**Questions on Revelation chapter 14**

VI. Seven sections “I saw… Behold…”

(1) the conflict of the serpent with the woman and her seed (ch. 12),

(2) persecution by the beast from the sea (13:1–10),

(3) persecution by the beast from the land (13:11–18),

(4) the Lamb and the 144,000 standing on Mount Zion (14:1–5),

(5) the proclamation of the gospel and of judgment by three angels (14:6–13),

(6) the Son of man’s harvest of the earth (14:14–20), and

(7) the saints’ victory over the sea beast and their victory song (15:2–4).

As we near the end of this group of scenes, we are again taken into the heavenly realm to see the redeemed. They are complete in number, representing the true religion of God. The characteristics of the redeemed are purity and faithfulness to Christ.

As we consider the lamb and the redeemed, think of the contrast between them and the Beast/those who worship him.

We pick up at the tail end of the three angels and their messages.

6-7: warning to the earth to repent. They will not heed it.

8: Historical Judgment

9-11: Eternal Judgment

12-13: Encouragement to stay faithful to receive the eternal reward.

**14. What was the patience (steadfastness) of the saints? Verse 12.**

Rev. 14:12   Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus.

**The Patience of the saints is the Saints’ persevering faith in the face of persecution and trials.**

God praises their endurance! These keep the commandments of God; they don’t cave to the pressures of Rome or any other earthly authority!

The commandments of God are the objective faith. It is the same faith that Jude urges christians to contend for in Jude 3. The same idea is found in:

Rev. 2:13 “I know your works, and where you dwell, where Satan’s throne is. And you hold fast to My name, and did not deny My faith even in the days in which Antipas was My faithful martyr, who was killed among you, where Satan dwells.

Michael Wilcock says that Chapter 13 and 14 list the four forces that stand in the symbolic ring of conflict. The first corner is ‘the system’ - Mankind organized and as the Dragon wants it to be! In the second corner of the Ring are the Ideologies which are held to justify the system. In the third corner stands God’s redeemed, the Church. In the fourth corner, opposite of the false Ideology, is the Gospel of truth. These will be in conflict with one another throughout history. The two beasts - the system and false religion/ideology. vs. The redeemed and the true message.

I would add that there are obviously more contrasts that can be made in these chapters. The Dragon, the Lamb, and the sickle are examples. The point Wilcock makes is that this four corner conflict is a major one that is covers opposing societies and opposing message. This is true throughout human history! There is a battle taking place right now, and that battle will continue until Jesus comes back and Judges the world!

**15. “Blessed are the dead which die \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_ from henceforth: Yea, saith the Spirit that they may rest from their labours; and their works do follow them.” What is left out? Verse 13.**

Rev. 14:13   Then I heard a voice from heaven saying to me, “Write: ‘Blessed are the dead who die **in the Lord** from now on.’ ”

“Yes,” says the Spirit, “that they may rest from their labors, and their works follow them.”

“A voice from Heaven”: this is from divine authority! So Christians are not only motivated through the promise of Judgment (6-11); they are also motivated by the promise of eternal life with God!

**16. What does it mean to die “in the Lord”? Verse 13.**

**To Die in the Lord, in this dispensation, means to die a faithful Christian.**

This is a twofold blessing. First they Rest from their labors. This word Rest - means to Refresh! The word labor - Toil under great adversity (Summers)

After the Christian labors in this wearisome life, he will finally find refreshment!

His works do follow him. Again, Ray Summers says, “He does not go into heaven a one talent servant, but as one who has used every opportunity to invest himself profitably for the Lord.”

Notice that this includes both those who die a martyrs death and those who die of any other cause. All Christians will have to deny the world’s pressure, and they will be challenged. If they overcome and are faithful when they die, they have the twofold promise waiting for them.

**17. Who is seated upon a white cloud? Verse 14. (See Revelation 1:13)**

Rev. 14:14   Then I looked, and behold, a white cloud, and on the cloud sat One like the Son of Man, having on His head a golden crown, and in His hand a sharp sickle.

Rev. 1:13 and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.

As we place these two verses side by side, it is easy to see the same description. “One like the Son of Man”. As we studied in Chapter 1, it was **Jesus** who dwelled among the churches on the Lord’s day. Son of man was a favorite name that Jesus called himself in his earthly ministry. When you study this name, as connected with O.T. prophesies, you see a picture of the exaltation, redemption, and Judgment. This phrase implies that Jesus meets those prophesies, especially Dan. 7:13-14. Which means that he is God! Jesus applied the Son of Man to Judgment in several verses: ex: Matthew 26:64. This verse, in Revelation, references particularly the Judgment aspect of the Lord. The golden crown indicates his Kingship. He even has power over his enemies, as we will see.

**18. What does he have in his hand and for what is it used? Verses 15-16.**

Rev. 14:15 And another angel came out of the temple, crying with a loud voice to Him who sat on the cloud, “Thrust in Your sickle and reap, for the time has come for You to reap, for the harvest of the earth is ripe.”

16 So He who sat on the cloud thrust in His sickle on the earth, and the earth was reaped.

If the Son of Man is Jesus in verse 14, then does the angel have authority over him, since the angel is the one telling the Son of Man to thrust in his sickle? No, the angel does not have authority over Jesus. He is merely relaying the message from God. He just came “out of the temple” or out of God’s throne room. As the scriptures establish, Jesus is higher than the angels. According to 1 Cor. 11, he is subject to the Father. The father has sent the message to the angels who relays it to the Son of Man.

This call for Judgment lines up with:

1Th. 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

**Jesus has in his hand a “sharp sickle” (v 13). It is used for Judgment.** The world was ready to “be reaped”.

1407. δρέπανον; drepanon, drepanou, to (equivalent to drepanē, from drepō, to pluck, pluck off), a sickle, a pruning-hook, a hooked vine-knife, such as reapers and vine-dressers use: Mark 4:29; Rev. 14:14-19.

Mark 4.29 it is used to describe the kingdom. When the fruit is produced, it is ready to be gathered. The sickle is the tool for that gathering.

Some commentators believe the harvest of verse 15 and 16 is one of grain. And it is the righteous who are picked by Jesus for this harvest, this is the same message of the good grain ready to be harvested in Mark 4:29. The angels gather those fit for destruction (Rev. 14:17-20). I don’t think this is a necessary inference, but it is a possibility. Whether this first harvest (15-16) is for the righteous or wicked, the take home point is that this sickle tool implies there are some things that the harvester is separating.

**19. What does the fifth angel have in his hand? Verse 17.**

Rev. 14:17   Then another angel came out of the temple which is in heaven, he also having a sharp sickle.

**The fifth angel also has a sharp sickle.**

According to this verse, the angels will assist in Judgment with the separation of mankind. This fits another explanation by Jesus: the Parable of the Tares.

Matt. 13:36   Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.”

37   He answered and said to them: “He who sows the good seed is the Son of Man. 38 The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. 39 The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. 40 Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. 41 The Son of Man will send out His angels, and they will gather out of His kingdom all things that offend, and those who practice lawlessness, 42 and will cast them into the furnace of fire. There will be wailing and gnashing of teeth. 43 Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear!

**20. Over what does the sixth angel have power and what does he tell the fifth angel to do? Verse 18.**

Rev. 14:18   And another angel came out from the altar, who had **power over fire**, and he cried with a loud cry to him who had the sharp sickle, saying, **“Thrust in your sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.”**

First we have Jesus using the sickle for the harvest, then we have the angels. This is one purpose; it again shows that the angels will assist in this process. It implies that all of God’s beings will agree with the judgment, and execute the wishes of God to carry out that Judgment.

**21. What is done with this harvest? Verse 19.**

Rev. 14:19 So the angel thrust his sickle into the earth and gathered the vine of the earth, and threw it into the great winepress of the wrath of God.

Those gathered are considered as the “vine of the earth”. They are the fruits produced by the things of this world. These are the same who fall under the pressure of the world order, whatever that leader may be in history. They deny Christ, because it makes earthly life much easier. As we see the eternal perspective of these verses, we see that the decision to conform to this world is a short sided one. The “relief” is momentary, and the punishment is eternal. It is much worse than any physical trials one can face on this earth.

The picture of the sickle of judgment and the crushed grapes is first found in Joel.

Joel 3:12 “Let the nations be wakened, and come up to the Valley of Jehoshaphat;

For there I will sit to judge all the surrounding nations.

13 Put in the sickle, for the harvest is ripe. Come, go down; For the winepress is full,

The vats overflow—For their wickedness is great.”

We don’t know if ancient Israel knew where this valley of Jehoshaphat was.

The name means: The valley where Yahweh Judged. Many believe it to be on the eastern side of Jerusalem. We get a sense that it is outside but also near the city.

**22. Would you think “the city” is literal Jerusalem or the holy city, spiritual Jerusalem? Verse 20.**

Rev. 14:20 And the winepress was trampled outside the city, and blood came out of the winepress, up to the horses’ bridles, for one thousand six hundred furlongs.

**The city is spiritual Jerusalem, the holy city.**

Earlier, we connected the Judgment of the winepress with Joel 3:12. The context of Chapter 14:17-20 is clearly the winepress of the “Wrath of God” (19). The scene is one of torment and there is no end in sight. This is final Judgment and the physical location of Jerusalem is not relevant.

Again, we can consider this place of judgment ‘outside of the city’ to be close to the City with the redeemed, but cast outside. Perhaps, it like the Valley of Jehoshaphat mentioned in Joel 3:12.

**23. Is it reasonable to think there will literally be blood up to horses’ bridles extending 200 miles (1600 furlongs)? Verse 20.**

Revelation is a highly figurative book, with many pictures to describe the indescribable. **This scene is meant to show the utter destruction of all those who are not faithful to God.**

It shows the great terror and totality of the judgment. Please take note that this is one location where it is difficult for the Futurists to harmonize. They take most details in Revelation literally, and therefore have trouble finding a river in Jerusalem that is 200 miles long! Also take in the length John goes in describing the gore. It was not heavy enough to say that they destruction will be absolute and great. He made the point with a picture of a deep river consisting completely of blood.

**24. One commentator concludes that as “the Lord reaps his harvest through preaching the gospel, judgment falls on all who reject it.” Do you have a better explanation of this chapter?**

This chapter is one of encouragement to the Believers. Chapter 12 introduces the fierce dragon. Chapter 13 introduced the powerful Beast from the sea and the beast from the Land who had the voice of the dragon and pressured all man to worship the beast. This pressure to worship the beast can be physical, social, economical… or any other tool used by the Devil. The enemies of the Cross seem overwhelming, but this Chapter gives us another breather.

The Devil may have the first and second beast, but God has protected the redeemed and he has the gospel truth. The devil may seem powerful, but he and all his followers will face Jesus, and the sickle of Judgment.

As we all know, the lamb shall win! The figurative 144,000 WILL overcome! It is so sure that an angel proclaims the good news of victory before before the battle is fought! It is possible to suffer and also be successful. It is possible to not be defiled by the pressures we face. Just a little while, then harvest will come. Babylon may seem great and luxurious today, but the fall is certain. Even greater than that, Judgment is coming! As sure as the ‘Babylons’ in every age eventually fall, so Judgment will come. Take heart, and do not waver!