

REVELATION: CHAPTER 14

This chapter begins with O.T. spiritual Israel having received their redemption at Pentecost (“*white robes*”- 6:11) with the beginning of the spread of the Gospel from Jerusalem around 30 AD (*Isa 2:3; Act 1:8*) and then to those of every nation afterward (*Act 10:34-35; 18:6*) who also would have access to salvation. It takes us through the ultimate fall of Jerusalem by Rome in 70 AD with the reaping of the righteous and the judgment of those who rejected these warnings.

Rev 14:1 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.

- Lamb- Christ. (*5:6; 7:17; 12:11; 13:8*)

- with- in context refers to *association* and not location (*Gk.3326- accompaniment*): see **Jn 3:13**. See notes of 6:9. Although in Heaven at the right hand of God, Jesus said He will be with (*Gk.3326*) us “always, even unto the end of the world (*Gk.165- age*)”- Mat 28:20: Php 1:23.

- Mount Sion- the church triumphant: *Psa 2:6; Isa 2:2-4; Act 1:8; Heb 12:22-23*.

- stood on Mount Sion- rules over: Mat 16:18.

- 144,000- (*7:4*) these are the faithful dead of O.T. spiritual Israel (*see notes 7:4*): *Psa 2:6; Isa 2:3; 28:16; Zec 9:9; Mat 21:5; Rom 9:33; 11:26; Heb 12:22; 1 Pet 2:6*.

- Name... in their foreheads- mark of Who owns them as opposed to those of 13:16-18: (*3:12; 22:4*) *Eze 9:4; 1 Cor 2:16; Php 2:5*.
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Rev 14:2 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:

- voice from Heaven- as opposed to Mt. Zion. (*It is the same voice as in 12:10 of the heavenly beings who rejoiced at Satan being cast out. See also 5:11; 7:11*).

- of many waters- 1:15; 19:6; “like the sound of many waters, like the sound of the Almighty, a sound of tumult like the sound of an army” (*Eze 1:24*). (ESV)

- great thunder- intense. (6:1)

- harpers harping- John heard rejoicing. Harps are representative of praiseful worship: 2 Chr 29:25-26. Under the Old Testament system of worship, the priests were to praise God with mechanical instruments as they were instructed; (*In the New Testament His priests, i.e. Christians, are only to go by what is commanded concerning our worship to God in song. Eph. 5:19; Col. 3:16*) this passage is not to be mistaken as a go-to-passage to promote mechanical instruments to be used in the worship of the church today (*the instrument that is promoted is the “heart” via the “sacrifice of praise”- Heb 13:15*). If such was the case, then where do we draw the line as to what is literal and what is figurative? Context! Context! Context! These harpers are the 144,000 (O.T. Israel) that were rejoicing.

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Rev 14:3 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.

- they- the 144,000 (*see notes on chapter 7*). They received their redemption (6:11) post Pentecost since “neither by the blood of goats and calves, but by His

own blood He entered in once into the Holy Place, having obtained eternal redemption” (*Heb 9:12*) for these O.T. saints.

- new song- song of victorious redemption, i.e., “the song of Moses and the Lamb” (*15:3*); *Isa 42:9-12*; *Heb 11:13, 39-40*.

- before the throne- Gk.1799- *in the face* of (literally or figuratively): -in the presence (sight) of. This is the same area known as the “sea of glass” (*4:6*; *6:9-11*; *15:2*).

- four beasts, and the elders- (*4:4-7*)

- Here only the O.T. Israel of God (*chapter 7*), the purchased, could learn the song of redemption since 144,000 denotes a fixed (*though figurative*) number. That number continues to be added to post Pentecost (*7:9*) even though the number by itself will not increase. Purpose? To reassure the saints who were to be persecuted by the beast (*Rome*), even if it meant unto death, that they were not alone (*1 Kin 19:18*) and that their salvation was near (*5:9, 10*; *22:20*; *Rom 13:11*).

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Rev 14:4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

- not defiled... with women/ virgins- not literally as...

Exo 19:15 And he said unto the people, Be ready against the third day: **come not at your wives.** (*Emp. added*)

Lev 15:18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and **be unclean until the even.** (*Emp. added*)

1Sa 21:4 And the priest answered David, and said, *There is no common bread under mine hand, but there is hallowed bread; if the young men **have kept themselves at least from women.** (Emp. added)*

...but figuratively as...

2Co 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one Husband, that I may present *you as a chaste virgin to Christ.* (Emp. added)

- These are the victorious O.T. spiritual Israelites which follow (*Gk.190-be in the same way with*) the Lamb (*Christ*) “*wheresoever He may go*” (*Interlinear*). These make up the firstfruits of His bride (*19:7; 21:9*), even if it meant martyrdom as it did with Paul (*Php 1:23; 2 Tim 4:6*). In death they still follow thus showing that “the spirits of the righteous made perfect” (*Heb 12:24*) are not in a state of “*soul sleep*” (*Mk 12:27*) while “standing [upon] the sea of glass” (*15:2*): *5:6; Jn 12:26; Mk 8:34*.

- redeemed- *Gk.59- to purchase. (5:9)*

- firstfruits- (*Lev. 23:10-21*) Including the penitent thief on the cross (*Lk 23:43*), along with those under the altar (*6:9*), salvation was offered to “the Jew first” (*Rom 1:16*) since they received “the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises” (*Rom 9:4*). This is in anticipation of the harvest of verses 14-20: *Rom 11:16; 1 Cor 15:20, 23; Heb 11:39-40; Jas 1:18*.

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Rev 14:5 And in their mouth was found no guile: for they are without fault before the throne of God.

- guile- deceit, i.e. lie.

- without fault- unblemished (*1 Pet 3:21*). They are in a place where the tempter cannot reach them: Eph 5:24-27.

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Rev 14:6 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,

(1st angel after the 7th of 11:15)

- angel- messenger. (*Gk.32*) flying- describes swiftness thus urgency.

- midst of heaven- See notes on 8:13.

- everlasting Gospel- (**10:7-11**) Read Isa 2:3; Lk 24:7; 1 Cor 15:1-4; Gal 1:6-9; Col 1:23; Jud 3.

- them that dwell on the earth- (*8:13; 13:7*) Those of every nation, tribe, tongue and people who had not yet obeyed the Gospel were given another opportunity to do so.

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Rev 14:7 Saying 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.

- loud voice- Fear here is to bring about repentance. Those who did repent (*11:13*) would be saved. Those who didn't (*9:21*) would be lost: 1 Pet 4:17.

Joh 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead (*the lost*) shall hear the voice of the Son of God: and they that hear (*synecdoche for obey*) shall live.

- hour- Refers to 70 AD.

- judgment- this is the last warning to those Jews who persecuted the church. It was decision time. Either believe the message of the Gospel and be saved from an eternal punishment or continue in their persecution of Christians and miss the joys of Heaven. As Polycarp stated, the fire of Rome was only temporal (*The Eternal Kingdom, F.W. Mattox, pg. 65*).

- Him that made- (10:6) they were to put away their allegiance to Rome (*which they employed against Christ and His church- Mk 15*) and worship the true and living God, the Creator Who made the materials of which **their** “gods” were made: Rom 1:22-25.

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Rev 14:8 And there followed another angel, saying, *Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*

(2nd angel)

- Babylon... that great city- Jerusalem is being referenced any time “great” designates Babylon as the apostate city via cryptic language the church understood. The churches of Asia knew this because of the Babylon of the Old Testament and how similar that city was to Jerusalem: Isa 21:9.

- is fallen, is fallen- doubled with reference to her condemnation “according to her works” (18:6). The satellite nations participated in the Jewish, and thus Rome’s, persecution of the saints (17:2). (*A full account of this judgment is seen in chapter 18.*)

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Rev 14:9 And the third angel followed them, saying with a loud voice, *If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,*

(3rd angel)

- beast- Caesar. -----
- his image- (13:14-15) -----
- mark- of ownership (13:16). =====

Rev 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

- Those who did not respond to the message of the Gospel would drink of God's wrath. Since wine was served as a table drink (*or as medicine*) mixed with water (1 Tim 5:23); without mixture refers to the full strength of God's wrath; undiluted! Satellite nations in allegiance with Rome would receive the same judgment Jerusalem did. -----
- tormented with fire and brimstone- fire is used to either purify or punish or both: Gen 19:22-25; 1 Pet 1:7. Here it is focused specifically on the rebellious Jews living in Jerusalem. -----
- in the presence of the holy angels and of the Lamb- since these did not recognize Christ as the Messiah nor their lost status they were not to be recognized among the redeemed at their judgment: Lk 12:9; 13:27. =====

Rev 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

- smoke- is witness to something burning. It also shows that the "doctrine of annulation" (*i.e. no life after death to the wicked*) is false. It could also stand for prayers offered (8:4) but here from an unrepentant heart (Num

26:61). In the Holy Place the prayers of the righteous reached the throne of God through the Veil to be answered.

- for ever and ever- “The single term *forever* may refer to a period of time- and though it must include all of the period to which it refers, it is limited to the duration of that period.” “But when *ever and ever* are joined together in *forever and ever*, there is never a modification- it always means *endless*” “...interminable and without intermission.” - Wallace, pg. 312.

Their judgment/damnation is eternal. Jerusalem was never to rise again to her former glory. In this case the crying out will go unanswered: Mat 25:46; Mk 9:43-48.

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Rev 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

- patience of the saints- (1:9; 13:10) “As people called Christians were in danger of death all who were insincere were deterred from becoming Christians. The church was able to remain comparatively pure and the courage with which the truly converted confessed their faith in time of trial made a profound effect upon the non-Christian.” F.W. Mattox (1:9)

- commandments of God-

Mat 4:4 But He answered, "It is written, "Man shall not live by bread alone, but by every word that comes from the mouth of God."

- faith- Gk.4102- *reliance* upon Christ for salvation; (Gospel); of Jesus- according to Berry's Interlinear refers to the Gospel, the good news of the death, burial and resurrection of Christ. "Of" denotes a "belonging to". (*Jesus didn't need faith since He didn't need salvation.*) Only by Christ's sacrifice can we live eternally having been justified by the shedding of His

blood according to the promise given to those who believe and obey Him: Gal 2:16, 20; 3:22. This passage includes the saints of both Testaments (O.T.- “commandments of God” i.e., the Law of Moses, and from the N.T. on- “the faith of Jesus”).

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Rev 14:13 And I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

- the dead which die in the Lord- as a consolation to the persecuted saints, it would have been especially fortunate to be martyred for the faith. What does it mean to be in the Lord when I die? This is just another passage that shows the importance of following what the Bible says if we want to take advantage of the blessings that God would like to give everyone (2 Pet 3:9), from henceforth, i.e. under the New Covenant.

Gal 3:27 For as many of you as have been baptized into Christ have **put on** Christ. (*Emp. added*)

- rest- (*this is in response to the souls under the altar in chapter 6*) Here it had to do with from the travail they suffered under persecution. We’ve been given a work known as the Great Commission. It never ends no matter how old we are as long as we have the physical strength and the mental capacity to perform such. There’s no handing the torch to the next generation as long as we are able to carry it ourselves. The excuses won’t fly when the time comes to answer the Eternal Judge as to why we’ve laid our armor down prematurely before the battle is over. The war between good and evil was won at the resurrection of Christ, yet there are still many battles yet to be fought. (1 Cor 15:58) In history, wars were declared over but, many didn’t “get the memo” and had to be dealt with. Just as Satan is too proud to admit defeat, there are skirmishes

yet to be fought (*Rev 12:17*): Mat 11:28-30; Eph 2:2; Dan 10:12-21.

- works do follow them- (*19:8*) (“...according to what they had done” -*20:12*) Their works, remaining faithful through the rigors of the persecution, followed them and set the example where others would continue (*even to the judgment [20:13]*, “being dead yet speaketh”- *Heb 11:4*): Psa 116:15; 1 Cor 3:13-15.

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Rev 14:14 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.

- white cloud- (*Dan 7:13*) divine authority and judgment: Isa 19:1; Mat 24:30 (*Concerning 70 AD*).

- Son of man- Christ.

- crown- of victory. It was by Christ’s victory over death by which He is able to save: 1 Cor 15:55-57; 1 Tim 6:15; Heb 2:14-15.

- sharp sickle- instrument of separation.

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Rev 14:15 And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe.

- This angel delivers a message from out of the temple where God dwells (*15:8*).

G3485 ναός- naos- *nah-os'*

From a primary word *ναίω* *naíō* (to *dwell*); a *fane, shrine, temple*: - shrine, temple. Compare G2411.

Act 7:48 Yet the Most High does not dwell in houses made by hands, as the prophet says, 49 "Heaven is My throne, and the earth is My footstool. What kind of house will you build for Me, says the Lord, or what is the place of My rest? 50 Did not My hand make all these things?' (ESV)

- reap / harvest- not terms of condemnation but of redemption.

- ripe- mature, dry: Mk 4:29. (Jn 4:35) To be ripe here meant to have died faithful.

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Rev 14:16 And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

- The reaping here is of the faithful dead/martyrs being separated from among the earth post Pentecost. Just as it can be said of those mentioned in Heb. 11:38 “of whom the world was not worthy”, it can be said of the faithful being ‘harvested’ here.

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Rev 14:17 And another angel came out of the temple which is in Heaven, he also having a sharp sickle.

- another angel- with sickle in possession he also comes from the presence of God but with a different purpose.

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Rev 14:18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

- another angel- from the altar of burnt sacrifice as being the response to pleas of those under it (6:9-11; 8:3-5). Notice how this “reaping” happened shortly after the first one. The time of the Jewish persecution was short-lived (17:16) once the saints “[possessed] the kingdom (Heb.4437- dominion)” (Dan 7:26-27), showing the

church to be “the mountain of the house of the LORD [which was] established as the highest of the mountains” (*Mic 4:1-2*). This angel having power over fire and thus judgment (*8:5*), tells the angel with the sharp sickle to reap the clusters of the earth (*those in ongoing alliance with the Jewish/Roman persecution of the church*). They were fully ripe in that it was time to cut them off. (*The reaping of the angels in Mat 13:37-42 has to do with the final judgment and the end of the world.*)

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Rev 14:19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

- vine of the earth- with its plump grapes (*17:2,6*) are the satellite nations connected to the vine (*Rome*) who, in verse 8, were made to drink of the wine of Jerusalem’s fornication (*persecution of the saints*). Here they are without excuse (*they did not repent*) and will suffer both Jerusalem’s and Rome’s fate.

- winepress- Gk.3025- trough, that is, wine vat, the old winepresses where the grapes were squeezed by tramping them under foot; of the wrath of God- (*Isa 63:1-6*). The wine (*blood- v. 20*) of the grape is thus removed. Here it shows God’s wrath on the persecutors being treaded under foot as was Jezebel in 2 King 9:33. *Isa 14:25* represents the enemy of God’s people being trodden under foot resulting in the yoke of slavery being removed from their necks. They knew, as did Christians living in Jerusalem pre-70 AD, that their redemption was nigh (*Lk 21:28*). (*See also Rom 16:20.*)

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Rev 14:20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

- without the city- (*11:2*) Representing the disobedient Jews here, who did not accept Jesus as the Christ (*Lk*

24:44), who partnered with Rome in the persecution of the church that occurred even beyond the parameters of the city of Jerusalem.

- The amount of blood shows the absolute fierceness of God's wrath. As deep as up to horses' bridles and as far as 200 miles is obviously not literal. This is what happens to those who harm God's elect! Christ will be the one treading the winepress (19:13-15). What a comfort to those who were being persecuted to hear of God's just anger towards their enemies!

Worksheet
Revelation: Chapter 14

1. Where were the “144,000”, and what was written on their foreheads? Explain. (*v. 1*)
2. Explain the “voice from Heaven” that John heard. (*v. 2*)
3. Only who could learn what John heard? (*v. 3*)
4. Describe the “virgins” of verse 4 and explain what it means.
5. What did the “angel flying” have, what showed the importance of its delivery and to whom was it to be given? (*v. 6*)
6. Explain what the “second... angel” said about “Babylon the great” and who it refers to. (*v. 8*)
7. According to the “third... angel”, what would happen to a person who “worships the beast and its image”? (*v. 9*)
8. “A voice from Heaven” said something of encouragement. How was that to influence the work of the church? (*v. 13*)
9. Explain the differences reaped between the “One like [the] Son of man” with the “sharp sickle in His hand” and the additional “angel” who “came out of the temple” who also “had a sharp sickle”. (*vs. 14, 17*)
10. What was the message from the “angel” who “came out from the altar” to the one who “came out from the temple”? What is the significance of where they came from? (*v. 18*)
11. What happened to “the grape harvest of the earth”?
12. Where was it “trodden”, what did it produce and how high? What does this represent? (*vs. 19, 20*)