

**THE REAPING OF THE RIGHTEOUS AND THE WICKED**  
**REVELATION 14:14-20**

Well let's turn in our Bibles please to the book of Revelation, chapter 14. We're going to read together verses 14 to 20:

“<sup>14</sup> 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. <sup>15</sup> 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. <sup>16</sup> And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

“<sup>17</sup> And another angel came out of the temple which is in heaven, he also having a sharp sickle. <sup>18</sup> 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. <sup>19</sup> 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. <sup>20</sup> 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.”

Now one of the great struggles that believers have wrestled with throughout the ages is the prosperity and the success of the wicked, while the people of God are oppressed and persecuted. And this prosperity of the wicked and this oppression of the people of God seems to us to be manifestly unjust. It appears that in this world, evil is rewarded and righteousness is punished. And we ask ourselves, Where is God in all of *this*?

Now David struggled with this whole dilemma as well in Psalm 73. There he described the prosperity of the wicked and all the advantages that they enjoyed in life. The wicked scorned and mocked God, and yet they were not troubled with difficulties, they enjoyed good health, and they had great material prosperity. They were esteemed in the eyes of men and were looked upon with approval, and envy, and admiration by all around them.

But the believers are plagued with difficulties. They are persecuted by the world and they live in poverty. Their efforts to live godly lives are mocked, and their efforts to serve God seem to produce little or no results.

And so when David observed this, and when he considered the contrast between the prosperity of the wicked and the difficulties experienced by the righteous, he became discouraged, he became confused, and he became disheartened. He wondered if it would be better to give up serving the Lord and just go join the world. But what preserved him from taking that course of action was the thought of the longterm results of making such a choice. He remembered that in the long run, the humble believer will be received and rewarded by God, while the prosperous wicked will be cast down into destruction and into hell.

The lesson that David learned and the lesson that we must learn is this: The believer must live with a consciousness of eternal outcomes far more than he does with a consciousness of his present circumstances. The believer must live more by faith than he does by feelings. The believer must live more by the promises than he does by his perceptions. The believer must live more for the day of judgment than he lives for the day that he is presently in.

Now this lesson that David struggled with, and that you and I struggle with, and that believers in every generation have struggled with—this dilemma is what Revelation 14 is teaching us about. When we see the prosperity and the success and the power of antiChristian government, and antiChristian religion, and antiChristian society, and the antiChristian populace, and when we see the persecution and the poverty and the plight of Christians as they serve the Lord, it is then very easy to wonder if we are on the wrong side, and if it is a vain thing to live for Christ.

Revelation 14 says to us with great forcefulness, when you look at the ultimate outcomes of the believers and the unbelievers in the end, and you don't just look at them in the shortterm, it is the height of wisdom to serve the Lord, and it is the height of folly to rebel against Him, like the dragon and his helpers have done.

The indescribable blessedness of those who serve the Lord is set forth in the clearest of terms in chapter 14, verses 1 to 5, which we looked at previously. The unspeakable wretchedness of those who rebel against the Lord is set forth in the most horrific terms in chapter 14 and verses 6 to 11, which we looked at previously.

And so, seeing the longterm blessedness of those who serve the Lord and seeing the longterm unspeakable wretchedness of those who rebel against the Lord, this is why we can afford to be patient under our present sufferings, and continue to keep the commandments of God and the faith of Jesus Christ, as verse 12 says. This is why we can endure persecution to the point of death, because those who die in the Lord will forever rest from their wearisome, toilsome labors, and they will forever rejoice in the work that they did for the Lord, as verse 13 declares.

Now the question arises, How did those in verses 1 to 5 of chapter 14 wind up in heaven? And how did those in verses 6 to 11 of chapter 14 wind up in hell? Well, the answer is found in our passage today in verses 14 to 20.

In verses 14 to 20, which I just read to you, we have a description of the final judgment that will come at the end of the world, in which Christ will separate those who served Him from those who defied Him. Those who served Him will be brought into heaven, as described in verses 1 to 5 of this chapter. But those who defied Christ and served Satan will be cast into hell, as described in verses 6 to 11 of this chapter.

It is this final day of judgment that will demonstrate the wisdom of those who resisted the temptation to trade temporal pleasures and the approval of men for deliverance from persecution

for serving Christ. This final day of judgment will also demonstrate the folly of those who refused to serve Christ so they could enjoy the temporal praise and acceptance of man, and the prosperity that this world has to offer.

On the day of judgment, the downtrodden Christians will be vindicated and exalted and delivered by Christ, and the powerful and exalted and wealthy rebels against Christ will be condemned and shamed and cast into hell. This is the final day of judgment that we live for.

This is why we repented of our sins and became saved in the first place—because there is a day of judgment coming. This is why we engaged in the difficulty of confessing Christ and serving Christ before the eyes of the world—because there’s a day of judgment coming. This is why we endure persecution and rejection and mockery and scorn from the world without backing down or backing up—because there is a day of judgment coming. This is why we are content under poverty and difficulty and pain and sorrow—because there is a day of judgment coming. This is why we are faithful to Christ, even if it costs us our lives—because there is a day of judgment coming.

The coming day of judgment will right all wrongs done to us, and it will be the day when God exercises His vengeance upon the wicked, and it will be the day when He vindicates and rewards His faithful saints. Therefore, all we do, all we think, and all we say is done in light of the coming day of judgment, and how it will be viewed by Christ when he examines it then. Every day, all throughout the day, we’re living with the day of judgment on our minds, guiding and directing the choices we make, the words we say, and the thoughts we think.

Now the wicked think they have no one to answer to but themselves. But they are in for a very rude awakening, when the God that they denied existed is the very God that they must now give an answer to, and they will have no answer to give to justify what they have done. They will see in that day that all that they have done is utterly indefensible, and speechless, they will be cast into hell.

And so this is the message that our passage today is teaching us. And we see now that we are brought once again to the end of the age, in this fourth parallel section. The fourth parallel section started in chapter 12 with, what? The birth of Christ. And now it ends with the second coming of Christ. And that’s the way with each of these parallel sections—they start with Christ’s first coming; they end with Christ’s second coming.

We’re taken on that same journey over and over and over again as we proceed through the book of Revelation—each journey, from the first to the second coming of Christ, having a different theme of emphasis, and yet all of these journeys running parallel with each other, describing the full contour and nature of what we’re going to be experiencing between the first and the second coming.

Now the section we're going to be looking at today—chapter 14, verses 14 to 20—contains two visions: One is the vision of the harvest of grain, in verses 14 to 16; and the other vision is the harvest of the grapes of wrath, in verses 17 to 20. The first vision describes the gathering of believers from off the earth, who will live with Christ forever. And the second vision describes the judgment of the unbelievers, who will be crushed under the wrath of God and cast into hell.

Here in this section that we're looking at today, we have the fulfillment of the prophecy of John the Baptist regarding Christ, who warned the Jews that the coming Messiah would bring judgment to the world. You recall that John the Baptist said of Jesus Christ in Matthew 3 and verse 12, "whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." What we have here in Revelation 14, verses 14 to 20, is these two actions of Christ—the gathering of His saints, and the pouring out of His wrath upon the wicked.

So in the first place then this morning, let us consider together the reaping of the righteous into heaven. The reaping of the righteous into heaven is spoken of in verses 14 to 16. Notice verse 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."

In verse 14, John sees a vision of a white cloud, and one like the Son of man seated on that cloud, and this is very clearly an echo of Daniel chapter 7, verses 13 and 14. And I would like for you to turn back, please, to Daniel chapter 7, and notice verses 13 and 14. We, of course, expounded this passage some weeks ago, but I want to remind you of this description of Messiah, the Lord Jesus, coming in judgment.

Daniel chapter 7, verse 13. It says: "<sup>13</sup> I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. <sup>14</sup> And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

So in Daniel 7:13, the Lord Jesus is pictured as being like unto the Son of man and coming with the clouds of heaven. And that's exactly what He is described as being here in Revelation chapter 14 and verse 14. Now this title, "the Son of man," is a clear reference to Jesus Christ Himself. You recall that he was introduced to us under that title in Revelation chapter 1. It says, "<sup>13</sup> and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about his waist with a golden girdle. <sup>14</sup> His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; <sup>15</sup> and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." And it goes on and describes the Lord Jesus as being the One who was alive and then He died, and behold He's alive forevermore and has the keys of hell and death.

This person sitting on this cloud, based on Daniel 7:13 and 14, and based on Revelation 1, verses 13 to 18, is very clearly the Lord Jesus Christ. So the scene here depicted in Revelation 14:14 is that of the last judgment, in which Jesus will judge the world. Jesus is sitting on a cloud, which we previously identified as a symbol of judgment when we expounded Revelation chapter 1 and verse 7, when it says, “Behold, he comes with clouds.” Clouds are a symbol of God coming in judgment. It also says here in verse 14 that Jesus has a crown on His head, which is a symbol of sovereignty and authority, and in particular with this crown, a symbol of triumph.

So the golden crown and the white cloud symbolize that Jesus is coming in righteous, triumphant judgment. And this is not the only place that this is described. Turn please with me to Matthew 24. Here Jesus is speaking about eschatology, the end times, and in Matthew 24, notice if you will verses 30 and 31. It says: “<sup>30</sup> and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. <sup>31</sup> And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” Here we have the second coming of Christ, and Christ gathering His people together to Himself. And what does He do? He comes in the clouds of heaven.

Now here in Revelation 14, verses 14 to 16, the second coming of Christ for His elect is symbolized by the harvesting of ripe grain. We see Him with a sickle, and He’s reaping the grain of the earth. This is, once again, something that Jesus Himself spoke of in Mark chapter 4. Turn please if you will to Mark chapter 4, verses 26 to 29. Jesus is speaking here:

<sup>6</sup> And he,” Jesus, “said, So is the kingdom of God, as if a man should cast seed into the ground; <sup>27</sup> and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. <sup>28</sup> For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. <sup>29</sup> But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.” So this imagery of harvesting grain with a sickle symbolizes Christ harvesting the souls of men at the end of the world on the day of judgment.

Now notice if you will, Revelation 14 and verse 15. It says: “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.”

Now we’ve seen the Son of man sitting on the cloud with a sickle in His hand, but He’s not doing anything. He’s just sitting there with a sickle. He’s ready to do something, but He hasn’t been given permission to do anything yet. And in verse 15, an angel comes out of the temple—this is the first of three angels that are going to appear in this passage, all right? So keep track of these angels. We’re going to call them the first angel, the second angel, and then the third angel. This is the first angel.

So this angel comes out of the temple—that is, out of the presence of God the Father, the temple which is in heaven—and this angel bears a message from the Father to the Son, and the message is this: It is now time to harvest the souls of earth, because now the harvest is fully ripe. You recall that in Mark 13, verse 32, Jesus said, regarding His second coming and the final judgment, “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” Only the Father knows when the time of the final judgment and the second coming is supposed to occur. Christ, as the man Christ Jesus, doesn’t know. And so now the Father sends a messenger to the Son, telling Him, Okay, the time has arrived. It’s time to return and to reap the earth.

Now some people think it strange that the Father would send an angel to convey the message to the Son, and not just say it to the Son directly, Himself. But remember that Jesus in His humanity was subject to the will of the Father and subordinate to the Father. And if it is not strange that the Father would send an angel to strengthen His Son in the Garden of Gethsemane, then it should not seem strange that God would send an angel to inform His Son when it is time for His second coming and the final judgment. So this is what occurs. The Father sends an angel to the Son to say to Him, It’s time.

Now notice verse 16: “And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.” Now this reaping of grain in verse 16 symbolizes Christ harvesting all the souls that belong to Him, and the gathering out of the world all of His elect. So He is doing what John the Baptist said He would do—He is gathering His wheat into His garner; that is, He is gathering His wheat into His storehouse, which is, of course, heaven.

That brings us then to our second major point this morning. Having seen the reaping of the righteous into heaven, in verses 15 to 16, notice secondly the reaping of the wicked into hell, in verses 17 to 20. Verse 17, says: “And another angel came out of the temple which is in heaven, he also having a sharp sickle.” So here, the second angel appears, all right? The first angel conveyed a message to Christ. Now this second angel shows up, and he’s got a sharp sickle in his hand, and he’s prepared to reap at the commandment of God, and he’s sitting there waiting.

It’s interesting to note that Jesus Himself gathers the harvest of believers, which are symbolized as being grain. But God commissions an angel to gather the wicked for their judgment. You recall that Jesus said to the believers in John 14, verses 1 to 3, “<sup>1</sup> Let not your heart be troubled: ye believe in God, believe also in me. <sup>2</sup> In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. <sup>3</sup> And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”

So an angel is plenty good enough to take control of the wicked and bring them to judgment by force. But in our passage, it is Jesus Himself who personally comes to gather His saints into His loving arms, and brings them safely into His loving home.

Now I want you to notice for a moment the parable of the wheat and the tares in Matthew 13. Turn please to Matthew chapter 13. In Matthew 13, Jesus is giving out a number of parables, but the one we want to focus on is the parable of the wheat and the tares, which is a picture of the world that has both the saved and the lost in it. Notice if you will, Matthew 13, verses 24 to 30:

“<sup>24</sup> Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: <sup>25</sup> but while men slept, his enemy came and sowed tares among the wheat, and went his way. <sup>26</sup> But when the blade was sprung up, and brought forth fruit, then appeared the tares also. <sup>27</sup> So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? <sup>28</sup> He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? <sup>29</sup> But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. <sup>30</sup> Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

Now the disciples wanted to know what this meant, so notice if you will, verse 36. It says in verse 36: “Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. <sup>37</sup> He answered and said unto them, He that soweth the good seed is the Son of man; <sup>38</sup> the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; <sup>39</sup> the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. <sup>40</sup> As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. <sup>41</sup> The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; <sup>42</sup> and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. <sup>43</sup> Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.”

Notice that He sends an angel to gather the wicked and to cast them into hell. And so that is what is happening in our passage. An angel is being sent and he is going to reap the wicked, and the wicked are going to be cast into hell.

Turn back please to Revelation, chapter 14. Revelation 14, verse 18. says, “And another angel”— here’s angel number three. Are you following this? The first angel spoke to Christ, the second angel shows up with a sickle in his hand, and now the third angel comes to say something to the second angel, okay? Verse 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.”

Now in verse 18, we see a third angel come to this second angel, and he comes, it says, from the altar of incense. We were introduced to this altar of incense back in chapter 8, in verses 1 to 5, and we saw it as the place where the prayers of the saints for vengeance against their persecutors were offered. And it is in the final judgment that these prayers for vengeance are going to be

fully answered, and it is then that the persecuted believers will see justice executed upon their enemies for their cruel treatment of the believers. This third angel comes from the altar of incense, and it says in verse 18 that he has “power over fire,” and what this means is that he has power over the fire that was offered on the altar of incense.

Now turn back, please, to Revelation chapter 8. Notice verses 3 to 5. It says, “<sup>3</sup> And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. <sup>4</sup> And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.” Now here’s our verse: “<sup>5</sup> And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake.” So verse 5 heralded the beginning, you recall, of the seven trumpets of judgment.

Now this is the same angel that’s showing up in Revelation 14, verse 18. He’s the angel from that altar that has power over the fire to cast that fire of judgment of God down upon the earth. And he says to the second angel that’s standing there with a sickle in his hand, It’s time for *you* to reap. So this third angel exercises the authority to bring the fire of God’s judgment down upon the wicked, and that’s exactly what he’s doing in verse 18 when he says, “Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.”

This third angel is bearing God’s answer to the prayers of the saints for justice, and that answer to the prayers of saints for justice is contained in the instructions that he gives to this second angel. The metaphor here is of the harvest of grapes out of a vineyard—a different metaphor than previously, which was the harvest of grain out of a field, showing the qualitatively different nature between the saved and the lost. Grapes are not grain. The idea of a harvest of grapes as a symbol of judgment is used a couple of times in the Old Testament. It’s used in Isaiah 63, verses 3 to 4. It’s also used in Joel, chapter 3 and verse 13.

So this third angel commands the second angel to gather the grapes because they are fully ripe; that is, the wicked have attained to the full number of them that shall ever be, and they have accomplished the full degree of wickedness that they will ever be allowed to do. In a word, the iniquity of the children of Satan is full, and the time for their judgment has come.

Now notice verses 19 and 20: “<sup>19</sup> 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. <sup>20</sup> 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.”

Now in verses 19 to 20, the second angel thrusts his knife into the earth. He gathers all the grapes and he casts them into the winepress of the wrath of God. There, they are crushed under the wrath of God. Now it specifically says this takes place outside of the city—the city, of



course, being a metaphor for the church. When it takes place outside the city, that means outside the City of God, outside the New Jerusalem, which of course is the church of God.

In other words, the wicked do not belong to the church, they are not in the church, they are shut out of the church. They are shut out from the presence of God, and they are shut out from the society of the redeemed, and never again will there be any mixture of the wheat and the tares living together.

Now this judgment is a terrible judgment. The imagery is that of being crushed in the same way that grapes are crushed in the winepress. The treading of the winepress represents the vengeance of God in crushing all of His enemies, and the red juice of the crushed grapes strongly suggests the shedding and the flowing of blood.

So great is the number of the wicked, and so great is the degree of vengeance exercised upon them, that the blood that flowed from the winepress is as deep as a horse's bridle is off the ground. Now if you have had anything to do with horses, that's about four feet off the ground. And then it says, it's as long and as wide as about 200 miles. Four feet deep, 200 miles wide, 200 miles long.

Now these measurements, of course, are symbolic. Blood to the horse's bridle is simply a symbolic way of speaking of great military defeat, because of course, horses were used in military battle in that day. So when they had great slaughter, blood was splattered everywhere, all over the horses. And one might say, We slaughtered the enemy, and the blood flowed up to the horses' bridles.

Now as far as this one thousand six hundred furlongs—in the Greek it's "stadia." Stadia is similar to our mile. A furlong was a very long distance. Sixteen hundred furlongs—the number sixteen is four times four, four squared. Then one hundred is ten squared. Ten times ten is a hundred. So you have four squared times ten squared, you have 16 times 100, which equals what? Sixteen hundred. That's our number in our text, right?

We know that numbers are used symbolically, and the symbolic meaning of the number four is that four symbolizes the earth. Remember the four points of the compass—north, south, east, and west? And ten, of course, is the number that symbolizes perfection. There were Ten Commandments; the law of the Lord is perfect. So what you have here is the multiplication of these numbers. Four is multiplied by four, and ten is multiplied by ten, and then they're multiplied by each other. And whenever you have the multiplication of numbers that are used symbolically, what you have is an intensification of the symbolic concept that they stand for.

So what is being said is that the whole earth will be perfectly and completely and totally judged by God, and no place and no person will escape His wrath and His vengeance. The message being conveyed by this imagery is that God's judgment will be unspeakably dreadful—blood to

the horse's bridle—and it will be totally complete. It will cover the four points of the earth to totality and perfection.

Thus the description of the final day of judgment. Revelation 14 is one of the most sobering chapters in the entire New Testament, as it describes not only the glory of the redeemed in verses 1 to 5, but also as it describes the horrors of hell in verses 6 to 11, and as it describes the nature of the last judgment in verses 14 to 20, in very shocking and very terrifying terms. It reinforces to us what the Scriptures declare when they say “it is a fearful thing to fall into the hands of the living God.”

Therefore, repent of your rebellion and receive Christ as your Lord and Savior, that you may be part of the harvest of grain that the Lord Jesus reaps when He comes again and receives His people to Himself, and takes them to that place described in verses 1 to 5 of this chapter.

Do not be defiant and rebellious against Christ and wind up being among those described as being of the grapes of wrath, which the Lord will trample out in that day. All of the wicked will be utterly crushed beneath His wrath. None will escape. All will be cast into the hell that is described in verses 10 and 11, in which they drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

All the wicked 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 up forever and ever, and those who worship the beast and his image, and whoever receives the mark of his name, have no rest, day nor night. Everyone who is not a Christian has the mark of the beast. Every one of them are servants of the dragon and his helpers. Every one of them will be cast into hell.

This chapter says there are two destinies that could not be more different, and there is a day of judgment that is going to decide on those destinies. And the message of the gospel now is, Repent and believe in Jesus Christ so that your destiny might be that of being on Mount Zion with the Lamb, in the number of the hundred and forty four thousand who are singing praise to God and enjoying perfect purity, rather than being among those who are weeping and wailing and gnashing their teeth in the outer darkness of the flames of hell.

Choose your destiny by choosing Christ. And in choosing Christ, find that He will come and reap you into His kingdom in that day, and so shall you ever be with the Lord.

May we prepare for the day of judgment. May we think every day and every moment of every day about the day of judgment, and may it be the controlling thought that guides all of our words, and all of our choices, and all of our actions, because it is coming. This is what it will look like. And the question is, Will you be gathered as a grape, or will you be gathered as wheat? May you repent now. May you receive Christ as Savior now. Shall we pray.

Father, we thank you that there is a wonderful salvation that has been provided. But, oh, there is a terrible destiny for those who reject that salvation, who determine to continue in their sin and rebellion and hatred of God and His people.

Father, help us as believers to be patient until that day to continue to keep the commandments of God and to continue to keep the faith of Jesus, knowing the time will come when we will rest from our labors, and our works will vindicate us as being those who were, in fact, true believers in Jesus Christ. Father, I just pray that we might live with Judgment Day ever and always on our mind, and may it guide and direct all that we say and think and do. In Jesus' name we ask it. Amen.