

A Call for Endurance

Revelation 14:6-13

Sunday, September 27th, 2026

Grace Baptist Church

Last Sunday, Garrett preached a timely message on the topic of work. We see throughout Scripture work being done, being commanded, being encouraged, being taught. Last Sunday, we saw through Garrett's message, the God who works in that he creates in the book of Genesis. And Garrett also mentioned leaving something on the topic of work for me to preach. I thought this week, where do I go?

Old Testament

For in Genesis, we do see God working in creation, we see mankind being instructed to work in the Garden, we see how the Fall has affected our work, and we even see God further working in the establishment of a people. Garrett handled this text extremely well. I could look at Exodus, for in Exodus, we see that work is used to oppress the people of Israel (**Ex. 1:13-14; 5:4, 9, 11, 13,18**), the Law preserves rest providing hope in our work (**Ex. 12:16; 20:9-10; 23:12**).

In Leviticus, we see that our work is neighborly, it's for the good of our neighbor (**Lev. 19:13**). In Numbers, we see that work is purposeful (**Num. 10:2**). In Deuteronomy, work is blessed by God (**Deut. 2:7**) and God's work is unique (**Deut. 4:28**).

In Joshua, God's work is to be made known (**Josh. 24:31**). In Judges the Lord works wonders (**Judg. 13:19**). In Ruth, work is a blessing to those who have little (**Ruth 2:19**).

In 1&2 Samuel we see men working with God (**1 Samuel 14:45**). In 1&2 Kings we see the physical work of building palaces and the temple (**1 Kings 5-8**). In 1&2 Chronicles, we see the decline of faithful work as the people of Israel followed after the abominations of the nations and polluted the house of the Lord, forgetting the very works of our Lord (**2 Chron. 36:14**).

In Ezra and Nehemiah, the work of rebuilding the temple and Jerusalem take place. In Esther, though God is not mentioned, he remains at work among his people.

In Job, God knows the works of man and the motives of his heart and God reminds man of the works of his mighty hand (**Job 1:8; Job 40**). In the book of Psalms, we sing of the works of God. In Proverbs we heed wise instruction for our work. In Ecclesiastes we meditate upon our work. In Song of Solomon, we marvel at the work of the master's hand in the beauty of marriage, and if you don't get this one, go home and read Song of Solomon together with your spouse, after the kids are in bed.

The prophet Isaiah proclaims the coming work of the Son. The prophet Jeremiah proclaims judgement on worthless works of delusion (**Jer. 10:15**). In Lamentations the Lord repays according to the work of their hands (**Lam. 3:64**). In Ezekiel, that which the

Lord spoke he will indeed work (**Ezek. 12:25**). In Daniel, the Lord works signs and wonders (**Dan. 6:27**).

In Hosea, God works restoration for the unfaithful bride. In Joel, implements for work are transformed into instruments of war (**Joel 3:10**). In Amos, that which God works to plant can never be uprooted (**Amos 9:15**). In Obadiah, the Day of the Lord is near and what you have done shall be done to you (**Obad. 15**). In Jonah, we see that God's work will be accomplished.

In Micah, we see what kind of work the Lord requires of us (**Mic. 6:8**). In Nahum, we see the earth groaning at the wicked works of men (**Nah. 1:2-5**). In Habakkuk, the Lord is doing an unbelievable work (**Hab. 1:5**). In Zephaniah, God promises a work of change, changing shame into praise (**Zeph. 3:19**).

In Haggai, the people of God are instructed to be strong and to work because the Lord is with them (**Hag. 2:4**). In Zechariah, we are instructed to pray to the Lord who works (**Zech. 10:1**). In Malachi, the Lord preserves his treasured possession for whom he has done great works (**Mal. 3:16-18**).

New Testament

Work continues in the New Testament. In Matthew, Mark, Luke and John the works of Christ are revealed as promised. In Acts, we see the literal acts of the Apostles and the work of God establishing his Church. In Romans, we learn that we are justified by faith and not by our works (**Rom. 3:21-31**).

In Paul's letters, 1&2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1&2 Thessalonians, and Philemon he teaches us how we are to work within the local church and in the world. In 1 & 2 Timothy and Titus, Paul teaches how our church polity is to work and how we are to serve, meeting the needs of the body.

In Hebrews we remember the work of God and those who have gone before us faithfully that we might stir up one another to love and good works (**Heb. 10:24**). In James we see that faith without works is dead (**James 2:17**). In 1&2 Peter, we confirm our calling and election, making every effort to bear certain qualities making us both effective and fruitful in our Godward labor (**2 Pet. 1:3-15**). In 1, 2 & 3 John we learn that we love not in word or talk but in our work and in truth (**1 Jn. 3:18**). And finally, we arrive at the Revelation to John, and we see the completed work of Christ, the one who keeps his works until the end and rewards him who too keeps his works until the end (**Rev. 2:23**). It is here that we see the consummation of all things, a final rest of all earthly toil and labor.

It is here in Revelation that I want us to look this morning. Turn, if you will, to **Revelation 14:6-13**. You will notice the heading, if you are reading from the ESV, is The Message of the Three Angels.

[6] Then I saw another angel flying directly overhead, with an eternal gospel to proclaim to those who dwell on earth, to every nation and tribe and language and people. [7] And he said with a loud voice, “Fear God and give him glory, because the hour of his judgment has come, and worship him who **made** heaven and earth, the sea and the springs of water.”

[8] Another angel, a second, followed, saying, “Fallen, fallen is Babylon the great, she who **made** all nations drink the wine of the passion of her sexual immorality.”

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

[12] Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus.

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

In this passage we hear three messages proclaimed pertaining to work. Though the term “work” is not used explicitly, these three messages we will hear should cause us to do a couple of things: examine work, recognize the God who works, understand the consequences of sinful work and to give us hope in Christ’s finished work. My hope this morning is that we will hear these messages and that we will endure in our labors and ultimately that we will know the hope which is in the rest that Christ’s work has made available.

1. Hear of the God who works (**Rev. 14:6-7**)

The message from the first angel proclaims an eternal gospel, an eternal good news, the *euangelion* in the Greek. This messenger angel proclaims the very same gospel we are commissioned with in the Great Commission. Mark 16:15 instructs us to “**Go into all the world and proclaim** [*kēryxate*] **the gospel** [*euangelion*] **to the whole creation.**” We proclaim [*euangelisa*] the gospel [*euangelion*] just as this angel [*angelon*] did. Not that we fly overhead, rather that we proclaim to those who dwell on the earth, to every nation, every tribe, every language, every people the good news of the gospel.

This message is able to be heard, it is clear, it is understandable, it is available to all to hear, it is translatable, it is able to cross boundaries political and geographical, it is a message meant to be proclaimed. For the angel proclaimed with a loud voice the gospel and its consummation. Hear of the God who works for the hour of his judgment has come. Fear God and give him glory! Worship him who made both heaven and earth. Hear the message, hear the message of the God who works. He is not sitting idly by; he is active in his creation from start to finish.

Hear the message of the God who created all things physical. The heavens and the earth, the sea above the ground and the waters underneath, he made this all by his spoken word. God's work of creation, by his mighty hand, by his creative word, is to be recognized by all of mankind regardless of nation, tribe, language or people. God is your creator; it is in his image that we are made as Garrett showed us last week. Physically we are his workmanship.

We are also God's workmanship spiritually as well. For the good news goes forth, the eternal gospel is proclaimed, it is eternally good, it is eternally true, it is eternally worthy of being proclaimed. Now the gospel is proclaimed unto salvation in that God promises to those who believe they will know Christ's salvation, the forgiveness of sin, eternal security and hope of eternity with Christ. In the gospel's eternal context, all of creation, redeemed by the blood of Christ will rejoice, praising God our Creator, praising Jesus our Savior and Bridegroom as we proclaim eternally of his mighty work that causes us to worship today and for all eternity.

Remember church, we will worship for eternity, we will sing our Savior's praise, exclaiming the wonderful truths of the eternal gospel; proclaiming eternal truths worthy of our Savior's ears. When we sing together among the body of Christ we get a glimpse of this heavenly chorus. We get a glimpse of the harmony of God's people in Christ worshipping with raised voice, with instruments well played, with hearts directed to the worship of the one, true God. Hear of the God who works and give him glory today, worship him who made all things.

2. Hear of the outcome of wicked works (Rev. 14:8-11)

The second and third message we hear is the outcome of wicked works. I could easily have separated these two messages as they are applied to two different groups which we will note. Their result however, their outcome is the same. Consider the message of the second angel first:

A Message to Leaders

First, we see a message to Babylon the great. This great nation which is recognized to have led many to their downfall due to their passion for sin. I am going to apply this message to leaders, and because of our context, specifically to the elders at

Grace. I could apply this to political leaders, influencers in society, and any other individual who holds influence over the masses. Though they will receive this same outcome should they lead wickedly I still feel this application would not be fitting for our congregation as we have none of these individuals in the room. For Babylon is considered twice fallen because she **made** all the nations drink the wine of the passion of her sexual immorality. Elders, we lead in the way that our people go. We lead through teaching, we lead by our lives, we lead by our counsel, we lead also in our failures. This message acts as a warning. Be watchful lest you lead in this way. As Jesus tells his disciples in **Matthew 26:41**, “**Watch and pray, lest you enter into temptation.**” For if we enter into temptation, we take those who follow us down with us. We trample upon the office to which we have been called, we trample upon the gospel we proclaim, and we trample upon the very people we have been called to love and to lead.

Have we led our people to Christ in every word, every deed, every thought, or have we led them to other lovers as Babylon led its people in certain immorality? Have we modeled godliness or wicked works? I know these are hard words, they are hard questions for me to even ask myself, but church you are worth this sort of examination by your elders because we have been purchased with a price, that price was the very blood of Jesus Christ. The very blood which changes our affections and causes us to worship.

A Message to Worshippers

The third message we see by the third angel is directed to worshippers. Not worshippers of Christ, rather those who worship the beast and its image, those who bear his mark. Christians do not worship in this way. If you are here this morning and you have not heard the good news of the gospel proclaimed and do not believe then this message of warning is directed to you. It's a bleak and hopeless message. You will drink the wine of God's wrath. God is a holy God, he is righteous, perfect, unable to tolerate our sin, therefore our sin is full deserving of God's wrath. Fathers and Mothers, we know in part this kind of wrath when we are wronged within our homes, when we are disobeyed by our children, when we are disrespected by our wives or husbands. God's wrath, though longsuffering will be poured out upon those who do not rightly worship him.

If God's wrath being poured out was not bad enough, we see here that it is poured out full strength, tormenting its recipients forever and ever. And in that eternal torment there is no rest day or night. God created all things good; God created all things ordered. Six days of labor, rest on the seventh. It is almost as though God declares judgment in this way: “You who refuse to honor me, your God, you who refuse to obey my law, you who refuse to bear my yoke which is easy, you will endure seven days of

torment without rest for all eternity. Day and night labor upon labor, work upon work, yet no reaping shall be enjoyed.” All the hardship of labor, yet no benefit for all of eternity.

Our labor thankfully comes with rest in this life. Though it is not perfect rest, we have hope of the promised rest therefore we endure in our work because we know that Christ’s work will be completed in his return and the restoration of all things. God knowing our toil, he is merciful to proclaim a message of hope for those who are in Christ.

3. Hear the call for endurance in our work (Rev. 14:12-13)

Here we see a call for endurance in our works. Listen church, hear the call for endurance. Look back at verse 12 with me, “**Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus.**” This is a call for endurance, not simply endurance for the sake of endurance, rather this is endurance directed at a specific work, for we know from James that our faith without works is dead. Our call for endurance is in the keeping of the commandments of God (godward & neighborly work) and keeping of our faith in Jesus (working out our salvation with fear and trembling—**Philippians 2:12**). I of course encourage you in your endurance in your secular work, work diligently, work as unto the Lord, work well. This endurance in our work here is in direct connection to our holy work, our spiritual work as we relate to God as his people. There is overlap in our spiritual work and our secular work which Garrett pointed out last Sunday. There is overlap in how we treat our neighbors, how we work our jobs, how we keep our property. We do not exert our energy in a way that is against our neighbor, we do not take that which belongs to another, we do not desire that which is not ours, we do not engage in dishonest labor. Rather we endure in the commandments of God, love of God and love of neighbor in that we pursue the things of the Lord.

We endure also in our faith in Jesus Christ. **How do we endure in our faith when Jesus has already worked it? When he’s already secured it?** We all hold to the truth “Once saved, always saved” as good Baptists. In one sense as I mentioned **Philippians 2:12**, we are to “**work out our salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.**” Paul continues in verse 14—“**Do all things without grumbling or disputing, that you may be blameless and innocent, children of God, without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain. Even if I am to be poured out as a drink offering upon the sacrificial offering of your faith, I am glad and rejoice with you all. Likewise you also should be glad and rejoice with me.**”

Our work is different as Christians, as children of God. We are doing work, in which we often don’t see direct fruit. It is like a garden that you till the soil, prepare the rows,

plant the plants, you tend them, watering and fertilizing, you spend the money, you labor, you sweat, you bleed for this garden. You watch it and you wait as drought sets in, the ground becomes dry and cracked, when rain does come it storms and hails, the wind is fierce and the crops that once stood tall though dry now lean down and become broken. Wild animals forage upon what little fruit is produced, almost adding insult to injury. It seems a hopeless labor, a hopeless endeavor in much of our work as Christians. It seems as though when we shine the light into the darkness of our society, the darkness closes in all the more, making the light seem dim, we counsel another Christian in the way that he or she should go and they return to the same sin that so easily beset them just before. We make peace in our marriages only to have new arguments come up. We work and labor and toil only to see the same sinful, fallen world that mankind has lived in since Adam and Eve were expelled from the Garden so long ago.

In this labor, endure, for we know the God of the harvest. We are called to labor, though we may not always see the fruit of our labors in this life, but as Paul said in Philippians, we hold fast, we endure in the word of life so that in the day of Christ, this final consummation of all things, we will know that we labor not in vain. We will rejoice. We will exceedingly rejoice exclaiming as this voice from heaven proclaims, “**Blessed (Makarioi) [happy] are the dead who die in the Lord from now on.**” “**Blessed indeed, that they may rest from their labors for their deeds follow them!**”

Endure today, because you who are found faithful, you who hold to the Lord's commandments will have rest. We have rest now in part. We work six days and we rest on the seventh in our physical endeavors. We rest now in the promised hope of Christ as our salvation is real, it is active, it is transformative for our lives even now. But we look forward to a day when our rest will be complete, not that we will never work again. Rather that we will never sin again, we will be glorified, we will live in the light of our Lord and Savior Jesus Christ. We will live perfect lives that are not burdened by sin and its effects as we do now. We will live before the throne of Christ in a new city, and new world, a place where our hope is realized, where the gospel is proclaimed praising God who made all things right, all things good, all things as they should be. Until then, we endure.

Endure in your home, lead your families in the way of the Lord.

Endure in your secular vocations, work as unto the Lord, glorify him in how you work, in how you engage with your employees, in how you carry yourself in your labor.

Endure in your education, study, labor over your studies, study to show yourself approved. And glorify God in the vocation you enter into.

Endure in the local church. I can promise you that there is not a one who is here today, or who will be here next week or the week after that who is perfect, who has it all together. But we endure in this work together knowing that Christ's name is worth it, that our spiritual good is accomplished through the gathering of the body, the preaching of the Word, the participation in the ordinances, and in the corporate worship of Christ's bride. Endure as we serve together, as we make disciples together, as we pray together, as we counsel together, as we seek the good of one another together.

Endure Grace Baptist. Endure in your work of making Christ known, among his church, in our communities, among the nations. Endure for one day we will see, though maybe not today, that our work is not in vain. Because of our labor in Christ unto the Lord will be called blessed and we will receive his rest. Until then church, endure, knowing that Christ's finished work gives us hope.

Let's pray.