

## Revelation 14

- I. THE SONG OF THE REDEEMED OF GOD (14:1–5)
  - a. **What John sees (14:1)**
    - i. *The Lamb standing on Mount Zion (14:1a)*
    - ii. *The 144,000 standing with him (14:1b)*
  - b. **What John hears (14:2–5)**
    1. *Heavenly harps (14:2)*
    2. *Heavenly hosannas (14:3–5): The 144,000 now sing a song no one else can sing.*<sup>1</sup>
- II. THE MESSAGE OF THE ANGELS OF GOD (14:6–12)
  - a. **The first angel’s message (14:6–7): “Fear God. Give glory to him when he will sit as judge. Worship him.”**
  - b. **The second angel’s message (14:8): “Babylon is fallen.”**
  - c. **The third angel’s message (14:9–12)**
    - i. *The plea (14:9): “Don’t receive the mark of the Antichrist.”*
    - ii. *The penalty (14:10–11): “Eternal torment in the lake of fire awaits those who do.”*
    - iii. *The perseverance (14:12): The angel urges God’s people to remain faithful.*<sup>2</sup>
- III. THE ASSURANCE OF THE SPIRIT OF GOD (14:13): “Blessed are the martyrs, for they will soon be rewarded.”<sup>3</sup>
- IV. THE REAPING OF THE HARVEST OF GOD (14:14–20)
  - a. **The Judge (14:14–15, 17–18a): Jesus himself is the reaper, accompanied by three angels.**
  - b. **The judged (14:18b): The unsaved and unrepentant of the earth.**
  - c. **The judgment (14:19–20)**
    - i. *Sinners will be crushed as overripe grapes in a winepress (14:19).*
    - ii. *Their blood will flow out in a stream 180 miles long and as high as a horse’s bridle (14:20).*<sup>4</sup>

### Detailed teaching

The ESV Study Bible sets this up:

*The vision sequence leading to the seven last plagues (which will be described as “bowls” of God’s wrath, [16:1–21](#)) opens and closes with scenes of a heavenly choir singing praise to God ([14:1–5](#); [15:2–4](#)). Between these anthems John sees three angels who announce impending judgment ([14:6–13](#)) and three who order and execute harvests ([14:15–20](#)). At the center,*

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<sup>1</sup> H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Re 14:1–5.

<sup>2</sup> H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Re 14:3–12.

<sup>3</sup> H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Re 14:13.

<sup>4</sup> H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Re 14:14–20.

between the three announcing angels and the three harvesting angels, John sees a seventh figure, one like a son of man, gathering his grain from the earth (14:14). Despite the beast's cruel persecution (ch. 13), these visions (like those in chs. 7 and 10–11) provide reassurance that God and the Lamb rule, and that martyrs already celebrate victory.

#### I. THE SONG OF THE REDEEMED OF GOD (14:1–5)

*Then I looked, and behold, the Lamb was standing on Mount Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads. <sup>2</sup> And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder, and the voice which I heard was like the sound of harpists playing on their harps. <sup>3</sup> And they \*sang a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth. <sup>4</sup> These are the ones who have not been defiled with women, for they have kept themselves chaste. These are the ones who follow the Lamb wherever He goes. These have been purchased from among men as first fruits to God and to the Lamb. <sup>5</sup> And no lie was found in their mouth; they are blameless.*

##### a. What John sees (14:1)

- i. *The Lamb standing on Mount Zion (14:1a)*
- ii. It is possible, as Henry Morris believes, that now John is translated forward to the end of the tribulation period. It is possible that this is the same assembly as Heb 12:22-23 as Henry Morris suggests.
- iii. The beast is set on killing all the Jews and so it is good to see them protected right here.
- iv. IVP BBC: *Mount Zion was the Temple Mount (sometimes loosely encompassing all Jerusalem), thus applied to the heavenly temple in the present (Rev 11:19) but pointing to the new Jerusalem of the future (21:2), a hope shared by nearly all ancient Jews, who longed for the restoration of their city and its sanctuary. Mount Zion thus figures prominently in apocalyptic expectations (it appears by that title in 4 Ezra and 2 Baruch). The name on their foreheads contrasts with Revelation 13:16 (cf. 3:12; 7:3; 22:4); on the identity of the 144,000, see comment on 7:4–8.<sup>5</sup>*
- v. John sees the Lamb standing on Mount Zion.
- vi. *The 144,000 standing with him (14:1b)*
- vii. We have seen the 144,000 before in Rev 7:1-8 and now they show up again.
- viii. In Dr. Mulholland's commentary he makes the case that John modulates the phrases here to make the case that the 144,000 now includes non-Jews. I am not getting into that now. See his commentary or ask me if you want more info.
- ix. It also does seem like this is the same group as in Rev 7.
- x. I am mixed as to whether I believe that they are a literal 144,000. Usually, I think it is a number that is 12x12 or 12<sup>2</sup> and it just means completeness.

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<sup>5</sup> Craig S. Keener, [The IVP Bible Background Commentary: New Testament](#) (Downers Grove, IL: InterVarsity Press, 1993), Re 14:1.

- xi. It does seem that this represents a revival of Jewish people accepting Christ during the tribulation period. See ESV Study Bible note below.
- xii. The 144,000 have Jesus' Name and the Name of His Father written on their foreheads. This is a contrast to Rev 13:16 and the mark of the beast.
- xiii. I usually do not believe this is a literal seal, but more of an acknowledgement that the Lord has sealed them. I think of Ephesians 1 about the sealing of the Holy Spirit.

Eze 9:4 *The LORD said to him, "Go through the city of Jerusalem and put a mark on the foreheads of the people who moan and groan over all the abominations practiced in it."*

- b. The Moody Bible Commentary shares: *The sixth sign featured the Lamb ... standing on Mount Zion, a reference to a prophetic vision of the ultimate triumph of the Lamb following His second coming, when He joins the 144,000 on literal Mount Zion at the beginning of His millennial reign. In support of this understanding, the 144,000 were guaranteed preservation throughout the tribulation (7:3-4) with that preservation demonstrated here. Zion is typically understood as earthly Jerusalem, even in the NT (cf. Mt 21:5; Jn 12:15; Rm 9:33; 11:26; 1Pt 2:6).*<sup>6</sup>

c. **What John hears (14:2–5)**

- i. *Heavenly harps (14:2)*
- ii. *Heavenly hosannas (14:3–5): The 144,000 now sing a song no one else can sing.*<sup>7</sup>
- iii. I believe this is metaphorical. John is describing what he hears as best as he can.
- iv. IVP BBC: *Ezekiel heard the sound of many waters in heaven (Ezek 1:24; 43:2; cf. Rev 1:15), and thunder was heard at Sinai (Ex 19:16; cf. Ezek 1:4, 13; Rev 4:5; 19:6). Ancient meteorology, as reflected in 1 Enoch, placed waters (for rain) and thunders in the heavens. Harps had been used by priests and Levites in the worship of the earthly temple; it was natural to expect them in heaven's temple (Rev 5:8; 15:2).*<sup>8</sup>
- v. The ESV Study Bible points out that their song indicates that they are redeemed.
- vi. Verse 3 shows that no one could sing that song except the 144,000, redeemed.
- vii. I like what the ESV Study Bible shares:

*The new song celebrates God's triumph over sin through the Lamb (5:9; 15:3), just as the Lord's prior victories were celebrated in new songs (Ps. 96:1; 98:1; 144:9). **Their song belongs only to those who have experienced the Lamb's redemption (Ps. 107:1–3), into whose salvation angels "long to look" (1***

<sup>6</sup> The Moody Bible Commentary (Kindle Locations 83071-83075). Moody Publishers. Kindle Edition.

<sup>7</sup> H. L. Willmington, *The Outline Bible* (Wheaton, IL: Tyndale House Publishers, 1999), Re 14:1–5.

<sup>8</sup> Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), Re 14:2.

**Pet. 1:12). This is another indication that 144,000 should not be taken as a literal number; they represent those who have been redeemed (see notes on Rev. 7:1–17; 7:4–8).**

- viii. Verse 4 shows more about the 144,000. They maintained purity, especially listed is sexual purity.

Dr. Mulholland:

*the Greek says, “They are virgins who have not defiled [or, ‘soiled’] themselves with women.” At first blush it seems to be a radically chauvinistic statement, eliminating from redemption half of the church and demeaning half of the human race. There is no evidence of celibacy at this point in the history of the Christian movement, particularly in the Jewish tradition in which John’s audience was steeped, either as Jews or as Gentiles who had been enculturated into the restored kingdom of God’s people. Since there is no evidence of celibacy in first-century Christianity, and no evidence that women were viewed as causes of sin in the Christian community, what was John saying? Later in his vision, John sees the “great prostitute” (17:1). **We will see that for John, the prostitute is the Roman Empire whose values and perspectives are in radical opposition to those of God’s Kingdom. To be a virgin was to remain spiritually pure, rejecting false values and false deities.**<sup>9</sup>*

- ix. They follow the Lamb, which is Jesus, wherever He goes.
- x. Verse 4 shows that they have been redeemed as “firstfruits for God and the Lamb.” This seems to mean there will be more Jewish people saved.
- xi. Verse 5 shares that “no lie” was found in their mouth:
- xii. IVP BBC: *No lie” includes theological lies, i.e., false doctrine (3:9; 1 Jn 2:22). Truth-telling was important in ancient ethics, although it could be suspended even in the Bible to save life (e.g., Ex 1:19–20; Jer 38:25–27).*<sup>10</sup>
- xiii. The ESV Study Bible: *The spiritual purity of those who bear the Lamb’s name is symbolized by the sexual self-denial that consecrated Israel for the wars that God commanded (cf. Deut. 23:9–11; 1 Sam. 21:5). Although portrayed as celibate males, the 144,000 (Rev. 14:3) signify believers of both sexes who, dying in faith, are gathered as firstfruits for God, foreshadowing a greater harvest. In their mouth no lie was found. They resemble Jesus, the blameless servant of the Lord (cf. Isa. 53:9).*

## II. THE MESSAGE OF THE ANGELS OF GOD (14:6–12)

*And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people;<sup>7</sup> and he said with a loud voice, “Fear God, and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth and sea and springs of waters.”*

<sup>8</sup>*And another angel, a second one, followed, saying, “Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the passion of her immorality.”*

### **Doom for Worshipers of the Beast**

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<sup>9</sup> M. Robert Mulholland Jr., “[Revelation](#),” in *Cornerstone Biblical Commentary: James, 1–2 Peter, Jude, Revelation*, ed. Philip W. Comfort, Cornerstone Biblical Commentary (Carol Stream, IL: Tyndale House Publishers, 2011), 528–529.

<sup>10</sup> Craig S. Keener, [The IVP Bible Background Commentary: New Testament](#) (Downers Grove, IL: InterVarsity Press, 1993), Re 14:5.

<sup>9</sup> Then another angel, a third one, followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, <sup>10</sup> he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will 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 goes up forever and ever; they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.” <sup>12</sup> Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus.

- a. **The first angel’s message (14:6–7):** “Fear God. Give glory to him when he will sit as judge. Worship him.”
  - i. We are about to see 3 angels making announcements about the hour of judgement.
  - ii. This first angel is flying, it says, directly overhead.
  - iii. The angel has an “eternal Gospel” to proclaim and that is so powerful. The gospel is eternal.
  - iv. Verse 6 shares that this Gospel is for everyone on the earth: nation, tribe, language and people. That is comparable with Rev 7:9-11.
  - v. The long awaited reign of Christ is about to be consummated (Rev. 11:15-18).
  - vi. Verse 7 continues with the angels message. Fear God and give Him glory.
- b. **The second angel’s message (14:8): “Babylon is fallen.”**
  - i. This is before Babylon is even in the narrative (see Rev 16:19; 17:1-18).
  - ii. The Moody Bible Commentary shares: *The words, fallen, fallen (Rv 14:8) are proleptic, [announcing before it happens] anticipating the details of the destruction in 17:1–18:24.*<sup>11</sup>
  - iii. Babylon is described as making nations drink of her wine of sexual immorality.
  - iv. Dr Mulholland: ***Babylon is fallen—that great city is fallen.*** Lit., “Fallen, fallen is Babylon the great.” *The emphasis is upon the fallen nature of the citizens of the rebellious order. Destruction is the inevitable consequence of a fallen (or sinful) nature, but the destruction is still future (cf. 18:21).*<sup>12</sup>
  - v. IVP BBC: *In a taunting mockery of a dirge, Isaiah 21:9 announces, “Fallen, fallen is Babylon” (cf. Jer 51:8), referring to the historical Babylon that would later drag Judah off into captivity. But Jewish writers of John’s day saw commonalities among all the empires that subjugated Israel, generally believing that Rome was the final such power (cf. Dan 2:35, 44). “Babylon” and its synonym, “the Chaldeans,” were used as ciphers for Rome in Jewish texts such as the Dead Sea Scrolls, 4 Ezra and the rabbis (although the rabbis*

<sup>11</sup> The Moody Bible Commentary (Kindle Locations 83101-83107). Moody Publishers. Kindle Edition.  
Lit. literally

<sup>12</sup> M. Robert Mulholland Jr., [“Revelation,”](#) in *Cornerstone Biblical Commentary: James, 1–2 Peter, Jude, Revelation*, ed. Philip W. Comfort, Cornerstone Biblical Commentary (Carol Stream, IL: Tyndale House Publishers, 2011), 532.

use “Edom” more frequently). The Old Testament normally reserved the symbolic use of “harlot” for the sins of God’s people (with only two exceptions), but the allusion here is to Babylon in Jeremiah 51:7, who made all the nations drunk with its wine (i.e., Babylon was God’s judgment on them).<sup>13</sup>

- vi. We know that Rome as very immoral during that time. There are 4 different views of Babylon.

(1) It is a cryptic reference to Rome used by the early church to keep certain truths secret from its persecutors (1 Pt 5:13). A variation of this view is that it stands for Rome, either in John’s day or in the future, as the center of worldwide apostasy. This view has enjoyed acceptance in some form by a broad spectrum of scholars ranging from preterists to premillennial dispensationalists. It handles many details well.

(2) It refers to Jerusalem as a city set against God and the object of judgment. But Scripture generally aligns Jerusalem with God and Babylon against Him.

(3) It stands figuratively for the entire world system set against God, including major cities like Rome, Babylon, or Sodom. This view understands option 2 as too narrow.

(4) The term stands for a literally rebuilt city of Babylon on the banks of the Euphrates River. This position has the advantage of a more consistently literal approach. Opponents of this view insist that prophecies of its final destruction (Is 13:19-22; Jr 51:24-26) were fulfilled during the sixth century BC, thus precluding a rebuilt city. Proponents respond that the details of these prophecies have never been fulfilled, and thus still look forward to the future (Charles Dyer, “The Identity of Babylon in Revelation 17–18,” *BibSac* 144 [July–September 1987] 305–316; and [October–December 1987] 433–449). In addition, Zch 5:5-11, written about 20 years after the fall of Belshazzar’s Babylon (539 BC), looks for a future building of an idolatrous shrine in Shinar, which is Babylon (Gn 10:10). The late twentieth-century building project of Saddam Hussein on the very foundations of the ancient city is not the fulfillment, but demonstrates the plausibility of a literal rebuilding of the city.<sup>14</sup>

### c. The third angel’s message (14:9–12)

- i. *The plea* (14:9): “Don’t receive the mark of the Antichrist.”
- ii. Don’t worship the beast or his image. This would be the antichrist from Rev 13 and the false prophet. Though the false prophet pointed to the antichrist.
- iii. *The penalty* (14:10–11): “Eternal torment in the lake of fire awaits those who do.”
  - 1. John goes through great lengths to describe this punishment.
  - 2. The wine of God’s wrath.
  - 3. Poured full strength into the cup of His anger.
  - 4. Tormented with fire and sulfur in the Presence of His holy angels and the presence of the Lamb.

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<sup>13</sup> Craig S. Keener, [The IVP Bible Background Commentary: New Testament](#) (Downers Grove, IL: InterVarsity Press, 1993), Re 14:8.

<sup>14</sup> The Moody Bible Commentary (Kindle Locations 83101-83107). Moody Publishers. Kindle Edition.

5. The smoke of His torment goes forever and ever and they have no rest, day or night...
  6. It seems as though these are all descriptions of hades and then hell. They are also being described in detail to show that justice will come.
- iv. *The perseverance* (14:12): The angel urges God's people to remain faithful.<sup>15</sup>

Dr. Mulholland:

***God's holy people must endure persecution.*** Lit., "here is the endurance of the saints." In light of the dire consequences of belonging to fallen Babylon, the saints are exhorted to endure persecution at the hands of their fallen Babylon world rather than accommodate to it. **This would speak strongly to those churches that were making such accommodations (Ephesus, Pergamum, Thyatira, Sardis, Laodicea).**<sup>16</sup>

III. THE ASSURANCE OF THE SPIRIT OF GOD (14:13): "Blessed are the martyrs, for they will soon be rewarded."<sup>17</sup>

<sup>13</sup> *And 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 that they may rest from their labors, for their deeds follow with them."*

- a. This is an encouragement
- b. Those who die in the tribulation will go to Heaven.

IVP BBC:

*Jewish texts spoke longingly of the day when the sufferings of the righteous would end. Greco-Roman letters of consolation stressed either that the dead were happy or that they were at least not sad, but Judaism especially stressed the peace of the righteous dead. The writer of 1 Enoch noted that the wicked would have no rest (99:13–14; cf. Rev 14:11), but the righteous dead would have great rewards (1 Enoch 103:3), and the idea of rest for the righteous dead occurs throughout Jewish texts (Syriac Menander, Wisdom of Solomon). Jewish funerary inscriptions regularly mentioned peace for the dead; over half the Jewish epitaphs recovered in Rome included the words "in peace" (hence "rest in peace" is not only a modern concept). The image of reward for works is from the Old Testament and is common in Judaism and in the New Testament (see comment on Rev 22:12).*<sup>18</sup>

IV. THE REAPING OF THE HARVEST OF GOD (14:14–20)

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<sup>15</sup> H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Re 14:3–12.

Lit. literally

<sup>16</sup> M. Robert Mulholland Jr., "[Revelation](#)," in *Cornerstone Biblical Commentary: James, 1–2 Peter, Jude, Revelation*, ed. Philip W. Comfort, Cornerstone Biblical Commentary (Carol Stream, IL: Tyndale House Publishers, 2011), 532.

<sup>17</sup> H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Re 14:13.

<sup>18</sup> Craig S. Keener, [The IVP Bible Background Commentary: New Testament](#) (Downers Grove, IL: InterVarsity Press, 1993), Re 14:13.

Then I looked, and behold, a white cloud, and sitting on the cloud was one like a son of man, having a golden crown on His head and a sharp sickle in His hand. <sup>15</sup> And another angel came out of the temple, crying out with a loud voice to Him who sat on the cloud, "Put in your sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe." <sup>16</sup> Then He who sat on the cloud swung His sickle over the earth, and the earth was reaped.

<sup>17</sup> And another angel came out of the temple which is in heaven, and he also had a sharp sickle. <sup>18</sup> Then another angel, the one who has power over fire, came out from the altar; and he called with a loud voice to him who had the sharp sickle, saying, "Put in your sharp sickle and gather the clusters from the vine of the earth, because her grapes are ripe." <sup>19</sup> So the angel swung his sickle to the earth and gathered the clusters from the vine of the earth, and threw them into the great wine press of the wrath of God. <sup>20</sup> And the wine press was trodden outside the city, and blood came out from the wine press, up to the horses' bridles, for a distance of two hundred miles.

- a. **The Judge (14:14–15, 17–18a): Jesus himself is the reaper, accompanied by three angels.**
- b. **It is likely that this is Jesus but it could just be someone who appeared human.**
- c. Jesus is described on a white cloud.
- d. He has a golden crown.
- e. He has a sharp sickle and we will see why.
- f. The ESV Study Bibles gives a good description: *Although both harvests could signify either God's judgment on the wicked or Christ's gathering of his saints, probably the grain harvest shows the Son of Man's gathering of believers (cf. [Matt. 13:30](#)) and the grape harvest envisions the bloody destruction of the wicked. Cf. the Lord's gathering of nations in the valley of judgment because the harvest is ready for reaping ([Joel 3:12–13](#)).*

Da 7:13 *I was watching in the night visions, "And with the clouds of the sky one like a son of man was approaching. He went up to the Ancient of Days and was escorted before him.*

Re 1:13 *and in the midst of the lampstands was one like a son of man. He was dressed in a robe extending down to his feet and he wore a wide golden belt around his chest.*

- g. Verse 15 brings out the help of the other angel.
- h. The angel calls for Jesus to reap. This means to bring judgment.
- i. The angel comes out of the Temple.
- j. Joel 3:13 is a cross reference.
- k. Verse 16 brings the judgement.
- l. Verse 17 has another angel coming out of the temple in Heaven... with another sharp sickle.
- m. In verse 18 another angel comes out of the alter. This is another picture of judgement. The ESV Study Bible breaks it down: *The second harvest involves not only cutting grape clusters from the vine but also crushing them in God's winepress. Trodden translates Greek pateō, rendered "trample" in [11:2](#). The Lord will trample nations that have trampled God's holy city, as Isaiah foretold ([Isa. 63:1–6](#)). Their blood is shed outside the city (probably Jerusalem), where all defiled things belong (cf. [Rev. 21:27](#)).*

- n. **The judged (14:18b): The unsaved and unrepentant of the earth.**
- o. **The judgment (14:19–20)**
  - i. *Sinners will be crushed as overripe grapes in a winepress (14:19).*
  - ii. *Their blood will flow out in a stream 180 miles long and as high as a horse's bridle (14:20).<sup>19</sup>*

The IVP BBC gives insight:

*Ancient reports of urban battles sometimes refer to streets flowing with blood due to the massive slaughter that occurred in a short span of time. For example, exaggerating the massacre at Bethar, the rabbis declared that rivers of blood flowed from the city to the distant sea, rolling boulders from their place and submerging horses. Likewise, 1 Enoch reported God judging people by letting them slay one another till blood flowed in streams (100:1–2), so that horses walked up to their chests in it and chariots were submerged (100:3); cf. similarly other oracles of the end time (Sibylline Oracles, several times).*

*The literal number here, “1,600 stadia” (NIV), which is about two hundred miles (NASB, NRSV, TEV), is a square number (40 × 40), probably used roundly for a large quantity (although it may be of interest that some ancients estimated the length of Palestine to about sixteen hundred stadia). The wine of God's wrath (14:10, 19) turns out to be human blood here, which is drunk in 16:6; other texts also speak of being drunk with blood (e.g., Judith 6:4).<sup>20</sup>*

**The Moody Bible Commentary:**

*The phrase up to the horses' bridles describes the extent of splashing, as military steeds ran over the blood-saturated region. The first-century church could rejoice in the midst of its trials, for the forces of evil would ultimately be ruined. Modern believers may also have their understanding of Christ enhanced. He is not only a savior, but also a destroyer of His enemies.<sup>21</sup>*

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<sup>19</sup> H. L. Willmington, [\*The Outline Bible\*](#) (Wheaton, IL: Tyndale House Publishers, 1999), Re 14:14–20.

NIV New International Version  
 NASB New American Standard Bible  
 NRSV New Revised Standard Version  
 TEV Today's English Version

<sup>20</sup> Craig S. Keener, [\*The IVP Bible Background Commentary: New Testament\*](#) (Downers Grove, IL: InterVarsity Press, 1993), Re 14:20.

<sup>21</sup> The Moody Bible Commentary (Kindle Locations 83130-83133). Moody Publishers. Kindle Edition.