

Revelation

Chapter 14, Verses 1-13

Introduction

- The Revelation to John
 - A prophetic writing with features of a letter and of the form of literature called Apocalyptic
 - Written by John to Christians during the second half of the First Century
 - Placed at the end of the New Testament because of its concern with the “end times.”
 - So far we have studied the first 13 chapters.
 - Tonight we begin Chapter 14

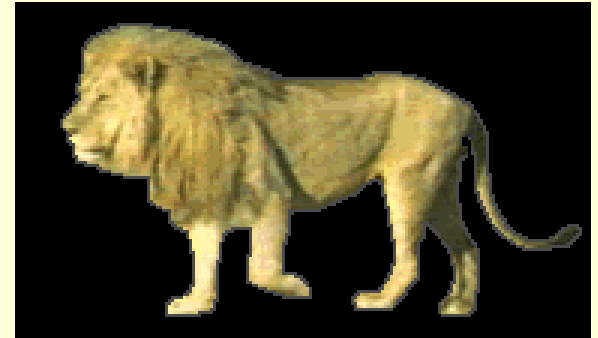
Review

- Introduction (1:1-8)
- First Vision (1:9-20)
- 7 Letters (Chapters 2 & 3)



Review

- Heavenly Throne Room (Chapters 4 & 5)



Review



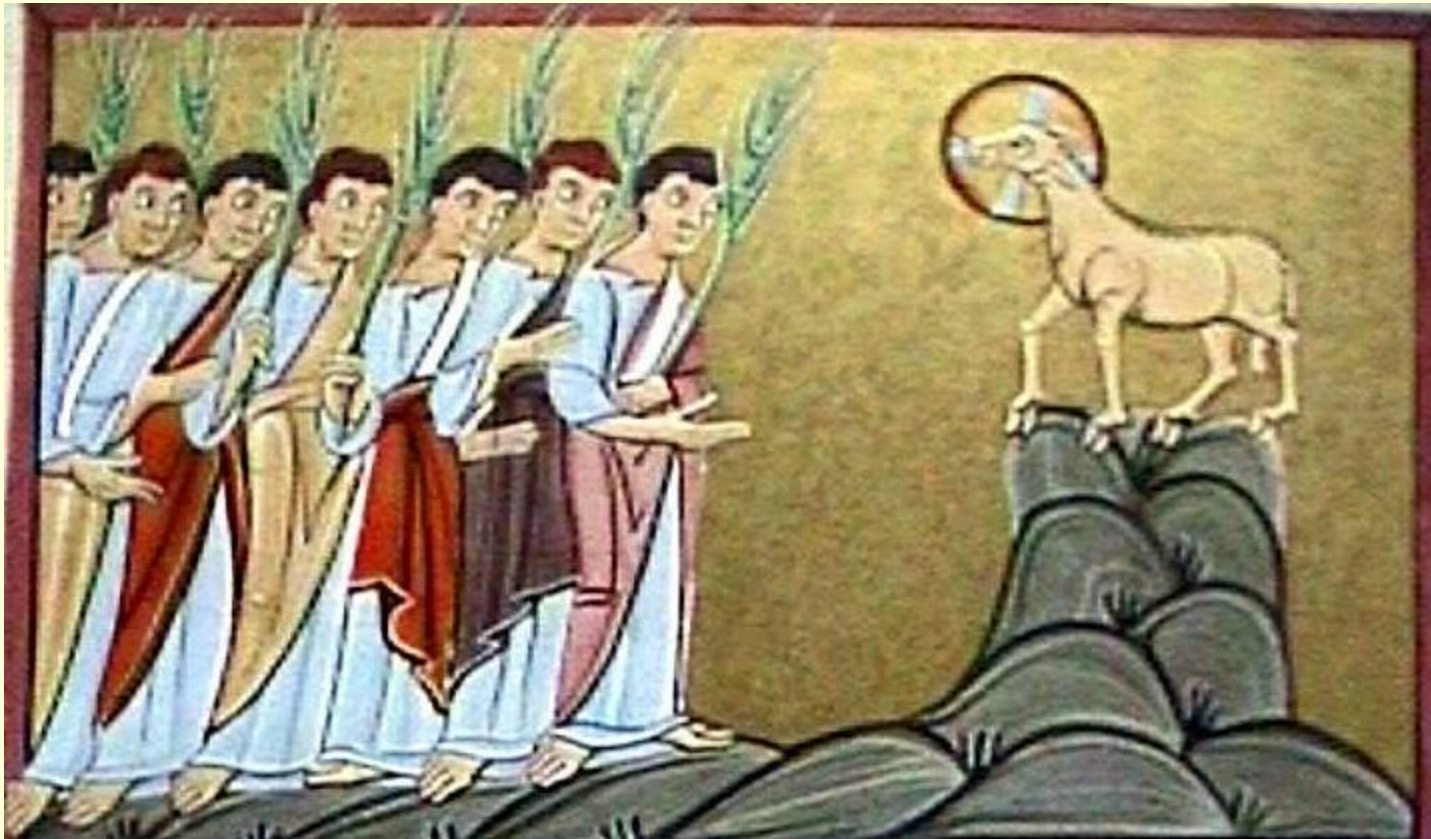
- The First Six Seals (Chapter 6)
 - The 4 Horsemen
 - Souls of Martyrs
 - Vision of the End

Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains,¹⁶ calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?"

--- Revelation 6:15-17

Review

- The Servants of God (Chapter 7)



Review

- The 7th Seal (Chapter 8)
 - Silence in Heaven
 - Prayers of the Saints
 - The First 4 Trumpets
 - Announcement of the 3 Woes



Then I looked, and I heard an eagle crying with a loud voice as it flew directly overhead, "Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets that the three angels are about to blow!" (**Revelation 8:113**)



Review

- The First Two Woes (Chapter 9)



5th
Trumpet



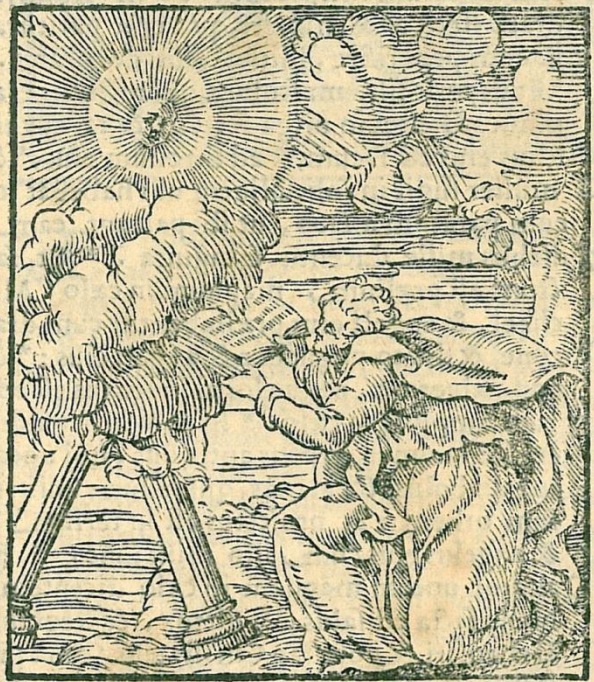
6th
Trumpet



Review

- Interlude

- Mighty Angel With A Little Book (Chapter 10)
- Measuring the Temple (Chapter 11, Verses 1-2)
- The Two Witnesses (Chapter 11, Verses 3-13)



Review

- The Seventh Trumpet (Chapter 11, Verses 14-19)



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

Review



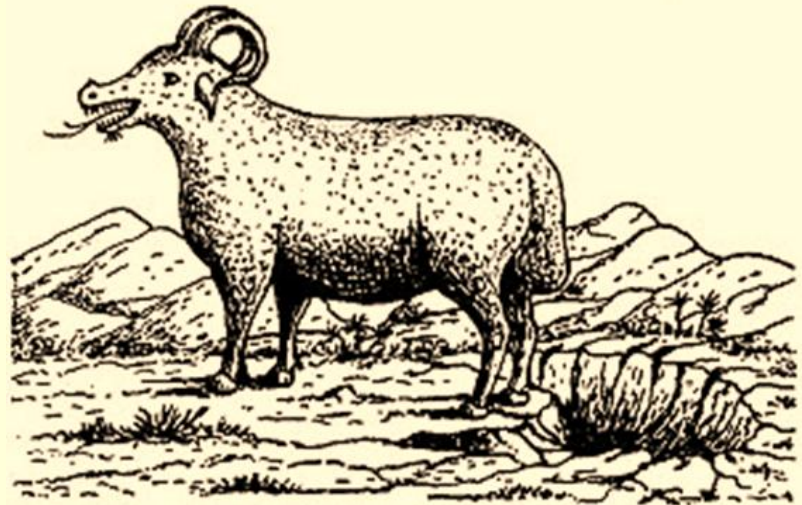
- The Woman, Her Son and The Dragon (Chapter 12)

Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus.

--- **Revelation 12:17a**

Review

- The Two Beasts (Chapter 13)



ヨハネの黙示録 14:1-13

1. なお、わたしが見ていると、見よ、小羊がシオンの山に立っていた。また、十四万四千の人々が小羊と共におり、その額に小羊の名とその父の名とが書かれていた。
2. またわたしは、大水のとどろきのような、激しい雷鳴のような声が、天から出るのを聞いた。わたしの聞いたその声は、琴をひく人が立琴をひく音のようでもあった。

ヨハネの黙示録 14:1-13

3. 彼らは、御座の前、四つの生き物と長老たちとの前で、新しい歌を歌った。この歌は、地からあがなわれた十四万四千人のほかは、だれも学ぶことができなかった。
4. 彼らは、女にふれたことのない者である。彼らは、純潔な者である。そして、小羊の行く所へは、どこへでもついて行く。彼らは、神と小羊とにささげられる初穂として、人間の中からあがなわれた者である。

ヨハネの黙示録 14:1-13

5. 彼らの口には偽りがなく、彼らは傷のない者であった。
6. わたしは、もうひとりの御使が中空を飛ぶのを見た。彼は地に住む者、すなわち、あらゆる国民、部族、国語、民族に宣べ伝えるために、永遠の福音をたずさえてきて、
7. 大声で言った、「神をおそれ、神に栄光を帰せよ。神のさばきの時がきたからである。天と地と海と水の源とを造られたかたを、伏し拝め」。

ヨハネの黙示録 14:1-13

8. また、ほかの第二の御使が、続いてきて言った、「倒れた、大いなるバビロンは倒れた。その不品行に対する激しい怒りのぶどう酒を、あらゆる国民に飲ませた者」。
9. ほかの第三の御使が彼らに続いてきて、大声で言った、「おおよそ、獣とその像とを拝み、額や手に刻印を受ける者は、

ヨハネの黙示録 14:1-13

10. 神の怒りの杯に混ぜものなしに盛られた、神の激しい怒りのぶどう酒を飲み、聖なる御使たちと小羊との前で、火と硫黄とで苦しめられる。
11. その苦しみの煙は世々限りなく立ちのぼり、そして、獣とその像とを拝む者、また、だれでもその名の刻印を受けている者は、昼も夜も休みが得られない。

ヨハネの黙示録 14:1-13

- 12.ここに、神の戒めを守り、イエスを信じる信仰を持ちつづける聖徒の忍耐がある」。
- 13.またわたしは、天からの声がこう言うのを聞いた、「書きしるせ、『今から後、主にあって死ぬ死人はさいわいである』」。御霊も言う、「しかり、彼らはその労苦を解かれて休み、そのわざは彼らについていく」。

ヨハネの黙示録 14:1-13

14. また見ていると、見よ、白い雲があって、その雲の上に人の子のような者が座しており、頭には金の冠をいただき、手には鋭いかまを持っていた。
15. すると、もうひとりの御使が聖所から出てきて、雲の上に座している者にむかって大声で叫んだ、「かまを入れて刈り取りなさい。地の穀物は全く実り、刈り取るべき時がきた」。

ヨハネの黙示録 14:1-13

16. 雲の上に座している者は、そのかまを地に投げ入れた。すると、地のものが刈り取られた。
17. また、もうひとりの御使が、天の聖所から出てきたが、彼もまた鋭いかまを持っていた。

ヨハネの黙示録 14:1-13

18. さらに、もうひとりの御使で、火を支配する権威を持っている者が、祭壇から出てきて、鋭いかまを持つ御使にむかい、大声で言った、「その鋭いかまを地に入れて、地のぶどうのふさを刈り集めなさい。ぶどうの実がすでに熟しているから」。
19. そこで、御使はそのかまを地に投げ入れて、地のぶどうを刈り集め、神の激しい怒りの大きな酒ぶねに投げ込んだ。

ヨハネの黙示録 14:1-13

20. そして、その酒ぶねが都の外で踏まれた。すると、血が酒ぶねから流れ出て、馬のくつわにとどくほどになり、一千六百丁にわたってひろがった。

Revelation 14:1-13

1. Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father's name written on their foreheads.
2. And I heard a voice from heaven like the roar of many waters and like the sound of loud thunder. The voice I heard was like the sound of harpists playing on their harps,

Revelation 14:1-13

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

Revelation 14:1-13

4. It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb,
5. and in their mouth no lie was found, for they are blameless.

Revelation 14:1-13

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."

Revelation 14:1-13

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,

Revelation 14:1-13

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.

Revelation 14:1-13

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.

Revelation 14:1-13

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!"

Revelation 14:1-13

14. Then I looked, and behold, a white cloud, and seated on the cloud one like a son of man, with a golden crown on his head, and a sharp sickle in his hand.
15. And another angel came out of the temple, calling with a loud voice to him who sat on the cloud, "Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe."

Revelation 14:1-13

16. So he who sat on the cloud swung his sickle across the earth, and the earth was reaped.
17. Then another angel came out of the temple in heaven, and he too had a sharp sickle.

Revelation 14:1-13

18. And another angel came out from the altar, the angel who has authority over the fire, and he called with a loud voice to the one who had the sharp sickle, "Put in your sickle and gather the clusters from the vine of the earth, for its grapes are ripe."

Revelation 14:1-13

19. So the angel swung his sickle across the earth and gathered the grape harvest of the earth and threw it into the great winepress of the wrath of God.

20. And the winepress was trodden outside the city, and blood flowed from the winepress, as high as a horse's bridle, for 1,600 stadia.

14:1

なお、わたしが見ていると、見よ、小羊がシオンの山に立っていた。また、十四万四千の人々が小羊と共におり、その額に小羊の名とその父の名とが書かれていた。

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 - In his vision, John has just seen the dragon and the two beasts who seduce and deceive and mark for destruction everyone whose name has not been written in the book of life (13:8).

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 - Most recently he has seen them marked with the name of the beast or the number of his name.

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 - Soon (later in Chapter 14) he will see images of their destruction.

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- But just here, in Verses 1- 5 of Chapter 14, John in his vision is seeing those who are not marked with the name of the beast,
- But who are instead marked with the name of the Lamb and with his father's name.
- This is the same group of people seen in Chapter 7, the number of whom was first heard there: 144,000

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- The visions are much the same in terms of time, location, and content.

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- I think the vision is of all the redeemed at the end of time in the “heavenly Jerusalem”
- 144,000 is to be understood as a number which is big, and perfect and complete....not the literal count of the redeemed.

14:2

またわたしは、大水のとどろきのような、激しい雷鳴のような声が、天から出るのを聞いた。わたしの聞いたその声は、琴をひく人が立琴をひく音のようでもあった。

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- The dragon has no place there (12:8)

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- And of all the voices which John has heard spoken from heaven, he seems to have been particularly affected by this one.

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- The speech of every voice in heaven is “of God”
- And of all the voices which John has heard spoken from heaven, he seems to have been particularly affected by this one.
- He struggles to describe the beauty and majesty of it in human words and with earthly images.

14:3

彼らは、御座の前、四つの生き物と長老たちとの前で、新しい歌を歌った。この歌は、地からあがなわれた十四万四千人のほかは、だれも学ぶことができなかった。

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

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- Suddenly what seemed to be one heavenly voice has become the voices of many
- And what seemed at first like the voice of many waters, then the music of many harps, now has become a song sung by voices of many singers

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- Who are they...these singers?
 - the 144,000 who had been redeemed from the earth.
 - it could only have been them, because no one else could learn that song.

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

- Who are they...these singers?
 - the 144,000 who had been redeemed from the earth.
 - it could only have been them, because no one else could learn that song.
 - and they (hopefully including you and me!) were singing the song before God's heavenly throne and before the heavenly beings.

14:4

彼らは、女にふれたことのない者である。彼らは、純潔な者である。そして、小羊の行く所へは、どこへでもついて行く。彼らは、神と小羊とにささげられる初穂として、人間の中からあがなわれた者である。

It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb,

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- “It is these”who is being described here?

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- “It is these”who is being described here?
 - The singers of Verse 3

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It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb,

- “It is these”.....who is being described here?
 - The singers of Verse 3
 - They have been redeemed by the Lamb

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 - They have been redeemed by the Lamb
 - They follow the Lamb

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It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb,

- “It is these”who is being described here?
 - The singers of Verse 3
 - They have been redeemed by the Lamb
 - They follow the Lamb
 - They are a holy offering for God and the Lamb

14:4

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It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb,

- Can these be any other than the group of all those whose names have been written in the book of life?

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- Can these be any other than the group of all those whose names have been written in the book of life?
 - No, probably that is exactly who is being described here.

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- Can these be any other than the group of all those whose names have been written in the book of life?
 - No, probably that is exactly who is being described here.
 - But the first sentence is potentially a little confusing

14:4

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- If what is in view here are the full number of those who are redeemed in Christ, then how can John describe them as being “virgins” and “those who have not defiled themselves with women”?

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It is these who have not defiled themselves with women, for they are virgins. It is these who follow the Lamb wherever he goes. These have been redeemed from mankind as firstfruits for God and the Lamb,

- This cannot mean that in the book of life are written only the names of men who have never had sex with women.

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- This cannot mean that in the book of life are written only the names of men who have never had sex with women.
- It cannot mean that the names of all who commit sexual sins are excluded from the book of life. (1 Cor. 6:9-11)

14:4

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- Most likely John is describing the character of all who are sanctified by Christ.

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- Most likely John is describing the character of all who are sanctified by Christ.
- This is something which only Christ can achieve in us, and will achieve, provided only that we repent and refuse the mark of the beast!

14:5

彼らの口には偽りがなく、彼らは傷のない者であった。
and in their mouth no lie was found, for they are blameless.



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- This is the destiny of the redeemed in Christ.

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- This is the destiny of the redeemed in Christ.
 - He justifies us

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 - He justifies us
 - He sanctifies us.

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- This is the destiny of the redeemed in Christ.
 - He justifies us
 - He sanctifies us.
 - He glorifies us.

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彼らの口には偽りがなく、彼らは傷のない者であった。
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- This is the destiny of the redeemed in Christ.
 - He justifies us
 - He sanctifies us.
 - He glorifies us.
 - He makes us finally, eternally blameless!

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- This is the destiny of the redeemed in Christ.
 - He justifies us
 - He sanctifies us.
 - He glorifies us.
 - He makes us finally, eternally blameless!
 - And this is what we usually have in mind when we use the word “gospel”

14:6

わたしは、もうひとりの御使が中空を飛ぶのを見た。彼は地に住む者、すなわち、あらゆる国民、部族、国語、民族に宣べ伝えるために、永遠の福音をたずさえてきて、

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.

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- We have just been looking through John's eyes at a vision of the redeemed in Christ.

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- We have just been looking through John's eyes at a vision of the redeemed in Christ.
- Now John sees something else: and angel proclaiming an eternal gospel to everyone who "dwells on earth."

14:6

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- What is this “eternal gospel” which the angel proclaims?

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- What is this “eternal gospel” which the angel proclaims?
 - The gospel of God concerning his son Jesus Christ?

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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.

- What is this “eternal gospel” which the angel proclaims?
 - The gospel of God concerning his son Jesus Christ?
 - Possibly ... in some indirect fashion...in the sense that all of creation is grounded in that gospel which is the gospel

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 - But probably this is not John’s meaning just here
 - Because if it were his meaning he could and would have been more precise.

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 - The gospel of God concerning his son Jesus Christ?
 - Possibly ... in some indirect fashion...in the sense that all of creation is grounded in that gospel which is the gospel
 - But probably this is not John’s meaning just here
 - Because if it were his meaning he could and would have been more precise.
 - The gospel that evil is at an end, that God’s purposes in creation are fulfilled, and that God’s eternal kingdom has been established.

14:7

大声で言った、「神をおそれ、神に栄光を帰せよ。神のさばきの時がきたからである。天と地と海と水の源とを造られたかたを、伏し拝め」。

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."

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- This angel is actually proclaiming the good news that God's judgment has come

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- which can only be perceived as bad news for those who persist in refusing to fear God and give him glory.

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- This angel is actually proclaiming the good news that God's judgment has come
- which can only be perceived as bad news for those who persist in refusing to fear God and give him glory.
- This is a "last call" to worship the creator of all things, directed towards those who have thus far failed to do so.

14:8

また、ほかの第二の御使が、続いてきて言った、「倒れた、大いなるバビロンは倒れた。その不品行に対する激しい怒りのぶどう酒を、あらゆる国民に飲ませた者」。

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."

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- John has just heard an angel flying overhead urging people to turn and worship their creator who has come to judge and destroy all evil.

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- John has just heard an angel flying overhead urging people to turn and worship their creator who has come to judge and destroy all evil.
- Now he hears another angel proclaiming the destruction of "Babylon the great"

14:8

また、ほかの第二の御使が、続いてきて言った、「倒れた、大いなるバビロンは倒れた。その不品行に対する激しい怒りのぶどう酒を、あらゆる国民に飲ませた者」。

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- What is "Babylon the great"?

14:8

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- What is “Babylon the great”?
 - Originally (Dan 4:30) this referred to the Mesopotamian city of Babylon when it was the political and religious capital of the world

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- What is “Babylon the great”?
 - Originally (Dan 4:30) this referred to the Mesopotamian city of Babylon when it was the political and religious capital of the world
 - In John’s day, and throughout Revelation, this expression was used to describe Rome, which had become a latter-day Babylon.

14:8

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- What is “Babylon the great”?
 - Originally (Dan 4:30) this referred to the Mesopotamian city of Babylon when it was the political and religious capital of the world
 - In John’s day, and throughout Revelation, this expression was used to describe Rome, which had become a latter-day Babylon.
 - Likewise this expression can be understood as referring to any and all seats of world dominion with Nebuchadnezzar-like pretensions.

14:8

また、ほかの第二の御使が、続いてきて言った、「倒れた、大いなるバビロンは倒れた。その不品行に対する激しい怒りのぶどう酒を、あらゆる国民に飲ませた者」。

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."

- In addition to being a center of worldly power and false religion, "Babylon the great" has ever been a source and symbol of moral corruption.

14:8

また、ほかの第二の御使が、続いてきて言った、「倒れた、大いなるバビロンは倒れた。その不品行に対する激しい怒りのぶどう酒を、あらゆる国民に飲ませた者」。

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."

- In addition to being a center of worldly power and false religion, "Babylon the great" has ever been a source and symbol of moral corruption.
- Here "Babylon the great" is spoken of as if "she" were a prostitute, drawing people into sexual immorality.

14:8

また、ほかの第二の御使が、続いてきて言った、「倒れた、大いなるバビロンは倒れた。その不品行に対する激しい怒りのぶどう酒を、あらゆる国民に飲ませた者」。

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- In addition to being a center of worldly power and false religion, "Babylon the great" has ever been a source and symbol of moral corruption.
- Here "Babylon the great" is spoken of as if "she" were a prostitute, drawing people into sexual immorality.
- This is in contrast to "undefiled virgins" who follow the Lamb (v. 4)

14:8

また、ほかの第二の御使が、続いてきて言った、「倒れた、大いなるバビロンは倒れた。その不品行に対する激しい怒りのぶどう酒を、あらゆる国民に飲ませた者」。

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."

- Those who follow the Lamb shall be perfectly pure.

14:8

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- Those who follow the Lamb shall be perfectly pure.
- Those who follow the beast shall be utterly corrupt.

14:8

また、ほかの第二の御使が、続いてきて言った、「倒れた、大いなるバビロンは倒れた。その不品行に対する激しい怒りのぶどう酒を、あらゆる国民に飲ませた者」。

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."

- Those who follow the Lamb shall be perfectly pure.
- Those who follow the beast shall be utterly corrupt.
- Everything is moving toward one of these two outcomes.

14:8

また、ほかの第二の御使が、続いてきて言った、「倒れた、大いなるバビロンは倒れた。その不品行に対する激しい怒りのぶどう酒を、あらゆる国民に飲ませた者」。

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- Those who follow the Lamb shall be perfectly pure.
- Those who follow the beast shall be utterly corrupt.
- Everything is moving toward one of these two outcomes.
- The angels are warning and reminding everyone of this within John's vision.

14:9

ほかの第三の御使が彼らに続いてきて、大声で言った、
「おおよそ、獣とその像とを拝み、額や手に刻印を
受ける者は、

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,

14:9

ほかの第三の御使が彼らに続いてきて、大声で言った、
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And another angel, a third, followed them, saying with a
loud voice, "If anyone worships the beast and its image
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- Now we have a third angel in this series.

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- Now we have a third angel in this series.
 - The first called people to fear God and give him glory.
 - The second proclaimed the fall of Babylon the great.
 - This third angel warns of what will happen to anyone who worships the beast and his image and receives his mark.

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神の怒りの杯に混ぜものなしに盛られた、神の激しい怒りのぶどう酒を飲み、聖なる御使たちと小羊との前で、火と硫黄とで苦しめられる。

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.



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 - are the same ones who drink the wine of the passion of the immorality of Babylon the great (v.8)
 - and who therefore also will drink the wine of God's wrath (v. 10)
- In other words, one who drinks the wine of the passion of immorality, now, will drink of God's wrath, later.

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- To describe God's wrath (just vengeance) as wine in a cup, is a fairly common Biblical metaphor.
- In John's day it was common to mix wine with water before drinking it.
- But here we have a picture of God's wrath poured full strength into the cup from which the wicked shall drink.

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- How exactly will the wrath of God manifest itself?
 - Certainly justice will be fully done
 - and evil will be utterly overcome
 - but it seems, also, that everyone who belongs to the beast will experience torment
 - not in the presence of the saints and martyrs, but in the presence of the holy angels, and in the presence of the Lamb!

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- Fire and sulfur are frequently used images of eternal torment.
- I wonder if the presence of the holy angels and of the Lamb are not the real source of torment to those who belong to the beast.

14:11

その苦しみの煙は世々限りなく立ちのぼり、そして、獣とその像とを拝む者、また、だれでもその名の刻印を受けている者は、昼も夜も休みが得られない。

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."



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- Whatever its precise nature (which may be beyond our comprehension) John, within his vision, understands that such torment is everlasting and unremitting.
- To worship the beast and its image now and receive the mark of its name is to reserve for oneself eternal torment.

14:12

ここに、神の戒めを守り、イエスを信じる信仰を持ちつづける聖徒の忍耐がある」。

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

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 - c.f. John 14:21

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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!"

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- Now a voice from heaven adds a blessing for those who endure.
- And this blessing is ratified by Spirit.

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- All who endure the trials and temptations in this life and die in the Lord are blessed indeed.
 - Not only do they rest from their labors,
 - But their deeds follow them!
- This general and timeless truth is particularly an encouragement to those who may soon suffer and die.