

We are now resuming our study of the Book of Revelation, the 14<sup>th</sup> chapter. We are at the point where three angels had been deployed. The first angel preached the everlasting gospel, the urgency of the gospel at the end of the age in light of the cascading of events in human time and in human circumstances.<sup>1</sup> The second angel announces a message, and this is not a prophetic message but a decree. The decree is, “Babylon the great is fallen,” and we looked at that in terms of both the beast and the woman who rides on the beast.<sup>2</sup> We went forward into Revelation 17 just to secure the reference and bring it back. And then the third of the three angels,

*Then a third angel followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.”*

*Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus (Revelation 14:9-12 NKJV).*

At the very end here, where he says, “Here are those who keep the commandments of God and the faith of Jesus,” I might point out, this is the same thing said of the 144,000; they keep His commandments.<sup>3</sup> As we put this back, then, into its context, as the third angel speaks, he is

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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.

<sup>1</sup> See Revelation 14:6-7: “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.’”

<sup>2</sup> See Revelation 14:8: “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.’”

<sup>3</sup> See Revelation 12:17: “And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.” See also Revelation 14:4-5.

announcing a decree concerning those who made themselves subject to the beast, the mindset of this age that accommodates the plans of Satan. I understand that, for the saints, their trials will come first and that these trials will be strong opposition. The enmity, spoken of in Genesis 3:15 as the enmity between the Seed of the woman and the seed of the serpent,<sup>4</sup> is played out in a myriad of forms. Perhaps the most virulent of the forms is that of deception. How many times did Jesus, speaking from His position of the great Prophet, say, concerning the end of the age, “Take heed that no one deceives you” (Matthew 24:4)? We also see the deceptive words and blasphemies spoken by the horn on the top of one of the seven heads—the head we have identified earlier on as the religious head—is a chorus of deception coming in the form of religious things, religious sayings, and blasphemous sayings.<sup>5</sup>

You see, ordinary speech, political speech, does not have a challenge to deity in it. Typically, it is just a policy appeal to human beings. Business communications tend not to have an element that you would typically classify as blasphemy. Blasphemy is an exclusive reference to religious speech. It is important to note that. The judgment that is coming, that is announced by the third angel, is the wrath of God poured out upon those who believed and who practiced a lie. As I have said, strong opposition will come to the saints early on in this process as decreed from Genesis 3:15. This enmity that was on full display in Cain and Abel and progressed throughout the history of the church—always in contention with an opposition that sought to present an alternative to the truth—that all comes to a head.

What I want to say in regards to that is:

- Every man’s works are going to be judged.
- And everyone’s belief structure is going to be called into question.

The only question is, in what sequence or in what order? So if one believes in the Son of God and practices righteousness, the opposition will come early and consistently. And the persons opposing the saints and the forms of these oppositions will, at the time, seem as though they have the upper

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<sup>4</sup> 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.”

<sup>5</sup> See Revelation 13:5-6: “And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. Then he opened his mouth in blasphemy against God, to blaspheme His name, His tabernacle, and those who dwell in heaven.” See also Daniel 7:8-25.

hand.<sup>6</sup> Therein lies the temptation for people who see advantage and who see disadvantage to begin to assume that opposing the saints, being part of that which makes war against the saints, is a good thing, a safe thing, even a profitable thing.<sup>7</sup> That is the height of folly because it assumes that it will always go on like that.

But we know people who will quickly fall for an advantage when they weigh out the matter and see that some people are being disadvantaged while other people are being advantaged, and they will say, “Given the choice, I am going to be on the side of those who have an advantage.” That is short-term thinking without any regard for days of judgment—days when it is time for judgment of all of the choices of mankind, whether to serve God or to oppose serving God. Jesus put it that way, you know. He did not say, primarily, “You serve Me or you serve yourself.” He said, “You serve Me or you oppose Me. If you are not for Me,” He said, “you are against Me.”<sup>8</sup> And it is important to see it that way. Because if you are against Christ, is that a position that has no consequence to it, even if in the short run it would appear to confer an advantage to persons making that choice? What I am suggesting that you consider is that, whatever choice you make, it is going to be judged eventually. It brings us down to that.

The third angel brings us down to that. It says they are about to receive the poured-out measure in full strength into the cup of God’s indignation and wrath, the fullness of the wine of the wrath of God. This, again, is before the great white throne judgment. So what, then, is the form of this judgment? The great white throne judgment is a final judgment individualized so that everyone gives an account for the life that he or she has lived.<sup>9</sup> And it does not matter particularly the epoch of time in which one lived, the judgment of persons is quite personal at the great white throne judgment.

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<sup>6</sup> See Daniel 7:25: “He shall speak *pompous* words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law. Then *the saints* shall be given into his hand For a time and times and half a time.” See also Revelation 13:5-10.

<sup>7</sup> See Revelation 13:3b-4: “And all the world marveled and followed the beast. So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, ‘Who *is* like the beast? Who is able to make war with him?’”

<sup>8</sup> See Matthew 12:30: “He who is not with Me is against Me, and he who does not gather with Me scatters abroad.”

<sup>9</sup> See Revelation 20:11-15, and specifically verse 13: “The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.”

So how is this judgment different, because it takes place before the great white throne judgment? Well, among other things, it is judgment upon the beast. As Daniel put it when he first introduced us to this fourth great beast, in the sequences of Daniel’s dream in Daniel 7, judgment is given in favor of the saints inasmuch as the court of heaven is set to decree judgments of God, whether in favor of the saints or in favor of the beast.<sup>10</sup> The beast has alleged this great kingdom (that entraps mankind) and offers its systems as the panacea for human suffering. If that is the truth, then that ought to survive. If that is not the truth, then it will, coming into judgment, be destroyed.

The beast is not destroyed at the great white throne judgment. The beast is destroyed with the brightness of the appearing of the Lord—not necessarily His coming back from heaven. Prior to His coming back from heaven, He will issue judgment upon the beast, and He will issue judgment in favor of the saints. So, if one has put all of one’s hope in the systems of the *kosmos*,<sup>11</sup> what happens when these systems are destroyed? Now we know they are destroyed by the decrees of God, “by the breath of His mouth,” the Scriptures say, “and the brightness of His appearing.”<sup>12</sup> I see that as two forms:

1. The brightness of His appearing is the glorified saints who, in the aggregate, represent a Man in the image and likeness of Christ—the Man above the waters, as we spoke way back in the process of these messages<sup>13</sup>—the glorified Body of Christ in whose favor God will issue decrees of judgment.
2. Whoever opposes the saints, opposes God and faces the wrath of God. The wrath of God will come forth in that time as a destruction of the systems in which mankind placed their hope and confidence for surviving.

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<sup>10</sup> See Daniel 7:26-27: “But the court shall be seated, And they shall take away his dominion, To consume and destroy *it* forever. Then the kingdom and dominion, And the greatness of the kingdoms under the whole heaven, Shall be given to the people, the saints of the Most High. His kingdom *is* an everlasting kingdom, And all dominions shall serve and obey Him.”

<sup>11</sup> See *kosmos*, Strong’s Greek 2889 - <https://biblehub.com/greek/2889.htm>

<sup>12</sup> See 2 Thessalonians 2:8: “And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.”

<sup>13</sup> See the Sam Soleyn app, Current Affairs 2020: #38-40.

Whatever a man's works are will be judged, and the works themselves will be burned up (1 Corinthians 3:12-15). Whatever man places his faith in, other than in the person of the living God, will inevitably be destroyed. Unless it is from God, it has no ability to sustain itself indefinitely. Therefore, it cannot fail but to be destroyed. It will be destroyed. And this is speaking to that: "tormented with fire in the presence of God" (Revelation 14:10). The second aspect of this judgment before the great white throne judgment is obvious. If the systems are destroyed, and persons have placed their hope and confidence in these systems, then what is the effect upon persons who have done so, who have placed their faith and confidence in these systems? They are desolate. They are desolate.

It is a mistake to think that if you choose in a day of peace, but you choose poorly, that there will be no consequence to it. And therein lies the temptation. You see, forever, since the beginning of time, mankind, in a fallen state, has judged matters by what appeals to the eye: "the lust of the flesh, the lust of the eyes, and the pride of life."<sup>14</sup> The fruit of the tree, back in the Garden of Eden, had an appeal to Adam and Eve, and the appeal was that it was pleasing to the eye and desirable to make one wise. This was the first offering of security and well-being apart from God that Satan ever offered. It was an explanation—he did not offer anything—he offered an explanation: "God knows that in the day you eat thereof, your eyes will be opened."<sup>15</sup> So it was his spin on things. It is the same spin that continues and that underlies the beast, this great beast to whom Satan gives his power, his throne, and great authority.<sup>16</sup> It is the compendium of the idea first introduced in the Garden of Eden. It is the build-out, if you like, of the original idea of deception.

What happened to Adam and Eve when they ate of the tree? Were they indeed wise, and could they live apart from God? Were they even like God? No. There was a consequence to it as well because their embrace of a lie resulted in an unsustainable existence. For only living in Christ,

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<sup>14</sup> See 1 John 2:16: "For all that *is* in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world."

<sup>15</sup> See Genesis 3:4-6: "Then the serpent said to the woman, 'You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil.' So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate."

<sup>16</sup> See Revelation 13:2: "Now the beast which I saw was like a leopard, his feet were like *the feet of* a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority."

moving in Christ, and having our very being in Him is sustainable. But to believe a lie—even though it momentarily promised to give wisdom and support, help and strength, and pretended to be an alternative to God and entirely within the ability of man to control and manipulate—it fell because it lacked eternal integrity. It was separated from God and, therefore, could not sustain itself eternally. Everything—everything—that has a belief structure rooted in something other than God, no matter how wildly you build it out and how widely it is propagated, that does not allow it to sustain itself. Only eternal things, ultimately, are sustaining; though they are not self-sustaining—within them is that measure of the power of God divested into them for the purpose of sustaining them. Everything else falls down.

So the wine of the wrath of God’s judgment will follow and overtake the beast and all who put their confidence in the beast. As the systems fall and collapse upon themselves, mankind’s alternatives in which to hope also collapse. And mankind, separated from God, finds himself, finds herself truly in a state of desolation because they are out of options at this point. These are the days when the works of men are judged. Those things prior to the decision and choice of men to go in that direction and to abandon the things of God are also judged; those things will be judged at the end of the age when mankind himself is judged. These things are being judged contemporaneous with the collapse of systems in which people put their trust. The judgment, in truth, is that the systems were unsustainable just like the beast was a deception, and whoever put their confidence in these systems and in the word of the beast find themselves living in creation bereft of the support of God or, now, the support of the devil. And this is really, really a dilemma. It is a dilemma of the first order. What is to become of mankind.? We will pursue that.

While this collapse is occurring, verse 11 defines the condition.

*And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.*

[Concerning the saints who are yet upon the earth:] *Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus* (Revelation 14:11-12, comment added in brackets).

Again, I point out, this is the same language that defines the 144,000, which means that that configuration is meant to be descriptive of the multitude that was not numbered in the same way. Verse 13, then goes on and says,

*Then I heard a voice from heaven saying to me, "Write: 'Blessed are the dead who die in the Lord from now on.'"*

*"Yes," says the Spirit, "that they may rest from their labors, and their works follow them"*  
(Revelation 14:13).

We are told to store up treasure in heaven where moth and rust do not corrupt, thieves do not break through and steal, as opposed to investing our time, our resources, and our energy in things that are primarily of this world and of this age.<sup>17</sup> Even if you are prosperous in this age, you ought to look beyond the prosperity of this age to eternal things. Such a thing was portrayed by Jesus Himself to the rich young ruler, and of course, the rich young ruler failed the test (Matthew 19:16-22). In this time of judgments upon the earth, what we are to see is that choices for lifestyles that now seem so brilliant, seem so full of promise, seem so well attended by public opinion—everybody agrees that spending your life in a certain way is the thing to do—what we are seeing is all of these things have an end and expiration date to them, whether it is the end of life or the end of the age. And there are consequences associated with these choices because when God decides that it is time for judgments to come upon systems of mankind and upon those who put their trust in these systems, and when God demolishes these systems primarily because they oppose the saints, whoever is fully invested in just these things and not rich toward God will be in serious trouble inasmuch as they will have suffered serious loss.<sup>18</sup>

Just a reminder, the Book of Revelation is not only about symbols, it makes the point that the rest of the Scriptures make: that there is an end to all things in creation. The only thing in creation that

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<sup>17</sup> See Matthew 6:19-21: "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also."

<sup>18</sup> See 1 Corinthians 3:15: "If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire."

does not have an end to it is the spirit of the redeemed. That is eternal. Everything else has the lifecycle of being born, maturing, growing up, and dying. Everything else is like that, including the choices of mankind.

When we come back, we will pick up at verse 14, where he says,

*Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, “Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe (Revelation 14:14-15).*

This is the first of two reapings. As we unpack that in the next section, we will see that angels are very prominent in the reaping of the earth. There are two reapings that you will see:

1. The first is the reaping of the righteous, and that is the one that has been described here.
2. And then the second reaping, going on from verse 16,

*So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.*

*Then another angel came out of the temple which is in heaven, he also having a sharp sickle (Revelation 14:16-17).*

A sickle is a reaping device; it is like a crescent with a wooden handle on it that is sharp and capable of cutting down grain. There is a second reaping that happens. We will look at both reapings when we come back.

I am Sam Soleyn. I will see you then. Bye-bye.