

230820-1 Re 14, From Christ's 144,000 in Glory to the Winepress of the Wrath of God—CThurman

In the 13th chapter John wrote of five things.

First, he wrote of a beast that rose up out of the sea. The description given of this beast was of the fourth and final kingdom of this world. (vss.1-4) The final form of Gentile power, a ten-nation federation under the Antichrist which precedes Christ's everlasting kingdom. (vss. 1-4)

Second, he wrote of this kingdom becoming personalized in a man. This *beast* is the Antichrist, the man of sin, the son of perdition. He made war with the saints and overcame them. (vss.5-8)

Third, he wrote a warning against leading into captivity or taking up *arms* against the Antichrist and his kingdom. *Here is the patience and faith of the saints*. This is to be the Christian's proper attitude in that day, not to yield to or combat this kingdom and its man in that day, but rather *endure* faithful to the word of Jesus Christ to the end. (vss.9, 10)

Fourth, he wrote of another beast that rose up out of the earth and exercised all of the power of the first beast. This is the false prophet. This man causes all whose names are not written in the Lamb's book of life to worship the Antichrist and his image, and to receive his mark, or die. (vss. 11-17) And,

Fifth, he wrote that the number of the beast is 666. (v.18)

The 14th chapter is the last of the three-chapter interlude (chs.12-14), which some also call one of the parenthetical sections of the Book of Revelation. This interlude presents the beginning and the ending, or the rise and fall of the fourth and final kingdom of this world prior to the Lord Jesus' second coming to set up His everlasting kingdom.

In the 14th chapter John's attention is turned to the following:

- The Lamb on mount Sion in glory with the 144,000 virgin, male, Jewish servants of God (vss.1-5),
- The three angels, each with their own message (vss.6-11):
 - Fear, glorify & worship God (vss.6,7),
 - Babylon is fallen (v.8), &
 - The certain condemnation of them that worship the beast (vss.9-11).
- The Patience of the Saints (vss.12, 13),
- The harvesting of the earth (vss.14-16), and,
- The gathering of the vine of the earth into the winepress of the wrath of God (vss.17-20).

Chapter 14

The Lamb on mount Sion with the 144,000 virgin, male, Jewish servants of God in glory (vss.1-5),

1 ¶ And I looked, and, lo, a Lamb stood on the mount Sion,
behold

*stood, ἐστηκός, nom. sing. neut. part. perf. of the verb ἵστημι, tss.
to establish, to appoint, to present, to set, to stand forth, to stand up.*

Jerusalem that is presently on this earth appears to be the *daughter of Sion*.

*Mt 21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.
Joh 12:15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.*

Here, Sion or mount Sion appears refer to the heavenly city, perhaps even to the New Jerusalem which is eternal and presently in glory; but which shall come upon the new earth in the eternal age.

Heb 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels ...

sound, noise

sound, noise

This voice or sound appears to be made by many souls came from heaven.

Re 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

φωνή

and I heard the voice of harpers harping with their harps:

sound, noise

2 καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῆς μεγάλης καὶ φωνὴν ἤκουσα κιθαρῶδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν

3 And they sung as it were a new song before the throne,

(the 144,000 specially
selected servants of God)

and before the four beasts, and the elders: and no man could learn
was able (to)

that song but the hundred and forty and four thousand, which were redeemed
from the earth. had been bought

were redeemed, ἡγορασμένοι, nom. pl. masc. part. pref. pass. of the verb ἀγοράζω, tss. to buy (28), to redeem (3).

3 καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες οἱ ἡγορασμένοι ἀπὸ τῆς γῆς

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
bought

from among men, being the firstfruits unto God and to the Lamb.
of the first, chiefest

were ... defiled, ἐμολύνθησαν, 3pl. aor. ind. pass. of the verb μολύνω, always tss. with the English *to defile* (3).

were redeemed, ἠγοράσθησαν, 3pl. aor. ind. pass. of the verb ἀγοράζω; see prev. verse.

firstfruits, ἀπαρχή, ἀπό + ἀρχή, lit. of the first, of the chief or principle, and always tss. with the English *firstfruit* (8).

firstfruits – Firstfruits are the first of a larger group. There is the firstfruits of a man's labor. For example, when a man labors in the field, then the produce which that field yields first is called the firstfruits. (Pv.3.9) When Paul labored to preach Christ in places others had not yet come, the first souls that came to Christ there he called *the firstfruits*. (Ro.16.5; 1Co.16.15, *firstfruits of Achaia*) Christ is the firstfruits of His elect that have died. (1Co.15.20, 23) In other words Christ is the very first of the elect that has been raised from the dead glorified. (Those which have the notion of the saints being glorified immediately at death need to stop and give this some thought.) So, the 144,000 is a small sampling of a much large group that shall be redeemed of the nation of Israel. The 144,000 are the firstfruits of the nation of Israel to God and to the Lamb. They are dedicated to a special service around the Lord Jesus, forever.

'These ... are clearly precursors (since they are "the first fruits") of others from among Israel who will be redeemed.'

...

'They are a forerunner of a host of Jewish people who will survive the Day of the Lord and come to the Savior at the end of the seventieth week.' Marvin Rosenthal, *The Pre-wrath Rapture of the Church*, p.74, Thomas Nelson Publishers, Nashville (1990)

'In the 144,000 there is seen the firstfruits unto God and the Lamb. They will be the firstfruits from the Jewish harvest, the firstfruits of

the new beginning of the Israelite people for their fathers' sakes which will come when the times of the Gentiles has run its course.'

G. E. Jones, *A Verse by Verse Commentary on Revelation*, p.160, Capital Off-Set Printing Co., 6th Printing (1981)

4 οὗτοι εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν παρθένοι γάρ εἰσιν οὗτοι εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγη οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ

5 And in their mouth was found no guile: for they are without fault before the throne of God.

guile, δόλος, a noun, subtlety, deceit, craft, guile.

without fault, ἄμωμοί, nom. pl. masc. of the noun ἄμωμος, ἄ negative particle + μῶμος, blemish; tss. to be without blame, to be without blemish, to be without spot.

In the 7th chapter, where the 144,000 are first mentioned, following the loosing of the 6th seal and just before the seven trumpet judgments begin to fall, there is an angel that cries out with a loud voice to the four angels of the four winds not to hurt the earth until after *we* (evidently several angels involved in this work) have sealed the 144,000 servants of God in their foreheads; 12,000 from each of the tribes of Israel. These servants are virgin, male Jews. (cf. Re.7.1-8) Immediately after they are sealed there is the account of a great, innumerable multitude of souls standing before the throne and before the Lamb in glory. Of these it is said that they came out of *great tribulation*. (cf. Re.7.9, 14) The next time we read of the 144,000 servants of God (Re.14) they are standing on mount Sion with the Lamb in heaven. How and when these 144,000 came to be in glory IS NOT REVEALED. But if I could posit an opinion here against the popular notion that the 144,000 were preaching the gospel during the tribulation period.

THERE IS NOTHING IN SCRIPTURE THAT SAYS THAT THE 144,000 WILL BE PREACHING THE GOSPEL DURING THE TRIBULATION PERIOD. It is thought that the reason there could appear an innumerable multitude of martyred souls suddenly before the throne of God and the Lamb was because the

144,000 had been preaching the gospel then. After all, so the theory goes, being the church has been raptured out before the start of the tribulation period, and because it cannot be denied that Christians are being slaughtered during this time, someone must be preaching the gospel and so soul are being saved even then. But, brethren, this entire idea is without biblical basis. It is a dream, and a bad one at that.

Let's be honest. There is scant information about the 144,000 servants of God, and nothing that tells us how they came from living on the earth to being in glory. BUT given the order of events as recorded in the 7th chapter of Revelation the implication is that they suffered martyrdom at about the same time that the innumerable multitude did, during the great tribulation.

5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη δόλος· ἄμωμοί γάρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ

The three angels, each with their own message (vss.6-11): The First Angel: Fear & glorify God (vss.6, 7).

6 ¶ And I saw another angel fly in the midst of heaven,
(cf. Re.8.13) flying

fly, πετωμένου, gen. sing. masc. part. pres. of πέτομαι, and the verb is only this once in the NT; another verb, also only used in the Book of Revelation is πετάομαι, is also tss. *to fly* (**Re.4.7; 8.13; 14.6; 19.17**); the noun πετεινόν, is tss. *fowls, birds*.

midst of heaven, μεσουρανήματι, dat. sing. of the noun μεσουράνημα, μέσος among, between, mid-, midst, etc. + οὐρανός tss. *air, heaven, heavenly, sky*; μεσουράνημα, is only found in the Book of Revelation, **Re.8.13; 14.6; 19.17**.

This is the first angel to be mentioned in this chapter. Earlier John saw an angel fly through the midst of heaven.

Re.8.13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of

the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

having the everlasting gospel to preach unto them that dwell
gospel of the ages declare are dwelling

having, ἔχοντα, nom. sing. masc. part pres. of ἔχω, to have, to possess. (Re.7.2; 14.6)

gospel, εὐαγγέλιον, a noun always tss. gospel (77).

to preach, εὐαγγελίσει, aor. infin. of εὐαγγελίζω, tss. to preach the gospel, to shew the glad tidings, to preach (Re.14.6), to declare glad tidings, to declare (Re.10.7).

that dwell, κατοικοῦντας, nom. pl. masc. part. pres. of κατοικέω, tss. to dwell, to inhabit.

on the earth, and to every nation, and kindred, and tongue, and people,

another angel ... flying through the midst of heaven, having the everlasting gospel, and saying – Perhaps at this text we are given a glimpse into the unseen realm concerning the spread of the gospel in the earth. Now, with this in mind, it seems to me that angels are appointed a work to do; some jurisdiction in which they operate. For example, the angel of the bottomless pit, the angel of the great River Euphrates (each of the angels having the seals, the seven trumpets were charged with a particular duty), Michael stands for the nation of Israel and particularly for Daniel's people, Gabriel with revealing the things of God to men. Is it that this angel with the everlasting gospel is charged its dissemination in the earth?

'The interests of God on earth are all more or less under the guardianship of angels. An angel had charge of the healing in Bethesda's pool, and angels have charge of God's temple too. The Archangel Michael presides over the affairs of the children of Daniel's people, and in the time of the Antichrist it is prophesied that he shall

stand up for them. (Dan.12:1)' J. A. Seiss, *The Apocalypse*, p.361, Zondervan Publishing House, 16th Printing (1976))

So, as we share the gospel with others there is working in the unseen realm at least this angel. (cf. Dan.8.16, 17; 10.12-14)

Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? (cf. He.1.7)

Isa 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper [in the thing] whereto I sent it.

The angels are created creatures which God has given certain works to do, whether in heaven or in the earth. Yes, angels are *greater in power and might* than we are. (cf. 2Pe.2.11) We don't worship (cf. Col.2.18; Deu.4.15-19) or pray to them. We don't look to them. We look to God.

everlasting gospel – This is the only time in the Scriptures that the gospel is described with the adjective *everlasting*, eternal, endless, infinite.

Mt.18.8; 25.41, *everlasting* fire ... referring to endlessness of perdition, the infinite punishment suffered for sin against God.

Mt.19.16, 29, *eternal* life ... referring to the endlessness of life, the hope of infinite life with God.

The gospel did not begin with time, and it will not end with time. The gospel is the eternal report or declaration of the Son of God. It might also be called the *everlasting covenant*.

Ge 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

God has great interest in His creation, and that interest is eternal. His love for the elect is eternal. God didn't begin to have interest in His creation after He created it. He didn't begin to love the elect after He chose them. There was never a time, so-to-speak, that God wasn't interested in and loved His own. The gospel is the declaration of His eternal interest and love among men. And the proof of His love is to give His only begotten Son to stand representatively for all His elect. His elect came into human form, His Son took upon himself the same human form. His elect fell into sin, He took upon Him the full punishment due for all their sins. He raised from the dead bodily; they shall be raised from the dead bodily. The Son of God lives forever before God the Father, and the elect shall live eternally in the presence of His God and Father. This is the everlasting gospel of Jesus Christ.

6 Καὶ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρανήματι ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς καὶ πάνθ' ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν

φωνῆ μεγάλῃ
7 Saying with a loud voice, Fear God, and give glory to him;
Is saying

fear, Φοβήθητε, 2pl. aor. imper. mid. of φοβέω, *to fear*.

give, δότε, 2pl. aor. imper. of δίδωμι, *to give*.

This angel is described with three adjective clauses:

- *flying through the midst of heaven*
- *having the everlasting gospel to preach to them that dwell on the earth*
- *saying with a loud voice, Fear, glorify and worship God.*

The main point of this statement is that he has something important to say; fear, glorify, and worship God. But we are sure of this, that this statement says nothing about the 144,000 preaching the gospel during the great tribulation. The word of God says no such thing.

‘[W]e must be careful not to bring our own beliefs to the text but allow the text to inform our beliefs. ... [W]e need to know and we need to understand what God says before we try to figure out what God means ...’ *What is Reconstructionism (Theonomy)?* Timothy Scott

Saying – To whom is the angel’s commandment directed? to John? o the two witnesses? to the elect of God, to the unsaved, to those on earth, to those in heaven, or to everyone without exception everywhere?

for the hour of his judgment is come: and worship him that made heaven,

worship, προσκυνήσατε, 2pl. aor. imper. of προσκυνέω, to worship.

and earth, and the sea, and the fountains of waters.

saying, λέγοντα, nom. sing.masc. part. pres. of λέγω, tss. to say, to call, to tell, to name.

The whole heresy of evolution comes to the forefront in the end.

If what this angel says is heard by all it is certain that not all will hear it so that they obey it. The same may be said of God’s imperative upon every soul to repent.

Ac 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent ...

Though all hear, perhaps in the declaration of the gospel the need to fear, glorify and worship God, few will.

Mt 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

7 λέγοντα ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων

The three angels, each with their own message (vss.6-11): The Second Angel: Babylon is fallen (v.8).

8 And there followed another angel,

This would be the second angel in this chapter. So that after the angel that was flying through the midst of heaven there is this angel. (cf. v.6)

saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

fornication, πορνείας, gen sing. of the noun πορνεία, and always tss. with the English *fornication*. (Re.2.21; 9.21; 14.8; 17.2, 4; 18.3, 9); the verb πορνεύω, *to commit fornication* is in Re.2.14, 20; 17.2; 18.3, 9); the noun πόρνη, is tss. *harlot, whore* (Re.17.1, 5, 15, 16; 19.2); the noun πόρνος, is tss. *fornicators, whoremonger* (Re.21.8; 22.15). Fornication can refer to all sexual activity that is beyond the proper relationship between a husband and his wife. (cf. He.13.4; Ro.1.24, 26, 27, 29; 1Co.5.1, 9; Eph.5.5)

This is the first mention of Babylon in the Book of Revelation, and it is twice connected to and is that *great city*, Rome.

Re.16.19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Re.17.1 ¶ And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead [was] a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**

...

18 And the woman (v.5, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**) which thou sawest is that great city, which reigneth over the kings of the earth.

8 Καὶ ἄλλος ἄγγελος ἠκολούθησεν λέγων, Ἔπεσεν· ἔπεσεν Βαβυλῶν ἡ πόλις ἡ μεγάλη ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν πάντα ἔθνη

The three angels, each with their own message (vss.6-11): The Third Angel: The condemnation of them that worship the beast (vss.9-11).

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,

9 Καὶ τρίτος ἄγγελος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ

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;

which is poured out, κεκερασμένου, gen. sing. masc. part. perf. pass. of κερᾶννυμι, tss. *to pour out* (Re.14.10), *to fill full* (Re.18.6).

without mixture, ἀκράτου, gen. sing. masc. of the noun ἄκρατος, only this once in the NT, ἄ negative particle + κερᾶννυμι, *to pour out*, *to fill full*. (see κερᾶννυμι directly below)

and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

shall be tormented, ... 3pl. aor. subj. pass. of the verb βασανίζω, tss. *to torment* (as the disease of palsy) (Re.9.5; 11.10; 14.10; 20.10), *to toss* (as the waves of the sea), *to toil* (in rowing a ship all night), *to vex* (Lot being vexed in his righteous soul), *to pain* (the pain of childbirth) (Re.2.2); the noun βασανισμός is always tss. with the English *torment* (5 [Re.9.5; 14.11; 18.7, 10, 15]).

brimstone, θειώδεις, acc. pl. masc. of the adj. θειώδης, which adj. is only this once in the NT, but the noun θείον, is always tss. *brimstone* (7), once in Lk.17.29, and the remainder is in Revelation (9.17, 18; 14.10; 19.20; 20.10; 21.8).

10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἀγγέλων καὶ ἐνώπιον τοῦ ἀρνίου

11 And the smoke of their torment ascendeth up εἰς αἰῶνας αἰώνων
for ever and ever:
into the ages of the ages

ascendeth, of the verb ἀναβαίνω, ἀνά up + βαίνω, LXX, to go, to tread; ἀναβαίνω, *to go up, to spring up, to come up* (Re.4.1), *to enter, to grow up, to ascend up, to go up on*.

Re.4.1, *come up* – 7.2, *ascending* – 8.4, *ascended up* – 9.2, *arose* – 11.7, *that ascendeth* – 11.12, *come up & ascended up* – 13.1, *rise up* – 13.11, *coming up* – 14.11, *ascendeth up* – 17.8, *ascend* – 19.3, *rose up* – 20.9, *went up*

and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Not only the rulers of this last kingdom, but its citizens shall be punished for ever and ever without rest. This is the end of everyone that is without Christ. But these prove their present condemnation by the things they do.

11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς αἰῶνας αἰώνων καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτός οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ

The Patience of the saints (vss.12, 13).

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

patience, of the Greek noun ὑπομονή, ὑπό under + μένω, to abide, to continue, to dwell, endure, remain, stand, and tarry; ὑπομονή is tss. *patience* (Re.1.9; 2.2, 3, 19; 3.10), *patient continuance*, *patient waiting*, *enduring*.

saints – This term only applies to the baptized, believing, church-related disciples of Jesus Christ. These are the only children of God considered during this time. Believers at large doubtless shall continue, but they haven't the blessing for identifying with Christ during this time. There shall continue, stand, endure, dwell, remain, tarry under the hardships involved with refusing the mark of the beast.

patience –

'Patience ... in its biblical usage, conveys the idea of enduring in the midst of affliction. It is frequently used in the context of the seventieth week of Daniel (Luke 21.19; Rev. 13:10; 14.12).

...

Patience is enduring or remaining steadfast in the midst of adversity. It is to overcome difficulties, to persevere, to stand firm, to stand one's ground.' *The Pre-wrath Rapture of the Church*, Marvin Rosenthal, Thomas Nelson Publishers, Nashville, pp.236, 237

12 Ὡδε ὑπομονὴ τῶν ἁγίων ἐστίν· ὧδε οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ

13 ¶ And I heard a voice from heaven saying unto me, Write,
(John)

write, γράψον, 2s. aor. **imper.** act. of γράφω, *to write*. (12 times in this book the apostle John is commanded ‘write!’)(**Re.1.11, 19; 2.1, 8, 12, 18; 3.1, 7, 14; 14.13; 19.9; 21.5**)

νεκρός, adj.

Blessed are the dead which die in the Lord from henceforth:
(which have patiently endured for Christ’s sake) are dying

dead, νεκρός, adj. always tss. with the English *dead* (ones), and 13 times in the Book of Revelation.

which die, ἀποθνῄσκοντες, nom. pl. masc, part, pres, if ἀποθνήσκω,

Yea, saith the Spirit, that they may rest from their labours;
be eased, refreshed

labour, the noun κόπος, tss. *trouble, labour* (Re.2.2; 14.13), *weariness*.

works, ἔργα, is either nom. or acc. pl. of the noun ἔργον, tss. *deed, work, labour, doing*. (Re.2.2, 5, 6, 9, 13, 19 [twice], 22, 23, 26; 3.1, 2, 8, 15; 14.13; 15.3; 18.6; 20.12, 13); ἔργον is in the texts Re.2.22; 9.20; 16.11; 22.12).

and their works do follow them.

First of all, notice that the saved of Christ are here during this time. So, yes, it will be for them a very difficult time. Dying is to rest, to be eased from these struggles. Thank the Lord, these troubles cannot follow after us. Never again will we be troubled by the wicked.

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης μοι, Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνῄσκοντες ἀπαρτί ναί λέγει τὸ πνεῦμα ἵνα

ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν

The harvesting of the earth (vss.14-16).

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

cloud, of the noun νεφέλη, always tss. with the English *cloud*; (Re.1.7; 10.1; 11.12; 14.14, 15, 16). The idea is always with reference to the misty, foggy cloud with which we are all familiar, though it might be *bright* (Mt.17.5), *white* (Re.14.14) or dark (2Pe.2.17).

sharp, ὀξεῖα, nom. sing. fem. of the noun ὀξύς, an adj. tss. *swift* [to shed blood] (once, Ro.3.15), *sharp* (7, Re.1.16; 2.12; 14.14, 17, 18; 19.15).

The Son of man is described in vss.14, 15, 16 as *sitting* upon the white cloud. At this point He is not COMING in the clouds.

Ac.1.9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Mt 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Re 1:7 Behold, he cometh with clouds; and every eye shall see him, and they [also] which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

14 Καὶ εἶδον καὶ ἰδοῦ, νεφέλη λευκὴ καὶ ἐπὶ τὴν νεφέλην καθήμενος ὅμοιος υἱῷ ἀνθρώπου ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὄξύ

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap:

I don't understand why an angel would give commandment to the Lord Jesus, the angels all being subject to Him. But evidently this is the means that the Father uses to reveal that it is the time to begin executing personal vengeance upon the wicked.

Mt.24.36 But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only.

for the time is come for thee to reap; for the harvest of the earth is ripe.
hour

thrust, πέμψον, 2s. aor. imper. act. of πέμπω, tss. to send (79),(Re.1.11; 11.10; 22.16), to thrust (2), (Re.14.15, 18).

reap, θερίσον, 2s. aor. imper. of the verb θερίζω, always tss. with the English to reap. Twice in v.15, and once in v.16. See below, harvest, the noun form of this verb.

harvest, θερισμός, a noun always tss. with the English harvest; Another noun is θεριστής, twice in the NT, reapers (Mt.13.30, 39.)

The time has come to reap the harvest of the earth. The time has come when the tares and the wheat have come to maturity so that they may be separated the one from the other.

Mt.13.24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, **Gather ye together first the tares**, and bind them in bundles to burn them: but gather the wheat into my barn.

...

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked [one];

39 The enemy that sowed them is the devil; the harvest is the end of the world (age); and the reapers are the angels.

40 As therefore **the tares are gathered and burned in the fire**; so shall it be in the end of this world.

15 καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κράζων ἐν μεγάλῃ φωνῇ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου καὶ θέρισον ὅτι ἦλθεν σοι ἡ ὥρα τοῦ θερίσαι ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

was reaped, ἐθερίσθη, 3s. aor. pass. of the verb θερίζω, always tss. with the English *to reap*. 21 times in the NT, the number for the exceeding sinfulness of sin. The earth has corrupted to the point of

judgment. Sin cannot be left unjudged. The time of the earth's judgment is come.

This seems to me to mean that there is some kind of separation, perhaps some action that separates between the righteous and the wicked. If we connect this to the next harvest it might be that the separation is that the righteous would not come against the nation of Israel to the battle of Armageddon. (v.18)

(cf. Mt.13.30, 37-43, 47-50; 24.37-41 [over-]taken; Lk.17.37, *Where Lord?*)

*Mt.13.49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,
50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.*

*Mt.24.37 But as the days of Noe [were], so shall also the coming of the Son of man be.
38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,
39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.
40 Then shall two be in the field; the one shall be taken, and the other left.
41 Two [women shall be] grinding at the mill; the one shall be taken, and the other left. (And to be sure we understand that this is not a rapture to be with Christ, the evangelist Luke shows the disciples asking the question about where these were taken (and the Gr. is taken away or over taken, παραλαμβάνω, [see παρά, tss. over, Lk.11.42]).*

...

*Lk.17.34 I tell you, in that night there shall be two [men] in one bed; the one shall be taken, and the other shall be left.
35 Two [women] shall be grinding together; the one shall be taken, and the other left.*

36 Two [men] shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body [is], thither will the eagles be gathered together.

16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν καὶ ἐθερίσθη ἡ γῆ

The gathering of the vine of the earth into the great winepress of the wrath of God (vss.17-20).

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ ἔχων καὶ αὐτὸς δρέπανον ὀξύ

18 And another angel came out from the altar, which had
(of incense)

ἐξουσίαν

power

over fire;

authority, right, jurisdiction, strength

power, ἐξουσίαν, acc. sing. of the noun ἐξουσία, also tss. authority, jurisdiction, strength, right. (Re.2.26; 6.8; 9.3, 10, 19; 11.6 (twice); 12.10; 13.2, 4, 5, 7, 12; 14.18; 16.9; 17.12, 13; 18.1; 20.6; 22.14)

This particular angel has the right to receive into his golden censer live coals from off of the brazen altar and to enter into the heavenly sanctuary to offer with the prayers of the saints, the baptized, believing, church-related disciples of Jesus Christ, *much* incense before the God. (cf. Re.8.3)

Evidently there are saints still offering prayers to God at this time which are yet being answered. This angel proceeds from inside the sanctuary of the temple where the altar of incense is situated to come out of the temple that is in heaven. (cf. Re.8.3) And he cried out with a loud voice ...

and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

gather, τρύγησον, 2s. aor. imper. of the verb τρυγάω, always tss. with the English *to gather* (3 [Lk.6.44; Re.14.18, 19]), and always has to do with the gathering of grapes.

are fully ripe, ἤκμασαν, 3pl. aor. of the verb ἀκμάζω, only this once in the NT. LXX, 4Mac.2.3, *ripe* (matured sexually); Liddell & Scott Lexicon, 'to be in full bloom, be at the prime or perfection: hence to flourish, abound in a thing ...'

Here the angel with this sharp sickle gathers together what is called the clusters of the vine of the earth. The *vine of the earth* is perhaps an allusion to Deu.32.32. Though this text refers to the corrupt of the nation of Israel, it can be applied to the corrupt of the earth.

Deu.32.32 For their vine [is] of the vine of Sodom, and of the fields of Gomorrah: their grapes [are] grapes of gall, their clusters [are] bitter: 33 Their wine [is] the poison of dragons, and the cruel venom of asps.

18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός καὶ ἐφώνησεν κραυγῇ μεγάλη τῷ ἔχοντι τὸ δρέπανον τὸ ὄξυ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὄξυ καὶ τρύγησον τοὺς βότρυας τῆς γῆς ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

Re 16:16 And he (the Lord Jesus) gathered them together into a place called in the Hebrew tongue Armageddon.

Re.19.11 ¶ And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes [were] as a flame of fire, and on his head [were] many crowns; and he had a name written, that no man knew, but he himself.

13 And he [was] clothed with a vesture dipped in blood: and his name is called *The Word of God*.

14 And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Christ is describing Himself as if the battle was done and now ascending from the south out of Edom ...

Is.63.1 ¶ Who [is] this that cometh from Edom, with dyed garments from Bozrah? this [that is] glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore [art thou] red in thine apparel, and thy garments like him that treadeth in the winefat?

winefat, תַּיִן, a fem. noun tss. *winepress*, *wine fat*, *press*. *Winefat*, archaic, see wine-vat. In Mk.12.1, the man *digs a place for the winefat*. An excerpt from the O.E.D. has, (1879) 'The grapes are emptied into a tub with holes at the bottom. ... The tub is placed over another much larger, named the wine-vat. The *winefat* is also said to be the trough through which the pressed juice of the grapes flow from the press to the vat. The picture is of Christ treading down and absolutely destroying the multitude and multitudes of the forces of that 4th kingdom which has come into the Valley of Jehoshaphat, the Valley of Decision, the Valley of Megiddo, the vale of Esdraelon.

3 I have trodden the winepress alone; and of the people [there was] none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day of vengeance [is] in mine heart, and the year of my redeemed is come.

5 *And I looked, and [there was] none to help; and I wondered that [there was] none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.*

6 *And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.*

Is.34.1 ¶ Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

2 *For the indignation of the LORD [is] upon all nations, and [his] fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.*

3 *Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.*

4 *And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling [fig] from the fig tree.*

5 *For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.*

6 *The sword of the LORD is filled with blood, it is made fat with fatness, [and] with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.*

7 *And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.*

8 *For [it is] the day of the LORD'S vengeance, [and] the year of recompences for the controversy of Zion.*

9 ¶ *And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.*

10 *It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.*

Joel 3.9 ¶ Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 *Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I [am] strong.*

11 *Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD.*

12 *Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.*

13 *Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness [is] great.*

14 *Multitudes, multitudes (Heb. רַבִּימִיּוֹת, tss. many, many) in the valley of decision: for the day of the LORD [is] near in the valley of decision.*

15 *The sun and the moon shall be darkened, and the stars shall withdraw their shining.*

16 *The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD [will be] the hope of his people, and the strength of the children of Israel.*

17 *So shall ye know that I [am] the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.'*

Zec.12.1 ¶ The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 *Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah [and] against Jerusalem.*

3 *And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.*

4 *In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.*

5 *And the governors of Judah shall say in their heart, The inhabitants of Jerusalem [shall be] my strength in the LORD of hosts their God.*

6 *In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all*

the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, [even] in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify [themselves] against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David [shall be] as God, as the angel of the LORD before them.

19 καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν καὶ ἐτρύγησεν τὴν ἄμπελον τῆς γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὴν μέγαλην

20 And the winepress was trodden without the city,
outside (of Jerusalem)

was trodden, ἐπατήθη, 3s. aor. pass. of the verb πατέω, tss. to tread (Re.14.20; 19.15), to tread under foot (Re.11.2), to tread down.

and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

a thousand and six hundred furlongs – said to be 160 Greek miles or 200 Roman (Italian) miles.

‘But Mr. Mede and others think, that the city of Jerusalem is here meant, or the Holy Land, which comprehends exactly one thousand six hundred furlong, that is, two hundred Italian miles, or one hundred and sixty Grecian miles. But what that place shall be, where this slaughter shall be, is a great secret.’ Matthew Poole, *Matthew Pooles Commentary on the Holy Bible*, vol. 3, p.990, MacDonald Publishing Co. (underlining added)

The great winepress of the wrath of God is in Megiddo (a city in Canaan [found 10 times in Scripture]), or Valley of Megiddo (found once in Scripture), called the Valley of Jehoshaphat (found twice in Scripture), and Armageddon (found once in Scripture).

‘The earth's corrupted vine is reaped, its clusters piled into the winepress of the wrath of God outside the city of Jerusalem. The blood flows up to the horses' bridles, discoloring the streams and rivers, bridle-deep, 1,600 furlongs off. It is the land of Palestine that is the theatre of war. The scene is the Valley of Jehoshaphat, that Joel saw, as did Isaiah and Zechariah.’ Nathaniel West (1826-1906), *Daniel's Great Prophecy, The Eastern Question. The Kingdom*, p.254, The Hope of Israel Movement (1898)

‘The various names denotive of the locality all circle around Jerusalem. “*Armageddon*” is the place named in the Apocalypse, which is the mount or city of Megiddo, or the great Esdraelon plain, “the Valley of Megiddo.” That has ever been one of God’s great battle-grounds for the judging of the armies of the wicked. There Jabin’s hosts, with their 900 chariots of iron, were utterly overwhelmed by Jehovah’s special interference. There the Midianites, and Amalekites, and children of the East were routed before Gideon’s 300 men with pitchers and lamps. There Samson triumphed with his crude instrument over the might of the Philistines. There the ruddy son of Jesse met and slew the great Goliath, and opened a breach of destruction upon those who defied Israel’s God. And it is but fitting that here should be the seat of the wine-press for the final crushing out of the mightier Jabin and Goliath of the last evil days.” *The Valley of Jehosaphat*” is named by Joel as the place which, geographically taken, denotes the immediate vicinity of Jerusalem, or else that part of Idumea where, by the special aid of heaven, Jehosaphat put down the rebellion of the Edomites. “*Bozrah*” is named by Isaiah as the place where the mighty Savior treads the wine-press alone, and stains all His raiment with the blood of His foes. (Is.34:6-8; 63:1-6.) The probabilities are that all these particular localities are included, and that a line of encamped forces shall extend from Bozrah, on the south-east, to Megiddo, on the north-west. And singularly enough, this would measure exactly 1,600 *stadia* (furlongs, measuring 160 Grecian miles-200 miles Italian miles [added, see Matthew Poole note, Re.14.20]),

the distance named in the text as that over which the blood from this great wine-press of Jehovah's anger flows.

...

'Along this line will the main bodies of these assembled nations lie, eager, determined, and confident in the schemes that occupy them, not knowing that they are already in the great wine-press of the wrath of God.'

...

'It is "outside of the city" that this treading of the wine-press takes place. "The city," mentioned thus absolutely, with no other note of identification, can be none other than "the holy city," the city of Jerusalem. ' J. A. Seiss, *The Apocalypse*, pp.363, 364, Zondervan Publishing House, 16th Printing (1976)

'Whatever its full symbolical import may be, the image rests on a geographical basis; and the locality implied in the Hebrew term here employed (τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών) is the great battlefield of the Old Testament, where the chief conflicts took place between the Israelites and the enemies of God's people.' John Saul Howson, *Smith's Dictionary of the Bible*, vol. 1, 156, Baker Book House Co., Reprinted 1986

"... it appears from Scripture that this last great battle of that great day of God Almighty will reach far beyond Armageddon, or the Valley of Megiddo. Armageddon appears to be mainly the place where the troops will gather together from the four corners of the earth, and from Armageddon the battle will spread out over the entire land of Palestine. Joel speaks of the last battle being fought in the Valley of Jehoshaphat, which is close by Jerusalem, and Isaiah shows Christ coming with blood-stained garments "from Edom," and Edom is south of Palestine. So the battle of Armageddon, it seems, will stretch from the Valley of Megiddo in the north of Palestine, through the Valley of Jehoshaphat, near Jerusalem, and on down to Edom at the extreme southern part of Palestine. And to this agree the words of the prophet Ezekiel that the armies of this great battle will "cover the land." The Book of Revelation also says the blood will flow to the bits of the horse bridles for 1,600 furlongs, and it has been pointed

out that 1,600 furlongs covers the entire length of Palestine. But Jerusalem will no doubt be the center of interest during the battle of Armageddon, for God's Word says: "I will gather all nations against Jerusalem to battle." [Quoting A. Sims, *The Coming War and the Rise of Russia*, p.7] J. Dwight Pentecost, *Things to Come*, pp.341, 342, Zondervan Publishing House, 12th Printing 1974

The interlude of chs.12-14 showed the beginning and the ending, the rise and fall of the 4th dreadful, terrible and exceeding strong kingdom. But it will fall. The Lord Jesus Christ will bring it down Himself.

I don't know that everyone here today is ready for that day. Have you come to understand that Jesus Christ is the ONLY Savior of the world? If not you are about to lose everything, even your own soul. You will become a part of this evil kingdom that is on the rise today. You will worship the beast and his image. You will receive his mark. And in the end the smoke of your torment will ascend up for ever and ever. But the weakest of Christ's redeemed will not. They will stand fast by faith, suffer for His name's sake and be blessed whether in life or in death, but because of Christ they will be blessed.

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Do you believe that God raised Jesus, that died on the cross from the dead, taking away ALL of your sins? That He is presently seated at the right hand of the Father awaiting that day when He shall judge the world in righteousness. Do you believe this? Then say so. And then identify with Christ by baptism, and walk with Him and us in this NT church until He returns. I hope you know Him!

20 καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων