REVELATION 14

The Lamb on Mount Zion: Two Harvests

> *"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."*
> REVELATION 14:1

A SMITH FOR CHRIST STUDY · WITH TSARFATI · MACARTHUR · GUZIK · JEREMIAH

Where John has brought us

1. Revelation 13 closed with the darkest picture in the book: a beast given authority “to make war with the saints and to overcome them” (13:7), a false prophet enforcing worship, and a mark without…

2. Before the last bowls of wrath are poured out in chapters 15–16, God shows John the end of the story.

The Lamb and the 144,000 on Mount Zion

Not one of the sealed is missing

REVELATION 14:5

And no lie was found in their mouth; they are blameless.

DAVID JEREMIAH

Jeremiah does the math of grace: 144,000 were sealed in chapter 7, and 144,000 stand with the Lamb here — not one is missing.

JOHN MACARTHUR

MacArthur takes the 144,000 as the same Jewish evangelists of chapter 7 — literal Israelites from literal tribes — standing in triumph on the earthly Mount Zion at the return of Christ.

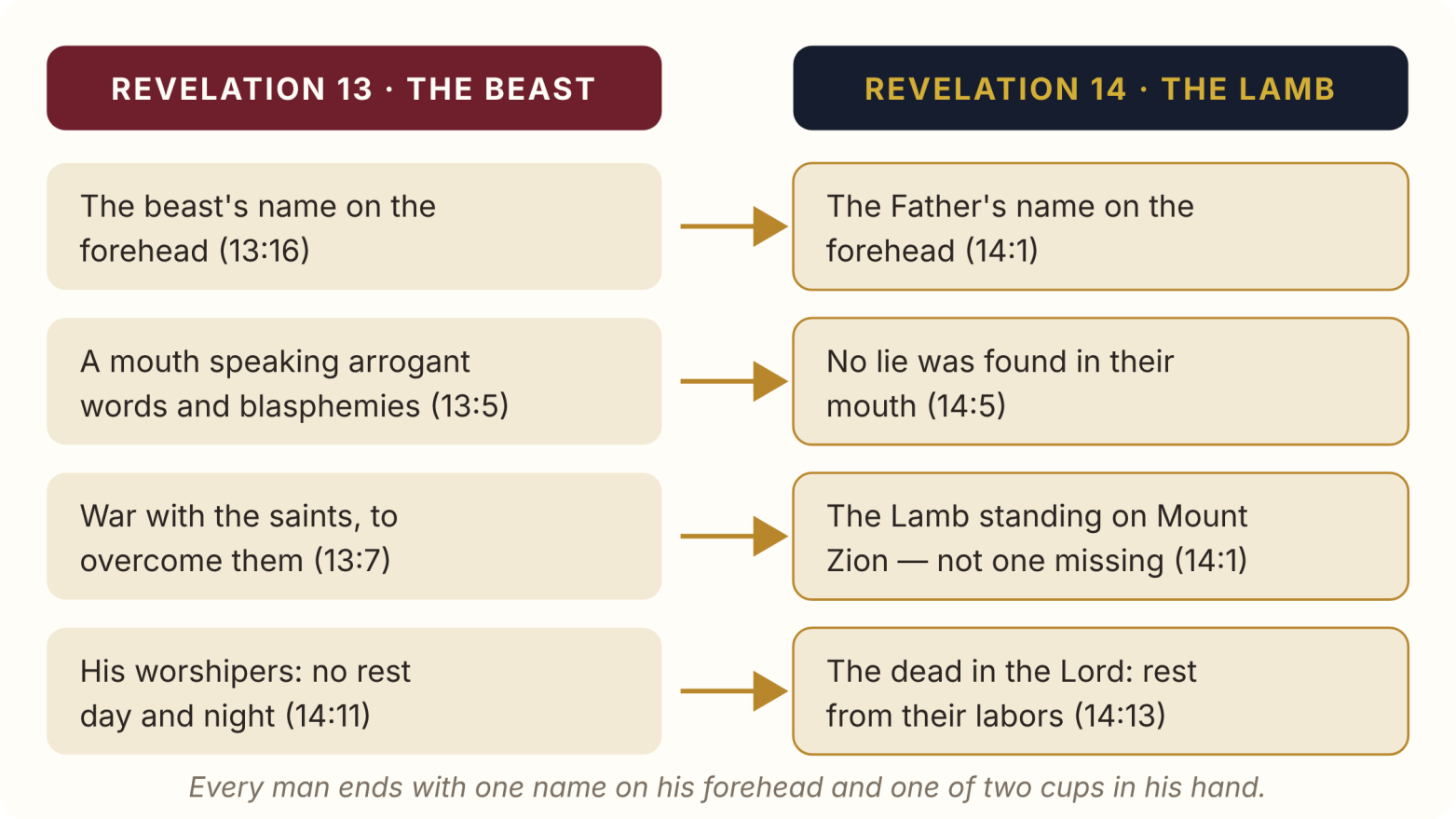
AMIR TSARFATI

Tsarfati, by contrast, places this opening scene on the heavenly Mount Zion named in Hebrews 12 — the New Jerusalem — where the faithful 144,000 stand with their Savior; their song is sung “before the throne.”

ἀγοράζω
AGORAZŌ · “PURCHASED”

Agorazō means to buy in the marketplace. Twice in these verses the 144,000 are “purchased” — from the earth (14:3) and from among men (14:4).

Chapter 13 Asks, Chapter 14 Answers



Guzik: Revelation 14 is the perfect answer to Revelation 13 — every threat of the beast meets the Lamb's reply.

The Eternal Gospel and Fallen Babylon

Grace still calling at the edge of judgment

REVELATION 14:7

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."

AMIR TSARFATI

Tsarfati sees a global proclamation fulfilling Jesus' word that the gospel would reach all the world before the end.

JOHN MACARTHUR

MacArthur notes that this is the only place in the New Testament where an angel preaches the gospel; God normally entrusts that to redeemed people.

DAVID GUZIK

Guzik says this message may sound different from what we preach today, but it is not different in substance — it is one of the very last calls of grace to an apostate world.

εὐαγγέλιον

EUANGELION · "GOSPEL"

Euangelion is simply good news. Here it is paired with aiōnios (G166) — age-long, everlasting.

Three Angels and a Voice from Heaven



Gospel, warning and blessing (14:6–13) — grace speaks before the harvest of wrath.

Two Cups, Two Kinds of Rest

The cup of wrath — and the blessing of those who die in the Lord

REVELATION 14:13

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."

JOHN MACARTHUR

MacArthur will not let verses 10 and 11 be softened. The torment is conscious, continuous — no rest day and night — and everlasting; forever and ever is the strongest expression of eternity Greek can form.

DAVID GUZIK

Guzik notes the bitter symmetry: Babylon made the nations drink her wine, so God makes her drink His.

DAVID JEREMIAH

Jeremiah notes that the three angels preach the three sermons the modern pulpit avoids: fear God, Babylon falls, hell is real — so that no one enters judgment unwarned, grace pleading to the very edge of wrath.

ἄκρατος

AKRATOS · "FULL STRENGTH"

Akratos means unmixed, undiluted. Ancient wine was normally cut with water; this cup is "mixed in full strength" (14:10) — nothing held back, no water of mercy added.

The Harvest of the Son of Man

The Reaper wears a victor's crown

REVELATION 14:14

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.

DAVID JEREMIAH

Jeremiah sees the Reaper on the cloud as the Lord Jesus Himself — the same Son of man Daniel saw coming with clouds.

JOHN MACARTHUR

MacArthur says the golden crown marks the Reaper as the King the world refused, and the sharp sickle marks the finality of His act.

ξηραίνω
XĒRAINŌ · "RIPE"

Xērainō means to dry up or wither. When the angel says "the harvest of the earth is ripe" (14:15), the word pictures grain that has dried out on the stalk — overripe.

Two Harvests

	GRAIN · 14:14–16	GRAPES · 14:17–20
REAPER	One like a son of man on a white cloud, golden crown	An angel out of the temple with a sharp sickle
CALLED BY	An angel out of the temple: the hour to reap has come	The angel with power over fire, from the altar (cf. 6:10)
RIPE	xērainō — dried, withered, overripe	akmazō — at the peak, bursting ripe
RESULT	He swung His sickle; the earth was reaped	Thrown into the great wine press of the wrath of God

Outside the city · blood to the horses' bridles · 1,600 stadia ≈ **200 miles**

The grain harvest and the grape harvest (14:14–20) — history ends in a reaping, and God never reaps early.

The Wine Press of the Wrath of God

Grapes fully ripe, trodden outside the city

REVELATION 14:19

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.

JOHN MACARTHUR

MacArthur takes the measurements seriously.

DAVID GUZIK

Guzik, following Walvoord, hears in the angel who comes from the altar the answer to the martyrs' cry of 6:10, How long?

DAVID JEREMIAH

Jeremiah does not apologize for the horror of the picture. A world that has trampled the Son of God underfoot (Hebrews 10:29) will itself be trodden.

ληνός

LĒNOS · "WINE PRESS"

A lēnos was the stone trough where grapes were trodden underfoot until the juice ran out.

What to carry from this chapter

1

The Lamb is standing.

Revelation 14 is the perfect answer to Revelation 13 — the beast has not won.

2

Not one is missing.

144,000 sealed in chapter 7, and 144,000 standing with the Lamb on Mount Zion (7:4; 14:1).

3

Ownership answered by ownership.

The Father's name on the forehead is God's counter to the mark of the beast.

4

Bought in the marketplace.

Agorazō: the 144,000 were purchased, and the price was the Lamb's blood (5:9).

More to carry

5

An angel preaches.

The only New Testament place an angel preaches the gospel — a rebuke, because God gave that work to His people.

6

Grace at the door.

Even in the hour of judgment God reaches for the lost; grace does not stop at the door of the Tribulation.

7

Undiluted.

Akratos: the cup of wrath is mixed in full strength, with no water of mercy added.

8

Rest and no rest.

The beast's worshipers have no rest day and night; the dead in the Lord rest from their labors.

Talk it through

1. The beast's name on the forehead (13:16) meets the Father's name on the forehead (14:1). Is there any neutral ground left — and whose name is on your choices?

2. “No lie was found in their mouth.” Why does following the Lamb start with telling the truth?

3. Why does God send an eternal gospel right before the harshest warning in the Bible?

4. Babylon's wine and the wine of God's wrath — where have you seen the drink that promised rest give no rest?

5. What does “their deeds follow with them” mean if salvation cannot be earned?

CLOSING

Revelation 14 opens on the Lamb standing and closes with the harvest — God, His Messiah and His people are the ones truly in control. The eternal gospel still flies in midheaven, calling every nation to fear God and give Him glory. The door is still open: choose life, and help someone else choose it before it closes.

Teaching the Word. Watching the Times. — Smith For Christ

O·I·A study, slides, reflection journal and film: see the Revelation study page.