



The Book Of Revelation

Chapter 14

Divine Outline: Revelation 1:19

In Chapter 14 we will conclude which has been, with some interruption, a parenthetical section of Revelation that began in chapter 10.

In chapter 10 we saw the mighty angel with the little book and his interaction with John. John was told to eat the little book. It would be sweet in his mouth but bitter in his stomach.

In chapter 11 we saw the account of the two witnesses, their ministry, death, and resurrection. We also saw the seventh trumpet sounded when the declaration is made that the kingdoms of this world have become the kingdoms of our God and of His Christ, and He shall reign forever and ever.

In chapter 12 we saw the great red dragon, Satan. We see his expulsion from heaven and his persecution of God's people on earth.

In chapter 13 we saw the rise of Antichrist and the false prophet and were given a snapshot of their activities on the earth.

Now as we enter chapter 14, we will find the answer to what happened to the 144,000 introduced in chapter 7. **(Revelation 7:1-8)** They are found standing with the Lamb victorious on Mt. Zion. We will also discover what some term to be a "table of contents" for the upcoming events in Revelation. We will see the judgment of those who choose to give their allegiance to the Beast. As well as the blessing of those who choose not to worship the Beast.

In verses 14:8-11, the declaration that Babylon is fallen anticipates the events of chapter 18:2-6.

Chapter 14 reveals to us the sure promise that, even during tribulation, God takes care of His own.

We also encounter two other "sevens" in chapter 14. There are seven voices declaring the will of God and it is also possible there are seven other angels revealed.

Revelation 14:1(NKJV)

1 Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads.

Here we have the appearance of the True Lamb as opposed to the imposters of chapter 13. Antichrist tries to take the place of the Lamb. **(Revelation 13:1-4)** The False Prophet tried to appear as a lamb. **(Revelation 13:11)** However, there is only one true Lamb of God, Jesus Christ **(Revelation 5:6)**

Standing on Mount Zion

There is some dispute as to which Mt. Zion is represented in verse 1. Some believe this to be the earthly Mt. Zion in Jerusalem. The earthly Mt. Zion was a Jebusite stronghold captured by King David. **(2 Samuel 5:6-7)** As time would pass, Zion would come to be known as the city of God **(Psalm 48:1, 8)** from which Christ will rule. **(Isaiah 2:1-4, 24:23, Micah 4:1, 7)**

On the other hand, there are those who believe this is not earthly Mt. Zion, but the heavenly Mt. Zion. **(Isaiah 59:20, Romans 11:26 Christ comes to and from Zion, Hebrews 12:22-24)**

Scriptural evidence seems to point to this being the latter. Notice that in verse 3 and 5 we are told the 144,000 are singing a new song before the throne. We understand this to be the throne of God. It also states in verse three, this new song was being sung before the Living Creatures and the Elders. When we were introduced to this scene, the throne, the living creatures, and the elders, it was at the time John had been caught up into heaven into the throne room of God. **(Revelation 4)** It also appears from scripture that Christ doesn't physically (bodily) return to earth until His return. **(Revelation 19:11-21)** It would seem that if Christ were to have left Heaven and come to the earth, we would have been informed. Today, Christ is in Heaven and spiritually we are seated with Him. **(Ephesians 2:6, Colossians 3:1-2)**

We are not told exactly how or when the 144,000 are caught up. It seems this event could occur at the mid-point of the tribulation. This group, having been faithful to their calling in the first 3 ½ years of the tribulation, are now redeemed from the earth as the firstfruits of the tribulation harvest of the Jewish remnant.

Some commentators believe the man child of Revelation 12 represents the 144,000 caught up at the midpoint of the tribulation. **(Revelation 12:5)** However, this seems to reference the ascension of Christ.

Others believe these, having been faithful to the call of God and refusing to take the mark of the beast in the second half of the tribulation will be the firstfruits of the Jewish remnant caught up first before the Jews fully accept their Messiah at Christ's return.

Notice when the beast rose, he stood on the sand, **(Revelation 13:1)** Christ, however, stands atop of the mountain, Mt. Zion.

and with Him one hundred and forty-four thousand

It is important to note, in Chapter seven, there were 144,000 sealed by God. In Chapter 14 we see God has not lost even one. Despite the best efforts of Satan, all remain. **(John 6:39-40, John 17:12, John 18:8-9)**

having His Father's name written on their foreheads.

In contrast to the Beast's counterfeit mark, which is the number of his name, **(Revelation 13:17)** God will mark, protect, and redeem those on which He has placed His own name. **(Revelation 3:12, 7:3,9:4, 22:4)**

Some translations also add to the Father's name, the name of the Lamb as well.

Once again, we see, those whom God marks, He keeps.

Revelation 14:2 (NKJV)

2 And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps.

The sound of voices, waters and thunders is a common theme in the Book of Revelation. **(Revelation 4:5, 6:1, 8:5, 11:19, 16:17-18, 19:5-6)**

The 144,000 join the chorus of Heaven and of the redeemed who stand before the throne of God and worship forever. **(Revelation 4:8-11, 5:8-14, 15:2-4)** Imagine, for a moment, the sound of 144,000 harpists playing their harps as they join in with the worship already taking place. Truly, it will sound like the voice of many waters and loud thunder.

Revelation 14:3 (NKJV)

3 They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth.

A new song

We are not told exactly what this song is, but there are some things we may understand from scripture which allow us to possibly understand the substance of the song if not the exact song itself.

The 144,000 "sang a new song."

A study of the "new song" in scripture brings us an interesting revelation. First, we find the new song is a song given by The Father. **(Psalm 40:1-3)** Secondly, it is a song sung by the people of God. In the Psalms, King David declares that he, himself, will sing a new song. **(Psalm 144:9)** Thirdly, we find when the new song is being sung in scripture, it is always a song related to the same subjects. These subjects all correspond to the worship and the activities taking place in the throne room. In Chapter 4 we discovered The Father is being worshipped as the creator. In Chapter five we learned that Jesus is being worshipped as the Lamb of God who brings redemption and who will release the judgments contained in the scroll with seven seals. Notice the correspondence of the "new song" to these subjects in scripture.

- **Psalm 33:3**

Psalm 33 is a psalm extolling God as the creator, judge, and deliverer of His people

- **Psalm 40:3**

In Psalm 40 we see, in type, the coming of the Lamb of God who takes away the sin of the world. Psalm 40:6-8 is quoted in the Book of Hebrews as pointing to the fact that the sacrifices and offerings were temporary. **(Hebrews 10:1-10)** Each time atonement was made, the Israelites were reminded there would need to be another atonement to cover the next years sins. When Jesus came His sacrifice on the cross became a new covenant replacing the old. His sacrifice was once and for all.

- **Psalm 96:1**

Psalm 96 is a song of praise to God as the one who brings salvation, the one who created all things and the one who will judge the Earth.

- **Psalm 98:1**

Psalm 98 is a song of praise to the God who brings salvation, redemption and who judges the world

- **Psalm 144:9**

Psalm 144 is a song of praise to the God who delivers and brings salvation to his people.

- **Psalm 149:1**

Psalm 149 is a psalm of praise to God who brings salvation and executes judgment through the praise of his people

- **Isaiah 42:10**

Isaiah 42 speaks of Jesus as the one who prevails **(Verse 13)** to bring salvation to the Earth and to defeat his enemies. **(Compare with Revelation 5:5)**

- **Revelation 5:9**

Jesus is being worshipped as the Lamb who was slain to take away sin, bring redemption and take the scroll of judgment.

- **Revelation 14:3**

Revelation 14:3 is a new song being sung by the 144,000 Jews who have been marked by God for salvation during the tribulation period.

Even in our tribulation, we know there will be a day when our sorrow will be turned to a new song.

and no one could learn that song except the hundred and forty-four thousand

Why is it that only the 144,000 can understand this song? It could be they understand who God is: His salvation, freedom, and judgment in a way no one who has ever lived could possibly understand. Only the 144,000 have walked this path through the tribulation. Only they understand what it means to be protected by God in the way they are. Only the 144,000 understand what it means to proclaim the gospel of the kingdom under the conditions they face during the tribulation and to see the fruit of that message. There has never been and will never be another group who will live through the unique set of circumstances these individuals will live through.

The new song may be a special blessing given to a group of faithful believers similar to the blessing of the white stone and new name given to the overcomers of chapter 2. **(Revelation 2:17)**

In the days of John, votes were cast using a white and a black stone. A white stone symbolized a yes vote and the black was a no. Today, we may say someone was "black-balled" meaning they have been rejected. To those who will respond to Christ, He will give the white stone of acceptance. Their sins will be forgiven, they will be made righteous, and they will be given a new name. In the same way, the overcomers in the tribulation may be given a new song which symbolizes the acceptance of God.

What is this new name? It is the name of adoption. When we accept the offer of Jesus, we are given the family name. We are no longer known as sinner, failure, loser, addict, convict, or a host of other names we may have been associated with. We are no longer orphans left in sin but adopted sons and daughters of the King of Kings. **(Romans 8:14-17)** Now we are known as royal, chosen, holy, accepted. The scripture seems to go even further by claiming there will be one name given to each believer, known only by them and the Father.

Much like the 144,000, we also have a personal journey no one else will walk. A journey of failure and sin but also of salvation and redemption. This is a position known, truly, only by us and God Himself.

Revelation 14 also seems to infer this song is a song of redemption. A song of praise to the Lamb for what He has accomplished in the lives of the 144,000.

the hundred and forty-four thousand who were redeemed from the earth.

Redeemed

agorazō (Strong's G59)

I. to be in the marketplace, to attend it

II. to do business there, buy or sell

From

Apo (Strong's G575)

I. of separation

A. of local separation, after verbs of motion from a place i.e. of departing, of fleeing,...

*B. of separation of a part from the whole
i. where of a whole some part is taken*

C. of any kind of separation of one thing from another by which the union or fellowship of the two is destroyed

*D. of a state of separation, that is of distance
i. physical, of distance of place
ii. temporal, of distance of time*

To be redeemed from the earth indicates these 144,000 were purchased by God, by the blood of the Lamb, and separated from the earth into the presence of God.

Revelation 14:4(NKJV)

4 These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb.

The question is asked, are these individuals virgins in the physical or the spiritual sense. It is likely both may be true.

The phrase "not defiled by women" seems to indicate these individuals were virgins in the physical sense.

However, the term "virgin" is also used to speak of spiritual purity in relationship to God. **(2 Kings 19:21, Isaiah 37:22, Jeremiah 14:17, Jeremiah 18:13, Jeremiah 31:4, 13, 21, Lamentations 2:13, Amos 5:2)**

Similarly, to play the harlot or to be defiled is symbolic of spiritual adultery. **(Exodus 34:15, Deuteronomy 31:16, Isaiah 1:21, Jeremiah 3:6-10, Ezekiel 23:1-21, Hosea 1:2, James 4:4)**

The picture here is the purity and holiness of the 144,000 in contrast to the spiritual harlotry, fornication, idolatry, and immorality of those who follow the beast. **(Revelation 14:8, Revelation 17:1-5)** These individuals have given up all ties to the world system and have, instead, chosen to take up their crosses and follow the Lamb. **(Matthew 16:24, James 4:4, 1 John 2:15-16)** They have refused to take part in the Beast system or to take the mark.

Where the Lamb may lead is not a consideration of these faithful followers, their only concern is obedience despite the cost. They understand the cost that has been paid and they are willing to follow

the same path as their Savior. **(Philippians 1:29)** These who separated themselves from the world are now separated to God.

Although we as believers are not part of this group, we are also to be separated to God. **(John 17:14-19, 2 Corinthians 6:17-18, 2 Corinthians 11:2, Philippians 3:7-21)**

These were redeemed from among men, being firstfruits to God and to the Lamb.

These are the firstfruits of the harvest of Jewish believers who will come to a knowledge of and a saving faith in their Messiah. Eventually all Jews who remain on the earth at Christ's return will believe and follow Christ. **(Zechariah 12:10, Romans 11:15, 26-27)**

Revelation 14:5(NKJV)

5 And in their mouth was found no deceit, for they are without fault before the throne of God.

The tribulation will be a time of great deceit. Antichrist and the false prophet will speak great lies and work many counterfeit miracles **(2 Thessalonians 2:9-12, Revelation 13:13-14)**

The power of these lies and deceptions will be so compelling that Jesus told us that, if it were possible, even the elect would be deceived. **(Matthew 24:24)**

However, during the lies, deceit, and deception there will be the 144,000. They will stand for righteousness and truth in opposition to the satanic deception.

In their mouth was found no deceit,

Deceit

Dolos (Strong's G1388)

craft, deceit, guile

Dolos traces from the word

Deleazō (Strong's G1185)

to bait, catch by a bait

(For Deleazō see James 1:14, 2 Peter 2:14, 18)

Satan's purpose is to steal, kill and destroy. **(John 10:10)** Yet he doesn't do this in obvious ways. He uses lies and deception as bait to draw humanity into sin. We are told in Genesis 3; Satan is more cunning than any other. **(Genesis 3:1)** He will have a multitude of mouthpieces during the tribulation who will be used to lure in and destroy many. He will have a temporary period of great success. For those who believe the deception will miss the reward. **(Revelation 21:27, Revelation 22:12-16)**

However, God will also have those He will use to speak the true Word of God. There will be no sign of deceit in anything they say. They will only speak according to what they know to be true that Jesus is the way, the truth, and the life. **(John 14:6)**

for they are without fault before the throne of God.

The 144,000 are not without fault because of self-righteousness, but by the grace of God and faith in Jesus. These 144,000 do not stand and overcome except in that they have been sealed by God and have trusted in Christ. Their obedience and righteousness, as it is with us, is not a catalyst for salvation, it is the result of salvation. **(Compare 14:1 and Psalm 15:1-2)**

These characteristics of truth and faultlessness are the defining characteristics of those whose confession of Christ is genuine.

To be without fault does not mean these individuals are perfect. Instead, it means that they are steadfast and obedient, not in every action, but in lifestyle. **(Colossians 1:22-23)** They are completely committed to the cause of Christ and obedience to His direction.

To be without fault is a common descriptor for believers in The New Testament. **(Ephesians 1:4, Ephesians 5:27, Philippians 1:10, Philippians 2:15, 1 Thessalonians 2:10, Titus 1:6-7)** Those who are in Christ cannot be charged with fault because through the blood our sins have been forgiven and wiped away. **(Romans 8:31-37)**

These 144,000, having been faithful witnesses to Christ, have now entered the fullness of the promise of Jude. **(Jude 24)**

Revelation 14:6(NKJV)

6 Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—

It is notable that this seems to be the only place in scripture where an angel is commissioned to preach the gospel. Angels are involved in nearly every aspect of God's plan, however, scripturally, it has been given to man to proclaim the gospel to the world. However, in the tribulation, once the two witnesses, the 144,000 and most of those who would preach the gospel are gone, in the final moments of God's offer of salvation, an angel is commissioned.

In the midst of

Mesouranēma (Strong's G3321)

I. mid-heaven

II. The highest point in the heavens, which the sun occupies at noon, where what is done can be seen and heard by all

Mesouranēma is a word that, in the New Testament, is only used in The Book of Revelation.

(Revelation 8:13, 14:6, 19:17)

From this position, the angel can proclaim the gospel to all who dwell on the earth.

This will be the final fulfillment of Jesus' words in the Olivet Discourse. **(Matthew 24:14)** The offer of salvation will go out one final time before judgment comes on the earth dwellers. This time, an angel will proclaim, which will make it impossible for anyone to claim they didn't know they could be saved.

When God is about to rightly pour out His judgment, He gives a final opportunity for repentance. God's justness demands justice, but His grace demands opportunity. The opportunity for grace and mercy. Grace and mercy always triumph over judgment. **(James 2:13)** We see this pattern throughout scripture.

- **The Days of Noah (Genesis 6)**

Considering that Enoch, Noah's grandfather proclaimed a message of judgment, named his own son Methuselah (His death shall bring) and it took Noah several decades to build the ark, anyone who would have heeded the warning could have potentially been spared, but none did.

- **Sodom (Genesis 19:12-13)**

The angels gave Lot and his family time to get out.

- **Babylonian Captivity (Jeremiah 25:1-12)**

Jeremiah spoke of how God had warned the people to repent or there would be judgment. The people would not listen, and so judgment would be the result.

- **Roman Destruction (Matthew 23:37-39)**

Jesus came and presented himself as the Messiah of Israel. However, they rejected him and paid the price, once again, for not heeding the offer and the warning.

having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people

What is the everlasting gospel? The question may seem simple, but is it? Before we answer that question let's look deeper. In scripture, there seems to be more than one manifestation of the gospel.

1. The gospel of the kingdom

The gospel of the kingdom speaks of God's intention to set up His own kingdom on earth. In this kingdom, Jesus, who is the prophesied descendant of David will rule. **(Luke 1:32-33)** There are two times we see this kingdom proclaimed in scripture. The first being the message of John the Baptist, Jesus, and the disciples. This period ended with the earthly rejection of Christ.

The second time the gospel of the kingdom will be preached is after the church is removed from the earth. This will be the fulfillment of Jesus words in Matthew 24. **(Matthew 24:14)** This is not the good news of salvation, but the good news that the time for the righteous kingdom of God to be established has come. It will be preached by Elijah and by others to bear witness to all nations that Christ has come to take his throne and to regather Israel fully into the promised land.

2. The Gospel of the grace of God (Romans 1:1)

The gospel of the grace of God is that Christ, the rejected Messiah, has died on the cross and has risen again to provide salvation for our sin. **(Romans 1:16, 1 Corinthians 15:1-8, 2 Corinthians 10:14)** Through the death and resurrection of Christ we have been provided with the one and only pathway to salvation and reconciliation with God.

This path to salvation has been provided to us simply and only because God loves us. **(John 3:16)** Because of His love, God has chosen to pour out His grace on those who would believe in Jesus. **(Acts 20:24)**

God has not only shown love for the world but has put His own power into making it available. **(Romans 1:16)**

The gospel of the grace of God is also known as the "glorious gospel." **(2 Corinthians 4:4, 1 Timothy 1:11)** Jesus, having now died, resurrected, ascended to Heaven, and is sitting on the throne of glory is now bringing many sons to glory. **(Hebrews 2:10)**

This is also the "gospel of peace" because it brings peace between God and man and brings spiritual peace. **(Ephesians 6:15)**

3. "My" Gospel (Romans 2:16, Acts 26:16-18)

There is a variation of the gospel of the grace of God that Paul calls "my" gospel. This is not a different gospel than the grace of God, but it does include information not previously revealed. To Paul it was revealed a deeper understanding of the "mystery of Christ," that the gentiles were also included in the plans of God. **(Ephesians 3:1-7)** To Paul it was also revealed that, although the Jews were temporarily set aside in the plans of God to bring in the gentiles, the rejection would be only temporary. There will be a time when "all Israel will be saved." **(Romans 11:26)**

4. The Everlasting gospel (Revelation 14:6)

What then, is the "everlasting gospel." Is it the same as the gospel we speak of today? Or is it different? A look at the context of Revelation 14:6 gives us an indication that this is a different form of good news.

This gospel seems to be focused much less on grace and more on the warning of judgment. Consider the words of the angel. **(Revelation 14:7)** There is an imminent judgment coming on the world and on Babylon. God's final wrath is being poured out. How, then is this good news? It is good news, in that, for Israel and whatever remnant of believers there may be on earth at this time, the torment of Satan, Antichrist, the "earth dwellers" and the tribulation on earth is almost over. Although God is a God of grace and love, He is also a God of Justice and righteousness. He is the creator and sustainer of all things and must be worshipped as such. (Note that this is not a call to recognize the savior but to focus on and respond to the creator.) This is a message that has been revealed to us throughout history and in the Word of God since the beginning. His judgment must come, and it will. For those who are living for God in these days, this will be good news.

Another Gospel (Galatians 1:6-12, 2 Corinthians 11:4)

This is a counterfeit gospel teaching that faith is not enough for salvation. Faith may be a component, but true salvation will be attained through good works. **(Colossians 2:18-23, Hebrews 6:1, Hebrews 9:14)** Paul pronounces a curse on those who teach this false gospel. **(Galatians 1:8-9)**

The message we preach today is believe on the Lord Jesus and be saved. **(Acts 16:31)** The message of the angel of Revelation is "fear God and give glory to Him." Unfortunately, most of humanity will reject both messages.

The message of the everlasting gospel will stand in contrast to the “new” religion of the Beast and False Prophet. It will provide an explanation for the events occurring on earth but will still be rejected by most.

Revelation 14:7(NKJV)

7 saying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and springs of water."

The everlasting gospel proclaimed by this angel in the midst of heaven stands in sharp contrast to the message being proclaimed on earth. On earth, humanity is being told to fear Antichrist and give him glory or face death. **(Revelation 13:4)** The angel proclaims man’s need to fear God and give Him glory or face the imminent judgment and wrath of God.

Fear God and give glory to him

Scripture tells us the fear of God is the beginning of wisdom. **(Proverbs 1:7, 9:10, Psalm 111:10)** Some would argue that a God of love is not to be feared. However, we must understand that, if the fear of the Lord is wisdom, then the fear of the Lord becomes the precursor to repentance and entrance into the grace and mercy of God. If we do not understand judgment is coming from the creator of all things, we will never understand the need for the grace and mercy of the Creator in our own lives. It is the goodness of God that leads us to repentance. **(Romans 2:1-4)** So, we see, the fear of the Lord that leads us to mercy and grace is connected to His goodness in our lives.

The foundation for this appeal is that God is the creator of all things. If He is in fact the one who created everything, He is worthy to be worshipped above all other creatures and things. To worship anyone or anything else would, then, be idolatry. **(Psalm 146:6-10, Acts 14:15-18, Romans 1:18-32)** This is the same appeal for worship that we saw from the elders of chapter 4. **(Revelation 4:9-11)**

The cry of this angel is an appeal to see what has been called “natural theology.” That is, that all creation points in some way to the existence of God. Every aspect of creation speaks to the wisdom, intelligence, and power of God. While those left on earth are being told to bow before the power and wisdom of Antichrist, the angel points to a higher power and proclaims He alone is to be worshipped.

For the hour of His judgment has come

This hour of judgment should be defined, not in terms of God’s broad judgments, but by the specific determinations set in place for the judgment of the beast’s kingdom and followers. **(Revelation 14:8-12)** This final appeal is due to God’s grace and mercy, but the judgments on those who reject God’s authority as Creator by embracing the Beast are right and just. The proper response is to fear God and give Him glory.

Revelation 14:8 (NKJV)

8 And another angel followed, saying, "Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication."

Babylon is fallen, is fallen, that great city

Babylon is the city founded by Nimrod. **(Genesis 9:8-12)** Babylon was the sight of the building of the tower of Babel which represented a picture of the first one-world government, religion, and a willful rebellion against God. **(Genesis 11:1-9)** Some commentators also believe it was Nimrod who founded not only the city of Babylon but was at the forefront of the building of the Tower of Babel. In this respect, he becomes the first type of Antichrist.

Babylon, scripturally, has become the symbol and center of man’s pride, false religion/idolatry, and immorality. **(Daniel 4:30, Zechariah 5:5-11, Revelation 17, 18)**

The phrase “is fallen, is fallen” is repeated to emphasize the assuredness of Babylon’s fall as well as to represent the completeness of judgment and destruction to come.

From a scriptural standpoint it is important to recognize Babylon represents not only a literal city, but also, a political system with the Beast and religious system with the False Prophet. All representations of Babylon are about to come to their end. This phrase is spoken in anticipation of the complete fulfillment

of Babylon's fall in Revelation chapters 17 and 18. This fall was spoken of by the prophet Isaiah (**Isaiah 21:9**) and Jeremiah. (**Jeremiah 51:7-8**)

because she has made all nations drink of the wine of the wrath of her fornication.

There are two reasons given for the judgment and fall of Babylon. First is her own fornication. Fornication is often connected to idolatry and false religion in scripture. This false religion of "the harlot" (**Revelation 17**) is an affront to God and makes Babylon ripe for judgment.

Secondly, it is not only the fornication of the Babylonian system itself, but the way in which it has infected other nations which brings God's wrath and judgment. The nations have willfully chosen to embrace the abominable worship of the beast and false prophet. Therefore, they should expect to drink of the wine of God's wrath.

Revelation 14:9 (NKJV)

9 Then a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives his mark on his forehead or on his hand,

This third angel will proclaim the consequences for those who choose to worship the beast. (**Revelation 14:10-11**)

Revelation 14:10 (NKJV)

10 he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

To drink of the wine of the wrath of God is a phrase symbolizing judgment. (**Jeremiah 25:15-16, Jeremiah 51:7, Revelation 14:8**)

Those who choose to worship the Beast will make themselves the object of God's wrath and judgment. If anyone chooses to drink of the wine of idolatry, (**Revelation 14:8**) they will also drink of the wine of the wrath of God. Some would argue whether a loving God would act in this way but understand God's reaction is based on the choice man has made of his own free will. The love of God is a holy love, it is not a sentimental love. Although He is a God of infinite love, His holiness demands He deal with sin. The theme of torment for unbelievers is uncomfortable and yet it must be recognized as a theme running through scripture and through the Book of Revelation. (**Revelation 9:5, 11:10, 20:10**) This judgment, however, does not come unannounced. God has consistently called unbelievers to repentance and their stubborn refusal is the catalyst for God's judgment. God has been patient, but the time for patience has passed at this time. (**2 Peter 3:1-10**)

There are two words for wrath in the New Testament and in the Book of Revelation that are important to consider. Both of which we see in verse 10.

Wrath

Thumos

Thymos (Strong's G2372)

passion, angry, heat, anger forthwith boiling up and soon subsiding again

Thumos is a passionate outburst of anger that comes on quickly and subsides quickly. Thumos is used ten times in the Book of Revelation. (**Revelation 12:12, 14:8, 14:10, 14:19, 15:1, 15:7, 16:1, 16:19 fierceness, 18:3, 19:15**)

Which is poured out full strength

Full strength

Akratos (Strong's G194)

I. Unmixed, Pure

Note: This is the only place in the N.T. Akrotos is used

At this point there will be no mixing of grace, mercy, or hope, only the full unmixed wrath of God.

into the cup of His indignation.

The second word for wrath is translated here as indignation.

Indignation

Orgē (Strong's G3709)

I. anger, the natural disposition, temper, character

II. movement or agitation of the soul, impulse, desire, any violent emotion, but esp. anger

III. anger, wrath, indignation

IV. anger exhibited in punishment, hence used for punishment itself
A. of punishments inflicted by magistrates

In the Book of Revelation orge is used six times. **(Revelation 6:16, 17, 11:18, 14:10, 16:19, 19:15)** Orge carries the sense not of an outburst of wrath, but a judgment that comes because of an injustice. When a crime has been committed a judge must pass sentence. Orge is a wrath built up over a period and lasts for a longer period. **(Psalm 75:8)**

It is crucial to understand God's wrath is never a thoughtless outburst. It is passionate but never uncontrollable. Instead, God's wrath flows from an ever-increasing call for justice against those who have sinned against Him. Though God is exceedingly patient, the time will come when justice must be met.

He shall be tormented with fire and brimstone

These words are a harbinger of events shortly to come. **(Revelation 19:20, 20:10, 14-15)** Those who refuse to repent and choose to reject Christ will share in the same fate as Satan, the Beast, the False Prophet, the fallen angels, and all other unbelievers.

in the presence of the holy angels and in the presence of the Lamb.

It seems those who are with God will be able to see the torment of Satan and those who followed him. It is also possible those who are being tormented will be able to see the blessings of those who are with the Father. **(Isaiah 66:22-24, Luke 16:19-31)**

Revelation 14:11(NKJV)

11 And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name."

Torment

Basanismos (Strong's G929)

I. to torture, a testing by the touchstone, which is a black siliceous stone used to test the purity of gold or silver by the color of the streak produced on it by rubbing it with either metal

II. torment, torture

A. the act of tormenting

B. the state or condition of those tormented

This fire and brimstone **(Revelation 14:10)** and the smoke of torment that ascends forever are literal events. Nowhere in the teachings of Jesus or the apostles is there any indication these things are meant to be taken symbolically. Rejection of Christ brings eternal torment in the lake of fire known as Hell. There will be no escape. **(Isaiah 66:22-24, Matthew 8:12, 13:39-50, 18:8-9, 25:41, 46, Mark 9:43-49, Luke 12:5, 16:19-31, 2 Thessalonians 1:3-12, Revelation 20:10-15, 21:8, 22:15)** Although eternal torment is not a popular topic in the church today, we cannot ignore its reality.

John draws a comparison between those who find rest in Christ **(Revelation 14:12-14, see also Matthew 11:28-30, Hebrews 4:8-11)** with those who are tormented eternally without rest.

Revelation 14:12(NKJV)

12 Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.

There are three characteristics needed by the saints in this time.

1. Patience (*patience of the saints*)

Patience

Hypomonē (Strong's G5281)

I. steadfastness, constancy, endurance

A. in the NT the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings

B. patiently, and steadfastly

II. a patient, steadfast waiting for

III. a patient enduring, sustaining, perseverance

Patient endurance is necessary to press through the trials taking place on earth. Although the desire may be for a "quick fix" for tribulation, the only way through is to endure until the end.

2. Obedience (*those who keep the commandments*)

It is only in patient obedience to the leading of Christ during this time, that the saints will overcome. The temptation to turn away will be overwhelming, but the only pathway to life is in following the Lamb.

3. Faith

Where is the focus of faith? It is on Jesus and Jesus alone. He is the one to whom the saints must look in order to overcome.

Those who make the ultimate decision to follow God and reject the worship of the Beast will need great patience and faith. **(Revelation 13:10)** This faith and patience will be tested to its limits during this time even unto martyrdom. **(Revelation 14:13)** Despite the intensity of persecution these believers must stand firm **(Ephesians 6:10-18)** and endure to the end. **(Matthew 24:13)** The outcome will be that these saints will avoid the "second death" and will be blessed with eternal life and rest which comes through Jesus. **(Hebrews 4:8-11, Revelation 14:13)**

Revelation 14:13(NKJV)

13 Then I heard a voice from heaven saying to me, "Write: 'Blessed are the dead who die in the Lord from now on.' " "Yes," says the Spirit, "that they may rest from their labors, and their works follow them."

This is not an open blessing to all saints. Instead, it is a blessing specifically for those who die from this point forward in the Tribulation and would be a strong word of encouragement to remain faithful. This promise is to be written and put into the record forever. It is the Word of The Lord.

There is a three-fold promise given.

1. Blessing

Blessed are the dead

Blessed

Makarios (Strong's G3107)

I. Blessed, Happy

In the sermon on the mount Jesus laid out the beatitudes for living. **(Matthew 5:3-12)** In Revelation, the tribulation saints receive the beatitudes for dying. In the Book of Revelation there are seven beatitudes. **(Revelation 1:3, 14:13, 16:15, 19:9, 20:6, 22:7, 14)**

What is the blessing given to these saints?

2. Rest

That they may rest from their labors

Rest*Anapauō (Strong's G373)**I. to cause or permit one to cease from any movement or labor in order to recover and collect his strength**II. to give rest, refresh, to give one's self rest, take rest**III. to keep quiet, of calm and patient expectation*

Although there will be great tribulation here on earth, the moment this life is over, there will be no more striving or surviving. There will be no more torture, trial, and persecution. Only eternal rest with God.

3. Reward*And their works follow them*

It is not the works that precede the troubled saints, but the works that follow them. The works are a sign of the genuine faith in Christ which inspired them. The faithful response of the saints in doing the work of Christ will be rewarded. They will receive the martyr's crown and be delivered, by death, into life, and from this evil world into the Kingdom of God.

Revelation 14:14(NKJV)*14 Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle.*

Clouds are representative of the power and presence of God. When Israel was delivered from Egypt they were led by a cloud. (**Exodus 13:21-22**) When Moses went up on the mountain with God, scripture says he went into the midst of the cloud. (**Exodus 24:15-18**) When Jesus ascended, he was taken up and received into a cloud. (**Acts 1:9**) The Psalms tell us that God has His dwelling in the clouds. (**Psalms 18:11, Psalm 97:1-2**)

The one sitting on the cloud is Jesus. We see His identity revealed in four ways:

1. The Cloud*Behold, a white cloud*

We can see from scripture Christ's connection to the cloud. (**Daniel 7:13-14, Matthew 17:5, 24:30, 26:64, Luke 9:34-35, 21:27, Acts 1:9-11, Revelation 1:7, Revelation 10:1**)

2. Son of man*One like the Son of Man*

Jesus is the Son of Man (**Matthew 8:20, 9:6, 11:19, 12:8, 32, 13:41, Revelation 1:13**) These verses are a small sample of the title of Son of man being connected to Jesus. In fact, in the New Testament the phrase "Son of man" is used 88 times. Every reference is to Jesus. Jesus's favorite description of Himself seemed to be "Son of man" using the title 23 times.

3. The Crown*Having on His head a golden crown***Crown***Stephanos (Strong's G4735)**I. a crown**A. a mark of royal or (in general) exalted rank**i. the wreath or garland which was given as a prize to victors in public games*

The victor's crown is what Jesus now wears as He brings the final judgments ushering in His eternal kingdom. He will reign as the King of Kings and Lord of Lords.

4. The Sickle

Jesus is the one who sowed the seeds of the Kingdom, and He will be the one who personally harvests those who are His. (**Matthew 13:37**)

Revelation 14:15(NKJV)

15 And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, "Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe."

This angel who comes out of the temple is not commanding Jesus to act. He is announcing the Father's will, which will now take place.

This harvest is the harvest of faithful believers who have overcome and will now be taken by Christ into their reward. **(Matthew 24:29-31)** Jesus used the symbolism of the wheat harvest to point toward those believers who would be brought into salvation and the Kingdom of God. **(Matthew 9:37-38, John 4:35-38)**

Ripe

Xērainō (Strong's G3583)

I. to make dry, dry up, wither

II. to become dry, to be dry, be withered

The symbolism here is that the harvest is over-ripe. It is the end of the time of waiting for the harvest of believers to be removed from the earth.

Revelation 14:16(NKJV)

16 So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.

At the announcement of the angel, the sickle is thrust in, and the harvest is reaped.

Revelation 14:17(NKJV)

17 Then another angel came out of the temple which is in heaven, he also having a sharp sickle.

Another angel, also having a sharp sickle appears from the temple. This angel is here to reap the second harvest of chapter 14. Previously we saw the harvest of the wheat. Now we will see the harvest of the tares. **(Matthew 13:36-43)** As we saw, it is Christ who performs the first harvest. It will be this angel who will reap the second harvest. This harvest will not be a wheat harvest, but a grape harvest, which scripturally, is connected to judgment of the wicked.

Revelation 14:18(NKJV)

18 And another angel came out from the altar, who had power over fire, and he cried with a loud cry to him who had the sharp sickle, saying, "Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe."

Yet another angel appears from the altar. This appears to be the angel we have seen previously pouring out fiery judgment on the earth. **(Revelation 8:1-6)**

We see three types of vines symbolized in scripture:

1. Israel (Psalm 80:8-16, Isaiah 5:1-7, Matthew 21:33-46)

2. Christ: Today, we see Christ is the vine and we are the branches. **(John 15:1-8)**

3. The World System: "The vine of the earth" This wicked system (Babylon) will be cut down and destroyed in the winepress of God's wrath. This is what we see in verse 18.

Gather the clusters of the vine of the earth.

These clusters represent the armies which are being drawn to Jerusalem for the battle of Armageddon.

(Isaiah 34:7-8, 63:1-6, Joel 3:12-17, Zechariah 12:3, 14:2, Revelation 16:12-16, 19:11-21)

This gathering takes place after the deception of the kings of the nations. **(Revelation 16:12-16)** This deception coming from Satan, the Beast and the False Prophet will be used by God to gather the evil nations together for judgment.

Ripe

Akmazō (Strong's G187)

to flourish, come to maturity

The time for judgment of the wicked has come to its perfect time of fruition.

Revelation 14:19(NKJV)

19 So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God.

There is a two-fold action represented in verse 19. First the grapes are gathered. Secondly, they are thrown into the winepress of the wrath of God. In the Old Testament, juice flowing from the winepress is symbolic of the blood that is poured out in war. **(Isaiah 63:1-6, Joel 3:13, Revelation 19:13, 15)**

The vine, again, represents the armies of the beast and the wicked nations. **(See note on verse 18)**

Revelation 14:20(NKJV)

20 And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses' bridles, for one thousand six hundred furlongs.

Since Christ was executed outside of the city, **(Hebrews 13:11-12)** this judgment will be executed outside the city as well. This is also the place where the wicked and the criminals were executed.

Up to the horses' bridles

This distance represents about 180 miles.

The depth of the blood represented is devastating. It is unlikely there would be a lake of blood the depth of the horses. There are several possible explanations. It could be this is speaking of the blood being splattered up to that height from the battle. Some believe that it could represent the depth of the bodies which are being stacked up.

For one thousand six hundred furlongs

Again, the interpretation is difficult. Some explanations include

1. 1660 is a square number 4x4x1000

This would represent a judgment of all four quarters of the world

2. Judgment on all of Israel

It has been suggested that 1660 stadia is the distance from one end of Israel to the other

3. The trail of blood as Christ approaches Jerusalem on His return

The distance from Edom (Bozrah) to Jerusalem is about 185 miles. Upon His return, Christ goes, first to Edom (Bozrah) **(Isaiah 63:1-6)** to gather those who fled there from the Antichrist. **(Matthew 24:16, Revelation 12:14)**

This is the judgment and devastation that comes at the Battle of Armageddon. **(Zechariah 14:1-4, Revelation 19:11-21)**

In our day God is speaking grace and mercy through His Son Jesus. However, the day will come when the days of grace are over, and God will speak judgment and wrath.