



I. The 144,000 and the Lamb (14:1-5)

Verse 1

Then I looked, (horao)

and there before me (behold = exclamation point)

was **the Lamb** (Jesus)

standing (histemi = dug in) **on Mount Zion,**

“Zion” = the ancient name for the hills of Jerusalem
and the place where Messiah gathers and rules the redeemed
and with him

144,000 (Rev. 7 – Jewish believers/witnesses)

who had his name (The Lamb)

and his Father’s name

written on their foreheads.

The seal mentioned in Rev. 7 was a brand of ownership.

Verse 2

And I heard (akouo)

a sound from heaven

1) like the roar of rushing waters

2) and like a loud pearl of thunder.



This is characteristically the voice of God (Rev. 1:15.4:5)

The sound I heard

3) was like that of harpists playing

their harps (kithara).

The Elders around the throne have harps (Rev. 5:8) and are playing for the singing of the 144,000’s new song.

Verse 3

And they (144,000)

They are standing on the earth (Mt. Zion) but their worship transports them into the presence of the throne of God!

1) **sang a new** (kainos = new kind) **song** (like Rev. 5:9)

before the throne

and before the four living creatures

and the elders.

2) **No one could learn the song**

except the 144,000

who had been redeemed (agoraza = purchased)

from the earth. (consecration = set apart)

It appears that their struggle on earth is the genesis of their song sung to God.

Verse 4

These are those (144,000)

3) **who did not defile themselves with women**

4) **for they kept themselves pure.** (parthenos = virgins)

5) **They follow the Lamb wherever he goes.**

6) **They were purchased from among men**

7) **and offered as first-fruits** (the best/finest)

to God and the Lamb.

Verse 5

8) **No lie** (pseudos = intentional falsehood) **was found in their mouths;**

9) **they are blameless** (amomos = without blemish).

They were not hypocrites. They live as they speak!

II. The Three Angels (14:6-13)

Verse 6

Then I saw
another angel flying in midair (mesouranema) ,
and he had
the eternal gospel (euangellion = good news) to proclaim
to those who live
on the earth – (Matt. 24:14)
to every nation,
tribe,
language,
and people.

This is the only place where the angels preach the gospel – that is primarily required by the saints.

Verse 7

He said in a loud voice,
1) *“Fear (phobeo = respect) God (Prov. 9:10)*
2) *and give him glory (doxa) ,*
because the hour
of his judgement (krisis = justice) has come.
3) *Worship (proskyneo= pay homage) him*
who made the heavens, (Rom. 1:18)
and the earth,
the seas and
the springs of water.”

The gospel is a two edged sword – both the way to be redeemed and the cost of rejecting redemption.

Verse 8

A second angel
followed and said,
“Fallen (pipto = removed from power) !
Fallen is Babylon the Great, (Rev. 17:18)
which made all the nations
drink the maddening wine
of her adulteries (porneia) .” (idolatries)

More on Babylon the Great later, but this is the moment when her destruction comes into focus.

Verse 9

A third angel
followed them and said in a loud voice:
“If anyone
1) *[continues to] worships the beast*
and his image and
2) *[continues to] receives his mark*
on the forehead
or on the hand,

Once again we see the link between worshipping the beast and taking the mark. These are not casual or accidental events – these are rational spiritual choices. The burning of incense to Caesar in Jesus' day would be similar decision.

Verse 10

1) *he, too, will drink (pino)*
of the wine of God's fury (thymos) ,
which has been
poured full strength (akratos)
into the cup of his wrath (Orge).

God's cup of wrath is mentioned 13 times in scripture. Jesus willingly took the cup for us!

2) *He will be tormented (basanizo)*
with burning sulfur (fire and brimstone)
in the presence of
the holy angels
and of the Lamb

Verse 11

3) *And the smoke*
of their torment
rises up for ever and ever. (eternal)

Strongest term available for forever and ever in Greek language.

4) *There is no rest*
day or night (continual)
for those who
1) *worship the beast*
and his image,
2) *or for anyone*
who receives the mark
of his name.”

Verse 12

**This calls for patient endurance (hupomone = remain)
on the part of the saints
who obey (tereo) God's commandments
and remain faithful (pistis) to Jesus.**

The hope and faith of those who remain in Christ!
This endurance is provided by the Holy Spirit

Verse 13

**Then I heard
a voice from heaven say**

“Write:

*Blessed (makarios) are the dead
who die in the Lord
from now on,”*

“Yes,” says the Spirit,

*“they will rest (anapauo) from their labor,
for their deeds will follow them.”*

This is the rest of divine peace in Christ that those who trust in him have to face death and suffering. Notice the contrast between the rest of the saints after death and the unending torment of hell.

III. The Two Harvests (14:14-20)

Verse 14

**I looked (eido = to see and percieve in the mind),
and there before me (behold)
was a white cloud,
and seated on the cloud
was one “like the son of man”
with a crown (stephanos) of gold on his head
and a sharp sickle (dreponon) in his hand.**



The sickle is a curved vine knife or pruning hook for cutting plants and harvesting crops.

Verse 15

**Then another angel
came out of the temple (naos = holy place)
and called in a loud voice
to him who is sitting
on the cloud,
“Take your sickle and reap (therizo),
because the time to reap has come,
for the harvest of the earth
is ripe. (xeraino = withered away)”**

This reaping is not for the good harvest, but for the waste material to be removed from the land.

Verse 16

**So he who was seated
on the cloud
Swung his sickle over the earth
and the earth was harvested.**

Verse 17

**Another angel
came out of the temple (naos),
and he too had a sharp sickle.**

Verse 18

**Still another angel,
who had charge (exusia) of the fire (of the altar)
came from the altar and called in a loud voice
to him who had the sharp sickle,
“Take your sharp sickle
and gather the clusters of grapes
from the earth's vine,
because its grapes are ripe (akmozo).”**

Verse 19

The angel

swung his sickle
on the earth,

gathering its grapes
and threw them

into the great winepress (lenos)
of God's wrath (thymos) .

Three vines in scripture:

1st – Israel – bear fruit for God

2nd – Jesus the “true” vine – bears fruit to eternity

3rd – The church – abiding in THE VINE – in this case the 3rd
vine has completed its fruitfulness and needs the harvesting of the
depleted vineyard.

Verse 20

They were trampled (pateo = crush)

in the winepress
outside the city,

and blood flowed

out of the press,

rising as high as the
horses' bridals

for a distance of 1,600 stadia.

Likely allusion to the Battle of Armageddon in Rev. 16:16 and
19:11-19. 1,600 stadia = approx. 200 miles

Prayer Concerns: