

THE BOOK OF REVELATION

"Angelic Messages of Judgment"

Revelation 14:6-13

Introduction

1. This is an interval chapter. It is a breather from the progressive judgments of God. It takes note of the 144,000 from "among men" whom God seals for Himself to be saved out of the Tribulation Period. While Satan has his heyday, God still works His purposes!

2. To announce His plans and effect His intentions, God employs angels. Six of them appear in this chapter (vv. 6, 8, 9, 15, 17, 18). Each has a distinctive ministry. Angels were employed elsewhere in the Word (Gen. 19; Acts 7: 53; Matt. 4:11; 28:5).

3. To get a handle on the message of the first three angels, consider these three emphases:

1. PROCLAMATION--a message vv. 6, 7.

a. By whom? An angel is involved in this work of proclaiming the "everlasting gospel." The "gospel of the kingdom" affirms the Lordship of Christ and His millennial reign. The "gospel of grace" affirms the present age message of salvation and the church. The "everlasting gospel" is a generic term for what has always been God's goodness. Here it specifically relates to judgment. There is "another gospel" (Gal. 1:6) which does not bring one into a proper relationship with God. Only here is an angel connected with the proclamation. He does so from mid-air.

b. To whom? The everlasting gospel is for those on the earth. For all nations, kindreds, tongues, and peoples. God has no racial biases. The world hears this message!

c. About whom? It all relates to the Lord. Three items: 1) Fear God, 2) Give glory to God, 3) Worship God as Creator. All of these verbs are aorist imperatives. They show how far men have gone from God's intent of worship (cf. Rom. 1:23; Jer. 10:11). These three essential ingredients are important and should never be minimized, no matter what the particular slant on the gospel is given, such as kingdom, grace, or judgment.

2. DESTRUCTION--a city v. 8.

a. Stated Unequivocally God affirms the felling of Babylon. This is probably a reference to mystery Babylon (Rev. 17, 18). Its identification is not too difficult: a combination of Romanism, liberal Protestantism, and apostates of all sorts. The modern ecumenical movement is probably the harbinger of the final form. Here the angel notes that Babylon is fallen. The verb is repeated twice and is a prophetic aorist. The one verb refers to religious Babylon (v. 17) and the other to political Babylon (v. 18).

b. Reasoned The rationale behind the judgment against mystery Babylon is given. It is because she has caused all nations to participate in her idolatry. It is called spiritual fornication! It is a wrath item! This has been the history of physical Babylon, too (Jer. 25:15; 50:28; 51:7).

3. DESTINATION--a people vv. 9-12.

a. Identified The persons concerned here are those who worship the beast and receive his mark (chap. 13). A Greek first class condition is used.

b. Judged The unmixed potion means that water is not added to the wine. It is indignation. This is temporary, but the eternal is yet to come, hence here is a judgment of 1000 years (cf. 19:15 with 20:11-15).

c. Extended The holy environment adds to the punishment: the presence of angels and Lamb. It is a forever punishment. There is no respite! There is no rest here (cf. 4:8). If no other verse were in the Bible, this is sufficient to support eternal punishment for the wicked.

d. Contrasted The saints are entirely different. They have: 1)patience, 2)obedience, 3)faith. Even then God has His own who do not succumb to unbelief.

Conclusion Heaven's silence is broken again (v. 13). This time it relates to death. Here is a new kind of beatitude. The verb "write" is imperative. Saints will die, but then will come the kingdom and the eternal ages. Better far to know Christ than to serve antichrist. There is spiritual service in heaven. Oh, to know Him! Do you?