

Chapter 14

Introduction: "The Shepherd who began with 144,000 sheep identifies Himself with them as the Lamb. He redeemed them, He sealed them, and He kept them, for He is the Great Shepherd of the sheep. These sheep are of a different fold from the one we are in today, and the Good Shepherd brought them through the Great Tribulation. The Lamb of God will have the last word. Babylon will fall, and the followers of the Beast will be judged.

14:1, *And I looked, and, lo, a Lamb stood on the mount Sion*, - και ειδον και ιδου αρνιον εστηκες επι το ορος σιων -

and with him an hundred forty and four thousand, - και μετ αυτου εκατον τεσσαρακοντα τεσσαρες χιλιαδες - those who were sealed in chapter 7

having his Father's name written in their foreheads. - εχουσαι το ονομα του πατρος αυτου γεγραμμενον επι των μετωπων αυτων -

This is a pastoral scene opening the millennial kingdom on earth. The Lord Jesus is going to reign from Jerusalem. God Himself called it the city of the great King. Psalm 2:6 say, "Yet have I set my king upon my holy hill of Zion." It is the Father's intention to place the Lord Jesus upon the throne of David in Jerusalem, and specifically at Mount Sion.

14:2, *And I heard a voice from heaven, as the voice of many waters*, - και ηκουσα φωνην εκ του ουρανου ως φωνην υδατων πολλων -

and as the voice of a great thunder: - και ως φωνην βροντης μεγαλης -

and I heard the voice of harpers harping with their harps: - και φωνην ηκουσα κιθαρων κιθαριζοντων εν ταις κιθαις αυτων -

14:3, *And they sung as it were a new song before the throne*, - και αδουσιν ως ωδην καινην ενωπιον του θρονου -

and before the four beasts, and the elders: - και ενωπιον των τεσσαρων ζων και των πρεσβυτερων -

and no man could learn that song but the hundred and forty and four thousand, - και ουδεις ηδυνατο μαθειν την ωδην ει μη αι εκατον τεσσαρακοντα τεσσαρες χιλιαδες -

which were redeemed from the earth. - οι ηγορασμενοι απο της γης -

** The 144,000 join the heavenly chorus in the Millennium. What a choir!
"The hundred and forty and four thousand, which were redeemed from the earth" means that they have been purchased to enter the Millennium on earth. They are not taken to heaven. Remember that this is a picture of the Millennium on earth, and these will live on the earth. The unsaved are not going to live on the earth."* McGee

No one can sing praises to God but the redeemed. *"O give thanks unto the LORD, for he is good: for his mercy endureth for ever. Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy"* (Ps. 107:1-2).

In this millennial scene, heaven and earth are brought into harmony. What a contrast this is to chapter 13 where earth is in rebellion against heaven under the Beasts. Here all is tranquility under the Lamb.

14:4, *These are they which were not defiled with women;* - ουτοι εισιν οι μετα γυναικων ουκ εμολυνθησαν -

for they are virgins. - παρθενοι γαρ εισιν -

These are they which follow the Lamb whithersoever he goeth. - ουτοι εισιν οι ακολουθουντες τω αρνιω οπου αν υπαγη -

These were redeemed from among men, - ουτοι ηγορασθησαν απο των ανθρωπων -

being the firstfruits unto God and to the Lamb. - απαρχη τω θεω και τω αρνιω -

14:5, *And in their mouth was found no guile:* - και εν τω στοματι αυτων ουχ ευρεθη δολος -

for they are without fault before the throne of God. - αμωμοι γαρ εισιν ενωπιον του θρονου του θεου -

"You may remember that the prophet Jeremiah also lived in a critical period, the time of the Babylonian captivity. Because of the dark days, God forbade him to marry, (Jer. 16:1-4). Our Lord Jesus mentioned those who would be mothers during the Great Tribulation: *"And woe unto them that are with child, and to them that give suck in those days!"* (Matt. 24:19). During the Great Tribulation immorality will prevail. The 144,000 will have kept themselves pure." McGee

"Firstfruits unto God and to the Lamb" has definite reference to the nation Israel (Rom. 11:15-16). So Israel is described as the firstfruits, especially the 144,000.

They are without blemish because they are clothed in the righteousness of Christ.

14:6, **And I saw another angel fly in the midst of heaven**, - και ειδον αλλον αγγελον πετωμενον εν μεσουρανηματι - "Another angel" denotes another radical change in God's communication with the earth. This angel is the first in a parade of six "another" angels mentioned in Rev. 14:8-9, 15, and Rev. 14:17-18.

having the everlasting gospel to preach - εχοντα ευαγγελιον αιωνιον ευαγγελισαι - During our age the gospel has been committed to men, and they alone are the messengers of it. At the beginning of the Great Tribulation men are the messengers of God, as the 144,000 reveal. Even the two witnesses with supernatural power could not stand up against Satan, but were removed from the satanic scene of earth. Angels as well as men were the messengers of the Old Testament -- ". . . the word spoken by angels was stedfast . . ." (Heb. 2:2). The times are so intense in the Great Tribulation period that only angels can get the messages of God through to the world.

"everlasting gospel." - "Fear God" is the message of this "eternal gospel." He is going to judge this earth." This is God's final call before the return of Christ in judgment.

unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

τους κατοικουντας επι της γης και παν εθνος και φυλην και γλωσσαν και λαον

14:7, **Saying with a loud voice, Fear God, and give glory to him;** - λεγοντα εν φωνη μεγαλη φοβηθητε τον θεον και δοτε αυτω δοξαν -

for the hour of his judgment is come: - οτι ηλθεν η ωρα της κρισεως αυτου -

and worship him that made heaven, and earth, and the sea, and the fountains of waters. - και προσκυνησατε τω ποιησαντι τον ουρανον και την γην και θαλασσαν και πηγας υδατων -

14:8, **And there followed another angel,** - και αλλος αγγελος ηκολουθησεν -

saying, Babylon is fallen, is fallen, that great city, - λεγων επεσεν επεσεν βαβυλων η πολις η μεγαλη -

because she made all nations drink of the wine of the wrath of her fornication. - οτι εκ του οινου του θυμου της πορνειας αυτης πεποτικεν παντα εθνη -

*The Two Babylons, by Alexander Hislop: It is especially pertinent in these days in which you and I live. It reveals that Babylon has been Satan's headquarters from the very beginning. Babylon is the place where idolatry began. Semiramis was the wife of Nimrod; some scholars think that she was his mother and that she married her own son. She was queen of Babel, which later became Babylon, and she devised a nice little story (beginning a whole system of idolatry) in which she came out of an egg in the Euphrates River -- she cracked the shell and stepped out fully grown. The worship of Semiramis introduced the female principle in the deity. This reveals that Babylon was the fountainhead of false religions.

"Babylon is fallen, is fallen" This second angel announces that which is yet to come as though it had already taken place. The Greek, shows God's prophetic word is so sure that He speaks as though the event had already taken place. It is just as sure as if it were history already.

The idolatry of Babylon is a divine intoxication which will fascinate the entire world. This is the reason we are seeing so much experimentation in our day with Satan worship, exorcism, and all the cults which are definitely satanic. Notice what the Old Testament prophets have said about it: "*Babylon hath been a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad*" (Jer. 51:7).

14:9, *And the third angel followed them, saying with a loud voice,* - και τριτος αγγελος ηκολουθησεν αυτοις λεγων εν φωνη μεγαλη -

If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, - ει τις το θηριον προσκυνει και την εικονα αυτου και λαμβανει χαραγμα επι του μετωπου αυτου η επι την χειρα αυτου -

*He is speaking to a group of people who "keep the commandments of God," the Old Testament law. Scripture tells us that sacrifices will be brought during the Great Tribulation and even into the Millennium. No one can assume a neutral position during this intense period under the Beast.

14:10, *The same shall drink of the wine of the wrath of God,* - και αυτος πιεται εκ του οινου του θυμου του θεου -

which is poured out without mixture into the cup of his indignation; - του κεκερασμενου ακρατου εν τω ποτηριω της οργης αυτου -

and he shall be tormented with fire and brimstone - και βασανισθησεται εν πυρι και θειω -

in the presence of the holy angels, and in the presence of the Lamb: - ενωπιον των αγιων αγγελων και ενωπιον του αρνιου -

14:11, *And the smoke of their torment ascendeth up for ever and ever:* - και ο καπνος του βασανισμού αυτων αναβαινει εις αιωνας αιωνων -

and they have no rest day nor night, - και ουκ εχουσιν αναπαυσιν ημερας και νυκτος -

who worship the beast and his image, - οι προσκυνουντες το θηριον και την εικονα αυτου -

and whosoever receiveth the mark of his name. - και ει τις λαμβανει το χαραγμα του ονοματος αυτου -

14:12, *Here is the patience of the saints:* - ωδε υπομονη των αγιων εστιν -

here are they that keep the commandments of God, - ωδε οι τηρουντες τας εντολας του θεου -

and the faith of Jesus. - και την πιστιν ιησου

14:13, *And I heard a voice from heaven saying unto me,* - και ηκουσα φωνης εκ του ουρανου λεγουσης μοι -

Write, Blessed are the dead which die in the Lord from henceforth: - γραφον μακαριοι οι νεκροι οι εν κυριω αποθνησκοντες απαρτι -

Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. - ναι λεγει το πνευμα ινα αναπαυσωνται εκ των κοπων αυτων τα δε εργα αυτων ακολουθει μετ αυτων -

*Apparently many of God's tribulation saints are going to lay down their lives for Christ. During the time of the Great Tribulation, it will be better to die than to live. They will have rest from their sorrows, and their works will follow them, and the Lord will reward them. *"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me by my coming to you again"* (Phil. 1:23-26).

Illustration in the south: A little boy went to church on a Sunday night. The preacher asked, "How many of you want to go to heaven?" Everybody but this boy put up his hand. The preacher looked at him and asked, "Son, don't you want to go to heaven?" "Sure," the boy answered, "but I thought you were getting up a load for tonight!"

"And their works do follow them" reveals that they will be rewarded for their faithfulness, patience, and works in this period. God does not save anyone for his works, but He does reward us for our works.

14:14, *And I looked, and behold a white cloud,* - και ειδον και ιδου νεφελη λευκη -

and upon the cloud one sat like unto the Son of man, - και επι την νεφελην καθημενος ομοιος υιω ανθρωπου -

having on his head a golden crown, and in his hand a sharp sickle. - εχων επι της κεφαλης αυτου στεφανον χρυσουν και εν τη χειρι αυτου δρεπανον οξυ -

"A white cloud, and upon the cloud one sat like unto the Son of man" is the Lord Jesus Christ. The cloud is a mark of identification: "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30). I think that the "clouds" are the shekinah cloud, which is "the sign" in heaven.

"On his head a golden crown" further confirms this One as the Lord Jesus Christ. He is the hero of the Book of Revelation, my friend, and you need this book to get a true picture of Him. He is seen as King -- not as Prophet or Priest. His office as King is always connected with His return to the earth.

"A *sharp sickle*" the word sickle occurs only twelve times in the Scriptures, of which seven are in the verses of this section. Also, the word sharp occurs seven times in the Revelation, and four times in this chapter.

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.*

και αλλος αγγελος εξηλθεν εκ του ναου κραζων εν μεγαλη φωνη τω καθημενω επι της νεφελης πεμψον το δρεπανον σου και θερισον οτι ηλθεν σοι η ωρα του θερισαι οτι εξηρανθη ο θερισμος της γης

14:16, *And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.*

και εβαλεν ο καθημενος επι την νεφελην το δρεπανον αυτου επι την γην και εθερισθη η γη

"Send forth thy sickle, and reap" refers to the judgment of men on the earth. (Joel 3:13-14).

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

και αλλος αγγελος εξηλθεν εκ του ναου του εν τω ουρανω εχων και αυτος δρεπανον οξυ

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.*

και αλλος αγγελος εξηλθεν εκ του θουσιαστηριου εχων εξουσιαν επι του πυρος και εφωνησεν κραυγη μεγαλη τω εχοντι το δρεπανον το οξυ λεγων πεμψον σου το δρεπανον το οξυ και τρυγησον τους βοτρυας της αμπελου της γης οτι ηκμασαν αι σταφυλαι αυτης

The "sharp sickle" indicates judgment. (Isa. 63:1-6). This vivid picture is not of Christ at His first coming but of Christ when He returns in judgment. In Isaiah's day men would get into the winepress barefooted to tread out the grapes. The red juice would spurt out of the ripe grapes and stain their garments. The picture in this verse is of spectators seeing that there is blood on our Lord's beautiful garments as though He had trodden the winepress. When Christ came the first time, He shed His blood for them, but they have rejected it. Now He is trodding down the wicked, and it is their blood that is shed. He will gather them, as we will see in Revelation 16:16, "into a place called in the Hebrew tongue Armageddon."

Notice in this passage from Isaiah's prophecy that He is seen treading the winepress alone. It is positively terrifying. Little wonder that the men of this earth will cry to the rocks to fall upon them and hide them from the wrath of the Lamb. He will break them with a rod of iron" and "dash them in pieces like a potter's vessel." The Lord Jesus Christ is the Savior of the world, but He is also the Judge of all the world.

What a picture this is! The precious blood of the Lamb having been rejected, the blood of those who defied God and followed and worshiped the Beast bathes the earth. It is frightful. As a ripe grape is mashed and the juice flies in every direction, so will little man fall into the vat of God's judgment.

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.

και εβαλεν ο αγγελος το δρεπανον αυτου εις την γην και ετρυγησεν την αμπελον της γης και εβαλεν εις την ληνον του θυμου του θεου την μεγαλην

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.

και επατηθη η ληνος εξω της πολεως και εξηλθεν αιμα εκ της ληνου αχρι των χαλινων των ιππων απο σταδιων χιλιων εξακοσιων

"Without the city" means outside of Jerusalem. "Unto the bridles of the horses" means about four feet deep.

"A thousand and six hundred furlongs" is about 185 miles, and that is the distance from Dan to Beer-sheba. All of Palestine is the scene of this final war which ends in what is

called Armageddon. It is a campaign beginning about the middle of the Great Tribulation and is concluded by the personal return of Christ to the earth. (Psalm 45:3-7)

Our only escape is to accept the work of Christ for us on Calvary. The Bible asks a question that even God cannot answer: "How shall we escape, if we neglect so great salvation? . . ." (Heb. 2:3). Escape what? Escape judgment -- the Tribulation is judgment. The way out is to accept Christ. Call it an escape mechanism if you want to; but, my friend, when the house is on fire, I'll go out a window or any other way that is an escape.