

We continue to discuss the 14th chapter of the Book of Revelation. Just as a mention, of course, we talked about the one hundred and forty-four thousand as a remnant of Israel, but also from the 7th chapter, we had seen this remnant before, referring to the broader company of the redeemed, the perfect number as it were.¹ Beginning at verse 6 in Revelation 14, we see a time of a shift of things. It is a time of judgment in a way that is different from the great white throne of God and that judgment at the end of the age.² This is the judgment of ripened fruit.

This concept is well-established in the Scriptures. On many occasions, Jesus referred to judgment at the end of the age as a harvest, things being ripened. For example,

- The tares and the wheat growing together until the time of harvest (Matthew 13:24-30),
- The sheep and the goats separated at the time of the harvest, so to speak (Matthew 25:31-46),
- Repeated references to thirtyfold, sixtyfold, a hundredfold (Matthew 13:3-8).

So, inevitably, God planted the earth, as it were, with a seed, and in fact said that the earth was designed to bring forth seed and fruit in a cycle that would culminate at the end of the age. There, He speaks of, “As long as the earth remains there will be seedtime and harvest.”³

Again, it is critical that we understand that although the language of the Book of Revelation is highly symbolic and cannot be viewed in many instances as literal, yet the principles that it refers to are throughout the Scriptures. And that is how we know that these symbols are to be confined in their interpretations to specific biblical themes that are already well-established throughout the Scriptures. So, beginning in Revelation 14:14, he is speaking of two types of harvest. At the very

This transcript is presented with the hope of preserving the authenticity and spirit of the spoken message, while addressing areas that may require clarification in the written form. All Scripture quotations in the footnotes are from the NKJV Bible, unless otherwise noted.

¹ See Revelation 14:1: “Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred *and* forty-four thousand, having His Father’s name written on their foreheads.” See also Revelation 7:4: “And I heard the number of those who were sealed. One hundred *and* forty-four thousand of all the tribes of the children of Israel *were* sealed: ...”

² See Revelation 20:11-15.

³ See Genesis 8:22: “While the earth remains, Seedtime and harvest, Cold and heat, Winter and summer, And day and night Shall not cease.”

first of chapter 14, when he began talking about the remnant of Israel, he really began to talk about a harvest at that point, but it was specific to Israel: “the Lamb standing on Mount Zion” and all the prophecies that we referred to in the last broadcasts where God promised to save a remnant of Israel, the perfect remnant. Following on from that, those are described as a “firstfruits” company as they are presented.⁴

A firstfruits company is typically the indication of the type of harvest that one is to expect. So the notion of a firstfruits company preceding the harvest of the earth and preceding the harvest divided into two things—1) the righteous of the earth, and 2) the unrighteous of the earth—is not unusual at all in the sense that the concept itself of a firstfruits is an indication of the type of harvest that is to come. For example, when Jesus is described as “the firstfruits of those who slept,”⁵ meaning the first to be resurrected of a company of those to be resurrected, He is the prototype; He is the pattern.

And so, in a sense, referring to the hundred and forty and four thousand of Israel as a firstfruits company, it goes back in this cycle of ending and beginnings, when at the beginning of the church in the first century there was a taking from amongst the Jews of a firstfruits, as it were. Certainly, the twelve apostles were a part of that firstfruits company. People like Stephen would be part of that firstfruits company, and persons to whom Jesus had said, and those who lived in the reality of what Jesus had said when He said, “And you will be hated by all the nations because of Me.”⁶ And He said other things such as, “You will be taken before governors and kings. Do not worry about what you are going to say.”⁷ This was as early as Matthew 10; certainly not the great prophetic Scriptures of Matthew 23, 24, and 25, where those things speak more of the culmination of the age.

⁴ See Revelation 14:4c: “These were redeemed from *among* men, *being* firstfruits to God and to the Lamb.”

⁵ See 1 Corinthians 15:20: “But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep.”

⁶ See Matthew 10:22: “And you will be hated by all for My name’s sake. But he who endures to the end will be saved.”

⁷ See Matthew 10:18-20: “You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; for it is not you who speak, but the Spirit of your Father who speaks in you.”

So there was a firstfruits company at the beginning of the calling out of the saints, and that firstfruits company at that time was Jewish. The gospel was first preached to the Jews.⁸ The great commission was Jerusalem, Judea, and Samaria, and then to the ends of the earth.⁹ As the cycle concludes and as Israel rejected the gospel of the Kingdom after initially receiving it, the cycle now comes back around. And as God is about to reap a company from the earth of the redeemed, Israel is presented in the vanguard in the form of a remnant of all of the twelve tribes—twelve times twelve times a thousand.¹⁰ This is the perfect picture of God actually having taken, from amongst the Jews, a company that fulfills the eternal plan of God that every tribe, tongue, people, and nation would yield up a fruit to God and to Christ, and they would be formed into the Body of Christ as a Man in the image and likeness of Christ, for whom the primary task is that of exact representation.

As we move into the declaration of harvest—consistent with “as long as the earth remains, seedtime and harvest”—that is true in the physical or natural world, and it is also true in the spirit. And no surprise here that this should be what it is as the age is concluding. So he says,

Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—saying with a loud voice, “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water” (Revelation 14:6-7 NKJV).

The gospel that is preached here is preached under duress, so it is a very concentrated sound. This is more a gospel that is not the gentle entreaty that it had been all along—the presentation of the message of Christ and His Kingdom in the context of grace through faith. That is not it. So it does speak of a time, then, of great distress upon the earth, and the gospel is focused to its barest essence

⁸ See Romans 1:16: “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.”

⁹ See Acts 1:8: “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”

¹⁰ See Revelation 7:4-8.

in the time of this distress. One of the things to keep in mind—and for many people who have the idea that there will be a rapture, or a taking out, they miss the point—the point is that, as these events spoken of throughout the Book of Revelation unfold, there is a tightening of the message. The message is coordinated with the events that are going on, so there is an urgency to the message. “Knowing therefore the terror of the Lord,” Paul said, “we persuade men.”¹¹ Now there is a convergence of earthly circumstances of extreme duress—wars and rumors of wars, pestilence, earthquakes, and so on, both in their natural applications and their spiritual applications—together with the great beast. This great kingdom is putting the mandates of this great beast upon mankind, which is that you permit your mindset to be coordinated with the urgent demands of survival of the beast.

The point I am making is that, in the environment of the harvest at the end of the age, all of the extremes, both in nature and in the realm of the Spirit, are converging. So this is not the gospel of Billy Graham: “Give me your hand, give God your heart, and join the church of your choice.” You must not think of the gospel as being a static thing that is only presented in a certain form, the typical evangelical way of looking at how things are to be done. No. The gospel takes on urgencies when the circumstances of the earth become urgent. In days of peace, the gospel might well invite persons in ways that would not disturb that peace. But certainly, in the days of fury and wrath and impending judgments, it would be absurd to suggest that the gospel then retains this very languid, non-threatening form. And in the declaration by the angelic—whether that is an angel flying in the heavens or the sound of the gospel by the angels on the earth, meaning the apostolic—there is an urgency that is uncharacteristic to how we have viewed the gospel before, and it is reduced to very simple, very direct, very focused things.

Because, in an earth that is convulsing with these events and overrun by the beast, what is the gospel that appeals to people at that time? Live your best life now? It is laughable, isn't it? No. It becomes this: “Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and the springs of water” (Revelation 14:7). In other words, this is down to the last moments, telling people of how they may escape coming

¹¹ See 2 Corinthians 5:11: “Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.”

judgment, how they may escape the wrath of God, because this is in an environment of turmoil, an environment of death and destruction, an environment of warfare and conflict. What is the gospel, then, in that environment? That is my point. My point is the gospel takes on the urgencies of the times. The gospel is never a compromised sound; it is one that offers direct hope by speaking directly to the issues of the time that is going on. And that is what we are seeing here.

And another angel followed, saying, “Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication” (Revelation 14:8).

Over in chapter 17, I want to skip there for just a moment because I think that it is important to tie these two pieces together in the falling of Babylon:

- The discussion of the judgment of God that comes upon Babylon,
- And the form in which that judgment comes.

Then one of the seven angels who had the seven bowls came and talked with me, saying to me, “Come, I will show you the judgment of the great harlot who sits on many waters, ...” (Revelation 17:1)

Right after where we are in chapter 14, and going on from that point, seven bowls of wrath will be given to seven angels, and they are pouring out various forms of God’s judgment once the earth is reaped. So that is what is referred to here in chapter 17 when it says “Then one of the seven angels who had the seven bowls came and spoke to me, and said, ‘Come, I will show you the judgment of the great harlot who sits on many waters, ...’”

... with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication.”

So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast which was full of names of blasphemy, having seven heads and ten horns. The woman was arrayed in purple and scarlet, and adorned with gold and precious stones and

pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. And on her forehead a name was written:

*MYSTERY, BABYLON THE GREAT,
THE MOTHER OF HARLOTS
AND OF THE ABOMINATIONS
OF THE EARTH.*

I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement (Revelation 17:2-6).

Going back to Revelation 14, speaking of the judgment on Babylon, it says, “Babylon is fallen, is fallen, the great city, because she has made all nations drink of the wine of the wrath of her fornication.” Earlier in the Book of Revelation, we saw a woman who went into the wilderness. Her Child was caught up to God and to His throne, and the woman herself went into the wilderness.¹² The point is that the woman was in the wilderness. The Child was caught up to God and to His throne. God made a place for the woman in the wilderness, and that is where we left her. But here in chapter 17, we find her again in the wilderness; and when we find her in the wilderness, she is the harlot. It is fascinating, isn’t it? We see a harlot set for judgment.

What is important as we are looking at this in chapter 14—“Babylon the great is fallen”—is we see a conflation between the beast who is this great kingdom that rules the nations of mankind that is called Babylon, but the woman is also called Babylon, and she rides upon the beast. So it is the same spirit that is in the woman that is the spirit of this great beast, and it is satanic. I am not diving into chapter 17 yet—the woman who is the harlot—but to say that it is an important observation that when the reference to Babylon is made, that reference is made to the beast, but that reference is also made to the woman who rides upon the beast.

¹² See Revelation 12:4b-6: “And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.”

The thing that we have seen about the beast is that it has seven heads and ten horns. There are heads upon the beast, and one of the horns is a little horn that speaks blasphemous things against the Most High and wages war against the saints.¹³ One of the things about the woman is she holds aloft a cup filled with the blood of the saints. What I am pointing out is that there is a conflation between:

- The harlot of chapter 17, who has a name written on her forehead: “Mystery, Babylon the Great, Mother of Harlots,” and so on,
- And just the plain reference to Babylon the great that is fallen, that the kings of the earth were made drunk with the wine of the wrath of *her* fornication.¹⁴

A harlot practices fornication when she is plying her trade. An unfaithful wife, however, is different; she is called an adulteress because she has a husband. This woman does not have a husband. And for this woman, her sexual favors are for sale. This is how she adorns herself and with whom the kings of the earth consort and have this exchange. It is difficult to really speak about Babylon independently of speaking about the harlot church because the spirit within Babylon—as we were saying in the recent messages—goes all the way back to Cain who murdered his brother. God had spoken before that and said that He will place enmity between the Seed of the woman and the seed of the serpent.¹⁵

Now one of the things we are noticing here is that the enmity—between the Seed of the woman who is the Body of Christ in present tense, and the seed of the serpent who is both a false church and the philosophy of an age where the oppression of people, including the saints—is concentrated within a kingdom. So the spirit of the beast, being the spirit of Satan, and the spirit of the false church, which is also the spirit of Satan, has a common expression in the beast upon which the woman sits. So the false church is actually the harlot who has the same identical spirit as the beast. They both have the spirit of Satan. When we speak of “the spirit of,” we are talking about the

¹³ See Daniel 7:24-25; Revelation 13:1-8.

¹⁴ See Revelation 18:3: “For all the nations have drunk of the wine of the wrath of her fornication, the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury.” See also Revelation 17:2.

¹⁵ See Genesis 3:15: “And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”

character, the attitude, the intention, the purpose, and it is all manifesting in terms of dominance and control of the whole earth and, specifically, warring against the saints. And one might say the dominance and control of the whole earth is the means by which this woman and this beast, being conflated into that one spirit, actually oppose the Body of Christ.

As we go back to chapter 14, “Babylon the great is fallen, is fallen,” we are about to see that the gospel is that urgent and desperate cry as kind of a last call: “Come in, because the earth is about to be harvested, and so are the saints.”

We will continue on from there when we return. I am Sam Soleyn. We will see you then. Bye-bye.