

Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.  
Rev. 1:3

# Verse by Verse Through the Book of Revelation

Seminar by Ellie Green

Created in  
Microsoft Publisher

## REVELATION CHAPTER 14

The three angel's messages of Revelation 14 constitute a last warning message to the world.

1. **And I looked, and, lo, a Lamb stood on the mount Zion,** Refers to the lamb mentioned in ch. 5:6 They are on Mt. Zion indicating their triumph over the beast and his image.

**and with him an hundred forty and four thousand** For the identity of this group see ch. 7:4.

**having his Father's name written in their foreheads.** Textual evidence attests to the reading "his name and the name of his Father." In ch. 7:3 the 144,000 are said to be sealed "in their foreheads." There is therefore a close connection between the seal and the divine name. "In their foreheads" indicates that they believe fully.

2. **And I heard a voice from Heaven, as the voice of many waters and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:** Literally "sound as of harpers." The sound that John heard was like that of harpers. Perhaps he did not see actual instruments being played hence his cautious identification.

3. **And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the**

**"Then I saw another angel flying in the midst of heaven, having the everlasting gospel**



**hundred and forty and four thousand, which were redeemed from the earth.** The experience is so personal that only those who pass through it can appreciate its significance. To them the song is a treasured summation of the experiences through which they have passed in the closing stages of the conflict between good and evil. In Rev. 15:3 it is called the song of Moses and the Lamb.

4. **These are they which were not defiled with women; for they are virgins.** Here the reference is figurative and refers to the references to the church as a woman and apostasy as a corrupt woman. They are called virgins because they have kept themselves from fornication with Babylon. The tense of the Greek verb may be significant. It refers the action to a specific point or time—probably when the coalition of religious elements bring every pressure to bear upon the saints to renounce their loyalty to God and His commandments. Any yielding would be an act of defilement. (See ch. 16:14; 17:2,6).

**These are they which follow the Lamb whithersoever he goeth.** This seems to point to some special privilege the 144,000 will have, the details concerning which are not revealed and therefore are a matter of conjecture—but nobody knows for sure.

**These were redeemed from among men, being the firstfruits unto God and to the Lamb.** Israelites offered first fruits to the Lord. Applied to the 144,000, the term “first fruits” may be understood two ways:

- 1) As being the first installment, or pledge of the great harvest.
- 2) As meaning simply “gift” or “offering.”

So, the 144,000 may thus be considered as “first fruits” either in the sense of being a part of a larger harvest or in the sense of being a gift, or offering to God.

In Phil. 3:11, Paul wanted to be redeemed from among the dead—so we believe the 144,000 are redeemed from among the living.

5. **And in their mouth was found no guile: for they are without fault before the throne of God.** The form of the Greek verb suggests that a certain point of time is under consideration. At that point of time investigation proves the 144,000 to be faultless. This does not mean that they had never sinned, but that by the grace of God they had overcome all defects of character.
-

Now, from his vantage point in the heavenly sanctuary John sees three angels sent forth from God's headquarters. They are bidden to hurry to the whole earth. Judgment is intrinsic to the gospel of Christ, for only in the judgment will the righteousness of God be revealed and His character vindicated.

And, now another chain of prophetic events is introduced. These verses are what is known as the three-angels' messages.

6. **And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.** The area of flight indicates the world wide nature of the angel's message. The work grows and develops until it is brought to the sight and hearing of all mankind.

The Scriptures elsewhere speak of the "glorious" gospel (2 Cor. 4:4; 1 Tim. 1:11) but only here is the word "everlasting" used in connection with the gospel of the grace of God.

7. **Saying with a loud voice, Fear God, and give glory to him:** Greek phobeo "to reverence" The message to fear God is especially timely in the period represented by the preaching of this angel, for men are worshipping gods of materialism and pleasure and many other of their own devising.

**for the hour of his judgment is come:** Or, "time of his judgment" has come. Compare to John 4:21, 23; 5:25, 28; Rev. 14:15) The "hour of his judgment" refers to a time when the judgment will take place. The apostles didn't proclaim this as an end-time message. It wasn't proclaimed until the end of the 2300-day prophecy of Daniel. Adventist expositors understand the judgment here mentioned as that which began in 1844, represented in type by the cleansing of the earthly sanctuary (Dan. 8:14) This judgment could not be to the judgment at the second coming of Christ because it precedes the second coming. (See v. 14)

**and worship him that made heaven, and earth, and the sea, and the fountains of waters.** This is interesting—that God should command that all people worship Him as the creator just before He comes again—having foreseen the scientific arguments that would exist concerning evolution and the origin of the universe. Some ministers say that evolution is not incompatible with their "faith." However, belief in God's creatorship is one of the distinguishing features of God's true people in contrast to those who believe in evolution.

The sign of God's creative works—the Sabbath—will be the point especially contested in the closing crisis. See Rev. 13:16. If God didn't create the world as it says in Genesis, then why should we keep the Sabbath?

8. **And there followed another angel, saying Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.** This cannot be literal Babylon because it lay in ruins in John's day. Ever since the fall of ancient Babylon Satan has sought, through one world power after another, to control the world, and would probably long since have succeeded had it not been for repeated instances of divine intervention. (Dan 2:39-43). Without a doubt his most audacious and nearly successful attempt has been through the papacy, especially during the Middle Ages. Wine is symbolic of false doctrine. Drink means to completely accept it.

This prophecy of the fall of Babylon finds its fulfillment in the departure of Protestantism at large from the purity and simplicity of the gospel.

In Rev. 18:4 we find a call issued to the people of God to come out of Babylon lest they become partakers of her sins. People will come out of various denominations to follow the pure word of prophecy.

"Baptist open to Ties With Catholics," proclaimed a headline in The Columbus Dispatch, Ohio, June 17, 1994. The reference was to the Southern Baptist Church, America's largest Protestant church.

The International Herald-Tribune, June 27, 1998, headlined, "Catholics and Lutherans Settle a Historic Doctrinal Dispute." Since the doctrine under discussion was that which fired the Reformation—Justification by Faith—it would seem that Rome is making giant strides towards subduing the opposition of Protestants to its unscriptural faith.

"The Holy Father longs to visit the United States one more time..." Monsignor Stanislaw Dziwisz, the Pope's private secretary and long-time friend and collaborator, says behind John Paul II's longing to see America again is his wish to honor the Blessed Virgin, to urge Americans to turn to her and to dramatically and symbolically link the great Western democracy more closely to her.

Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism. They will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, (Apostate Protestantism, Rome and spiritualism) this country will follow in the steps of Rome in trampling on the rights of conscience. (Ellen White. Great Controversy, p. 590)

---

9. **And the third angel followed them, saying with a loud voice, If any man worship the beast** That is, the beast described in ch. 13:1-10. (The beast is Satan.) As preached today, the third angel's message is a warning concerning future issues, enabling them to make an intelligent choice.

**and his image,** The conjunction "and" identifies the worshipers of the beast with those of the image. The beast and the image are united in their aims and policies and in their demand that men receive the mark of the beast. (The image is the papacy. It is NOT the individual catholic people, but the system of the papacy.)

**and receive his mark in his forehead, or in his hand,** One who worships the beast also worships the image and is a bearer of the mark. (The mark in the forehead indicates that you believe the false doctrine; the mark in the hand indicates that you don't believe it but you go along with it.)

10. **The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;** Those who "drink" or accept the false worship will also receive the wrath of God.

**and he shall be tormented with fire and brimstone** The figure is apparently drawn from Isa. 34:9, 10. Compare Gen. 19:24 where fire and brimstone are mentioned in connection with the destruction of Sodom and Gomorrah. (Note: Sodom and Gomorrah aren't still burning! However, they were completely destroyed.)

**in the presence of the holy angels, and in the presence of the Lamb;** Both the plagues and the destruction of the wicked will take place on this earth. The entire universe will witness the events.

11. **And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.** The picture here is total annihilation of the wicked. The smoke ascending forever is doubtless drawn from Isa. 34:10 where the desolation of Edom is described. The figure denotes complete destruction. Mal 4:1.

12. **Here is the patience of the saints:** Greek hupomone (see on Rom. 5:3) "steadfast endurance" It would best be translated: "Here is the steadfast endurance of the saints."

**here are they that keep the commandments of God,** The saints will keep all 10 of God's commandments for they are a revelation of God's character. The

world gives many reasons for keeping only 9 of God's commandments. Constantine (a Roman Emperor) changed the Sabbath in 321 A.D.—and Sunday observance has descended from pagan Rome. It has become an accepted tradition among Protestants. John saw that those who continued to observe God's law would be saved.

**and the faith of Jesus.** Faith in God and in His Son, Jesus Christ and the sacrifice He made for them on the cross will be the hallmark of His people in the last days of this earth's history.

Here is one quote from a Catholic PhD who believes that the Eucharist is equal to the cross of Jesus Christ! "The Eucharistic sacrifice is to be considered in so far that in it Christ offers Himself, that is, He is not only the sacrificial gift, but also the most eminent Sacrificer. In this respect the sacrifice of the Mass is not inferior in value to that of the cross: both are equally infinite, equally beyond estimation and equally valuable." (Dr. Nicholas Gühr, *The Holy Sacrifice of the Mass*, English Ed. 1939, B. Herder Book Co. St. Louis. P. 135.

13. **And I heard a voice from heaven saying unto me,** This is another voice, not one of the angels.

**Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors;** This doubtless refers to the period of the three angels' messages, which embraces the period of persecution by the beast and its image, when the boycott is imposed and the death penalty passed. See ch. 13:12-17.

**and their works do follow them.** The influence of those who live and work for Christ only will be completely known and felt in the New Earth.

Verses 14 through 20 are symbolic of the Second Coming of Jesus Christ to this earth. The immediate return of Jesus following the three-angels' warning messages shows that they are the last messages that will go out to the world!

14. **And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown,** Gr. Stephanos "a wreath of victory"

**and in his hand a sharp sickle.** Jesus is represented coming as a reaper to gather the harvest.

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.** This refers to the Second Coming of Jesus Christ back to this world.

16. **And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.** This represents the gathering of the righteous.

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

18. **And another angel came out from the altar, which had power over fire;** The reason for mentioning the angel that has power over fire is not clear—even though it is referring to the destruction of the wicked.

**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.** Sin has reached the endurance of God.

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.**

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.** Total and complete slaughter of the wicked. Sixteen hundred furlongs is 184 miles and there is no satisfactory explanation for this number.

---