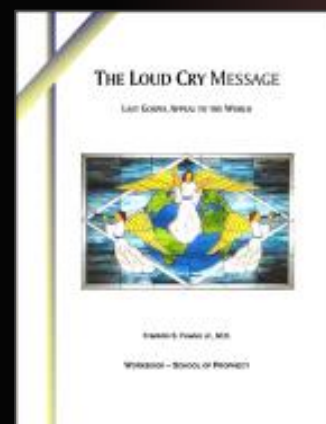


A book that goes along with this Three Angels' Messages series is *The Loud Cry*, which can be obtained by:

Calling: 760-248-1111

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We now continue our studies on:

***The Three Angels' Messages***

Prophecy Research Initiative  
presents

# The Three Angels' Messages



Revelation 14

Franklin S. Fowler Jr., M.D.

## Lesson Four – Revelation 14

# How These Escape God's Wrath!



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These conclusions are always tentative since new light constantly unfolds.

We just saw the horrendous results of rejecting the *first angel's message*. From God's "cup of indignation," final wrath was "poured out" without mercy.



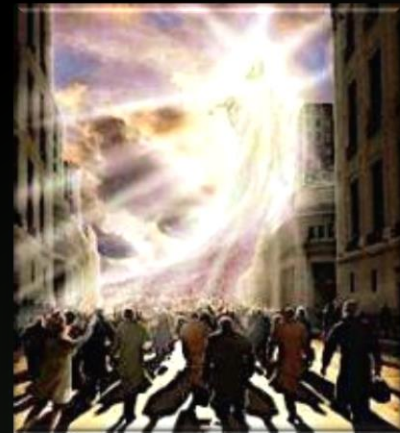
Perhaps a fearful thought visited you with the haunting question: "Will anyone be saved?" or even, "Can anyone be saved?"

The next verse in our Revelation 14 study brings to us the very assurance we need!

*“Here is the patience of the saints: here are they that keep the commandments of God, and [keep] the faith of Jesus.” (Rev. 14:12)*

There are saints! God is presenting how they became that selected group!

AND – this begins our story of today. How were they able to meet God’s expectations? What occurred for God to see them as eternally His?



You might expect that He would simply say:

*“They followed the directions found in the first angel’s message!”*

As we will see, He really does say that – but in qualifying language.

He says that the saints:

1. “keep the commandments of God” and
2. “[keep] the faith of Jesus”

We have a lot to cover to understand what all this means! At the end of this hour, we'll look at a wonderful scene. Jesus is in the company of His saints, which John actually portrayed at the very beginning of this chapter.

### First Angel Invitation

Honor Creator/God

Honor His Law – 7<sup>th</sup> Day

### These “saints”

Keep the of Faith of Jesus

Keep Commandments

*“they that keep the commandments of God, and [keep] the faith of Jesus.” (Rev. 14:12)*



*“Here is the patience of the saints”* is how verse 12 actually begins. (Rev. 14:12)

“Saints” or *hagion* (G) is a beautiful word. It means that these are **God’s people**, and it tells us that they are **holy, morally pure**, just like Jesus is!



The **“patience”** or *hypomone* (G) of these saints goes beyond simply **waiting**.

They are **enduring**, they have **trusting faithfulness** during a time of persecution.

John just talked about this when reporting on Babylon and the papacy: *“Here is the patience and the faith of the saints.”* (Rev. 13:10)



Long before, Daniel was inspired to write about these exact issues and time:

*“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.”* (Dan. 12:12)



A promise is given to all those who wait patiently for the time of the end. Then they endure going through the time of persecution (noted in 12:7). This 1335 days is literal time and overlaps the last 3½ years of earth's history.

*“Blessed are all they that wait for him.”*

(Isa. 30:18)

*“But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”* (Isa. 40:31)

In resisting the pressure to form an “image to the beast,” God’s people are subject to trials. Revelation 13 even notes that they will eventually be restricted from “buying and selling.” They have “patience.”

*“here are they that keep the commandments of God” (Rev. 14:12)*

“They” represent the enduring saints, who also are the “remnant” of the “seed of the woman,” whom Satan lashes out against right at the end.

*“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, [now notice who they are!] which keep the commandments of God, and have the testimony of Jesus Christ.” (Rev. 12:17)*

In these summary statements, it is imperative that we understand the word “commandments” (*entolas* – G). Scholars rarely address this but quickly relegate it to “following God’s commands” (Osborne 543) – or to “obedience to the Torah” in an “ethical sense.” (Aune 837)

We are being given keys that validate who the saints are. What these “commandments” mean belongs to vital end-time truths! The “saints,” the “remnant,” identify with some code!



Let's begin with Jesus' own words:

*"If ye love me, keep my commandments."* (John 14:15)



John later riveted deeper what Jesus said:

*"And hereby we do know that we know him, if we keep his commandments."* (I John 2:3)

*"And this is love, that we walk after his commandments."* (II John 6)

Jesus responded to the rich young ruler:

*"If thou wilt enter into life, keep the commandments."* (Matt. 19:17)

Which “commandments” were Jesus referring to? In His response to that rich ruler, he quoted as examples five of the “rules” found in the heart of the Decalogue.



“If one wants to know about the good that leads to life, then one will go back to the Ten Commandments as given by God himself.” (John Nolland, *The Gospel of Matthew*, 789)

“One who seeks eternal life should accordingly look to the commandments.... He [Jesus] points ... to some of the commandments as representative of the whole.” (Donald Hagner, *Matthew 14-28, Word Biblical Commentary*, 557)

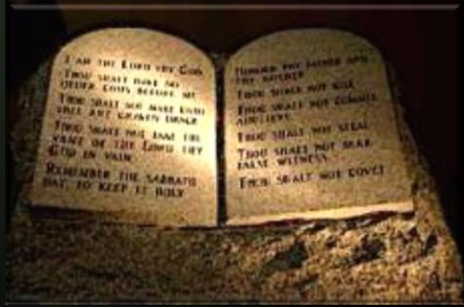
This is a very important matter for which we should pause in our analysis of Revelation 14. Let's deal with this "law" issue more deeply:

Many confuse the Ten Commandments or Decalogue with the Law of Moses. The two are, however, vastly different.

The laws that Moses wrote, under God's direction, guided the Jewish people in their theocracy. They helped regulate the priesthood, sacrifices, rituals, meat and drink offerings, civil life and even health habits.

The Decalogue represents God's great moral standards. "Time" or "church" wouldn't change them.





The Decalogue:  
Written with the  
finger of God  
(Ex. 31:18) on  
tables of stone  
(Ex. 32:16)

Housed inside  
the ark (Ex. 40:20)



The Law of Moses:  
Written by Moses  
and put in a “book”  
(II Chron. 35:12)

Housed in the side  
of the ark of the  
covenant (Deut. 31:26)

There is one other major difference:

**The Mosaic Law** – defined “works”

“the works of the law” (Rom. 9:31-32)

“the deeds of the law” (Rom. 3:20)

Not how we are justified (Gal. 2:16)

**The Decalogue** – defines how we please God

“The doers of the law shall be justified.”

(Rom. 2:13)

“Work out your own salvation with fear and trembling.” (Phil. 2:12)

The saints are “keeping the commandments.”  
They have made a commitment to **please**  
**God** at all costs.

Intriguingly – in that first angel’s message, the  
Sabbath commandment is mentioned. That  
is part of the “Law” written by God’s finger!

Fearing that this whole issue might be  
misunderstood and seen only in the light of  
man’s perception of love, John wrote: “This  
is love, that we walk after his commandments.”  
(II John 6)

Moses said to Israel: God “*declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone.*”

(Deut. 4:13)

The ark, where those tables were housed, was called the “ark of the covenant.” (Deut. 31:25-26)



Though many claim that the “new covenant” did not embody a “law” – Paul notes otherwise:

*“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.”* (Heb. 8:10)



Here, “Israel” represents God’s end-time “saints,” noted in this study. Paul repeats:

*“This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them.”* (Heb. 10:16)

The saints are recognized another way by heaven:

They keep “*the faith of Jesus.*” (Rev. 14:12)

There is disagreement among Bible scholars as to what this phrase means. Here, by itself, it could mean “faith of Jesus” or “faith in Jesus.”

We have “clues” elsewhere that provide special help.

A companion text we have already alluded to is most helpful:

*“... the remnant of her seed, which keep the commandments of God, and **have the testimony of Jesus Christ.**”* (Rev. 12:17)

Let's compare the last phrases from these two verses:

“the faith of Jesus” [they “keep”]

“the testimony of Jesus Christ” [they have]

The translations vary. But if one puts these phrases into a Christ-oriented context, this is how it can be incredibly elevating:



The saints have a faith like Jesus had and the remnant have a testimony like Jesus had.

A wonderful story about Jesus illustrates these thoughts.

A life-threatening storm came up, on the Sea of Galilee. Jesus was in the boat sleeping. He appears to not have awakened until the disciples cried with great fear, “Master, we perish!”

Jesus awoke, stood up and calmed the treacherous storm.



The situation was grave. The Bible notes that He “rebuked the wind and the raging of the water.” (Luke 8:24)

And then Jesus asked a very provocative, maybe painful, question:

*“Where is your faith?”* (Luke 8:25)

The word here for “faith” is *pistis* (G). It means a “trusting belief” that anticipates copying Jesus!

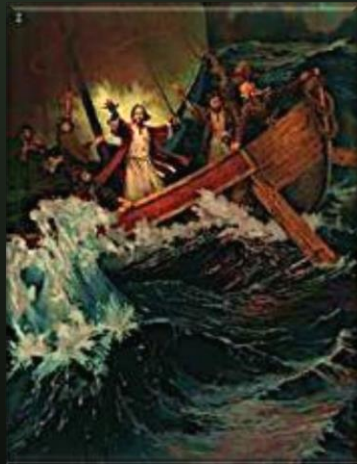
Jesus was actually saying to the disciples:  
*“Why don’t you have a faith like I do?”*

*“Why don’t you have a faith like I do?”*



That means that the *faith like Jesus had* is very personal! Here is a beautiful thought:

“Faith is trusting God – believing that He loves us and knows best what is for our good. Thus, instead of our own, it leads us to choose His way. In place of our ignorance, it accepts His wisdom; in place of our weakness, His strength; in place of our sinfulness, His righteousness.” (Ed. 253)



When Jesus brought calm  
to the storm – He gave a  
testimony!

Jesus gave witness to His perfect trust in the  
Father! He testified that “faith” in God has  
power. That in every circumstance one can  
depend on Him. **That trusting in Him is safe.**

“When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the ‘Master of earth and sea and sky’ that He reposed in quiet. That power He had laid down, and He says, ‘I can of Mine own self do nothing.’ John 5:30. He trusted in the Father’s might. It was in faith – faith in God’s love and care – that Jesus rested, and the power of that word which stilled the storm was the power of God.” (DA 336)

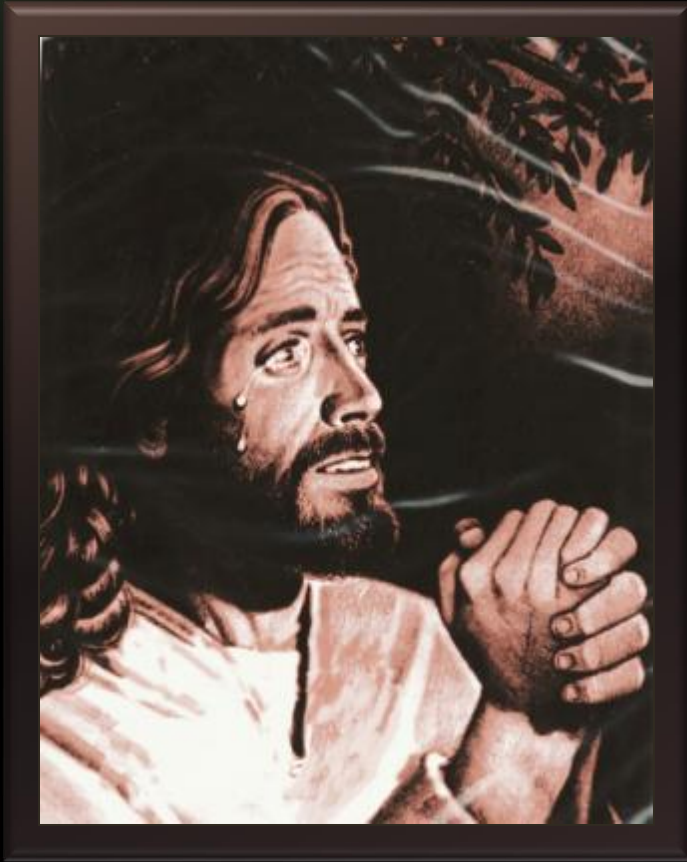


The “testimony of Jesus” is really a story of how beautiful His faith was in His Father.



“So fully was Jesus surrendered to the will of God that the Father alone appeared in His life.” (DA 389)

“God embodied his own attributes in his Son,—his power, his wisdom, his goodness, his purity, his truthfulness, his spirituality, and his benevolence. In him, though human, all perfection of character, all divine excellence, dwelt.” (YI, September 16, 1897)



**He lived and prayed  
as if in the Father's  
presence.**



**Continuing our study ...**

What now follows reveals why  
these three angels are very end-time!

1 <sup>st</sup> Angel's Message	2 <sup>nd</sup> Angel's Message	3 <sup>rd</sup> Angel's Message	
Hour of the Judgment of the Living has arrived	Get out of Babylon – every church where there is apostasy	God's wrath on those who don't heed Angels 1 & 2	verse 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.”* (Rev. 14:14)

The apostle John's little phrase, *“and I looked, and behold,”* means a special transition has come in redemptive history. Similar language was used by Daniel:

*“I saw in the night visions, and, behold”*  
(Dan. 7:13)

John sees Christ ready for the Second Advent. He is ready to receive those judged worthy.

Before He can receive His kingdom, His people, there has to be a judicial separation process. This is the result of that judgment.

The world was warned of this judgment's final phase in the first angel's message. Now Jesus is ready to begin the "grain" harvest – the reception of His bride – His kingdom.

John continues:

*"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: for the time is come for thee to reap; for the harvest of the earth is ripe."* (Rev. 14:15)

This heavenly temple is where God has His throne (Rev. 7:15). God the Father – the Ancient of Days – gives notice that:



1. The “time” of the harvest has come (it is the “harvest season”).
2. The “harvest ... is ripe” – the people are ready.

Since the grape harvest comes later (vv 17-20), representing the wicked, this **grain harvest** represents the kingdom of His **redeemed!** Jesus can now come to take them home!

Of this time Daniel had noted long ago:

*“I saw in the night visions, and, behold, one like the **Son of man** came with the clouds of heaven, and **came to the Ancient of days**, and they brought him near before him.*

*“And there **was given him dominion**, and glory, **and a kingdom**, that all people, nations, and languages, should serve him: his dominion is an **everlasting dominion**, which shall not pass away, and **his kingdom** that which shall not be destroyed.”* (Dan. 7:13-14)

The “golden crown” on the Son of Man’s head is a crown of victory.

Later, we will see His actual coming, riding on a white horse with His eyes like a flame of fire [He’s about to execute judgment] and there, on His head, are many crowns (Rev. 19:12) [those are kingly crowns, vastly different from the crown of victory here in Revelation 14].

The Son of Man, with the “sharp sickle,” is told to begin harvesting His people.

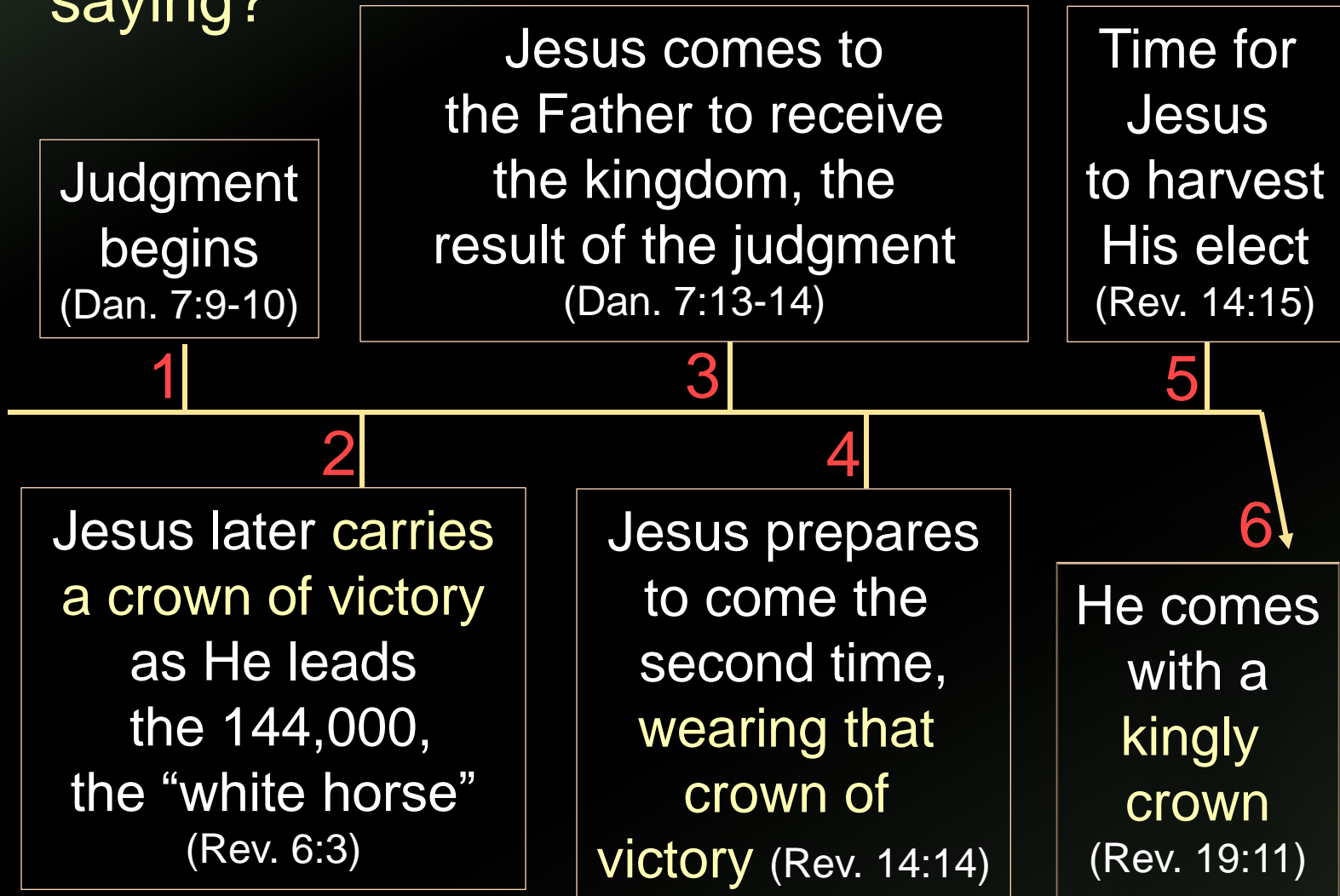




## Many concepts are being portrayed from the book of Revelation:

1. As a “worthy Lamb,” He has a crown of victory and can legally separate the sheep from the goats.
2. As a “worthy Lamb,” He has legal permission to harvest the “good wheat.”
3. As the “king of kings,” He has a legal right to come for the “new citizens” of His kingdom.
4. As the “Lord of lords,” He has the legal right to set up an “everlasting dominion.”

# What are all these prophetic messages saying?



There's so much more John shares with us about those "saints," the "grain harvest!"

They not only escaped God's wrath, they bring pleasure and companionship to Jesus!

We initially skipped over that part of Revelation 14. Now we visit that very elevated story.



In Revelation 13, the beast worshipers asked arrogantly: *"Who is like unto the beast? Who is able to make war with him?"* (vs 4)

This is how God answers that wicked thought through John's eyes:

*“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.”* (Rev. 14:1)

John is **transitioned** into a **new scene** from the horrifying imagery of Revelation 13.

*“And I looked, and, lo.”*

*“I looked and now you look!”*



*“A Lamb stood on the mount Sion, and with him an hundred forty and four thousand.” (Rev. 14:1)*

“Twelve” is God’s “kingdom number.” The ancient Jewish people emphasized a number in two ways:

1. Multiplying it by itself and/or
2. Multiplying it by 1000

Here, both are applied:

$$12 \times 12 = 144 \text{ and } 144 \times 1000 = 144,000$$

This is God’s symbolic “dominion” number, taken from the personalities of twelve tribes.

Now comes an incredible clue as to who this corporate body really is!

*“... having his Father’s name written in their foreheads.”* (Rev. 14:1)

These are the “saints” who have taken on the Father’s name.



Their names have changed! They are married to the Son of Man, the Lamb of God. Their names have been changed to the “family name of heaven!”

They are part of the “family of God,” citizens of the heavenly kingdom. Amazing!

*“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.”*

*“And in their mouth was found no guile: for they are without fault before the throne of God.” (Rev. 14:4-5)*



1. They refused to be spiritually polluted. Paul spoke of God presenting the true believer as a “chaste virgin” to Christ. (II Cor. 11:2)
2. Jesus, who became a “Lamb,” is now the “Good Shepherd,” and his followers “know His voice.” (John 10:3-4) The 144,000 follow Jesus everywhere.
3. This group is called the “firstfruits” unto God and the Lamb.

During the ancient Jewish *Feast of Unleavened Bread* and the *Feast of Weeks*, there were “firstfruits” of the “barley” then the “wheat,” which were presented to God.

The “barley” represented the first group of the grain harvest – the 144,000.

The “wheat” represented the second group of the grain harvest – the great multitude that would follow the onset of the “latter rain!”

This division of two end-time groups is found in many prophecies. It always depicts the 144,000 as the forward witnessing group.

In Revelation they are first seen as the “white horse,” going out “conquering.” (Rev. 6:2)



John was given a dramatic message in the 7<sup>th</sup> chapter from an angel arising from the east, crying with a loud voice to four apocalyptic angels: “hurt not the earth or the sea or the trees” until the 144,000 are “sealed.”

This first group of “firstfruits” are God’s “special forces” that initially penetrate the world with the final gospel appeal. God eternally seals them before any other end-time people. God’s judicial wrath against planet earth is to be withheld until that “sealing” is complete.

“John sees the elements of nature – **earthquake, tempest, and political strife** – represented as being held by four angels. These winds are under control until God gives the word to let them go. There is the safety of God’s church. The angels of God do His bidding, holding back the winds of the earth ... until the servants of God should be sealed in their foreheads.” (Mar. 266)



The **144,000** are represented here as a **very special “church-related” group** at the end of time that must receive God’s seal!

Why are the 144,000 so specially singled out? Because they will have to stand with God's wonderful truth before the whole world and receive its opposition. And, while receiving this opposition, they will remember that they are the sons and daughters of God, having Christ formed within them, the hope of glory. They will ever be keeping in view the great and blessed hope that is before them. What is that? The eternal weight of glory which nothing can surpass. (1SAT 72)



Scholar Bauckham has studied Revelation 5 and noted that it is divided into two parts:

1. Picturing Christ as the “Lion” (5:5-7)
2. Portraying Christ as the “slain Lamb” (5:9-17)



The 144,000, under the “Lion” banner, represent the “Messianic army.” They will be carrying the gospel to the nations.

The first tribe that is noted of the 12 (Rev. 7) is Judah. Jesus is the “Lion” of that tribe.  
(Bauckham, *The Climax of Prophecy*, 1993b:215-229)

In Revelation 5:9 the Lamb “purchased” citizens for God from “every tribe and language and people and nation,” which parallels the “multitude from every nation, tribe, people, and language” in 7:9.



Though this “great multitude” represents those who will be translated and have come through the “great tribulation,” it also includes the “saved imagery” of that 144,000.



This shows the duality of Christ’s role at the end: the Lion and the Lamb.



“I saw Satan would work more powerfully now than ever he has before. He knows that his time is short and that the sealing of the saints will place them beyond his power; he will now work in every way that he can and will try his every insinuation to get the saints off from their guard and get them asleep on the present truth or doubting it, so as to prevent their being sealed with the seal of the living God.” (8MR 220 – 1850)

The saints keep the commandments of God and have a faith like Jesus had. Their lives are devoted to pleasing Him. Yet we are warned:

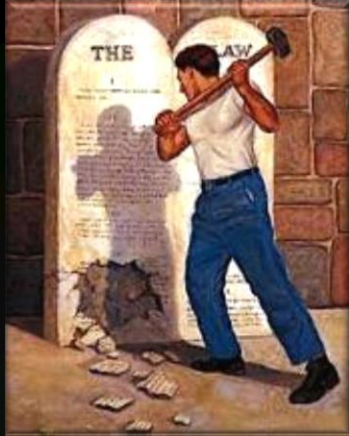
“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.” (Counsels for the Churches, 334)

We studied already the “distinguishing issue” associated with that “seal of God.”

“The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord’s memorial of creation.... The mark of the beast is the opposite of this – the observance of the first day of the week.” [8T 117 (1904), LDE 224]



“The seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord.” (RH, April 27, 1911)



It's about the commandments of God, with a major focus on the Sabbath imperative.

This man will receive the “mark of the beast.” This “mark” is associated with the Babylonian number 6. It never gets to God's perfect 7. Revelation 13 calls this the “number of mankind” (symbolizing the earthly or the wicked). The triple 6, or 666, is the number of three religious apostasies at the end: Catholicism, Protestantism and Spiritualism.

Another fascinating link is given to us by expositor White:

“The 144,000 were all sealed, and perfectly united. On their foreheads was written, ‘God, New Jerusalem,’ and a glorious star containing Jesus’ new name.”

*(Christian Experience and Teachings, 58)*

This “sealing” of the 144,000 is represented in the Philadelphia Church, outlined in Revelation 3:12!

Notice the “marks” given to these “members:”

Of that Church we are told:

*“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”* (Rev. 3:12)

There are two sealing issues related to the 144,000 in this apocalyptic book:

1. A “mark” or “seal” related to being established in the truth – especially the Sabbath
2. These “citizenship names,” symbolized by the Philadelphia Church



There's more to this story of the saints, the 144,000, the remnant. They make up one of heaven's choirs!

*“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:*

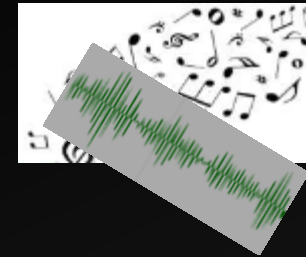
*“And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.”*

*(Rev. 14:2-3)*



The saints are with Jesus on Mount Zion. John hears the beautiful strains of this massive choir. The last time he heard “heavenly singing” was from the 24 elders playing their harps and praising the “worthy Lamb.” (Rev. 5:8-9)

John is clearly lost for words to describe its beauty:



1. As the “voice” of many waters
2. As the “voice” of great thunder
3. With the accompanying “voice” of harps

Only our imagination limits what he heard!

This “144,000” choir sang a “new song.”  
The 24 elders also sang a “new song.”  
(Rev. 5:9) In Psalms a “new song” is a hymn  
of praise for the God of creation delivering  
His people. (Psa. 33:3, 40:3, 96:1, 98:1, 144:9)

“In Jewish tradition, praising God  
with harps and a ‘new song’ was  
especially linked to the ‘world to  
come.’” (Osborne, 527)



This song was sung before the throne, the  
four beasts and the 24 elders.

This “song” belongs to the heavenly court. It bonds these “saints” with God’s throne and all the courtiers surrounding it.

*“I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; ...*

*“These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

*“Therefore are they before the throne of God, and serve him day and night in his temple.”*

*(Rev. 7:9, 14-15)*

The palm branches suggest the time of year for the Feast of Tabernacles. That is the period when Jesus will come again at His Second Advent!

Because of this, the imagery suggests that this is an early celebration of the saints, the remnant and the 144,000 (“great multitude”), shortly after they have arrived in the celestial city.



Soon the gates of this  
Temple City will be opened.

Will you be invited to go in? Will you be among that “unnumbered multitude” that wave palm branches and sings that “new song?”

We are approaching the last opportunity of time to be ready. Won't you decide to eternally please Him and help finish the work of the Three Angels?

**The End**

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