

Sealed and Redeemed

Discovering the identity of the
144,000
through a careful study of
the evidence revealed in the
HOLY SCRIPTURES
and the writings of
ELLEN G. WHITE

Paul & Mihaela Williams
▶ Theos Institute ◀

Website: 144000.faith

Copyright © 2021
All Rights Reserved

Preface

Several years past we went to a memorial and the speaker made a mournful remark about the brother who had passed away. He had been a powerful preacher for truth, a faithful soldier in God's army, who wanted so much to be among the 144,000, yet he passed away too soon. So, the speaker was lamenting the fact that this brother had died and would not be a part of the 144,000, although this was his great, lifelong desire.

This made us think: 'Why would God deny someone the privilege of accompanying Him in the heavenly temple and wherever He went, just because the person died too early?' 'Why would God give special privileges to a select company at the end of time, when He has had so many faithful children, in all ages, many who endured awful tortures and a martyr's death, who kept His commandments and had the faith of Jesus?'

These questions and other similar ones, over time, prompted us to revisit the subject of the 144,000. An in-depth Bible and Spirit of Prophecy study commenced and from this careful study we discovered some amazing things.

First, we discovered that personal opinions, sometime erroneous, are often promoted word of mouth, because people accept what others are telling them without ever studying the matter for themselves; and then, in turn, they promote these ideas, which they have heard, to others and thus errors are promulgated. It seems that this is very much the situation with this most interesting subject.

Second, we discovered a truth that is biblical, beautiful, that reflects God's character of love, and fits together very nicely. So, we invite you, dear reader, to consider our study. Please, take the things we have found and *"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."*

— 2 *Timothy* 2:15 —

This book is dedicated to resolving some common misunderstandings regarding the 144,000, so that we may all speak the same thing, and to comfort and strengthen one another in the wonderful knowledge of God's fairness and goodness to all His redeemed children.

This study will show you the wonderful character of our God! Let us all strive to be among the 144,000!



Chapter 1

The Reasons

The subject of the 144,000 is not one of the pillars of our faith, it is not a fundamental belief, therefore many dismiss studying it. We are also told in the Spirit of Prophecy that we are not to concern ourselves with subjects that are not clearly revealed in God's Word. This reasoning is how we mentally dismiss the things we don't understand or that seem to contradict each other. Because we do not understand very well the subject of the 144,000 and it is not one of the fundamental beliefs we are happy to place it on the non-essentials list and move on to something we deem more important.

To our amazement, after a careful study of the subject of the 144,000, we found that apparent contradictions morph into perfect harmony and the subject is clearly revealed in both the Bible and the Spirit of Prophecy. Why would God reveal something to us if it was not important for us to know?

Others avoid this subject based on the fact that Ellen White says that we should not enter *"into controversy over questions which will not help them spiritually, such as, who is to compose the hundred and forty-four thousand."* {7BC 978.4}. We want to assure the reader that this book is not concerned with naming individuals that we think should be included or not in that number. We will only be concerned and study those things reveal in the Word of God. As a matter of fact, if we look at the context of this admonition, we will see that she is concerned with ideas that some were promoting, that are not taught in the Word. She says just above the sentence mentioned earlier: "It is not His plan that His people shall present something which they have to suppose, which is not taught in the Word." (Ibid) And then she admonishes the readers not to be concerned with who will compose the 144,000. Apparently, some were teaching things that were suppositions. Again, we want to assure the reader that we will not follow that direction. The only thing we will study in this book is what God has revealed to us in His holy Word, either the Bible or the Spirit of Prophecy.

A very important reason to explore this topic is that the subject of the 144,000 is part of the Book of Revelation which we are supposed to study and understand. We are told:

“Many have entertained the idea that the book of Revelation is a sealed book, and they will not devote time and study to its mysteries. They say that they are to keep looking to the glories of salvation, and that the mysteries revealed to John on the Isle of Patmos are worthy of less consideration than these. ¶ But God does not so regard this book. ... ¶ The book of Revelation opens to the world what has been, what is, and what is to come; it is for our instruction upon whom the ends of the world are come. It should be studied with reverential awe. We are privileged in knowing what is for our learning. ...”

— Review and Herald, August 31, 1897, par. 2-4 • Ellen G. White —

Keeping with this instruction, we will look into the subject of the 144,000, knowing that what we find will be for our instruction, for our preparation for heaven. We will study the subject with reverential awe and learn from it what God would have us learn.

Last, but not least, our desire is to highlight God’s character of love and to show that our salvation is gained through the merits of Christ alone, not our own merits. So, we ask ourselves: if salvation is only by Christ’s merits, only by Him living in our hearts and giving us the power to overcome and by substituting His own sinless life for our sinful one, then why would a group of people be singled out from among all the redeemed and rewarded more than all the others? These and many other questions we will answered as we proceed with our study.



Chapter 2

Rules of Interpretation

Many of us have been trained by society to live in the fast lane. We are so used to hurrying along that we often do not realize that we are doing the same while reading and studying the Bible. Other times we simply rely on a pastor, a speaker, or an article to teach us Bible truth. In this study let's try to slow down and really ponder every verse and inspired quote and dig to a depth, in the mine of truth, that we may not have reached before. As a matter of fact, this is the very study that taught us, the writers, how to study deep and to compare inspiration with inspiration, and we hope it will do the same for you, dear reader.

Before we proceed further, we want to set forth the rules of interpretation for our study of God's Word and the inspired writings of Mrs. Ellen G. White.

“Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled ‘Views of the Prophecies and Prophetic Chronology,’ Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:

- 1. Every word must have its proper bearing on the subject presented in the Bible;*
- 2. All Scripture is necessary, and may be understood by diligent application and study;*
- 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering;*
- 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error;*
- 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its*

meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible.”

— *Review and Herald, November 25, 1884, par. 24 • Ellen G. White* —

In keeping with these rules, we will not be looking at any writers outside of the Bible and the writings of Ellen G. White. We will bring all scriptures on the subject together and we will also bring the statements of Ellen White in to further enhance what we are learning from Scripture. If *“nothing revealed in Scripture can or will be hid from those who ask in faith,”* we shall trust that this subject of the 144,000 will be made clear to us, as we diligently study it.

Dear reader, before we start, please offer a word of prayer that the Holy Spirit will guide you in your study and make this subject clear to your mind.



Chapter 3

First Mention - Revelation 7:2-17

As we looked at the 144,000 subject in the past, we discovered that there are several different views taught among our members. Some Bible scholars think that 144,000 is a literal number, others say it is symbolic. But most agree that it is a group at the end of time, a special forces, elite group that brings into the faith a great multitude. We, the writers, used to belong in one of these categories ourselves. But, after a careful study of this subject, we found that the truth is different from what we expected, and much more beautiful. So, put aside your own opinion, for now, and let's find out what we can learn from God's Word.

Let's look at the first Bible passage that mentions the 144,000. First, we would like to find out if the number is literal or symbolic.

“And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.”

— Revelation 7:2-8 —

If we consider the number to be literal, then we have to apply the

same literal interpretation to the rest of the passage. It would mean that the 144,000 would have to be 12,000 jews of the actual tribes of Israel. Taken literally, it would mean that those of us who are not of jewish decent would not be included. Knowing that the tribes of Israel are not distinguishable today and that the Bible could not mean that only 12,000 jews from each tribe would be sealed, we can conclude, therefore, that the number cannot be taken literally, at least in this first passage.

If we take the number symbolically, let's identify who Israel is today. We know that names in the Bible are very important and they represent character traits. What does the name "Israel" represent?

"And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

— *Genesis 32:28* —

The name given to Jacob after his wrestling with the Angel all night represents his experience as an overcomer. Jacob was called Israel because he prevailed with God, he was victorious.

In Deuteronomy 33:29, Israel is described as a people saved by the Lord.

"Happy art thou, O Israel: who is like unto thee, O people saved by the LORD,..."

— *Deuteronomy 33:29* —

The Bible tells us that "...they are not all Israel, which are of Israel." (*Romans 9:6*). Genealogy and family decent are not the means by which we are saved. Instead, our salvation depends on us being connected to Christ "...if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." (*Galatians 3:29*)

Who are the heirs according to the promise?

“He that overcometh shall inherit all things; and I will be his God, and he shall be my son.”

— *Revelation 21:7* —

We can see from these verses that the true heirs are those that overcome, through Christ. “Israel” is a term that applies to a spiritual experience of overcoming sin. As we shall see shortly, those that are part of Israel receive God’s seal, because they have no guile found in their mouths.

Going back to Revelation 7, many people stop reading the Bible passage at verse 8. But, let us continue with verses 9 and 10. John hears the number of those that are sealed and then he beholds in heaven a great multitude. Are these two distinct groups? Is what John hears different from what he sees?

*“After this I beheld, and, lo, **a great multitude**, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, **clothed with white robes**, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.”*

— *Revelation 7:9-10* —

We are told nowhere in this passage that what John heard and what he saw were two different groups. A logical and consistent reading of the whole passage would not bring us to the conclusion that John heard and saw two different companies.

Let us continue reading:

*“And one of the elders answered, saying unto me, What are these which are **arrayed in white robes**? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.*

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

—*Revelation 7:13-17* —

John saw a great multitude of people dressed in white robes. When the angel asked him *"What are these which are arrayed in white robes?"*, he did not know. So the angel explains by describing those that wear the white robes, which are *"a great multitude."* Among the characteristics of this group, we will focus on the three below. The great multitude:

- comes out of the great tribulation
- they washed their robes and made them white in the blood of the Lamb
- they serve God day and night in his temple

<p>—<i>Revelation 7:13-17</i> — (<i>The great multitude</i>)</p> <p><i>"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne</i></p>	<p>— <i>Great Controversy</i>, p. 648 • EGW — (<i>The 144,000</i>)</p> <p><i>"None but the hundred and forty-four thousand can learn that song; ..."These are they which came out of great tribulation;" ... But they have been delivered, for they have "washed their robes, and made them white in the blood of the Lamb." "In their mouth was found no guile; for they are without fault" before God. "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." They have seen the earth wasted with famine and</i></p>
--	--

<i>shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes ”</i>	<i>and they themselves have endured suffering, hunger, and thirst. But “they shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes ”</i>
---	---

Notice that these characteristics belong to the great multitude, according to the Bible verses above. Now, let's compare the description of this great multitude in Rev 7 with the description of the 144,000 in the inspired book, *The Great Controversy*. I placed them side by side, so you can see how they are describing the same group.

Talking about the 144,000, Ellen White quotes the Bible verses mentioned above (Revelation 7:13-17) while applying the same characteristics to the 144,000:

- come out of the great tribulation
- they washed their robes and made them white in the blood of the Lamb
- they serve God day and night in his temple

Do you see the apparent problem here? If we believe that the 144,000 are a separate and distinct group from the great multitude, then we make it appear that the Spirit of Prophecy is conflicting with the Bible by describing the wrong group. Could it be that the number of those John heard that were sealed and the great multitude standing before the throne, are actually one and the same company? So far, this seems the only logical conclusion.

Does this line of thought agree with Inspiration? We will try to

discover that in the coming chapters.



Chapter 4

Second Mention - Revelation 14:1-5

Let's look at the second 144,000 passage in the Bible. As you read the verses, please ask yourself the question again: could the number be literal? To answer the question we have to determine again if this is a literal or a symbolic passage:

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

— Revelation 14:1-5 —

Again, keep in mind the characteristics of this group, especially the fact that they were singing a new song that no man could learn except the 144,000. We will revisit this point later.

Now, let's go back to the question, is the passage symbolic or

literal? If we take the number literal, then we should apply the literal interpretation to all the verses in the passage. Could the Bible imply that those considered to be the 144,000 are only single men that are virgins? Could God be partial to men only and not just men, but virgin men? Is this in accord with God's character revealed in the rest of the Bible?

Again, if the number is literal, would these 144,000 men (which, if literal, would have to be Israelites) be considered defiled if they were married? We know these are ridiculous questions, but we are asking only to show the consequences of applying a literal interpretation to this passage. Obviously, the entire mentioned Bible passage is again symbolic.

For now, let's consider more of the 144,000 characteristics mentioned in the verses above:

- They are sealed by having the Father's name written in their foreheads.
- They sing a new song that no other company can learn.
- They are not defiled with women and are virgins.
- They follow the Lamb whithersoever He goeth.
- They are a kind of first fruits unto God and the Lamb.
- They have no guile in their mouths.
- They are without fault before the throne of God.

Later, we will come back to these characteristics and address them one by one. In the mean time, let's look at the third and last biblical passage.



Chapter 5

Third Mention - Revelation 15:1-4

“And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory 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 marvelous are thy works, Lord God Almighty; 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: for all nations shall come and worship before thee; for thy judgments are made manifest.”

— Revelation 15:1-4 —

This is the third and last 144,000 passage in the Bible. Even though the number is not actually mentioned, we know it speaks of the 144,000, because they sing the song of Moses and the Lamb, as mentioned in the book *The Great Controversy*. We are told that only the 144,000 can learn that song.

“And they sing ‘a new song’ before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the

song of Moses and the Lamb,—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as no other company have ever had.”

— *Great Controversy, 1888, p. 648 • Ellen G. White* —

From these verses we can add another characteristic to the those mentioned in previous chapters:

- They have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.

In a future chapter we will analyze each attribute of the 144,000 group and see that, in fact, *all* believers from *all* ages have to manifest these attributes.

Although, this third Bible passage could be taken either symbolic or literal, based on the weight of evidence and in keeping with the first two Bible passages we looked at, we can conclude that the Bible recognizes the 144,000 as a symbolic number.

With that in mind, let us address another issue. If we consider the 144,000 group to be a special company that appears sometime at the end of our earth’s history, we run into some puzzling questions which we will consider in the next chapter.



Chapter 6

Puzzling Questions

Let us consider now some views about the 144,000 that really puzzled us before this study and seem to compromise the inspired Word of God.

1. If the 144,000 are only a special group that is alive at the end of time and they are the only ones that can enter the New Earth temple, how come the Bible says that the great multitude serves God in His temple?

We are told in Early Writings that only the 144,000 enter the temple:

“And as we were about to enter the holy temple, Jesus raised His lovely voice and said, ‘Only the 144,000 enter this place,’ and we shouted, ‘Alleluia.’”

— Early Writings, p. 19 • Ellen G. White —

Yet, who did we see in Revelation that were serving God in His temple? According to verses 9 through 15 of Revelation 7, it was a

great multitude that the angel was describing as serving God in His temple day and night:

*“After this I beheld, and, lo, **a great multitude**, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;...Therefore are they before the throne of God, and **serve him day and night in his temple**: and he that sitteth on the throne shall dwell among them.”*

— Revelation 7:9, 15 —

If we are of the opinion that the 144,000 is a separate group, different from the great multitude, and that the 144,000 are the only ones that can enter into the temple, then we are putting Ellen White’s statement above in contradiction with the Bible. When John saw the great multitude, the angel explained to him that “they are before the throne of God, and serve him day and night in his temple.” Then, how can the great multitude (who serve Him day and night in His temple) be a different group than the 144,000, if only the 144,000 can enter into the temple?

Moreover, when Ellen White was told in vision that only the 144,000 enter the temple, she shouted “alleluiah” and went in; she was not stopped at the door and denied access because she was not a part of the group. That brings us to the second puzzling question.

2. For those considering the 144,000 to be a literal number of people at the end of time, what do you do with those promised to be part of the group but passed away many decades ago?

For those that believe that the number is literal and that it is a group at the end of time, here is another problem. God has promised certain people, who lived before the end of time, that they would be with the 144,000 and yet they all have passed away long time ago. This next statement was written to J. N. Andrews when he lost his daughter, Mary.

*“Mary, dear precious child, is at rest. She was the companion of your sorrows and disappointed hopes. She will no more have grief or want or distress. Through faith's discerning eye you may anticipate, amid your sorrows and griefs and perplexities, your **Mary with her mother and other members of your family** answering the call of the Life-giver and coming forth from their prison house triumphing over death and the grave. Your faith may see the loved and the lost ones reunited among the redeemed of earth. **You with them erelong, if faithful, will be walking in the streets of the New Jerusalem, singing the song of Moses and the Lamb, wearing the jeweled crown. . . .**”*

— Letter 71-1878.4 • Ellen G. White —

Notice here that these resurrected loved ones, along with J. N. Andrews himself, if faithful, will sing the song of Moses and the Lamb, which only the 144,000 can learn. Doesn't that make them part of the 144,000?

Ellen White herself was given the assurance that she will be with the 144,000:

*“I [Ellen White] begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, You must go back, and if **you are faithful, you, with the 144,000**, shall have the privilege of visiting all the worlds and viewing the handiwork of God.”*

— Early Writings, p. 39, 40 —

And also, a Mr. Hastings was comforted after the passing of his wife by the prophets words:

*“I saw that she [Mrs. Hastings] was sealed and would come up at the voice of God and stand upon the earth, and **would be with the 144,000**. I saw we need not mourn for her; she would rest in the time of trouble, and all that we could mourn for was our loss in being deprived of her company. I saw her death would result in good.”*

— Last Day Events, p. 222.4 • Ellen G. White —

So, are there more in the group besides the 144,000? Ellen White, Mrs Hastings, J. N. Andrews, Mary and the loved ones that are singing the song? Were there no other faithful believers that were sealed, as these were? Wouldn't they also be with the 144,000? How many more people do we add to this group? Is being *with* the 144,000 different than being *part* of the 144,000? So what does being "with the 144,000" mean? To answer this, think about someone asking you: what church are you with? Your response: I am with the Seventh-day Adventist church. That means you are part of the Seventh-day Adventist church.

Likewise, when Ellen White saw Mrs Hastings "with the 144,000", she meant that Mrs. Hastings was part of that group, one of them, along with Ellen White, Mary, J. N. Andrews and many others that died in the faith, especially as they were given the assurance that they will be singing the Song of Moses and the Lamb. "*You with them erelong, if faithful, will be walking in the streets of the New Jerusalem, singing the song of Moses and the Lamb, wearing the jeweled crown. . . .*" (Letter 71-1878.4)

We can conclude therefore that we are not looking at two groups here, but one inclusive group, that takes in all the faithful believers that died in the Lord. The salvation of all the redeemed finds its fulfillment through Christ. None of the saved will think they made it to heaven based on their superior traits or the time when they were born on earth. Everything that was accomplished by the final generation and any other group in history, was accomplished by the grace and power of Christ.

But, don't take this for granted. In the next few pages we are going to look at ten characteristics of the 144,000 and see how they actually apply to *all* believers, those from *all* ages of earth's history.



Chapter 7

The Characteristics of the 144,000

From the three previous Bible passages we looked at, we discovered ten main characteristics of the 144,000. As we continue our study, we would like you to observe that these attributes are not restricted to a special group at the end of time, but they embrace all of God's faithful children from all ages. Here are the ten identifying characteristics that we are going to focus on in this book:

1. They are sealed by having the Father's name written in their foreheads.
2. They sing a new song that no other company can learn.
3. They are not defiled with women and are virgins.
4. They follow the Lamb whithersoever He goeth.

5. They are the only ones who can enter the temple of God.
6. They are a kind of first fruits unto God and the Lamb.
7. They are translated from “among the living.”
8. They have no guile in their mouths.
9. They are without fault before the throne of God.
10. They have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.

1. They are sealed by having the Father’s name written in their foreheads.

What is it that the 144,000 have written in their foreheads? It is the Father’s name, which represents His holy and pure character. This acceptance of God’s character into our lives is described as the sealing process. As we go through these next verses and quotes, ask yourself “Does only a limited group have God’s seal or is it something that all those who are redeemed must have?”

*“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.**”*

— Revelation 14:1 —

*“And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have **sealed the servants of our God in their foreheads.**”*

— Revelation 7:2-3 —

Notice that the seal is given to *all* the servants of God and it is applied "in their foreheads" or minds, and it is the Father’s name or His character. As we will see below, the seal is also a sign of His authority. God’s seal is found in the fourth commandment. By truly keeping the Sabbath, we acknowledge that we belong to God; and in this way He can place His seal, His name in our foreheads.

*“For well-nigh forty years has the message of the third angel been sounding. In the issue of the great contest two parties are developed, those who “worship the beast and his image,” and receive his mark, and those who receive “**the seal of the living God,**” who have the **Father’s name written in their foreheads.** This is not a visible mark. The time has come when all who have an interest in their soul’s salvation should earnestly and solemnly inquire, What is the seal of God? and what is the mark of the beast? How can we avoid receiving it? **The seal of God, the token or sign of His authority,** is found in the fourth commandment. This is the only precept of the Decalogue that points to God as the Creator of the heavens and the earth, and clearly distinguishes the true God from all false gods.”*

— *Signs of the Times, November 1, 1899, par. 8-9 • Ellen G. White* —

There are only two classes spoken of in the Word of God, those that receive the mark of the beast and those that receive the seal of God. There are no other groups. The seal of God, (His name, title, and territory), is found in the 4th commandment. God has had Sabbath-keepers in all ages, not just at the end of time. All those who have the seal of the living God, having the Father’s name written in their foreheads, are saved.

*“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and **his servants** shall serve him: And they shall see his face; and **his name shall be in their foreheads.**”*

— *Revelation 22:1-4* —

All of God’s servants must have God’s name written in their foreheads. All have to reflect His character in order to be saved. Notice how Paul admonishes the believers in Ephesus and Corinth. They were to be sealed as much as we are today.

*“And grieve not the holy Spirit of God, **whereby ye are sealed** unto the day of redemption.”*

— *Ephesians 4:30* —

It is the Holy Spirit or God that seals us by imprinting into our minds the character of the Father. Paul was writing this to the believers in Ephesus. They were to be sealed just like any other believer. Below we can read a similar admonition that Paul makes to the believers in Corinth:

*“Now he which stablisheth us with you in Christ, and hath anointed us, is God; **Who hath also sealed us, and given the earnest of the Spirit in our hearts.**”*

— *2 Corinthians 1:21-22* —

All generations, all the redeemed are to be sealed with the character of God by the Spirit of God, without which they will not see the Kingdom of God.

According to the next quote “*everyone that works in the fear and love of God is sealed in his forehead.*”

*“I tell you in the name of the Lord God of Israel that all injurious, discouraging influences are held in control by unseen angel hands, until **everyone that works in the fear and love of God is sealed in his forehead.**”*

— *Letter 138, 1897 • Ellen G. White* —

God has chosen people in all ages and in all lands, that obey Him and keep His commandments. These chosen ones are sealed with God’s name.

*“What is the condition of those who keep the commandments of God and have the faith of Jesus? If in families there are those who are refusing obedience to the Lord in keeping His Sabbath, then the seal cannot be placed upon them. **The sealing is a pledge from God of perfect security to His chosen ones. Sealing indicates you are***

God's chosen. He has appropriated you to Himself. As the sealed of God we are Christ's purchased possession, and no one shall pluck us out of His hands."

— *Manuscript 59, 1895 • Ellen G. White* —

We all must be sealed as God's chosen and purchased possession. All of the redeemed, not just a group at the end of time, are sealed by having the Father's Name written in their foreheads.

2. They sing a new song that no other company can learn.

What is this new song that only the 144,000 can learn? The Bible says it is the song of Moses and the Lamb, the song of their experience. Their experience is that of victory over sin and deliverance from it. The book *The Great Controversy* describes it this way:

*"Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have 'gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.' [Revelation 15:2.] With the Lamb upon Mount Zion, 'having the harps of God,' they stand, **the hundred and forty and four thousand** that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, 'the voice of harpers harping with their harps.' [Revelation 14:1-5; 15:3; 7:14-17] And they sing 'a new song' before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb,—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as no other company have ever had."*

— *Great Controversy, 1888, p. 648 • Ellen G. White* —

Keep in mind that this is "a song which no man can learn save the hundred and forty and four thousand." Why is that? Because it is

“the song of their experience” which “no other company have ever had.” What is the experience that no other company have ever had?

“In the plan of redemption there are heights and depths that eternity itself can never exhaust, marvels into which the angels desire to look. The redeemed only, of all created beings, have in their own experience known the actual conflict with sin; they have wrought with Christ, and, as even the angels could not do, have entered into the fellowship of His sufferings; will they have no testimony as to the science of redemption—nothing that will be of worth to unfallen beings?”

— Education, p. 308 • Ellen G. White —

The redeemed only, of all created beings in the universe, have known in their own experience the actual conflict with sin. They are the only ones that have wrought with Christ and entered into the fellowship of His sufferings. The word of God is not saying that a special end time group has a different experience than other redeemed ones have ever had, but it is saying that those redeemed from the Earth have an experience that no other company of God’s created beings throughout the universe has ever had. It is a comparison between redeemed human beings and the rest of God’s created beings that never experience the battle with sin.

As we ponder the subject of the Song of Moses and the Lamb we ask the question: Who are we told that will sing the song of Moses and the Lamb? Notice the answers coming up in the quotes below:

*“And the next scene is recorded, ‘After these things . . . I heard as it were **the voice of a great multitude**, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth.’ [Rev 19:6] **They sing the song of Moses and the song of the Lamb.**”*

— Testimonies to Ministers, p. 432.2 • Ellen G. White —

We just read that “*the voice of a great multitude*” is singing a praise song. The Spirit of Prophecy identifies this song as the Song of Moses and the Lamb. How is this possible? The song that only the 144,000 can learn is sung by a great multitude? Let’s keep reading.

“When the earthly warfare is accomplished, and the saints are all gathered home, our first theme will be the song of Moses, the servant of God. The second theme will be the song of the Lamb, the song of grace and redemption. This song will be louder, loftier, and in sublimer strains, echoing and re-echoing through the heavenly courts. Thus the song of God’s providence is sung, connecting the varying dispensations; for all is now seen without a veil between the legal, the prophetic, and the gospel. The church history upon the earth and the church redeemed in heaven all center around the cross of Calvary. This is the theme, this is the song,—Christ all and in all,—in anthems of praise resounding through heaven from thousands and ten thousand times ten thousand and an innumerable company of the redeemed host. All unite in this song of Moses and of the Lamb. It is a new song, for it was never before sung in heaven.”

— *Testimonies to Ministers*, p. 433 • Ellen G. White —

Notice that an innumerable company of the redeemed host from all dispensations unite in singing the song of Moses and of the Lamb, not just a group at the end of time. As a matter of fact there are “*thousands and ten thousand times ten thousand and an innumerable company of the redeemed host*” not just 144,000 redeemed people. Moreover, this song, we are told, connects the “*varying dispensations*” of earth’s history, from the time of Moses, through the various prophets up to the Christian Era (the legal, the prophetic, and the gospel dispensations).

Speaking in regards to the song that Moses and the Israelites sang right after they came through the Red Sea, we read:

“This song and the great deliverance which it commemorates, made

*an impression never to be effaced from the memory of the Hebrew people. From age to age it was echoed by the prophets and singers of Israel, testifying that Jehovah is the strength and deliverance of those who trust in Him. That song does not belong to the Jewish people alone. It points forward to the destruction of all the foes of righteousness, and the final victory of the Israel of God. **The prophet of Patmos beholds the white-robed multitude that 'have gotten the victory,' standing on the 'sea of glass mingled with fire,' having 'the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb.'** Revelation 15:2, 3."*

— *Patriarchs and Prophets*, p. 289.1 • *Ellen G. White* —

John, the Revelator, beheld the victorious white-robed multitude singing the Song of Moses and the Lamb in heaven. This song has been sung by the Hebrew people, by the prophets and singers of Israel from age to age, until the redeemed are safe on the sea of glass. They are a multitude that, with harps in their hands, sings the song of Moses and the Lamb. Let us keep reading:

*"The sheep are now scattered, but thank God they are about to be gathered to a good pasture. ¶ Oh, how sweet it will be to meet **all the blood-washed throng in the city of our God.** 'Tis then we'll sing **the song of Moses and the Lamb** as we march through the gates into the city, bearing the palms of victory and wearing the crowns of glory."*

— *Letter 3, 1847* • *Ellen G. White* —

*"What sustained the Son of God during His life of toil and sacrifice? He saw the results of the travail of His soul and was satisfied. Looking into eternity, He beheld the happiness of those who through His humiliation had received pardon and everlasting life. His ear caught the shout of **the redeemed. He heard the ransomed ones singing the song of Moses and the Lamb.**"*

— *Acts of the Apostles*, p. 601.2 • *Ellen G. White* —

The ransomed ones, the white-robed multitude, the redeemed from all ages sing the song of Moses and the Lamb, a song that only the 144,000 can learn. Obviously, the only conclusion we can draw so far, is that the number 144,000 is symbolic of all the redeemed.

3. They are not defiled with women and are virgins.

Let's read again the verses that contain these words:

*“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. **These are they which were not defiled with women; for they are virgins....**”*

— Revelation 14:3-4 —

These verses imply to us once again that the number 144,000 is symbolic, because for God to have only a group of 144,000 single, unmarried males (virgins) does not make sense. We know from Bible prophecy that a pure woman represents God's true church, a corrupt woman represents a corrupt and fallen church. God has always had a faithful remnant down through time who have kept *“the faith once delivered unto the saints”* and who have refused to commit spiritual adultery with the world. Jesus is thus employing the symbol of a virgin, or virgins, to describe God's professed people, some faithful (the wise virgins) and others unfaithful (the foolish virgins).

“I have likened the daughter of Zion to a comely and delicate woman.”

— Jeremiah 6:2 —

“For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”

— 2 Corinthians 11:2 —

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish.”

— *Matthew 25:1-2* —

So, we can say that God’s faithful are not defiled by committing spiritual adultery with other fallen churches, imbibing their false teachings, because they are pure. Again, all God’s people, from all ages, have to have this purity, which is found in Christ’s merits alone.

4. They follow the Lamb whithersoever He goeth.

“The Lord has a people on the earth, who follow the Lamb whithersoever he goeth. He has his thousands who have not bowed the knee to Baal. Such will stand with him on Mount Zion.... We need not wait till we are translated to follow Christ. God’s people may do this here below. We shall follow the Lamb of God in the courts above only if we follow Him here. Following Him in heaven depends on our keeping His commandments now.”

— *Review and Herald, April 12, 1898, par. 19 • Ellen G. White* —

“Those who follow Christ here will one day follow the Lamb whithersoever he goeth.”

— *Review and Herald, May 27, 1902, Art. B, par. 15 • Ellen G. White* —

“Thus looking to and believing on Christ Jesus in all His completeness, we are His followers. We are Christians indeed. We will follow the Lamb of God whithersoever He goeth. We belong to His kingdom. We are His subjects, and He is our King.”

— *Letter 14b - 1898.8 • Ellen G. White* —

Are only a few privileged to follow Christ? No, the thousands who have not bowed the knee to Baal, the followers of Christ here on Earth, all true Christians, all who believe in Him here on earth will have the privilege to follow Him in heaven, “whithersoever He goeth.” There is no restriction placed upon some of the redeemed,

while others get to enjoy better things. That would not be consistent with God's character, would it? All the redeemed from all ages will *"follow the Lamb whithersoever He goeth."*

5. They are the only ones who can enter the temple of God in heaven.

We mentioned this before, but we need to ask again: Who are they that serve Him day and night in His temple? John saw a great multitude serving God in His temple.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;... Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."

— Revelation 7:9, 15 —

However, we are told in the book *Early Writings* that only the 144,000 enter the temple. Do we have a contradiction with the Bible here? Let's look at the quote:

"And as we were about to enter the holy temple, Jesus raised His lovely voice and said, 'Only the 144,000 enter this place,' and we shouted, 'Alleluia.'"

— *Early Writings, p. 19 • Ellen G. White* —

The only way we would have a contradiction would be if we consider the 144,000 and the great multitude to be two different groups. But, as we have seen so far, the 144,000 is the number that symbolizes all the redeemed. In this case, there is no contradiction in the Word of God. All the redeemed have access to the temple.

Here is another passage from the *Spirit of Prophecy* that confirms our position. Here, Ellen White calls "the righteous" those who will serve Christ in His temple:

*“The glorious memorial of God’s wonderful power is soon to be restored to its rightful place. Then paradise lost will be paradise restored. God’s plan for the redemption of man will be complete. The Son of Man will bestow upon **the righteous** the crown of everlasting life, and **they shall “serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”**”*

— *Review and Herald, September 5, 1899, Art. A, par. 15 • Ellen G. White —*

God is bestowing upon *all* the righteous the privilege of entering the temple in heaven and serving Him there. What a glorious future God has prepared for *all* of His people!

6. They are a kind of first fruits unto God and the Lamb.

The words “first fruits” designate the part of the harvest that is dedicated to God. In the Bible we have two spiritual harvests, the saved are harvested for redemption and the lost are harvested for destruction.

*“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. 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. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. 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, 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. 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.”

— *Revelation 14:14-19* —

In a spiritual sense, the “first fruits” refer to those that are harvested for heaven, dedicated to God, just like the physical “first fruits” were dedicated to the Lord. According to the Bible and the Spirit of Prophecy, the words “first fruits” have two meanings:

- a. the first fruit that is harvested, in point of time
- b. the best part of the harvest, describing its quality

We know that the 144,000 are not the first human beings to be taken to heaven. There has been other that are already there: Enoch, Moses, Elijah and those resurrected with Christ. The obvious definition that applies here is definition “b”. We are told in 1 Corinthians 5:20, regarding Christ: *“But now is Christ risen from the dead, and become the firstfruits of them that slept.”* We know that He is not the first one (in time) risen from the dead, since there were others resurrected before Him (ie. Moses, Lazarus, the son of the widow, etc.), but Christ is the best or the most preeminent One of those that are risen from the dead.

Other Bible passages confirm that we are looking at the best of the harvest, in terms of quality:

“All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.”

— *Numbers 18:12* —

*“With joyful hearts they [God’s children] should dedicate to the Creator **the first fruits** of their bounties—**their choicest possessions, their best and holiest service.**”*

— *Acts of the Apostles, p. 339.4 • Ellen G. White* —

“Of his [the Father of lights] own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.”

— *James 1:18* —

According to James, spiritually, to be the “first fruit” means to be begotten or born again. All the redeemed have to be born again in order to be the best fruits unto God and the Lamb. This truth Jesus revealed to Nicodemus and it is applicable to all of us who want to enter the kingdom of God.

“...Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”

— *John 3:3* —

Therefore, the 144,000 are the best and chosen fruits because they are born again, have a new heart and wear the robe of Christ’s spotless righteousness. All the redeemed have to have this experience.

7. They are translated from “among the living.”

This is a point that can bring some confusion if we suppose that the phrase “from among the living” means only those that are translated, without seeing death, at the second coming. But let’s see how the Word of God uses that phrase “among the living.”

“And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: ...”

— *Isaiah 4:3* —

Notice how Isaiah uses the phrase “among the living”, in conjunction with the word “written.” Those that are *written* among the living shall be called holy. We, the writers, personally believe this refers to the Book of Life and those who are saved will be “*written among the living*” in that book. This is paralleled by Ellen White’s vision of the temple on the new Earth:

“This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I there saw I cannot describe. ... I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold.”

— *Early Writings, p. 36.2 • Ellen G. White* —

The term “among the living”, has no reference to “without seeing death” as so many assume. All the redeemed are translated from earth to heaven. All the redeemed are “written among the living” and have their names in the Lamb’s Book of Life. God considers anyone truly connected with Christ to be “alive” while those not connected with Christ are considered “dead.”

*“But in that day [when the restraining Spirit of God shall be wholly withdrawn from the wicked], as in the time of Jerusalem’s destruction, **God’s people will be delivered, everyone that shall be found written among the living.** (Isaiah 4:3). Christ has declared that He will come the second time to gather **His faithful ones** to Himself: ...”*

— *Great Controversy, p. 37.1 • Ellen G. White* —

According to the above quotation, who are those “*that shall be found written among the living?*” To answer, notice the parallelism: “*God’s people*” are those “*written among the living*”. They are “*His faithful ones*”. They alone are considered as living in God’s eyes.

*“I am the God of Abraham, and the God of Isaac, and the God of Jacob? **God is not the God of the dead, but of the living.**”*

— *Matthew 22:32* —

All of God’s faithful, sleeping or awake are alive in God’s eyes.

We can also consider the term “from among the living” in an additional way. At Christ’s second coming, there will be saints as well as wicked people alive. At least for a while. The saints will be translated, while the wicked will be destroyed by Christ’s glory. So, in this sense, the 144,000 will be translated from among the living.

What about the word “translated”? Does the word mean transferred to heaven without seeing death? The Bible uses three greek words, from the same root word that are translated into English as “translated” or “translation”. The first one is found in Colossians 1:13 and it simply means to transfer or carry away:

“Who hath delivered us from the power of darkness, and hath translated [3179] us into the kingdom of his dear Son”

translated • 3179. μεθίστημι methistemi, meth-is´-tay-mee, or (1 Cor. 13:2)

μεθιστάνω methistano, meth-is-tan´-o; from 3326 and 2476; to transfer, i.e. carry away, depose or (figuratively) exchange, seduce: — put out, remove, translate, turn away.

The other two times, the word is used in Hebrews 11:5. Again, according to the Concordance, both words simply mean “to change places”, “removed from one place to another:”

“By faith Enoch was translated [3346] that he should not see death; and was not found, because God had translated him: for before his translation [3331] he had this testimony, that he pleased God.”

translated • 3346. μετατίθημι metatithemi, met-at-ith´-ay-mee; from 3326 and 5087; to transfer, i.e. (literally) transport, (by implication) exchange, (reflexively) change sides, or (figuratively) pervert: — carry over, change, remove, translate, turn.

translation • 3331. μετάθεσις metathesis, met-ath´-es-is; from 3346; transposition, i.e. transferral (to heaven), disestablishment (of a law): — change, removing, translation.

The three versions of the greek word “translate” simply mean to “carry away”, to “transfer”. The saints are carried away or transferred to the kingdom of God. All the saints, represented by the number 144,000, will be translated, transferred from earth to heaven. Some are translated without seeing death and most are translated after their death and resurrection.

So, the 144,000, those who are written in the Book of Life, are all made alive at Christ’s coming and carried away to meet their Lord in the air. From then on, they will be with their Friend and Savior for all eternity. Let us strive to have our names written in the Book of Life. What a wonderful future awaits us!

8. They have no guile in their mouths.

The word “guile” means deceit, dishonesty, sly or cunning intelligence. To live without guile is God’s will for all of His people, in all generations. According to God’s word, this is an experience that all who would be redeemed must have, not just a special group at the end of time.

*“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that **they speak no guile**”*

— 1 Peter 3:10 —

*“Blessed is the man unto whom Jehovah imputeth not iniquity, and **in whose spirit there is no guile.**”*

— Psalm 32:2 —

Nathanael was “an Israelite indeed, in whom is no guile!” (John 1:47). We see thus, that all God’s people, from all ages, are admonished to live a life without guile.

9. They are without fault before the throne of God.

*“Now unto him that is able to **keep you from falling, and to present you faultless** before the presence of his glory with exceeding joy, ...”*

— Jude 24 —

*“Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion **nor fault**; forasmuch as he was faithful, **neither was there any error or fault found in him.**”*

— Daniel 6:4 —

*“The Word of life is that by which the Christian is to live. From this Word we are to receive a continually increasing knowledge of truth. From it we are to gain light, purity, goodness, and a faith which works by love and purifies the soul. It is given us that we may be redeemed, and **presented faultless before the throne of divine***

glory. Wondrous victory, gained by Christ in man's behalf!"

— Letter 60-1900.19 • Ellen G. White —

The promise of the Word of God is that He is able to present us *all* faultless before His throne. This is the privilege of everyone who trusts in the righteousness of Christ. This has been required of *all* the redeemed from *all* ages. This victory is gained, not because there is some goodness in us, but is “*gained by Christ in man's behalf.*”

10. They have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.

Before we read this next quote, ask yourself, “Is it only a special company at the end of time that overcomes the beast and comes out of great tribulation?” Let us read and see who it is that overcomes the beast(s):

*“John beheld in vision the redeemed people of God. He saw the triumph of those who had gained the victory over the beast and over his image. He marked the trials which they had endured for the truth's sake. He saw their unyielding firmness in adhering to the commandments of God against the **oppressive powers** that sought to force them to disobedience.*

“Under the symbols of a great red dragon, a leopard-like beast, and a beast with lamblike horns, the earthly governments, which would be especially engaged in trampling upon God's law and persecuting His people, were presented to John. Their war is carried on till the close of time. The people of God, symbolized by a holy woman and her children, are represented as greatly in the minority. In the last days only a remnant still exists. Of these John speaks as ‘they which keep the commandments of God, and have the testimony of Jesus Christ.’ [Revelation 12:17]

“Through paganism, and then through [the] Papacy Satan exerted his power for many centuries in an effort to blot from the

earth God's faithful witnesses. Heathen and papists were actuated by the same dragon spirit. They differed only in that the Romish apostate, making a pretense of serving God, was the more dangerous and cruel foe. Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than a thousand years the people of God suffered under the dragon's fire."

— Ms51-1899 • Ellen G. White —

The spirit of the dragon and of the beast and of the persecuting powers of earth's history have been around for many centuries, warring against all of God's people, not just the last generation. All of the redeemed are tested and have to choose between God or Satan. The persecution of God's people has been carried on from the beginning and it will continue to the end of time. Although the

<p><i>"We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. ... And they were all clothed with a glorious white mantle from their</i></p>	<p><i>"On each side of the cloudy chariot were wings, and beneath it were living wheels; and as the chariot rolled upward, the wheels cried, 'Holy,' and the wings, as they moved, cried, 'Holy,' and the retinue of holy angels around the cloud cried, 'Holy, holy, holy, Lord God Almighty!' And the saints in the cloud cried, 'Glory! Alleluia!' And the chariot rolled</i></p>	<p><i>"Before entering the City of God, the Saviour bestows upon His followers the emblems of victory and invests them with the insignia of their royal state. The glittering ranks are drawn up in the form of a hollow square about their King, whose form rises in majesty high above saint and angel, whose countenance beams upon them full of</i></p>
--	--	---

<p><i>Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us: 'You have washed your robes in My blood, stood stiffly for My truth, enter in.' We all marched in and felt we had a perfect right there."</i></p> <p>—Testimonies, Vol. 1, p. 60.3 • Ellen G.</p>	<p><i>Before entering the city, the saints were arranged in a perfect square, with Jesus in the midst.</i></p> <p><i>He stood head and shoulders above the saints and above the angels. His majestic form and lovely countenance could be seen by all in the square."</i></p> <p>— Early Writings, p. 287.2 • Ellen G.</p>	<p><i>Before the ransomed throng is the Holy City. Jesus opens wide the pearly gates, and the nations that have kept the truth enter in."</i></p> <p>—Great Controversy, 1888, p. 645-646 • Ellen G. White —</p>
---	--	---

oppression of God's people will culminate with the final time of trouble as has never been, Satan has been trying to destroy God's people from the very beginning. Over the centuries, God had and will have a people that will gain the victory over the beast power, over the dragon (Satan) and those imbued with their spirit.

The mark of the beast, the Sabbath/Sunday issue, has been around from the beginning, in the form of ancient sun worship which opposed the worship of the Creator.

The number of the beast, 666, has also been around from ancient times in the occult world. Therefore, God's people have had to face the beast, his mark and his number from ancient times.



Chapter 8

More Evidence

We are so blessed to have not only the Bible, but also the Spirit of Prophecy. We can compare passage with passage, just like we do with the Bible, and get a larger picture. This time, we are going to compare three quotes that describe the same event: the meeting on the Sea of Glass. Notice how each time, Ellen White uses different terminology to describe the same group gathered there. In each passage, Ellen White gives the redeemed a different name: in the first one she calls them *“the 144,000”*, in the second one she calls them *“the saints”* and in the last one *“the glittering ranks.”* She is describing the same group and same event, but with three different terms.

We can therefore conclude that “the 144,000” term is the same as

saying “the saints” and “the glittering ranks”. These terms are describing those standing on the Sea of Glass in a perfect square. Again, this harmonizes nicely with everything else we have seen previously.

Here is another situation where Ellen White uses two different terms for the same group:

*“A decree went forth to slay **the saints**, which caused them to cry day and night for deliverance. This was the time of Jacob’s trouble. Then all **the saints** cried out with anguish of spirit, and were delivered by the voice of God. **The 144,000 triumphed**. Their faces were lighted up with the glory of God. Then I was shown a company who were howling in agony. On their garments was written in large characters, ‘Thou art weighed in the balance, and found wanting.’ I asked who this company were. The angel said, ‘These are they who have once kept the Sabbath and have given it up.’”*

— *Early Writings, p. 36.2 • Ellen G. White* —

The term “the saints” is interchangeable with “the 144,000”. There are only two contrasting companies presented in the above quote, “the saints” (or the 144,000) and “the company howling in agony.” As we have seen in this study, the 144,000 is a symbolic number describing the redeemed of all ages. It is true that in the above paragraph we are looking at those saints that endure through the time of Jacob’s trouble, that will be alive when Christ comes. This is the time period of this particular vision. Nevertheless, this does not exclude the rest of the 144,000 that were sealed and are sleeping in the graves until the resurrection, like those we mentioned briefly in the beginning of this book: Ellen White, Mary, the daughter of J. N. Andrews and Mrs. Hastings and all those that have the Father’s name on their foreheads, have no guile, are guiltless before God and have gained the victory over the beast and his image.

“But,” you say, “What about the ‘144,000, in number’ quote?” Well, let’s look at it! The quote where this expression is found is part of the vision of the Advent people on the pathway to the New Jerusalem. She calls the Advent people “*the living saints, 144,000*,

in number”:

*“They [the Advent people] fell all the way along the path one after another, until we heard the voice of God like many waters, which gave us the day and hour of Jesus’ coming. **The living saints, 144,000, in number,** know and understand the voice, while the wicked thought it was thunder & an earthquake. When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses did when he came down from Mount Sinai, (Exodus 34:30-34.) **By this time the 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus’ new name.**”*

— *The Day-Star, January 24, 1846 • Ellen G. White —*

The phrase “*the living saints, 144,000, in number*” must harmonize with the overall weight of evidence presented in God’s word as discussed so far in this book. We have already learned that “144,000” is a number representing all those who are sealed and redeemed from the earth, those who will sing a new song in heaven, a song that only they could learn, those who are found written among the living. From what we have learned thus far this is a symbolic reference to all the saints, called “the living saints”, those whom God considers to be alive, those whose names are retained in the Lamb’s book of life, having been sealed with the seal of the living God. The language in Scripture regarding the 144,000 is very symbolic using the number 12, which represents God’s people as a whole: twelve patriarchs, twelve Apostles, twelve tribes, twelve gates made of twelve pearls, in the New Jerusalem, with the names of the twelve tribes engraved on them, twelve foundations made of twelve different precious stones, with the the names of the twelve apostles engraved on them, and so forth. 144,000 is 12 x 12 x 1000. This takes in both the old and new testament believers, the completeness of God’s purified, sealed and redeemed people. So, the phrase “the living saints, 144,000, in number”, should not be taken to contradict the overall weight of evidence. 144,000 should be seen as a number that represents the redeemed of all ages. In a similar manner, 666 is the number that represents the “beast” power. In other words, if

you want to represent the “beast” with a number, you use the number 666. So with the 144,000. If you want to represent the redeemed with a number, it is 144,000. Therefore, to be consistent with the Bible and the Spirit of Prophecy, we can paraphrase and say: the living saints, represented by the number 144,000, know and understand the voice...

The number one thousand has to do with God’s realm, or spiritual realm. For example, *“For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night”* (Psa. 90:4); *“... one day is with the Lord as a thousand years, and a thousand years as one day”* (2Pet. 3:8); The angel bounds Satan for a thousand years. (Rev 20:2); the saints *“lived and reigned with Christ a thousand years”* (Rev. 20:4, 6). So, the number 144,000 represents all of God’s people who are sealed and then translated to God’s realm.

Also, notice from the quote above what is written on their foreheads: *“God, New Jerusalem, and a glorious Star containing Jesus’ new name.”* Do all the saints have these names written upon their foreheads?

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”

— Revelation 3:12 —

The answer is: *“Him that overcometh”* will have these names written upon their foreheads. What church period in Revelation was this promise made to? If we look up the context (Revelation 3:7-13), we will see that it is Philadelphia church. It is the sixth church of the seven churches listen in Revelation. Therefore, the promise is not limited to a certain end-time group, rather it is made to *all* who overcome. Notice in the next quote how the promise of a white robe and the privilege of entering the temple of God is made to all who lay hold of the merits of Christ.

*“John, while in vision, saw a company clothed in white robes. An elder asked him who they were. “And I said unto him, Sir, thou knowest. And he said to me, **These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.**” Revelation 7:14. **They were seen in the temple of God. This will be the result for all who will lay hold of the merits of Christ and wash their robes in His blood.** Every provision has been made so that we can sit with Christ upon His throne, but the condition is that we be in harmony with the law of God. We must forsake all unrighteousness and comply with the conditions; then all heaven is opened to our prayer.”*

— Ms60-1886.14 —

Uriah Smith explains this so beautifully that we wanted to include it here in this book:

*“From the moment they overcome, and are sealed for heaven, they are labeled, if we may so express it, as belonging to God and Christ, and addressed to their destination, the New Jerusalem. They are to have written upon them the name of God, whose property they are, the name of the New Jerusalem, to which place they are going, not old Jerusalem, where some are vainly looking; and they have upon them the new name of Christ, by whose authority they are to receive everlasting life, and enter into the kingdom. Thus sealed and labeled, **the saints of God** are safe. No enemy will be able to prevent their reaching their destination, their glorious haven of rest, Jerusalem above.”*

— Daniel and the Revelation, Uriah Smith, p.399 —



Chapter 9 ***Christ Alone***

The truth of *Christ Our Righteousness* removes all merit and boasting from the human agent. All who are finally saved will be saved through Christ's righteousness *alone*. As we have seen thus far, the 144,000 are not, as some teach, an elite special forces group at the end of time that will accomplish some extraordinary work by being better than all other Christians from past ages. That would be unfair and would make God arbitrary. We are *all* saved by grace alone. We will *all* cast our crowns at Jesus feet. *All* glory goes to God and Christ alone. In the parable of the last hour workers *all* were paid the same, whether they worked all day or just the last hour.

“The first and the last are to be sharers of the great, eternal reward, and the first should gladly welcome the last. He who grudges the reward to another, forgets that he himself is saved by grace alone.”

— *Review and Herald, July 10, 1894 par. 5 • Ellen G. White* —

“Christ’s character was exemplified in Abel, Noah, Seth, Enoch, Abraham, Joseph, Moses, Joshua, Samuel, David, and all the host of those recorded as having characters that God could approve. ... Purity and holiness come only through Christ.”

— *Christ Triumphant, p. 188.4 • Ellen G. White* —

“Those who are saved will be saved because Jesus has paid the full debt; and man can do nothing, absolutely nothing, to merit salvation. Christ says, ‘Without me, ye can do nothing.’ Then whose is the merit?—It all belongs to our Redeemer. All the capabilities of man come alone through Christ, and we may say of our best performances, ‘All things come of thee, and of thine own have we given to thee.’”

— *Signs of the Times, November 10, 1890, par. 1 • Ellen G. White* —

“If you would stand through the time of trouble, you must know Christ, and appropriate the gift of his righteousness, which he imputes to the repentant sinner. Human wisdom will not avail to devise a plan of salvation. Human philosophy is vain, the fruits of the loftiest powers of man are worthless, aside from the great plan of the divine Teacher. No glory is to redound to man; all human help and glory lies in the dust; for the truth as it is in Jesus is the only available agent by which man may be saved. Man is privileged to connect with Christ, and then the divine and the human combine; and in this union the hope of man must rest alone; for it is as the Spirit of God touches the soul that the powers of the soul are quickened, and man becomes a new creature in Christ Jesus.”

— *Review and Herald, November 22, 1892, par. 8 • Ellen G. White* —

Why should special privileges be given to only some of the

redeemed, when Christ is the One that enabled them all to stand through their time of trouble or tribulation on this earth and He is the One by whose power they overcame? We will let you, the reader, answer that question. All glory and honor goes to God and the Lamb.



Chapter 10

The Context

We would like to end our study by reading the whole context in the book *The Great Controversy* that deals with the subject of the 144,000, pages 648-651. This is where the 144,000 are mentioned in the initial paragraph. Unfortunately many stop reading after the first paragraph and don't seem to notice that the narrative regarding those standing before the throne of God continues on for many more paragraphs. Notice how the second paragraph starts: "*In all ages the Saviour's chosen...*". That

means, she is referring to all the redeemed, including the last generation (“*in all ages*”) They all have the same experience.

Considering everything we have learned, let’s read through this entire section, where she describes those that make up the 144,000. Notice how she starts with those that lived on the earth at the end of time and in subsequent paragraphs she makes her way back through the past ages, describing all the faithful saints that God has redeemed from the earth. They are all included in the description of the 144,000.

“Upon the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have “gotten the victory over the beast, and over his image, and over his mark, and over the number of his name.” [Revelation 15:2.] With the Lamb upon Mount Zion, “having the harps of God,” they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, “the voice of harpers harping with their harps.” [Revelation 14:1-5; 15:3; 7:14-17] And they sing “a new song” before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb,—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as no other company have ever had. “These are they which follow the Lamb whithersoever he goeth.” These, having been translated from the earth, from among the living, are counted as “the first-fruits unto God and to the Lamb.” “These are they which came out of great tribulation;” [Revelation 14:1-5; 15:3; Revelation 7:14-17.] they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob’s trouble; they have stood without an intercessor through the final outpouring of God’s judgments. But they have been delivered, for they have “washed their robes, and made them white in the blood of

the Lamb.” **“In their mouth was found no guile; for they are without fault” before God. “Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them.”** [Revelation 14:1-5; 15:3; Revelation 7:14-17.] They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But **“they shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.”** [Revelation 14:1-5; 15:3; 7:14-17.]

“In all ages the Saviour’s chosen have been educated and disciplined in the school of trial. They walked in narrow paths on earth; they were purified in the furnace of affliction. For Jesus’ sake they endured opposition, hatred, calumny. They followed him through conflicts sore; they endured self-denial and experienced bitter disappointments. By their own painful experience they learned the evil of sin, its power, its guilt, its woe; and they look upon it with abhorrence. A sense of the infinite sacrifice made for its cure, humbles them in their own sight, and fills their hearts with gratitude and praise which those who have never fallen cannot appreciate. They love much, because they have been forgiven much. Having been partakers of Christ’s sufferings, they are fitted to be partakers with him of his glory.

“The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were “destitute, afflicted, tormented.” Millions went down to the grave loaded with infamy, because they steadfastly refused to yield to the deceptive claims of Satan. By human tribunals they were adjudged the vilest of criminals. But now “God is judge himself.” [Psalm 50:6.] Now the decisions of earth are reversed. **“The rebuke of**

his people shall he take away." [Isaiah 25:8.] "They shall call them, **The holy people, The redeemed of the Lord.**" He hath appointed "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." [Isaiah 62:12; 61:3.] They are no longer feeble, afflicted, scattered, and oppressed. Henceforth they are to be ever with the Lord. **They stand before the throne clad in richer robes** than the most honored of the earth have ever worn. They are crowned with diadems more glorious than were ever placed upon the brow of earthly monarchs. The days of pain and weeping are forever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed. Amid the waving of palm-branches they pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the strain, until the anthem swells through the vaults of Heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the inhabitants of Heaven respond in the ascription, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever." [Revelation 7:10, 12.]

"In this life we can only begin to understand the wonderful theme of redemption. With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet in the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height, of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when **the ransomed** see as they are seen and know as they are known; but through the eternal ages new truth will continually unfold to the wondering and delighted mind. Though the griefs and pains and temptations of earth are ended and the cause removed, **the people of God** will ever have a distinct, intelligent knowledge of what their salvation has cost.

"The cross of Christ will be the science and **the song of the redeemed** through all eternity. In Christ glorified they will behold Christ

*crucified. Never will it be forgotten that He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of heaven, He whom cherub and shining seraph delighted to adore—humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart and crushed out His life on Calvary's cross. That the Maker of all worlds, the Arbiter of all destinies, should lay aside His glory and humiliate Himself from love to man will ever excite the wonder and adoration of the universe. As **the nations of the saved** look upon their Redeemer and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song: "Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!"*

"The mystery of the cross explains all other mysteries. In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, "Our Father."

*"It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son. The compensation for this sacrifice is the joy of peopling the earth with **ransomed beings**, holy, happy, and immortal. The result of the Saviour's conflict with the powers of darkness is joy to **the redeemed**, redounding to the glory of God throughout eternity. And such is the value of the soul that the Father is satisfied with the price paid; and Christ Himself, beholding the fruits of His great sacrifice, is satisfied."*

— *Great Controversy, 1888, p. 648-652 • Ellen G. White* —

Chapter 11

Conclusion

Dear reader, can you understand now a little of the wisdom and love of God? He is not partial. He is fair and just and good. He is preparing us all, who remain faithful to the end, to be with Him in glory, to follow Him wherever He goes. Right now, He is removing all guile from our lips and He is preparing us to stand faultless before His throne. He is going to welcome all the redeemed into the New Jerusalem, which has twelve foundations with the names of the twelve apostles and twelve gates with the names of the twelve tribes of the children of Israel, thus encompassing God's children from all dispensations.

So, don't be sad for those who have died in Christ. They will all be among the 144,000, along with us, if we are faithful, and the redeemed from all ages.

“Let us strive with all the power that God has given us to be among the hundred and forty-four thousand.”

— *Review and Herald, March 9, 1905 • Ellen G. White* —

To be among the 144,000 means nothing more but to be among the redeemed, those that will welcome our Lord when He comes in the clouds of glory.

“Shall we not strive to be among the number who will welcome Christ with the words, ‘Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation’?”

— *ST April 17, 1901, par. 21* —

*“And there shall be no more curse: but **the throne of God and of the Lamb** shall be in it; and **his servants** shall serve him: And they shall see his face; and **his name shall be in their foreheads**. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever*

and ever.”

— Revelation 22:3-5 —