

The Hour of His Judgement Is Come

by Bakht Singh

The sermon highlights the significance of the end time, the overcomers, and the cost of discipleship, emphasizing the importance of following the Lamb with us wherever He goes.

Duration: 1:34:51

Scripture: Revelation 3:12, Revelation 7:4, Revelation 14:1, Revelation 14:4, Revelation 14:14

Topics: "Judgement"

Description

In this sermon, the speaker focuses on the first five verses of the book of Revelation. He emphasizes the importance of understanding the vision given to John and its relevance to believers. The speaker discusses the concept of judgment and how it is repeatedly mentioned in the Bible. He also highlights three key details about the company mentioned in the verses: they are in the clouds, they have the name of the Lamb, and they follow the Lamb wherever he goes. The speaker encourages believers to strive for purity and maintain their original love and devotion to Christ.

Transcript

Sadhguru chants Nadi Stuti... We will read the chapter through, may God give us understanding of his words. In this chapter, we have six scenes, six different pictures, and by these six scenes, is given to us an outline of the end time. We shall just give a brief survey of the chapter, and then return to the first scene in particular.

The first picture is verses one to five. Here we are shown a company of 144,000 on Mt. Zion with the land.

We shall return to consider that more carefully a little later. That's the first thing that is shown to John in this chapter. Then the second scene is verses six and seven, and in this scene, we see the judgment announced.

The hour of God's judgment is announced. Verse seven, the angel said with a great voice, fear God and give him glory, for the hour of his judgment is come. Connected with that announcement of the beginning of judgment is a call to repent to us.

There is a fresh, more earnest proclamation of the gospel. An angel is seen flying in the heaven, having no time or control to proclaim, the men that dwell on the earth. There is a renewed call to those that are on the earth, to fear God and to render him worship.

Then the third scene is given to us in verse eight. Here we are told of the overthrow of all the false religions. Another, a second angel follows saying, fallen, fallen is Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication.

So this is the next step and the next picture shown to us, the overthrow of mystery Babylon, all this false religion. So the details of that are given to us in chapter seven. This chapter is providing an outline of events.

And then the fourth picture or scene is from verse nine to thirteen. Here the country pain of the beast or antichrist comes into view. That is the solemn time we were thinking a little of yesterday.

His campaign is not fully described here, but it appears again. In this section is given a solemn warning about worshipping him, giving worship to the beast or antichrist. There are very solemn consequences to any that have his mark anywhere upon them.

Then this scene concludes with verse thirteen announcing how blessed it is if we do not have to live through that period. Then the fifth scene, verses fourteen to sixteen. Here the Lord appears on the cloud.

Here he comes to reap the harvest of the earth. His angels go forth to gather his leg from the four corners of the earth. His harvest is reaped as a stripe.

Now to reap has come. I believe this passage goes along with 1 Thessalonians chapter four. There in that passage, 1 Thessalonians chapter four, verses thirteen to eighteen.

We have four details given or other details given that are not given here. But reaping time, the harvest has come. It says verse sixteen here in Revelation.

Revelation fourteen. He that sat on the cloud cast his sickle upon the earth and the earth was reaped. He that sat on the cloud cast his sickle upon the earth and the earth was reaped.

Then the final scene of this chapter, the sixth picture given to us, verses seventeen to twenty. It is a picture of the Lord on the earth, treading the wine press. The Lord has descended from the clouds with his arms to the earth.

The Lord has descended from the clouds with his arms to the earth. And the judgment of his enemies has come. Now the details of this are given to us in chapter nineteen.

Now the details of this are given to us in chapter nineteen. Verses eleven to sixteen. This is our judgment scene.

The Lord and his angels making war against his enemies. It is the treading of the wine press, the reaping of the grain, the treading of the mouth. The judgment of the wicked.

Now I believe that this chapter and these six pictures sets forth the progress of events. What we have in verses one to five tells us what happened just before the commencement of the end times. And the five scenes that follow are in the order put here.

I am not proposing to deal in detail with the last five pictures. But I think we should look at these first five verses. To learn what we can from this vision that was given to John.

The last two mornings we have been thinking of those who should prevail to escape those things that will come to pass on the earth. And to stand before the son of man. And it is such that are here presented to us in these first five verses.

We should be able to learn who they are by what he said about them. Sufficient details are provided that we could identify them. First we notice what is given in verse one.

Now I saw and beheld the Lamb standing on the Mount Zion. And with Him a hundred and forty and four thousand. Having His name and the name of His Father written on their forehead.

Now I saw and beheld the Lamb standing on the Mount Zion. And with Him a hundred and forty and four thousand. Having His name and the name of His Father written on their forehead.

A hundred and forty four thousand. I don't think we are called upon to take that very literally. I don't think we are called upon to take that very literally.

There is not one less and not one more. This number occurs in another place. In chapter seven we read that the number of Israel let us see.

In chapter seven we read that the number of Israel let us see. A hundred and forty four thousand. And there it says twelve thousand from each tribe.

And there it says twelve thousand from each tribe. I don't think we need to take that literally. I don't think we need to take that literally.

For a company that can be numbered. Such are seen here on Mount Zion with the Lamb. And we should notice three details given to us in this verse.

And we should notice three details given to us in this verse. Where they are. They are on Mount Zion with the Lamb.

They are not on the clouds. They are not met Him in the air. They are not on the clouds.

They are in the place where the thrones of judgment are. We have been reminded again and again of those thrones of judgment. We have been reminded again and again of those thrones of judgment.

On which the elders sat before they advocated in favor of the Lamb and His company. Here in Psalm 122. We are reminded that it is the feature of Zion.

We are reminded that it is the feature of Zion. First five, for there are set thrones for judgment, the thrones of the house of David. So these 144,000 that reach the heavenly Jerusalem, Mount Zion, and the second thing that is said about them, they have his name, the name of the Lamb.

And they have the name of the Lamb. And they have the name of his father. These are three details that help us to identify the company.

We can see that in the third chapter, in the twelfth verse. Here the same details occur in relation to the overcomer. Chapter three, verse twelve.

He that overcometh, I will make him a pillar in the temple of my God. He shall go out thence no more. I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which

cometh down out of heaven from my God, and mine own new name.

I will make him a pillar in the temple of my God. He shall go out thence no more. I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name.

Here the overcomers are clearly described. And at least three details compare with what we have read in chapter fourteen, verse one. New Jerusalem, the name of God, and the Lord's name also.

Remember it's in verse ten of this message to the church in Philadelphia that the Lord spoke of keeping some from the hour of trial. So in chapter fourteen, verse one, these three details provide and help us to identify the 144 as overcomers. Then we can notice a second detail in verse four.

The last part. These were purchased from among men to be the first fruits unto God and unto the Lamb. These were purchased from among men to be the first fruits unto God and unto the Lamb.

So here we have another word. The first fruit. Another word for the overcomers.

They are the first fruit. The first to be riped. The first to be reaped.

The first to appear before the throne of God. That's what we read about the first fruits in the Old Testament. That as soon as there was a ripe sheep in the field, it would be cut and taken to the sanctuary presented to God.

That as soon as there was a ripe sheep in the field, it would be cut and taken to the sanctuary presented to God. Nirgaman and his 19th chapter. Exodus 23, verse 19.

The first of the first fruits of thy crown thou shalt bring into the house of the Lord thy God. The first of the first fruits of thy crown thou shalt bring into the house of the Lord thy God. And see a little fuller description in Leviticus 23.

Verses 9 to 14 is the passage. Verses 9 to 14 is the passage. We will read just verses 9 to 12.

Leviticus 23, verses 9 to 14, the passage. Let us read responsibly as far as verse 12. The first fruit sheep was taken to the sanctuary.

The first fruit sheep was taken to the sanctuary. Of course, the Lord Jesus Christ is the first fruit from my point of view. Of course, the Lord Jesus Christ is the first fruit from my point of view.

We will read that in the first letter to the Corinthians, chapter 15. Verse 20. But now hath Christ been raised from the dead, the firstfruits of them that are asleep.

And verse 22, 23. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order, Christ the firstfruits, then they that are Christ's at his coming.

The Lord Jesus Christ is the first fruit. He is the father's first fruit. But here in the Revelation 14, it says the firstfruits unto God and unto the Lamb.

And in that passage we have just seen in 1 Corinthians. Christ's firstfruits unto God. Then they that are Christ's firstfruits.

The 144,000 are thus described as firstfruits. They are with the Lamb on Mount Zion. They are described or shown to be overcomers.

The first to be ripened, the first to be free. The first to be presented unto God. But they are further described in verse 4. Two more things are said about them.

These are they which were not defiled with women, for they are virgins. Now I don't suppose that means that they were all unmarried. Now I don't suppose that means that they were all unmarried.

And although it says not defiled with women, I don't suppose it means they were all men. Do not have to remember that the firstfruits unto God are Christ's firstfruits. It is true that the Lord Jesus did point out an excellency in the matter of those who did not marry.

It is true that the Lord Jesus did point out an excellency in the matter of those who did not marry. There are eunuchs which were made eunuchs by men and there are eunuchs which made themselves eunuchs for the kingdom of heaven's sake. There are eunuchs which were made eunuchs by men and there are eunuchs which made themselves eunuchs for the kingdom of heaven's sake.

Here the Lord indicates that there is an excellency in the unmarried state if it is for heaven's sake. Here the Lord indicates that there is excellency in the unmarried state if it is for heaven's sake. But we are not to gather from that, that the marriage union in any way defiles, if it is according to God.

Now this is a divine ordinance, Vyavaham nityo nityi, Jayakumar nityo nityi, Bhairav patato kunari. It is wonderful when it is according to God's will. It is to be held in honour.

Then there should be no defilement. That is before us in Hebrews chapter 13 and verse 4. Let marriage be held in honour among all and let the bed be undefiled. So marriage according to God is not defiling.

I believe we are not to suppose that this 144,000 because they are called virgins undefiled have never been married. Sri Sangat Shivala Apavitrulu Kanyavaro, But it surely doesn't look like this. I think, that the union pre-eminent in the life of this 144,000 is the union with Christ.

Nothing should interfere with the purity of that. The apostle was greatly exercised about that. It comes out in his second letter to the Corinthians, chapter 11.

Verses 2 and 3. For I am jealous over you with a godly jealousy. For I espouse you to one husband that I might present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your mind should be corrupted from the simplicity and the purity that is toward Christ.

Here the apostle is writing to all the believers in that corrupt city of Corinth. It was in the city of Corinth that the temple of Aphrodite was built. The temple of the god Aphrodite.

And in that temple there were a thousand women dedicated to a life of shame. The atmosphere of the city must have been very immoral. Would the attack of Ptolemy the leader to remain in simplicity and purity toward Christ? In the world of Christ, in the world of angels, in the world of saints, in the world of living beings, there was a struggle of every believer.

What is it that makes a virgin? One who is pure and undefiled. It is not just abstaining from immoral acts. It is being kept from immoral thoughts.

A spouse to our husband, to that heavenly husband, our Lord Jesus Christ. How important when we have such a husband, we should be without spot, undefiled. That our souls as well as our acts should be maintained in virgin purity toward him.

We see Paul was terribly exercised over these believers in Corinth. He shows that Satan's activity would continue unabated to corrupt their purity and simplicity. In the world of Christ, in the world of angels, in the world of saints, in the world of living beings, there was a struggle of every believer.

Paul understood and realized that Satan's activity toward Christ should not corrupt their purity and simplicity. If we should maintain separation from defiling acts, we have got to be more watchful about defiling too. The battle for purity, the maintenance of purity is a ceaseless one.

Satan does all he can to induce us to turn away from our purity and simplicity toward Christ. How many of us have to admit that the first love has gone? How many of us have to admit that our first love has gone? How many of us have to acknowledge that when first we knew about union with Christ, He had our heart, He had our soul, He had everything? But how few maintain that original, that impurity? I have been taught and had it taught right. But how few have maintained their relationship with the Lord, their purity and simplicity? Well, these are their first fruits.

This is another description of those who overcome. These are they which will not defile with women, for they are virgins. Then a further detail that identifies us is given here.

Those four, the middle part. These are they which follow the Lamb. The Lamb will us wherever He goes.

These are the Caleb type of people. We know Caleb. That was what was said of Caleb two or three times.

He wholly followed the Lord. Well, here he is speaking about dispensation. Because they are following the Lamb with us wherever He goes.

These are they who have measured up to the inflexible standard of discipleship. We can learn about that if we turn to Luke chapter 14. Luke chapter 14.

We will read 25 to 27. Here the Lord is telling us the cost of discipleship. We were reminded of that so clearly on Monday night.

If there is no cross, there will be no crown. If we are unwilling to suffer with Him, we shall not enjoy the honour He bestows. If we are unwilling to suffer with Him, we shall not enjoy the honour He bestows.

Here the Lord is telling us to follow the Lamb with us wherever He goes. Here the Lord is telling us to follow the Lamb with us wherever He goes. He hates His own life, His father, His mother, His wife, His children, His brothers and His sisters.

In order to follow as a disciple. In order to follow as a disciple. Verse 33.

Here the Lord is sisting a company that follows. He is using the fan to separate the chaff from the corn, as John said he would. He is using the fan to separate the chaff from the corn, as John said he would.

As John said he would. It is better to be shifted by Christ than shifted by Satan. It is better to be shifted by Christ than shifted by Satan.

The Lord Jesus spoke to Peter about Satan having obtained permission to shift him as wheat. Now these two objectives of being shifted by water are different. Now these two objectives of being shifted by water are different.

If the Lord shifts us, it is in order to get rid of the chaff. If the Lord shifts us, it is in order to get rid of the chaff. But if Satan gets a chance to shift us, it is in order to get rid of the wheat and the chaff.

But if Satan gets a chance to shift us, it is in order to get rid of the wheat and the chaff. We must be shifted. We see in John chapter 6 the Lord doing a great shifting of those who are following Him.

We see in John chapter 6 the Lord doing a great shifting of those who are following Him. At that time, the crowd was following the Lord. They wanted to make Him their King.

We read in verse 15, Jesus therefore proceeding that they were about to come and take Him by force to make Him King, withdrew again into the mountain Himself alone. Jesus therefore proceeding that they were about to come and take Him by force to make Him King, withdrew again into the mountain Himself alone. John chapter 6 verse 15, He knew all kinds of motives they had for coming to make him king, so he withdraws.

But then from verse 24 they catch up on him again. And then he begins this great discourse. And he is shifting them.

And you see verse 41, Jews begin to murmur. And then verse 52, they begin to stride among themselves. Then verse 60, the disciples begin to crumble.

And on verse 66, many of the disciples move and move with him. And with what has the Lord, is the Lord left. And with the Lord Jesus, how many people remained? With him, only twelve disciples remained.

They could not stand in front of this stumbling block. They left everything and walked away. Verse 67, Peter said therefore unto the twelve, would you also go away? Verse 68, Simon Peter answered him, Lord, to whom shall we go? Simon Peter, Lord, to whom shall we go? We have got no alternative but you.

Who else shall we go to? There is no one for us but you. To whom shall we go? That is a good point to reach in our relations with the Lord. When we get to that point, then we can follow the Lamb with us wherever he goes.

When we get to that point, then we can follow the Lamb with us wherever he goes. There are so many alternatives to Christ. There are so many alternatives to Christ.

My parents, my wife, my children, my land, this is what hinders so many. Only following the Lord. In Luke 14, that passage, the Lord makes it clear, we have got to count the cost of discipleship.

In Luke 14, the Lord makes it clear, we have got to count the cost of discipleship. In Luke 14, the Lord makes it clear, we have got to count the cost of discipleship. Sometimes it is the cost of wife or children or land.

Sometimes it is the cost of wife or children or land. That means renouncing ourselves. Of course, if you don't love your wife, you say, oh, I can live without her, all right.

But if you find your children are an encumbrance, oh, I can walk and serve the Lord. But if you find your children are an encumbrance, oh, I can walk and serve the Lord. Some among the sisters, they like to be free of the home responsibilities.

Some of them often serve the Lord. There is only cost in wholly following the Lamb when it is leaving those things to which we are deeply attached with affection. There is only cost in wholly following the Lamb when it is leaving those things to which we are deeply attached with affection.

If we have no affection, no attachment to any of these things, we are going to have to leave for Christ's sake. If we have no affection, no attachment to any of these things, we are going to have to leave for Christ's sake. So the first truth to describe is that those who follow the Lamb with us whether he go away.

So the first truth to describe is that those who follow the Lamb with us whether he go away. And in verse 5, Revelation 14, verse 5, we have another detail which helps us to identify them. And in verse 5, Revelation 14, verse 5, we have another detail which helps us to identify them.

And in their mouth was found no lie. And in their mouth was found no lie. That's an exceptionally high standard for the present time, isn't it? That's an exceptionally high standard for the present time, isn't it? It's lying.

It's lying. It's quite a victory if you never tell a lie. It's quite a victory if you never tell a lie.

This is a very searching standard. You say, well, of course, I don't tell many lies. Do you speak the truth as it is in Jesus? Do you speak the truth as it is in Jesus? He is the truth, clear, transparent as crystal.

He is the truth, clear, transparent as crystal. We too readily make excuses for telling lies. We too readily make excuses for telling lies.

Maybe in our relation to our work. That's one very big field of testing on this matter. That's one very big field of testing on this matter.

Oh, everybody catches. How can I avoid? I lose my job if I always tell the truth. I lose my job if I always tell the truth.

Which is the best to lose? The cyber of man or the approval of God? Better to lose the fiber of man and retain his fiber. Better to lose the fiber of man and retain his fiber. There's a lot of disturbance in families these days.

There's a lot of disturbance in families these days. Why? One reason is that the parents have not escaped this menace of telling lies to their children. One reason is that the parents have not escaped this menace of telling lies to their children.

The first reason is that they lie in front of their children. That's why there's so much rebellion, lawlessness. We say to the mischievous child, now if you do that again, I'll slap you.

We say to the mischievous child, now if you do that again, I'll slap you. The child does it again, turn your head the other way. The child does the same thing again.

Instead of doing what you said, you turn your head the other way. Instead of doing what you said, you turn your head the other way. We promised our children things, but we don't have to fulfill our promise.

We promise our children things, but we don't have to fulfill our promise. So we don't lie to our children. That's a very solemn test.

Have we ever become that, new than a gene tuner? And then finally, they are without blemish. They are without blemish. This was God's thought for us from the beginning.

Ephesians chapter 1 verse 4 Even as he chose us in him before the foundation of the world, that we should be holy without blemish before him in love. He chose us in him before the foundation of the world, that we should be holy without blemish before him in love. Notice, it's before him.

We have to appear before him. That's why we must be without blemish. That was required in every sacrifice offered, we must be without blemish.

That was required when everyone went from the service of the sanctuary. Not only in the purity, but also in the complete absence of any ultimate blemish. Well, from these details of those that were the first fruits, we can learn what God requires.

I conclude with reminding you of three things. First, there is the gathering of the first fruits. First, there is the gathering of the first fruits.

And when we come to the sound of trumpets in the clouds of heaven, And when we come to the sound of trumpets in the clouds of heaven, it's to harvest that which remains. But that harvest is not taken to the sanctuary, it's taken to the clouds. But that harvest is not taken to the sanctuary, it's taken to the clouds.

You bring your first fruits to the sanctuary, but you don't bring your foam paddy harvest here, do you? Lord does not require that. Only the first fruits to the sanctuary. The rest of the harvest is to the granary.

The rest of the harvest is to the granary. When the Lord harvests the earth, it will be to the clouds. When the Lord harvests the earth, it will be to the clouds.

When the Lord seeds the vine, it will be to the clouds. When the Lord seeds the vine, it will be to the clouds. Rascoon ko angunu ko rondana yeh prithvi par hoga, badal par lani hoga.

Vaishnava chapter 5 in Matthew 21 shows us where the vine press is. Yashya paanch ba dihaaye, matthi kisa dihaaye me, yeh iske visha me rascoon kahaan bataya gaya hai? That's in the field. Yeh bhumi par khet me bataya gaya hai.

The treading down to the wickage is when the Lord comes to the earth. Kaja prabhu yashyamasi prithvi parayenge, to dushlok latade jayenge. God grant we might be accounted worthy to be among the first group.

But not with thoughts of what we shall get. But the prize will be released to him. Glory to the Lord, Dominion of Power, both now and forevermore.

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