

## Final Call to Unbelievers to Believe (Rev 14)

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*Revelation*  
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Good morning. Before we start or continue our study in the book of Revelation, I'd like you to turn to the book of Daniel. Let's bring ourselves up-to-speed, shall we? The book of Daniel. Go to the middle of your Bible, break in the middle, you'll probably be in the Psalms. Go to the right, Proverbs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel. If you get to Hosea, you've gone too far. If you get to other names you can't pronounce, you've gone too far. Come back to the left. Daniel. The book of Revelation concerns, at least from chapters 6 through 19, it covers a seven year time period. Where do we get that? To show you that it's not an arbitrary number, in Daniel 9, we looked at this before, I want you to be able, I want Daniel to be as well-worn in your Bibles as Revelation is through this study because it is the Old Testament counterpart to the New Testament book of Revelation.

Daniel was a young man taken from his hometown in Jerusalem, he was born of royal stock and he was taken captive with about 50-75 other young men in 605 BC by King Nebuchadnezzar, the king of Babylon, and he was removed from his homeland and put in Babylon in order to keep the Israelites obedient to the king. Nebuchadnezzar figured, "If I've got your boys who are heirs to your throne, you'll do what I say." Daniel takes a special place in Nebuchadnezzar's heart. Nebuchadnezzar sees that God is with Daniel and God gives Daniel visions, he gives him prophecy of which has been recorded and inspired by our Lord that we might know.

He tells Daniel around 550 BC in Daniel 9, beginning in verse 24, he tells him that 70 weeks, literally the Hebrew text doesn't say "week," it says "seven, seventy sevens." You should put that in your Bible so that you know that. Seventy weeks are just 490 days but seventy sevens of years equates to 490 years. So essentially he says, "There are 490 years who have been decreed for your people." Well, Daniel was Jewish so "your people" is Israel, 490 years have been decreed for the Israelite people in a prophecy given to Daniel in 550 BC, "and not only your people but your holy city." The holy city of Israel is Jerusalem, was and is. These 490 years encapsulated in these years will "finish the transgression, make an end of sin, make atonement for iniquity, bring in everlasting righteousness, seal up vision and prophecy and anoint the most holy place." That's what those 490 years are going to do.

In verse 25 he tells the prophet, I should say the angel Gabriel who is speaking to Daniel tells him in verse 25, "So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem," mind you, Daniel is in exile in Babylon, Jerusalem has been destroyed so he's telling him when that decree goes out to rebuild your holy city, when that happens, he says, "the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks," remember there were 70, there were seven weeks, "and sixty-two weeks." What's 7 plus 62? 69 times seven is 483 years. "From the time a decree goes out to rebuild Jerusalem, Daniel, 483 years will transpire and it will lead up to the Messiah." That's what it says. "From the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be 483 years," not there it says, "it will be built again," that is, the city, "with plaza and moat," a defense system, "even in times of distress." And it was.

"Then after the sixty-two weeks," which, by the way, follows the seven weeks, the 69 weeks, after the 483 years "the Messiah will be cut off." Well, that's what happened. It happened on April 3, AD 33 when the Messiah was cut off, when he breathed his last and said, "It is finished." Daniel's prophecy brought us to that day. He will be cut off "and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary," 35 years later that happened under Emperor Vespasian and his son whose name was Titus. They destroyed the city again. So Daniel is being told it's going to be rebuilt with plaza and moat and it's going to be destroyed again. And it was and it was. "And its end will come with a flood; even to the end there will be war; desolations are determined. And there were. All renditions of the history of what happened in AD 70 in Jerusalem are horrific, especially when you read Josephus' account who describes them in great detail, mothers eating their children inside the city as the city is surrounded by Romans because there was no food.

Then you have this parenthesis. After the Messiah was cut off, we go back to our New Testaments. Once the New Testament or once Jesus was cut off, once he resurrected from the dead and once he was raised to heaven in the ascension in Acts 1:9, the gospel went to the world and not just Jerusalem and the Jews, and we had apostles like Peter and Paul who took it to the Gentiles. That's people that are not Jewish, probably you and me. You and I are here today if we're Christians because of that little parenthetical time period after the Messiah was cut off. But there's only 483 years of the 490 that have transpired because when verse 27 picks up, "And he," whoever "he" is, we know him to be the Antichrist, "he will make a firm covenant with the many for one week," that's that last week. Remember there's only been 483 but 490 were decreed. So from the time of the Messiah until this present day, that week has not been inaugurated. How do we know it? Because a firm covenant will be made with the many for the one week. In other words, a covenant will occur with Daniel's people who are who? Israel, in Jerusalem. There will be a covenant, a promise, a treaty made with the Israelite people and they will rebuild their temple. How do I know that? Well, let's just keep reading. "He will make a firm covenant with the many for one week but in the middle of the week he will put a stop to sacrifice and grain offering," got to have a temple to have sacrifices and grain offerings in Israel, in Jerusalem. So we see a rebuilt temple here, a covenant that allows the Jews to do that. That hasn't happened. Since the destruction of Jerusalem in AD 70 that we read at the end

of verse 26, there has not been a temple in Jerusalem for the Jews. They got their city back in 1948 by a UN decree after World War II and they won a little six day squabble and got to go to the Western Wall and saw that for the first time in many years, but they don't have a temple. On the site of the temple is the Muslim Dome of the Rock. In other words, this last verse creates or brings to us the covenant or the prophecy of the last week, seven years that we await. When does it begin? It begins when some person rises up and makes a covenant with Israel to rebuild their temple and in the middle of it he's going to break it.

Let's go back to the book of Revelation. That requires a lot more study and comment but for bringing us up-to-speed, go to Revelation 7. Of course, Revelation 6 begins what happens when that week is inaugurated, the four seals, the first four seals are the first four horsemen, judgments. We see the earth almost completely destroyed by the end of chapter 6 when the sixth seal has been opened. But there's an interlude, a pause in the story in chapter 7 where the story pauses, like watching a movie you see a scene go all the way to the end and it leaves you hanging and a commercial comes on, but when the movie starts back up, it takes you back to a time prior to what you just watched in the previous segment. That's what Revelation 7 is.

John says, "After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth," the four winds of the earth are going to be representative of all of the horrors that happen in chapter 6. The angels are holding it back "so that no wind would blow on the earth or on the sea or on any tree. And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying, 'Do not harm the earth or the sea or the trees,'" note this, "until we have sealed the bond-servants of our God on their foreheads." Well, if you look at chapter 6, the earth and the seas have been devastated so that means chapter 7, the events of chapter 7 precede chapter 6. In other words, before chapter 6 begins to unfold, seal these people. Why? Because of the rapture of the church. The church has been raptured and taken from the earth. Every person who possesses the Spirit of God within them will suddenly be gone. That preservative on the earth that we are to function as, as God's people, is gone. What happens when your preservatives go? Your food doesn't taste too good, does it? The preservative on the earth when Christians are raptured, the earth will now become so vile. Please know that if you are a believer on the earth and your job and your task, your privilege is to pray for Jesus' church, to pray for the governing authorities, by doing so you help preserve this cursed planet in our cursed day. Please don't deprive yourself of that privilege of praying for this nation, this globe. We are here to preserve it and when God lifts it, the preservation is gone because the children of God will be gone.

Immediately, however, God seals 144,000 people. That's what it says here. Chapter 7, verse 3, "Do not harm the earth or the sea or the trees until we have sealed the bond-servants," that is, the slaves, "of our God on their foreheads." Who are they? Verse 4, John said, "I heard the number of those who were sealed, one hundred and forty-four thousand sealed from," where? It's very simple to figure out who they are. "From every tribe of the sons of Israel." You see, reading the Bible for what it says is very beneficial

because we know exactly who the 144,000 people are. To be specific, he outlines them: 12,000 from the tribe of Judah, Reuben, Gad, Asher, Naphtali, Manasseh, Simeon, Levi, Issachar, Zebulun, Joseph and Benjamin. Any questions on who they are? Very clear from the Bible. There's no point in jumping through any spiritual hoops. We know exactly who the 144,000 are.

So once the church is removed from the earth, there are no more evangelists, there are no more people encouraging each other with the Great Commission, "Go therefore and make disciples of all nations." They're gone and now that they're gone, the beginning of the tribulation God stamps 144,000 people. That's a lot of people. You think there's 144,000 missionaries on this earth today? There's not. There might be a quarter of that on the earth today. There might be. 144,000 is a lot and the Jews are scattered all over the planet. They will begin to preach the gospel. They will somehow know what's going on and begin to preach Christ because the church is gone, and if we, as we did a few weeks back when we finished chapter 7, verse 9, "After these things," John said, "I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb," in other words, they brought people to know Christ and they're standing around the throne of God. We see in chapter 7 just an entire summary of the book of Revelation. At the beginning, God sealed 144,000 men from the tribes of Israel, and by the end of the seven year period, multitudes of people are standing before the throne of God worshiping Christ the Lamb.

All right, we're in chapter 14 today which is another interlude. We have visited and we've met some very strange characters in chapters 12 and 13 which are interludes. We've met, we've seen seven signs. We've seen the sign of the woman who is Israel, the dragon who is the devil himself. We've seen a male child who is Christ. We've seen the remnant of Israel which is you've got all Israel and you've got saved Israel, the remnant of Israel. We've seen Michael the archangel. We have been introduced to two beasts, the Antichrist and the false prophet in chapter 13. Seven signs, what they're doing and so we have these flashes. Chapter 7, here's what happens at the beginning, here's what's going on at the end. These evangelists are bringing people to Christ, many people are dying throughout this time period. We learn why they're dying when we get to chapter 13 because people are being told to take the mark of the beast, a mark, a tattoo, a brand or something that if you don't take it, you can't eat. If you can't eat, you can't buy and sell. You can't eat, you can't live. You can't live in a house. You can't make the payments.

So we see in chapter 13 and chapter 12 and 13, it kind of keeps, puts flesh on the bones of what we saw in chapter 7. We get to 14 and we see this 144,000 again. John says, "Then I looked, and behold, the Lamb was standing on Mount Zion," by the way, Mount Zion is Jerusalem. Throughout the Bible it is Jerusalem. Mount Zion is right there in Jerusalem, right where the mountain or the temple of God is. It's adjacent to the Mount of Olives. There's a little valley in between called the Kidron Valley. At the base of the valley is the garden of Gethsemane. John says he saw. He's seeing the future and yet he sees it in the past. He saw a "Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads." So we know what the seal was here in chapter 14. They have the name, it's probably four letters,

YHWH, Yahweh, the stamp of God, owned by God. Different than the stamp or the seal, the mark that we saw in chapter 13 which is the mark of the beast. These men have the stamp of God on their foreheads and they're standing on Mount Zion.

Now I believe that the context here puts this at the Second Coming of Christ because that's where Jesus comes at his Second Coming. In fact, he descends to the Mount of Olives, walks through the Kidron Valley and to the Eastern Gate and stands on Mount Zion and rules for 1,000 years, that's called the millennium. This is a vision where John sees those 144,000, it's the end of their seven years of preaching and they're standing with Jesus, just where we would expect them to be. It's interesting to note, hasn't lost any. There's not 140,000. There's not 50,000. They're all still there. You see, when you're sealed with the name of God, pardon my grammar, but ain't nobody can do nothing about that. They're standing with him on Mount Zion, they have his name on their forehead.

Verse 2 John says, "And I heard a voice from heaven," note this, it's a voice, it's "like the sound of many waters," you've heard the sound of many waters. You ever stood next to a waterfall or a fast running stream? You have to yell to be heard. You videotape it, you go back to it, it's loud. That's what this voice sounds like, like the sound of many waters, "and like the sound of loud thunder," pretty powerful voice, "and the voice which I heard was like the sound of harpists playing on their harps." The Greek text says "harpists harping on their harps." Nothing more annoying than that, is there? That's just what their voice sounds like. Have you ever heard someone's voice that sounds like a stringed instrument? That sounds pretty beautiful to me. A voice loud like thunder, like water, like the sound of harpists harping on their harps.

"And they," we don't know who "they" are, by the way. We don't know who "they" are. It's a voice and it's a group of people singing with stringed instruments or at least sounding like stringed instruments, "they sang a new song before the throne and before the four living creatures and the elders." Now previously the four living creatures and the elders sang and bowed before the throne, they're the audience here. There's a new song. You know what it's like when your favorite group is going to release a new album, a new song comes out, but think of it like that, the new release coming soon from heaven.

A new song from heaven, that's going to be beautiful. It's at the Second Coming, that's the context here. Oh, can you imagine the singing, what it's going to be like standing on Mount Zion? You will have never sung so beautifully in your life, even if you still can't carry a tune. You might hear your voice coming out and you might, "Lord, come on. The Second Coming, You might give me a good voice." God doesn't care how good or bad your voice is. The voice can sound beautiful. You can have a voice like Savannah up here, the voice begins right here, doesn't it? If it's got to go through that little crummy box, that doesn't mean anything. It starts here. That's where the praise is.

And it's going to sound, I'm guessing, so beautiful because it's not just the 144,000 who stand with Jesus on Mount Zion, in the context it is here but the raptured church of Jesus, all the saints return to earth with Jesus at the Second Coming. Here John sees the 144,000 standing there, a voice that sounds like it's a great thunder and waters and they're singing

to the four living creatures and the elders, and it says, "no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth." Now some will tell you that the 144,000 never die, they live throughout the tribulation. That could be. It never really says if they do or they don't and the people singing to them are the martyrs in heaven who are singing to them about their redemption, as if to say, "Thank you for your service, 144,000. We are the heavenly choir that have you to thank for preaching the gospel." That could be. Some believe, others believe that the 144,000 once the gospel got being preached and it started spreading, each of them died and so they died and they came back and they're with Christ on Mount Zion. It doesn't matter. I can assure you, it matters not which interpretation you take and who's singing, you can get into the minutiae here and go, "Well, who's singing the song? I thought it was the 144,000?" No, they're learning the song. "Oh, well...." Christians today will find even the smallest things to divide on. Don't be that person. This certainly doesn't matter which way. We're not told if they live or they die. We know that God sealed them and at the end of it they're still with him and I love that.

And there's this singing. Christians sing, you know? Can you imagine being a Muslim and singing? What are you going to sing about? Can you imagine being an atheist and singing? What is there to sing about as an atheist unless you just like rock-n-roll? There's no hope. I mean, is there a great song about going into the ground and becoming worm food and just being dust? No one sings about that. There's no hope but there's hope in Christianity because our God was raised from the dead, promised us eternal life, and he cannot lie. So he does not lie because he cannot lie. That's something to sing about. This is going to be some good singing even for those of you who don't like to sing.

They learn this song, the 144,000. These had been purchased. That word for "purchased" is the word we use for "redeemed." Someone who has been redeemed has been someone who has been bought like a slave, a slave on an auction block, someone comes up and pays for the slave and the slave becomes theirs. That's the exact picture of what Christ did for us. We are slaves to our own sin. We are slaves to us. Don't ever think you're not. You do what you want to do and you are a slave to what you want to do, and Christ came to buy us out of that nightmare so that we could be his slaves and his yoke isn't heavy. Ours is. Our yoke is heavy because we have to be good enough to try to earn favor with God. God's yoke is, "I already did it all. You're in if you trust in Me."

He's purchased us. He bought us. Imagine being a slave in the Civil War and being bought and the person that buys you said, "Look, I didn't buy you to use you on my plantation. I bought you so that you can go free, you can do whatever you want. And here's some money and I built a house for you, and there's some cars up there for you." Because that's kind of what it's like and what Jesus did when he bought us out of sin. He didn't just buy us and say, "Look, you really sinned a lot and you've upset Me and offended Me. Just go your way and I'll go mine." He doesn't do that. He gives us money, as it were, a house, cars, everything and then some. That's what it means to be redeemed, redeemed by the blood of the Lamb.

Who are these people? Verse 4 tells us, "These are the ones who have not been defiled with women, for they have kept themselves chaste." There is nothing about being married that defiles a man so some have said, "Well, he can't be talking about them being virgins." They could have been married and that's certainly a possibility because sex within a marriage does not defile a man or a woman insofar as it's a pure marriage. We know these guys are men, they're all 144,000 are men. It doesn't speak of their wives or their children. It just says they have not been defiled with women. Now in those days, the way you worshiped pagan gods with a lowercase "g," was that you had illicit you-know-what to honor the gods and the goddesses. This honored gods and goddesses. So we know that these men had nothing to do with that so they could have been married. I believe, at least I have been persuaded to go on the side that this is, that they were not married and the defilement wouldn't have come from a woman, it's just that they were kept from any, what's the word Paul would use? Paul would use "the distraction of marriage." The distraction of marriage. He says they are chaste, could be they are pure but it's the same word for virgin. They were kept virgins. This will be a time when God seals these men – stay with me – at the beginning of the tribulation, this is a special group, you've got to admit, 144,000, these men will permeate the world and preach the gospel.

If you're married, as I am, you think there are things we must do as men for our wives, not because we have to, because they tell us to, but because we're one with our wives and our life is their life and their life is our life. We want to make them happy. We want to please them. We refrain from doing things that might upset them. We do things that we might not want to do because they want us to do it. That's just what marriage is, what friendship can be as well. Without a marriage partner, as Paul was a perpetual single man, he speaks about in 1 Corinthians 7, he said there is no distraction. While everyone else in the tribulation who is married is trying to find food for their loved ones because they haven't taken the mark of the beast, is trying to find shelter for their loved ones, these men are out preaching the gospel. No wife, no children tripping them up, distracting them. They're going into the world preaching and if they are martyrs and they do die, they die without the sadness of having left a family behind. That's why I believe that they are chaste, they've not been defiled with women but neither are they married. That's two different things. They are chaste, special circumstances of that seven year time period. It's almost as if God said, "Look, guys, you're not bound to be married. You need to be out preaching the gospel." And so they do.

"These are the ones who," note this, "follow the Lamb wherever He goes." The Lamb is Jesus. They follow the Lamb. They're not following their families. They're following the Lamb and what a great, you know, each one of these things even though they're a little bit more literal with the 144,000, make sure that you note these things, men. A man who is pure within his marriage is not only faithful to his wife, he's not looking at other women that walk by, that he sees, that he might think are attractive, or looking at pictures or shows that degrade his wife in any way, or women in general. They are pure and undefiled. If you struggle with that, pray about it and get past it. People of God have no business in that lifestyle.

These men "follow the Lamb wherever He goes." We could say what does a good Christian man or woman do? They follow the Lamb. What kind of Christian are you? Always follow that up with, "I'm a Christian who at least attempts to follow the Lamb wherever He goes," which is to say whatever he says in his word I believe is true. I may not necessarily like it in my flesh but I know it's true and I attempt and seek to follow it. That's what these men are. They follow the Lamb wherever he goes. "These have been purchased from among men," again there's that redeemed, purchased, "from among men as first fruits to God and to the Lamb." Now first fruits in the Bible, if you were to take like Leviticus 23:9-14, you might write that down inside of your Bible and look it up later, first fruits are if you were a farmer you would take, let's just say that you plow potatoes. I remember my grandfather had a potato field, used to have to dig taters, right, KK? Dig those potatoes. If you've got a field full of potatoes, it's time for harvest of those potatoes, first fruits are you going to the field and you dig up the first 5-10 potatoes, whatever it might be, and you take those, put them in a bag and you take them to the priest or you take them to your church. These 10 potatoes, they represent my entire field, my entire harvest is represented by these 10 potatoes. I'm going to go back and I'm going to finish plowing my field and there's going to be hundreds if not thousands of potatoes but these represent all of them. That's a first fruits offering and you give it to the high priest. You give it to the Levites in the temple.

Well, the first fruits, the principle for that is still true for you and me. Whatever we make, whatever our salaries might be, we don't give the last, you don't plow your field and say, "Yeah, there's a little corner over there with a few potatoes, we'll take those to the priest now that we've got what we want." You take the first, that's the first fruits. Today we take the first of our salaries, whatever you decide to give and you give it. It represents the whole thing. You're not giving the whole thing, God never asks for the whole thing, but the first fruits of what we make, of what God has given to us, as God gave harvest in a field, he gives us our money. These men are first fruits. What does that mean? Remember they're sealed at the beginning of the tribulation after the church has been raptured. They're the first of a huge harvest that will follow which we meet in chapter 7, verse 9, multitudes from all the nations. God set aside the first fruits, 144,000 men, sent them throughout this horrible time period of the tribulation to preach the gospel, and they did and they represent all those who come to faith in Christ during that tribulation period.

They've been purchased from among men as first fruits of God and to the Lamb. Note that of God and it's to the Lamb. They're gifts to the Lamb of God. God saves people to give to the Lamb. "And no lie was found in their mouth." These men are not liars. In a day and age of the tribulation, these men don't and won't lie. Could that be said about you, men or women? They don't lie. You think it's possible to be married and not lie. You know, what if my wife asks me how she looks? Can you say, "Well, as one who doesn't lie, frankly not very good." I don't advise that. Never done it but I'm thinking it's not going to work. No, it's not talking about silliness like that. It's men who tell the truth unto death. Are you a follower of Jesus Christ. "I am." Off with his head. "Bring it. Do your worst." It's men who will not lie, they will not compromise.



"And no lie was found in their mouth; they are blameless." Interestingly it doesn't say they're sinless, does it? They're blameless. No one is sinless except Christ. But a blameless man, it's interesting that the character qualifications of elders, the overseers of a church are that they be above reproach, blameless. Isn't that the way all preachers are supposed to be? Isn't that what these people are preaching the gospel of Jesus Christ? That's who they are.

John sees them standing on Mount Zion with Jesus, speaking of the Second Coming. Who is there? That kind of man is there. That kind of person is there. They have endured through the tribulation. This must have been beautiful, not only the song John heard but the entire vision because what he's seen prior to this is horrific. Think about what he saw in chapter 13: the beast, the Antichrist out of the sea, the beast out of the earth, the mark, the image, people dying left and right because they can't or won't take the mark, they're starving to death because they can't eat. So at this time, this vision seems to bring us more beginning in verse 6, takes him more towards the end right before the Second Coming. It seems to take him more towards right towards the end when things are really heated and John says, "And I saw another angel flying in midheaven," that puts him up above the earth so that all can see him.

It says he's "having an eternal gospel," the gospel, the word itself means "good news." It's an eternal gospel. It's not a temporary one. He didn't say, "Look, I've got some temporary good news for you. I found a place down the road there that gives food to people without the mark." That's temporary good news. This is an eternal gospel. The eternal gospel, the gospel of Jesus Christ is always good news. It never will not be good news, even after we're heaven for eternity. It's still good news to hear what the gospel is and here's the gospel, folks, it begins with bad news: you're a sinner. You've fallen short of the glory of God. And the really bad news is you cannot be with God if you're imperfect and yet all of us are. So the gospel begins with really bad news but the gospel comes in when the bad news is really bad, for while we were yet sinners Christ died for us, Romans 5:8. Romans 3:23 says all are sinner, all have sinned and fall short of the glory of God. And Romans 6:23 says that the wages of sin is death. So for all sinners and the wages we have to pay if we're a sinner is death, that's bad news. All, without exception. The good news is in Romans 5:8, while we were yet sinners, while we were still sinning, that's when Christ died for us. He didn't wait for us to get good because he could never wait that long. And we are saved from Romans 10:9-10 how? When we confess with our mouth that Jesus is Lord and believe in our hearts that God raised him from the dead. When we confess with our mouth, "I believe Jesus is the Christ." You said it, you believe it. You can't just say it, anybody can say it. If you believe it and it proceeds from your mouth, what does the text say? You shall be saved. Booyah! My wife and child when I say booyah, they say, "Yes, please say that over and over again." So I enjoy saying that in their presence.

This eternal gospel, what I just explained is being preached in midheaven by another angel, you meet a bunch of them here as this book closes. He's preaching "to those who live on the earth," those left, those that are still there, "and to every nation, tribe and tongue and people," in other words, it's not exclusive, it's to everyone left on the earth this angel is in midheaven preaching, "and he said with a loud voice, 'Fear God.'" He

doesn't explain what I just said. He doesn't go through the four passages that I used from the book of Romans. He says, "Fear God." That means if you don't have reverence for God, turn. What does that word mean? Repent. Repent of the fact that you don't fear God, that you're continuing to live throughout this tribulation period without Christ. Turn. Fear God. Not Antichrist, not the false prophet, not the image he created. Fear God and give him glory.

It's amazing what this angel is preaching in midheaven "because the hour of His judgment has come." That hour, it's as if God has sent this angel, "Don't give them another gospel. Go give them, not another version, but another rendition of the gospel. Do it in midheaven with a loud voice." Do you see the patience and the love of God right down to the final hour, the final minutes as the tribulation is closing? "Preach it again." The gospel is eternal. There's never a time it's not acceptable, may not be accepted but it's acceptable.

Fear him, "because the hour of His judgment has come." Some of you feel that with people that you love that haven't come to know Christ. You know the hour is nearing either for the end of the world or their own death and you're preaching it. And he says not only to do that but to "worship Him," note this, "who made the heaven and the earth and sea and springs of waters." By the way, in chapter 16, those four things are wiped out by God. But who do we worship? We worship the Creator. Folks, if you believe the earth was created through evolution or by chance and you call yourself a Christian, I'm sorry, you've missed the boat. God made it. He did it. He called it into existence. He did it in six days and there isn't any science on the planet that says otherwise. Oh, there are scientists but there is no real science that says he didn't.

Who do we worship? I love the fact that God is presented so often through the Scripture as the Creator of heaven and earth. By the way, the creation of heaven and earth is the greatest bar none miracle that ever occurred. Ever. What of the resurrection? Absolutely. Creating the world out of nothing, everything we see including you and me? And that rhymed, gotta mean something good. That's who we worship. Not chance like something just came in by accident, or evolution, Charles Darwin. Why worship nothingness?

So the eternal gospel also includes the creation of the heaven and earth, receiving it, preaching it. "And another angel, a second one, followed, saying, 'Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the passion of her immorality.'" Babylon. Babylon, by the way, is the system, it's the empire of the Antichrist. It's whatever empire rises up that he rules is called Babylon. Now I personally believe that the capital city of the endtimes empire is Babylon. It's right there in Iraq on the Euphrates River, ancient Babylon. I believe that. Why? Well, because in the book of Revelation at least twice things are happening right on the Euphrates. The Battle of Armageddon occurs when the Euphrates River dries up. Remember chapter 9 when he told to hold back the four angels of the Euphrates? That's where Babylon is. So I think that the Antichrist empire is called Babylon, by the way, it's an onomatopoeia, Babylon. It sounds like you're babbling. It's where the tower of Babel occurred. It's where people's language was confused. Buh, buh, buh, buh, stutterers. Buh, buh, buh, barbarians. It's an

onomatopoeia. It means what it says. It's confusion. It is the land of confusion. It is the empire of confusion. People are worshiping the wrong god, Antichrist, who's fueled by the dragon, who is promoted by the false prophet.

This angel rises up after the other one said, "Believe in the Christ, fear God," this one says, "By the way, that one you people are following is fallen," and he speaks of it as past tense. "Fallen, fallen is Babylon the great." Babylon, of course, was the great evil empire that exiled the Jewish people in 605 and 597 and 586 BC under Nebuchadnezzar, and the Jews would call everything that was evil Babylon and it dated back, as I said, in Genesis 11 to the tower of Babel. It's where confusion began and it's where confusion will end. Same location.

And this angel cries out and says, "She's done." Who is she? "She has made all the nations drink of the wine of the passion of her immorality." That word for "immorality," you might have a translation that says "fornication." The Greek term is "porneia," it's where we get "pornography." It's a general term for all sexual sin and there will be sexual sin by Babylon but her sexual immorality is likened more to spiritual adultery. This nation will have drawn people away from the worship of God as a seductress woman would draw a man away from the marriage of his wife. This nation will have drawn people away. She has a wine of her passion, "Drink of this Kool-Aid, drink of what I give you," and the world goes after her. This system, the beast, the mark, oh, it will be great for people who are living. Look at this empire, the world has never been better. Oh, I recognize people are dying by the millions all around us but the world has never been better technologically and simplicity. If you'll just bow to the beast, you could have fun like us. I don't know why you're starving to death over there, you Christians.

John sees her fall, then a third angel, verse 9, "Then another angel, a third one, followed them, saying with a loud voice, 'If anyone worships the beast and his image,'" of course, we learned that in chapter 13, "and receives a mark on his forehead or on his hand, he also will drink of the wine," not of Babylon, not of the woman, by the way, we see her in more detail in chapter 16 and 17 and 18, even through the end of the book of Revelation. We'll get more to her. But he's saying if you've taken the mark of the beast on your forehead, on your right hand, you will drink of the wine "of the wrath of God, which is mixed in full strength in the cup of His anger." That doesn't sound good. Wine was used in those days as wine is used today to get drunk, but wine was also used in very small measures. You go get you, you want a drink of water, water wasn't purified then like it is now. If you want to purify the water, you put a little bit of wine in it. The alcohol purifies the water. You mix it. You water it down and you drink your water. They didn't know about boiling water back then. You put a little bit of alcohol, it kills the parasites and whatever else might be in there. This is not watered down. The images of this drink, this wine of God, this wine of the wrath of God, that word for "wrath" in the New American Standard Bible, some of yours might say "anger," this Greek word is "thymos." It means "emotional anger." You know what that's like. Emotional anger where you were not angry, something happened and you are automatically very quickly furious. That's what that word is used for. A very angry furious person.

The drink that will drink the wine of the anger or the wrath of God and that wrath of God, his furious anger is "mixed in full strength," not watered down, "in the cup of His anger." Now that Greek word is "orge." It speaks of a high point. It speaks of a settled indignation. It speaks of something where God is saying, "All this is going to happen in the end and I will express My displeasure, My strong displeasure." It's not an emotional anger but here it's mixed together with nothing watered down. God's furious anger, his emotional and his settled indignation is like a cup of wine completely unwatered upon who? Those who took the mark of the beast. Those who willingly took it. Those who said, "I will follow the beast, not the Christ."

It gets worse, and that person, "he will be tormented," earlier the word "torment" was used for that strange looking demon that came out of the abyss in chapter 9, it tormented but it didn't kill. This person who takes the number of the beast will be tormented "with fire and brimstone," note this, "in the presence of the holy angels and in the presence of the Lamb." The people who take the mark of the beast will suffer with fire and brimstone. It reminds me of Sodom and Gomorrah. And they will suffer in the presence of the holy angels, the ones that are preaching the gospel here, and of the Lamb of God, Jesus himself. Now it's very important that you note that's not for eternity. That won't happen for eternity. Elsewhere Jesus says in Matthew 25:46, "out of My presence after they begin to suffer." 2 Thessalonians 1:9, Paul speaks of the eternal destruction of unbelievers out from the presence of God. So what begins in the presence of God will only begin there. Their eternal torment will happen away from the presence of the angels and the Lamb, but here those who get the mark of the beast, you will suffer this way God says.

In verse 11 it gets worse, "And the smoke of their torment goes up forever and ever," aionas aionon. This phrase "forever and ever," the smoke of their torment. Remember what Abraham awakened to see in Genesis 19 when God's fire and sulfur rained down on Sodom and Gomorrah? He saw the smoke, the torment of the city and the people rising up. The smoke of the torment of the people who reject Jesus Christ, don't miss this, folks. I know it's offensive to one's sensibilities but to refuse Christ is to have your new glorified body, and you'll get a glorified body, one that will endure for eternity the smoke of your torment, the burning of your body with fire and brimstone, the smoke of their torment goes up forever and ever, from the eternity into the eternities and note this, "they have no rest day and night." Every night that I go to bed without fail, you're probably like this too, after a long day, I mean, every day for me is long, when I crawl into bed, my head hits the pillow, my first words, "Thank You, Jesus." Even if you're not in Christ, who doesn't love rest? A long day, just a hard day at work, just the previous night you didn't sleep but a couple of hours, you can't wait to get into your bed, you turn the air conditioner down, you've got your clean sheets, you lay your head down, you smell the Downy softener and you sleep and you rest. You could be a serial killer and find peace and rest and wake up the next day to go do it again. It's a gift from God, isn't it? Now imagine never ever resting again. No Downy softener on your pillowcase. Maybe a bed to lay down on but absolutely no rest.

Fire and brimstone, the smoke of your torment. It's beyond the human imagination to imagine this beyond a couple of days and it goes on forever and ever. I don't know why people aren't scared out of their minds at this doctrine. Sadly there are preachers today who say we don't even believe in hell. There is no hell. Do you know that the word "hell," its "gehenna" in Greek, it's used 12 times in the New Testament. Jesus uses it 11 of those 12 times, more than he talks about heaven. If Jesus speaks of hell on 11 occasions and there are preachers today that say there is no hell, what is their view of Jesus? It's wishful thinking to think it's not there. God has said it's there. I hope if any of you are here today don't know Christ and you've heard the gospel I presented earlier, "Yeah, yeah, yeah, I've heard all that. I could quote all that." I hope on the other end of the spectrum of the gospel you see what your fate is, at the very least that you'll imagine never another moment of rest. No hope. If you've ever had to read Dante's "Inferno," what does the sign read when you enter hell in Dante's "Inferno"? You look back and it says, "Abandon all hope." Life is about hope. You're hoping for something. There is no hope there.

And he specifies again who endures this, "they have no rest day and night," that is, "those who worship the beast and his image, and whoever receives the mark of his name." By the way, that mark of the beast, folks, will not be forced upon you. You will receive it by your own free will when that day comes. And you may, if you're a father, you may say, "Do you know what? Jesus loves me. He knows I love Him but I need to feed my family." You take that mark, you have sealed your fate. There is no worming out of it. Is there a way that someone who's taken the mark of the beast can repent? I guess theoretically there is but I don't see anything in the text here that says someone who takes that mark will ever even want to repent.

So he says in verse 12, "Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus." In other words, those who have faith in Jesus will persevere, they will persevere, they will endure and they will be known by the keeping of the commandments of God and the faith. Right here in verse 12 you see how those two converge. You see, a person who calls himself a Christian keeps the commandments of God, the moral law of God. Strives to do so. You cannot call yourself a Christian and say, "I'm in the faith," and act like a pagan. You cannot throw the commandments out the window and say, "Oh, God loves me. Jesus saved me. The blood saves me. I don't need, that's adding works to salvation." No, it's not. Those who are in Christ have been saved, no doubt, by the grace of God through faith alone, in Jesus Christ alone, but if they are saved, they will obey the commandments. That is the fruit of our salvation. Don't ever let anybody tell you otherwise and there's a whole group out there that will. "No, you just added works to salvation." No, I didn't. Explain that to your spouse. "Look, I told you that I loved you. I married you, didn't I? I should be able to act anyway I want, have as many other partners as I want. I told you I loved you." No, the actions prove that the words mean nothing.

So these people who will endure, who do not receive this mark, oh, they may die slowly and painfully, starving to death without being able to buy or sell or live in a house, but those pains, those horrors are minuscule compared to the ones who choose to have joy on

this planet now and will forfeit their eternal souls. Which one do you want to be? I think about the people that I hear about, rock stars that talk about all their escapades, all the fun they seem to have. I think about them. I think about the perverts that are so popular in popular culture and the ones that have passed away. Do they think back in their fiery ordeal that they're in right now in Hades in the holding cell waiting to go into the fiery pit, do they think back and go, "Man, I really enjoyed my time on earth. I drank a lot, slept around a lot. It was worth it." That doesn't matter in eternity so don't live for it now.

No rest for them and then it closes and I'll pick up with this next week in verse 13, John closes and he says, "And I heard a voice from heaven, saying, 'Write, "Blessed are the dead who die in the Lord from now on!"' "Blessed are the dead who die in the Lord from now on. "'Yes,' says the Spirit, 'so that they may rest from their labors, for their deeds follow with them.'" There it is, their deeds follow them because their deeds tell them speak and it's the fruit of what they confessed with their mouth. They do have rest in contrast to those who don't, who won't, who can't.

You say, "Well, I'm not going to be here then." Maybe you won't but the principle here is the same. Allegiance to the Lord Jesus Christ is eternal life with him. That word "forever and ever," that little phrase is the same phrase used for God's eternity, the eternity of the Son, the eternity of heaven. Same phrase used for hell. There are theologians, there are good theologians, at least one of them in particular who is now deceased whom I loved and still read his stuff, who did not believe in the eternity of hell. His words, "It offends my sensibilities." Well, it should offend our sensibilities. It's hell. It's hell. It should be offensive. It's meant to offend our sensibilities. It's not meant to say as ACDC sings, that the highway to hell is this place where you just party with your friends. Do you want to make it out to be a place like that? I'm sure the writer of that song who died a while back wouldn't write the same words if he could rewrite that song.

Believe in the Lord Jesus Christ and you shall be saved. Remain on the path of your own destruction, following your own whims, you may not worship the Antichrist but you are an antichrist if you are dictating how you live and who you are to be. That is the road to destruction. Jesus says, "Few are those who find this path, it's straight and narrow." Many find this one. This one is the one preached by the world. This one is preached at Bible-believing, Christ-honoring churches. Who are you?

You've been listening to a sermon by Dr. Lance Waldie, Senior Pastor of Harvest Bible Church in Cypress, Texas.



# Final Call To Unbelievers to Believe

Revelation 14:1-12

- 1) Who will stand with the Lamb on Mount Zion?
  - a) Those who follow Christ faithfully (cf. Matt. 5:16)
  - b) Those who are pure in their relationships, w/ God & people
  - c) Those who speak the truth (cf. 1 Peter 2:12)
  - d) Those who are blameless
- 2) What we glean from the three angels of Revelation 14:1-12
  - a) The gospel of Jesus Christ is eternal
  - b) The gospel of Jesus Christ is universal, for all
  - c) The focus of the gospel is the living God, Creator of all
  - d) The seductive world system will fail & fall
  - e) Those who worship another god will suffer eternally
    - i) God's ruthless fury will be upon unbelievers
    - ii) Fire will torment them forever
    - iii) A perpetual reminder of the unbeliever's doom is their smoke
    - iv) They will never again have rest, peace, or hope
  - f) God's people are to endure & persevere in every generation
    - i) They keep God's commandments
    - ii) They maintain their faith in Christ