6— *3* ***And he carried me away in the Spirit into a wilderness; and I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns.*** *4* ***And the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality,*** *5* ***and upon her forehead a name was written, a mystery, "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH."*** *6* ***And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And when I saw her, I wondered greatly.***

Revelation 18:24— And in her was found the blood of prophets and of saints and of all who have been slain on the earth.

4. She is at the center of world commerce (Rev. 18:11-19)

Revelation 18:11-19— 11 "And the merchants of the earth weep and mourn over her, because no one buys their cargoes any more; 12 cargoes of gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet, and every kind of citron wood and every article of ivory and every article made from very costly wood and bronze and iron and marble, 13 and cinnamon and spice and incense and perfume and frankincense and wine and olive oil and fine flour and wheat and cattle and sheep, and cargoes of horses and chariots and slaves and human lives. 14 "And the fruit you long for has gone from you, and all things that were luxurious and splendid have passed away from you and men will no longer find them. 15 The merchants of these things, who became rich from her, will stand at a distance because of the fear of her torment, weeping and mourning, 16 saying, 'Woe, woe, the great city, she who was clothed in fine linen and purple and scarlet, and adorned with gold and precious stones and pearls; 17 for in one hour such great wealth has been laid waste!' And every shipmaster and every passenger and sailor, and as many as make their living by the sea, stood at a distance, 18 and were crying out as they saw the smoke of her burning, saying, 'What city is like the great city?' 19 And they threw dust on their heads and were crying out, weeping and mourning, saying, 'Woe, woe, the great city, in which all who had ships at sea became rich by her wealth, for in one hour she has been laid waste!'

- Note in v. 13 that one of the trade activities **economic Babylon** engages in is the buying and selling of ***human lives*** . . . trafficking of humans, one of the great evils in the world today.

Announcement #3— The torment of the beast worshippers (v. 9-11)

Revelation 14:9-12— 9 And another angel, a third one, followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives a mark on his forehead or upon his hand, 10 he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. 11 And the smoke of their torment goes up forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.

- Again, what this angel has to say is connected with the previous two announcements. Eternal punishment awaits those who repudiate the truth.
  - Recall the first announcement was a command to ***fear God and worship Him*** and the second announcement was the warning of God's coming judgment upon Babylon in the 7th bowl.
- Revelation 14:9 presents the readers with a first-class conditional statement . . . a statement "that is assumed, for the sake of argument, to be true."
  - The conditional statement is . . . ***"If anyone worships the beast and his image, and receives a mark on his forehead or upon his hand***

- Being a first class conditional statement, we can read this statement as a statement of fact, that indeed, **men were worshipping the beast and his image and receiving the beast's mark on their forehead or hand.**

- Then, in v. 10 John presents the consequences of those who fall into this condition . . . ***10 he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger.***

  - It is significant to note in v. 10 that there is reference to both ***the wrath of God*** and ***the cup of His anger***.

  - The word ***wrath*** (Greek: *thumos*) refers to **"God's violent, white-hot fury** which has been restrained through the ages and is now unleashed." It is like a dam that bursts, causing a sudden and violent torrent of water that destroys everything in its path.

  - On the other hand, the word ***anger*** (Greek: *orgē*) refers to **"God's settled indignation."** God's ***anger*** is viewed as His settled plan for exacting His promised punishment out upon those who deserve it. "*Orgē* is less sudden in its rise than *thumos* but is more lasting in its nature."

    - Significantly, the word *thumos* is only used 1 time outside of Revelation to refer to **God's wrath**, in Romans 2:8. But *thumos* and *orgē* are found frequently in the book of Revelation.

- In Revelation 14:10 John uses an interesting phrase to describe God's ***anger***. John describes God's anger as ***mixed in full strength in the cup of His anger***.

  - The phrase, ***mixed in full strength,*** is a **powerful oxymoronic figure of speech** that literally means **"the mixed unmixed."** Used only here in the New Testament, it **refers to strong wine mixed with spices to make it even stronger."**

    - In ancient times it was common to dilute wine with water to make it go further. Serving unmixed wine . . . not diluted with water . . . was considered a luxury.

  - We see an example of the figure of speech **mixed unmixed *wine*** in Psalm 75:8 . . .

    Psalm 75:8— For a cup is in the hand of the LORD, and the wine foams; it is well mixed, and He pours out of this; surely all the wicked of the earth must drain and drink down its dregs.

  - It is also significant that the Lord refers to His own approaching crucifixion as **the cup of God's wrath** that He would endure on the cross . . .

    Matthew 26:39— And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as Thou wilt."

- So, here in the third announcement Revelation 14:10 John's point is that just as Babylon's will fall is announced in the second announcement (v. 8), so too will those who will not come out from Babylon suffer God's wrath. Later, in later in **Revelation 18:4-8**, we will further examine this **wrath of God being poured out on those who refuse to repent and who take the mark of the beast.**

- Just as the unbelievers will ***drink of the wine of the passion of her [Babylon's] immorality*** (Rev. 14:8), so they will, as their just punishment, ***drink of the wine of the wrath of God*** (Rev. 14:10).

Revelation 14:10-11— 10 he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. 11 And the smoke of their torment goes up forever and ever; and they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.

- Then, having stated the result of their refusal to repent of their immorality in the first half of v. 10, in the vv. 10b-11 John describes what God's cup of wrath will look like.

  - The ***wine of the wrath of God*** is first described as being ***tormented***. The word ***tormented*** (Greek: *basanizō*) means "to be subject to continuous and grievous pain; to be tortured."

  - The first form of ***torment*** that will be inflicted upon the unbelievers will be ***fire and brimstone***. This is a form of God's judgment that we first see in the destruction of Sodom and Gomorrah in Genesis 19:24 and is also found in Psalm 11:6 . . .

    Genesis 19:24— Then the LORD rained on Sodom and Gomorrah brimstone and fire from the LORD out of heaven

    Psalm 11:6— Upon the wicked He will rain snares; Fire and brimstone and burning wind will be the portion of their cup.

- To this judgement of ***fire and brimstone*** John then adds that this judgment and humiliation will occur ***in the presence of the holy angels and in the presence of the Lamb.*** This shame and humiliation will add to the pain of their judgment.

- The third angel then closes this announcement in v. 11 by stating that . . . ***the smoke of their torment goes up forever and ever; and they have no rest day and night . . .***

  - The presence of a permanent trail of ***smoke*** is a reminder to all who see of the unending ***torment*** they are suffering, just as Abraham saw when he looked down on Sodom and Gomorrah in Genesis 19:28 . . .

    Genesis 19:28— and he looked down toward Sodom and Gomorrah, and toward all the land of the valley, and he saw, and behold, the smoke of the land ascended like the smoke of a furnace.

  - John's statement that ***the smoke of their torment goes up forever and ever*** is a statement of the eternality of this judgment. To those who wish to believe that God's judgment is not forever, this verse repudiates that deception.

  - While the wrath of God **was** fully satisfied in the death of Christ, it will **never** be satisfied in the punishment of the wicked.

- And not only does the ***smoke of their torment go up forever and ever,*** but John also says that ***they have no rest day and night***. This statement adds to and emphasizes the ceaselessness of God's judgment upon the wicked. It never abates and it never ends.

Revelation 14:12— Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus.

- Then, having heard the angel's pronouncement of God wrath on those who worship the beast and take his mark, in v. 12 John gives a word of warning and of encouragement to those who read this book . . . ***Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus.***

    - To those who are weak in faith. To remain steadfast and to endure, v. 12 serves as a warning that **it is better to be killed by the beast than to suffer eternal torment with him.**

    - To those who remain steadfast and faithful, v. 12 serves as an encouragement to persevere to the end, even in the face of terrible persecution and the certainty of death.

Announcement #4— An announcement from heaven

- In Revelation 14:13 we read the fourth announcement. This is the last of the four announcements in this **second interlude section**. Later, in the third interlude section we will read three more announcements.

    - While the first three announcements of this section were made by angels, this fourth announcement is made by God, Himself.

Revelation 14:13— And I heard a voice from heaven, saying, "Write, 'Blessed are the dead who die in the Lord from now on!'" "Yes," says the Spirit, "that they may rest from their labors, for their deeds follow with them."

- The command here to ***write*** is given to John. And the thing that John records is **a blessing . . . *'Blessed are the dead who die in the Lord from now on!'***

    - Significantly this is the **second of 7 blessings that John records in Revelation** (Revelation 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14).

- The word ***blessed*** (Greek: *makarios*) is an adjective meaning "happy," and is used in reference to a future reward for present obedience to God.

    - Specifically, as stated here in v. 13, those who are pronounced as ***blessed*** are those who ***die in the Lord from now on.*** **In other words,** those tribulation saints who are martyred for their faith in obedience to God and who remain loyal to Christ unto death during this intensive **Great Tribulation.**

- Having suffered in their earthly lives, after their deaths they will rise, ***blessed***, unto their eternal lives.

- And while this announcement of blessing is given just prior to the seventh bowl . . . the destruction of Babylon . . . it applies to all the saints who die because of the persecution of the beast.

- In response to the ***voice from heaven*** John then adds the response of the **Holy Spirit . . . *"Yes," says the Spirit, "that they may rest from their labors, for their deeds follow with them."***

  - Here the Holy Spirit reminds us that **for believers, this life is hard . . . it is *labor.* But for believers, death is a release from our hard labor and brings us into a state of *rest.***

  - The word ***labor*** (Greek: *kopos*) is an interesting one. It can mean "a beating," or "a beating of the breast in sorrow," or "intense labor as a result of toil and trouble." These definitions certainly apply to life as a Christian during the persecution of the Tribulation.

- It is also significant to note that the Holy Spirit says of those Christians who ***rest from their labors*** that ***their deeds follow them***. **The obvious question is, what deeds are referred to here?**

  - Contrary to what many people believe, the ***deeds*** that ***follow* us** are not what we would expect. We think of things we have done in service to the Lord as praiseworthy, when, in fact, there are things God has given us to do (Ephesians 2:10) that are the ***deeds*** that will actually be rewarded.

    Ephesians 2:10— For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

  - Our role, in this life, is to be faithful unto the Lord and strive to be obedient to His calling and to the ***deeds*** the Holy Spirit accomplishes through us. These will be what is praiseworthy in God's sight.

    Hebrews 6:10— For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.

Scene #3— The Harvest and the Vintage (v. 14-20)

Part 1—The Harvest Judgment

- The third scene of this second interlude is in 2 parts. The first part alludes to Joel 3:13 in picturing future judgment as a **harvest**.

Revelation 14:14-15— 14 And I looked, and behold, a white cloud, and sitting on the cloud was one like a son of man, having a golden crown on His head, and a sharp sickle in His hand. 15 And another angel came out of the temple, crying out with a loud voice to Him who sat on the cloud, "Put in [forth] your sickle and reap, because the hour to reap has come, because the harvest of the earth is ripe."

Joel 3:13— Put in [forth] the sickle, for the harvest is ripe. Come, tread, for the wine press is full; The vats overflow, for their wickedness is great.

Important Point: It is significant to notice that the events described in Revelation 14:14-16 are not the Lord's Second Coming. Notice that the Lord is described as ***sitting on a white cloud.*** He is not yet returning to the earth. **The events described here in Revelation 14:14-16 are a synopsis of what occurs in the final 7 bowl judgments that precede the Lord's Second Coming.**

- The total scene in Revelation 14:14-20 closes the section on **coming judgment (7 bowls)** of Revelation 14:6-20 with **a proleptic summary** in anticipation of the more detailed account of the same events in chapters 15-20.

- In Revelation 14:14 the first thing to catch John's attention is ***a white cloud, and sitting on the cloud was one like a son of man . . .*** This description is almost exactly like the description we see of the Lord in Daniel 7:13 . . .

  Daniel 7:13— "I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him.

  - This description is also used by the Lord Jesus, Himself, to describe His Second Coming in Matthew 24:30 and 26:64.

  Matthew 24:30— and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory.

  Matthew 26:64— Jesus said to him, "You have said it yourself; nevertheless I tell you, hereafter you shall see the son of man sitting at the right hand of power, and coming on the clouds of heaven."

  - And just as Jesus referred to Himself as ***the son of man*** in the gospels, here in Revelation 14:14 we see ***one like a son of man*** **coming,** ***sitting on a white cloud.***

- And here in Revelation 14:14 we see ***one like a son of man having a golden crown on His head***.

  - The word ***crown*** (Greek: *stephanos*) is a **victor's crown**, signifying that the Lord Jesus has prevailed and is victorious. Later, in Revelation 19:12, we will see Jesus appear wearing ***many diadems***. This form of ***diadem/crown*** (Greek: *diadēma*) is the crown of royalty, worn by a king.

- Finally, in Revelation 14:14 we see that the Lord is holding ***a sharp sickle in His hand***.

  - This image pictures the Lord Jesus as Messiah who is coming in judgment. This picture is reminiscent of the Lord's words in two parables regarding authentic seed and false seed in Matthew 13:24-30 and Mark 4:26-29 . . .

  Matthew 13:24-30— 24 He presented another parable to them, saying, "The kingdom of heaven may be compared to a man who sowed good seed in his field. 25 But while men were

sleeping, his enemy came and sowed tares also among the wheat, and went away. *26* ***But when the wheat sprang up and bore grain, then the tares became evident also.*** *27* ***And the slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How then does it have tares?'*** *28* ***And he said to them, 'An enemy has done this!' And the slaves said to him, 'Do you want us, then, to go and gather them up?'*** *29* ***But he said, 'No; lest while you are gathering up the tares, you may root up the wheat with them.*** *30* ***'Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but gather the wheat into my barn."'"***

Mark 4:26-29— *26* ***And He was saying, "The kingdom of God is like a man who casts seed upon the soil;*** *27* ***and goes to bed at night and gets up by day, and the seed sprouts up and grows—how, he himself does not know.*** *28* ***The soil produces crops by itself; first the blade, then the head, then the mature grain in the head.*** *29* ***"But when the crop permits, he immediately puts forth the sickle, because the harvest has come."***

- The point of Revelation 14:14 is that the Lord declares that the crop is ready to be harvested as **the seven final bowl judgments are about to be unleashed**. And when the harvest is reaped, the true seed will be separated from the tares and the tares will be burned up.

- Then in Revelation 14:15 we see ***another angel*** appear. This is the **4th of 6 angels** we see in Revelation 14, the first three appearing in v. 6, 8 and 9.

  - The first three angels appear to **proclaim the coming judgment of the Lamb. This 4th angel gives the command to execute it.**

- Notice in Revelation 14:15 that this ***angel came out of the temple***. **Which *temple* is being referred to here?**

  - The earthly temple of God is a replica of the heavenly temple. Therefore, since this angel appears as the messenger of God to execute judgement, it seems preferable to see this reference to ***the temple*** as being a reference to the heavenly temple of God.

  - And we see in just two verses down (v. 17) that when the **5th angel** appears he is specifically described as ***coming out of the temple which is in heaven***. It seems likely that both angels come from the same ***temple.***

- Then, in v. 15 we see an interesting thing. We are told that ***another angel came out of the temple, crying out with a loud voice to Him who sat on the cloud . . . .*** **In other words, the angel gives a command to the Lord. Why would an angel be giving the Son of God a command?**

  - The best explanation is that the angel receives his instruction from God the Father in which God the Father is instructing God the Son to begin the harvest. Therefore the command does not originate with the angel. He is simply fulfilling his role as "messenger" of the Father. No authority is implied of the angel. He is merely the messenger.

- And the message . . . the command . . . that the angel passes along to the Lord Jesus from the Father ***in a loud voice*** is to ***put forth your sickle and reap, because the hour to reap has come, because the harvest of the earth is ripe.***

- The ***harvest*** that is being spoken of here is the **harvest of the condemned**. This command closely follows the pattern we saw in Joel 3:13, which pictures the same judgement reaping the harvest, followed by the judgement of the ***winepress***.

- Harvesting the grain and the vintage is the same process and therefore speaks of the same judgment process.

  Joel 3:13— Put in [forth] the sickle, for the harvest is ripe. Come, tread, for the wine press is full; The vats overflow, for their wickedness is great.

- The reference to ***the hour to reap*** is the same reference previously seen in Revelation 14:7 . . .

  Revelation 14:7— and he said with a loud voice, "Fear God, and give Him glory, because the hour of His judgment has come . . .

- And the reason ***the hour to reap has come*** is because ***the harvest of the earth is ripe.***

  - The word ***ripe*** (Greek: *xērainō*)is an agricultural term that literally means "to become dry and withered." This refers to the time when a crop is no longer actively growing and is beginning to dry out. If left too long in the field, an over-ripe crop will begin to rot.

  - In this instance the ***harvest of the earth is ripe***. Metaphorically, the fact that ***the earth is ripe*** seems to signify that there is no more growth on the earth. If left alone any longer, everything will be rotten. This is the optimum time to harvest a ripe crop.

  - But in this case, the ***ripe*** crop is a ***ripe*** crop of good grain and bad tares. By this time, on the earth, the number of tares will far outnumber any remaining good grain. The beast has seen to that. But there will still be believers living on the earth. It is these remaining believers who will ultimately enter into and populate the Lord's Millennial Kingdom.

  - But while we learn here that there is a date certain in which God the Father will instruct God the Son to begin the harvest of the earth, we don't know what day that will be, as we read in Matthew 24:36-44 . . .

    Matthew 24:36-44— 36 "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. 37 For the coming of the Son of Man will be just like the days of Noah. 38 For as in those days which were before the flood they were eating and drinking, they were marrying and giving in marriage, until the day that Noah entered the ark, 39 and they did not understand until the flood came and took them all away; so shall the coming of the Son of Man be. 40 Then there shall be two men in the field; one will be taken, and one will be left. 41 Two women will be grinding at the mill; one will be taken, and one will be left. 42 Therefore be on the alert, for you do not know which day your Lord is coming. 43 But be sure of this, that if the head of the house had known at what time of the night the thief was coming, he would have been on the alert and would not have allowed his house to be broken into. 44 For this reason you be ready too; for the Son of Man is coming at an hour when you do not think He will.

- Remember, in this passage, Matthew 24:36-44 is **"the harvest of the wicked." The reference in v. 40 and 41 regarding one being taken and one left, the one taken is being taken to judgment, not reward.**

- Here in Revelation 14:14-20 we see God's **anger** (*orgē*) has reached its limit and there is no longer a delay in His judgement upon the earth. In Revelation 10:7 the ***hour* in which the *Son of Man* comes is referred to as *the mystery of God***.

  Revelation 10:7— but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as He preached to His servants the prophets.

- What makes God's timing of events a ***mystery*** is the fact that, biblically, a ***mystery*** . . . the Greek word *musterion* . . . refers to something that only God knows and cannot be known by any creature unless God chooses to reveal it. We see examples of ***mysteries*** in other New Testament passages . . .

  Mark 4:11— . . . "To you has been given the mystery of the kingdom of God . . .

  Romans 11:25— For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fulness of the Gentiles has come in;

  Romans 16:25-26— 25 Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, 26 but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith;

  1 Corinthians 15:51-52— 51 Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

  Ephesians 1:4-5, 9— 4 just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love 5 He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, 9 He made known to us the mystery of His will, according to His kind intention which He purposed in Him

  Ephesians 3:4— And by referring to this, when you read you can understand my insight into the mystery of Christ,

  Ephesians 5:32— This mystery is great; but I am speaking with reference to Christ and the church.

  Colossians 1:26-27— 26 that is, the mystery which has been hidden from the past ages and generations; but has now been manifested to His saints, 27 to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

- So, we see in Scripture that there are many things . . . ***mysteries*** . . . that have been hidden from us by God. He has chosen to reveal some things, but there are many more ***mysteries*** that we no idea even exist. They cannot be discovered by searching, but can only be known if God chooses to reveal them to us.

- Then, in response to the message from God the Father, in v. 16 we read . . .

  Revelation 14:16— And He who sat on the cloud swung His sickle over the earth; and the earth was reaped.

  - Notice in v. 16 that the term ***earth*** is used twice. This is to emphasize that the creatures who were being ***reaped*** were ***those who dwell on the earth*** . . . **the earth-dwellers . . . unbelievers.**

  - **Note** that the verbs ***swung*** and ***reaped*** in this verse are in the **aorist tense**, indicating a specific, not continuous action. It is also significant to note that while the text indicates completed action . . . ***swung*** and ***reaped*** . . . **these actions are proleptic**, indicating the certainty of the fulfillment of events that are still yet future.

Part 2—The Vintage Judgment

- **While the Harvest Judgment describes events of the 7 bowl judgments, the "vintage judgment" of Revelation 14:18-20 describes events of the Lord's Second Coming, when the armies of the earth are destroyed.**

- The second part of the Harvest and Vintage Judgment, Revelation 14:17, begins with the appearance of the **5th and 6th angels of this second interlude** . . .

  Revelation 14:17— 17 And another angel came out of the temple which is in heaven, and he also had a sharp sickle. 18 And another angel, the one who has power over fire, came out from the altar; and he called with a loud voice to him who had the sharp sickle, saying, "Put in your sharp sickle, and gather the clusters from the vine of the earth, because her grapes are ripe."

  - Like the 4th angel (v. 15), the 5th angel is seen by John ***coming out of the temple***. While we were not specifically told in v. 15 which ***temple*** the **4th angel** came from, here in v. 17 we are specifically told that the **5th angel** ***came out of the temple which is in heaven***.

  - And of the 6th angel, we are told in v. 18 that he ***came out from the altar***, which is in the **temple which is in heaven.**

  - In v. 17 & 18 note the difference in what the 5th and 6th angels do. Of the **5th angel** we are told that ***he also had a sharp sickle***, while of the 6th angel we learn that he ***has power over fire.***

    - In describing the 6th angel having ***power over fire***, the word ***fire*** is used with the definite article. In other words, this 6th angel ***has power over the fire***, meaning this angel served in the heavenly temple at the golden altar of incense, which we saw back in Revelation 6:10 and 8:3, when the prayers of the saints along with the censer full of fire offered up the prayers of the saints.

- It is also very likely that this same angel who cast fire to the earth in Revelation 8:7, which opens the 7 trumpet judgments.

- While **the Lord reaped the grain *harvest of the earth*** in v. 14-16**, these two angels will *gather the clusters from the vine of the earth***. This is speaking of **clusters of grapes.**

- This passage in Revelation 14:17-18 is parallel to the Lord's teaching in Matthew 13 . . .

  Matthew 13:41-42, 49-50— 41 "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, 42 and will cast them into the furnace of fire; in that place there shall be weeping and gnashing of teeth. 49 "So it will be at the end of the age; the angels shall come forth, and take out the wicked from among the righteous, 50 and will cast them into the furnace of fire; there shall be weeping and gnashing of teeth.

- So, here in Revelation 14:17-18 we see the 5th and 6th angels working together, with the 6th angel commanding the 5th angel to ***put forth your sharp sickle and gather the clusters from the vine of the earth***.

  - Just as the Lord **reaped the earth . . . the earth-dwellers . . . so these angels *gather from the vine of the earth* the unbelievers who are to be judged.**

  - And we are told why these ***clusters*** are to be ***gathered from the vine of the earth*** . . . ***because her grapes are ripe***.

    - Just as the grain harvest of the earth was dry and ripe, so here we learn that the grape clusters on the vine had also reached maturity. It was their proper time to be cut off the vine and gathered.

    - We see a parallel passage to this in Joel 3:9-17 . . .

    Joel 3:9-17— 9 Proclaim this among the nations: Prepare a war; rouse the mighty men! Let all the soldiers draw near, let them come up! 10 Beat your plowshares into swords, and your pruning hooks into spears; let the weak say, "I am a mighty man." 11 Hasten and come, all you surrounding nations, and gather yourselves there. Bring down, O LORD, Thy mighty ones. 12 Let the nations be aroused and come up to the valley of Jehoshaphat, for there I will sit to judge all the surrounding nations. 13 Put in the sickle, for the harvest is ripe. Come, tread, for the wine press is full; The vats overflow, for their wickedness is great. 14 Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision. 15 The sun and moon grow dark, and the stars lose their brightness. 16 And the LORD roars from Zion and utters His voice from Jerusalem, and the heavens and the earth tremble. But the LORD is a refuge for His people and a stronghold to the sons of Israel. 17 Then you will know that I am the LORD your God, dwelling in Zion My holy mountain. So Jerusalem will be holy, and strangers will pass through it no more.

- Then, in Revelation 14:19-20 we see the 5th angel's response to the command to ***gather the clusters from the vine of the earth . . .***

Revelation 14:19-20— 19 And the angel swung his sickle to the earth, and gathered the clusters from the vine of the earth, and threw them into the great wine press of the wrath of God. 20 And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles.

- Here in Revelation 14:17-20 we have an occasion where a vineyard has produced a crop of bad fruit. It is referred to as ***the vine of the earth***. It is bad fruit that must be gathered and destroyed because it is worthless. In the case of unbelieving humanity, it is worse than worthless. It is actively evil.

- Notice that while the 6th angel has ***power over the fire***, it is not fire that is used to destroy the bad grapes. Instead, it is a ***winepress***.

  - The word ***winepress*** (Greek: *lēnos*) refers to the ancient process of crushing grapes to obtain their juice. In ancient times grapes were pressed using two large troughs. The larger trough was higher than the smaller, lower trough, with a duct connecting the two. The grapes were placed in the upper trough and men and women would crush the grapes by walking on them. The juice would flow through the duct and was collected in the lower trough. This process continued until all the grapes were crushed and all the juice was collected.



  - The result of the process stained the feet and garments of those in the winepress and is a very apt picture of the result of divine judgment . . . blood stains on the One executing judgment, which we see in Isaiah 63:1-6 and later in Revelation 19:15-21 . . .

Isaiah 63:1-6— 1 Who is this who comes from Edom, with garments of glowing colors from Bozrah, this One who is majestic in His apparel, marching in the greatness of His strength? "It is I who speak in righteousness, mighty to save." 2 Why is your apparel red, and your garments like the one who treads in the wine press? 3 I have trodden the wine trough alone, and from the peoples there was no man with Me. I also trod them in My anger, and trampled them in My wrath; and their lifeblood is sprinkled on My garments, and I stained all My raiment. 4 For the day of vengeance was in My heart, and My year of redemption has come. 5 And I looked, and there was no one to help, and I was astonished and there was no one to uphold; so My own arm brought salvation to Me; and My wrath upheld Me. 6 And I trod down the peoples in My anger, and made them drunk in My wrath, and I poured out their lifeblood on the earth."

Revelation 19:15-21— 15 And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. 16 And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS." 17 And I saw an angel standing in the sun; and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God; 18 in order that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great." 19 And I saw the beast and the kings of the earth and their armies, assembled to make war against Him who sat upon the horse, and against His army. 20 And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. 21 And the rest were killed with the sword which came from the mouth of Him who sat upon the horse, and all the birds were filled with their flesh.

Revelation 14:20— And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles.

- In Revelation 14:20 we are told the location of this **divine winepress *. . . outside the city***. The city referred to here is **the city of Jerusalem.**

    - Old Testament prophecies tell us that the Lord's judgment of the earth-dwellers after the final great battle will happen in The Valley of Jehoshaphat, which is east of Jerusalem, located in the Kidron Valley.

    - The **valley of Jehoshaphat** is also referred to in Joel 3:14 as ***the valley of decision***.

      Joel 3:12-14— 12 Let the nations be aroused and come up to the valley of Jehoshaphat, for there I will sit to judge all the surrounding nations. 13 Put in the sickle, for the harvest is ripe. Come, tread, for the wine press is full; the vats overflow, for their wickedness is great. 14 Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision.

    - The location of the final conquest of the world's armies is referred to in Zechariah 12:11 as ***the plain of Megiddo***, which is referred to in Revelation 16:16 as ***HarMagedon***, which we often refer to as **Armageddon**.

      Zechariah 12:11— "In that day there will be great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo.

      Revelation 16:16— And they gathered them together to the place which in Hebrew is called HarMagedon.

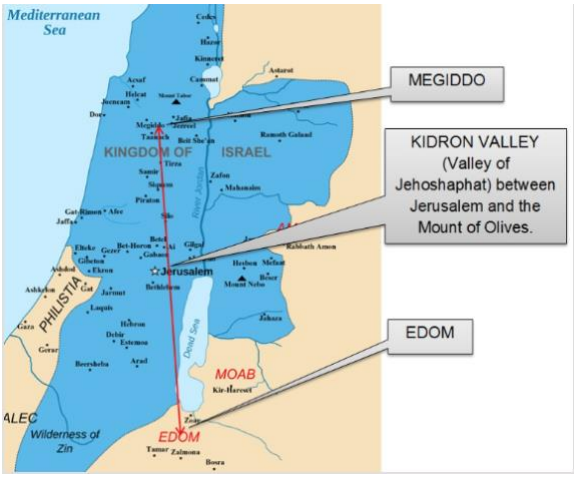
    - Armageddon is the location where the final battle of the Tribulation will take place when the Lord returns. The effects of the carnage of this final battle . . . though not really a battle, but a blood bath . . . will be seen throughout the entire length of Israel.

- The blood bath of Armageddon is described graphically in Revelation 14:20 . . . ***blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles.***

    - This description does not imply the depth of the blood, but the fact that **blood spatter** will spatter profusely, even ***up to the horses' bridles***, a height of 4 feet.

    - The fact that blood is described as flowing ***for a distance of two hundred miles*** indicates the carnage resulting from the divine treading of the winepress of the wrath of God. Tens of thousands . . . perhaps hundreds of thousands of men . . . will be slaughtered.

    - And while the battle of Armageddon will occur in the ***valley of Jehoshaphat***, 60 miles north of Jerusalem, as Isaiah 63:1 states, the **blood from the slain will flow all the way to Bozrah in Edom in the southernmost part of Israel . . . a distance of *two hundred miles.***



Plain of Megiddo



- While Revelation 14:20 gives us a bit of information about the battle of Armageddon, more information will be given later in Revelation 19:15-21.