

## THE BOOK OF REVELATION

"What About The 144,000?"

Revelation 14:1-5

### Introduction

1. The seventh trumpet (11:15) is followed by an insert (ch. 12, 13). The one (ch. 12) portrays the persistent persecution of Israel by Satan; the other (ch. 13) the final organization of the infernal trinity against God and His saints during the Tribulation.

2. Now comes another insertion, a ray of light consisting of a series of prophetic visions (ch. 14). The time of this chapter (14) is like that of seven and thirteen. The text takes one back to the beginning of the Tribulation week and moves on to the end of the week. God is working out His purpose to offset Satanic opposition right up to the establishment of the Kingdom.

3. The opening verses of this chapter (14) unfold a Zion vision (vv. 1-5). This is followed by angelic pronouncements (vv. 6-13) and final issues with the defeat of the wicked (vv. 14-20). Consider the first fruits unto the Lord in the horrible Tribulation Period.

### 1. THEIR LOCATION v. 1

#### a. Where?

John saw and beheld a Lamb which stood (perfect active participle, ἑστηκός estekos ) as if on the edge of His divine movement into world affairs. This may be just prior to His revelation. It is on Mt. Zion.

#### b. Who?

There are 144,000 who stand with the Lamb. The number is surely literal. It seems correct to understand these as identical with those of an earlier chapter (7). The future of Israel is the concern here.

#### c. Why?

God's grace enabled Enoch to walk in a world ripening for judgment. That same grace helped Noah to pass safely through the flood judgment. Those mentioned here have the Lamb's Name and the Lamb's Father's Name written (perfect passive participle, γεγραμμένον gegrammenon , Majority Text ) on their foreheads. This is a double seal (cf. Eph. 1:13; 4:30; 2 Cor. 1:22). Here is a badge of blessedness by which Israel' s select are shown ownership and destiny.

### 2. THEIR PROCLAMATION vv. 2, 3

The 144,000 who stand with the Lamb on Zion are exposed to most marvelous singing. Look at it' s description:

#### a. Its Volume

The voice which was heard is as "many waters" (ὕδατων hudaton) and as "great thunder" (βροντῆς brontes). There is no place on earth which will not hear the singing. It is the voice (song) of the redeemed (cf. 5:4, 10). Those who know Him have a song.

#### b. Its Accompaniment

Four times the noun "voice" is found in the text (v. 2). Moreover, the root for "harp" (κitharίζω kitharizo) occurs three times (harps, harping, harps). Therefore, harpers join the song of the redeemed. God will use the harp to accompany the song!

#### c. Its Newness

The word "new" suggests fresh and full of vigor (καινός kainos). So the Lord allows songs in the night. There is nothing like this except at the Rapture (1 Thess. 4:13-18) and the marriage of the Lamb ("Rev. 19:7-10). Blessed thunderous exultation.

#### d. Its Participants

This is interesting and unique. Only the 144,000 become a select choir. They have been redeemed (perfect passive, ἠγορασμένοι) from (ἀπό apo ) the earth. Surely this indicates true salvation and separation from the "earth" (world).

#### e. Its Hearers

The audience of those who sing is clearly noted: before the "throne" of God (Trinity), before the "four beasts" and the "twenty-four elders" (cf. 4:1-11). Hence, both heaven and earth hear the praise given. What a concert.

### 3. THEIR DEDICATION vv. 4, 5

This matter is explained in two ways:

#### a. Negatively

Three statements are made:

1) About their Bodies They are undefiled (aorist passive, ἐμολύνθησαν emolunthesan). Both spiritual and physical chastity are meant. In the midst of the miasma of Tribulation corruption, these are virgins. This is not a strike at marriage (cf. 1 Cor. 7; 9; 5; 1 Tim. 4:14; Heb. 13:5), but a witness that here are Nazarites. What a company of separatists.

2) About their Mouths There is no guile in the mouths of these 144,000. The aorist passive verb εὐρέθη eurethe ) shows that in a time of great apostasy and allegiance to the Antichrist, these have no lie. They are qualified to preach the Gospel of the Kingdom (cf. 2 Thess. 2:9).

3) About their Persons What a momentous word this is: no fault. In their practical lives before the very throne of God, they are without blemish, hence accepted in the beloved Lamb (cf. 1 Pet. 1:19; Heb. 9:14).

#### b. Positively

1) Their Sanctification These are "followers of the Lamb." The present tense (ἀκολουθοῦντες akolouthountes) expresses continuous activity. They serve as the Lamb' s bodyguard. What an exalted activity.

2) Their Redemption Above the same verb is used (v. 3). There in the perfect passive while here in the aorist passive (ἠγοράσθησαν egorasthesan). Therefore they were taken from (ἀπό apo) all other men (ἀνθρώπων anthronon) for this very purpose. Glory!

3) Their Activation Now these are called "first fruits" to God and the Lamb. This is the millennium and the earnest of more to come. The harvest is on. The world day has arrived. What this will mean for the earth is beyond conception.

Conclusion Review, my friend, review. Here you have a defined number from the Tribulation. They bear His Name. Singers and harpists sing with one voice from heaven. The ground on which the 144,000 stand is solid: 1) They are separated. 2) They are obedient disciples. 3) They are truthful in word. 4) They are blameless in conduct. These are first fruits to God and the Lamb. All hail Emmanuel. Are you the same? Oh, bend to the Lord TODAY!