Revelation 14

The Lamb on Mount Zion: Two Harvests

OBSERVATION · INTERPRETATION · APPLICATION

"These were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily to see whether these things were so."
Acts 17:11

CHAPTER THEME

Revelation 13 asks whether the beast wins. Revelation 14 answers: no. The Lamb stands, His people sing, the gospel goes out one last time, Babylon falls, and the harvest comes in God's time. Every person ends up with one name on his forehead and one of two cups in his hand.

Ed Smith · Started 20 October 2026

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00 The Text

REVELATION 14 (KJV), MARKED

Gold God — His character & actions
Green Command / instruction
Sky Key repeated word
Rose Sin / warning
Violet Promise / blessing
Amber Time / place / contrast

1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 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:

3 And they sung as it were a new 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 from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

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

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 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.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, 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.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 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.

Marked in the text

- **v1** a Lamb stood on the mount Sion
- **v1** his Father's name written in their foreheads
- **v3** a new song
- **v3** redeemed from the earth
- **v4** follow the Lamb whithersoever he goeth
- **v4** firstfruits unto God
- **v5** in their mouth was found no guile
- **v6** another angel *(every occurrence)*
- **v6** the everlasting gospel
- **v7** Fear God, and give glory to him
- **v7** the hour of his judgment is come
- **v7** worship him that made heaven
- **v8** Babylon is fallen, is fallen
- **v9** If any man worship the beast and his image
- **v10** the wine of the wrath of God
- **v10** poured out without mixture
- **v11** for ever and ever
- **v11** they have no rest day nor night
- **v12** Here is the patience of the saints
- **v13** Blessed are the dead which die in the Lord
- **v13** rest from their labours
- **v13** their works do follow them
- **v14** one sat like unto the Son of man
- **v14** sickle *(every occurrence)*
- **v15** the harvest of the earth is ripe
- **v19** the great winepress of the wrath of God
- **v20** without the city

Marks are drawn on the KJV text. Quotations in the notes are from the NASB95, so their wording may differ from the KJV above.

01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · REVELATION 14:7 (KJV)

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Setting

Chapter 13 ended in darkness — the beast, the image, the mark, and no one able to buy or sell. Now John looks again: "Then I looked, and behold, the Lamb was standing on Mount Zion" (v1). Before the

last bowls of wrath (chs. 15–16), God shows the end of the story: His people safe, the gospel preached, Babylon fallen, and the earth harvested.

Structure

- vv1–5 — **the Lamb and the 144,000:** the Lamb stands on Mount Zion with the 144,000, "having His name and the name of His Father written on their foreheads" (v1). A sound "like the sound of many waters and like the sound of loud thunder" (v2). They sing "a new song," and "no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth" (v3). They "have kept themselves chaste," they "follow the Lamb wherever He goes," purchased "as first fruits to God and to the Lamb" (v4). "No lie was found in their mouth; they are blameless" (v5).
- vv6–7 — **the first angel:** "having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people" (v6). "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" (v7).
- v8 — **the second angel:** "Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the passion of her immorality."
- vv9–13 — **the third angel and the saints:** "If anyone worships the beast and his image, and receives a mark on his forehead or on his hand" (v9), "he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger" (v10). "The smoke of their torment goes up forever and ever; they have no rest day and night" (v11). "Here is the perseverance of the saints who keep the commandments of God and their faith in Jesus" (v12). "Blessed are the dead who die in the Lord from now on!" — they rest from their labors, "for their deeds follow with them" (v13).
- vv14–16 — **the harvest of the earth:** on a white cloud "one like a son of man, having a golden crown on His head and a sharp sickle in His hand" (v14). An angel from the temple cries, "Put in your sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe" (v15). "The earth was reaped" (v16).
- vv17–20 — **the wine press of wrath:** another angel with a sharp sickle (v17); the angel "who has power over fire" calls, "gather the clusters from the vine of the earth, because her grapes are ripe" (v18). They are thrown "into the great wine press of the wrath of God" (v19). Blood comes out "up to the horses' bridles, for a distance of two hundred miles" (v20).

Repeated words

Lamb (vv1, 4, 10); purchased (vv3, 4); another angel (vv6, 8, 9, 15, 17, 18); loud voice (vv7, 9, 15, 18); worship (vv7, 9, 11); the beast and his image (vv9, 11); mark (vv9, 11); wine (vv8, 10); wrath of God (vv10, 19); rest (vv11, 13); sickle (vv14–19); cloud (vv14, 15, 16); ripe (vv15, 18); wine press (vv19, 20).

Contrasts

the beast's name on the forehead (13:16) ⟷ the Father's name on the forehead (v1). Those who worship the beast "have no rest day and night" (v11) ⟷ the dead in the Lord "rest from their labors" (v13). The wine of Babylon's immorality (v8) ⟷ the wine of the wrath of God (v10). The beast's mouth full of blasphemies (13:5–6) ⟷ "no lie was found in their mouth" (v5). The grain harvest (vv14–16) ⟷ the grape harvest (vv17–20). The beast's apparent victory (ch. 13) ⟷ the Lamb standing on Mount Zion (v1).

Chapter theme (my words)

Revelation 13 asks whether the beast wins. Revelation 14 answers: no. The Lamb stands, His people sing, the gospel goes out one last time, Babylon falls, and the harvest comes in God's time. Every person ends up with one name on his forehead and one of two cups in his hand.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · REVELATION 14:1 (KJV)

[1]And I looked, and, lo, ▲ a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having ★ his Father's name written in their foreheads.

The answer to chapter 13

Guzik: "Revelation 14 is the perfect answer to Revelation 13." The beast seemed unstoppable; the Lamb is simply standing — calm, in control, on His own mountain (Ps 2:6).

Who are the 144,000? (vv1–5)

Guzik links them to the sealed servants of 7:3–8 and reads them as Jewish believers, saved by grace through faith, who come through the tribulation alive — the same company seen before the trouble, now seen after it. "They prove God's ability to preserve His people." He takes Mount Zion as the earthly Jerusalem. Others read the 144,000 as a symbolic number for the whole people of God, and Zion as heavenly (Heb 12:22). Either way the point holds: not one of the sealed was lost. Spurgeon on the new song: "Heaven is not the place to learn that song; it must be learned on the earth." "Kept themselves chaste" may mean literal celibacy in a time of distress or, as so often in Scripture, faithfulness against spiritual adultery (2 Cor 11:2); Robertson, in Guzik, notes the word "can be applied to men as well as women." They are "first fruits" — the first of a larger harvest to come.

The eternal gospel (vv6–7)

Even now, at the edge of judgment, God sends good news. This angel's message is fear, glory and worship of the Creator — creation preaches it too (Ps 19:1; Acts 14:15; Rom 1:20). It fulfills Jesus' word that the gospel will be preached to all nations before the end (Matt 24:14). Guzik adds a needed word: "God has not given the responsibility for spreading the Gospel to angels, but unto His people."

Babylon fallen (v8)

Announced here, explained in chapters 17–18. The double "fallen, fallen" echoes Isaiah 21:9. Babylon is the world system in rebellion against God; Guzik sees her immorality as mostly spiritual idolatry, often joined by the literal kind.

The cup of wrath (vv9–11)

The plainest warning about hell in the Bible. The wine is "mixed in full strength" — undiluted, nothing held back (Ps 75:8; Jer 25:15). Guzik: "No one will casually or accidentally take the mark." Torment is "in the presence of the holy angels and in the presence of the Lamb" — Guzik: "This shows that God is not

absent from hell," present in justice, not in comfort. "Forever and ever" — Walvoord, in Guzik: "the strongest expression of eternity of which the Greek is capable." Some Christians hold that the lost are finally destroyed rather than endlessly punished (conditional immortality); Guzik, with the historic majority, reads this as conscious and eternal (Matt 25:46). The present tense of "worship" and "receives" stresses an ongoing choice — and "no rest" answers it.

Perseverance and rest (vv12–13)

Nearly the same phrase as 13:10: "Here is the perseverance of the saints." Their endurance is the answer to the beast's threats. Then the second of Revelation's seven beatitudes: "Blessed are the dead who die in the Lord." The wicked have "no rest" (v11); the faithful "rest from their labors." Their deeds follow with them — not to earn heaven, but because nothing done for Christ is lost (1 Cor 15:58; Heb 6:10).

Two harvests (vv14–20)

The "one like a son of man" with a golden crown is Jesus (Dan 7:13; Rev 1:13). An angel from the temple brings word that the hour has come — the Son submits to the Father's timing (Mark 13:32). Guzik notes the harvest comes only when it is ripe: God does not judge in haste. The word for ripe in v15 means dried or withered — overripe. Readers differ on the first harvest: some see a gathering of the righteous (Matt 13:30; John 4:35); others, with the grape harvest that follows, see two pictures of judgment (Joel 3:13). The wine press is unmistakably wrath (Isa 63:1–6; Rev 19:15). "Outside the city" — most likely outside Jerusalem. Blood to the bridles for 1,600 stadia (about 200 miles) — Guzik: "a picture of tremendous carnage," pointing to Armageddon (16:16; 19:17–21).

Word study (Greek)

- **Zion — *Siōn* (G4622):** the hill of Jerusalem, God's chosen dwelling.
- **new — *kainos* (G2537):** new in kind and quality, not just recent.
- **purchased — *agorazō* (G59):** to buy in the marketplace; redeemed at a price (5:9).
- **chaste — *parthenos* (G3933):** a virgin; pure, undefiled.
- **first fruits — *aparchē* (G536):** the first portion of the harvest, given to God.
- **blameless — *amōmos* (G299):** without spot or blemish, like a sacrifice.
- **eternal — *aiōnios* (G166):** age-long, everlasting.
- **gospel — *euangelion* (G2098):** good news.
- **wrath — *thymos* (G2372):** boiling, passionate anger; ten of its eighteen NT uses are in Revelation.
- **anger — *orgē* (G3709):** settled, steady anger — the common NT word for God's wrath.
- **full strength — *akratos* (G194):** unmixed, undiluted.
- **tormented — *basanizō* (G928):** to torture, test by pain.
- **rest — *anapausis* (G372) / *anapauō* (G373):** relief, refreshment, ceasing from toil.
- **sickle — *drepanon* (G1407):** a curved blade for harvest.
- **ripe — *xērainō* (G3583):** to dry up, wither (v15).
- **wine press — *lēnos* (G3025):** a trough where grapes were trodden.

Cross-references

Ps 2:6; Ps 75:8; Isa 21:9; Isa 63:1–6; Jer 25:15–16; Dan 7:13–14; Joel 3:13; Matt 13:24–30, 36–43; Matt 24:14; Matt 25:46; Mark 13:32; 2 Cor 11:2; Heb 12:22; Rev 7:1–8; Rev 13:10, 16–17; Rev 16:16–19; Rev 18:2; Rev 19:15.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · REVELATION 14:13 (KJV)

13 And I heard a voice from heaven saying unto me, Write, ★ Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may ★ rest from their labours; and ★ their works do follow them.

Command to obey — "Fear God, and give Him glory."

The last gospel call is simple: fear Him, honor Him, worship the One who made everything (v7). I want to give God glory now, freely, while it is still a choice — and to carry this eternal gospel to men myself, not wait for an angel to do it.

Sin to confess — a lie in my mouth

"No lie was found in their mouth" (v5). I know how quickly a half-truth comes out to protect my image. In recovery they say we're as sick as our secrets, and every man I sit across from — in a prison visiting room or a church basement — has learned to lie to survive. Truth-telling is where following the Lamb starts.

Warning to heed — two cups

Everyone drinks from one. Babylon's wine (v8) is sweet going down and turns into the wine of God's wrath (v10). Every addiction a man has fought is a small version of this: the drink that promises rest gives him "no rest day and night" (v11). Only the Lamb's cup — the one He drank for us (Matt 26:39) — sets him free.

Promise to trust — "Blessed are the dead who die in the Lord" (v13)

For a believer, death is rest, not ruin. And nothing I do for Jesus is wasted; my deeds follow with me. The man who comes to Christ late, in a cell, with little time left, still gets this blessing.

Example to follow — "these are the ones who follow the Lamb wherever He goes" (v4)

Not just where it's comfortable. The 144,000 kept faith through the worst days earth will see. I want to follow Him into hard places, and to show the men I serve that following is daily and wherever.

Worship

The Lamb is standing. The beast had his chapter; the Lamb has the mountain, the song and the harvest. I worship the One who made heaven and earth, sea and springs of water, and who will judge it all in perfect time.

Prayer

Lamb of God, I fear You and give You glory. Thank You for drinking the cup of wrath I deserved so that I could rest. Put a new song in my mouth and take every lie out of it. Make me faithful to carry the eternal gospel to men who have no hope. Let me follow You wherever You go. Amen.