

## The Revelation of Jesus Christ

August 1, 2024

### Chapter Fourteen

1. **Chapters 12-14** describe the struggle between the \_\_\_\_\_ [**the redeemed, the 144,000**] and her \_\_\_\_\_; Satan is identified as the great \_\_\_\_\_ who gives power to the two agents collaborating with him - the great \_\_\_\_\_ and the \_\_\_\_\_.
2. Satan had attempted to prevent the birth of \_\_\_\_\_ (**Rev. 12:12**), and he failed; then, the he tried to stop the establishment of the \_\_\_\_\_ [**kingdom of Christ -woman**] (**Rev. 12:13**), but again he failed; now, his desire is to destroy the \_\_\_\_\_ of individual members but God has given those in the church "**two \_\_\_\_\_ of a great eagle**" to escape his persecution by flying into the \_\_\_\_\_ for strength (**Rev. 12:13-14**).
3. In **chapters 13 and 14**, the sea beast refers to the world \_\_\_\_\_ (**the \_\_\_\_\_ Empire was in power at the time the Book of Revelation was written**) and land beast refers to the \_\_\_\_\_ or teachings (**a product of the world's political powers designed to undermine God's plan to save the world**).
4. Christians, in the first century, were under severe persecution by the \_\_\_\_\_ government (**especially Domitian - the Roman Emperor at the time the book was penned**), and those who didn't bow down to drink his "**\_\_\_\_\_ of corruption**" were put to death.
5. In **chapter 14**, John was allowed to see a glimpse of the church in its \_\_\_\_\_ state - the \_\_\_\_\_ (**the 144,000**) are seen in heaven and heard singing a "**\_\_\_\_\_**"; on the other hand, the sea beast and the false prophet are cast into the great \_\_\_\_\_ of God's wrath (**Rev. 14:17-20**).
6. In **chapters 15 and 16**, John will describe the full \_\_\_\_\_ of God as it is poured out in seven \_\_\_\_\_; **chapters 17 and 18** will explain the destruction of the great \_\_\_\_\_ (**Rome**) and any world power against God's plan.

7. **Chapters 19-20** will present Jesus' triumphant \_\_\_\_\_ over the sea beast and false prophet and eventually the \_\_\_\_\_ of the great dragon with them all being cast into the " \_\_\_\_\_ " (**Rev. 20:9-10**).

8. **Chapter 15** serves as an introduction to the finality of the \_\_\_\_\_ of the unrighteous or the pouring out of God's \_\_\_\_\_; the chapter opens with John seeing "**another \_\_\_\_\_ in heaven**" - (this is the third time John has seen a great sign in heaven):

- 1) **Rev. 12:1** - Zion as the \_\_\_\_\_ of Jesus.
- 2) **Rev. 12:3** - the great red dragon identified as the \_\_\_\_\_ (**Rev. 12:9**).
- 3) **Rev. 15:1** - seven angels having seven \_\_\_\_\_ "**full of the wrath of God**" (**Rev. 15:7**).

9. John sees "**seven \_\_\_\_\_**" with the "**seven last \_\_\_\_\_**"; these plagues (**bowls**) are filled with God's wrath against the unrighteous - all those who drink the "**wine**" of the dragon given by the sea beast and false prophet; remember the plagues were introduced in **Revelation 9:20 and 11:6**; now, John says the "**wrath of God is \_\_\_\_\_**" (**v. 1**).

10. The prophet Isaiah tells us in **Isaiah 42:9** that only God can \_\_\_\_\_ the future before it happens; so, the scene of this chapter is twofold: **first**, to describe the future \_\_\_\_\_ of the faithful Christians who are in the church/kingdom who remain faithful unto the end (**vv. 2-4**), and **secondly**, to describe the \_\_\_\_\_ of the unrighteous, the sea beast and false prophet (**vv. 5-8**).

11. In **verses 2-4**, John sees \_\_\_\_\_ [**the redeemed, the 144,000**], those who have achieved or won "**victory over the \_\_\_\_\_ ...over his mark, and over the \_\_\_\_\_ of his name**;" they stand on a "**sea of \_\_\_\_\_**" - in **Revelation 4:6**, John mentions this "**sea of glass**" as before the throne of God. Furthermore, John tells us in **Revelation 21:4** that the "**sea of glass**" is \_\_\_\_\_, that is, on the day of judgment, the sea of glass will be removed.

12. **Thought** - There are two possible meanings of the "**sea of glass**:" **first**, some think the "**sea of glass mingled with fire**" is representative of the severe \_\_\_\_\_

or fiery darts of Satan that Christian endure while on the earth has come to an \_\_\_\_\_; or **secondly**, others see the “**sea of glass mingled with fire**” as representative of the place where the \_\_\_\_\_ spirits of the righteous go after \_\_\_\_\_ [**Abraham’s bosom or Paradise**] – for them their persecution has come to an end.

13. In **verse 2**, the redeemed are pictured victoriously gathered “\_\_\_\_\_ **on the sea of glass, having \_\_\_\_\_ of God;**” this is the third time John has reference singing in heaven sounding like harps (**Rev. 5:8; 14:2, and 15:2**).

14. These references have been falsely used by some to attempt to justify the use of instrumental music in worship in churches on earth, because they believe there will be instruments in \_\_\_\_\_; allow me to state several reasons why these passages or references do not support the use of instruments in \_\_\_\_\_:

- 1) It must be remembered that the language, in these passages, is \_\_\_\_\_.
- 2) In **Revelation 5:8**, the four living creatures and the twenty-four elders are \_\_\_\_\_ beings, not Christians on earth.
- 3) If the harps and their owners are \_\_\_\_\_, then only 144,000 literal unmarried Jews are standing on the sea of glass (**Rev. 14:1-4**).
- 4) In **Revelation 15:5**, the use of the \_\_\_\_\_ and other imagery associated with Old Testament \_\_\_\_\_ are used to picture the spiritual realities of the New Testament in a language the Jews could understand.
- 5) These metaphors from the Old Testament worship are not intended to \_\_\_\_\_ the Old Testament ways of worship but are used simply as a mere \_\_\_\_\_.

15. In **verses 3-4**, John makes another Old Testament’s imagery, in which the people can relate; in **Exodus 15:1**, Moses and the Israelites sang a song of victory after they crossed the \_\_\_\_\_; now, John sees Christians standing on the sea of glass – they have crossed over. They are now praising God – the redeemed are singing, rejoicing because the \_\_\_\_\_ has rescued them from the beast of the sea and the false prophet.

16. 17. The question of **verse 4**, “**Who shall not \_\_\_\_\_ You, O Lord, and glorify Your name**” implies knowing the righteous will be \_\_\_\_\_ and the unrighteous will be \_\_\_\_\_

\_\_\_\_\_, who is foolish enough not to give God glory and reverence His mighty name?

18. In **verse 5**, John says after he sees and hears the vision of \_\_\_\_\_ with the \_\_\_\_\_ (**144,000**) singing their victory song over sea beast and the false prophet, he then sees the “**other side**” that is God’s \_\_\_\_\_ about to be poured out on the \_\_\_\_\_.

19. John sees seven angels coming out of the “\_\_\_\_\_ **of the tabernacle**” or from the presence of God referring to heaven; the angels have the “**seven** \_\_\_\_\_” (**bowls**).

20. The four living creatures of **verse 7** were identified earlier in **Revelation 4:8** as representative of the totality of the Jehovah’s \_\_\_\_\_; one of the four living creatures gives each of the angels a \_\_\_\_\_ full of the wrath of God - they are now waiting on \_\_\_\_\_ from God.

21. The temple of God is described as “**filled with** \_\_\_\_\_” this indicates God’s \_\_\_\_\_ against all those who wore the number of the beast or drank the “\_\_\_\_\_” of the beast; remember a key message of the **Book of Revelation** is those who remain faithful unto death will receive a \_\_\_\_\_ of life or be \_\_\_\_\_, but those who refuse the “**everlasting** \_\_\_\_\_” will not be able to stand on the \_\_\_\_\_ of \_\_\_\_\_ (**2 Thess. 1:7-9**).