

THE MESSAGE OF JUDGMENT ON THE WICKED
REVELATION 14:6-13

Well let's turn in our Bibles please to the book of Revelation chapter 14. We're going to read together verses 1 to 13, though the focus of our study is going to be on verses 6 to 13. So follow along, then, as I read Revelation 14, 1 to 13:

“¹ And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. ² And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: ³ and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. ⁴ These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. ⁵ And in their mouth was found no guile: for they are without fault before the throne of God.

“⁶ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, ⁷ saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

“⁸ And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

“⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, ¹⁰ the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:¹¹ and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. ¹² Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

“¹³ And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”

Spiritual warfare is the constant theme of this age, and spiritual warfare is the constant experience of every believer, and it will be, until Jesus returns at the end of this age.

Now as we have looked at Revelation chapter 12 and 13 and 14, we have seen a vivid description of the work of Satan and his helpers as they assault the people of God. The dragon, the beast out

of the sea, the beast out of the earth, and all those who take the mark of the beast—they are all arrayed against Christ and His people.

Satan, along with the antiChristian governments, the antiChristian religions, and the antiChristian populace, all severely persecute the people of God, both economically and physically, even to the point of death.

But the short term success of Satan and his helpers in this age will give way to their eternal failure and damnation under the wrath of God, and the short term harm that the people of God will experience in this age will give way to their eternal triumph and vindication under the smile and the blessing of God.

While the last half of Revelation chapter 12 and all of Revelation 13 told us about Satan and his helpers and their success in assaulting the people of God, chapter 14, which we began to study last week, tells us about the everlasting triumph of the people of God *over* Satan and his helpers.

Now we saw last week that while the persecutions of Satan and his agents were severe, as described in chapter 13, they are not to be compared with the blessedness of the people of God in heaven, as it is described in chapter 14, in verses 1 to 5. There in chapter 14 and verses 1 to 5, we saw the vision of heaven, in which Christ the Lamb of God stands in the midst of all of those that He has redeemed, where the redeemed will enjoy the love of Christ forever and fellowship with Christ for all eternity.

But we not only saw the vision of heaven with Christ in the midst of His people, we also heard the music of heaven as the redeemed thundered out beautiful melodies of praise to their Savior for delivering them from this present evil world. The saints have been redeemed out of a persecuting and fallen world that was ruled and run by Satan and his helpers, and their praise for that deliverance out of that evil world run by Satan and his helpers will never end.

We not only saw the vision of heaven, Christ in the midst of His people; and we not only saw the music of heaven, praise lifted to God for being delivered out of this present evil world; we also saw the purity of heaven. Those in heaven are those who were faithful to Christ on earth, and who did not forsake Him and go after other gods. They were true to Christ. They were pure in heart, and therefore, they now see God in heaven. They followed Christ wherever He led them, and His will was their will. They were genuine professors of Christ on earth and were sincere in their confession of Christ as their Lord before men. Therefore, they now are without fault before the throne of God.

Jesus, we saw last week, has made them holy and unblameable and unreprouvable in God's sight by providing them with redemption and with righteousness. Jesus kept them from falling on earth, and Jesus now presents them faultless before the presence of His Father in heaven, with exceeding joy. Never again will sin mar the happiness of the believers in heaven, nor will sinful people ever disturb their joy. Those in heaven have come *out of* great tribulation so that they will

never experience tribulation ever again. Heaven is a place of perfect purity, and therefore heaven is a place of perfect peace.

Now all of this that we saw last week is a great encouragement to suffering saints, who now struggle under the heel of Satan and his helpers. That struggle will soon be over, and when it is over, it is over forever. So in verses 1 to 5, John provided suffering saints with tremendous comfort and encouragement regarding their future deliverance, while they were currently suffering under the heel of Satan and his helpers, as described in chapters 12 and 13.

But, John is not done providing suffering saints with encouragement. You would think that chapter 14, verses 1 to 5, would be enough. But as we said last time, this whole chapter is given over to the encouragement of the saints. Not only do we see the blessedness of the redeemed in verses 1 to 5, which we looked at last week, we also see the misery of the reprobate in verses 6 to 11, which we're going to be studying together today.

One of the great struggles that Christians have is the apparent prosperity of the wicked in this world, while the believers suffer economic and physical persecution and distress. We look at the wicked and we see they have it all, and they enjoy it all. And we look at ourselves and our fellow believers, and we see suffering and deprivation and martyrdom.

But the section before us today teaches us to look past the temporary joy of the wicked to their impending doom, and thereby be instructed to avoid having any envy toward them, or any resentment that we do not enjoy the prosperity and the power that they possess.

Psalm 37, verses 1 to 3 warns us against this envy of the wicked when it says, "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. ²For they shall soon be cut down like the grass, and wither as the green herb. ³Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

And so not only do we see the phenomenal blessedness of the righteous in verses 1 to 5, we also see the terrible distress that is brought upon the helpers of Satan in verses 6 through 11, which is saying to us, Your sufferings are not worthy to be compared with the glory that shall be revealed to you. The prosperity of the wicked means nothing in light of the suffering that they will endure for all eternity in the flames of hell.

Do not moan and groan under your sufferings, and do not be envious of the prosperity of the wicked, because your sufferings will lead you to glory, and their prosperity will lead them to damnation. Therefore, your sufferings are a better state than their prosperity. We need to take heed and believe what we are told about the misery of the reprobate. Instead of fearing them and instead of envying them, let us pity them and patiently endure their insults, and God shall deal with them in due time.

Now what we have before us in our passage today in verses 6 to 13 is three angels who deliver three messages regarding the reprobate. These three messages become increasingly severe as each of them is delivered. Collectively, these three warnings and these three messages that these three angels deliver are a sobering and alarming warning to the wicked to turn from their wickedness. But sadly, that warning will go unheeded and the wrath of God will fall upon them, and they will be cast into hell. This will be the end of our persecutors. This will be the outcome of the dragon and his helpers.

So we want to look at these three angels issuing these three warnings regarding the outcome of the unrepentant, and we want to see the comfort that shall be brought to the believers as they contemplate what God promises He will do with the dragon and his helpers.

Now before we actually plunge into our outline and the exposition of the passage, I want to make some preliminary comments about these three angels themselves. Notice if you will verse 6: “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth,” verse 7, “saying with a loud voice.” And then verse 8: “And there followed another angel, saying, Babylon is fallen.” Verse 9: “And the third angel followed them, saying with a loud voice...” So the picture here is these three angels, one after the other, flying through the atmosphere shouting down at the earth.

Now once again, we need to be reminded that Revelation is a book of symbolic, visual imagery. Let me repeat that: Revelation is a book of symbolic, visual imagery. We emphasized that very strongly in our introductory messages to this book. The pictures that Revelation presents to our eyes through its verbal descriptions are not to be taken literally. It is not going to be the case that a literal angel is going to literally fly through the atmosphere of the earth and address the people dwelling on the earth with an audible spoken message spoken from above.

You recall that the word “angel” means “messenger.” You recall that the pastors of the seven churches in Revelation, chapters 2 and 3, were called angels—“To the angel of the church at Ephesus, write; to the angel of the church of Philadelphia, write...” You remember that that was the address to each of the seven churches. The pastors of the seven churches in Revelation chapters 2 and 3 were called angels, because they were the messengers of God to the churches; that is, they conveyed God’s message to the people and represented God’s mind on the issues that the churches faced.

So these three angels represent God’s messengers, whoever they are, wherever they are, and whenever they happen to appear on the face of the earth. There are three of them, because three is the number that represents perfection and completion and finality. And therefore, these three messengers are representative of the perfect, complete, and final number of messengers that will convey God’s message between the first and the second coming of Christ.

As we look at the messages that these messengers are conveying, these are not onetime proclamations made at a single point in history. These three messages are relevant to every

generation. They are to be proclaimed in every century. They are needed throughout the whole earth. These symbolic messengers symbolically fly over the whole earth to proclaim the message that they have to all the peoples of the earth. They disseminate their message to the whole world, and they disseminate it in every generation. So these three messengers represent all of the preachers of God's word who proclaim this message in every generation over all the world. This is symbolic, visual imagery.

Well, then, let's consider together the message that God has these messengers proclaiming over the whole earth to every generation of people.

In the first place then this morning, let us consider together the first message of warning. The first message of warning is contained in verses 6 and 7. Notice verse 6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, ⁷ saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Now it is important for us to note that these three messages are not primarily directed at the believers in Christ. These three messages of these three angels are directed to the unsaved, they are directed to the world, and they are primarily pronouncements of impending judgment that is going to fall on them for their wickedness.

Regarding this first message of warning that is given, notice first of all the timeless universality of the message. Notice verse 6: "And I saw another angel fly in the midst of heaven, having"—what?—"the *everlasting gospel* to preach unto them that dwell on the earth." Now notice it's called "the everlasting gospel." In other words, this is a timeless message. It's a message that lasts forever. It's not a message that's temporary, a message that goes away, a message that will one day be invalid or inapplicable. This is a timeless message, one that is relevant in every generation. It is not just some endtime proclamation for some special people living at a particular point in history. This is the everlasting message that's been going on and will go on forever.

Then notice who it's addressed to. It says in verse 6 that it's "unto them that dwell on the earth," and in case there's any misunderstanding about who all that includes, it says, "and to every nation, and kindred, and tongue, and people." So it's called the everlasting gospel, and it's addressed to them that dwell on the earth; that is, every nation, kindred, tongue, and people, and therefore, it is a universal message. It's a timeless message, it's the everlasting gospel, and it's a universal message, it's for every one. Here is a message that is always relevant to every class and category of person who lives on the earth in any place, at any point in time, in any situation. It is always relevant to any person, anywhere.

Now having seen the timeless universality of the message, notice secondly, the threatening nature of the message. The threatening nature is in verse 7: "saying with a loud voice, Fear God,

and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” Now the core of this message in verse 7 is that “the hour of His judgment is come.” Everything else that precedes that and follows that supports and flows out of that core message: The hour of His judgment is come.

Now it’s important for us to understand that the everlasting gospel not only contains the good news of salvation, the everlasting gospel also contains the bad news of condemnation and judgment for all those who break God’s law, dishonor God’s name, refuse God’s authority, withhold God’s worship, and reject God’s Son.

You know, the gospel not only has good news, it also has bad news. The good news is, if you embrace it, you’ll wind up like those people in verses 1 to 5 of Revelation 14. The bad news is, if you reject it, you’ll wind up like these people in verses 6 to 11.

So the messengers of God proclaim to the wicked of this world, The hour of God’s judgment is come. You will not escape it. You will face it as soon as you die, and therefore, in light of this coming judgment, fear God and give glory to Him and worship Him. God made the heaven and the earth and the sea and the rivers. He is the creator of all, He is the controller of all, and therefore, He is the judge of all. You stand before God the Judge. If you do not fear Him, if you will not glorify Him, if you refuse to worship Him, all that awaits you is His imminent judgment that can fall on you at any moment.

No one who dismisses the coming judgment of God will ever escape that judgment by doing so. You can run around saying all day long, I don’t believe there’s going to be a judgment, but that doesn’t make it go away. The world acts today like they did in the days of Noah—eating and drinking, marrying and giving in marriage, indifferent towards God, mocking of God, complacent regarding God, unbelieving with reference to God.

The messengers of God call out to the whole earth in every generation, The hour of His judgment is here! Recognize God, respect God, reverence God, and repent to God. But what do they do? They follow the false prophets of their age—the beast out of the earth. So therefore, to them is reserved the wrath of God.

This is bad news to the wicked, but it is good news to the righteous, who are severely persecuted by Satan and his helpers. And the angel is telling persecuted believers, Judgment will come for those who do not fear God, and who therefore persecute you. But, believers, they will not escape. Judgment will come for them. It’s so certain to come, that it can be said as though it is already come.

The gospel comforts the believer by promising him that he is reconciled to God, and by promising to him that his persecutors will not escape the wrath of God. He will have justice. Satan and his helpers will be judged in the end. So certain is that judgment to come, that it could be said as though it already *is* come.

That leads us to the second message of warning. The second message of warning is contained in verse 8: “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” Now here in this verse, we are introduced for the first time in the book of Revelation to the fourth helper of Satan, and that is Babylon.

The dragon, who is Satan, has as his helpers the beast out of the sea, who represents antiChristian government; the beast out of the earth, which represents antiChristian religion; those who take the mark of the beast, who represent the antiChristian populace; and now Babylon, which represents antiChristian society.

The concept of Babylon as a symbol of evil is very important. In fact, it’s so important that Revelation chapter 17 and Revelation chapter 18 are given over to an extended description of the nature of Babylon, the evil of Babylon, and the destruction of Babylon. Babylon, of course, was a literal city in the Old Testament. It was the seat of the Babylonian Empire. It is where Israel was taken when Nebuchadnezzar conquered and captured Jerusalem and led her population into captivity in that city of Babylon for 70 years. The book of Daniel covers this time period, as does the book of Ezekiel.

That Old Testament city represented a society that was the antithesis of godliness. Every vice, every wickedness, and every evil was practiced openly and defiantly in Babylon, and whoever resisted it was persecuted and mocked and punished, as the Jews were as they lived within that city. Socially, culturally, and economically, Babylon crushed the people of God. Babylon personified godless society. As a result, Babylon then became a universal symbol of the social, cultural, and economic systems of the world that are organized in opposition to God. All wicked societies are Babylon the Great. Babylon the Great is a metaphor for all wicked societies.

Now Babylon in John’s day was exemplified by Rome. Today, it is exemplified in virtually every society on earth. We see it especially exemplified in cities like Chicago, and New York, and San Francisco, and Las Vegas, which are brazen in their evil, and shameless in their vice, and corrupt in their materialism. Babylon allures, and Babylon seduces, and Babylon draws people away from God.

What is Babylon? It is nothing more and nothing less than “the world” that John speaks of in First John 2, in verses 15 to 17. In First John 2 and verse 15, John says, “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. ¹⁶ For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. ¹⁷ And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”

Theologically, in that passage, you could take out the word “world” and insert the word “Babylon,” because they’re virtually equivalent. Babylon is simply antiChristian society that

seeks to seduce the believer into forsaking Christ for the pleasures of this world. Babylon is the harlot that the 144,000 of verses 1 to 5 did not commit fornication with. Recall it says of those in heaven, in verses 1 to 5 of Revelation 14, that they were virgins. What this means is that they were not defiled with this woman, this harlot Babylon.

Christians maintain separation from antiChristian society. They maintain their virginity with reference to having intercourse with antiChristian society; that is, they do not indulge in its vices, they do not indulge in its sins, they do not indulge in its corruptions. In a word, those in heaven rejected worldliness. Like the Jews in captivity, we may be *in* Babylon, but we are never *of* Babylon. We live separated lives from it.

And just as God destroyed Old Testament Babylon, God will destroy antiChristian society in this world. Revelation 18 details that destruction of Babylon over the course of 24 verses. But we have all of Revelation 18 summarized in one verse in Revelation 14, when in verse 8 it says, “Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” Now when it says “Babylon is fallen,” here we have the use of what we call the prophetic aorist—something in the future that is so certain to occur that it is stated in the past tense, as though it has already happened.

Now in John’s day, Babylon was Rome, and when he wrote this verse, Rome had not yet fallen and wouldn’t for another 200 years. But he could say, It’s fallen. It’s done. It’s over. And of course, Rome did fall, did it not? And so John could see that God was going to destroy this worldly society, and its destruction was so certain, he could state it as though it had already happened. And Rome fell, did it not?

But the problem is, that Babylon has been reinventing itself and has been reerecting itself over and over again throughout history by Satan. The ungodly lust after the sins of antiChristian culture—the pride, the sensuality, the vice, the materialism that it offers up for the wicked to commit fornication against God with. And so, the ungodly just keep reerecting and reestablishing new Babylons, generation after generation. In other words, worldliness was problem in John’s day; it’s been a problem all throughout the centuries, it’s a problem now, and it will continue to be a problem until this world is destroyed by Christ at His second coming, and we have, what? A new world, wherein dwells righteousness. Babylon will become Jerusalem.

So God makes it clear, those who fornicate with the world, those who have intercourse with its pride, and its vice, and its materialism, and its evil—they will drink the cup of God’s wrath. The worldling who plunges into the arms of Babylon will not be saved by Babylon from the wrath of God. All of the wealth, and all of the support structures, and all of the cultural enjoyments, and all of the social cohesion that takes place in Babylon can and will be destroyed in a moment by God. And then, where will those be who loved and served Babylon?

You see, when people don’t trust in God, they trust in government, in society, in false religion, and all the support structures that they provide as their god. And God is going to come along and

smash it all, and where will they be without their gods? Let us not, then, be envious of what Babylon has to offer, nor of those who drink up its sinful pleasures. Their foot will slide in due time. All they so value will in the end wind up eating their flesh, as it were, with fire, as it says in James chapter 5, verses 1 to 3.

So the message is this: Envy not the worldling. Do not desire the dainties that Babylon offers you. Love not the world, because the world passes away with the lusts thereof, and their place will be found no more. Our comfort, as we look at the world and the anti-Christian society in which we live, is that it shall be destroyed, but those who do the will of God will abide forever.

And that brings us then to our third message of warning. The third message of warning is in verses 9 to 11. It says, “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, ¹⁰ the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: ¹¹ and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

Notice, as I said earlier, how each of these messages becomes increasingly severe as they are delivered. First, we had a general warning of impending judgment and a call to repentance and reformation of life and attitude towards God, in verses 6 and 7. Then second, in verse 8, we had a specific declaration that the worldly society in which the wicked lived would be destroyed, and all the vice and opulence they enjoyed would be eliminated, and they would be left with nothing but the wrath of God.

But now in verses 9 to 11, we see this third message, which is the most severe of all. It is a straightforward promise that the wicked will burn in hell forever, tormented in fire and brimstone, tormented day and night, tormented without rest and without remission for all of eternity. There is no more dire threat than that, and if such a threat as this does not move men to repentance, then nothing will. A greater negative motivation could not be supplied than this, because nothing more awful than this is conceivable that could ever happen to a human being. Hell is the worst thing that could ever happen to any human, worse than any other experience that humans have ever had.

Notice if you will, the people in view. Verse 9: “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand.” Then notice the last half of verse 11: “who worship the beast and his image, and whosoever receiveth the mark of his name.”

Now, verse 9 to 11 starts and ends with the same people. All those who worship the god of human government as the final and ultimate authority in their lives, all those whose thinking and actions with their head and their hands, are directed by the blasphemy of the human authorities to

defy God, they are all going to be the objects of the undiluted wrath of God. Those who think and act as anti-Christian civil government directs them to, in defiance of God and His laws and authority, will be cast into hell.

And what is hell like? Well notice the description. It says in verse 10 they will be tormented with fire and brimstone. Now brimstone is just simply burning sulphur—sulphur on fire. And the idea here is that of a volcano that is exploding and putting out fire and burning rock. Now there are some who like to say, Well, the fire's really not literal. Now I disagree with that, all right? But for the sake of argument, let's grant that the fire isn't literal, that it's symbolic.

We need to understand that anywhere in the Bible where you have symbolism, the reality is always greater than the symbol that represents it. We had animal sacrifices. They were symbols of what? The final sacrifice of Jesus. Was Jesus' sacrifice greater than any animal sacrifice? And we could go on, and on, showing that the reality that any symbol represents is always greater than the symbol that represents it. So, if hell is not real fire, and it's just symbolized by real fire, then the reality of the suffering in hell is going to be something greater than being burned in actual fire. So you haven't escaped anything by saying, Oh, the fire is symbolic. If it's symbolic, then what people in hell experience is worse than fire.

Secondly, not only are they tormented with fire and brimstone, it says they're tormented in the presence of the holy angels and the Lamb; that is, they must not only endure torment of body, but the torment of soul and spirit as well, as they have to endure the utter humiliation and the utter shame that comes upon them in the sight and presence of those that they fought against. They have to endure utter humiliation before those they fought against, and they have to endure the shame of their own moral defilement in the presence of perfect holiness.

You know, you may have done some really dirty, filthy, rotten job and you're covered, not just with dirt, but filth. I've had to climb inside septic tanks and clean them out, and when you climb out, you don't want people showing up who are all clean and nicesmelling. You just want to hide—you want to be alone to get cleaned up. Well the moral filth and defilement of the filthy rags that cover those in hell—they're going to have to live in those in the presence of a holy Jesus and the holy angels.

And just like you would be ashamed to show up dressed like that at a wedding, having just crawled out of a septic tank, how much more will these people be ashamed, covered with guilt and moral defilement throughout all eternity in the presence of the holy angels and of the Lamb?

Then thirdly it says that not only are they going to be tormented with fire and brimstone in the presence of the holy angels and the Lamb, it says they're going to be in that condition forever and ever. That is, the punishment is endless, because their guilt always exists. Their guilt is never cleansed, and therefore their punishment never ends.

Fourthly, it says not only are they tormented with fire and brimstone, in the presence of the holy angels and the Lamb, and forever and ever, but it also says they have no rest, day or night. Now, you go to work and you work all day long, but you know what? You get to go home and rest at night. You get to sleep, get away from it all, right? Sometimes you take a vacation, and you get a reprieve. Or you have a really bad headache, and you can take some Tylenol and get some relief, right? Or if you're in severe pain, they'll give you morphine at the hospital.

There is none of that in hell. There is no reprieve, there is no rest, there is no moment in which this suffering can be escaped. They have no rest day or night. Not only does it go on for eternity, it goes on 24 hours a day. The torment is constant, the torment is unremitting, and the torment is unending. There is no reprieve, and there is no relief.

Now this is one of the clearest passages in all of the Scriptures regarding the horror of hell. And you can see there's no universalism here. It's not like, Well, Jesus is going to just save everybody. No. There is going to be lots and lots of people, multitudes of them, in hell. And there's also no annihilationism here. It's not like when you die, you just go into nothingness—that you lose consciousness and you cease to exist.

So there's no universalism, there's no annihilationism, there is simply the worst imaginable suffering in body and soul that one can have for all eternity, without remission, day and night, forever and ever, without end. And who is it that winds up there? Everyone who has the mark of the beast. Who is that? Everyone that's unsaved.

You either have the seal of God in your forehead, or you have the mark of the beast. There are no other categories of people on the face of this earth. We saw the mark of the beast has been going on as long as the beast has existed. So we're talking about not just some really, really superbad people who live during the tribulation. We're talking about every unbeliever who has rejected God as their ultimate authority and has embraced men as their ultimate authority, and thereby embraced Satan.

So my exhortation to you today is, Flee from the wrath to come. This is what it looks like. People say, Oh, I don't want to go to heaven. I want to go to hell, 'cause all my buddies are going to be there, and we're going to play cards. Don't delude yourself. Think of yourself when you have been the most sick. You've had the 'flu, maybe—high temperature, weak as a cat, throwing up. Do you feel like playing cards with your friends? You're so miserable, you just want it to be over.

And that is nothing compared to the misery you're going to have in hell, and it'll *never* be over. There won't be any joy in hell. The Bible says there will be weeping and wailing and gnashing of teeth, in outer darkness, where the smoke of their torment ascends up forever and ever. This is what Jesus came to save us from. And this is why we love the Lord Jesus, and this is what He bore on the cross. You think *you* don't want to go to hell? Then think about this: Jesus went to hell on your behalf, what I mean, is that He experienced hell for you on the cross, when God

poured out His wrath on His Son. And this is what He experienced, not just for one person, but for all of His elect—a multitude which no man can number.

The suffering of Jesus on the cross is incomprehensible to us, and yet what He did has fully paid the punishment for all of our sins so that we might be delivered from this. And this is why we need to love Him with all of our heart, soul, mind, and strength, because this is what He saved us from. And when you minimize what Jesus saved us from, you minimize the value of His salvation and the significance of His suffering, and thus the worship and gratitude that is due to Him. Those who cast off the doctrine of hell cast off the value and worth of Jesus Christ and His sacrifice on behalf of His people.

So, repent. His judgment is come. All that worldly pleasure that seems to supply you with so much fulfillment, is all going to be destroyed and stripped away, and all that will be left is a naked exposure of your wicked person before God, under His wrath. The Bible says our God is a consuming fire, and under His eye you will be tormented for eternity for your defiance and rebellion against Him if you do not repent of your sins and if you do not believe in Jesus Christ as your Lord and Savior.

So flee from the wrath to come. Flee to Christ. Cast yourself on Him and say, O Lord Jesus, I do repent of my rebellion against you, and I do plead with you to save me from my sins. The Bible says that if we come to Him, He will not cast us out. And if we come to Him laboring and heavily laden under our sins and our fears of damnation and guilt and shame, it says He will take that burden from us and He will give to us forgiveness and redemption and reconciliation and acceptance.

Well that brings us then to verse 12: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Verse 12 says the fact that this neverending punishment awaits those who persecute the church and who hate Christ should encourage the believers to hold fast to their profession of Christ, under every sort of affliction and trial.

You know, when you see what the ungodly are headed towards, you can endure some persecution to avoid their outcomes. You can afford to be patient, waiting to be delivered *into* verses 1 to 5, and knowing you’re going to be delivered *from* verses 9 to 11.

So what does it say about the believers in verse 12? They keep the commandments of God, number one; and number two, they keep the faith of Jesus. They are righteous in their behavior and they are steadfast in their loyalty. In other words, their faith produces fruit, and the fruit of their faith is that they keep the commandments of God, they keep faith with Jesus, and keep their faith *in* Jesus, loyally, until the end of their days.

You see, the reason why we can afford to be patient with being under the heel of the dragon and his helpers is because we know our outcome and we know theirs. And so we just wait until those outcomes actually occur, which they will shortly.

Now notice verse 13: “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth.” Now we just got done reading the description of the dead who die with the mark of the beast. What is the result of those who die with the seal of God—those who die in union with the Lord?

It says, “Blessed are the dead which die in the Lord from henceforth”; that is, from the point of their death onward, they are blessed. Now while they were here, they were miserable. They were under the heel of Satan and his helpers. But from the point of their death forward, all they know is blessedness—unmixed blessedness from death henceforward.

It says, “Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit,”—here it is—“that they may rest from their labors; and their works do follow them.” So even if the believers are put to death because they keep the commandments of God and the faith of Christ, verse 12, they are assured of a blessed life after death, verse 13. And what is that blessedness? Rest and reward. They rest from their labors, and their works do follow them.

So in severe contrast to the outcome of their persecutors, described in verses 10 and 11, where there is no rest and there is no reward, here they have both rest and reward. For what? Being patient in this life, remaining obedient and faithful to Christ until the end.

And so what Revelation is saying is, Folks, hang on! The best is yet to come. And all of those who seem to have it so good now? O, pity them. Call them to repentance. But know that they ignore judgment, they love Babylon, and they have embraced the blasphemy of antiChristian government, antiChristian religion, antiChristian society, and all their antiChristian friends, who all share the mark of those who worship the dragon.

So you just have to live separated lives from them. You speak to them like an angel speaking from heaven. You, as it were, shout across the chasm and the divide between your life and their lives, and you say to them, Come over and be saved! Climb up into the ark and find deliverance. But if they will not, the day will come when this will be their outcome.

So you look at your outcome, verses 1 to 5; you look at their outcome, verses 6 to 11; and therefore, you are patient, verse 12; you keep on being faithful and loyal and obedient, and you know that in the end, you will have rest and reward, verse 13. This is the encouragement we have in our spiritual warfare in our lives. May the Lord keep it front and center, so that when you go out these doors and you go out into Babylon, you see it for what it is, and you don’t allow yourself to be sucked into its antiChristian charms. Shall we pray together.

Father, thank you for saving us out of Babylon. Thank you for saving us out of hell. Father, thank you for giving Jesus to be our Savior from sin and all of its consequences. Father, thank you for the robes of righteousness that He gives so that we will be without fault before Him in

that day, while those in hell will have nothing *but* fault before Him in that day—and forever. What a contrast—no fault forever; nothing but fault forever.

Thank you that Jesus has saved us and delivered us into His glorious kingdom. Help us to proclaim the good news. Help us to pull the brand out of the fire, hating even the garments spotted by the flesh. Help us, Father, to reach out to the world without being defiled by the world. In Jesus' name we pray. Amen.