

Revelation 14

New American Standard Bible (NASB)

The Lamb and the 144,000 on Mount Zion

14:1 Then I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

I. Context

- A. Satan will use political, social, and commercial pressure to force people to conform to his false doctrines. This will make an obvious separation between those “marked” by God and those “marked” by Satan.
 1. Those that are marked by God will be persecuted and face death because they have chosen Christ. Many people will not choose this path because it is very difficult, but those that do will find strength in Jesus that Satan cannot destroy.
- B. A challenge is now laid upon the reader - “where do you stand?”
 1. Are you sealed by Jesus and are you standing with Him on Zion (Jerusalem - the representation of God’s kingdom).
 2. Or are you sealed by Satan and kneeling before him in Babylon (which will be referred to later - but is symbolic of the tower in which man built to say that they did not need a God - that they were their own gods).

II. Notes

- A. Psalm 2:6 - "I have installed My King on Zion, upon My holy hill."
- B. Ezekiel 9:4 - "Go throughout the city of Jerusalem," said the LORD, "and put a mark on the foreheads of the men sighing and groaning over all the abominations committed there."
- C. Hebrews 12:22 - Instead, you have come to Mount Zion, to the city of the living God, the heavenly Jerusalem. You have come to myriads of angels
- D. Revelation 3:12 - The one who is victorious I will make a pillar in the temple of My God, and he will never again leave it. Upon him I will write the name of My God, and the name of the city of My God (the new Jerusalem that comes down out of heaven from My God), and My new name.
- E. Revelation 7:3 - "Do not harm the land or sea or trees until we have sealed the foreheads of the servants of our God."
- F. Revelation 7:4 - And I heard the number of those who were sealed, 144,000 from all the tribes of Israel:
- G. Revelation 22:4 - They will see His face, and His name will be on their foreheads.
- H. The Saviour, the Lamb, in whose blood the saints have found their victory, is seen standing on the citadel of the heavenly city - [Ellicott's Commentary for English Readers](#)
- I. There are to be seen the Lamb, set as King upon the holy hill of Zion, and with Him the sealed ones, His faithful soldiers and servants. They are described as 144,000 in number: a number which represents the full growth of the choice ones of God, the true Israel of God. (See Note on [Revelation 7:4](#).) These have their Father’s name on their foreheads: they can be recognised as children of God, (Comp. Note on [Revelation 7:2-3](#), and [Revelation 22:4](#).) - [Ellicott's Commentary for English Readers](#)
- J. Zion, literally the southern hill in the city of Jerusalem, was a name also given to the whole city; and, as that was the seat of the divine worship on earth, it became an emblem of heaven - the dwelling-place of God. - [Barnes' Notes on the Bible](#)
- K. And with him an hundred forty and four thousand - These are evidently the same persons that were seen in the vision recorded in [Revelation 7:3-8](#), and the representation is made for the same purpose - to sustain the church in trial, with the certainty of its future glory. - [Barnes' Notes on the Bible](#)

14:2 And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder, and the voice which I heard was like the sound of harpists playing on their harps.

I. Context

- A. God asks man to make a choice. Either be sealed by Jesus and stand with Him in Zion. or be sealed by Satan and kneel before him in Babylon.
- B. God (many waters), the church (thunder) and individual Christians (harpists) combine their voices to give witness to the choice that everyone needs to make.

II. Notes

- A. Ezekiel 43:2 - and I saw the glory of the God of Israel coming from the east. His voice was like the roar of many waters, and the earth shone with His glory.
- B. Revelation 1:15 - His feet were like polished bronze refined in a furnace, and His voice was like the roar of many waters.
- C. Revelation 5:8 - When He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb. Each one had a harp, and they were holding golden bowls full of incense, which are the prayers of the saints.
- D. The saints stand with their Lord, the Lamb, on Mount Zion, and just as of old a voice came from heaven bearing witness to Christ, so round the abode of the saints heavenly voices are heard, full of majesty, terribleness, and sweetness, as though the sounds of sea and thunder blended with the music of heavenly harps. We call to mind the magnificent 29th Psalm; there the saints, secure in Zion, hear all around them the voice of God in the thunder and in the sea, while in His safe sanctuary the saints can sing of His honour. - [Ellicott's Commentary for English Readers](#)

14:3 And they sang a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth.

I. Context

- A. Mankind is called to make a choice - live for Jesus or live for Satan. God, the Church, and individual Christians bear witness to what this choice entails.
- B. In Zion - the people of God will be singing a song of joy - that cannot be taught, but must be experienced.

II. Notes

- A. Revelation 5:9 - And they sang a new song: "Worthy are You to take the scroll and open its seals, because You were slain, and by Your blood You purchased for God those from every tribe and tongue and people and nation.
- B. Revelation 7:4 - And I heard the number of those who were sealed, 144,000 from all the tribes of Israel:
- C. It is a heavenly song, and no spirit dulled by earthly desires can learn it. The Spirit of the Lord can open the dull ear to hear and to rejoice in the songs of God's saints. Amid the world-noises of Babylon men can neither hear nor sing aright the Lord's song ([Psalm 137:4](#)); but the redeemed (the purchased from the earth) of the Lord can come with singing unto Zion ([Isaiah 51:11](#)). - [Ellicott's Commentary for English Readers](#)
- D. The song here was in celebration of the complete redemption of the church, and was the song to be sung in view of its final triumph over all its foes - [Barnes' Notes on the Bible](#)
- E. The song is that of victory after conflict with the dragon, beast, and false prophet: never sung before, for such a conflict had never been fought before; therefore new: - [Jamieson-Fausset-Brown Bible Commentary](#)

14:4 These are the ones who have not been defiled with women, for they have kept themselves chaste. These are the ones who follow the Lamb wherever He goes. These have been purchased from among men as first fruits to God and to the Lamb.

I. Context

- A. Mankind is asked to make a choice - follow Jesus or follow Satan.
 - 1. Those that follow Jesus stand with Him at Zion and sing a new song that can only be learned from experience.
- B. Those that stand with Jesus can stand before God because they have lived a disciplined life - and been made new by the blood of the lamb.
 - 1. They are “virgins” as compared to the “harlots” of Babylon — they have not defiled themselves with the lusts of this world.
 - 2. They follow the lamb - by denying themselves and picking up their cross.
 - 3. Therefore, they are like Jesus - the best they can be (first fruits).

II. Notes

- A. Jeremiah 2:3 - *Israel was holy to the LORD, the firstfruits of His harvest. All who devoured her found themselves guilty; disaster came upon them, declares the LORD.*”
- B. 2 Corinthians 11:2 - *I am jealous for you with a godly jealousy. For I promised you to one husband, to present you as a pure virgin to Christ.*
- C. Ephesians 5:27 - *and to present her to Himself as a glorious church, without stain or wrinkle or any such blemish, but holy and blameless.*
- D. Hebrews 12:23 - *in joyful assembly, to the congregation of the firstborn, enrolled in heaven. You have come to God the judge of all men, to the spirits of the righteous made perfect,*
- E. James 1:18 - *He chose to give us birth through the word of truth, that we would be a kind of firstfruits of His creation.*
- F. Revelation 3:4 - *But you do have a few people in Sardis who have not soiled their garments, and because they are worthy, they will walk with Me in white.*
- G. The first is **purity**: they are virgins. The expression can hardly be limited to the unmarried, as the 144,000 represent the wide society of the choice ones of God. They are those whose hearts have been made as the hearts of little children ([Matthew 18:1-4](#)), who have that purity of heart which Christ declared to be blessed, and which St. James declared to be the first mark of heavenly wisdom ([Matthew 5:8](#), and [James 3:17](#)). The next is **implicit obedience**: they follow the Lamb whithersoever He goeth. Some, indeed, take this to be a kind of heavenly reward: they shall be the nearer companions of the Lamb. But it is better to take it as describing their complete consecration to Christ. They are those who are with Christ, who have tasted the cup that their Lord tasted, and have taken up their cross and followed Him ([Matthew 20:22](#); [Luke 14:27](#); [John 12:24-26](#)). - [Ellicott's Commentary for English Readers](#)
- H. Who were chaste. The word "defiled" here determines the meaning of the passage, as denoting that they were not guilty of illicit sexual intercourse with women. - [Barnes' Notes on the Bible](#)
- I. virgins—spiritually (Mt 25:1); in contrast to the apostate Church, Babylon (Re 14:8), spiritually "a harlot" (Re 17:1-5; Isa 1:21; contrast 2Co 11:2; Eph 5:25-27). Their not being defiled with women means they were not led astray from Christian faithfulness by the tempters who jointly constitute the spiritual “harlot.” - [Jamieson-Fausset-Brown Bible Commentary](#)

14:5 And no lie was found in their mouth; they are blameless.

I. Context

- A. There is a division between those that follow Jesus (Zion) and those that follow Satan (Babylon).
 - 1. Those that follow Jesus sing with joy and have been restored to the people they were made to be.
- B. The followers of Jesus took on the characteristics of God and showed themselves to be His Children. - blameless.

II. Notes

- A. Psalm 32:2 - Blessed is the man whose sin the LORD does not count against him, in whose spirit there is no deceit.
- B. Zephaniah 3:13 - The remnant of Israel will no longer do wrong or speak lies, nor will a deceitful tongue be found in their mouths. But they will feed and lie down, with no one to make them tremble.”
- C. Malachi 2:6 - True instruction was in his mouth, and nothing false was found on his lips. He walked with Me in peace and uprightness, and he turned many from iniquity.
- D. John 1:47 - When Jesus saw Nathanael approaching, He said of him, "Here is a true Israelite, in whom there is no deceit.”
- E. Hebrews 9:14 - how much more will the blood of Christ, who through the eternal Spirit offered Himself unblemished to God, purify our consciences from works of death, so that we may serve the living God!
- F. I Peter 2:22 - "He committed no sin, and no deceit was found in His mouth.”
- G. Jude 1:24 - Now to Him who is able to keep you from stumbling and to present you unblemished in His glorious presence, with great joy—
- H. No deceit, fraud, hypocrisy. They were sincerely and truly what they professed to be - the children of God. This is the last characteristic which is given of them as redeemed, and it is not necessary to say that this is always represented as one of the characteristics of the true children of God. - [Barnes' Notes on the Bible](#)
- I. The word here rendered "without fault" - ἄμωμοι amōmoi - means, properly, "spotless, without blemish," 1 Peter 1:19. - [Barnes' Notes on the Bible](#)
- J. This cannot be construed as meaning that they were by nature pure and holy, but only that they were pure as they stood before the throne of God in heaven - "having washed their robes, and made them pure in the blood of the Lamb.” - [Barnes' Notes on the Bible](#)

Vision of the Angel with the Gospel

14:6 And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people;

- I. Context
 - A. There is a choice offered to mankind — Stand with Jesus in Zion or kneel before Satan in Babylon.
 - B. An angel now steps forward to urge mankind to choose Jesus
 - 1. Stating the Good News, that anyone that chooses Jesus can be saved.
- II. Notes
 - A. 1 Peter 1:25 - but the word of the Lord stands forever." And this is the word that was proclaimed to you.
 - B. Revelation 8:13 - And as I observed, I heard an eagle flying overhead, calling in a loud voice, "Woe! Woe! Woe to those who dwell on the earth, because of the trumpet blasts about to be sounded by the remaining three angels!"
 - C. In view of the world the gospel is proclaimed; this is the good news that God loves the world, has redeemed mankind, that they belong to Him. This word of God is the sword of the Spirit, and the weapon (not carnal) which the Church uses against her foes. It is represented as in the hand of an angel rising in view of all nations: "The sound has gone out unto all lands.” - [Ellicott's Commentary for English Readers](#)
 - D. It is not necessary, however, to suppose that John refers to a particular angel immediately preceding this. In the course of these visions he had seen many angels; and now, accustomed to these visions, he says that he saw "another" one employed in a remarkable embassy, whose message was suited to cheer the hearts of the desponding, and to support the souls of the persecuted and the sad - for his appearing was the pledge that the gospel would be ultimately preached to all that dwell upon the earth - [Barnes' Notes on the Bible](#)

- E. He is represented as flying, to denote the rapidity with which the gospel would spread through the world in that future period referred to - [Barnes' Notes on the Bible](#)
- F. The truth here taught is, that the gospel is to be preached to all people as on an equality, without any reference to their rank, their character, or their complexion; and it is implied also, that at the time referred to this will be done. - [Barnes' Notes on the Bible](#)

14:7 and he said with a loud voice, "Fear God, and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth and sea and springs of waters."

I. Context

- A. Mankind is asked to make a choice - stand with Jesus in Zion or bow to Satan in Babylon.
- B. Time is running out to choose your side.

II. Notes

- A. I Samuel 6:5 - *Make images of your tumors and of the rats that are ravaging the land. Give glory to the God of Israel, and perhaps He will lift His hand from you and your gods and your land.*
- B. Psalm 115:15 - *May you be blessed by the LORD, the Maker of heaven and earth.*
- C. Psalm 146:6 - *the Maker of heaven and earth, the sea, and everything in them. He remains faithful forever,*
- D. Acts 14:15 - *Men, why are you doing this? We too are only men, human like you. We are bringing you good news that you should turn from these worthless things to the living God, who made heaven and earth and sea and everything in them.*
- E. Revelation 4:11 - *"You are worthy, our Lord and God, to receive glory and honor and power, for You created all things; by Your will they exist, and came to be."*
- F. They must realise that there is an hour of judgment at hand, which will discriminate between the worshippers of the world and of God. - [Ellicott's Commentary for English Readers](#)
- G. refers this preaching to the last times: but this however ought not to be fixed too late. - [Bengel's Gnomon](#)

14:8 And another angel, a second one, followed, saying, "Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the passion of her immorality."

I. Context

- A. Time is running out for man to make a choice to either stand with Jesus on Zion or kneel before Satan in Babylon.
 - 1. Time is running out to join Jesus - because it is time for judgement.
- B. Time is also running out to get out of Babylon
 - 1. the city is falling apart (like Sodom and Gomorrah)
 - 2. and everyone that could help you are drunk on themselves - and will die in the collapse.

II. Notes

- A. Isaiah 13:1 - *This is an oracle concerning Babylon that Isaiah son of Amoz received:*
- B. Isaiah 21:9 - *Look, here come the riders, horsemen in pairs." And one answered, saying, "Fallen, fallen is Babylon! All the images of her gods lie shattered on the ground."*
- C. Jeremiah 50:1 - *This is the word that the LORD spoke through Jeremiah the prophet concerning Babylon and the land of the Chaldeans:*
- D. Jeremiah 51:7 - *Babylon was a gold cup in the hand of the LORD, making the whole earth drunk. The nations drank her wine; therefore the nations have gone mad.*
- E. Jeremiah 51:8 - *Suddenly Babylon has fallen and been shattered. Wail for her; get her balm for her pain; perhaps she can be healed.*

- F. Daniel 4:30 - the king exclaimed, "Is this not Babylon the Great, which I myself have built by the might of my power as a royal residence and for the glory of my majesty?"
- G. the doom of the world-city, the metropolis of the empire of the world-power, follows the proclamation of the gospel. - [Ellicott's Commentary for English Readers](#)
- H. That the general characteristics of Babylon were, that it was proud, haughty, insolent, oppressive. It was chiefly known and remembered by the Hebrew people as a power that had invaded the Holy Land; that had reduced its capital and temple to ruins; that had destroyed the independence of their country, subjecting it to the condition of a province, and that had carried away the inhabitants into a long and painful captivity. It became, therefore, the emblem of all that was haughty and oppressive, and especially of all that persecuted the church of God. - [Barnes' Notes on the Bible](#)

Doom for Worshipers of the Beast

14:9 Then another angel, a third one, followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives a mark on his forehead or on his hand,

I. Context

- A. Mankind is called to make a choice - Stand with Jesus in Zion or bow before Satan in Babylon.
 1. Time is running out - choose now.
 2. If you do not choose Jesus before time runs out, you will be trapped in Babylon.
- B. What follows is the fate of those that are trapped in Babylon with the beast of Satan.

II. Notes

- A. Revelation 13:16 - [And the second beast required all people small and great, rich and poor, free and slave, to receive a mark on their right hand or on their forehead,](#)
- B. hence comes the warning that men should not identify themselves with the city of worldliness, falsehood, and sin. The reference to the wild beast, the image, and the mark, carries us back to the last chapter, and shows us that Babylon is only another aspect of the work of God's enemies: it is the city of the world-power. - [Ellicott's Commentary for English Readers](#)
- C. The warning not to receive the mark is a declaration that man, individual man, is responsible: there is no necessity for his receiving the mark, the hall-mark of a cowardly connivance at wrong-doing, or for setting his judgments by the fashions of the world. - [Ellicott's Commentary for English Readers](#)
- D. The design of this is to show that the worshippers of the beast and his image would be certainly and finally destroyed. - [Barnes' Notes on the Bible](#)

14:10 he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

I. Context

- A. Time is running out to choose Jesus.
- B. Those that choose Satan (or fail to choose Jesus before the time runs out) will share the same fate as Satan - no mercy will be shown.
 1. They will spend eternity in pain
 2. and to add to this is the shame of being wrong - and everyone will know it (especially the righteous ones that were they pushed down and persecuted).

II. Notes

- A. Genesis 19:24 - [Then the LORD rained down brimstone and fire on Sodom and Gomorrah--from the LORD out of the heavens.](#)
- B. Job 21:20 - [Let his own eyes see his destruction; let him drink for himself the wrath of the Almighty.](#)

- C. Psalm 75:8 - For a cup is in the hand of the LORD, full of foaming wine mixed with spices, He pours from it, and all the wicked of the earth drink it down to the dregs.
- D. Isaiah 51:17 - Awaken, awaken! Rise up, O Jerusalem, you who have drunk from the hand of the LORD the cup of His fury; you who have drained the goblet to the dregs, the cup that makes men stagger.
- E. Jeremiah 25:15 - This is what the LORD, the God of Israel, said to me: "Take from My hand this cup of the wine of wrath, and make all the nations to whom I send you drink from it.
- F. Jeremiah 25:27 - Then you are to tell them, 'This is what the LORD of Hosts, the God of Israel, says: Drink, get drunk, and vomit. Fall down and never get up again, because of the sword I will send among you.'
- G. Ezekiel 38:22 - I will execute judgment upon him with plague and bloodshed. I will pour out torrents of rain, hailstones, fire, and brimstone on him and on his troops and on the many nations with him.
- H. Revelation 9:17 - Now the horses and riders in my vision looked like this: The riders had breastplates the colors of fire, sapphire, and brimstone. The heads of the horses were like the heads of lions, and out of their mouths proceeded fire, smoke, and brimstone.
- I. Revelation 15:7 - Then one of the four living creatures gave the seven angels seven golden bowls full of the wrath of God, who lives forever and ever.
- J. Revelation 16:19 - The great city was split into three parts, and the cities of the nations collapsed. And God remembered Babylon the great and gave her the cup of the wine of the fury of His wrath.
- K. Revelation 18:6 - Give back to her as she has done to others; pay her back double for what she has done; mix her a double portion in her own cup.
- L. Revelation 19:20 - But the beast was captured along with the false prophet, who on its behalf had performed signs deceiving those who had the mark of the beast and worshiped its image. Both the beast and the false prophet were thrown alive into the fiery lake of burning sulfur.
- M. Revelation 20:10 - And the devil who had deceived them was thrown into the lake of fire and sulfur, into which the beast and the false prophet had already been thrown. There they will be tormented day and night forever and ever.
- N. Revelation 20:14 - Then Death and Hades were thrown into the lake of fire. This is the second death--the lake of fire.
- O. Revelation 21:8 - But to the cowardly and unbelieving and abominable and murderers and sexually immoral and sorcerers and idolaters and all liars, their place will be in the lake that burns with fire and sulfur. This is the second death."
- P. The "wine of the wrath of God" is the cup in the hand of the Lord, which, when drunk, makes them reel and fall. The image would seem to have been taken from the act of holding out a cup of poison to a condemned man that he might drink and die. - [Barnes' Notes on the Bible](#)
- Q. Without being diluted with water - that is, in its full strength. In other words, there would be no mitigation of the punishment. - [Barnes' Notes on the Bible](#)
- R. Shall be punished in a manner that would be well represented by being burned with fire and brimstone. - [Barnes' Notes on the Bible](#)
- S. the punishment will be actually witnessed by the angels, - [Barnes' Notes on the Bible](#)
- T. it will be no small aggravation of the punishment of the wicked, that it will occur in the very presence of their slighted and rejected Saviour. - [Barnes' Notes on the Bible](#)
- U. this wine of God's wrath is undiluted; there is no drop of water to cool its heat. Naught of grace or hope is blended with it. - [Jamieson-Fausset-Brown Bible Commentary](#)
- V. they shall rejoice in witnessing visibly the judicial vindication of God's righteousness in sinners' punishment - [Jamieson-Fausset-Brown Bible Commentary](#)
- W. in short, he shall go to hell at last; the exquisiteness of which torments, as to the pain of sense, is set out by **fire and brimstone**; brimstone being a material in which fire holds longest to torment any flesh put into it. - [Matthew Poole's Commentary](#)

- X. Rather, they suffer this their pain before the eyes of the holy angels, and of the Lamb despised and persecuted by the worshippers of the beast, which appears just on this account to render it the more bitter - [Meyer's NT Commentary](#)
- Y. the tortures proceed under the eyes of the righteous, - [Expositor's Greek Testament](#)

14:11 And the smoke of their torment goes up forever and ever; they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.”

I. Context

- A. Time is running out to choose Jesus.
 - 1. Those that do not will be receive the same fate as Satan - eternity of torment.
- B. Babylon is the city of Satan - and all who are in it will be destroyed with it.
 - 1. This is the same image as that of Sodom and Gomorrah - we must escape like Lot
 - a) In haste - without collecting our possessions.
 - b) without looking back
 - 2. Those that have not escaped will suffer continually - without a moment's rest - for all eternity.
 - a) This includes those that voluntarily stay (those that choose Satan)
 - b) and those who did not make it out in time (those that did not make a choice)

II. Notes

- A. Isaiah 34:8 - [For the LORD has a day of vengeance, a time of retribution for Edom's hostility against Zion.](#)
- B. Isaiah 34:10 - [It will not be quenched--day or night. Its smoke will ascend forever. From generation to generation it will lie desolate; no one will ever pass through it again.](#)
- C. Revelation 19:3 - [And a second time they called out: "Hallelujah! Her smoke ascends forever and ever."](#)
- D. The imagery of the smoke going up reminds us of the overthrow of Sodom and Gomorrah ([Genesis 19:28](#); comp. [Isaiah 34:10](#)). - [Ellicott's Commentary for English Readers](#)
- E. This language is probably derived from the account of the destruction of Sodom and Gomorrah, [Genesis 19:28](#); "And he (Abraham) looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace." The destruction of these cities is regarded as an emblem of the destruction of the wicked, and the smoke that ascended from them as a representation of what ascends from the place where the wicked suffer forever. - [Barnes' Notes on the Bible](#)
- F. It implies that their torments continued, and were the cause of that ascending smoke; that is, that they were tormented while it ascended; and, as this is declared to be "forever and ever," it implies that the sufferings of the wicked will be eternal: and this is such language as would not, and could not have been used in a revelation from God, unless the punishment of the wicked is eternal - [Barnes' Notes on the Bible](#)
- G. Day and night" include all time; and hence, the phrase is used to denote perpetuity - "always." The meaning here is, that they never have any rest - any interval of pain. This is stated as a circumstance strongly expressive of the severity of their torment. Here, rest comes to the sufferer. The prisoner in his cell lies down on his bed, though hard, and sleeps; the overworked slave has also intervals of sleep; the eyes of the mourner are locked in repose, and for moments, if not hours, he forgets his sorrows; no pain that we endure on earth can be so certain and prolonged that nature will not, sooner or later, find the luxury of sleep, or will find rest in the grave. But it will be one of the bitterest ingredients in the cup of woe, in the world of despair, that this luxury will be denied forever, and that they who enter that gloomy prison sleep no more, never know the respite of a moment, never even lose the consciousness of their heavy doom. Oh how different from the condition of sufferers here! And oh how sad and strange that any of

our race will persevere in sin, and go down to those unmitigated and unending sorrows!
- [Barnes' Notes on the Bible](#)

- H. The meaning here is, that such worshippers will receive the punishment which other idolaters and sinners do. No exception will be made in favor of an idolater, though he worships idols under the forms of an abused Christianity; none will be made in favor of a sinner because he practiced iniquity under the garb of religion. - [Barnes' Notes on the Bible](#)

14:12 Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus.

I. Context

- A. Time is running out to choose Jesus
1. If you do not choose Him, you will share the fate of Satan — Hell.
- B. Using the image of the destruction of Sodom - that those that are in the town were destroyed, but those that chose to follow Jesus, left the city and were saved - a reminder is made that you cannot turn back (like's Lot's wife).
1. Those that have chosen Jesus need to continue to live according to this choice - they must stay on this path until the end.
 2. They must not return to the old ways (the path of Satan - Babylon).

II. Notes

- A. 1 John 2:3 - *By this we can be sure that we have come to know Him: if we keep His commandments.*
- B. Revelation 2:13 - *I know where you live, where the throne of Satan sits. Yet you have held fast to My name and have not denied your faith in Me, even in the day when My faithful witness Antipas was killed among you, where Satan dwells.*
- C. Revelation 13:10 - *"If anyone is destined for captivity, into captivity he will go; if anyone is to die by the sword, by the sword he must be killed."* Here is a call for the perseverance and faith of the saints.
- D. In this readiness to wait, to endure through much tribulation to the end, is the patience of the saints seen. There is a patient waiting for Christ shown by those who keep God's commandments, who cleave to righteousness in spite of much temptation, and who refuse to pay homage to the god of this world because firm in the faith that Jesus is King. - [Ellicott's Commentary for English Readers](#)
- E. Those who exercise that "patience" in these long-continued persecutions and trials, will show that they belong to those who keep the commandments of God, and are his true children. - [Barnes' Notes on the Bible](#)

14:13 And I heard a voice from heaven, saying, "Write, 'Blessed are the dead who die in the Lord from now on!'" "Yes," says the Spirit, "so that they may rest from their labors, for their deeds follow with them."

I. Context

- A. Time is running out to choose Jesus.
1. Those that do not, will share the fate of Satan - Hell.
 2. Those that choose Jesus must hold strong to this choice until the end and they arrive in Heaven.
- B. Blessed is the person that holds to their choice to be with Jesus - all the way to death, because then they are home and do not need to worry anymore. They are safe from Satan's attacks.
1. those that are still alive have to continue the battle. Those that die a Christian can rest because they have survived to the end.

II. Notes

- A. Daniel 12:13 - *But as for you, go on your way until the end. You will rest, and will arise to your inheritance at the end of the days."*

- B. Romans 14:8 - If we live, we live to the Lord, and if we die, we die to the Lord. So whether we live or die, we belong to the Lord.
- C. I Thessalonians 4:16 - For the Lord Himself will descend from heaven with a loud command, with the voice of an archangel, and with the trumpet of God, and the dead in Christ will be the first to rise.
- D. Hebrews 4:10 - For whoever enters God's rest also rests from his own work, just as God did from His.
- E. Revelation 6:11 - Then each of them was given a white robe and told to rest a little while longer, until the full number of their fellow servants, their brothers, were killed, just as they had been killed.
- F. Revelation 20:6 - Blessed and holy are those who share in the first resurrection! The second death has no power over them, but they will be priests of God and of Christ, and will reign with Him for a thousand years.
- G. such are happy, for they rest from toil, and their works of faith and labours of love (even if only the giving a cup of cold water in the name of Christ) follow with them into the presence of their Lord (Matthew 10:41-42; Hebrews 6:10). - [Ellicott's Commentary for English Readers](#)
- H. in resting from their toils, and, in the case of the saints just before alluded to as persecuted by the beast, in resting from persecutions. - [Jamieson-Fausset-Brown Bible Commentary](#)

The Reapers

14:14 Then I looked, and behold, a white cloud, and sitting on the cloud was one like a son of man, having a golden crown on His head and a sharp sickle in His hand.

I. context

- A. Time is running out to choose Jesus.
- B. Jesus will return
 1. in a white cloud (the power of God - as at Mt. Sinai)
 2. "lika a son of man" - referring to the messiah mentioned by Daniel (He is like a man and like God at the same time).
 3. wearing a golden crown (being the King of Kings - the ultimate authority)
 4. Holding a sharp sickle in His hand - to harvest the Church out of the world.

II. Notes

- A. Daniel 7:13 - In my vision in the night I continued to watch, and I saw One like a Son of Man coming with the clouds of heaven. He approached the Ancient of Days and was led into His presence.
- B. Joel 3:13 - Swing the sickle, for the harvest is ripe. Come, trample the grapes, for the winepress is full; the wine vats overflow because their wickedness is great.
- C. Matthew 17:5 - While Peter was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is My beloved Son, in whom I am well pleased. Listen to Him!"
- D. Revelation 1:13 - and among the lampstands was One like the Son of Man, dressed in a long robe, with a golden sash around His chest.
- E. There can be little doubt that Christ Himself is here intended: the "cloud" (Matthew 24:30; Acts 1:9), the expression "Son of man" (comp. John 5:27 and Daniel 7:13), the "crown," the general resemblance to the vision in Revelation 1 (see Revelation 1:7-13), indicate as much. The "crown" is the crown of victory; the hour of conquest is at hand. The sickle shows that the harvest has come. (Comp. Joel 3:12-14 and Mark 4:26-29.) - [Ellicott's Commentary for English Readers](#)
- F. The Son of man himself comes forth to close the scene, and to wind up the affairs of the world. - [Barnes' Notes on the Bible](#)

14:15 And another angel came out of the temple, crying out with a loud voice to Him who sat on the cloud, "Put in your sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe."

I. Context

- A. Time is running out to choose Jesus.
 - 1. Jesus will return to harvest His people.
- B. God commands Jesus to go get His church - because it is finally ready to be gathered, with its full growth achieved.

II. Notes

- A. Jeremiah 51:33 - For this is what the LORD of Hosts, the God of Israel, says: "The Daughter Babylon is like a threshing floor at the time it is trampled. In just a little while her harvest time will come."
- B. Joel 3:13 - Swing the sickle, for the harvest is ripe. Come, trample the grapes, for the winepress is full; the wine vats overflow because their wickedness is great.
- C. Matthew 13:39 - and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.
- D. Mark 4:29 - And as soon as the grain is ripe, he swings the sickle, because the harvest has come."
- E. The angel who announces that the harvest is ready comes forth from the Temple, the inner shrine, the holy place which was measured off in the sanctuary of the faithful (Revelation 11:1); whereas the angel who calls for the vintage comes forth from the altar (Revelation 14:18). - [Ellicott's Commentary for English Readers](#)
- F. Came, as it were, from the immediate presence of God; for the temple was regarded as his unique dwelling-place. - [Barnes' Notes on the Bible](#)
- G. That is, the command was borne directly from God by the angel to the Messiah, to go forth and reap the great harvest of the world. It is not a command of the angel, but a command from God the Father to the Son. This is in accordance with all the representations in the New Testament, that the Son, as Messiah or Redeemer, is subordinate to the Father, and performs the work which has been given him to do - [Barnes' Notes on the Bible](#)
- H. "the harvest which thou art to reap is ripe; the seed which thou hast sown has grown up; the earth which thou hast cultivated has produced this golden grain, and it is fit that thou shouldst now gather it in." This language is appropriately addressed to the Son of God, for all the fruits of righteousness on the earth may be regarded as the result of his culture. - [Barnes' Notes on the Bible](#)
- I. The "harvest" in reference to the righteous - fruit of the good seed sown by the Saviour and his apostles and ministers. The time alluded to here is the end of the world, when the affairs of earth shall be about to be wound up. The design is to state that the Redeemer will then gather in a great and glorious harvest, and by this assurance to sustain the hearts of his people in times of trial and persecution. - [Barnes' Notes on the Bible](#)
- J. By the harvest-reaping the elect righteous are gathered out; by the vintage the Antichristian offenders are removed out of the earth, the scene of Christ's coming kingdom. The Son of man Himself, with a golden crown, is introduced in the harvest-gathering of the elect, a mere angel in the vintage (Re 14:18-20). - [Jamieson-Fausset-Brown Bible Commentary](#)

14:16 Then He who sat on the cloud swung His sickle over the earth, and the earth was reaped.

I. Context

- A. Time is running out to choose Jesus. It is over when God sends Him to get His people.
- B. Jesus will return and the harvest will happen.

II. Notes

- A. Thrust in his sickle on the earth - To cut down the harvest - that is, to gather his people to himself. - [Barnes' Notes on the Bible](#)
- B. So far as the righteous were concerned. The end had come; the church was redeemed; the work contemplated was accomplished; and the results of the work of the Saviour were like a glorious harvest. - [Barnes' Notes on the Bible](#)

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

I. Context

- A. Jesus will gather His church as a farmer harvests grain.
- B. An Angel is sent from God to assist Jesus in His harvest of the church.
 1. Jesus directs this angel in harvest the grain (the church) that is ripe and ready to be gathered and taken home.

II. Notes

- A. The enemies of Christ and his church are not destroyed, till by their sin they are ripe for ruin, and then he will spare them no longer. - [Matthew Henry's Concise Commentary](#)
- B. This angel came for a different purpose - with reference to the cutting off of the enemies of God, represented by the gathering of a vintage. Compare [Matthew 13:41](#); [Matthew 24:31](#). - [Barnes' Notes on the Bible](#)

14:18 Then another angel, the one who has power over fire, came out from the altar; and he called with a loud voice to him who had the sharp sickle, saying, "Put in your sharp sickle and gather the clusters from the vine of the earth, because her grapes are ripe."

I. Context

- A. Jesus will take His people out of the world, like a farmer harvesting grain.
- B. Another angel is sent as a response to the cries of the church that had been persecuted by the ungodly.
 1. This angel will gather the grapes (those that are plump with wickedness - as opposed to God's people who are depicted as grain).
 2. This angel will gather the wicked with fire and destruction.

II. Notes

- A. Joel 3:13 - [Swing the sickle, for the harvest is ripe. Come, trample the grapes, for the winepress is full; the wine vats overflow because their wickedness is great.](#)
- B. Mark 4:29 - [And as soon as the grain is ripe, he swings the sickle, because the harvest has come.](#)"
- C. Revelation 6:9 - [And when the Lamb opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony they had upheld.](#)
- D. Revelation 8:3 - [Then another angel, who had a golden censer, came and stood at the altar. He was given much incense to offer, along with the prayers of all the saints, on the golden altar before the throne.](#)
- E. The two scenes—one in [Revelation 6:9-10](#) (the souls crying beneath the altar), the other in [Revelation 8:5](#) (the angel mingling incense with the prayers of the saints)—must be remembered. The angel who had charge of the altar fire, and flung the ashes betokening judgments towards the earth - [Ellicott's Commentary for English Readers](#)
- F. This stood in the front of the temple (see the notes on [Matthew 21:12](#); compare the notes on [Matthew 5:23-24](#)), and was the place where burnt-sacrifices were made. As the work now to be done was a work of destruction, this was an appropriate place in the representation. - [Barnes' Notes on the Bible](#)
- G. Which had power over fire - As if he kept the fire on the altar. Fire is the usual emblem of destruction; and as the work now to be done was such, it was proper to represent this angel as engaged in it. - [Barnes' Notes on the Bible](#)

- H. And gather the clusters of the vine of the earth - That portion of the earth which might be represented by a vineyard in which the grapes were to be gathered and crushed. The image here employed occurs elsewhere to denote the destruction of the wicked. See the very beautiful description in [Isaiah 63:1-6](#), respecting the destruction of Edom, - [Barnes' Notes on the Bible](#)
- I. For her grapes are fully ripe - That is, the time has come for the ingathering; or, to apply the image, for the winding up of human affairs by the destruction of the wicked. The time here, as in the previous representation, is the end of the world; and the design is, to comfort the church in its trials and persecutions, by the assurance that all its enemies will be cut off. - [Barnes' Notes on the Bible](#)
- J. from the altar—upon which were offered the incense-accompanied prayers of all saints, which bring down in answer God's fiery judgment on the Church's foes, the fire being taken from the altar and cast upon the earth. - [Jamieson-Fausset-Brown Bible Commentary](#)

14:19 So the angel swung his sickle to the earth and gathered *the clusters from the vine of the earth*, and threw them into the great wine press of the wrath of God.

I. Context

- A. As Jesus gathers His people to Him, an angel destroy with fire, those that are not Jesus' people.
- B. The symbolism of the people of God being wheat - and being part of the bread of life (that strengthens the world), while the wicked are grapes that are squeezed to produce the bowls of wrath (that destroy the world).

II. Notes

- A. [Isaiah 63:2](#) - *Why are Your clothes red, and Your garments like one who treads the winepress?*
- B. [Joel 3:13](#) - *Swing the sickle, for the harvest is ripe. Come, trample the grapes, for the winepress is full; the wine vats overflow because their wickedness is great.*
- C. [Revelation 19:15](#) - *And from His mouth proceeds a sharp sword with which to strike down the nations, and He will rule them with an iron scepter. He treads the winepress of the fury of the wrath of God, the Almighty.*
- D. See [Isaiah 63:1-6](#). That is, the wine-press where the grapes are crushed, and where the juice, resembling blood, flows out, may be used as a symbol to denote the destruction of the wicked in the last day; and as the numbers will be immensely great, it is called the "great wine-press of divine wrath." The symbol appears to be used here alike with reference to the color of the wine resembling blood, and the pressure necessary to force it out; and thus employed it is one of the most striking emblems conceivable to denote the final destruction of the wicked. - [Barnes' Notes on the Bible](#)

14:20 And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles.

I. Context

- A. The end will come as Jesus gathers His people (the grain) into Heaven and the wicked (the grapes) for destruction.
- B. Symbolically, the wicked will be squeezed of their wickedness (blood) until it forms a lake outside of Mt. Zion. This is the bowl of wrath that the world drinks and which causes the end of the world.
 - 1. This is a symbolic way of saying that mankind will destroy itself because it chose the path of selfish ambition over the true path of Christ.

II. Notes

- A. [Genesis 49:11](#) - *He ties his donkey to the vine, his colt to the choicest branch. He washes his garments in wine, his robes in the blood of grapes.*

- B. Isaiah 63:3 - "I have trodden the winepress alone, and no one from the nations was with Me. I trampled them in My anger and trod them underfoot in My fury; their blood spattered My garments, and all My clothes were stained.
- C. Lamentations 1:15 - The Lord has rejected all the warriors in my midst; He has summoned an army against me to crush my young warriors. Like grapes in a winepress the Lord has trampled the Virgin Daughter of Judah.
- D. Ezekiel 32:6 - I will drench the land with the flow of your blood, all the way to the mountains--the ravines will be filled.
- E. Joel 3:13 - Swing the sickle, for the harvest is ripe. Come, trample the grapes, for the winepress is full; the wine vats overflow because their wickedness is great.
- F. Revelation 19:15 - And from His mouth proceeds a sharp sword with which to strike down the nations, and He will rule them with an iron scepter. He treads the winepress of the fury of the wrath of God, the Almighty.
- G. The representation was made as if it were outside of the city - that is, the city of Jerusalem, for that is represented as the abode of the holy. The word "trodden" refers to the manner in which wine was usually prepared, by being trodden by the feet of people. - [Barnes' Notes on the Bible](#)
- H. Deep, as blood would be in a field of slaughter where it would come up to the very bridles of the horses. The idea is, that there would be a great slaughter. - [Barnes' Notes on the Bible](#)
- I. That is, two hundred miles; covering a space of two hundred miles square - a lake of blood. This is designed to represent a great slaughter; but why the space here employed to describe it was chosen is unknown. Some have supposed it was in allusion to the length of Palestine. Prof. Stuart supposes that it refers to the breadth of Italy, and that the allusion is to the attack made on the city of the beast. But it is impossible to determine why this space was chosen, and it is unnecessary. The idea is, that there would be a slaughter so great, as it were, as to produce a lake or sea of blood; that the enemies of the church would be completely and finally overthrown, and that the church, therefore, delivered from all its enemies, would be triumphant. - [Barnes' Notes on the Bible](#)
- J. Sixteen hundred is a square number; four by four by one hundred. The four quarters, north, south, east, and west, of the Holy Land, or else of the world (the completeness and universality of the world-wide destruction being hereby indicated). It does not exactly answer to the length of Palestine as given by Jerome, one hundred sixty Roman miles. Bengel thinks the valley of Kedron, between Jerusalem and the Mount of Olives, is meant, the torrent in that valley being about to be discolored with blood to the extent of sixteen hundred furlongs. This view accords with Joel's prophecy that the valley of Jehoshaphat is to be the scene of the overthrow of the Antichristian foes. - [Jamieson-Fausset-Brown Bible Commentary](#)
- K. Even unto the horses' bridles, for the space of a thousand and six hundred furlongs; which is only an hyperbolical expression, setting forth the largeness and universality of the destruction of the wicked, and the impossibility of their escaping it. In like manner the Jews express a great slaughter of men; so of the slaughter at Bithur, by Adrian, they say (e), they went on slaying , "until a horse plunged in blood up to his nostrils", and the blood ran four miles into the sea; which is not to be understood literally, but as expressing a prodigious effusion of blood - [Gill's Exposition of the Entire Bible](#)