14
CHAPTER

WORKBOOK STUDY COMPANION · REVELATION 14

The Lamb, the Evangelists, *a Few Angels, and a Harvest*

REVELATION 14

Scripture written out in the NASB95, every question answered in one sentence, cross references, verse-by-verse commentary from three trusted teachers — and for each question, a point of critical thinking and a key question to carry into the week.

Amir Tsarfati
REVEALING REVELATION

John MacArthur
GRACE TO YOU

David Guzik
ENDURING WORD

01 CAPTURE THE SCENE

What do I see?

Using my Bible, working through Revelation 14 verse by verse.

1 What seven qualities do we learn about the 144,000?

Revelation 14:1, 3-5 NASB95

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... And they sang a new song before the throne... and no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth. 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. And no lie was found in their mouth; they are blameless.

IN MY WORDS

They (1) bear the Father's name on their foreheads, (2) sing a new song no one else can learn, (3) were purchased from the earth, (4) kept themselves chaste and undefiled, (5) follow the Lamb wherever He goes, (6) are firstfruits to God and the Lamb, and (7) have no lie in their mouth — they are blameless.

CROSS REFERENCE **Revelation 7:4** "one hundred and forty-four thousand sealed from every tribe of the sons of Israel."

John MacArthur GRACE TO YOU

The Father's name on the forehead is the divine counter to the mark of the beast — ownership answered by ownership; not one of the sealed is lost. Their purity, their truthfulness, their following the Lamb "wherever He goes" is what redeemed people look like, and the new song they alone can sing is the song of a redemption only they have known.

David Guzik ENDURING WORD

They are "firstfruits," the godly nucleus of Israel emerging victorious from the Tribulation — the beast never defeated them. And notice: the new song must be learned here on earth, in the notes of free grace and dying love.

CRITICAL THINKING

Every one of the seven marks is something received, not achieved — sealed, purchased, firstfruits. Even their blamelessness is the fruit of belonging to the Lamb, not the price of it.

KEY QUESTION

If my life were described in seven words, would "follows the Lamb wherever He goes" be one of them?

2 To what tribe did Mount Zion belong (Psalm 78:68)?

Psalm 78:68 NASB95

But chose the tribe of Judah, Mount Zion which He loved.

IN MY WORDS

Mount Zion belonged to the tribe of Judah — the tribe God chose and loved, and the tribe of the Lion of Judah, Jesus.

CROSS REFERENCE **Revelation 5:5** "the Lion that is from the tribe of Judah, the Root of David, has overcome."

CRITICAL THINKING

The hill God chose for His name is the tribal land of the King who now stands on it. Zion was always Judah's, and Judah was always leading to the Lamb.

KEY QUESTION

Do I read the Old Testament looking for the King it keeps pointing toward?

3 What unique features will be seen on Mount Zion during the millennial reign of Christ (Isaiah 4:5-6)?

Isaiah 4:5-6 NASB95

then the LORD will create over the whole area of Mount Zion and over her assemblies a cloud by day, even smoke, and the brightness of a flaming fire by night; for over all the glory will be a canopy. There will be a shelter to give shade from the heat by day, and refuge and protection from the storm and the rain.

IN MY WORDS

A cloud of smoke by day and the brightness of flaming fire by night — the visible glory of God spread as a canopy over Zion, with a shelter for shade and refuge.

CROSS REFERENCE **Exodus 13:21** "in a pillar of cloud by day… and in a pillar of fire by night."

Amir Tsarfati REVEALING REVELATION

When Messiah reigns from Zion, the Shekinah glory that Israel knew in the wilderness returns and rests over the whole city — the King is home, and His presence is again visible over His people.

CRITICAL THINKING

The millennial glory is not a new invention but a homecoming — the same cloud and fire Israel followed out of Egypt settling permanently over Zion. God ends the story where His presence began.

KEY QUESTION

Am I longing for the day God's presence is unmistakably seen, or content that it stays hidden?

4 How do those features compare with what was seen during the time of Moses and the tabernacle (Numbers 9:15)?

Numbers 9:15 NASB95

Now on the day that the tabernacle was erected the cloud covered the tabernacle, the tent of the testimony, and in the evening it was like the appearance of fire over the tabernacle, until morning.

IN MY WORDS

They are the same signs — cloud by day and fire by night — but what once covered a single tent will one day rest over all of Mount Zion.

CROSS REFERENCE **Isaiah 4:5** the cloud and flaming fire "over the whole area of Mount Zion," not just one tabernacle.

CRITICAL THINKING

The tabernacle glory was portable and local; the millennial glory is city-wide and permanent. The presence that once filled a tent will fill a kingdom.

KEY QUESTION

Do I treat God's presence as a passing visit, or as the settled center of my life?

5 During the millennium, people will be bringing gifts to Mount Zion to One whose name is _____ (Isaiah 18:7).

Isaiah 18:7 NASB95

At that time a gift of homage will be brought to the LORD of hosts... To the place of the name of the LORD of hosts, even Mount Zion.

IN MY WORDS

The One whose name is the LORD of hosts — gifts will be carried up to Zion, the place of His name.

CROSS REFERENCE **Zechariah 14:16** the nations will "go up... to worship the King, the LORD of hosts."

CRITICAL THINKING

The nations that once marched on Zion to destroy it will one day climb it bearing gifts. Worship replaces war when the King finally reigns.

KEY QUESTION

What am I bringing up to the King now, while it is still a matter of the heart and not yet of sight?

6 From what location will Christ reign during the millennium (Isaiah 24:23)?

Isaiah 24:23 NASB95

Then the moon will be abashed and the sun ashamed, for the LORD of hosts will reign on Mount Zion and in Jerusalem, and His glory will be before His elders.

IN MY WORDS

Christ will reign from Mount Zion and Jerusalem — a real King on a real throne in a real city.

CROSS REFERENCE **Psalm 2:6** "But as for Me, I have installed My King Upon Zion, My holy mountain."

Amir Tsarfati REVEALING REVELATION

The Lamb standing on Zion in chapter 14 anticipates the day the Messiah reigns bodily from Jerusalem; Israel's hope is not an idea but a throne, and the King is coming to sit on it.

CRITICAL THINKING

The sun and moon are "abashed" because a greater glory has arrived — the reign is so bright that creation's own lights look dim beside the King on Zion.

KEY QUESTION

Does the certainty of Christ's coming reign actually shape how I live under the powers of today?

7 How did Mount Zion look after the Babylonian destruction (Lamentations 5:18)?

Lamentations 5:18 NASB95

Because of Mount Zion which lies desolate, Foxes prowl in it.

IN MY WORDS

Zion lay desolate and ruined, so abandoned that foxes prowled over it — a picture of judgment and loss.

CROSS REFERENCE **Micah 3:12** "Zion will be plowed as a field, Jerusalem will become a heap of ruins."

CRITICAL THINKING

The same hill runs the whole arc of Scripture — from foxes prowling its ruins to the Lamb standing on its heights. Zion's desolation was never the end of its story.

KEY QUESTION

When my own life feels like desolate ground, do I still trust the God who restores Zion?

02 ANALYZE THE MESSAGE

What does it mean?

Using both my Bible and my copy of Revealing Revelation.

1 Would you agree or disagree that this chapter takes place in heaven?

Hebrews 12:22 NASB95

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels.

IN MY WORDS

I agree that the opening vision — the Lamb and the 144,000 on Mount Zion — is the heavenly Zion of Hebrews 12, though the harvest at the chapter's end is carried out on earth.

CROSS REFERENCE **Revelation 14:3** they sang the new song "before the throne" — the setting of heaven.

Amir Tsarfati REVEALING REVELATION

This is the heavenly Mount Zion named in Hebrews 12 — the New Jerusalem; in fact the name "Mount Zion" appears only twice in the New Testament, and both times it points to that heavenly city where the faithful 144,000 now stand with their Savior.

CRITICAL THINKING

The clue is the phrase "before the throne" — the song is sung in heaven's throne room. The chapter opens in heaven with the redeemed and ends on earth with the reaping.

KEY QUESTION

Do I let Scripture set the scene, or do I read my own assumptions into the text?

2 What evidence do you provide for your answer?

Revelation 14:2-3 NASB95

And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder... And they sang a new song before the throne and before the four living creatures and the elders.

IN MY WORDS

The voice comes "from heaven," the song is sung "before the throne," and Hebrews 12:22 calls Mount Zion "the heavenly Jerusalem" — every marker points upward.

CROSS REFERENCE **Hebrews 12:22-24** Mount Zion is "the heavenly Jerusalem," the gathering of the redeemed before God.

CRITICAL THINKING

The evidence is not one proof but a convergence — the voice, the throne, the elders, and the cross-reference all lean the same way. Scripture interprets Scripture when the clues stack up.

KEY QUESTION

Do I hold my interpretations loosely enough to follow the weight of the evidence?

3 How would you describe the gospel?

Romans 5:8 NASB95

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

IN MY WORDS

The gospel is the good news that Jesus Christ died for my sins and rose again, so that whoever trusts in Him is forgiven and given eternal life.

CROSS REFERENCE **John 3:16** "whoever believes in Him shall not perish, but have eternal life."

CRITICAL THINKING

The gospel is first an event before it is an offer — Christ died and rose whether or not I accept it. The good news is news, something God did, not merely advice about what I should do.

KEY QUESTION

Could I explain the gospel clearly to someone tonight if they asked?

4 How does the apostle Paul describe the gospel in 1 Corinthians 15:3-8?

1 Corinthians 15:3-4 NASB95

For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures.

IN MY WORDS

Paul defines it by its facts — Christ died for our sins, was buried, and was raised on the third day according to the Scriptures, then appeared to many eyewitnesses.

CROSS REFERENCE **1 Corinthians 15:6** "He appeared to more than five hundred brethren at one time."

John MacArthur GRACE TO YOU

The gospel is stripped to its foundation — a death for sin, a burial, a bodily resurrection "according to the Scriptures," verified by witnesses. Strip away those facts and there is no gospel left to preach.

CRITICAL THINKING

Paul roots every clause "according to the Scriptures" — the gospel is not a first- century novelty but the plan God announced from the beginning. And he anchors it to witnesses, so it stands or falls as history.

KEY QUESTION

Is my hope resting on facts God has secured, or on feelings that come and go?

5 How does he describe the gospel in Romans 1:16?

Romans 1:16 NASB95

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

IN MY WORDS

Paul calls it the power of God for salvation to everyone who believes — not merely good advice, but God's own saving power.

CROSS REFERENCE **1 Corinthians 1:18** the word of the cross "is the power of God" to us who are being saved.

CRITICAL THINKING

The gospel does not merely describe power; it is the power. The message itself is the instrument God uses to save — which is why preaching it, not improving it, is the mission.

KEY QUESTION

Am I ever ashamed of the very message that carries God's power to save?

6 How does he identify the gospel in Ephesians 6:15?

Ephesians 6:15 NASB95

and having shod your feet with the preparation of the gospel of peace.

IN MY WORDS

He calls it the gospel of peace — the good news that steadies my footing, because through Christ I am now at peace with God.

CROSS REFERENCE **Romans 5:1** "having been justified by faith, we have peace with God through our Lord Jesus Christ."

CRITICAL THINKING

Paul makes the gospel footwear — the thing that lets a soldier stand firm. Peace with God is not the reward at the end of the battle; it is the ground you fight from.

KEY QUESTION

Am I standing on the peace Christ already won, or still fighting to earn it?

7 What does John say about the gospel in Revelation 14:6?

Revelation 14:6 NASB95

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.

IN MY WORDS

John calls it the eternal, everlasting gospel — one unchanging good news, proclaimed to every nation, tribe, tongue, and people even in the hour of judgment.

CROSS REFERENCE **Matthew 24:14** "This gospel of the kingdom shall be preached in the whole world… and then the end will come."

Amir Tsarfati REVEALING REVELATION

Even in the hour of judgment God is still reaching for the lost — a global proclamation fulfilling Jesus' word that the gospel would reach all the world before the end; grace does not stop at the door of the Tribulation.

John MacArthur GRACE TO YOU

This is the only place in the New Testament where an angel preaches the gospel — God normally entrusts that to redeemed people; the message is stripped to its foundation: fear God, give Him glory, worship the Creator, for judgment has come.

David Guzik ENDURING WORD

It may sound different from what we preach today, but it is not different in substance — one of the very last calls of grace to an apostate world, and a rebuke to us, for God gave the gospel to His people, not to angels.

CRITICAL THINKING

It is called "eternal" because it never changes — the same good news from Eden to the Tribulation. That an angel must carry it here is itself a rebuke: the task God gave the church has to be finished by heaven when His people fall silent.

KEY QUESTION

Am I doing the work God assigned to me, or leaving it for someone — or something — else?

8 With the help of the passages you've just read, describe the gospel again, this time more comprehensively.

Revelation 14:7 NASB95

… 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.

IN MY WORDS

The gospel is the eternal good news that the Creator God, in love, gave His Son Jesus to die for my sins, be buried, and rise again — God's saving power for everyone who believes, bringing peace with Him, and proclaimed to every nation until the end.

CROSS REFERENCE **1 Corinthians 15:3-4** Christ died for our sins, was buried, and was raised "according to the Scriptures."

David Guzik ENDURING WORD

Whatever form the call takes — power for salvation, peace with God, or a warning to fear the Creator — it is one gospel in substance: the crucified and risen Christ offered to all who believe.

CRITICAL THINKING

Each passage adds a facet — the facts (1 Cor 15), the power (Rom 1), the peace (Eph 6), the reach (Rev 14) — but they describe one jewel. A fuller gospel is not a different gospel; it is the same one seen from more sides.

KEY QUESTION

Has my picture of the gospel grown richer over time, or stayed a slogan?

03 COMPARE THIS CHAPTER WITH THE REST OF SCRIPTURE

Is this supported by other passages in Revelation, John's other books, the Old/New Testaments?

Letting Scripture interpret Scripture.

1 Jesus is presented as a Lamb in the book of Revelation. What else does Revelation say about Him, according to the following passages?

IN MY WORDS

The Lamb is also the slain-yet-standing Redeemer, the seal-opening Judge, the Savior of every nation, the Shepherd, and the enthroned source of eternal life.

a. Revelation 5:6 — a Lamb "standing, as if slain, having seven horns and seven eyes": the slain but living Redeemer, all-powerful and all-seeing.

b. Revelation 6:1 — "the Lamb broke one of the seven seals": the One worthy to open the scroll and set God's judgments in motion.

c. Revelation 7:9-12 — the great multitude cries, "Salvation to our God… and to the Lamb": the Savior worshiped by every nation.

d. Revelation 7:17 — "the Lamb… will be their shepherd" who guides them to springs of living water: the Lamb who is also the Shepherd.

e. Revelation 22:1 — the river of life flows "from the throne of God and of the Lamb": the enthroned Lamb, the fountain of eternal life.

CROSS REFERENCE **John 1:29** "Behold, the Lamb of God who takes away the sin of the world!"

David Guzik ENDURING WORD

The Lamb who was slain is the same Lamb who now stands victorious on Zion — chapter 14 answers chapter 13's question, "Is the beast victorious over God's people?" with an emphatic no.

CRITICAL THINKING

Revelation never lets the Lamb be only gentle — the slain Lamb opens the seals and shares the throne. Sacrifice and sovereignty meet in the same title.

KEY QUESTION

Do I know the Lamb as both my Savior and my reigning Lord, or only as one of the two?

2 In Revelation 14:2, John describes the voice from heaven as a "voice of many waters." Who does that same phrase describe in the following passages?

Revelation 14:2 NASB95

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.

IN MY WORDS

The same phrase describes the voice of the glorified Christ and the roar of the worshiping multitude of heaven.

a. **Revelation 1:15 — the glorified Christ, whose "voice was like the sound of many waters."**

b. **Revelation 19:6 — the great multitude, "like the sound of many waters… saying, 'Hallelujah! For the Lord our God, the Almighty, reigns.'"**

CROSS REFERENCE **Ezekiel 43:2** "His voice was like the sound of many waters; and the earth shone with His glory."

CRITICAL THINKING

The image belongs both to Christ's own voice and to the church's praise — heaven's worship sounds like the very voice of the Lord it adores. The redeemed come to echo the One they love.

KEY QUESTION

Is my worship starting to sound like the One I am worshiping?

3 In what ways should we respond to God who gave us the "everlasting gospel" (Revelation 14:6-7)?

Revelation 14:7 NASB95

… 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.

IN MY WORDS

I respond by fearing God, giving Him glory, and worshiping Him as my Creator — reverence, praise, and surrender.

CROSS REFERENCE **Ecclesiastes 12:13** "fear God and keep His commandments, because this applies to every person."

Amir Tsarfati REVEALING REVELATION

The call is the same one the human heart has always owed its Maker — to fear Him and give Him glory — and it comes as mercy, urging the world to bow before the door of judgment closes.

CRITICAL THINKING

The response to good news is not merely to feel grateful but to worship the Creator — the gospel restores us to the reverence we were made for. Right belief that never reaches worship has stopped halfway.

KEY QUESTION

Does the good news I claim to believe actually move me to fear, glorify, and worship God?

4 **The statement that Babylon has fallen is found in three places in the Bible. How do they differ from one another?**

IN MY WORDS

Isaiah announces the fall of the ancient literal city with her idols shattered, Revelation 14 gives an advance announcement of end-time Babylon's fall, and Revelation 18 gives the full, final account of her collapse.

a. Isaiah 21:9 — "Fallen, fallen is Babylon; And all the images of her gods are shattered": the historic fall of the literal city and her idols.

b. Revelation 14:8 — the second angel's advance announcement that end-time Babylon, who intoxicated the nations, has fallen.

c. Revelation 18:2 — "Fallen, fallen is Babylon the great!": the detailed, final judgment of Babylon described in full.

CROSS REFERENCE **Jeremiah 51:8** "Suddenly Babylon has fallen and been broken."

John MacArthur GRACE TO YOU

The announcement is in the past tense — "fallen, fallen" — declaring a certainty before the event unfolds, so sure is the sovereign decree of God; what looks invincible in the moment is already condemned.

CRITICAL THINKING

The three announcements move from history to preview to fulfillment — the same doom seen at three distances. Babylon's fall is so certain that Scripture can speak of it as past before it is even future.

KEY QUESTION

Am I building any part of my life on a "Babylon" that God has already declared fallen?

5 **Why do you believe the word "fallen" is repeated twice in each of the three instances (Deuteronomy 17:6; Matthew 18:16; 1 Timothy 5:19; Hebrews 10:28)?**

Matthew 18:16 NASB95

… so that by the mouth of two or three witnesses every fact may be confirmed.

IN MY WORDS

The doubling follows the Bible's law of two or three witnesses — the repeated "fallen, fallen" confirms the matter as certain, established, and beyond appeal.

CROSS REFERENCE **Deuteronomy 17:6** "On the evidence of two witnesses or three witnesses… he shall be put to death."

CRITICAL THINKING

Repetition in Scripture is not filler but confirmation — a doubled word carries the weight of a second witness. Heaven says it twice so no one can call it uncertain.

KEY QUESTION

Do I treat God's repeated warnings as emphasis I need, or as noise I can skip?

6 What reason is given for the fall of Babylon (Revelation 14:8)?

Revelation 14:8 NASB95

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."

IN MY WORDS

She falls because she made all the nations drink the wine of the passion of her immorality — she seduced the world into spiritual adultery against God.

CROSS REFERENCE **Jeremiah 51:7** "Babylon has been a golden cup… the nations have drunk of her wine; Therefore the nations are going mad."

David Guzik ENDURING WORD

Babylon is mankind in organized rebellion against God; when we are told she made all nations drink the wine of her immorality, the main idea is spiritual fornication — the worship of other gods.

CRITICAL THINKING

Babylon's crime is not that she was defeated but that she seduced — she made the nations drink. A system is judged not only for its power but for whom it corrupted.

KEY QUESTION

What "wine" is the world offering me that I have quietly started to drink?

7 Why do you believe the Bible speaks of God's wrath in relationship to wine and a winepress (Revelation 14:8, 10, 19; 16:19; 18:3; 19:15)?

Revelation 14:19-20 NASB95

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. And the wine press was trodden outside the city, and blood came out from the wine press…

IN MY WORDS

Because wine pictures both sides of the reckoning — the intoxicating seduction of sin, and then the crushing outpouring of judgment as the grapes of rebellion are trodden in God's winepress.

CROSS REFERENCE **Isaiah 63:3** "I have trodden the wine trough alone… I trod them in My anger."

John MacArthur GRACE TO YOU

The wine of wrath is mixed "full strength" — undiluted, with no water of mercy added; the staggering flow from the winepress measures the completeness of the judgment, not its exaggeration.

David Guzik ENDURING WORD

The winepress inspired the "grapes of wrath" of the old Battle Hymn; the blood splattering to the horses' bridles pictures the carnage of Armageddon — the earth judged only when overripe for judgment.

CRITICAL THINKING

The image turns the sin back on the sinner — those who made the nations drink Babylon's wine are themselves trodden as grapes. God repays the "wine" of immorality with the "wine" of wrath.

KEY QUESTION

Do I take God's wrath as seriously as He does, or have I quietly diluted it?

8 The fate of those who receive the mark of the beast is fire and brimstone (Revelation 14:10). Who else will experience this torment (Revelation 20:10; 21:8)?

Revelation 20:10 NASB95

And the devil who deceived them was thrown into the lake of fire and brimstone, where the beast and the false prophet are also; and they will be tormented day and night forever and ever.

IN MY WORDS

The devil, the beast, and the false prophet share that torment, along with the cowardly, unbelieving, and all whose part is the lake that burns with fire — the second death.

CROSS REFERENCE **Revelation 21:8** the cowardly, unbelieving, and all liars "will be in the lake that burns with fire and brimstone, which is the second death."

John MacArthur GRACE TO YOU

Here the reality of hell is stated as plainly as anywhere in Scripture — fire and brimstone, torment, no rest, and "forever and ever"; the present tense of both worship and torment is sobering, and it is why we plead with men now.

David Guzik ENDURING WORD

"Forever and ever" is literally "into the ages of ages," the strongest expression of eternity the Greek can make; the modern vogue for dispensing with hell has no counterpart in Revelation.

CRITICAL THINKING

The beast's worshipers end where the beast, the false prophet, and the devil end — you finally share the fate of the one you followed. The mark was never neutral; it was a destination.

KEY QUESTION

Whose end am I walking toward by the loyalties I keep today?

9 How does their fate contrast with those who die in the Lord (Revelation 14:13)?

Revelation 14:13 NASB95

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."

IN MY WORDS

The beast's followers have no rest day or night in torment, while those who die in the Lord are called blessed — they rest from their labors, and their deeds follow with them.

CROSS REFERENCE **Revelation 14:11** of the beast's worshipers: "they have no rest day and night."

Amir Tsarfati REVEALING REVELATION

Set against the beast-worshipers who have no rest stands the rest of the saints; to endure faithfully may cost a believer his life, yet heaven calls him blessed — those who die in Him lose nothing.

John MacArthur GRACE TO YOU

The contrast is total: the wicked have no rest forever; the faithful dead rest from their labors, and their deeds follow them — not as the ground of salvation, but as its fruit carried into God's presence.

CRITICAL THINKING

"No rest" and "rest" are the exact hinge between the two crowds. The same chapter that names hell's restlessness names heaven's rest — and your deeds are the one thing you carry across.

KEY QUESTION

If my deeds followed me into eternity today, what would they say I lived for?

04 EXECUTE

So what? How does this affect my life?

Principle: Choose life or death. — Bringing Revelation 14 home to my own walk.

1 As you complete your reading of this chapter, do you have the assurance that the moment your soul leaves your body, you will be in the presence of the Lord Jesus Christ?

Romans 8:1 NASB95

Therefore there is now no condemnation for those who are in Christ Jesus.

IN MY WORDS

Yes — because I have received Jesus Christ, there is no condemnation left for me, and the moment I die I will be with the Lord, not under His wrath.

CROSS REFERENCE **John 3:36** "He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."

John MacArthur GRACE TO YOU

The certainty of the coming reckoning is meant to drive the living to Christ while there is time; unrepented sin is met by unrelenting judgment, which is exactly why we plead with men now.

CRITICAL THINKING

Assurance does not rest on the strength of my feelings but on the fact of the Son — the wrath that falls in this chapter was already satisfied at the cross for everyone in Christ. The question is not whether I feel safe, but whether I am in Him.

KEY QUESTION

If I died tonight, do I actually know — not hope, but know — that I would be with Christ?

2 Life and death are set before every person — will you choose life, and help others choose it (Deuteronomy 30:19)?

Deuteronomy 30:19 NASB95

I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So choose life in order that you may live, you and your descendants.

IN MY WORDS

I choose life by trusting Christ now, and I help others choose it by proclaiming the everlasting gospel while the door of grace is still open.

CROSS REFERENCE **1 John 5:12** "He who has the Son has the life; he who does not have the Son of God does not have the life."

Amir Tsarfati REVEALING REVELATION

Here is mankind's last chance to turn to God as the everlasting gospel is proclaimed; a few will choose life while the majority choose death, so the sign of a watching believer is readiness — and calling others in before that day.

David Guzik ENDURING WORD

God gave the responsibility of the gospel to His people, not to angels; we dare not neglect the urgency of missions when so much hangs on the choice between life and death.

CRITICAL THINKING

Moses set the same two roads before Israel that Revelation 14 sets before the world — life or death, blessing or curse. Neutrality is not a third option; to not choose life is already to have chosen death.

KEY QUESTION

Who is one person I can help "choose life" this week, before the door closes on them?

CLOSING THOUGHTS

After the shadows of Revelation 13 — the beast, the false prophet, and a whole earth marked and marching — chapter 14 throws the windows open. It opens not on the beast but on the Lamb, standing on Mount Zion with all one hundred and forty-four thousand sealed and safe. The beast could not touch a single one of them. That is the first word of the chapter, and it answers the last question of the one before it: no, the beast is not victorious over the people of God.

Then heaven speaks in three voices. The first angel carries the everlasting gospel to every nation — grace still reaching, even in the hour of judgment. The second announces that Babylon, the whole world system in rebellion, is already fallen. The third warns, in the plainest words in Scripture, what it costs to worship the beast. And between the warning and the harvest comes a benediction for the weary: "Blessed are the dead who die in the Lord." The wicked have no rest day or night; the faithful rest from their labors, and their deeds follow them home.

The chapter closes with two harvests — the ripe grain gathered in by the Son of Man on the cloud, and the overripe vine of the earth crushed in the winepress of God's wrath outside the city. It is a sobering picture, but its point is not despair. Guzik is right that Revelation 14 is the perfect answer to Revelation 13: God, His Messiah, and His people are the ones truly in control. And so the workbook's own charge lands where Moses left Israel — life and death are set before us; choose life.

"Blessed are the dead who die in the Lord from now on! … so that they may rest from their labors, for their deeds follow with them."

REVELATION 14:13

You may never take the mark, but you will face its question — whom will you finally worship, and whose end will you share? The everlasting gospel still flies in midheaven, still calling every nation to fear God and give Him glory. The Lamb already stands on Zion, the harvest is already appointed, and 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

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