

# Messages from Revelation 1 of 16

## *The Fear of Man*

#0462

Study Given by W. D. Frazee—May 4, 1973

“Let not your heart be troubled: ye believe in God, believe also in Me. In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” John 14:1–3.

Jesus wants us with Him, friends. That’s the theme of this wonderful book, the Bible. And the capstone of the arch of Scripture is the book of Revelation.

“The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass” Revelation 1:1

“Blessed is he that reads, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand” Revelation 1:3.

The heart of this closing book of Revelation is the 14<sup>th</sup> chapter. In verses 6–12, we find God’s last message for the last generation. Says the prophet:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice...” Revelation 14:6–7.

Now, will you read what the angel says with a loud voice?

“Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters” Revelation 14:7.

As we follow through the succeeding messages, we see that God is exposing the false worship, unmasking the deceivers in order that the attention of all may be directed to the true worship of the Creator. Let us focus on that expression with which the angel opens the great message, “Fear God, and give glory to Him.” The fear of man we’re told in Scripture, brings a snare. For 6,000 years, people have been afraid of other people—afraid of what other people might do to them. They

have compromised. They have lost their allegiance to God because of that thought: What would man think? What would people do to me?

In the great crisis we are just about to enter into, everybody who is afraid of men will go down. The only ones who will be able to go through will be those who deep in their souls have a fear of God, which causes them to lose the fear of man. And there is no other way to lose the fear of man. Men may stand up bold with braggadocio, and put on a front. But listen, the Devil and his machine know how to make that false front crumble. The beast and his image will be something to meet. But there are those seen in holy vision standing on the sea of glass having the harps of God, singing the song of Moses and the song of the Lamb. They are those, says the prophet, who have gotten the victory over the beast and over his image, and over his mark and the number of his name.

This great conflict which closes the controversy of the ages is the *theme* of this wonderful book of Revelation. It's a conflict, on the one hand, between Christ and His angels, and Satan and his angels. But the visible part largely deals with human beings. The church of Jesus Christ represented by a holy woman and her children, on the one hand. The powers of earth—the dragon, the beast, and the false prophet—with all the kings of this world joined with them on the other. But, ah, friends, the theme of this book is this: that although time after time, and especially in the climax, it looks as if all is lost with the church, yet the church does not fail. It does not fail. It comes off triumphant, and the remnant is seen on Mount Zion with the harps of God while the dragon, the beast, and the false prophet go down. Christ wins, and all who stand with Him win. This is the theme of this wonderful book of Revelation.

Now, in the book Acts of the Apostles, we have a very interesting sentence:

“In the Revelation all the books of the Bible meet and end” *The Acts of the Apostles*, page 585.

In other words, there's a thread in Genesis, and you'll find the end of it in Revelation. There's a thread in Exodus, in Leviticus, in Numbers, and in Deuteronomy, in Samuel, Daniel, and Isaiah, in the writings of Peter and Paul, all these books of the Bible have threads in them that meet and end together in the book of Revelation. The books of the Bible, while written by many different authors over a long period of time, are not thrown together. An unseen intelligence guided, not only in their writing but in their arrangement. So as we study the book of Revelation, it is well to pick up those threads and look where they came from and see how in Revelation they are brought together and have their special application to the last generation.

Of all the other books of the Bible, perhaps the book of Daniel is the one that especially gives us a portrayal of scenes which are again brought to view in the book of Revelation. For a few minutes, let us notice in the book of Daniel this theme which the message of Revelation 14 brings to us:

“Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters”  
Revelation 14:7.

Will you turn please, to the book of Daniel? We'll take a brief survey. The first chapter opens you'll remember with the captivity of God's people because of sin. Daniel and his friends stand for God down there in the Babylonian court. In the second chapter, we see God's purpose of bringing those young men to the court of the world's great empire. Nebuchadnezzar has his dream. The wise men of Babylon fail in their attempts to deal with the problem. Daniel, in the providence of God, tells the king his dream and tells him what it means. What's it all for? It is to exalt the God of Heaven and bring down the pride of human education and human learning. Those wise men of Babylon were ashamed that day, and they ought to have been. They had been perpetrating frauds, and God exposed them. He brought His simple servant forward with a divinely inspired message.

What did the king of Babylon do? Notice:

“Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The king answered unto Daniel, and said, Of a truth it is, that your God is a God of gods...”

That is, He's above all these gods of Babylon.

“...and a Lord of kings, and a revealer of secrets, seeing thou could reveal this secret” Daniel 2:46–47.

I repeat, the pride of man was brought down. The God of Heaven was exalted. That was the purpose of it.

Now come to the next chapter. Here we see the king has lost the lesson. Encouraged by his wise men, who were smarting under the defeat that they had suffered, he builds a great golden image; gold from head to foot. Babylon supreme and forever is the message. And then gathering the representatives of the world, he says, “When you hear the music bow.” Bow before man, the image of man, bow before the sign of the supremacy of Babylon.

But there were three young men that do not bow. They *stand* while all the world kneels. Nebuchadnezzar, in anger, commands that that furnace be heated seven times hotter, and in go those three young men. But there's a fourth that walks through those flames with them. The king calls them out, and I want you to notice what the king does. Again the pride of man is brought down, and God is glorified before the nations. The 29<sup>th</sup> verse of Daniel 3:

“Therefore I make a decree...”

This is the king of the world talking.

“...That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort” Daniel 3:29.

God was exalted, and man was brought down.

In the fourth chapter, here the king is at it again, strutting around. He walks on the wall of Babylon and looks over that great city and says, “Is not this great Babylon that I have built, by the might of my power for the glory of my kingdom?”

If any man had cause to boast, Nebuchadnezzar did. But man never has any cause to boast, for to every man the question can come, “What did you have that you didn’t receive?” God tried to save Nebuchadnezzar from this final lesson. He gave him a dream a year before. He saw the great tree; he saw it cut down. He heard the decree of the watchers that the living might know that the Most High rules in the kingdom of men, and gives it to whomsoever He will. Daniel interpreted the dream, warned him, and God gave him a year to repent, but he didn’t learn the lesson. So, finally, in his hour of greatest pride and rejoicing over prosperity, he was cut down like the tree. For seven years, he wandered in the woods and the fields, away from the haunts of men. His mind had gone. But there amid the scenes of nature gradually God reached his heart and taught him the lesson. Thank God, he finally learned it. And the fourth chapter of Daniel is a unique chapter. It was written not by Daniel, but by Nebuchadnezzar himself. In it, the king tells his story. Notice the second verse:

“I thought it good to show the signs and wonders that the high God hath wrought toward me” Daniel 4:2.

Then after telling his story, in the 37<sup>th</sup> verse:

“Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and His ways judgment: and those...”

Don’t miss it.

“...that walk in pride He is able to abase” Daniel 4:37.

Can He do it, friends? Can He do it? And so, we have this threefold lesson dealing with Nebuchadnezzar himself—Daniel 2, Daniel 3, Daniel 4. Again and again, first in one way or another, God deals with that mighty king to teach him that he is simply a man—a creature—and it is the Creator alone that is worthy of worship, admiration, adoration. Oh friends, have you learned the lesson? Is there

anybody you're afraid of? If you're afraid when the command goes forth in this closing hour to worship the image, will you kneel down like the multitudes, or will you stand erect like Shadrach and his companions? Has God delivered you from the fear of man? This is the great message of the book of Daniel and Revelation.

Notice in every case, out of trouble comes deliverance, out of conflict comes victory, out of darkness comes light, out of an apparent defeat comes glorious victory for God and those who stand with Him—every time, no exception.

Now come on into the fifth chapter. Here we have Nebuchadnezzar's grandson seated on the throne, and celebrating what they think is the evidence of the invincibility of Babylon. They have a great banquet in the royal hall, and there a thousand of the lords of Babylon drink wine. Finally, in his drunken condition, he dares to do what even Nebuchadnezzar never did. He dares to call for those holy vessels which had been brought years before from Jerusalem—the sanctuary vessels. He says, "We're going to drink wine to the gods of Babylon out of those vessels from the sanctuary of the Jews in Jerusalem."

But as they do that heaven-daring thing, a bloodless hand begins to write upon the wall. In fear, the king of Babylon begins to tremble. No more wine is taken. No more coarse jests are heard. No more heaven-defying insults are hurled. No. All is fear and consternation. The wise men are brought in, but they can't read that writing. They know not the language of Heaven. Finally, the prophet Daniel is sent for, and he reads the writing. He says, "The message is that you are through. Your kingdom is numbered and finished. God has given you an opportunity, but you wouldn't listen. Now the Meds and Persians are at the door. You're done."

And so it came to pass. My point is: again, God wins and man goes down. God is exalted before all the nations, and those who stand with Him are brought into prominence to vindicate His name. Those who have dared to defy Him go down.

The sixth chapter: Under a new administration, Daniel is given prominence, but his enemies plot against him. They say, "We'll fix him. We'll set a trap for him and get him in the lion's den." Did they set the trap? Yes. Did it spring? Yes. Did they put him in the lion's den? Yes. Everything happened according to their plot and plan. But they had not reckoned with the God that Daniel served, for Daniel spent a comfortable night there with the lion's, while the king never slept a wink—nor should he. He was the one who should have had a sleepless night, and he did. In the morning, Daniel is called from the den, and those who have plotted against him go down to furnish breakfast for the zoo.

No, friends, God wins and those who set themselves against Him go down. Is the lesson is clear in these first six chapters? Now with the setting of these six chapters of history, God brings in six chapters of prophecy to tell the same lesson about the future that these experiences tell about the past.

What do we have in the seventh chapter of Daniel? A lion, a bear, a leopard, and a beast with 10 horns. All of them cruel ferocious beasts, and they march

across the stage of history. Finally, that fourth beast engages in a war with God Himself. He attempts to change the law of God through that little horn that comes from his head. He seems to triumph over the saints for over a thousand years, and it looks like all is lost. But the judgment sits in Heaven, and what happens to his dominion? It's taken away from him. And the saints of the Most High take the kingdom and possess the kingdom forever. Again, God wins and man goes down. All his efforts to *rule* fail.

Now we go to the eighth and ninth chapters, and here is another prophecy. We see the ram and the goat, the four horns of the goat, and the little horn coming from it, and again we're led down over the history of man's attempt to oppose God. In the seventh chapter, it's God's law that's the object of attack. In the eighth and ninth chapters, it's His sanctuary that is the object of attack. In each case, man seems through his political and religious system to be hiding the knowledge of God, His law, and His plan of salvation. But what happens? Thank God, this power that stands up against the Prince of princes, the angel tells Daniel, shall be broken without hand. And that wonderful prophecy comes to its climax in the great 2,300-year prophecy focusing on 1844 with the cleansing of the sanctuary, the restoration of the truth concerning the mediatorial work of Jesus, the judgment, the blotting out of the sins of God's people, and the ushering in of the everlasting kingdom. Again God wins, and man's efforts to oppose Him go down.

Then in the 10<sup>th</sup>, 11<sup>th</sup>, and 12<sup>th</sup> chapters of Daniel, we have that final vision, which again covers the whole scope of history from Daniel's time on down to the end. I want you to notice its climax:

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him" Daniel 11:45.

The enemy of God's people, at last, seems to triumph so fully that he plants his tabernacle right in the glorious holy mountain, and yet he what? Comes to his end and none shall help him. Read the whole chapter and you'll see, friends, here is a power that seems to triumph again and again, and *yet* he comes to his end, and none shall help him. And the next word:

"And at that time shall Michael stand up..."

Who is He?

"...the great prince which stands for the children of Thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time Thy people shall be delivered, every one that shall be found written in the book"  
Daniel 12:1.

Oh friends, do you see, it's victory again. Out of apparent defeat comes victory. Out of a time when it seems that God's people are to be blotted out, the enemy is blotted out. Michael stands up, He causes His glorious voice to be heard, and His people are delivered—everyone, no exception.

You, my dear friend, will be delivered, if you have learned to trust in God and fear Him rather than man. So all through this book, we hear this message which comes to climatic force in that announcement of the angel in Revelation 14:6–7. Let's say it together:

“...Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters”  
Revelation 14:7.

You see, friends, it is ever God's purpose to bring light out of darkness. That's the way He started this earth. God, who commanded the light to shine out of darkness, has shined in our hearts. We're coming to the darkest moment of human history. We're coming to the time when every bit of human help will be gone, when every bit of human support will be lost; when everything and every organization in this world will be against the people of God. And in that hour, God is going to thunder from Zion. He's going to cause His voice to be heard, and throw into consternation all His enemies. He's going to deliver His people, and come forth riding at the head of the armies of Heaven, on a rescue mission to deliver those who have trusted in Him. See the glorious picture there in Revelation 19.

Now turn to Revelation 6 and hear the cry of the millions of earth who have opposed God in the person of His saints. Listen as their wail goes up:

“And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains”  
Revelation 6:14–15.

These men that make nations tremble today, they're going to be trembling and crying tomorrow. Listen:

“[They] said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come; and who shall be able to stand?” Revelation 6:16–17.

Now turn back to Isaiah 2 and pick up the thread in that ancient prophecy which comes on down into this book of Revelation. Notice this vivid presentation of the coming of the day of God.

“Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low”  
Isaiah 2:10–12.

The king of Babylon has got to be brought down. All the kings of the earth are going to be brought down. All the merchant princes, all the governors, the presidents of this world, every man in authority, whether his power comes from politics, from religious position, from money, from education, from scientific skill, all that pride has got to be humbled. We can either get our pride humbled now at Calvary, or we shall have it humbled in the day of God when the heavens disclose the glorious King of kings coming. We can have our choice, but the pride of man is going to be humbled. There’s nothing proud in humanity. There’s nothing to be afraid of in man with all his pride and pomp and power.

“And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day” Isaiah 2:17.

Why not accept that as the basis of our lives and actions now, friends? The Lord *alone* shall be exalted. Fear no man, we’re told, and serve no man through fear of what that man can do to you. In any position, God pity the man who is afraid of someone else.

“The fear of man bringeth a snare: but whoso putteth His trust in the Lord shall be safe” Proverbs 29:25.

“And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of His majesty, when He arises to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, [margin] which they made each one for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of His majesty, when he arises to shake terribly the earth”  
Isaiah 2:19–21.

The trembling of Belshazzar and his thousands of lords in the banquet hall of Babylon represents the terrible fear and trembling that’s going to come over all the inhabitants of earth, when the glory of God is revealed in these closing scenes.

Now here is the message of the closing verse:



"Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isaiah 2:22.

What does 'cease' mean? Stop. Don't be afraid of man anymore. Don't let what some individual may threaten affect you in the least. This is the only way to get ready for the pressure of the mark of the beast. This is the only way to learn to do what Shadrach and his friends did on the plains of Dura. There is coming an image, Revelation 13 says, when those who will not worship it, the decree will go forth that they shall be what? Killed. And the 144,000 are going to stand up there like the three ancient Hebrew worthies, and not *one* of them will flinch or fail. God's witnesses, 100 percent, will pass the final examination. What is it? They have learned the lesson of the message of Revelation 14,

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters"  
Revelation 14:7.

Concerning John the Baptist it is written that with trembling, he had bowed low before the King of kings. Therefore he could stand erect and fearless in the presence of earthly monarchs. So will it be again today. Many a lad of today, growing up as did Daniel in his Judean home, will yet stand in legislative assemblies, in halls of justice, or in royal courts as a witness for the King of kings. Thank God, those who have learned to know their God will be strong and do exploits. They will stand there in holy confidence. Not with any self-confidence. They will, like Joseph in the presence of Pharaoh say, "It is not in me, but God shall give Pharaoh an answer of peace."

Brother, sister, friend: are we learning it in daily life? For if we have run with the footmen and they have wearied us, what shall we do when we shall have to contend with horses? If we are educating ourselves to be afraid of others, if we fear to follow the convictions of conscience in diet, in dress, in music, in reading, in association, in education, in the treatment of the sick, in Sabbath school work, in evangelism, in the training of children, and any and every subject, I say, if we fear to follow the promptings of conscience guided by these inspired instructions, if we fear to follow God because we're more afraid of man, what are we getting ready for? I say we're getting ready for the mark of the beast and his image. There is no other end to that road.

The pilgrim band is following a different path. The prophet saw them on a narrow trail, cast high above the world. Their eyes were fixed on Jesus, who was leading them to the city.

Where are you looking tonight? Oh, I pray that it is to Jesus. Remember friend, He loved you so much that He gave His life for you. And he who has stood with Him at Calvary will stand with Him on the sea of glass, singing the song of

Moses and the song of the Lamb—the song of triumph over every human attempt to interfere with the government of God.

May we bow our heads? Precious Lord, rightly interpret to our hearts these thrilling scenes of the past and the visions of the glorious future. And God grant that in every soul here tonight shall be born the holy resolve that no fear of man shall interfere with the worship of the Creator. In our inmost souls, we shall know day by day, yes, moment by moment, the joy, the simple faith of doing one thing—pleasing Thee. We ask it in Jesus' name, amen.

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