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## Revelation 14

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



**Learn the Bible at Home**

Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

## Revelation 14.

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### Topics.

- The lamb, with a 144,000 stood on mount Zion.
  - The 144,000, the four living creatures and the elders, sing a new song.
  - Virgins, the redeemed from mankind and firstfruits for God and the Lamb.
  - An angel proclaims the eternal Gospel to every nation and people.
  - Fallen, fallen is Babylon the Great.
  - The beast, its image and its mark on the forehead or on the hand.
  - Blessed are the dead who die in the Lord that they rest from their labours.
  - One like a Son of man, with a golden crown and a sharp sickle in his hand.
  - An angel put in his sickle, and the winepress was trodden outside the city.
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**A personal note:** though I have always loved reading and studying the Scriptures and have now walked with Christ and in God's grace for around fifty years the following studies should not be taken to be dogmatic, inflexible or the final word on the matter since I am fully aware that my mind is limited by mortality and that greater understanding of God's revelation is continually becoming clearer before our eyes as we move closer to the time of Christ's glorious return in glory.

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**The previous chapter:** began with a beast with ten horns and seven heads, rising out of the sea, that had authority over all who dwell on earth and spoke blasphemous words against God for forty-two months. The chapter ended with another beast with two horns like a lamb that spoke like a dragon rising out of the earth and by false signs deceived the inhabitants of the earth into making an image for the first beast and to be marked on the right hand or the forehead so that no one could buy or sell without the mark 666.

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### REVELATION 14:1

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#### The Lamb, with a 144,000 Stood on Mount Zion

- **Revelation 14:1:** Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father's name written on their foreheads.

When reading this book, it should always be kept in mind, that though it appears there is a general order of events, these are visions of the future that John is seeing and writing down in the present time, which means the symbolical representations may not always follow the exact chronological order. It is very likely that in some cases one event may overlap another so that some are mixed together until the final-end, while others are interludes that give greater detail of events already seen or are inserted to give encouragement to the church during troublesome times, especially for those living during the final antichristian global empire. This chapter presents the essential details of the story in a summarized and concise form. The full story is told in the following chapters.

**Mount Zion:** is literally the southern hill in the city of Jerusalem, the name was also given to the whole city; and as such became to symbolise the seat of the divine worship on earth and an emblem of heaven the dwelling-place of God. It symbolises the true and faithful Gospel church, that is never destroyed, crushed or defeated, because Christ is in the midst of all her troubles and his presence, love and grace secures her salvation and for this reason she prevails from generation to generation, his presence and their faith secures the churches enduring and eternal survival. In the previous chapter we saw that six is the symbolic number of mankind without God and that six hundred and sixty-six is the symbolic number of the final beast empire and that its followers have the name of the beast (Rev. 13:7). Likewise, the number of faithful followers of the twelve tribes of Israel and the twelve apostles multiplied, is 144,000 and for this reason it became the number used to symbolise the faithful of the true church. One hundred and forty-four thousand (twelve times twelve), is the perfect number to represent the entire global body of Christ that rose up from the ministry of the twelve tribes of Israel and the twelve apostles. In contrast to those who have the name of the beast, these being saved in God's grace and redeemed by the blood of the Lamb, have the name of God on their foreheads, and as such are His faithful witnesses who cannot be separated from His love and grace. The visions in this book that John sees in heaven are sometimes a kind of chorus reflecting the church on earth or instructing and encouraging it, while at other times they are heavenly visions foretelling major events that will take place on earth and change the world as we know it today. The following verses show that Zion is the chosen dwelling place of God.

- The LORD has chosen Zion; he has desired it for his dwelling place: <sup>14</sup>"This is my resting place forever; here I will dwell, for I have desired it. <sup>15</sup>I will abundantly bless her provisions; I will satisfy her poor with bread. <sup>16</sup>Her priests I will clothe with salvation, and her saints will shout for joy. <sup>17</sup>There I will make a horn to sprout for David; I have prepared a lamp for my anointed. <sup>18</sup>His enemies I will clothe with shame, but on him his crown will shine." (Psalm 132:13-18).

In Scripture Zion is presented as a type of spiritual city whose citizens are true to the King

- As for me, I have set my King on Zion, my holy hill. (Psalm 2:6).
- Remember your congregation, which you have purchased of old, which you have redeemed to be the tribe of your heritage! Remember Mount Zion, where you have dwelt. (Psalm 74:2).

**I looked, and behold, on Mount Zion stood the Lamb:** (v1) John's attention is now drawn away from the beast and his image (seen in the previous chapter) to a new vision of the heavenly world, referred to as the Mount Zion above. In the previous chapter the the man of lawlessness (man of sin in KJV) (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) is described, with his followers and worshippers, and exercising tyranny and cruelty upon the church, and here in John's vision the church is represented in its far more glorious and victorious condition, with Christ at the head of it. Zion came to signifies the church of God on earth:

- You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, <sup>23</sup>and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, <sup>24</sup>and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. (Heb. 12:1-29)

The expression, "The Lamb stood on the Mount Zion," carries the idea that Christ the Lamb of God stands as the head of the church having all authority over it, being King of Zion and King of the church. The following verse is the first mention of the Lamb in this book.

- Between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. (Rev. 5:6).

The Lamb refers to the Saviour, the true Lamb of God, which taketh away the sins of the world the Lord Jesus Christ in whose blood the redeemed have their victory and against who the final beast empire not only wages a deceptive and subtle war, but also a literal war. The expression, standing on Mount Zion carries the idea of standing in heaven:

- You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering. (Heb. 12:22).

The scene of John's vision here is pictured as being in heaven, since it is a vision of the ultimate triumph of the redeemed, intended to encourage and support the church through the trials that had already come upon it, and of those which were about to come. The Lamb having left his position in the midst of the throne (Rev. 7:17), is now taking his stand on Mount Zion.

#### **144,000 is first mention in chapter seven.**

- I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel. (Revelation 7:4).

Here the 144,000 firstly, symbolizes the faithful of the twelve tribes of Israel, but it is not limited to Israel only, since it goes on to say in verse nine that John also saw a great multitude that no one could number, from every nation and peoples and languages, standing before the throne and before the Lamb, which shows that the unique number, 144,000 embraces the faithful of Israel and of the Gentiles sealed in Christ, and is also, the number of the faithful church. The next time we read of the 144,000 is in the following verses:

- I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father's name written on their foreheads. (Rev. 14:1).

Here the 144,000 symbolizes all (Old and New Testament) who were honest in life and in faith, in contrast to being hypocrites, and had faithfully followed the Lamb wherever he goes and who had been redeemed from the earth (v3-4). The next time we read of the 144,000 is in Chapter fourteen:

- They (a voice from heaven like the roar of many waters) (v2) were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been redeemed from the earth. (Revelation 14:3).

Here the 144,000 symbolizes all the resurrected redeemed of the Old and New Testament who had conquered Babylon the great (v8) and the beast and its image (v9) and overcome all other powers and forces hostile to Christ and his people. In both the vision of the 144,000, in chapter seven and in this chapter the purpose is the same, which is to encourage, sustain and give hope to the church the Bride of Christ during trials, with the certainty of her future glory. For further information concerning the 144,000, click or tap [Topics in Revelation](#) and select the title: One Hundred and Forty-Four Thousand.

#### **Those who have the name of God written in their foreheads refers to:**

- Those whose hearts are right with God and are freely forgiven in Christ.
- Those who are not ashamed of their faith, and openly make a bold confession of their belief in God and in the Lord Jesus Christ.
- Those who adhere to the Gospel, do not deny the name of Christ and endeavour to live a lifestyle that honours God and brings a good testimony to the name of Jesus.
- Those who in the darkest times kept themselves clean from the wicked abominations of those around them and who are willing to lay down their lives for the Saviour they love and for the truth of the Gospel, if called to do so.

- Those who are redeemed sanctified and justified who by their unwavering faith and steadfast love for Christ endure to the end.

When a person proudly displays another person name on a garment of clothing it signifies that they greatly honour that person, so to have a person's name on the forehead greatly magnifies this principle. Having the name of the Lamb and of His Father written in their foreheads carries the idea that it was clearly visible (by their faith speech and behaviour) to all the world that they are children of God. It not only identifies the one sealed as belonging to God, but also protects them from His final judgments of wrath.

- Do not harm the earth or the sea or the trees, until we have sealed the servants of our God on their foreheads." (Rev. 7:3).

Amongst commentators there are various ideas concerning what the name of the Lamb and of His Father written in the forehead refers to, following are some of the most common ideas of what it may symbolise:

- Having the indwelling spirit of adoption, whereby a believer cries, "Abba Father," and are given the new name, "A child of God," and displaying an outward visible righteousness manifested in faithfulness, devotion and outward behaviour and by these is an allusion to the inscription in the mitre on the forehead of the high priest, "Holiness to the LORD."
- God has forgiven, redeemed, sanctified, justified, saved and baptised the redeemed in the Holy Spirit, and fully adopted and accepted them into His family as sons and daughters of His Son the Lord Jesus Christ and set them apart for His purposes.
- God and the Lord Jesus Christ fully owns and protects the faithful (physically or spiritually depending on the context) and keeps them secure for eternal life and everlasting happiness in glory and will keep them from the judgments of wrath.
- God has written the name of the redeemed in the Lambs Book of Life; they have Christ's words and the Gospel on their heart and he is the uppermost thought of their mind and greatest passion of their innermost being, and there is always a conscious awareness of him and his heavenly Father.

**Overview:** having the Fathers name written on or in the forehead and being sealed carry the same idea. Both symbolises that a believer is completely forgiven, justified, owned, loved and possessed by God and saved to eternal life, and that they are wholly surrendered to Him in love, mind, spirit, will heart and behaviour. It means they are entirely approved of by God in every way possible and symbolically testifies that they are His treasured possession fully belonging to Him and completely accepted into His Kingdom. For further information concerning, God's name written on the forehead, click or tap [Topics in Revelation](#) and select the title: God's Name Written on the Forehead.

**On Mount Zion stood the Lamb, and with him 144,000:** (v1) this is a prophetic vision of the Lord Jesus Christ standing as King of kings and Lord of lords upon the holy hill of Zion, and with Him the full growth of the faithful of God, the true Israel and the true church of God in Christ made up of Jews and Gentiles of both the Old and New Testament.

**In Zechariah in chapter fourteen it is written:** on the LORD'S day of battle when He goes out with all his holy ones to fight against the nations, that go against Jerusalem His feet will stand on the Mount of Olives that lies before Jerusalem and there will be a great earthquake. Living waters will flow out from Jerusalem and the LORD will be King over all the earth and His name will be one. (Zech. 14:3-9). Jerusalem will remain aloft and be inhabited and dwell in security for there will never again be a decree of utter destruction. The plague that the LORD strikes the nations that

wage war against Jerusalem will cause their flesh to rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths and great panic will fall on them. (Zech. 14:10-13). The wealth of all the surrounding nations will be collected in great abundance, and everything in Jerusalem and Judah will be holy before the LORD and all who survive will go up year after year to worship the King, the LORD of hosts. (Zechariah 14:14-20).

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## REVELATION 14:2

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### **A Voice from Heaven like the Sound of Thunder and Harpists.**

- **Revelation 14:2:** And I heard a voice from heaven like the roar of many waters (voice of many waters in KJV) and like the sound of loud thunder (the voice of a great thunder in the KJV). The voice I heard was like the sound of harpists playing on their harps,

John is on the Isle of Patmos on earth, but sees this scene taking place in heaven. Following are various Scriptures in which sounds of voices are heard greatly rejoicing, they are different occasions, but the same collective voice, which is the voice of the redeemed of the Lamb the Lord Jesus Christ.

- The seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." (Rev. 11:15).

Here the voices in heaven are rejoicing, because they see that the kingdoms of this world have become the Kingdoms of their beloved Lord, King and Saviour.

- I heard a voice from heaven like the roar of many waters and like the sound of loud thunder. The voice I heard was like the sound of harpists playing on their harps. (Revelation 14:2).

Here the voices are rejoicing because they had been redeemed from mankind

- I heard what seemed to be the loud voice of a great multitude in heaven, crying out, "Hallelujah! Salvation and glory and power belong to our God, (Rev. 19:1).

Here the voices are rejoicing, because God has judged the great prostitute.

- I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, "Hallelujah! For the Lord our God the Almighty reigns. (Rev. 19:6).

Here the voices are rejoicing, because the marriage of the Lamb has come, and his Bride has made herself ready and was clothed with fine bright and pure linen. From these verses we see that those in heaven rejoice, because the Kingdoms of this world had become the Kingdoms of the Lord Jesus Christ; they had been redeemed from mankind; God had judged the great prostitute and the marriage of the Lamb had come. Based upon this some commentators suppose that these different voices represent:

- The proclamation of the Gospel and the church's voice throughout the final antichristian beast empire.
- The voice of harps: signifies humble and joyful praise and worship.
- The voice of many waters: signifies the multitudes saved out of mankind.
- The voice of loud thunder: signifies God's judgment.

What we do know for certain is that:

- They were playing musical instruments and singing a new song before the throne. (v3).



- No one could learn the song except the 144,000 and the redeemed. (v3).
- Those rejoicing follow the Lamb wherever he goes and have been redeemed from mankind. (v4).

The expression like the roar of many waters and like the sound of loud thunder signifies a great multitude singing with great joy as loud as their voice will allow them. Figuratively, it carries the idea that it was so loud it could be heard from heaven to earth. It would be difficult to find a better comparison that so fittingly express the heartfelt joy, praise and worship of the redeemed as they worship and praise God for their deliverance and His judgment on their enemies more inspiringly and grand than to say that, "it was like the roar of many waters or as loud as thunder."

**The voice of harpers:** (v2) the musicians are singing praises for the fall of Babylon the great (v8) and because the hour to reap the earth and for God's wrath had come (v18). In the following chapter John sees this same group singing the song of Moses and of the Lamb (Rev. 15:3) and praising the LORD as the last seven angels appear ready to pour out the last seven vial/bowls full of the wrath of God.

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## REVELATION 14:3

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### The 144,000, the Four Living Creatures, the Elders and a New Song.

- **Revelation 14:3:** and they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been redeemed from the earth.

**Before the throne:** (v3) the throne signifies the presence of God Himself and refers to the throne of God in heaven and in glory. Since John himself is sitting on the Island of Patmos writing these visions down, he is not in heaven, but seeing all these things by visions the angel is showing him.

**The living creatures:** (v3) (four beasts in KJV) in John's visions of future things to come the four living creatures are seen in heaven from the time John was called up to heaven (Rev. 4:1-11) to the time the Bride appears ready for the Lamb. (Rev. 19:4-7). During all this time the church is still on earth which means that the four living creatures most likely symbolise:

- Four figures that have great authority, outstanding power and influence that stand in the presence of the LORD forever, ready to carry out His will, plans and purposes.
- God's mighty power and omnipresence over the entire universe and the earth and His will and judgment being worked out on the nations and all creation.

The King James Bible uses the word "beasts," while many modern Bibles use the word, "living creatures." Since the creatures have characteristics and appearances that beasts cannot have such as being full of eyes in front and behind and having the face of a man (Rev.4:6-8), the better translation is, "a living thing or living creature," especially since they are to be taken as symbols that represent various things and not literal animals.

Whatever these four living creatures are that represent creation, it is interesting to notice that one of them gave the seven vials/bowls to the seven angels to pour out God's divine justice upon His enemies, and that it is through creation that the wrath of God comes upon the anti-Christian beast world. It could be said that God has given to all things an eternally righteous law that is averse to evil, and cannot be broken without consequences, which means that His wrath is the operation of His righteous law against sin. For further information of the four living creatures click or tap [Topics in Revelation](#) and select the title: Four Living Creatures.

**The elders:** (v3) signify the redeemed, they are called elders, because it was common for elders to have great faithfulness, wisdom, knowledge and devotion to God and the authority, responsibility and government of the community and the church.

**They were singing a new song:** (v3) the three expressions, (1) and they (2) before the throne and (3) living creatures mean:

- **And they:** refers to the voices of many waters, and the voice of the harpist playing on their harps. (v2), for greater detail see the notes following (v4-5).
- **Before the throne:** signifies the presence of God Himself.
- **The living creatures:** signify creation, while the elders signify the faithful church.

**They were singing a new song:** (v3) that they had sung before in chapter five that no man could learn, but the hundred and forty-four thousand (symbolising the true spiritual worshippers of the one true God, through the Lord Jesus Christ). It is proper to call this new, because it pertains to a new occasion, which is the anticipated celebration of the complete redemption of the church, and the song to be sung in view, is of its final triumph over all its enemies. It is a heavenly song not an earthly song, so only those of heaven can learn it, those of the earth can never sing it since they can never know it, nor can anyone dulled by earthly desires and the worlds noises of Babylon, unless the Spirit of the Lord opens the dull ear to hear. Those singing this song are those who are redeemed and follow the Lamb wherever he calls them and who do not lie or defiled themselves with immorality but are blameless. (v4). It is a song celebrating a new creation, being the complete redemption of the church and its final triumph over all her enemies, and as such it is right and proper to refer to the song as a new song. It carries the idea that no one, but the redeemed could wholly enter, into the feelings, emotions and joy of having such an eternal honour and inheritance.

To fully appreciate this new song a person must not only be redeemed by the blood of Christ and have experienced the joys of God's forgiveness and His love and grace, but also know what it is to be a guilty sinner condemned by the law and in grave danger of eternal death. Without a full understanding of God's grace and our fallen condition prior to redemption there can never be a full understanding of the true meaning, power and glory contained in the language of this new song that is sung by the redeemed. The joy contained in this song is not a fleeting joy that comes and goes, but a joy that a parent feels when they hear that their lost and loved child had been rescued from great danger and impending death. Only the redeemed who understand they have been rescued from sin and certain death can fully appreciate the celebrating joy and triumph of this new song. This will be especially true when they are raised to eternal life and everlasting happiness and singing the song from their true eternal home. Though it is a new song the truth it contains goes back to the beginning of time when God in His eternal mind, by His eternal foreknowledge and eternal wisdom planned and purposed mankind's eternal salvation. It is a new song sung in anticipation of the following events:

- The redeemed being resurrected.
- Christ's Kingdom coming on earth.
- Victory over the dragon, the beast and the false prophet.
- The final battle between the kingdom of man and the Kingdom of God and the kingdoms of this world becoming the Kingdoms of God. Such a conflict has never been fought before.

Not even the angels can learn this new song, because they have never known or experienced what it is to have sinned and been washed white in the blood of the Lamb and redeemed and delivered from the



condemnation of the law or come out of great tribulation. (Re 7:14). It is a song of redemption and of thanksgiving for God's love toward us and Christ's blood that cleanses us, so it is only those who have spiritually and personally experienced the redeeming grace of God in Christ and have been born again, that can sing this song. Flesh and blood cannot hear or receive this song, nor understand it, nor can the natural and carnal person know or receive the things of the Spirit of God, nor can they experience them by filling the head with intellectual knowledge. Songs of adoration and praise have always been sung in heaven; but prior to Christ death on the bloodstained cross of Calvary and his resurrection the focus was upon praising God for the wonders and beauties of creation and the triumphant victories God gave Israel over their enemies. Now the focus of this new song, is different it is a song that could never have been sung prior to Christ's death, and is a song that will forever continue to be new in the heart and sung afresh by all who are touched by the Redeemers love. It is Christs suffering and great victory over death which inspires the song, and makes the faithful sing, "Thou art worthy."

**NOTE:** the statement, "no one could learn this song," does not mean that no one could learn the words, as anyone can learn the words of a song, but means that no one could perceive the spirit of the song, the grace it carried or its saving power except those who had tasted and experienced its goodness.

This new song maybe an allusion to the new song sung in Psalm ninety-eight:

- Oh sing to the LORD a new song, for he has done marvelous things! His right hand and his holy arm have worked salvation for him. (Psalm 98:1).

The focus of this song is upon the following three things:

1. Joyful triumph and praise about God, the LORD and King, who by His right hand (echoing Christ), had done marvelous things and got the victory.
2. Celebration for God's steadfast love, faithfulness, salvation and righteousness being revealed to the house of Israel in the sight of the nations.
3. Calling the sea, rivers, hills and all who dwell in the world to clap their hands and sing for joy together before the LORD, before he comes to judge the earth with righteousness and the peoples with justice.

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## REVELATION 14:4-5

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### **Virgins, the Redeemed and the Firstfruits for God and the Lamb.**

- **Revelation 14:4-5:** It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb, <sup>5</sup>and in their mouth no lie was found, for they are blameless before the throne of God.

**Virgins:** (v3) they were virgins, meaning they were redeemed and cleaved to God's grace and trusted in Christ's righteousness and not their own self-righteousness and followed the Lamb as a guide to all goodness and were pure from spiritual fornication and fleshy immorality.

**Not defiled themselves with women, for they are virgins:** (v4) since this is applied to the 144,000 and those redeemed by the Lamb, it cannot refer to married life, since many of the Old Testament Jewish prophets and the New Testament Jewish apostles and others that were married would have to be excluded from the 144,000 and the redeemed. The word, defiled means tainted, blemished and dishonoured it determines the meaning of the verse, which is that those who follow the Lamb are not

guilty of illicit and immoral sexual intercourse with women. This is a standard virtue required everywhere in the Bible, and in all places stated as among the characteristics of the redeemed.

- Now the works of the flesh are evident: sexual immorality, impurity, sensuality. (Galatians 5:19).
- For this is the will of God, your sanctification: that you abstain from sexual immorality. (1 Thessalonians 4:3).

The words, "they have not defiled themselves with women, for they are virgins," (v4) cannot be used to support the theory of celibacy, amongst the priesthood, the clergy or the congregation, or in favour of monastic principles in any form, because the thing that is specified is, that they were not "defiled with women," meaning in an immoral and corrupt way, it has nothing to do with lawful connection of the sexes, such as marriage, that is not defilement.

- Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. (Heb. 13:4).

Nor can the words, "for they are virgins," be used to support the Catholic Papal Church teaching (or any other religions teaching) of celibacy or the monastic system or interpreted in any way as an expression against marriage and in favour of celibacy. It is written in the context of illicit sexual intercourse (i.e., all forms of sexual abuse, orgies, using others to gratify one's own sexual lust, paedophilia, rape and such like things. There is no Scriptures that imply that sexual intimacy in married life is impure or dishonourable, in fact if anything Paul encourages it for a healthy marriage. Spiritually those who are virgins refers to those who are faithful to the one true God and love those things that honour Him and bring a good testimony to the name of the Lord Jesus Christ. In contrast to this are those who belong to the prostitute woman spoken of in Revelation chapter seventeen and those who worship other gods or many gods and belong to religions built upon superstition and love worldly things and its pleasures.

**Follow the Lamb wherever he goes:** (v4) this is another characteristic of those who are redeemed, they follow the Lamb of God, meaning they imitate his example; obey his instructions; yield to his laws; receive him as their counsellor and as their guide, adhere to the Gospel and follow him as sheep follow the shepherd in all things whether in adversity or prosperity, churches or cities, hardship or blessing they do not succumb to the corruptions of the world. It is one characteristic of true Christians that they follow the Saviour wherever he leads them, whether it is into trouble, danger, difficult duty in Christian or pagan lands or in paths that are difficult to travel they commit themselves fully to his guidance and submit wholly to his will. In the book of John Jesus said:

- When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. (John 10:4).

To follow Christ also means to identify with his character and show the same humility, patience and love to others as he did. They are completely and willingly obedient to Christ, regardless of persecution, hardships of life, sorrows and troubles they remain faithful to the Lord. They are those who abide by faith in Christ, and who have tasted the cup that he tasted and have taken up their cross and followed him.

- Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to him, "We are able." (Matt. 20:22).
- Whoever does not bear his own cross and come after me cannot be my disciple. (Luke 14:27).
- Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. <sup>25</sup>Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. <sup>26</sup>If anyone serves me, he must

follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him. (John 12:24-26).

Jesus words, "unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit," refer to himself, he is the grain of wheat who after laying down his life rose again to bear much fruit (v24). His words, "Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life," means whoever loves their life and this world so much that they refuse to accept Christ will eternally die, but whoever is prepared to humble themselves forsake this world and follow Christ will eternally save their life (v25). Jesus words, "If anyone serves me, he must follow me," means they must follow his example (i.e., they must be prepared to put others before themselves and lay down their life for Christ if called to do so), Christ will be with whoever serves him in this way, and God his heavenly Father will honour them.

**Those who have been redeemed from mankind:** (v4) meaning their citizen is not in this world, but in heaven. They were a chosen generation, a peculiar people for God and to the Lamb. Their heartfelt passion is not the things of this world, but Christ and his world, it is Christ who sits on the throne of their heart and not the world. They are a chosen race called for Christ's possession.

- Jesus Christ, gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works. Titus 2:13-14
- You are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. (1 Peter 2:9).
- You are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. (Deut. 7:6).

**Those whose mouth no lie is found, for they are blameless:** (v5) meaning they do not speak any form of deception or cheat others for their own advantage and gain.

**They are blameless:** (v5) when blameless is used regarding mankind it does not mean without sin, When the Bible uses the term blameless or righteous regarding humans it means the person in focus is a decent person who does not deliberately harm other humans physically, financially, sexually, verbally, emotionally or spiritually. They help the poor and do what is right before God. We know it does not mean without sin when mankind is in focus, because the entire Bible teaches that there has only ever been one man who walked on earth without sin before God and his name was the Lord Jesus Christ. If any of us could attain to a life without sin, Christ died for no reason. The following verse shows that it is because we are washed in the blood of the Lamb that we are counted as being blameless:

- These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. <sup>15</sup>"Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. (Rev. 7:14-15).
- You, who once were alienated and hostile in mind, doing evil deeds, <sup>22</sup>he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, <sup>23</sup>if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister. (Colossians 1:21-23).

**Redeemed from mankind as firstfruits for God and the Lamb:** (v4) this is another characteristic of those who are seen on Mount Zion. They are there because they are redeemed, and they have the character of the redeemed. They are not there because of status and gifts, skills and talents or on the ground of their own works and religious deeds, but because they are redeemed unto God by the blood of his Son.

- The goodness and loving kindness of God our Savior appeared, <sup>5</sup>he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit. (Titus 3:4-5).

Not one will be there of whom it cannot be said that they are redeemed, and not one will be absent who has been truly redeemed from sin. The first-fruits unto God is an allusion to the firstfruits offering of the lump of the harvest under the Levitical law, that was sanctified and represented the full harvest and, also showed that the full harvest was coming. Likewise, the 144,00 and the redeemed called the firstfruits to God, and to the Lamb, represent all the redeemed and show that the full ingathering of the church is coming and near.

It, firstly, applies to those first called and converted, and saved under the message of the bloodstained cross of Calvary and the Gospel such as the converted Jews who received the firstfruits of the Holy Spirit, on the day of Pentecost (Acts 2:1-3) (Acts 2:14-21), and as Epaenetus, who was the first convert to Christ in Asia. (Rom. 16:5) and all in Christ making up the harvest of the elect church. Secondly to Jesus who was the firstfruit to be raised to God:

- Christ has been raised from the dead, the firstfruits of those who have fallen asleep. (1 Corinthians 15:20).

Thirdly, to the whole global body of Christ being raised at the first resurrection (Rev. 20:5-6) as Christ the firstfruit was raised to glory to sit with his heavenly Father. Paul, in the book of Romans tells us that:

- Not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. (Romans 8:23).

How marvellous and awe-inspiring is this, not only will we receive immortality and eternal life, but all of creation which now is like our mortal bodies on a path of decay will be restored to its former glory. The closest I can come to mentally and emotionally comprehending the joy of this reality, is when I think of the enormous labour pain a mother suffers just prior to giving birth and that miraculous moment when a new life appears, and she is holding that new born child in her arms.

In that miraculous moment her facial expressions of agony and pain suddenly change and her eyes and her smile instantaneously radiate tears of overflowing joy and love, such will be that miraculous day when God reveals to us all the wonder and majestic splendour of everlasting life and eternal glory.

**NOTE:** the expression, "These have been redeemed from mankind as firstfruits for God and the Lamb," shines a light upon two things, firstly, that the hundred and forty-four thousand were not to be regarded as the whole of the number that was saved, and therefore should be taken to be representatives of the redeemed who had the same characteristics that all the redeemed must have and secondly, they are a sign that all who were redeemed would be there.

**In their mouth was found no guile:** (v5) means they resembled their blessed Redeemer, free from all forms of hypocrisy and idolatry and without fault before the throne of God, for no guile was found in their mouth, meaning, no lie, deceit or deception. It refers to those of every age who have truly worshipped God from an honest heart free of hypocrisy, deceit and lies.

- **Revelation 14:6-7:** Then I saw another angel flying directly overhead (in the midst of heaven in KJV), with an eternal (everlasting in KJV) gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. <sup>7</sup>And he said with a loud voice, "Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water."

After the angel had shown John the ungodly reign of the the man of lawlessness (man of sin in KJV) (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) in the previous chapter and in this chapter, he now shows him God's care for His church and for the preservation of the faithful during the reign of the latter day antichristian beast empire, that as hostile as his reign is against Christianity the Gospel continues to be proclaimed.

**I saw another angel:** (v6) this naturally implies that there was another angel prior to this one, but there is no angel immediately mentioned prior to this one, however, it is not necessary to suppose that John refers to a particular angel immediately prior to this one since in the opening of these visions he had seen many angels, so the expression, another angel most likely means another angel after the last one he saw which was the seventh angel who blew his seventh trumpet and proclaimed that the kingdom of the world will become the Kingdom of God and the Lord Jesus Christ, and that he will reign forever and ever. (Rev. 11:15). It is the work and service of God's ministers to proclaim the Gospel to mankind, not the work of angels, which means that the angel here signifies the vast multitudes of ministers, teachers and followers of Christ who will boldly and zealously proclaim the Gospel during the reign of the man of sin and his global antichristian empire. The angel with the everlasting Gospel symbolises those who filled with the Spirit of God desire as the angel does that the lost would be delivered from the jaws of the beast and saved to eternal life and long to see God's Holy City Jerusalem the praise of the whole earth.

**Flying directly overhead (in the midst of heaven in KJV):** (v6) the scene here cannot be in heaven, as there is no need for the Gospel being proclaimed there. It carries the idea that it is a heavenly angel soaring through the face of the sky, which signifies the Gospel rapidly spreading through the world during the future period of the anti-Christian beast empire. The words, "flying directly overhead," may carry the idea that despite the widespread authority and hostile power of the antichristian world, faithful and zealous ministers, evangelist and followers of Christ will continue to proclaim the Gospel to all nations, both to Jews and the Gentiles, even in the lands and countries that the authority of the beast had reached. The idea is that no matter how strong the hostility toward God and Christ is nothing will stop the Gospel and the message spoken of in the following verse, "Fear God and give him glory, because the hour of his judgment has come, and worship him who made heaven and earth, the sea and the springs of water," from going out into the world.

**The eternal (everlasting in KJV) Gospel:** (v6) the expression the eternal Gospel does not refer to a different Gospel, but the same Gospel that has been proclaimed from the beginning of the apostles. It is called the eternal Gospel for the following four reasons:

1. Its great truths have always existed and are an eternal truth.
2. Unlike the teachings of men, it will forever remain unchanged.
3. Its saving effects upon the heart will be everlasting.
4. It announces the everlasting Kingdom of Christ and leads to eternal life.

In contrast to the previous angel pictured flying through the midst of heaven announcing woe (Rev. 8:13), this angel is flying in the midst of heaven announcing the joy of the Good News of the Gospel whereby a sinner is brought to accept Christ and be set free from sin and judgment or deny him and remain in sin and be condemned. Whoever persists in

being subject to the beast, and in promoting his cause, must expect to be condemned, in contrast to these those who faithfully serve the Lord or die in faith will be found in Christ when death comes and raised to everlasting glory and happiness.

- There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved. (Acts 4:12).

**In the midst of heaven:** (v6) this expression signifies God's presence in the midst of the faithful global body of Christ and the midst of all who preach the Gospel, from an attitude of loving kindness as Jesus had done before them. It is from the multitudes of passionate zealous believers within the global body of Christ that the Gospel will go forth to all nations of the world. The love they have for Christ and for those he died for will overcome any fear of the ungodly beast and his antichristian empire, from this love they will openly and publicly preach the Gospel with such great boldness, that it can be rightly said, "it swiftly spread throughout the nations as if an angel soaring through the air was speaking it."

**To every nation tribe and language and people** embraces all classes and races of people without any distinction whether a king or pauper, a priest or lay person, rich or poor, noble or lowly the Gospel will make no distinction. It will be preached to all people with equality, without any reference to their status, their character or their colour. This does not mean that all nations will be converted, but that all nations will have had the opportunity given to them to decide whether they will be for, or against, Christ.

In verse four and five the nature and character of the true Christian church, in opposition to the antichristian beast kingdom, are described (i.e., they are redeemed, faithfully follow Christ, do not lie and are blameless etc.), and now it is predicted that three major efforts will be made toward a reformation, represented by three angels appearing one after another.

1. The first angel proclaiming the Gospel and warning all to fear God and worship Him, because the hour of His judgment has come. (v6).
2. The second, angel proclaims the impending fall of Babylon the Great (symbolizing the collapse of the world's finances, the trade and economy of the global world). (v8).
3. The third angel warns, all who worship the beast and its image and receives his mark will suffer God's wrath. (v9-10).

This is the last season of grace for mankind to repent before judgment descends. If they do not, they will be as the ancient world that resisted the preaching of Noah during the hundred and twenty years while the long-suffering of God waited, and like the people of Noah's generation were left without excuse. For the following two angels proclaim that the harvest of the earth is fully ready to be reaped. (v15-16) and that the inhabitants of the earth are ready to be gathered into the winepress of the wrath of God. (v17-20).

**Fear God and give Him glory:** (v7) meaning revere and stand in awe of the Almighty Holy God of all creation in contrast to worshipping the beast and its image for the hour of His judgment is coming and will be fully executed on the unrepentant, unbelieving and disobedient who align themselves with the antichristian beast empire. These verses are a warning of impending doom and an exhortation to forsake the reigning idolisation of the beast and the religious superstition during the times of the reign of the beast and onwards.

## **Fallen, Fallen is Babylon the Great.**

- **Revelation 14:8:** Another angel, a second, followed, saying, "Fallen, fallen is Babylon the great, she who made all nations drink the wine of the passion of her sexual immorality." (the wine of the wrath of her fornication in KJV).

The angel that carried the Gospel, is followed by another angel that proclaims the downfall of the great city of Babylon, the world-city, the symbol of the metropolis of the empire of the world-power and authority. The Great City of Babylon spoken of in here in the book of Revelation is not a literal Babylon on the Euphrates or a literal city named Babylon anywhere else but is to be taken as a symbol of something similar in character. In the prophecy concerning Babylon which Isaiah saw it is written:

- It (Babylon) will never be inhabited or lived in for all generations; no Arab will pitch his tent there; no shepherds will make their flocks lie down there. <sup>21</sup>But wild animals will lie down there, and their houses will be full of howling creatures; there ostriches will dwell, and there wild goats will dance. <sup>22</sup>Hyenas will cry in its towers, and jackals in the pleasant palaces; its time is close at hand and its days will not be prolonged. (Isaiah 13:20-22).

Here we are told that the great city of Babylon will never again be lived in for all generations, meaning it will never again attain to its original status of fame, wonder, glory and power, which also confirms the fact that the Babylon seen in the book of Revelation cannot be a literal city. But it does symbolise a final world power in the latter days that has the same characteristics of the ancient city of Babylon. The literal Babylon has long since disappeared, never, according to the prophecies, to be rebuilt, so the whole representation here is of something future.

### **Following is a list of the general characteristics of Babylon:**

1. It was proud, haughty, oppressive and chiefly known and remembered by the Hebrew people as a power that had invaded the Holy Land and reduced Jerusalem and the temple of God too ruin.
2. It destroyed the independence of their country, subjecting it to the condition of a province and carried away the inhabitants into a seventy-year long and painful captivity.
3. It was abundantly wealthy and one of the seven wonders of the world.
4. It was full of idols and pagan gods.

For these reasons, it became an emblem of all that is secular, worldly, prideful and oppressive, especially to the people of God. The name Babylon comes from the tower of Babel and signifies confusion, which aptly agrees with much of the erroneous teaching of the Papal Roman Church which is a confused mixture of Judaism, paganism, superstition and Christianity. Babylon does not belong to one age, during the time of John pagan Rome is likened to Babylon, after the fall and ruin of Rome, Papal Rome in Scripture is likened to Babylon and in the latter days the great city will again rise-up in power in a far more imposing form.

### **Following is a list of Babylon's influence upon the world:**

1. She gave all nations to drink of deadly wine, signifying her sin.
2. She caused the inhabitants of the world to partake of her fornication signifying moral corruption of every kind.
3. Rather than follow the Gospel she influenced those on earth to embrace false and superstitious religions and undermined the teachings and principles of Christ.

**Rome, considered in this light, is called Babylon for the following reasons:**



- Babylon was magnificent, strong, proud, powerful as was Rome
- Babylon was first Great city and, Rome followed, and on the throne of both were emperors that controlled a great part of the world.
- What Babylon was to Israel of the Old Testament, Rome has been to Israel and to the church of God.
- When the ancient Babylonian empire was overthrown God's people Israel were set free from its authority and bondage, likewise, when Papal Rome is finally overthrown, the people of God will be set free from its deceptive and corrupt influence over them.
- Babylon was full of fornication idolatry, religious superstition, worship of angels, and images, adherents to human traditions and ceremonies of outward pomp, as was Rome.
- Both Babylon and Rome were fierce in bloody zeal, to defend their gods, especially Papal Rome who aggressively killed faithful Christians who did not bow down to her authority and man-made erroneous doctrines.
- Both Babylon and Rome were known to be great idolatresses of the earth, and enemy of the people of God during the era of their great glory over the earth.
- Babylon like Rome was the seat of a worldly empire, and head of the pagan world.
- Babylon was characterized by many of the same attributes as Rome, being arrogant, proud and oppressive.
- Babylon like Rome was distinguished for its conquests, and for the fact that it made all other nations subject to its control.
- Babylon had been, like Rome, a desolating power, having destroyed the capital of the Holy Land, and burnt its beautiful temple, and reduced the country to a province.
- Babylon of old, like Rome of old, was the most formidable power with which the church had to contend.
- Both Babylon and Rome perfectly represented the magnitude of the final world power since Babylon in its glory was the largest city of the world as was Rome at its peak.

It is for these reasons the titles, Rome and Babylon are interchangeable both empires perfectly represent the magnitude of the final world power since Babylon in its glory was the largest city of the world as was Rome at its peak. It could rightly be said that the Rome in focus is not ancient pagan Rome, but the prolongation of its power in the rise and form of the Papal Roman Church and that Babylon symbolises the final secular global world power and its great wealth. However, both these two empires (the religious and the secular) are so closely linked that they are often symbolised in the book of Revelation as one beast (Rev. 17:1-6), standing in direct opposition to God's people, as the great prostitute woman full of abominations and the ten-horned beast are also at times referred to as one power standing in opposition to those who proclaim Christ. When this ten-horned beast power and the woman riding it falls, the last enemy of the church will be destroyed, and the final triumph of the church will be quick and complete.

- The court shall sit in judgment, and his dominion shall be taken away, to be consumed and destroyed to the end. <sup>27</sup>And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; their kingdom shall be an everlasting kingdom, and all dominions shall serve and obey them.' (Dan. 7:26-27).

## **She who made all nations drink the wine of her sexual immorality:**

(v8) this language is probably taken from the following verse:

- Babylon was a golden cup in the LORD hand, making all the earth drunken; the nations drank of her wine; therefore the nations went mad. (Jer. 51:7).

It is the usual practise of the writers of Scripture to speak of cities as a female. In the book of Revelation, a great prostitute woman full of abominations with a cup of wine in her hand is used to symbolise global false religion (Rev. 17:3-6), holding a cup of wine in her hand signifies the corruptions and deceptions by which she lures her lovers to herself, by false doctrines and teachings that appeal to the flesh, ego and pride she allures and intoxicates her victims. It would be difficult to find a better image to denote the influence of a great and powerful, immoral and corrupt city, especially one that is unethical in its religion and devoted to various forms of idolatry and superstition, other than a woman full of abominations with a cup of wine in her hand or that could so aptly be applied to both Babylon and Rome, Pagan and Papal.

**Babylon is fallen is fallen:** (v8) the second angel proclaims that Babylon is fallen; the sentence is as certain as if it had already been executed and for even greater certainty it is repeated twice, "Babylon is fallen, is fallen." (v8) and again in chapter eighteen.

- Fallen, fallen is Babylon the great! She has become a dwelling place for demons, a haunt for every unclean spirit. (Rev. 18:2).

The following verse tells us what the repetition of a thing means:

- The doubling of Pharaoh's dream means that the thing is fixed by God, and God will shortly bring it about. (Gen. 41:32).

This is the reason prophets will sometimes speak of future events in the present tense as though they have already past, when they are yet still future. It is because they are speaking God's word which is certain to come to pass, because He cannot lie and being the eternal Alpha and Omega knows the beginning and the end, so whatever His true prophets speak is guaranteed to come to pass. It is also the reason Moses said to the people:

- When a prophet speaks in the name of the LORD, if the word does not come to pass or come true, that is a word that the LORD has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him. (Deut. 18:22).

Isaiah foretold of the downfall of ancient Babylon in the same manner, and with the same words:

- Behold, here come riders, horsemen in pairs!" And he answered, "Fallen, fallen is Babylon; and all the carved images of her gods he has shattered to the ground." (Isaiah 21:9).

Jeremiah uses the same language concerning the corrupting influence ancient Babylon had upon the world:

- Babylon was a golden cup in the LORD'S hand, making all the earth drunken; the nations drank of her wine; therefore, the nations went mad. (Jer. 51:7).

God's judgment upon the great city of Babylon is not just about destroying the physical city, but also embraces the destruction of all her idols and every image of her gods and by extension bring to utter ruin her entire religious system and worldly empire of greed, oppression, money, trade and commerce. For further information concerning Babylon and its symbolism click or tap [Topics in Revelation](#) and select the title: Babylon.

**The passion of her sexual immorality:** (v8) (the wine of the wrath of her fornication in KJV), the following verses show that the idolatry of Israel and Judah is often expressed in the Old Testament by fornication and whoredoms:

- Faithless Israel, went up on every high hill and under every green tree, and there played the whore (harlot in KJV). (Jer. 3:6).
- Jerusalem played the whore with the Assyrians, because they were not satisfied (Ezekiel 16:28).
- Israel, went up on every high hill and under every green tree, and there played the whore (harlot in KJV). (Jer. 3:6).
- For all the adulteries of that faithless one, Israel, I sent her away with a decree of divorce, yet her treacherous sister Judah did not fear, but she too went and played the whore (harlot in KJV). (Jer. 3:8).
- Jerusalem trusted in her beauty and played the whore because of her renown and lavished her whorings (played the harlot in KJV) on any passerby. (Ezek. 16:15).

The expression Faithless Israel and Jerusalem played the whore (harlot in KJV) means they embraced the pagan gods of the surrounding nations.

**The wine of the passion of her sexual immorality:** (v8) wine in the context of this chapter signifies alluring enticements such as:

- Promised riches honours, fame and the pleasures of this world.
- The exalted outward appearances of holiness and religion.
- The deceivableness of unrighteousness and false doctrines.
- False miracles, signs and lying wonders, by which people are induced to believe a lie.

The meaning is that the nations had drunk of the intoxicating cup of wine that eventually brought the wrath of God upon the antichristian beast empire and the prostitute woman full of abominations because their corrupt behaviour bought on by the excessive intoxicating wine they drank.

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## THE THIRD ANGEL

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### REVELATION 14:9-11

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#### The Beast its Image and its Mark on the Forehead or On the Hand.

- **Revelation 14:9-11:** And another angel, a third, followed them, saying with a loud voice, "If anyone worships the beast and its image and receives a mark on his forehead or on his hand, <sup>10</sup>he also will drink the wine of God's wrath, poured full strength into the cup of his anger, and he will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. <sup>11</sup>And the smoke of their torment goes up forever and ever, and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name."

**The identity of the beast:** (v9) the context here is worship of the beast and its image and receiving a mark on the forehead or in the hand. Chapter thirteen speaks of a beast with ten horns and seven heads (Rev. 13:1) and of another beast with two horns like a lamb that not only compels the inhabitants of the earth to make an image for the ten-horned beast and worship it, but also compels them to be marked on the right hand or the forehead (Rev. 13:11-16).

In chapter seventeen John sees, a great prostitute woman named mystery: "Babylon the great, mother of prostitutes and of earth's abominations," sitting on the beast that had ten horns (Rev. 17:1-6). In the context of (Rev. 14:9-11), this means that the beast embraces all three beasts, being, the ten-horned beast, the two-horned beast like a lamb and the great prostitute woman the mother of earth's abominations. This is a new vision signifying the removal of all obstructions to the final

victory of the Gospel. Though it is natural to suppose that the events of this vision would follow the events of the previous visions in the order of time, it is not necessary that they do, since the primary purpose here is to show that the worshippers of the beast and his image will be destroyed.

**A third angel followed:** (v9) this third angel naturally follows the previous two, which describe the two powers that are in conflict, which are the Gospel of the Lord Jesus Christ and the Babylonian world, over which the Gospel will triumph. This great conflict can also be taken to be the final conflict between the kingdom of man and the Kingdom of God of which the doom of the Babylonian Roman world is certain and the triumphant victory of God's Kingdom is sure. The mission of this angel reaches further than that of the previous two in that it extends not only to the great world power and its principal rulers and promoters of its anti-Christian laws and teachings, but also to all who gladly give themselves over to the beast, whose fate is judgment, condemnation and wrath.

**Worshipping the beast:** (v9) carries the idea they embrace and profess the religion of the beast of which a great part is the religion of the Papal hierarchy. The worship here consists in an inward submission to the beast, and a suitable outward reverence to his image. The following verses show that those whose name is not written in the book of life of the Lamb will worshiped the global beast empire.

- They (the whole earth) worshiped the dragon, for he had given his authority to the beast (with ten horns), and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?" (Rev. 13:4).
- All who dwell on earth will worship it (the ten-horned beast), everyone whose name has not been written before the foundation of the world in the book of life of the Lamb that was slain. (Rev. 13:8).
- It (the two-horned beast) exercises all the authority of the first beast (the ten-horned beast), in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. (Rev. 13:12).
- It (two horned beast) was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast (the ten-horned beast) to be slain. (Rev. 13:15).

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**The spirit of the beast and the Papal Church:** (v9) when the Roman Papal Church rose out of Rome and grew in power it imprisoned, tortured, burnt, hung and killed people who did not submit to its authority and held to contrary Christian doctrines. They committed these atrocities in the name of God, believing they were the only ones that held to His true teachings and that without submitting to their authority and embracing their doctrines no one could receive the influences of God's grace and be saved to eternal life. Their motto was and still is: "There is no salvation out of the church," (i.e., the Papal Church of Rome). It is very likely that the latter-day beast power will be driven by the same self-righteous attitude, believing the earth and mankind can only be saved if the inhabitants of the earth submit to its authority and conform to its will, its government and its rules and laws. The reference to the ten-horned beast, the image, and the mark, carries us back to the previous chapter, and shows us that Babylon signifies another aspect of the work of God's enemies and symbolises the empire of global world-power of worldliness, falsehood and sin.

**If anyone receives a mark on his forehead or on his hand:** (v9) the warning not to receive the mark is a declaration that every individual is responsible and will be held accountable for receiving it. This mark will no doubt be some form of mark or chip on the body that not only allows a person to trade, buy and sell, but also identifies them as belonging to the final antichristian beast empire. The general meaning is that those who receive this mark receive it with some degree of willingness and that it was not forced upon them, but a mark voluntarily received. At the time this mark is introduced it is very likely the following two things will be very clear:

1. The mark will align the person with the antichristian beast empire and against Christ and those who proclaim him.
2. The mark will signify that a person favours, agrees, honours and idolises the beast empire as fans idolise world famous pop stars.

Worship of the beast in this context does not necessarily mean that they will worship it as Christians worship God in a church service, but rather that they give their allegiance, their favour their heart and will over to the beast empire. Whatever cunning, deception, false sign or vain promise is used to entice the inhabitants of the earth into worshipping this beast and its image, will not excuse them from the judgment, condemnation and wrath of God, since it will be clear that their allegiance to the beast empire is also an alliance against Christ. For further information concerning this mark click or tap [Topics in Revelation](#) and select the title: Mark of the Beast.

**God's wrath, poured in full strength:** (v10) the English Standard Bible says:

- He will drink the wine of God's wrath, poured full strength into the cup of his anger.

The King James Bible says:

- The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.

Both versions are good interpretations since, the English Standard Bible shines the light upon the truth, when God does pour out his wrath, it will be with full strength. While the expression, "poured out without mixture," used in the King James Bible, shines the light upon the truth, that God's wrath will come in a variety of forms and without mercy and grace.

**The smoke of their torment goes up forever and ever:** (v11) this language and imagery is no doubt derived from the account of the destruction of Sodom and Gomorrah and of Edom.

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- Abraham went early in the morning to the place where he had stood before the LORD.  
<sup>28</sup>And he looked down toward Sodom and Gomorrah and toward all the land of the valley, and he looked and, behold, the smoke of the land went up like the smoke of a furnace. (Gen. 19:27-28).

After the sword of the LORD'S judgment fell upon Edom who God had devoted to destruction, we read:

- Night and day it shall not be quenched; its smoke shall go up forever. From generation to generation it shall lie waste; none shall pass through it forever and ever. (Isaiah 34:1-10)

The destruction of these cities is regarded as an emblem of the destruction of the wicked, and the smoke that ascended from them as a representation of total and utter annihilation.

**The wine of God's wrath:** (v10) Babylon is represented as an enticing harlot clothed in beautiful garments holding a cup of intoxicating wine in her hand and offering it to the nations. All who are allured by her seduction and drink this cup with her not only become partakers of all her sins, but, but also become with her, partakers of her judgment and condemnation that she is exposed to and in this sense, have brought God's wrath upon themselves. Her sin is greatly magnified by the fact that she not only drinks of this wine herself, but also draws all nations to drink of it with her and thereby join in her corruptions and false religious practices. Her judgment is a consequence of her fornication and her seduction of the nations.

**Tormented with fire and brimstone:** (v10), because the verse goes on to say, "in the presence of the holy angels and in the presence of the Lamb," some have mistakenly supposed that the eternal torments of the condemned will at certain times become a spectacle to the inhabitants who stand in the presence of the Lamb in the heavenly world above. This

idea is contrary to the Spirit of God and contrary to the glory of heaven, since no one with God's love in their heart would take any delight in watching others being tortured, even God Himself takes no delight in the death of anyone.

- I have no pleasure in the death of anyone, declares the Lord GOD; so turn, and live. (Ezekiel 18:32).
- Say to them, As I live, declares the Lord GOD, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn back, turn back from your evil ways, for why will you die, O house of Israel? (Ezek. 33:11).

And Jesus deeply grieved, said of the inhabitants of Jerusalem:

- Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not! (Matt. 23:37) (Luke 13:34).

The expression, "in the presence of the holy angels and in the presence of the Lamb," (v10) signifies that the punishment of the anti-Christian beast and all nations in league with him is appointed by God and approved of by the angels and by Christ who loved us unto death. To be tormented with fire and brimstone, refers to the overwhelming mourning and torment that the great ones of the earth, the merchants, the shipmasters and seafaring men whose trade is on the sea and all nations will experience in the hour God's judgment comes upon Babylon and the great city is thrown down with violence and all its wealth has been laid waste and they see the smoke of her burning (v18) and weep and cry, "Alas fallen, fallen is Babylon the great!" (Revelation chapter 18).

**They have no rest, day or night:** (v11) who worship the beast etc., sin is first embraced as a delight, but soon becomes an intoxicating tyrant compelling its captives along the path of habit. There is a destiny of unrest in all sin, in the book of Isaiah it is written:

- The wicked are like the tossing sea; for it cannot be quiet, and its waters toss up mire and dirt. (Isaiah 57:20)

Once sin stamps its indelible features upon the human heart it molds itself into human character and becomes habit and often determines a person's destiny.

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## REVELATION 14:12

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### **Endurance of the Saints and those who Keep their Faith in Jesus.**

- **Revelation 14:12:** Here is a call for the endurance (patience in KJV) of the saints, those who keep the commandments of God and their faith in Jesus.

God in the previous chapter showed John the reign and rage of the man of lawlessness (man of sin in KJV) (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) during his forty-two months reign, and now in this chapter shows him what will be the end of the anti-Christian beast power. During this period the patience of the faithful will be tried, both in waiting for their deliverance, and in their patient endurance of the man of sin and his oppression and tyranny.

Their patience is outwardly manifested in their refusal to submit to the formidable anti-Christian power and refusal to give themselves over to the god of this world because they are firm in their faith that Jesus is the Saviour and King.

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## REVELATION 14:13

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**Blessed are the Dead Who Die in the Lord, they Rest from Labors.**

- **Revelation 14:13:** And I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord from now on." "Blessed indeed," says the Spirit, "that they may rest from their labors, for their deeds follow them!"

We are not told whose voice speaks, but it proclaims a blessing on the martyrs and on those who die in the Lord, in faith and union with him.

**Write what you see:** (v13) these words remind us that John is on the Isle of Patmos with a book or scroll and pen writing down what the angel is showing him in the visions, which means that when it is said that, "he was caught up in the spirit," it does not mean he has physically left earth, but that his mind is totally void of the things of this world and completely filled with the vision that God's angels are showing him. It could be said that he is in a heavenly trance like state, yet at the same time is fully aware and mentally conscious that he is able to write what he is seeing. The following shows that throughout the book of Revelation John was constantly told to write what he sees in a book or on a scroll, in chapter one John was in the Spirit and a loud voice like a trumpet said, "Write what you see in a book." (Rev. 1:10-11), then in chapter two the angels of the churches of Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea told him to write the words of all he is told. (Revelation 2:1-14). Then we read:

- When the seven thunders had sounded, I was about to write, but I heard a voice from heaven saying, "Seal up what the seven thunders have said, and do not write it down." (Revelation 10:4).
- I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord from now on." (Rev. 14:13).
- The angel said to me, "Write this: Blessed are those who are invited to the marriage supper of the Lamb." (Rev. 19:9).
- He who was seated on the throne said, "Behold, I am making all things new." Also he said, "Write this down, for these words are trustworthy and true." (Rev. 21:5).

**Blessed are the dead who die in the Lord:** (v13) this verse gives us an insight into heavens view of death, from God's perspective they are blessed (happy) who die in the Lord, because they can rest from their work and will be rewarded for whatever acts of faith, love and kindness that they have done on earth. In the Scriptures, it is written:

- Precious in the sight of the LORD is the death of his saints. (Psalm 116:15).
- God is not so unjust as to overlook your work and the love that you showed for his sake in serving the saints, as you still do. (Heb. 6:10).

Obviously, there is grief and sorrow at Christian funerals because of the loved ones left behind and the deep loss and sadness they will have in not being able to share their life with the loved one that has passed on into glory, but such sorrow is also mixed with a sense of underlying comfort and joy because of Scriptures such as this, "Precious in the sight of the LORD is the death of the faithful, (v15). All who belong to the Kingdom of God know that they will once again see the loved one they have laid to rest in Christ, on that day when he returns in glory to gather the faithful to himself. This verse clearly shows two things: -

- The teaching of purgatory is erroneous and that no such place exists.
- After the death and the grave there is only blessing and happiness for those who have died in faith in the Lord.

The expression, "they may rest from their labours," embraces:

- Labours of the body of flesh, the worry of the mind and from all doubts and fears and of toil and the stress of daily life.
- Labour of overcoming sickness, disease, temper, anger and of sorrows, calamities, troubles and hardships etc.



- Labours from all inward troubles and from the body of sin and from the temptations of Satan.
- Labours from mental and spiritual warfare of the mind, and all conflicts with spiritual enemies of Christ.

**Their deeds (works in KJV) follow them:** (v13) in this context labours and deeds embrace works: -

- Works, done from a principle of faith and love, with a single eye to the glory of God and works of goodness done in faith and in a spirit of humility before God.
- Works done according to God's will and works of kindness done in patience while being mocked or ridiculed for one's faith.
- Works of meekness, kindness and gentleness show toward those who oppose their Christian calling and faith and works involving willpower, effort and time to overcome sinful habits and wrong behaviour and speech.
- Works done to glorify God and Christ and works of ministry and works of faith done under antichrist's rage or under any other enemy of the Gospel.

It should be mentioned here that as good as all these are, not one of them have power to save anyone to eternal life, only faith in Christ has that power. However, those who do good works are not only bringing honour to God and a good testimony to the Lord Jesus Christ and by doing so are a good witness to him on earth but are also storing up rewards in heaven.

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## THE FOURTH ANGEL

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### REVELATION 14:14-16

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#### **One like a Son of Man, with a Golden Crown and a Sharp Sickle.**

- **Revelation 14:14-16:** Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand.  
<sup>15</sup>And another angel came out of the temple, calling with a loud voice to him who sat on the cloud, "Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe." <sup>16</sup>So he who sat on the cloud swung his sickle across the earth, and the earth was reaped.

This is the fourth angel: the first came with the eternal Gospel (v6) the second came proclaiming Babylon is fallen (v8), the third came saying, "If anyone worships the beast they will receive God's wrath (v9) and now the fourth angel appears proclaiming, "the time for the redeemed to be gathered from the earth has come." The angel calling to the One like the Son of man came directly out of the temple which shines a light upon two things:

1. The angel was coming directly from God.
2. This is not a command of the angel, but a command from God the Father to His Son that it is time to gather the faithful from the earth.

This is in harmony with all New Testament Scriptural references of the Son, being in submission to His Heavenly Father to do his will and his work. Jesus said:

- I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak. (John 12:49)
- I do as the Father has commanded me, so that the world may know that I love the Father. (John 14:31)

The following words of Jesus show that there is a harvest of weeds to be burnt and a harvest of wheat to be gathered into the barn, concerning these two Jesus said:

- Let both grow together until the harvest, and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn. (Matt. 13:30).

The central theme of this chapter is that God's plan for this earth and mankind's salvation will be fully accomplished, completed and finalized when the great harvest of the world is reaped, and all the enemies of Christ and the church are destroyed. The harvest introduces a grand closing image of the ripe grapes of the harvest vine being gathered in, illustrating the gathering of the righteous into God's Kingdom and the worthless fruit being thrown into the wine-press, signifying that the wicked will be crushed. (Rev. 14:19-20). Natural harvest time is when the good fruit is ripe and ready to gather into the barn, likewise, the spiritual harvest of the church is when it is ready to be gathered into Christ's heavenly Kingdom. The good seed sown by the Saviour and his apostles and ministers has grown up, the earth which the Lord has cultivated has produced quality fruit, that is now ready to be gathered in. his language is very aptly spoken to the Son of God, for all the good growth and quality of this harvest on the earth is the result of his suffering on the bloodstained cross of Calvary and a result of his love and his grace.

- Jesus said, "The kingdom of God is as if a man should scatter seed on the ground. <sup>27</sup>He sleeps and rises night and day, and the seed sprouts and grows; he knows not how. <sup>28</sup>The earth produces by itself, first the blade, then the ear, then the full grain in the ear. <sup>29</sup>But when the grain is ripe, at once he puts in the sickle, because the harvest has come." (Mark 4:26-29).

The time alluded to here is the end of the world, when God's purposes for mankind's salvation and the earth will come to an end. Another purpose that this is stated here is to encourage the faithful during the final beast empire that their Saviour and King will return in glory to gather in a great and triumphant glorious harvest and by this assurance sustain the hearts of his people during times of trial and persecution. This is the answer to the prayers of God's people, from the church, praying for the Lord Jesus Christ to come.

**White clouds:** signify purity, rightlessness and justness of the judgment of the One seen coming on the cloud to bring judgment upon the antichristian beast empire. Having on his head a golden crown is an emblem of his royal majesty, showing that his Kingdom would be victorious over the antichristian beast empire and that the time for him to reign as King of kings and Lord of lords a thousand years on earth with those he has gathered to himself was certain. The sharp sickle in his hand is expressive of his power as King to gather the faithful to himself and to judge the nations of the world for the sickle is used to gather with, as well as to cut down. Holding it in his hand signifies that he is about to reap the righteous of the earth into his Kingdom and cast the wicked into the lake of fire to be burned.

**The Son of man:** the following verses show that Jesus adopted the title, "The Son of Man," as the favourite title when referring to himself.

- Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head." (Matt. 8:20).
- That you may know that the Son of Man has authority on earth to forgive sins"—he then said to the paralytic—"Rise, pick up your bed and go home." (Matt. 9:6).
- The Son of Man came eating and drinking, and they say, 'Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is justified by her deeds." (Matthew 11:19).
- The Son of Man is lord of the Sabbath. (Matt. 12:8).

John does not say he saw the Son of Man, but that he saw one that looked like the Son of man, this is most likely because he was looking at Jesus in his resurrected glorified eternal state and not as he was used to seeing him when he was with him on earth. The fact he had a golden crown on his head signifies his high dignity and his extraordinary authority and kingly power and the work that he was about to do which John describes in (v14-16). It is very fitting that Jesus is pictured here as the One coming on a white cloud with a golden crown and a sharp sickle to reap the harvest of the earth since he himself said at the end of the age:

- Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. (Matt. 24:30).

And in Revelation chapter one it is written:

- Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen. (Revelation 1:7).

The following verses show when the harvest is ripe a sickle is used to gather it.

- Let the nations stir themselves up and come up to the Valley of Jehoshaphat; for there I will sit to judge all the surrounding nations. <sup>13</sup>Put in the sickle, for the harvest is ripe. Go in, tread, for the winepress is full. The vats overflow, for their evil is great. <sup>14</sup>Multitudes, multitudes, in the valley of decision! For the day of the LORD is near in the valley of decision. (Joel 3:12-14).

Here in Joel's prophecy the harvest that is ripe is the harvest of evil.

- Jesus said, "The kingdom of God is as if a man should scatter seed on the ground. <sup>27</sup>He sleeps and rises night and day, and the seed sprouts and grows; he knows not how. <sup>28</sup>The earth produces by itself, first the blade, then the ear, then the full grain in the ear. <sup>29</sup>But when the grain is ripe, at once he puts in the sickle, because the harvest has come." (Mark 4:26-29).

Here the ripe harvest Jesus speaks of is the harvest of the redeemed in the Kingdom of God. These verses show that there is a harvest of good fruit which signifies the redeemed being resurrected and gathered to Christ when he returns in glory and a harvest of bad fruit which signifies the wrath of God being poured out upon the wicked. The righteous being gathered out of the antichristian beast world is the scene of Christ's coming Kingdom.

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## THE FIFTH AND SIXTH ANGEL

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### REVELATION 14:17-20

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#### **An Angel put in His Sickle, and the Winepress was Trodden Outside the City.**

- **Revelation 14:17-20:** Then another angel came out of the temple in heaven, and he too had a sharp sickle. <sup>18</sup>And another angel came out from the altar, the angel who has authority over the fire, and he called with a loud voice to the one who had the sharp sickle, "Put in your sickle and gather the clusters from the vine of the earth, for its grapes are ripe." <sup>19</sup>So the angel swung his sickle across the earth and gathered the grape harvest of the earth and threw it into the great winepress of the wrath of God. <sup>20</sup>And the winepress was trodden outside the city, and blood flowed from the winepress, as high as a horse's bridle, for 1,600 stadia.

When the harvest is spoken of negatively, it refers to reaping the worthless remains of the crop (after the good fruit has been reaped) and being collected into a heap and burnt, signifying the wicked being reaped and thrown into the lake of fire a symbol of eternal death (i.e., utter extinction and annihilation). These verses are clearly speaking about

God's wrath coming upon the wicked. There may be an allusion here to the following prophetic words of Joel chapter three which states: in days when the LORD restores the fortunes of Judah and Jerusalem, He will gather all the nations and bring them down to the Valley of Jehoshaphat. and judge them on behalf of His people and then Joel says:

- Put in the sickle, for the harvest is ripe. Go in, tread, for the winepress is full. The vats overflow, for their evil is great. <sup>14</sup>Multitudes, multitudes, in the valley of decision! For the day of the LORD is near in the valley of decision. (Joel 3:13).

After this judgment Joel goes on to say that all will know that the LORD is the God of Israel who dwells in Zion, His holy mountain and that Jerusalem will be holy and inhabited for all generations for the LORD dwells in Zion. (Joel 3:16-20).

**Another angel came out from the altar:** (v18) the faithful have been gathered into God's heavenly winery and only those that are worthless remain on the vine and being of no use are about to be gathered in a heap and crushed. The angel who has authority over the fire, is most likely an allusion to the altar of fire in the outer court of the temple upon which sacrifices were made and the altar from under which the prayers of the martyrs and of the faithful church were heard crying out for vengeance on the wicked of the earth who had shed their blood spoken of in the following verses.

- When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne. <sup>10</sup>They cried out with a loud voice, "O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?" (Rev. 6:9-10).

The grape harvest of the earth being thrown into the great winepress of the wrath of God can be taken to be an answer to these prayers. Fire a common and very apt symbol in Scripture for destruction and wrath, because it destroys everything in its path. In this context it can be taken to embrace loss, suffering and destruction all of which are a natural result of fire and the destruction of the wicked. A fruitless and unprofitable vine of wickedness has spread over the whole earth its great multitude of worthless clusters are only fit to be cut down, gathered and destroyed, which is here symbolised by fire. The time referred to here is end of the world as we know it, when all the enemies of Christ and the church will be cut off.

- The Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. (Matt. 16:27).

**The winepress was trodden outside the city:** (v20) it is very fitting that John sees the winepress outside the walls of Jerusalem since they were usually in vineyards and not in the city. Being trodden under foot, in this context carries the idea of mans might, strength, power and weapons of mass destruction being as nothing under the feet and power of God's wrath. The juice of red wine flowing from the wine-press signifies the great bloodshed and destruction of that the man of lawlessness (man of sin in KJV) (2 Thess. 2:1-4) (an antichrist) (1 John 2:22) and his global beast empire lead the world into.

**Blood flowed as high as a horse's bridle, for 1,600 stadia (furlongs in KJV):** (v20) one furlong is one-eighth of a mile (185 meters) which means that the total distance the blood spreads is approximately 200 miles. The two hundred miles may refer to:

1. The entire area from the valley of Armageddon to Bozrah, which is about two hundred miles.
2. The round-trip distance between Jerusalem and Bozrah in this scenario, the fighting would begin in Jerusalem and move from there to Bozrah (100 miles), and upon Christ's return in glory would return-back from Bozrah to the Valley of Jehoshaphat (another 100 miles).

3. The place called Armageddon (Rev. 14:16) in the north of Palestine (i.e., outside the temple of God) (Rev. 14:20), and Bozrah the place Isaiah names as place where the Lord treads the winepress of the wrath of God (Isaiah 63:1-6), which is in the valley of Jehoshaphat in the south, is 1600 furlongs (about 200 miles) between the farthest points of these two places.
4. Sixteen hundred is a square number; four by four by one hundred and the number four symbolises the four quarters of the earth, north, south, east, and west, or the four quarters of the world or the four quarters of the Holy Land, which in the context of this chapter would signify the universal completeness of world-wide destruction of the enemies of Christ and his people and the universal victory of the church with Christ as their King.

The exact location and magnitude of this judgment cannot be stated with absolute certainty, since it is possible that this vision and description is hyperbole to highlight the great victory of Christ and the church and the utter defeat of his enemies, especially when the following is considered. If we take this river of blood to be around 200 miles long, and its depth four feet (the height of a horse's bridle) and the normal quantity of blood in a person to be around six quarts, it would take the blood of around one billion people to fill a stream four-feet deep and fifty-three feet wide over the length of 200 miles. (We are not given the width of the valley, so the exact total number cannot be determined). The precise distance maybe mentioned to show the areas that maybe involved, or to highlight the magnitude of the final slaughter of all the ungodly. Considering these figures that have been mentioned, it seems best to take the expression, "blood flowed as high as a horse's bridle, for 1,600 furlongs," to be a hyperbole to express the vast destruction of human life beyond anything the world has ever known. With all this horror, wrath death and destruction in mind it is worth finishing the study by taking a moment to ponder the following words of Moses.

- All our days pass away under your wrath; we bring our years to an end like a sigh. (Psalm 90:9).

To get a better understanding of Moses perspective it helps if one imagines themselves sitting in heaven looking down upon earth and observing the life of those who are dwelling upon it. Mankind lives under God's watchful eye that not only sees all our outward sins, but also all our secret sins that dwell within the heart and mind of all who dwell upon earth, yet they go about living their life indifferent to God and without any fear of His wrath against wickedness and sin and then when the darkness of death comes near it is as though life has, past them by like a fading sigh because it seems to have past so quickly. Moses words, "All our days pass away under your wrath," means that every moment of every day we all live under the curse of death.

Death is the wrath of God against sin and because we have all sinned and fall short of the glory of God (Rom. 3:23) we are all under the curse of death. It could be said that we live in the long day of death and the long day of grace. To escape the long day of death and enter the long day of grace we must confess and acknowledge the Lord Jesus Christ (in contrast to denying him), and believe in our heart that God raised him from the dead and trust in his righteousness and not our own self-righteousness, if we do this we no longer live under the curse of death (Rom. 10:9-10). Jesus said:

- Whoever believes in him may have eternal life. <sup>16</sup>For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. (John 3:15-16).
- Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. (John 3:18).
- I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live. (John 11:25).

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*As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.*

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