

## Comments on Revelation 14

This chapter ends the ch. 12-14 interlude (see general comments on ch. 12-14 in the comments on ch. 12). The preceding chapters covered the pre-mortal and mortal settings. This chapter summarizes the mortal victory of the Lamb and His followers (v. 1-5) over the adversary and his followers (v. 6-8), and the post-mortal destruction of the wicked (v. 9-20).

There are no differences between the KJV and the IV/JST in this chapter.

<sup>1</sup>And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. <sup>2</sup>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: <sup>3</sup>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 hundred and forty and four thousand, which were redeemed from the earth. <sup>4</sup>These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. <sup>5</sup>And in their mouth was found no guile: for they are without fault before the throne of God.

v1-5 Christ, the Lamb of God, stands on Mount Zion with multitudes from the Tribes of Israel who have been faithful to His Father (v. 1). Heaven joins in the song when these faithful sing (v. 2) a new song of praise before the Father's throne (v. 3). These people have remained entirely faithful, being devout disciples of the Lamb, who are redeemed by Him (v. 4). They are redeemed by the Lord, and are therefore worthy to stand before the throne of God (v. 5).

v1 This verse is quoted nearly verbatim in D&C 133:18 and placed in a clear eschatological setting with significant additional surrounding discussion.

"Lamb stood on the mount Sion", cp. Ps. 2:6, Isa. 59:20.

"an hundred forty and four thousand", twelve thousand from each of the twelve tribes of Israel. Not an exclusive limited number, but a representation of the many multitudes from each of the Twelve Tribes. The Lord is keeping His covenant with

Abraham and Jacob, to preserve their natural literal lineage. See also v. 3, and 7:1-8, D&C 77:11.

"having his Father's name written in their foreheads", cp. 3:12, 22:4, Exod. 28:36-38, ct. 13:16.

v2-3 Compare Ps. 33:2-3 for the harp and singing of a new song, for the new song also cp. Ps. 40:3, Ps. 96:1, Ps. 98:1. Ps. 144:9, Ps. 149:1, Isa. 42:10, and especially D&C 84:98-102, which contains the words of the new song.

v4 "not defiled with women; for they are virgins" a poor translation in the KJV. By "defiled" it means fornications or adultery and the "virgins" should be translated to "chaste" as the intent is not to forward life-long celibacy, but sexual purity, which would include fidelity in marriage. A better translation would be:

These are the ones who have not been defiled with women, for they have kept themselves chaste. (NAS)

It is these who have not defiled themselves with women, for they are chaste; (RSV)

Note that "adultery" has both the literal connotation and the figurative spiritual connotation as well, as the practice of idolatry was commonly attended to with ritual cult prostitution.

The imagery is intended to represent people who have remained faithful to the Lord and have not been seduced by the harlot Babylon (cf. v. 8, 17:1-5).

"firstfruits unto God and the Lamb", i.e., the Church of the Firstborn, cf. 1 Cor. 15:20, Hebr., 12:23, D&C 76:94, D&C 93:22. See Exod. 23:16-19, Lev. 23:10-20, Deut. 26:9-11 for context of what the "firstfruits" represent.

v5 The faultless condition of these people is because of their own good conduct, their fidelity to Him, but more importantly because of the blood of the Lamb. He is there with them on mount Zion, and without Him they would not be there, being presented to His Father because of what the Lamb did for them.

"And in their mouth was found no guile", cp. Ps. 32:2.

<sup>6</sup> 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,  
<sup>7</sup> Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.  
<sup>8</sup> 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.

v6-8 The gospel is preached to all of humanity (v. 6), warning them to repent and worship the Creator (v. 7), leaving them without excuse. The carnal creations of man collapse, because of their sins (v. 8).

v6 "everlasting gospel to preach", cp. D&C 36:5-8, D&C 88:103-104.

v7 The gospel is preached to give the people of the world the opportunity to repent, to worship God and give Him glory, before the Day of Lord, the day of Judgement, comes upon them.

v8 A condensed account of ch. 17-18.

"Babylon is fallen, is fallen", cp. Isa. 21:9, D&C 88:105, see also Jer. 51:8.

"drink of the wine of the wrath of her fornication", modern translations render it something like "drink of the wine of the passion of her immorality" (NASB), but the KJV is the more accurate rendering. The Greek term [thymos](#) is very much about destructive emotions, like overwhelming anger, not merely the passion of lust, which modern translations seem to be suggesting. The intention of the phrase is to say that those who have been partaking in Babylon's fornications are now suffering the tragic consequences of the utter collapse of that lifestyle and culture.

<sup>9</sup> And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, <sup>10</sup> The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: <sup>11</sup> 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.

<sup>12</sup> Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. <sup>13</sup> And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

v9-13 The preaching of the gospel (v. 6-8) causes a separation of the wicked (v. 9-11) and the righteous (v. 12-13), with eternal consequences. The separation of the evil and good is based upon their works (v. 9, 13).

v9 "mark in his forehead, or in his hand", symbolizing the thoughts and actions, those who follow the beast are the opposite of those who worship the Lord, cf. Exod. 13:9-16, Deut. 6:8, Deut. 11:18. For related, see also Deut. 9:17, Deut. 21:7, Isa. 1:15, Isa. 33:15, 1 John 1:1, 1 Ne. 13.

v10 "the wine of the wrath of God", a cup of poison the wicked drink, cf. Isa. 51:17-22, Jer. 25:15-28, Ezek. 23:31-33, Hab. 2:15-16, Zech. 12:2.

v11 Unrestrained sinning in mortality results in an eternity of damnation. With Judgement comes eternal consequences for actions in mortality.

v12 "the patience of the saints", meaning the perseverance, steadfastness, constancy or endurance of those who are faithful to the Lord.

<sup>14</sup> 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, and in his hand a sharp sickle. <sup>15</sup> 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. <sup>16</sup> And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

<sup>17</sup> And another angel came out of the temple which is in heaven, he also having a sharp sickle. <sup>18</sup> And another angel came out from the altar, which had power over fire; 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. <sup>19</sup> 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. <sup>20</sup> 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.

v14-20 A double harvesting of the earth occurs, one harvest by the Lord Himself (v. 14-16), and one by an angel who puts his harvest into the winepress of suffering (v. 17-20).

The first harvest would be that of the righteous, whom the Lord claims, His saints. The second would be of the wicked, whom the Lord abandons or rejects, those who worship the beast.

v14 "white cloud...upon the cloud one sat", paraphrasing Dan. 7:13-14, also cp. Isa. 19:1, Nahum 1:3 and ct. Isa. 14:14.

v18-20 For the imagery of the sickle harvesting grapes and the winepress, cf. 19:15, Joel 3:13, and also cp. Isa. 63:1-4, Lam. 1:15. For a more general context of Judgement in a harvest theme, cp. Matt. 13:30, Luke 3:17, D&C 11:3, D&C 42:23-26, D&C 33:2-3, D&C 86:1-7.

v18 "which had power over fire", in Revelation, "fire" is both a symbol of purity (cf. 2:18, 10:1) and of punishment (cf. 8:5-8, 14:10, 16:8). In this case it is clearly connected to punishment, via v. 10. The original symbolism is derived from Gen. 3:24.

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