

The Book of Revelation
Lesson 17 - Revelation 14

1. Key Verse is **Revelation 17:14** - **“These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings; and they [also shall overcome] that are with him, called and chosen and faithful.”**
2. Chapter 13
 - 2.1. At the end of chapter 12 Satan is extremely angry and he steps up his attacks against the saints -- those who keep the commandments of God, and who have the testimony of Jesus Christ.
 - 2.2. Satan is:
 - 2.2.1. Pictured to us as a beast. We find the forces of Satan are also shown in terms of being beasts; literally, "wild beasts," an indication of the fierceness and lack of care Satan has for the well-being of man.
 - 2.2.2. He has to use men in furthering his purpose.
 - 2.2.2.1. The warning given by the Lord to the disciples was to **"beware of men" (Matt. 10:17)**.
 - 2.2.2.2. He must work through men, and whatever these beasts represent, they represent the actions and intents of men.
 - 2.2.3. Satan is the deceiver of the whole earth (**Rev. 12:9**), and we are told that the whole world **"lieth in wickedness" (1 John 5:19)**
 - 2.2.3.1. Satan has a worldwide influence.
 - 2.2.4. The whole of the earth is affected by Satan and his work.
 - 2.3. Chapter 13 outlines the work of Satan in opposing the mission of Christ and his followers. Satan must use men by any means at his disposal. His means are presented as two beasts.
 - 2.3.1. Regardless of the identifying features in the chapter, point-by-point, one overall fact does stand out as being true: The world and the powers of the world, including all civil power, are used by Satan in opposing Christ.
 - 2.3.2. The religious world, the world of religious error, is used by Satan to keep men away from Christ. While they purport to be spiritual, because they are not obedient, they still serve the world.
 - 2.3.3. Those who are faithful to God will triumph. Students of God's word, Christians, realize this principle. Those who oppose God and follow the "dragon" and the "beasts" think that Satan will triumph, but they are mistaken. The dragon and the beasts are doomed to failure. This fits in with the overall theme of the book, which is the final triumph of Christ and his saints.
 - 2.3.4. 666 represents imperfection.
3. Chapter 14
 - 3.1. From a human perspective, chapter 13 paints a very ominous picture. It appears as though Satan and his helpers are invincible, even though they are limited to just forty-two months (a short period of time).
 - 3.2. We are now encouraged as we see that the church is going to emerge from the great ordeal victorious.
 - 3.3. Knowing that our God and His people are victorious, we, as Christians, should long for the day of Christ's return.

- 3.4. As with other points in the book, the saints of God are victorious and the forces of Satan are defeated.
- 3.5. In trying times, when all seems to be its worst, God is with His children.
- 3.5.1. **Romans 8:31-39 - What then shall we say to these things? If God [is] for us, who [is] against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written, For thy sake we are killed all the day long; We were accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.**
- 3.5.2. **2 Peter 2:9 - The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment...**
- 3.6. Chapter 14 is viewed from the viewpoint in heaven. Things look different when one knows his life will be victorious and the victory is worth the struggle.
4. **Rev.14:1 - And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads.**
- 4.1. John is giving us perspective regarding what he saw.
- 4.1.1. John saw the Lamb standing on Mount Zion. The Lamb refers to Jesus Christ.
- 4.1.2. Mount Zion is sometimes associated with the thought of deliverance (Joel 2:32). This scene is in heaven, so it is not the literal Mount Zion. This is the heavenly mount Zion spoken of by the author of Hebrews in Hebrews 12:12-24.
- 4.1.3. Standing with him were the 144,000 with the name of Christ and the Father on their foreheads. These are opposite those who have the name of the beast on their forehead or hand. The 144,000 are the same as those of chapter 7. They are the triumphant of God's people from both covenants. They had been sealed in chapter 7.
- 4.1.4. They are seen victorious in heaven. They have survived the ordeal on earth. God and Christ have brought them through safely just like they had promised.
- 4.1.5. This was a great encouragement to those in the first century as it is to Christians today.
- 4.2. To the Jewish mind, Zion was the most holy spot in the world, where God met with His people (**Ps. 9:11; 48:2, 3: 76:2; 87:2; 125:1; 132:13**).
5. **Rev.14:2-3**

- 5.1. **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 the voice which I heard [was] as [the voice] of harpers harping with their harps:**
- 5.1.1. John now hears a voice from heaven. He describes it in three ways in this verse. It sounded like:
- 5.1.1.1. The voice of many waters as the voice of Jesus sounded in chapter 1:15;
- 5.1.1.2. The voice of a great thunder. It was very loud like in chapter 6:1;
- 5.1.1.3. The voice of harpers harping with their harps.
- 5.1.1.4. It was very musical and attractive to the ear.
- 5.2. **Rev.14:3 - and they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, [even] they that had been purchased out of the earth.**
- 5.2.1. In **Revelation 5:9** the twenty-four elders and four living creatures sang the new song.
- 5.2.2. The song is NEW because the victory is unique and could not truly have been sung before!
- 5.2.3. In the Old Testament, the new song always has to do with deliverance (**Psalms 96:1; 98:1; 144:9**).
- 5.2.4. The only ones who could sing the new song were those who had been redeemed by the blood of the Lamb and had been faithful in their sojourn on earth. These are the redeemed.
6. **Rev.14:4 - These are they that were not defiled with women; for they are virgins. These [are] they that follow the Lamb whithersoever he goeth. These were purchased from among men, [to be] the firstfruits unto God and unto the Lamb.**
- 6.1. Who will be in heaven?
- 6.1.1. Those that are dedicated to God and have not allowed themselves to be compromised by the evil of Satan.
- 6.1.1.1. They have kept themselves pure from all defiling relationships. The symbol used here is not literal adultery.
- 6.1.1.2. It is the symbol of the church being the pure virgin of Christ as pictured in **2 Corinthians 11:2**, "**I have espoused you to one husband, that I might present you as a pure virgin to Christ...**"
- 6.1.2. Second, they followed the Lamb whithersoever he goes. This means they followed the teachings and example of Jesus (Matthew 16:24).
- 6.1.3. Third, they were purchased among men to be the first fruits unto God and unto the Lamb. **They** had followed the teachings of **Romans 12:1**. They had presented themselves as living sacrifices unto God and Christ. They put God first in their lives and did not get entangled in relationships whereby they put him second.
7. **Rev.14:5 - And in their mouth was found no lie: they are without blemish.**
- 7.1. They spoke the truth and did not lie. They did not deny Christ or speak lies. They lived a life that was acceptable unto God. Since they were cleansed from their sins by the blood of Jesus, they were without blemish as the church must be (**Ephesians 5:27**).

- 7.2. The redeemed are seen by John to be delivered from this world, and from the hurt of this world; they have been followers of the Lamb (**Rev. 14:4**) and have shown themselves to be without fault, without deviousness (**Rev. 14:5**) and now stand before the Father's throne.
8. **Rev.14:6-7**
- 8.1. **Rev.14:6 - And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people;**
- 8.1.1. This introduces three messages from angels that are progressive and interrelated.
- 8.1.1.1. The first angel urges all men to worship God (verses 6-7).
- 8.1.1.2. The second angel predicts the doom of Babylon (verse 8).
- 8.1.1.3. The third angel tells of the eternal torment, which awaits those who worship the beast (verses 9-12).
- 8.1.2. Another angel distinguishes this angel from the ones that will follow. To this point, there has been an eagle flying, but not angels. The angel had a message for all that dwell on the earth of every nation.
- 8.1.3. **Them that dwell on the earth** in Revelation refers to the wicked. This is a reminder to everyone who has not already obeyed the gospel.
- 8.2. **Rev.14:7 - and he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.**
- 8.2.1. He urged all men to worship God and give him the glory that he deserves.
- 8.2.2. The good news (the Word of God) is designed for all men, in every nation and kindred and tongue.
- 8.2.3. There is the call that men fear God, give glory to him, worship him, etc., and that the judgment of all men comes.
- 8.2.4. The gospel makes known man's accountability before God, and points to the judgment.
- 8.2.5. Every man has a basic duty to worship and serve God (**Ecclesiastes 12:13; Matthew 4:10**).
- 8.2.5.1. The created world proves there is a God and man is without excuse (**Romans 1:19-20**). He is the Almighty Creator and deserves man's worship.
- 8.2.5.2. For those who do not worship and serve God, God's judgment will come unto them. This is a last call for men who have rejected God and followed the beast to repent and turn to God.
- 8.2.5.3. There will be no more chance after men die or after Jesus comes.
9. **Rev.14:8 - And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication.**
- 9.1. The second angel announces that Babylon is fallen. Babylon in Revelation is not introduced until chapters 17 and 18. This reminds one of Isaiah 21:9. Babylon here does not refer to the literal city of Babylon which at this time was not an important world city, but rather it refers to that spirit of worldliness and ungodliness that lures men and women away from the worship and service of the one true God.

- 9.1.1. In the first century, Rome is meant, not as the imperial power that harassed Christianity as the beast out of the sea represents, but as the spirit of worldliness and pleasure that makes seeking one's own lusts their goal in life instead of worshipping and serving God. This spirit is detrimental to the spiritual life of the Christian. This will be made clearer in chapters 17 and 18. The idea is that the battle is over. Satan and his helpers have been defeated. It is so certain, this could be proclaimed.
- 9.1.2. Opposition to God is a sinking ship. **Jeremiah 51:7** helps one to understand the last phrase. The basic meaning is that Babylon seduces men by making her life seem so pleasant, but in reality, she is asking for the wrath of God upon those who follow her.
- 9.2. All mankind that is caught up in sin and error shall be "trapped" In the fall of Babylon.
10. **Rev.14:9-11**
- 10.1. **Rev.14:9 - And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand,**
- 10.1.1. There are only two classes of people in the world, those who worship God and those who do not. Those who do not are characterized in Revelation as worshipping the beast and having the mark upon his forehead or hand.
- 10.2. **Rev.14:10 - he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:**
- 10.2.1. In chapter 13, those who refused to worship the beast were said to be killed. In addition, if they did not have the mark of the beast on their forehead or hand, they could neither buy nor sell. This was a terrible punishment, but those who do worship the beast and have his mark will have a much worse punishment than is described here. They will suffer the undiluted wrath of God in the presence of Christ and his angels forever. **The wine of the wrath of God, which is prepared unmixed in the cup of his anger**, is a strong term that indicates they will receive the punishment of God.
- 10.2.2. Wine was usually mixed with water or spices to dilute it, but the punishment from God will not be diluted.
- 10.2.3. The holy nature of God cannot tolerate sin. Sin will not be allowed in the presence of God. Sinners must be punished.
- 10.2.4. Notice in the presence of the Lamb indicates Christ's approval of this punishment.
- 10.3. **Rev.14:11 - and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.**
- 10.3.1. The eternal punishment is described as fire and brimstone. It will last eternally. This is indescribable pain. There is no rest, no relief, and no hope for those who have rejected God and serve the beast. This punishment is real and more terrible than you can imagine.

- 10.3.2. The gospel, again, makes known that end of all things, and declares that those who do not obey God and his gospel will be separated from God forever (**2 Thess. 1:7-9**).
- 10.3.3. Those who are disobedient are seen as those who "worship the beast and his image, and receive his mark in his forehead and in his hand." These, then, are said to have in store for them the wrath, indignation and torment of God and that it will be eternal in nature.
- 11. Rev.14:12 - Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.**
- 11.1. The Christians were encouraged to be faithful unto death. Those who remain faithful to Jesus were threatened with punishment and physical death, but it was short and not nearly as bad as what will happen to those who seek to take the easy way out and deny Christ and worship the beast.
- 11.2. Those who keep the commandments of Jesus, trust in Jesus and are steadfast (patient) unto the end will be greatly blessed.
- 11.3. The keeping of the commandments of God is seen as the possessing of the patience God expects in his saints and as a being loyal to the faith of Jesus.
- 11.4. What will patience in Christ bring us?
- 11.4.1. Blessings from God
- 11.4.2. Eternal rest
- 12. Rev.14:13 - And I heard the voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.**
- 12.1. The voice from heaven is not identified, but it speaks with authority. This is the second of the seven beatitudes of the book of Revelation.
- 12.2. In contrast to those who have the mark of the beast and lived wicked lives and will be lost eternally, the righteous will be blessed in death. Man usually thinks of blessings in this life, but John is showing that there are also blessings in death. The Holy Spirit affirms that this is true and gives more weight to the saying. The righteous dead are blessed because they rest from their labors.
- 12.2.1. Rest here means, "they shall be refreshed."
- 12.2.2. Labors means toil under great adversity and with great pain.
- 12.2.3. The idea is not so much that heaven is a place where no work is done, but rather when the righteous die, they are refreshed and freed from the pain, persecutions and problems of this life. Their works go with them, which prove their faithfulness of Christ. The meaning is the same as 1 Corinthians 15:58.
- 12.3. Just as the wicked know the torment of punishment, the saints know rest associated with heaven.
- 12.4. Mankind always looks for blessing during life but we need to focus on the blessings awaiting us in death!
- 12.4.1. **Luke 16:19-31**
- 13. Rev.14:14 - And I saw, and behold, a white cloud; and on the cloud [I saw] one sitting like unto a son of man, having on his head a golden crown, and in his hand sharp sickle.**
- 13.1. John saw another scene. It is Christ sitting upon a white cloud with a crown of victory on his head and a sharp sickle in his hand. The description here is similar to the one in Daniel 7:13-14.

- 13.1.1. Clouds are frequently mentioned in the Bible, but only here are white clouds mentioned.
- 13.1.2. Jesus is pictured as returning upon the clouds of glory (**Matthew 24:30; 26:64**).
- 13.1.3. The crown here is the stephanos, which is the crown of victory. The idea is that God and Christ are victorious over Satan (the dragon) and his helpers.
- 13.1.4. The sickle indicates divine judgment (**Joel 3:13; Matthew 13:39**). So the meaning of the symbol is Christ is coming back to judge the world.

14. **Rev.14:15-16**

- 14.1. **Rev.14:15 - And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe.**

14.1.1. This is another angel besides the three already mentioned. **He came out of the temple, which means from the presence of God.** He carries the command from God. He cried with a loud voice to him on the cloud to begin the harvest for the time is ripe. Some think it strange that an angel is commanding Christ. It should be remembered that he is carrying the command from God. Angels are messengers.

14.1.2. The harvest of grain frequently occurred in the teachings of Jesus to indicate the final judgment (**Mark 4:29; Matthew 13:39**). The hour to reap is come means the time appointed by God for the final judgment has arrived. The harvest of the earth is ripe means the same as when Jesus came in the fullness of time, when everything was ready according to God's time table.

14.1.3. This pictures the judgment of all, both righteous and wicked.

- 14.2. **Rev.14:16 - And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.**

14.2.1. God's command is carried out. John states the fact, but does not describe it; that is left up to one's imagination. The judgment of God is carried out is the meaning. It is sure and certain.

14.2.2. The harvest of grain frequently occurred in the teachings of Jesus to indicate the final judgment (**Mark 4:29; Matthew 13:39**). The hour to reap has come. The time appointed by God for the final judgment has arrived. This pictures the judgment of all, both righteous and wicked.

14.2.3. **Matt. 25:31-46**

15. **Rev.14:17-20**

- 15.1. **Rev.14:17 - Another angel came out from the temple which is in heaven, he also having a sharp sickle.**

15.1.1. The reaping is now described under a different symbol than that of the grape harvest. Another angel means a different angel from the others in this chapter. He came out of the temple also, indicating from the presence of God. He had a sharp sickle to use in the grape harvest. This sickle was a curved blade used both for cutting grain and for pruning and cutting clusters from the vine.

- 15.2. **Rev.14:18 - And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp**

sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

15.2.1. John sees another angel, this one from the altar. Since the altar is connected with the prayers of the saints in **Revelation 6:9; 8:3-5**, the prayers of the saints help to bring about the judgment of God. This angel had power over fire. Fire and judgment often times go together in the New Testament (**Matthew 18:8; Luke 9:54; 2 Thessalonians 1:7-9**). This angel commanded the angel with the sharp sickle to begin harvest, as the grapes are ripe. It is time for the judgment to begin. Again, one is reminded of **Joel 3:13-14**.

15.3. **Rev.14:19 - And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great [winepress], of the wrath of God.**

15.3.1. The angel obeys and the judgment begins.

15.3.2. The vintage of the earth refers to the wicked. They are cast into the winepress. In ancient times, the grapes were put in the winepress and people trampled on them with their feet and the juice of the grapes ran out of ducts in the bottom.

15.3.3. The winepress as the wrath of God is pictured in the Old Testament in such passages as **Joel 3:13-14; Isaiah 63:1-6**.

15.4. **Rev.14:20 - And the winepress are trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.**

15.4.1. The wicked will also be harvested.

15.4.2. Since the altar is connected with the prayers of the saints in **Revelation 6:9; 8:3-5**, the prayers of the saints help to bring about the judgment of God.

15.4.3. This angel had power over fire. Fire and judgment often times go together in the New Testament (**Matthew 18:8; Luke 9:54; 2 Thessalonians 1:7-9**).

15.4.4. They will be gathered and thrown into the winepress of God, which is symbolic for His wrath.

15.4.5. It does not say which city, so the city is not important. What is important is that instead of grape juice coming out of the holes in the bottom of the winepress, there came blood.

15.4.6. The blood was several feet deep, up to the bridles of the horses, and stretched for 184 miles (1,600 furlongs or stadia).

15.4.7. This symbolizes the completeness of the judgment of God. It is a gruesome sight. It points out that God will completely defeat Satan and his forces at the judgment. The unrighteous will get what they deserve (**Galatians 6:7-8**). The prayers of the martyred saints of **Revelation 6:9-10** have been answered.

16. The message of the gospel, designed by God and for man's good, here and eternally, is viewed as a message declaring rewards and punishments, with men to receive, appropriately, as they have responded to the will of God.

16.1. God will not allow His righteous cause to be defeated by Satan!!!

16.2. Although they may suffer persecution, they will not be destroyed; although they may die for their faith, eternal life will not be taken from them.