SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES

†
14·15

VERSE-BY-VERSE STUDY

Revelation

Chapters Fourteen & Fifteen

The Lamb on Zion, the Harvest of the Earth, and the Song of the Overcomers

KJV · STRONG'S | VERSE BY VERSE | THREE VOICES

Two chapters, read through three teachers — **David Jeremiah**, **John MacArthur**, and **David Guzik**.

THE PASSAGE

Revelation 14:1–15:8

Twenty-eight verses

THE METHOD

Verse by Verse

KJV with Strong's key words

WHAT'S INSIDE

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"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." — Revelation 14:12

SECTION I · THE CHAPTERS

Revelation 14–15

Images of God's Victory & the Prelude to the Bowls

† How to Read This Study

This study walks Revelation 14 and 15 verse by verse in the King James Version, with Strong's numbers marked on the key Greek words. At each movement you will hear the same three teachers, each marked in his own color — a highlighter for the ear as much as the eye. Read the Scripture first; study the key words; then let each voice add its angle. Where they overlap, the truth is underlined; where they differ, the chapter opens wider.

DAVID JEREMIAH · Escape the Coming Night

JOHN MACARTHUR · Because the Time Is Near

DAVID GUZIK · Enduring Word

† Before the Chapters

Revelation 13 closed with the darkest picture in the book: a beast given power to "make war with the saints, and to overcome them" (13:7), a false prophet enforcing worship, and a mark without which no man might buy or sell. Two questions hang in the air. Has the beast really defeated God's people? And what becomes of the beast and those who follow him? **Guzik** observes that Revelation 14 is heaven's emphatic answer to both — the 144,000 stand victorious with the Lamb, and the rest of the chapter unveils the doom of the beast's kingdom. **MacArthur** reads both chapters as a literal preview of the final judgments before Christ's return: the harvest and winepress of chapter 14 look ahead to Armageddon, and chapter 15 — the shortest chapter in the book — is the solemn staging of the seven last plagues. **Jeremiah** pastors the text: in the middle of the tribulation's horror, God still preaches the gospel, still keeps every one of His sealed servants, and still gives His people a song.

I
MOVEMENT

REVELATION 14:1-5

The Lamb and the 144,000 on Mount Sion

Not one of the sealed is missing

> *"And I looked, and, lo, a Lamb[G721] stood on the mount Sion[G4622], and with him an hundred forty and four thousand, having his Father's name written in their foreheads. 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: and they sung as it were a new[G2537] 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[G59] from the earth. These are they which were not defiled with women; for they are virgins[G3933]. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits[G536] unto God and to the Lamb. And in their mouth was found no guile[G1388]: for they are without fault[G299] before the throne of God."*
>
> REVELATION 14:1-5 · KJV

KEY WORD STUDY

Arnion G721 — "Lamb," a diminutive: a little, pet lamb. John's favored title for Christ in Revelation (29 times) — the slain-yet-standing Lamb now stands as conqueror on Zion.

Agorazō G59 — "redeemed," literally *bought in the marketplace* (the KJV margin reads "Gr. bought"). The 144,000 are purchased property; the purchase price was the Lamb's blood (5:9).

Aparchē G536 — "firstfruits": the first sheaf of a coming harvest, pledged to God (Lev. 23:10). They are the down-payment on a vast tribulation ingathering (7:9).

Amōmos G299 — "without fault," the sacrificial word for a lamb *without blemish* — the character of the Lamb stamped on His followers.

CROSS REFERENCES Psalm 2:6; Joel 2:32; Hebrews 12:22–24; Revelation 7:1–8 (the sealing); Revelation 5:9; James 1:18; 2 Corinthians 11:2; Zephaniah 3:13.

DAVID JEREMIAH · Escape the Coming Night

Do the math of grace: 144,000 were sealed in chapter 7, and 144,000 stand with the Lamb here — not one is missing. The beast could kill the two witnesses, but he cannot touch one servant whom God has sealed. Jeremiah reads this as the Bible's great picture of eternal security in the worst age of history: what God seals, God keeps. And notice they are not merely surviving — they are singing. Worship is the posture of the preserved, and their new song rises from an experience of redemption that no one else in the universe can claim.

JOHN MACARTHUR · Because the Time Is Near

These are the same 144,000 Jewish evangelists of chapter 7 — literal Israelites from literal tribes — now standing in triumph on the earthly Mount Zion at the return of Christ. Their virginity is literal celibacy for the kingdom in a debauched age, and their blamelessness is genuine holiness: no guile, no compromise with the beast's lie. MacArthur stresses the contrast of marks — Satan brands his followers with the beast's name; God writes His own name on His servants' foreheads. Every human being in the tribulation will wear somebody's name.

DAVID GUZIK · Enduring Word

Revelation 14 answers the two questions chapter 13 left hanging: the beast has *not* conquered God's people, and his own doom is now announced. The 144,000 are like the young men in Daniel's furnace — proof of God's power to preserve. They stand on Zion, where Messiah gathers His redeemed and reigns (Psalm 48; Micah 4), yet their song is heard "before the throne" — praise on earth is heard in heaven. Guzik loves Spurgeon's word here: the song of redemption must be learned on earth; heaven only perfects the melody.

II
MOVEMENT

REVELATION 14:6–13

Three Angels and a Voice from Heaven

The last gospel call, the fall of Babylon, the fate of the marked

> *"And I saw another angel fly in the midst of heaven, having the everlasting*[G166] *gospel*[G2098] *to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment*[G2920] *is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen*[G4098]*, that great city, because she made all nations drink of the wine of the wrath of her fornication*[G4202]*. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark*[G5480] *in his forehead, or in his hand, the same shall drink of the wine of the wrath*[G2372] *of God, which is poured out without mixture*[G194] *into the cup of his indignation*[G3709]*; and he shall be tormented*[G928] *with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever*[G165]*: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience*[G5281] *of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed*[G3107] *are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest*[G373] *from their labours; and their works do follow them."*
>
> REVELATION 14:6–13 · KJV

KEY WORD STUDY

Aiōnion euangelion G166 · G2098 — "everlasting gospel": good news that never changes and never expires. The only place in the New Testament where an angel preaches the gospel — and the only time the gospel is called "everlasting."

Thymos G2372 vs. ***Orgē*** G3709 — two words for anger in one verse (14:10). *Thymos* is boiling, passionate fury; *orgē* is settled, judicial indignation. Of eleven New Testament uses of *thymos* for God's wrath, ten are in Revelation.

Akratos G194 — "without mixture": undiluted. Ancient wine was cut with water; this cup is full strength — judgment with no mercy mingled in.

Hypomonē G5281 — "patience": endurance under load; remaining under. The saints' answer to the beast is not revolt but steadfastness.

CROSS REFERENCES Matthew 24:14; Ecclesiastes 12:13; Isaiah 21:9; Jeremiah 51:7–8; Revelation 17–18 (Babylon expanded); Psalm 75:8; Jeremiah 25:15; Genesis 19:24; Isaiah 34:8–10; Isaiah 66:24; Mark 9:43–48; Revelation 19:3; 20:10; 1 Thessalonians 4:13–14; Hebrews 4:9–10; 1 Corinthians 15:58.

DAVID JEREMIAH · Escape the Coming Night

Even at the eleventh hour of history, heaven's headline is still the gospel. Jeremiah calls this the world's last great evangelistic campaign: an angel preaching to every nation, so that no one enters judgment unwarned — grace pleading to the very edge of wrath. The three angels preach the three sermons the modern pulpit avoids: fear God, Babylon falls, hell is real. And to believers facing martyrdom, the beatitude of verse 13 is a promise Jeremiah presses home to every grieving saint: for those who die in the Lord, death is rest, and nothing done for Christ is ever lost — our works follow us.

JOHN MACARTHUR · Because the Time Is Near

The everlasting gospel is the same gospel — there has never been another way of salvation — but preached here in judgment's shadow: fear God, not the Antichrist. MacArthur will not let verse 10 and 11 be softened: the torment is conscious, continuous ("no rest day nor night"), and everlasting — "for ever and ever" is the strongest expression of eternity Greek can form. Hell is not annihilation, and it is endured "in the presence of the Lamb" — the terror of eternity is holiness without mercy. No one takes the mark by accident; it is a deliberate act of worship, and it is final.

DAVID GUZIK · Enduring Word

Guzik notes the bitter symmetry: Babylon made the nations drink her wine, so God makes her drink His. The cup of wrath appears more than a dozen times in Scripture — and it is the very cup Jesus took in Gethsemane on behalf of sinners. Those who refuse the Substitute must drink it themselves, undiluted. Against every generation's attempt to retire the doctrine, he quotes Morris — "the modern vogue for dispensing with hell has no counterpart in Revelation" — and sets the contrast of verse 13: unending unrest for the marked, but rest and remembered works for those who die in the Lord.

III
MOVEMENT

REVELATION 14:14-16

The Harvest of the Son of Man

The Reaper wears a victor's crown

> *"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man*[G5207 G444]*, having on his head a golden crown*[G4735]*, and in his hand a sharp sickle*[G1407]*. 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*[G3583]*. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."*
>
> REVELATION 14:14-16 · KJV

KEY WORD STUDY

Stephanos G4735 — the victor's wreath won in conflict, not the ruler's diadem. The brow that once wore thorns wears the garland of triumph as He comes to judge.

Drepanon G1407 — "sickle," the curved harvesting blade — used seven times in verses 14–19, hammering home that history ends in a reaping.

Xērainō G3583 — "ripe," literally *dried, withered* (KJV margin: "dried"). The earth is not merely ready for judgment — it is over-ripe. God never reaps early.

CROSS REFERENCES Daniel 7:13–14; Matthew 24:30; Matthew 13:24–30, 36–43 (wheat and tares); Mark 4:29; Joel 3:12–14; John 4:35–38.

DAVID JEREMIAH · Escape the Coming Night

The Reaper on the cloud is the Lord Jesus Himself — the same Son of man Daniel saw coming with clouds. Jeremiah lingers on the patience behind the sickle: the harvest is not cut until it is fully ripe, because God is "longsuffering… not willing that any should perish" (2 Peter 3:9). Every day of delay is mercy. But the delay is not indefinite; there is an hour on heaven's clock when the angel announces that time is up, and the One who came first as Sower returns as Reaper.

JOHN MACARTHUR · Because the Time Is Near

The golden crown marks the Reaper as the King the world refused; the sharp sickle marks the finality of His act. MacArthur reads this grain harvest and the grape harvest that follows as one judgment viewed twice — the swift, comprehensive gathering of the wicked for destruction at Christ's return, exactly as Jesus taught in the parable of the wheat and tares: the angels are the reapers, and the harvest is the end of the age. That Christ acts on the word of an angel from the temple is no demotion — the angel simply relays the Father's appointed hour, which the Son delights to obey.

DAVID GUZIK · Enduring Word

Some stumble at Jesus receiving word through an angel, but no one else in this book is called the Son of man and crowned with gold — this is Jesus. Guzik presses the word "ripe": the Greek means dried, withered, *over*-ripe. God does not rush to judgment; He waits until evil has fully run its course, until the earth is withered with its own rebellion. Evil has a harvest as well as good — and both are gathered on schedule.

IV
MOVEMENT

REVELATION 14:17-20

The Winepress of the Wrath of God

The grapes of wrath are trodden

> *"And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar*[G2379]*, 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*[G187]*. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress*[G3025] *of the wrath of God. 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*[G4712]*."*
>
> REVELATION 14:17-20 · KJV

KEY WORD STUDY

Akmazō G187 — "fully ripe": at the very peak, bursting with juice. Found only here in the New Testament — sin at its absolute prime, ready for the press.

Lēnos G3025 — "winepress": the stone trough where grapes were crushed underfoot. The image behind "trampling out the vintage where the grapes of wrath are stored."

Stadion G4712 — "furlong," about 607 feet; 1,600 furlongs is roughly 184–200 miles — the span of the Holy Land, the theater of Armageddon's carnage.

Note the ***altar*** G2379: the fire-angel comes from the altar where the martyrs' prayers ascended (6:9–10; 8:3–5). Judgment answers prayer.

CROSS REFERENCES Isaiah 63:1–6; Joel 3:13; Lamentations 1:15; Revelation 19:11–15 (He treadeth the winepress); Revelation 16:16 (Armageddon); Revelation 6:9–11; Genesis 15:16.

DAVID JEREMIAH · Escape the Coming Night

Here is the preview of Armageddon — the same battle unveiled in chapter 16 and finished in chapter 19, when the One in a vesture dipped in blood treads the winepress alone. 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. Yet he turns the image pastorally — the only way to escape the winepress of wrath is to shelter in the One who was crushed for us; at Calvary, Jesus entered the press in our place.

JOHN MACARTHUR · Because the Time Is Near

MacArthur takes the measurements seriously: blood splattered to the height of a horse's bridle across two hundred miles describes the unimaginable carnage when the armies of the world, gathered against Jerusalem, are destroyed at Christ's coming — "without the city," outside Jerusalem, from Megiddo to Edom. This is not cartoon apocalyptic; it is the sober arithmetic of the day the Lamb's patience ends. The vine of the earth — the whole godless system rooted in rebellion — is cut in one stroke.

DAVID GUZIK · Enduring Word

The angel with power over fire comes out from the altar — Guzik, following Walvoord, hears in that detail the answer to the martyrs' cry of 6:10, "How long?" The trodden press is the inspiration of the Battle Hymn of the Republic — "He is trampling out the vintage where the grapes of wrath are stored." The blood "unto the horse bridles" is best read as splatter across a 200-mile battle theater — a picture of total carnage. Chapter 14 is the perfect answer to chapter 13: for a moment it seemed Satan's beast might win; the harvest shows who truly reigns.

V
MOVEMENT

REVELATION 15:1–4

The Sea of Glass and the Song of the Lamb

The martyrs sing before the vials pour

> *"And I saw another sign*[G4592] *in heaven, great and marvellous, seven angels having the seven last plagues*[G4127]*; for in them is filled up*[G5055] *the wrath*[G2372] *of God. And I saw as it were a sea of glass*[G5193] *mingled with fire: and them that had gotten the victory*[G3528] *over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty*[G3841]*; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy*[G3741]*: for all nations shall come and worship before thee; for thy judgments*[G1345] *are made manifest."*
>
> REVELATION 15:1–4 · KJV

KEY WORD STUDY

Sēmeion G4592 — "sign": the third great sign in heaven (12:1, 12:3, 15:1) — the woman, the dragon, and now the angels of the last plagues. The book's drama is told in signs.

Teleō G5055 — "filled up" (15:1) and "fulfilled" (15:8): brought to its goal, completed. The same root as *tetelestai*, "It is finished" (John 19:30). Wrath, like redemption, reaches a purposed end — God is not venting; He is finishing.

Nikaō G3528 — "gotten the victory": to conquer, overcome — the word of the seven letters ("to him that overcometh"). The martyrs the beast killed are heaven's conquerors.

Hosios G3741 — "holy": not the usual *hagios*, but the word for intrinsic, unimpeachable purity of character — "thou *only* art holy."

CROSS REFERENCES Exodus 15:1–18 (the song of Moses); Deuteronomy 32:4; Leviticus 26:21 (seven times more plagues); Revelation 4:6; 5:8; 7:9–17; Psalm 86:9; Psalm 111:2; Psalm 145:17; Jeremiah 10:7; Isaiah 66:23; Philippians 2:10–11.

DAVID JEREMIAH · Escape the Coming Night

Before the final storm breaks, heaven pauses for a concert. Jeremiah observes that the shortest chapter in Revelation is the calm before the last plagues — and God fills the calm with worship. The singers are the tribulation's martyrs: the beast took their lives and heaven calls them the victors, because triumph is measured by faithfulness, not survival. Their song joins the oldest hymn in the Bible to the newest — Moses at the Red Sea and the Lamb at the crystal sea — one unbroken testimony that God delivers His people.

JOHN MACARTHUR · Because the Time Is Near

The seven last plagues complete the sequence begun with seals and trumpets — rapid-fire, final, and literal. MacArthur notes the theology of the song: it praises God's works, ways, worthiness, and worship, and it grounds the coming judgment in God's character — "just and true are thy ways." Heaven never blushes at the wrath of God; it sings about it. And the martyrs' focus is telling: not a syllable about their own sufferings — every pronoun is *Thy* and *Thee*. True worship is God-absorbed.

DAVID GUZIK · Enduring Word

Chapter 15 is not the next event after 14 — it backs up and re-tells the approach to the end in greater detail, the familiar Hebrew pattern of stating and re-stating. The whole chapter breathes Exodus: plagues, Moses, the tabernacle, the glory-cloud — this is the ultimate exodus, God's people finally freed from a persecuting world. The sea of glass now mingled with fire speaks of judgment proceeding from holiness; and the martyrs standing on it, harps in hand, sing one song with two titles — law and love, old covenant and new, in perfect union.

VI
MOVEMENT

REVELATION 15:5-8

The Temple Opened, the Vials Given

When the smoke fills the temple, judgment is irreversible

"And after that I looked, and, behold, the temple of the tabernacle[G4633] *of the testimony*[G3142] *in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen*[G3043]*, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials*[G5357] *full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke*[G2586] *from the glory*[G1391] *of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled*[G5055]*."*

REVELATION 15:5-8 · KJV

KEY WORD STUDY

Phialē G5357 — KJV "vials": not slender bottles but broad, shallow libation bowls used at the temple altar — their contents dumped in an instant. The trumpet judgments came in thirds; the bowls empty all at once.

Skēnē G4633 + ***martyrion*** G3142 — "the tabernacle of the testimony": the heavenly original of Moses' tent (Exodus 25:9, 40), which housed the tables of the law. Judgment proceeds from the place where God's violated covenant is kept.

Kapnos G2586 — "smoke": the Shekinah cloud of Sinai and the dedication of tabernacle and temple — glory so thick that no man could enter, and no intercession could delay what God had purposed.

CROSS REFERENCES Exodus 25:8–9, 40; Exodus 40:34–35; Numbers 1:50; 1 Kings 8:10–11; 2 Chronicles 5:13–14; Isaiah 6:4; Hebrews 8:5; Revelation 8:3–5; Revelation 16:1–21.

DAVID JEREMIAH · Escape the Coming Night

The door of the heavenly temple opens — and out comes judgment. Jeremiah notes the dress of the seven angels: priestly linen and golden girdles, because these executioners come from the presence of a holy God, doing a holy work. The bowl in the angel's hand is a worship vessel; wrath poured from a censer says that judgment, too, is an act of the sanctuary. And the smoke that bars the temple door is the most sobering line in the chapter: there comes a moment when the day of grace closes and no prayer can hold back what God has determined.

JOHN MACARTHUR · Because the Time Is Near

Everything here underlines the righteousness of what follows in chapter 16. The angels come *out of the temple* — from God's own presence, on God's own authority; their spotless linen declares that this judgment is pure, not vindictive. The "tabernacle of the testimony" recalls the law kept in the ark: the world about to be judged is judged by the standard it defied. MacArthur underscores the closed temple: as Moses could not enter the glory-filled tent, so now heaven itself waits — mercy's intercession is suspended until wrath has finished its work.

DAVID GUZIK · Enduring Word

Guzik (with Seiss) points out that "vials" is a poor translation — these are the flat golden bowls of the temple service, quickly and completely poured out. They are handed over by one of the four living creatures, from the very circle of the throne. When the Shekinah smoke fills the house, the message is that judgment is now irreversible: nothing can hinder it any longer. Yet even in devastating judgment the cloud is "from the glory of God" — His presence and His glory attend even His severest work.

SECTION II · STUDY HELPS

At a Glance

The three voices side by side

MOVEMENT	DAVID JEREMIAH	JOHN MACARTHUR	DAVID GUZIK
I · 14:1–5 The 144,000 on Sion	All sealed, all standing — eternal security in history's worst hour	Literal Jewish evangelists, celibate and blameless, triumphant at Christ's return	Heaven's answer to chapter 13 — the beast has not won
II · 14:6–13 Three angels	The world's last evangelistic campaign; no one enters judgment unwarned	Same everlasting gospel; hell conscious, continuous, eternal	Babylon drinks the cup she poured; the cup Jesus took now forced on His rejecters
III · 14:14–16 The grain harvest	The Sower returns as Reaper; every day of delay is mercy	The wheat-and-tares harvest at the end of the age, executed by the crowned King	"Ripe" = withered, over-ripe; God never reaps early
IV · 14:17–20 The winepress	Preview of Armageddon; Christ was crushed at Calvary so we need not be	Literal carnage across 200 miles as the world's armies fall at His coming	The fire-angel from the altar answers the martyrs' "How long?"
V · 15:1–4 Sea of glass & song	The calm before the storm, filled with worship; martyrs are the true victors	Judgment grounded in God's character — just and true are His ways	The ultimate Exodus; one song, two titles — law and love united
VI · 15:5–8 Temple & vials	Priestly angels, worship vessels — and a door grace will one day close	Judgment from God's presence, by God's standard, in God's purity	Flat temple bowls, quickly poured; the smoke says judgment is irreversible

† Key Findings

- **One answer.** Revelation 14 answers Revelation 13: the 144,000 sealed in chapter 7 all stand with the Lamb — the beast's war on the saints did not cost God one of His sealed servants. ALL THREE
- **Two marks.** Everyone in the tribulation wears a name — the beast's mark (13:16) or the Father's name (14:1). The mark of the beast is Satan's counterfeit of God's seal. MACARTHUR
- **Angelic gospel.** Revelation 14:6 is the only place in the New Testament where an angel preaches the gospel — and the only verse that calls the gospel "everlasting." GUZIK

- **Two wraths.** Verse 10 stacks both Greek anger-words: *thymos* (boiling fury) poured into the cup of *orgē* (settled indignation) — undiluted (*akratos*). Ten of the eleven Revelation-era uses of *thymos* for God's wrath are in this book. WORD STUDY

- **Over-ripe.** The grain harvest is *xērainō* (dried, withered) and the grapes *akmazō* (bursting-ripe, a New Testament hapax): judgment falls only when evil is fully mature. WORD STUDY

- **1,600 furlongs.** About 184–200 miles — the length of the land from north of Megiddo to Edom — the theater of the campaign of Armageddon (16:16; 19:11–19). MACARTHUR

- **Exodus replayed.** Revelation 15 breathes Exodus: plagues, Moses, a sea, the song of deliverance, the tabernacle, and the glory-cloud — the church's ultimate exodus from a persecuting world. GUZIK

- **Vials are bowls.** The KJV's "vials" (*phialē*) are the temple's broad libation saucers — poured out in an instant, total, and final; and the smoke-filled temple means no intercession remains. ALL THREE

† Questions for the Table

1 **The Father's name on the forehead (14:1) deliberately mirrors the mark of the beast (13:16). What does that contrast teach about ownership — and is there any neutral ground left?**

None. Every person in the tribulation — and finally in every age — bears someone's name; worship determines whose.

REVELATION 13:16; 14:1; 2 TIMOTHY 2:19

2 **Why is the gospel called "everlasting" in 14:6, and why is it preached alongside a judgment warning — "the hour of his judgment is come"?**

Because there has only ever been one way of salvation, and because grace warns before wrath falls — the announcement of judgment is itself a mercy.

REVELATION 14:6-7; ACTS 4:12

3 **How do 14:10–11 answer the modern claim that hell is either temporary or annihilation?**

The torment is conscious ("no rest day nor night"), in the Lamb's presence, and endless — "for ever and ever" is the strongest Greek expression of eternity.

REVELATION 14:10-11; MARK 9:43-48

4 **The overcomers on the sea of glass (15:2–4) were killed by the beast — yet heaven calls them victors, and their song never mentions themselves. What does that redefine about victory and about worship?**

Victory is faithfulness, not survival; and worship is God-absorbed — every line praises His works, ways, and worthiness.

REVELATION 12:11; 15:3-4

5 **What does the smoke-filled temple (15:8) — which no man could enter until the plagues were finished — teach about the day of grace?**

Grace has a closing hour. When God's determined judgment begins, no intercession delays it — which is why "now is the accepted time."

REVELATION 15:8; 2 CORINTHIANS 6:2; GENESIS 6:3

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Revelation 14 shows who wins; Revelation 15 shows why heaven can sing about it. The Lamb keeps every name He has written, the harvest waits until the grapes are fully ripe, and the saints' answer to the beast is hypomonē — patient endurance, the commandments of God, and the faith of Jesus.

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