

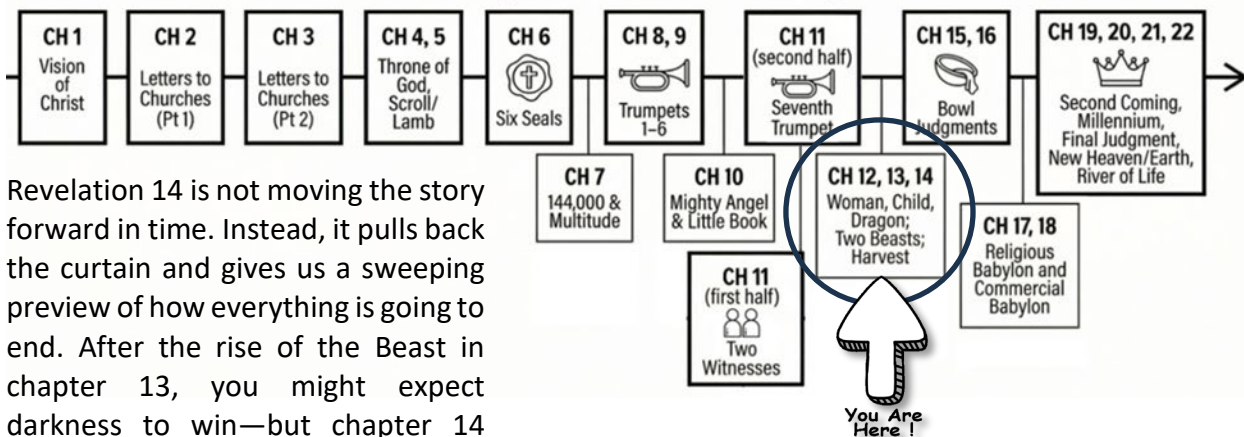


“The Harvest”

Lesson 13: Revelation Chapter 14

THE BOOK OF REVELATION – CHRONOLOGICAL TIMELINE

Parenthetical sections provide detail without advancing the timeline.



Revelation 14 is not moving the story forward in time. Instead, it pulls back the curtain and gives us a sweeping preview of how everything is going to end. After the rise of the Beast in chapter 13, you might expect darkness to win—but chapter 14 interrupts that momentum and shows the outcome in advance—a spoiler, so to speak. Christ standing in victory, judgment fully unleashed, and the earth brought to harvest. This chapter is like a prophetic summary—a table of contents of the final phase of the Tribulation. It reassures the reader that, despite the chaos, God is in complete control, and the end is already decided.

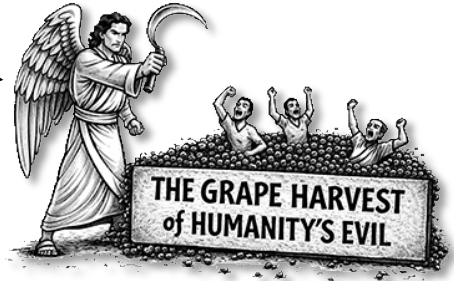
The chapter is structured around two major ideas: **proclamation and harvest**.

1. **First**, heaven makes a series of final announcements through angels. These are not invitations—they are declarations that judgment has come.
2. **Second**, the earth is “harvested,” meaning humanity is divided and gathered for final judgment (Rev 14:6-20).

God’s wrath is now unavoidable and fully matured. Earlier judgments (Seals and Trumpets) escalated progressively. Here, we are told plainly: **the harvest is ripe**. Sin has reached its limit. Judgment is no longer partial—it is **final and complete** (Rev 14:15; Joel 3:13). This chapter prepares us for the most intense phase of judgment. Revelation 14 acts as a bridge into chapters 15 and 16, where the Bowl Judgments—God’s full and undiluted wrath—are poured out on the earth (Rev 14:7,10; Rev 15:1).

Chapter 14 Table of Contents

- We see Jesus (the Lamb) standing on Mount Zion in Jerusalem with all 144,000 Jewish evangelists. Not a single one of them is missing! (John 17:12; Rev 7:3-8; 2 Sam 5; Zech 12:2-3; Ps 2:6; Luke 1:32; Isa 2:2-4; Micah 4:1-4).
- Seven Angels:
 - 1st Angel: With the Eternal Gospel
 - 2nd Angel: Announcing the Doom of Babylon (chapters 17-18)
 - 3rd Angel: Announcing the fury on the Beast Worshipers
 - A Voice of the 4th Angel speaks to the Righteous Dead
 - 5th Angel
 - 6th Angel
 - 7th Angel



Chapter 14



Rev. 14:1] *And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.*

Obviously, the “Lamb” is Jesus Christ, but now not in sacrifice—He is standing in authority and victory on Mount Zion, which is at the literal Jerusalem, specifically the place associated with David’s throne and the future kingdom. This is a *preview* of Christ’s return to rule, not the timing of it in sequence (Ps 2:6; Luke 1:32).

Again, the 144,000 sealed Jewish believers from Revelation 7 are here. They have returned after being sent out during the Tribulation and have now come through it completely. The key point is that **every single one made it** without one casualty (Rev 7:3-8).

Scripture mentions that the 144,000 as “...**having his Father’s name written in their foreheads.**” This is God’s mark of ownership and protection and stands in direct contrast to the mark of the Beast in chapter 13. There are only two marks in the Tribulation—God’s or the Beast’s. No middle ground (Rev 7:3; Rev 13:16-17).

Mount Zion is not a symbolic language for heaven. It is a specific hill in Jerusalem located to the south of Mount Moriah (the Temple Mount). God has already declared that His King will rule from Zion. The entire world’s conflict in the Tribulation is ultimately centered on this location. (Ps 2:6; Isa 2:2-4; Micah 4:1-4; Zech 12:2-3).



Behold, I will make Jerusalem a *cup of trembling* unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a *burdensome stone for all people*: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. Zech.12:2-3

There is not a day that goes by that the Jerusalem area is not in the world news cycle. Even now, before the tribulation, it is in Satan’s crosshairs, and this attention will only increase.



Interestingly, history shows us that Islam ignored Jerusalem for over a thousand years, until it was discovered to be important to the Jews, and Israel regained control of it. Now, Islam considers it their third most important place, even though there is **no mention** of it in the Koran.



Rev. 14:2] *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:*



Rev. 14:3] *And they sung as it were a new song before the throne, and before the four **beasts**, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.*

John now hears heaven erupt. What he just saw—Christ standing in victory with the 144,000—is matched by a powerful sound coming from heaven. It is overwhelming, like crashing waters and thunder, yet also precise and musical. The 144,000 are singing a song that no one else can learn. Why? Because this song comes out of their specific experience. The Tribulation has produced a unique victory, and it demands a unique song. (Ps 40:3; Ps 96:1; Ps 98:1).



Rev. 14:4] *These are they which were not defiled with women; for they are **virgins**. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.*



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

What is meant here by “Virgins”?

- ① **Literal Interpretation:** Just as the prophet Jeremiah was forbidden to marry during a time of crisis, these evangelists may remain single to stay mobile and unencumbered while preaching in the Tribulation.
- ② **Figurative Interpretation:** All through the Old Testament, idolatry is called "spiritual fornication". In this view, the term means they stayed pure from the world's false religion (Jer 16:1-4; Matt 24:19; Ezek 16).

Both are possible! The main point is their absolute devotion to the Lord’s ministry over any earthly responsibility. They are the "Firstfruits" or the finest or best of the harvest, representing the Jewish believers who turn to Christ during this period.

These 144,000 are around from the beginning of the tribulation, so they are not individuals who were also not taken in by “*The Lie*” spoken about by Paul (2 Thess 2:11). Shortly after the rapture at the beginning of the Tribulation, there will be a very specific lie that affects many. This 144,000 group is “**without fault**” since they are clothed with the righteousness of the Lamb. Vs. 5 makes the central point that these individuals were not ‘taken in’ by the world's defilements.



Is celibacy, such as that of celibate priests, biblical? Some religious systems require leaders to stay single, but the Bible actually teaches that "all" believers are priests and that marriage is the norm for leaders. While remaining single for the sake of the Gospel is a wonderful "gift" for some, it is never something a church should *require*.

Celibacy has to do with devotion, not sex. Paul teaches that unmarried men can be more focused on ministering to others, whereas married individuals have concerns related to spousal and familial responsibilities (1 Cor. 7). However, Paul, a member of the Sanhedrin, was therefore required to marry, so he was more than likely married. He also assumed that elders, bishops, overseers, and deacons are or will be married (1 Tim. 3:1-13; Titus 1:6-9). The bottom line is that if a person feels they should remain celibate to better fulfill the duties the Lord has placed upon them (e.g., as a missionary), it is **perfectly acceptable**. However, it is **anti-biblical** for **any Christian church to require celibacy**.

On a side note, the Bible does not even teach that there are to be “priests” in the New Covenant established by Christ. The O.T. priesthood served as a picture, or “type,” of the coming ministry of Jesus Christ, a picture that was no longer needed once His sacrifice on the cross was completed. Jesus is the High Priest, and **all** believers are destined to be “kings and priests” in Christ’s future kingdom (1 Pet. 2:9).



Rev. 14:6] *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,*



This is the **first angel** in a series of seven making global proclamations. The phrase “*midst of heaven*” means directly overhead—visible and audible to the entire world to ensure maximum exposure. It is preached to “*every nation, and kindred, and tongue, and people*”, meaning no geographic, political, or language barrier can stop it. This fulfills Christ’s statement that a **worldwide proclamation would precede the end** (Matt. 24:14). This is not the Gospel of Grace (salvation through Christ’s finished work as preached by men today).

Why an angel and not a man? By this point in the Tribulation, human witnesses have largely been rejected, silenced, or ignored. God now uses an angel—an **indestructible messenger**—to ensure the message is delivered. This shows how far the world has moved in rebellion: God bypasses human instruments.



Rev. 14:7] *Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*

The message is simple, loud, and unavoidable: “fear God, give Him glory”, and acknowledge and worship Him as Creator—because judgment has arrived. This is not a gentle invitation. It is a final command backed by the reality that time has run out. The world has followed the Beast, rejected truth, and embraced deception. Now heaven responds with a direct confrontation that will be hammered out in Chapters 15 & 16.

This final call is “**good news**” for God’s people but very bad news for Satan, his minions, and the rebellious “earth dwellers. Up till now, despite everything going on, many of the earth dwellers do not fear God. They have made their choice and doubled down with it. In a synopsis, this angel is going worldwide, saying, “**Fear God because His judgment has come.**”

Please Notice This



To understand the placement of this message at this point in Revelation, we must look at the Gospel of Matthew. In Matthew 24:14, the Lord Jesus prophetically indicated that a universal proclamation would immediately precede the end of the age. The Lord stated, "*This **gospel of the kingdom** shall be preached in the whole world as a testimony to all the nations, and then the end will come.*"

Also, notice the emphasis in Rev. 14:7 on God as the creator "*him that made heaven, and earth, and the sea, and the fountains of waters.*" **The Foundation of Faith** is recognizing God as Creator, and this is the very first step in being conscious of Him. Paul warns in **Romans Chapter 1** that when a culture fails to recognize God as Creator, He eventually gives them over to their own destruction.

We live in a culture where "science" is often used to try to prove God doesn't exist. People look at the majesty of the night sky and try to explain it away with naturalistic theories. But the angel's message reminds us that the "*heavens declare the glory of God*" (Ps 19:1). You can't look at the precise mechanics of the universe without being confronted by the One who designed it.

Many of the original "greats" of science used science to discover His mind in the universe.

- **Johannes Kepler** saw God as the "Divine Mathematician."
- **Sir Isaac Newton** believed in God's "Divine Presence" that set the universe in motion.
 - Newton also wrote over a million words of Biblical commentary, regarding it all literally. He commented on the prophecies of Daniel and Revelation and expressed his belief that Bible prophecy would not be understood "until the time of the end."
- **Galileo Galilei** argued that nature is a "book" written by God.
- **Blaise Pascal**, A brilliant mathematician and scientist who openly defended faith.
- **Robert Boyle**, considered the father of modern chemistry, believed studying nature was an act of worship.
- **Michael Faraday**, the pioneer of electromagnetism, was deeply devout and saw scientific discovery as uncovering laws established by God.
- **James Clerk Maxwell**, who unified electricity and magnetism, wrote openly about God's sovereignty and saw order in physics as evidence of divine design.

These were not fringe thinkers; they built the *foundation* of modern science. Their starting assumption was simple: The universe is orderly because it was created by an intelligent God.

The original concept or commitment of science was the **pursuit of truth**. But it has been taken over by an anti-God leadership that insists it is open-minded yet rejects any idea of creation in favor of naturalistic explanations. They deny any evidence to the contrary.

Paul, one of the most educated men of his time, warned us, "*Beware lest any man spoil you through philosophy and vain deceit*" (Col 2:8). We see in both the O.T. and the N.T. that "*The heavens declare the glory of God; and the firmament sheweth his handywork*" (Ps 19:1; Rom 1).





Rev. 14:8] *And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*



This is the **second angel** in Rev. 14. This angel declares something that hasn't fully happened yet—but speaks of it as if it already has:

Babylon is fallen. The double phrase "*Babylon is fallen, is fallen*" is God's way of saying it is certain, settled, and coming quickly (Jer 51:6-9). God tells us in Gen 41:32 that when something is doubled, in God's eyes, its destruction is already a finished deal.

This is the first mention of Babylon, and this is a "spoiler alert" for what we will see in much more detail when we get to Chapters 17 and 18. Mentioned here as "**that great city...**", it refers to a centralized system with a headquarters (a functioning global center). But even more than just a specific location, it represents a global system. It will later be revealed as the center of political power, false religion, and economic control.

The world drank of Babylon's "**wine of her fornication,**" meaning that Babylon led **all the nations** into "spiritual fornication," which is a biblical way of saying they chose false gods over the real One.

Throughout the Bible, Babylon is the constant enemy of Jerusalem, whether literally or metaphorically. While Jerusalem is the city of God, Babylon is the city of man's pride. By announcing its fall here in Chapter 14, God is reassuring His people that the entire system that supports the Antichrist is about to crumble.



Rev. 14:9] *And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,*




Rev. 14:10] *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:*

This is the **third angel** of Rev. 14, and it announces a **fatal choice**. The gospel of grace is over. If you have **pledged allegiance** to the beast and **taken his mark**, you have made your choice and forfeit any opportunity of being saved.


Those who take the mark "**shall drink of the wine of the wrath of God.**" This is a direct contrast to Babylon's "wine" in verse 8. The world drinks Babylon's deception—then those who align themselves with that system must drink God's wrath. What they willingly took in deception, they now receive in judgment "**...which is poured out without mixture...**" In ancient times, wine was diluted with water. Here, God's wrath is *undiluted*—full strength, nothing held back. This marks a shift from partial judgments (Seals and Trumpets) to total judgment (Bowls).

The “**cup of his indignation,**” the “cup” is a common symbol of God’s judgment throughout Scripture. It represents something appointed, measured, and then given. This judgment is literally referred to as being “**tormented with fire and brimstone.**” This is not symbolic language to soften the reality. Fire and brimstone consistently describe divine punishment.

Today, we are so used to the Gospel of Grace, where God never denies an opportunity; when we cross into the tribulation, the Gospel of Grace is over, as evidenced here. Jesus was talking to the Jews about the future tribulation in Matthew 24:

 *But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. **Matt. 24:13-14***

Back to the punishment of the Beast followers (earth dwellers):

 ***Rev. 14:11]** And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*

If verses 9–10 describe the certainty of judgment, verse 11 reveals its permanence. This is not a temporary punishment or corrective discipline; it is eternal. Those who align with the Beast will face ongoing, unending torment with **no rest, no relief**, and no reversal. The warning reaches its peak here. God is making it unmistakably clear: the choice to follow the Beast carries consequences that never end. God will not mix mercy with this judgment (Ps 75:8; Hab 3:2).

Here again, we have the emphasis on those who worship the beast and his image. Their punishment is eternal. The phrase “forever and ever” is mentioned twelve times for the people who insist on following him. The Seven Bowls are coming.

Is the “**Fire**” mentioned here symbolic? Matthew 13:36-42 implies that it is literal. The literalness of “hell” is a serious issue that churches tend to avoid addressing. We may not like the concept of torment, but we are dealing with holy love—both words are paramount. True righteousness is also the issue. **The time to deal with this is now, not then. “Then” is too late.**



We often hear people say, “**A loving God would never allow this.**” But the Bible shows us the extremes God has gone to—including the cross—to help us avoid this destiny. It is not that God is “**sending**” people there so much as people are refusing to be rescued from their own fallen state.




***Rev. 14:12,13]** Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*


In verses 12 and 13, we encounter the **fourth angel** in Revelation 14. Here, the angel delivers a somewhat unusual assurance to those enduring the Tribulation: “henceforth,” or “from now on.”

Such a statement from this angel carries weight only if the believers he addresses fear they have somehow missed the resurrection. This kind of reassurance fits naturally within a setting where the rapture has already occurred. This passage indicates that some believers who came to faith during the tribulation remain alive, even though one might expect many to have already been martyred or placed in protective custody. A similar concern troubled the Thessalonians during the persecutions under Nero, prompting Paul’s clarification in 1 Thess 4:13ff; cf. Phil 1:23–26.



 **Rev. 14:14]** *And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.*




 **Rev. 14:15]** *And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.*

In v. 14, this is Jesus Christ. The title “**Son of Man**” is His Messianic title, associated with authority and judgment. Here, he is no longer presented as the suffering Lamb, but as the coming Judge. This connects directly to His role in executing final judgment (Dan 7:13; Matt 26:64). He is wearing a victor’s crown, not a crown of suffering, signifying that Christ has already secured the right to rule and that His authority to judge is now being exercised.



We now see the term ‘sickle’ used. A sickle is an ancient instrument of the harvest. A “*sharp sickle*” suggests the beginning of the harvest with an instrument in prime condition.

In v. 15, we see the **fifth angel** of Rev. 14, who announces that the harvest is ripe. The word ripe here is often misunderstood. We think of ripe fruit as being ready to eat, but the word in Greek means **withered, over-ripe, or late** (Jas 1:11; cf. Matt 21:19-20; Mark 3:1, 3; John 15:6). The literal meaning here is that sin and wickedness have reached full maturity and now demand a response. This is not a good harvest—it is a **harvest of judgment** (Luke 3:17; Matt 13:24-30, 36-43; also, Joel 3:13-14).

 While Christians are called to “**sow**” the seed of the Word of God today, we are never called to do the “harvesting.” That job of the harvest is a job reserved for God. He brings people into the Kingdom, and He and His angels harvest the wicked at the end of the age.

White Cloud: What is this cloud mentioned in verse 14? The original word is **Shekinah**. The white cloud is associated with the visible presence of God—often referred to as the Shekinah glory. Throughout Scripture, this cloud represents God’s presence, guidance, and authority. Its appearance signals that what follows is a direct act of divine intervention.

In the Old Testament:

- ☁ It followed Israel in the Wilderness Ex 13:21,22; 14:19-24
- ☁ It was prominent with the falling of the Manna, Ex 16:10
- ☁ At the Giving of law Ex 19:9, 16, 18; 24:15-18
- ☁ At the 2nd Giving of the law, Ex 34:1-5
- ☁ It filled the Tabernacle Ex 40:34, 35
- ☁ It hovered over the Mercy Seat, Num 9:16-22
- ☁ It was there when the 70 elders were chosen Num 11:25
- ☁ It Filled Solomon's Temple 1 Kings 8:10,11
- ☁ It departs from Israel in the writings of Ezekiel 9:3; 10:4,18,19; 11:22, 23



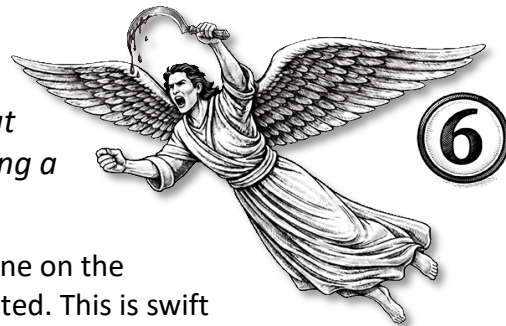
In the New Testament

- ☁ It Overshadowed Mary Lk 1:35
- ☁ It is present with the Flocks of Shepherds, Lk 2:9
- ☁ With Jesus at the Mount of Transfiguration, Mt 17:5; 1 Pet 1:17-19
- ☁ With Jesus at His Ascension, Acts 1:9
- ☁ It is present at the Rapture 1 Thess 4:17
- ☁ Present at Jesus' Return Mt 24:30; 26:64; Rev 1:7; Lk 21:27

Most scholars agree that this is the manifestation of the presence of God.



Rev. 14:16,17] *And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle.*



What was just announced now happens instantly. The One on the cloud acts—He swings the sickle, and the earth is harvested. This is swift and decisive. Then, without pause, another angel appears with a sickle, signaling that this is not a single action but a **two-part harvest**. The first act begins the judgment. The second prepares for its full, crushing completion. The message is clear: once God begins this process, it moves forward without delay.

While Jesus initiates the harvest, the sixth angel likely gathers the specific "clusters" of the wicked to be thrown into the winepress of God's wrath.



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



This is the **seventh angel** in Rev. 14. This angel comes from the altar where the prayers of the saints for justice were heard (Rev. 6:9-10; Rev. 8:3-5). This connects this moment to those cries—judgment is now being answered.

This angel, "...which had power over fire..." is unique. Fire consistently represents judgment and purification. This angel's authority over fire ties him directly to the execution of God's wrath. This is symbolic of destructive judgment.

The phrase "**Thrust in thy sharp sickle, and gather the clusters of the vine of the earth...**" shows that the focus shifts from general harvest to *grape harvest*. The "vine of the earth" represents the organized system of the wicked. This is humanity fully aligned with the Beast—ready for judgment (Joel 3:13). The phrase "**fully ripe**" means overripe—beyond recovery. Sin has reached its absolute peak; nothing more needs to develop. This is the final stage before crushing in the winepress (Isa 63:2-3).

In the Bible, there are different "vine" idioms.

- **The True Vine:** Jesus describes Himself as the "True Vine" in John 15.
- **The Vine of the Earth:** This refers to the unrighteous people who have rooted themselves in the world's systems instead of in God.
- **Vintage Harvest:** The "grape harvest" is a common biblical metaphor for the **Day of the Lord**, where God gathers the unrighteous for justice.



We often hear the phrase "the grapes of wrath." This comes directly from this biblical imagery. It paints a picture of a harvest that has been allowed to reach its absolute limit of "ripeness"—or in this case, a limit of human wickedness—until God can no longer delay His response.



Rev. 14:19] *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.*

The angel swings the sickle, gathers the wicked of the earth, and casts them into what Scripture calls the "**great winepress of the wrath of God.**" This is one of the most vivid pictures in Revelation.



The **winepress** is a place of crushing, where grapes are trampled to release their contents. This imagery is used throughout Scripture to describe God's judgment on the nations. It is intentional, forceful, and complete (Joel 3:13; Isa 63:3). This analogy is very graphic because the flowing wine is analogous to the blood of the wicked in the nations. We read in Joel 3:



Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Joel 3:13

We also read in Jeremiah:



Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. Jeremiah 25:30

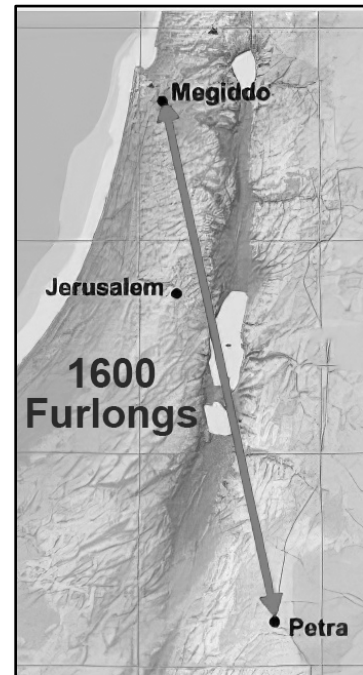


Rev. 14:20] *And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*

Verse 19 says the winepress is trampled **outside the city**, which means the final outpouring of God’s judgment does not happen inside Jerusalem, but just beyond it. The exact location is clarified later in Chapter 16.

What follows is the climax of God’s wrath. The armies of the earth—driven by the Antichrist and fully committed to opposing God—are gathered for war. The result is not a symbolic defeat, but a literal slaughter. The text describes blood flowing to a depth of about 4 feet over a distance of 1,600 furlongs, roughly 180 miles. This is overwhelming, massive destruction on a scale that is hard to grasp even today.

Today, our minds seem to think that only nuclear weapons can produce such carnage. However, battles such as our own Civil War consumed more American lives than all of WW I, WW II, Korea, and the Vietnam wars combined, and were fought with just bayonets, firearms, and cannonballs. The War that v. 19 alludes to is the famed battle campaign of Armageddon, which we will examine more when we cover Chapter 19.



Armageddon gets its name from the Hebrew ‘**har**’, meaning mountain or hill, and ‘**Megiddo**’, the name of an ancient, fortified city in northern Israel. The name means "**Mountain of Megiddo**". The distance from Megiddo to Bozrah (Petra) is 1600 furlongs. Petra is the place where the Jews will flee during the tribulation period for protection. Mount Megiddo overlooks the valley of Jezreel, which is a little southeast of Haifa, Israel (Megiddo to Bozrah, aka Petra, which is twenty miles southeast of the Dead Sea). Jesus told his believers that when Jerusalem is surrounded by armies, they should flee to the mountains (Luke 21). In **Isaiah 63**, we have a description of the return of Jesus Christ reflecting this section of the battle:



*Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. **Isaiah 63:1-6***

It is difficult for many to reconcile the image of Jesus with what Scripture actually describes—Christ returning from battle, garments stained with blood. The portrayal of a returning King executing judgment in righteous fury and violently overthrowing His enemies is not a theme commonly taught or emphasized in most churches. **Yet this is precisely what the Bible declares. As a result, many are unprepared to recognize the true nature of His return.**



Although Jesus returns accompanied by angels and saints, He alone executes the judgment at Armageddon. He requires no assistance to defeat His enemies (Rev. 19:1–18; Matt. 16:27; Jude 14–15). His return will be marked by the Shekinah glory—a radiant, unique cloud—and He will come in the clouds of heaven in the same manner as His ascension (Matt. 24:30; Acts 1:9–11). **However, Scripture does not say He returns to the exact location from which He ascended.** Armageddon is not a single battle, but a campaign. Christ first confronts His enemies at Bozrah, then moves toward Megiddo, and ultimately to Jerusalem, where He ascends the Mount of Olives in victory. This progression is supported across multiple passages and will be examined in greater detail later (Isa. 64:1–6; Num. 24:16–19; Isa. 16:1, 14; Ezek. 35; Jer. 48; Hab. 3:1–19; Ps. 18:8–16; Zech. 12:7).

The imagery of the winepress, repeated throughout Scripture, represents divine judgment against apostasy—what Jeremiah 30 identifies as “the time of Jacob’s Trouble.” This is not a theme the church can afford to obscure or soften. The world is saturated with sin. While all are sinners, Christ has provided the only remedy. This coming judgment is not arbitrary—it is the inevitable outcome for those who have persistently rejected Him despite repeated and abundant displays of divine mercy.

Those who maintain that the Church will pass through the Great Tribulation—the Great Day of God’s Wrath—misunderstand both the nature of the Church and the nature of that judgment. Before Christ takes His throne, the long night of human history will not improve—it will deepen. Darkness will intensify, not recede.

What is presented here is only a preview of that final descent and the decisive steps God will take to set things right. For us, it stands as both hope and warning—hope that God remains in control and will not delay forever, and a warning for those who have yet to heed His call.

Chapter 14 serves as a preamble to what follows in Chapters 15 and 16—the outpouring of the bowl judgments. What has been shown thus far in the Seal and Trumpet judgments is preparatory; the full force of divine wrath is yet to be unleashed.



*And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. **Rev. 15:1***

I believe that we, as humans, have no ability to imagine what the wrath of God is like. We focus on God as creator, source of grace, abundance, provision, and so forth....and that is all great things to focus on, but the actual wrath of God is hard for us to comprehend as believers, let alone those who are lost in the world today. This full wrath will be unleashed in the seven last plagues that follow.

Chapter 14 ends the last of the parenthetical chapters (10, 11, 12,13 & 14) and now the judgment moves on. But before that, I want to touch on one of the most uncomfortable doctrines in the Christian faith.

The Doctrine of Endless Punishment

Man struggles to grasp this, largely because we do not fully comprehend the depth of our own sin or what it truly means to speak of a holy God. The issue is not merely that we are “bad,” but that we are immeasurably below Him. The distance between His holiness and our condition is beyond comprehension. We belong to a fallen race, and Scripture exists to reveal both that reality and the extraordinary lengths God has gone to rescue us from it. Yet rescue is meaningless to someone who does not first recognize that he needs it.



Throughout Scripture, God’s love and grace are extended freely to all who will receive them. The Bible is, in many ways, a record of the extraordinary lengths God has gone to rescue humanity from the destiny of its fallen condition. Yet the human response is often the same: “No, God—I will not have You rule over me. I will govern my own life.”

u God’s Three Alternatives Faced with Our Condition

- ⊕ He could allow sin to run its course indefinitely. But this would mean that cruelty, injustice, hatred, suffering, and death would also continue without end. God will not permit that—and, in truth, neither would man if he fully understood the cost.
- ⊕ He could remove man’s free will and reduce him to an automaton. But in doing so, He would also eliminate the possibility of genuine love. Love, by its very nature, cannot be compelled.
- ⊕ Or, He can allow man to choose—and then honor that choice. For those who refuse His love, God ultimately withdraws His presence. Yet since God is the very source of life and meaning, to reject Him is to choose separation, resulting in the most profound isolation and desolation imaginable—endured not briefly, but eternally, without remedy or hope.

Two Deaths

1. Physical death is the separation of the soul from the body
2. Spiritual death is the separation of the soul from the Spirit of God Himself (Jude 1:12; Rev 2:11; 20:6,14; 21:8).

Ultimately, it is we ourselves who choose whether God will judge us. It is we ourselves who decide either to accept or refuse His grace, love, and forgiveness. It is we ourselves who choose everlasting life—or everlasting death.



What Religion Has Done For Us

Many Christian systems shift the focus back onto the individual, teaching that while salvation begins with faith, it must be **maintained, proven, or completed through works**—repentance cycles, moral performance, or sustained obedience. **But this introduces a contradiction:** if Christ’s sacrifice was sufficient, nothing can be added to it without diminishing it.

Passages such as Hebrews 10 are often misunderstood in this regard. The warning about “willful sin” is not aimed at believers struggling with moral failure, but at those who, having understood the truth of Christ’s sacrifice, **turn away from it and place their trust in something else—especially their own efforts.** To do so is to treat Christ’s blood as insufficient.

True salvation, therefore, produces not anxiety, but **assurance.** The believer is not living under the constant fear of losing salvation, nor is the believer attempting to balance a ledger of sin and repentance. Instead, he stands in a settled confidence: he is **fully forgiven, permanently accepted, and secure in Christ.**

This does not lead to careless living, as some might assume. On the contrary, when a person truly grasps that they are completely forgiven and accepted, it **breaks the power of sin rather than enabling it.** Gratitude replaces fear. Transformation flows from identity, not from pressure.

In contrast, a works-based approach inevitably produces either pride or despair:

- Pride, if one believes he is succeeding
- Despair, if he knows he is not

But the gospel offers something entirely different: **rest.** The message is not, “**Do more to be accepted,**” but: “**It is finished—believe, and be made whole.**” **That is salvation by faith.**

Next Lesson: Chapters 15 & 16 The Seven Bowls of Wrath

REVELATION CHAPTER FOURTEEN

D I A L E G N A S A T D O O L B	ALTAR	LABOURS
U F I L L S V N E N O H H E E L	ANGEL	LAMB
O P A P T I P O M O O T R L I E	BABYLON	NAME
L D U L R A D L I A R I D U G S	BLESSED	NATIONS
C C R G L U R Y T A P E T A S S	BLOOD	SICKLE
P L I I V E R B E T R I M A U T	BRIDLES	THRUST
K N E E N O N A P S P I N S N O	CITY	TIME
S E M A N K S B D E S S E L B O	CLOUD	VIRGINS
Y S R U O B A L S A W J O L T P	CUP	VOICE
T W E A V E E Y E N O A H L I E	DRINK	WATERS
I N I O P L Y W L L E A T H I N	EARTH	WHITE
C H I T K S H I D A R V S E V I	ELDERS	WINE
I C E C H I P S I M Y R A M R W	FALLEN	WITHOUT
E P I S T O P S R B O I L E R S	HEAVEN	WORSHIP
A S H E S Q U I B W A S H E H S	IMAGE	WRATH
B A H T A R W T R O W R I T E S	JESUS	WRITE