

REVELATION CHAPTER 14**Introduction**

- a) Recapitulation—Seventh trumpet blew at Rev. 11:15, from that point to chapter 5:1 several insets are brought before the reader
 - The dragon’s awful persecution of the woman—ch. 12
 - The organization of the Satanic Trinity—ch. 13
 - The divine opposition to Satan—ch. 14
- b) Description
 - A series of prophetic visions and proclamations of God’s dealings with the Satanic Trinity
 - This is the light gleaming through the darkness
- c) Chronology
 - The time covered by chapter 13 is the same as that in chapter 14
- d) Content of Chapter
 - The firstfruits unto God and the Lamb—v. 1-5
 - The further fruits unto God and the Lamb—v. 6-13
 - The final issues in the defeat of the Wicked—v. 14-20

1. The Firstfruits unto God and the Lamb—Rev. 14:1-3

- a) the scene on Mount Zion—v. 1
 - the mount is Mount Zion
 - this is not the heavenly Jerusalem, but the earthly city (Heb. 12:22 cf. Zech. 14:1 ff)
 - “the” marks this city as the well-known specific city
 - the Lamb is standing on the Mount
 - this is a prophetic forecast of the coming of the Lamb in Revelation 19 (cf. Zech. 14:1 ff and Matt. 25:31 ff)
 - the company with Him is the 144,000
 - this is the same group of chapter 7:1-8
 - they are sealed like that group
 - they are sealed in the same place
 - they are sealed with the Father’s name, showing possession
 - the seal is undoubtedly the Holy Spirit (Eph. 1:13; 4:30; 2 Cor. 1:22)
 - even so, there may be something visible to the eye
 - the time is at the coming in glory
 - Christ does not return to earth until chapter 19:11-21
 - He then overwhelms his enemies and gathers his saints and sits on the throne of his glory
 - this 144,000 will then be with Him to enter into the millennial kingdom with Him
- b) the song from the heavens above—v. 2
 - this voice has tremendous range—it is as many waters
 - this voice has thunderous effect—it is like great thunders
 - the voice finally develops into many voices all acting in unison (cf. R.V.)

- c) the song from the heavens—v. 3
 - this is a song of rejoicing
 - this is a song of freshness
 - this is not new in the sense that its content and meaning have just originated
 - the content and meaning are old but is new each morning
 - this is sung before a heavenly audience before the throne in the heavens—before the living creatures—before the elders representing the saved
- d) the learners in the earth—v. 3
 - the 144,000 did not sing this song, but they could learn it
 - they were the only ones who could learn it
 - the reason was they were redeemed out of the north
 - their experience alone qualified them to sing the song of the redeemed (Phil. 3:10)

2. The service of the redeemed—Rev. 14:4-5

- a) the spiritual qualifications of this group—v. 4
 - the negative—separation from evil
 - they are not defiled with women
 - this probably refers to spiritual chastity but might have a very literal meaning due to the fact that sexual immorality has always been associated with idolatry
 - since the writer adds immediately the fact that they are virgins, this merely strengthens the first idea—they are not necessarily celibate (Heb. 13:4)
 - the reference to virgins connects them with those mentioned in Matt. 25:1-13.
 - this is undoubtedly the same group prepared to enter into the kingdom with Christ
 - the positive—separation to God
 - it is not enough to be separated from evil things
 - there must be the separation to Christ
 - this group follows Christ continuously no matter what his destination may be
 - they will not only reign with Christ but serve Him as trustful and obedient servants
- b) the judicial qualifications of this group—v. 4
 - a redemption price—was necessary to bring them into this relationship
 - they were redeemed from among men
 - they were redeemed from out of the earth
 - the meaning is clear when compared with chapter 7:1-8
 - the coming judgments upon men were such they would have perished
 - but in God's plan they were not only covered by blood but protected from the judgments
 - a possession for the kingdom—indicating that others would enter into the kingdom also
 - they are firstfruits unto God and the Lamb
 - this group is saved during the first 3 ½ yrs. and later used to herald the message that brings the rich harvest of the unnumbered multitude (Rev. 7:9-17; Mt. 25:31-46)
- c) the doctrinal qualifications of this group—v. 5
 - no lie was found in their mouth
 - this means no false confession
 - in that day the millions will be making the false confession and believing “the lie” (2 Thess. 2:11)

- without blemish are they with respect to the false confession
 - in case they do make a mistake and endorse Antichrist, which is quite unlikely, they will renounce him and accept Christ

3. The further fruits unto God and the Lamb—Rev. 14:6-13

- a) the proclamation of the everlasting gospel—v. 6-7
- the messenger of this message is an angel
 - this angel is flying and suggests the need of haste
 - the message he carries may be only to those who will deliver the message to men
 - 144,000 may be the immediate preachers
 - at least, even though angels have been the carriers of messages, they are usually only intermediates
 - the recipients of this message are earth dwellers
 - in fact the measure is universal, to every tribe, nation, people, tongue
 - this sounds exactly like 7:9-17
 - in that chapter the 144,000 precede the unnumbered multitude.
 - the same order may be found in Matt. 25, first the Virgins (1-13) and then the nations (31-46)
 - Matt. 24:13 likewise marks the universal extent of the preaching
 - the meaning of the message is good news
 - it is called the everlasting gospel, meaning good news which will last eternally
 - in Matthew it is the gospel of the Kingdom, that is, the dominion of God is now in force and will continue in absolute supremacy (Matt. 24:14)
 - this was the announcement of the seventh trumpet when the voices proclaimed that the Kingdom of the world had become the Kingdom of our Lord (Rev. 11:15)
 - the substance of the message proclaimed—v. 7
 - the command to fear and worship
 - this is a command now in order, in view of the movements of God
 - the immediate reason is judgment
 - the hour has arrived for the outpouring of wrath upon the wicked
 - the ultimate reason is inherent power
 - this is the One who made heaven and earth (Jer. 10:11)
 - He is therefore able to execute His wrath
 - creation is the difference between the true and false God
- b) the proclamation of the fall of Babylon—v. 8
- the time of the fall of the city
 - this is a prophetic forecast in its proper chronological order
 - the Kingdom was announced in Rev. 11:15 and the gospel goes out in the preceding verse
 - with the process of the Kingdom, Babylon against which the Kingdom is arrayed will fall
 - it falls immediately under Antichrist
 - this is the announcement of the judgment that falls upon the religious system in the midst of the week
 - this is providential judgment that the Antichrist brings upon the religious system (cf. Rev. 17:1-2, 16-17)

- the city which falls under judgment
 - this city is the great system and seat of the beast
 - the wine of her fornication refers to spiritual harlotry (Jer. 51:7; 50:38; 25:15)
 - this aspect of Babylon is judged in the midst of the 7 year week by Antichrist
 - from then on, he takes over as the head and leader of the religious system
 - in fact he is the system
 - his judgment comes at the close of the tribulation period
- c) the proclamation of doom to beast worshippers—v. 9-11
- the recipients of this judgment
 - those who worship the beast—the object
 - those who worship the image—the idol
 - those who receive the mark—the identity
 - the execution of this judgment
 - they shall drink of the wine of the wrath of God which is prepared unmixed in the cup of his anger
 - this fits the language of Rev. 19:15
 - at the Revelation is the time when wrath is executed
 - beast worshippers die and go to Hades
 - the nature of this judgment
 - tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb
 - Hades is exactly like the Lake of Fire, except that it is temporary
 - these will be in the Hades state for 1,000 years
 - the duration of this judgment
 - the smoke of their torment goes up forever and ever
 - and they have no rest day and night
 - the Hades state lasts 1,000 years
 - then resurrection and white throne judgment (Rev. 20:11-15)
 - then cast into the lake of fire forever (Rev. 20:15 and 10; 21:8) cf. Mt. 24:51
- d) the proclamation of salvation for the saints—v. 12-13
- the persistence of the saints
 - they persist in following the commandments and professing their faith in Christ
 - and they do all of this in spite of the terrible persecution through which they must pass under the Antichrist
 - this demonstrates that faith is as powerful as ever
 - the promises of the future urge them
 - after the proclamation of all that the wicked must suffer
 - it is a small thing to suffer a few years under Antichrist or even to die
 - in fact is better to die
 - if they die, they die in the Lord
 - if they die, they rest from all their pain
 - if they die, their works follow them and assure them of reward

4. The final issues in the defeat of Satan—Rev. 14:14-20

- before us now is a vision of the harvest, the harvest which comes at the close of the tribulation period
- there appears to be two reapings when in reality they are simply two aspects of the same reaping
- this harvest must be interpreted in the light of Matt. 13:36-43
- there it is obvious that Christ is the Lord of the harvest, while angels do the actual work cf. also Matt. 25:31-46

Outline:

- i) the Son of Man and the first reaping—v. 14-16
- ii) the Other Angel and the second reaping—v. 17-20
- iii) the Son of Man and the first reaping—v. 14-16
- iv) the appearance of the Son of Man—v. 14
 - the white cloud, the symbol of deity and environment of the Son of Man (Jn. 5:22)
 - the golden crown, the symbol of sovereignty and promise of power (Ps. 8:6)
 - the sharp sickle, the symbol of harvest and approaching judgment cf. Joel 3:13