

## Handout Revelation Lesson 17

Ezekiel references in this Chapter:

The cup of wrath: Ezekiel 23:30-34 – Revelation 14:8-10

The vine of the Land: Ezekiel 15:1-8 – Revelation 14:18-20

14:1 is the third reference to Psalms 2. The other two references were to Psalm 2:8, *With an iron scepter you will break them, shatter them like so many pots* in Revelation 2:26-27 and 12:5, referring to Jesus as the victorious Davidic Messiah. In 14:1 the reference is from Psalms 2:4-6, as Yahweh comforts His Church and reminds His people: *He who is enthroned in the heavens laughs, Yahweh makes a mockery of them, then in his anger rebukes them, in his rage he strikes them with terror. "I myself have anointed my king on Zion my holy mountain."*

Zion was the original name of the citadel of Jerusalem that became David's stronghold and palace on the eastern ridge of the city. Later the name was applied to the entire mountain crest (Ps 2:6) and even to the city itself (Ps 147:12; Is 1:27; 28:16) including the site of the Temple. Zion was also understood allegorically as Heaven (Heb 12:22; Rev 14:1), and as the throne of God/the city of the servants of God. The Old Testament variously calls the inhabitants of Zion: "daughters" (Song of Songs); "daughter" (2 Kng 19:21; Micah 4:8, etc.), "sons" (Joel 1:12); "prophets" (Jer 23:14-15); "virgins" (Lam 2:10) or "virgin," which is the most frequent term for Zion herself in the OT (2 Kng 91:21; Is 23:12; 37:22; Jer 14:17; 18:13; 31:4,21; Lam 1:15; 2:13; Amos 5:2). See the document "Zion and the Presence of God" at <https://www.agapebiblestudy.com/documents/ZION.htm>.

In Revelation 14:1, the hundred and forty-four thousand have the Lamb's and the Father's names written on their foreheads. There are several symbolic connections:

1. The mark is in contrast to those who carry the brand/mark of the Beast (Rev 13:16). In our baptism, we receive forgiveness for the original sin passed down by humanity's first parents, and become divine sons and daughters as co-heirs with Christ. We carry the "name" of our true Father and live in the image of the Son.
2. There may be a connection to the High Priest who wore a ban on his forehead that read: "Consecrated to Yahweh" (Ex. 28:36). Through our divine adoption, we are a consecrated laity as priest-kings of the New Covenant.
3. Religious Jews wore the *Shema*, the Old Covenant profession of faith, tied on their right hands and foreheads as stipulated in Deuteronomy 6:8 (called *tefillin/tephillim* or in Greek, *phylacteries*). The Beast's stamp on the hand and forehead is a parody of this practice. In the New Covenant, we no longer do this because God has written His law on the hearts the faithful remnant of Israel and converted Gentiles as He promised in Jeremiah 31:31-33.

Notice the repetition of Revelation 5:6-11 that appears in Revelation 14:1-5:

<b>REVELATION 14:1-5</b>	<b>REVELATION 5:6-11</b>
14:1: <i>I saw Mt. Zion, and standing on it the Lamb</i>	5:6: <i>then I saw... a Lamb standing</i>
14:2: <i>it was like the sound of harpists playing their harps</i>	5:8a: <i>each one of them was holding a harp</i>
14:3a: <i>before the throne, they were singing a new hymn</i>	5:7 & 9: <i>the One sitting on the throne... They sang a new hymn</i>

14:3b: <i>in the presence of the four living creatures and the elders</i>	5:8: <i>the four living creatures prostrated themselves ... and with them the twenty-four elders</i>
14:4: <i>they follow the Lamb...redeemed to be the first fruits for God and the Lamb</i>	5:9: <i>You bought people for God of every race, language, people, and nation</i>

The rest of Chapter 14 (verses 6-20) divides into seven sections, with a vision of the glorified Christ (14:1) flanked on each side by three angels. These verses are the transition between the Trumpet-visions, which were the proclamations of judgment, and the Chalice-visions, which are the applications of God’s judgment.

14:6, Angel #A-1 announces the Gospel of eternity to every nation, race, language, and tribe.
14:8, Angel #A-2 announces, “Babylon has fallen,” referring to apostate Jerusalem.
14:9, Angel #A-3 announces judgment against those who follow the Beast and will drink the “wine of God’s wrath” in eternal judgment
<b>14:14 CHRIST (the Son of Man as foreseen in Daniel 7:13 but with a sharp sickle in His hand)</b>
14:15, Angel #B-1 shouts to Christ that the harvest of the earth is ripe.
14:17, Angel #B-2 comes out of the Temple in heaven and carries a sharp sickle in his hand.
14:18 Angel #B-3 oversees the fire of God’s altar, shouts to the angel with the sharp sickle to begin the harvest of the grapes of the earth.

In 14:4-5, five characteristics identify the 144,000 who follow the Lamb. They 1. are undefiled because they are virginal/chaste (ritually pure), 2. follow the Lamb, 3. are the “firstfruits” of the New Covenant, 4. have no lie found in their mouths, and 5. are blameless (without sin/in a state of grace).

14:8 is the first mention of “Babylon” in Revelation; John will mention the destruction of Babylon in Revelation seven times (14:8 twice; 16:19; 17:5; 18:2, 10, 21). There are some subtle differences between Daniel’s 7:13-14 vision of Christ looking forward in time from the 6<sup>th</sup> century BC to John’s in the 1<sup>st</sup> century AD.

1. In Daniel’s vision, Christ is “coming,” but in John’s, He is already seated in Kingship on the Glory-Cloud as His throne.
2. In John’s vision, Christ is wearing a crown, and
3. Christ carries a sickle that is a sign of judgment.

The modern state of Israel, including the disputed territories of the West Bank (Samaria), and the Galilee is approximately 20,770 square kilometers.