

Living Word Fellowship Church

An Expository Explanation of Revelation Chapter 14

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A. Introduction:

A threefold series of visions, which begin in heaven and move to earth, which comprises chapter 14:

1. In this chapter, the 144,000, that was discussed in 7, now reappear on Mount Zion is on the earth:

a) Earthly Zion was the mount in Jerusalem upon which the temple was built. [\[1\]](#)

b) Here is another view of where Zion is located in this chapter (*I don't support this view*):

· Zion later became a synonym for the entire city of Jerusalem (cf. Isa. 4:3–4; 52:1–2). In Hebrews, Zion is viewed not as an earthly reality but as a heavenly city where God, the angels, and the church reside (Heb. 12:22–23; cf. 2 Esd. 2:42). Heavenly Zion has become the meeting point for the saints, even as earthly Zion was the meeting point for the tribes of Israel. [\[2\]](#)

c) But there is no justification here for symbolizing Mount Zion as heaven. It is better to take the chorus as the 144,000 (cf. 14:1) who had not yet died and would still be on earth at the literal Mount Zion. [\[3\]](#)

d) In chapters 14 and 15, various other details of the world scene in heaven and earth are introduced in preparation for the final series of seven bowl judgments in chapter 16 and the judgments in chapters 17–18. ^[4]

2. **The three angels** (14:6–12) continue to extend **God’s grace for repentance** (note Matt. 24:14). John recorded three angelic announcements intended to warn those on earth of God’s impending judgment. The first angel announced the “everlasting Good News” (14:6–7); the second angel announced the doom of Babylon (14:8; cf. Rev. 17–18); and the third angel announced the judgment on those who worship the beast (14:9–13). The fall of Babylon (14:8) is initially described in terms drawn from Isaiah 21:9 and Jeremiah 51:7. Babylon is mentioned throughout the book (Rev. 16:19; 17:5; 18:2, 10, 21; cf. 1 Pet. 5:13) and seems to stand for the world system that is totally against God and His people. ^[5]

3. Taken as a whole, Revelation 14, on the one hand, refers to the preservation of the 144,000 through the Great Tribulation. And on the other hand, it graphically declares some of the terrible judgments that will be inflicted on the world which rejects Christ and follows Satan’s substitute for the Lord. ^[6]

B. General Description:

1. By contrast with those in 13:16, these people have the name of the Lamb and His Father stamped on their foreheads (cf. Joel 2:32). ^[7]

a) Revelation 14 continues detailing the age-old conflict between Satan and God. ^[8]

· Although in Revelation 13 it may look like the corruption of the earth by the Antichrist is out of control, 14:1–5 tells the other side of the story. John tells of the 144,000 who have not defiled themselves with the beast’s religious system. The words “pure as virgins” (14:4) are probably a reference to the Beast’s religious system: the “prostitute” of Revelation 17. They are separated from God as women are separated from their husbands (cf. 2 Cor. 11:2).^[9]

· This special group of Jewish men was sealed by God before the seventh seal was opened (Rev. 7), and now they are seen on Mount Zion with the Lord Jesus Christ. Contrast this picture to the one described in Revelation 13: the followers of “the beast” whose mark is on their foreheads (Rev. 13:16). God always has His faithful people, no matter how wicked the world may become.^[10]

2. After the 144,000, angels are dispatched from heaven:

a) The First angel left from the 2nd heavens to execute judgment on the earth.

b) The second angel condemns Babylon. We will discuss what Babylon means later.

c) A third angel followed with another judgment that worshipers of the beast and his image who receive his mark will be objects of God’s wrath and will be destined for eternal torment along with Satan, the demon world, and all unsaved people. The everlasting character of this judgment is stated plainly in verse 11: The smoke of their torment rises forever and ever, and they will have no rest. Those who keep God’s commandments and are faithful to Him will need patient endurance (v. 12; cf. 13:10). The doctrine of eternal punishment, though unpopular with liberal scholars and difficult to accept, is nevertheless clearly taught in the Bible. Jesus and the Apostle John say more on this subject than does all the rest of the Bible.^[11]

3. No beatitudes have been spoken since 1:3, so this is the first of the final six that occur in the second half of the book. The Asian audience is pulled from visions of the future back to their present situation, with those who will die being promised

a special blessing. The Spirit who speaks to the seven churches in chapters 2–3 now speaks again. He promises the same rest (“wait,” NIV) as that which is promised to the martyrs in 6:11. Unlike the idolatrous worshipers who receive no rest from their torments (9:4; 14:11), the saints receive rest from their work of testifying for the Lamb. [\[12\]](#)

4. The chapter concludes with two scenes that can occur only at the end of the age. The first (vv. 14-16) represents a harvest, a reaping of souls, and apparently a gathering of the redeemed, to which our Lord refers in Mt 13:30, 39; 24:30, 31. There has been some dispute over these two scenes, but it seems to me that the second one, which is not a harvest but a vintage scene, must depict the gathering of the unbelieving and wicked ones of the earth. These are anticipatory paragraphs. Govett summarizes this passage correctly in saying, “The Woman’s seed furnishes the Harvest, while the Dragon’s seed furnishes the Vintage,” See also Joel 3:13. [\[13\]](#)

5. Using the imagery of harvest, the judgment on the earth is detailed. These verses preview the judgment at the Second Coming described in 19:17–21. These two reapings may relate to the two reapings mentioned by Christ in Matthew 13:24–30, 36–43. The “city” (14:20) most likely refers to Jerusalem (Dan. 11:45; Zech. 14:1–5). [\[14\]](#)

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- [3] Walvoord, J. F. (1985). [Revelation](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 964). Victor Books.
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- [6] Walvoord, J. F. (1985). [Revelation](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 965). Victor Books.
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- [10] Wiersbe, W. W. (1996). [The Bible exposition commentary](#) (Vol. 2, p. 607). Victor Books.
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[14] Hughes, R. B., & Laney, J. C. (2001). [Tyndale concise Bible commentary](#) (p. 745). Tyndale House Publishers.