

The Revelation of Jesus Christ

Revelation 14

Revelation 14: 144,000 in a Heavenly Scene

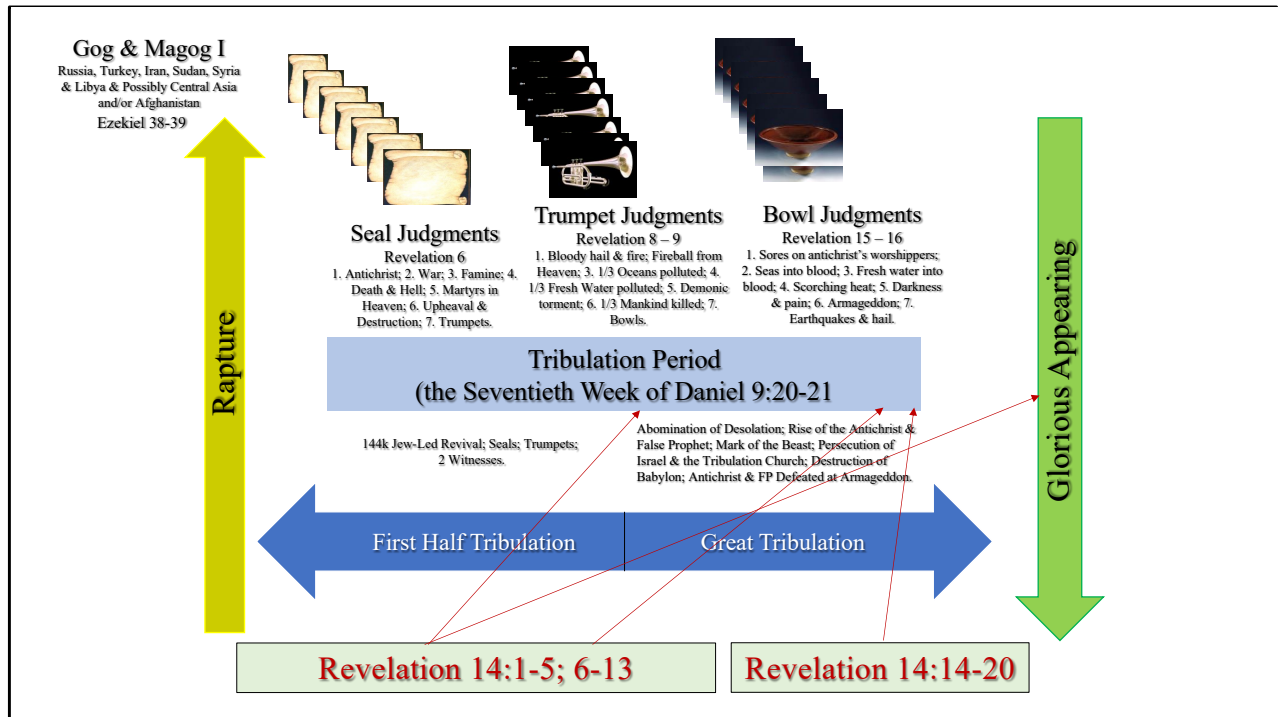
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Revelation Rhymes

Revelation Chapter 1: A Picture of the Eternal Son
Revelation Chapter 2: Work of the Church to Do
Revelation Chapter 3: Where Should Our Church Be?
Revelation Chapter 4: God Worshiped By 24 and More
Revelation Chapter 5: Jesus the Lamb Alive
Revelation Chapter 6: Judgment and Seals Mix
Revelation Chapter 7: Two Great Multitudes (One in Heaven)
Revelation Chapter 8: Silence, Prayer, and Trumpets Great
Revelation Chapter 9: Woe, Woe, Woe: Men Seek to Die
Revelation Chapter 10: The Little Book Consumed Within
Revelation Chapter 11: Two Witnesses Ascend to Heaven
Revelation Chapter 12: Israel Into the Wilderness to Dwell
Revelation Chapter 13: Antichrist the Great Unclean
Revelation Chapter 14: 144,000 in a Heavenly Scene





14:1-5 (two apparent possibilities about when this might take place).

The Lamb and the 144,000

14 Then I looked, and there was the Lamb, standing on Mount Zion, and with him were 144,000 who had his name and his Father's name written on their foreheads. ²I heard a sound from heaven like the sound of cascading waters and like the rumbling of loud thunder. The sound I heard was like harpists playing on their harps. ³They sang a new song before the throne and before the four living creatures and the elders, but no one could learn the song except the 144,000 who had been redeemed from the earth. ⁴These are the ones who have not defiled themselves with women, since they remained virgins. These are the ones who follow the Lamb wherever he goes. They were redeemed from humanity as the first fruits for God and the Lamb. ⁵No lie was found in their mouths; they are blameless.

Understanding 1

These are the 144,000 Jewish Martyrs who witness for Jesus Christ primarily during the First Half of Daniel's 70th Week. Daniel L. Akin, A. Boyd Luter, and Daniel D. Green seem to be advocates of this view, though Green places the scene at the end of the Millennial Reign.

Understanding 2

These are 144,000 Jewish or Gentile representatives who did not defile themselves with Babylon or the Beast. Most scholars believe these to be Jews, though not necessarily the 144,000 Jewish Witnesses. LaHaye strongly believed this to be a different group than the 144,000 of Chapter 7.



Vs. 1 Either Heavenly Zion, in which case the 144,000 will be martyred; or Earthly Zion, in which case the 144,000 will be supernaturally protected until the Millennial Reign of Jesus Christ.

In either case, Jesus Christ reigns supreme.

Vs. 2-3 Resounding song of the Redeemed.

Vs. 4 Some take this literally, others figuratively; in that, it could be symbolic of their marriage – total, sold out commitment – to the Lamb.

Vs. 5 Duvall describes these as “ambassadors of truth.”

Representative of all the Redeemed in Christ - we will all sing a new song!

The Proclamation of Three Angels

⁶ Then I saw another angel flying high overhead, with the eternal gospel to announce to the inhabitants of the earth—to every nation, tribe, language, and people. ⁷ He spoke with a loud voice: “Fear God and give him glory, because the hour of his judgment has come. Worship the one who made heaven and earth, the sea and the springs of water.”

⁸ And another, a second angel, followed, saying, “It has fallen, Babylon the Great has fallen. She made all the nations drink the wine of her sexual immorality, which brings wrath.”

⁹ And another, a third angel, followed them and spoke with a loud voice: “If anyone worships the beast and its image and receives a mark on his forehead or on his hand, ¹⁰ he will also drink the wine of God’s wrath, which is poured full strength into the cup of his anger. He will be tormented with fire and sulfur in the sight of the holy angels and in the sight of the Lamb, ¹¹ and the smoke of their torment will go up forever and ever. There is no rest day or night for those who worship the beast and its image, or anyone who receives the mark of its name. ¹² This calls for endurance from the saints, who keep God’s commands and their faith in Jesus.”

¹³ Then 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 they will rest from their labors, since their works follow them.”

“Jesus said to her, ‘I am the resurrection and the life. The one who believes in me, even if he dies, will live. Everyone who lives and believes in me will never die. Do you believe this?’” – John 11:25-26





Angel 1 (Verses 6-7)

This verses appears to designate the final hours of repentance for those who have not yet accepted the Mark of the Beast. Notice, again, the universal call of Christ to those who are lost, echoed through the voice of the first angel. Also notice the direct contrast to the previous “woes.” This is a loving message of grace and hope for those not already committed to the enemy. God truly wants all to come to repentance (“Fear God and give Him glory”). Also notable is the clear reference to God as the Creator, and to the One to whom all are responsible (Psalm 96:2).



Angel 2 (Verse 8)

This is a reference to a future event in the Revelation, which will occur near the end of the Tribulation Period. Babylon, of course, was the place of captivity for Israel, and represents the enemy of God’s people. The sexual immorality reference is reminiscent of the Jezebel designation by Jesus in Revelation 2:20-21. We will further discuss Babylon’s fall, possible locations, and descriptive nature in future chapters.



Angel 3 (Verses 9-12)

This is a direct connection to the previous chapter (13) in which those who take the Mark of the Beast are apparently doomed for eternity. The torment and eventual end of the Beast, and those who worship him and the Babylonian system, are indicated here. Note the direct contrast between those who take the Beast’s mark and those who have The Father’s name written on their foreheads. One is doomed by the enemy; the other saved by Jesus Christ (who drank from the cup of the Father (John 18:11)). This is a daunting, horrific image for those who have taken the Beast’s mark, so much so that the saints are reminded to endure in Christ until the end (1:9, 2:2-3, 2:19, 3:10).

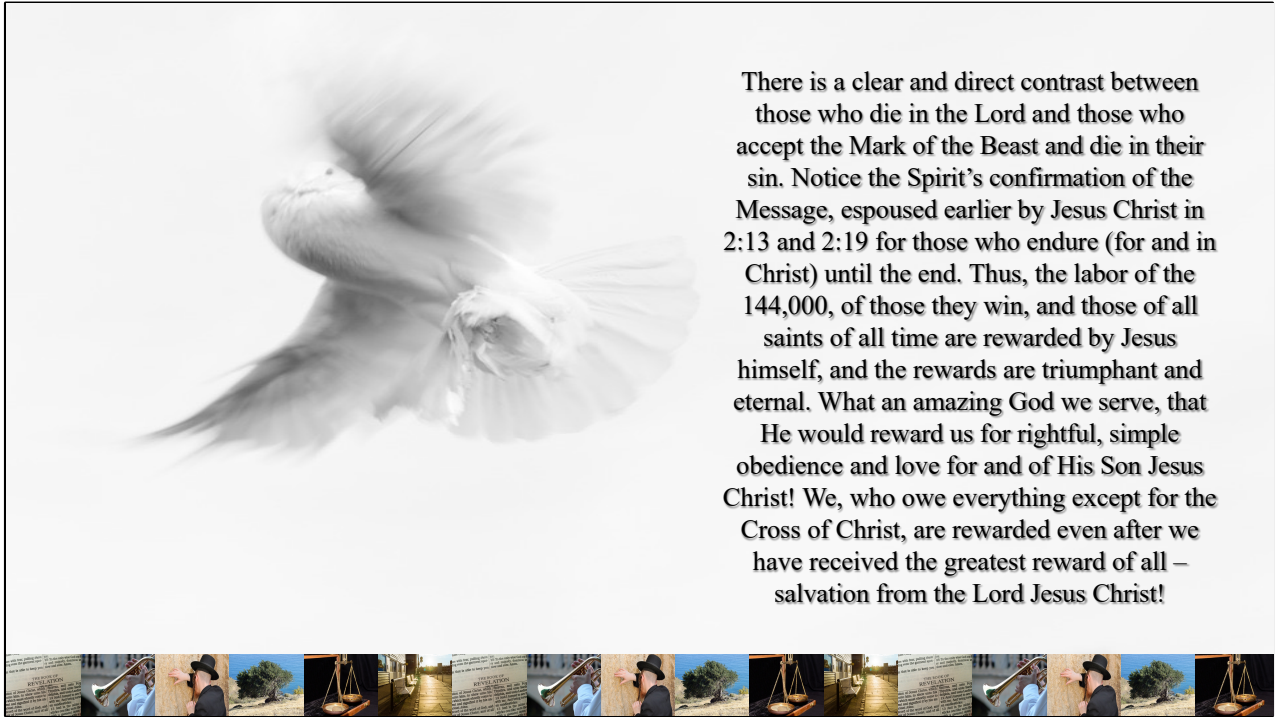


Vs. 6 The message is the Eternal Gospel – that Jesus Christ died for all people.

Vs. 7 We are to worship God the Creator, the Eternal God who has the *right* to judge.

Vs. 8 -11 indicate the judgment of those who choose the Beast: there is apparently no redemption possible for those who worship the Beast. This is the first time Babylon is mentioned in Revelation. We will discuss this more later in our series on Revelation, but just know for now that Babylon stands in absolute opposition to everything God desires.

Vs. 12-13 True believers will endure and be obedient to Jesus Christ. Rest and Reward will follow lives dedicated to Jesus Christ.



There is a clear and direct contrast between those who die in the Lord and those who accept the Mark of the Beast and die in their sin. Notice the Spirit's confirmation of the Message, espoused earlier by Jesus Christ in 2:13 and 2:19 for those who endure (for and in Christ) until the end. Thus, the labor of the 144,000, of those they win, and those of all saints of all time are rewarded by Jesus himself, and the rewards are triumphant and eternal. What an amazing God we serve, that He would reward us for rightful, simple obedience and love for and of His Son Jesus Christ! We, who owe everything except for the Cross of Christ, are rewarded even after we have received the greatest reward of all – salvation from the Lord Jesus Christ!



Reaping the Earth's Harvest

¹⁴ Then I looked, and there was a white cloud, and one like the Son of Man was seated on the cloud, with a golden crown on his head and a sharp sickle in his hand. ¹⁵ Another angel came out of the temple, crying out in a loud voice to the one who was seated on the cloud, "Use your sickle and reap, for the time to reap has come, since the harvest of the earth is ripe." ¹⁶ So the one seated on the cloud swung his sickle over the earth, and the earth was harvested.

¹⁷ Then another angel who also had a sharp sickle came out of the temple in heaven. ¹⁸ Yet another angel, who had authority over fire, came from the altar, and he called with a loud voice to the one who had the sharp sickle, "Use your sharp sickle and gather the clusters of grapes from the vineyard of the earth, because its grapes have ripened." ¹⁹ So the angel swung his sickle at the earth and gathered the grapes from the vineyard of the earth, and he threw them into the great winepress of God's wrath. ²⁰ Then the press was trampled outside the city, and blood flowed out of the press up to the horses' bridles for about 180 miles.

These are parenthetical verses regarding Armageddon, in which Christ will destroy both the antichrist and the false prophet (Daniel 7:13, Joel 3:12-14, and Zechariah 14:4). This battlefield holds an area coverage of Approximately 200 miles; a bloody and catastrophic event which the world has never witnessed.



Joel 3:12-13

Three Great End-Times Wars



Gog and Magog 1 Ezekiel 38-39

Occurs immediately before or immediately after the Rapture (and the subsequent Tribulation Period, also known as the Seventieth Week of Daniel).



Armageddon

Revelation 14:14-20;
16:12-16; 19:11-16

Occurs at the end of the Tribulation Period and immediately precedes the Millennial Reign of Christ. We will discuss in Chapter 19.



Gog and Magog 2 Revelation 20:7-10

Occurs at the end of the Millennial Reign of Jesus Christ and ushers in the end of Satan and the beginning of eternity.

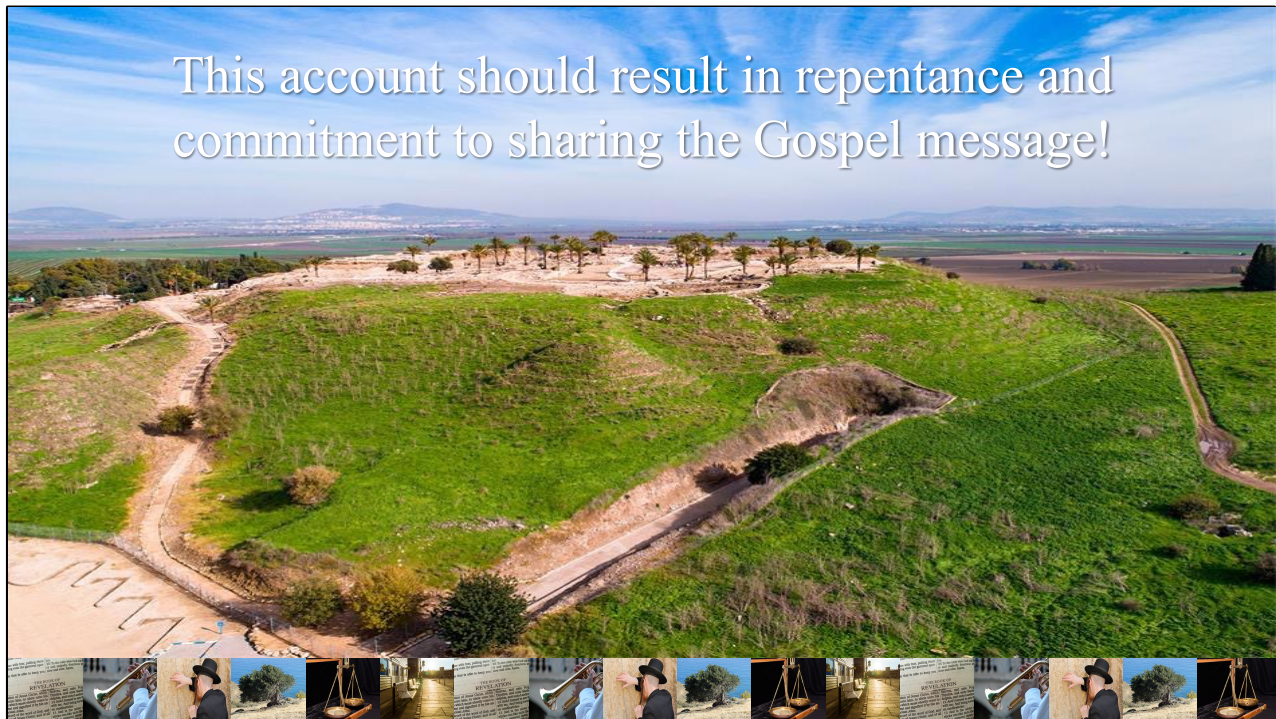


Seven Year Tribulation Period



1,000 Year Millennial Reign





What did you observe about the Gospel message at the beginning of this chapter?
What does this tell us about God.
Why is creation often the best starting point in sharing the Gospel with unbelievers today?
What would you say to someone who believes that, in the end, everyone goes to heaven? How does this passage correct that belief?