

Ellen White on the 144,000

If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted "Alleluia!" Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. {CET 57.3}

Soon we heard the voice of God [THE VOICE OF GOD IS HEARD REPEATEDLY DURING THE PERIOD IMMEDIATELY PRECEDING CHRIST'S RETURN. SEE THE GREAT CONTROVERSY, PP. 632, 633, 636, 638, 640, 641] like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon 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. {CET 58.1}

The^[1] 144,000 were all sealed, and perfectly united. On their foreheads was written, "God, New Jerusalem," and a glorious star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the brethren with a holy kiss, and they worshiped at our feet. {CET 58.2}

Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly, and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out: "Who shall be able to stand? Is my robe spotless?" Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again, while the cloud drew still nearer the earth. {CET 58.3}

Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, "Awake! awake! awake! ye that sleep in the dust, and arise." Then there was a mighty

earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted "Alleluia!" as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. {CET 59.1}

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. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city. 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 that we had a perfect right in the city. {CET 59.2} [see also EW pp. 14-18].

Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or, if they chose, use their little wings and fly to the top of the mountains, and pluck the never-fading flowers. There were all kinds of trees around the temple to beautify the place; the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig-tree bowed down with the weight of its timely figs,—these made the place all over glorious. 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." {CET 63.2}

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. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. {CET 63.3}

After we beheld the glory of the temple, we went out, and Jesus left us, and went to the city. Soon we heard His lovely voice again, saying: "Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you." We shouted, "Alleluia! glory!" and entered into the city. {CET 64.1}

Then I saw two trees. One looked much like the tree of life in the city. The fruit of both looked beautiful, but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, "None in this place have tasted of the forbidden tree; but if they should eat, they would fall." {CET 98.1}

Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written "Victory." Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written "Purity," and around the wreath were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters and magnified them. On

the back part of his head was a bow that confined the wreath, and upon the bow was written "Holiness." Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said, "It is not; the city is my home, and I have come to visit this place." He moved about the place as if perfectly at home. I 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." {CET 98.2}

I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. 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." I heard them cry with a loud voice, "We have believed in Thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet—trodden the Sabbath underfoot— and that was why they were weighed in the balance and found wanting. {EW 36.2}

Then my attending angel directed me to the city again, where I saw four angels winging their way to the gate of the city. They were just presenting the golden card to the angel at the gate when I saw another angel flying swiftly from the direction of the most excellent glory, and crying with a loud voice to the other angels, and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those things that I then saw meant. {EW 37.1}

Sabbath afternoon one of our number was sick, and requested prayers that he might be healed. We all united in applying to the Physician who never lost a case, and while healing power came down, and the sick was healed, the Spirit fell upon me, and I was taken off in vision. {EW 37.2}

I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, "My blood, Father, My blood, My blood, My blood!" Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, "Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads." {EW 38.1}

I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads. {EW 38.2}

Dear Brother:

I hardly know what to say to you. The news of your wife's death was to me overwhelming. I could hardly believe it and can hardly believe it now. God gave me a view last Sabbath night which I will write.... {2SM 263.2}

I saw that she 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. {2SM 263.3}

I warn F and the rest of the children to prepare to meet Jesus, and then they will meet their mother again, nevermore to be parted. O children, will you heed her faithful warning that she gave you while she was with you, and let not all her prayers that she has offered up to God for you be as water spilt upon the ground? Get ready to meet Jesus, and all will be well. Give your hearts to God and do not rest a day unless you know that you love Jesus. {2SM 263.4}

There are living upon our earth men who have passed the age of fourscore and ten. The natural results of old age are seen in their feebleness. But they believe God, and God loves them. The seal of God is upon them, and they will be among the number of whom the Lord has said, "Blessed are the dead which die in the Lord."—7BC 982 (1899). {LDE 223.1}

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" (Rev. 15:2, 3; 14:1-5.) "These are they which came out of great tribulation"; 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.—GC 648, 649 (1911). {LDE 268.4}

It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand? This those who

are the elect of God will in a short time know without question.—1SM 174 (1901). {LDE 269.1}

The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering everlasting covenant to His people. Like peals of loudest thunder His words roll through the earth. {Mar 287.1}

He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, "Glory! Hallelujah!" {Mar 287.2}

The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. {Mar 287.3}

The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory. {Mar 287.4}

Then commenced the jubilee, when the land should rest. {Mar 287.5}

A glorious light shone upon them [the saints]. How beautiful they then looked! All marks of care and weariness were gone, and health and beauty were seen in every countenance. Their enemies, the heathen around them, fell like dead men; they could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until Jesus was seen in the clouds of heaven. {Mar 287.6}

I have no light on the subject [as to just who would constitute the 144,000]. . . . Please tell my brethren that I have nothing presented before me regarding the circumstances concerning which they write, and I can set before them only that which has been presented to me.—Quoted in a letter by C. C. Crisler to E. E. Andross, Dec. 8, 1914. (In White Estate Document File, Number 164.) {3SM 51.2}

The 144,000 Without Guile.—One of the marked features in the representation of the 144,000 is that in their mouth there was found no guile. The Lord has said, "Blessed is the man . . . in whose spirit there is no guile." They profess to be children of God, and are represented as following the Lamb whithersoever He goeth. They are prefigured before us as standing on Mount Zion, girt for holy service, clothed in white linen, which is the righteousness of the saints. But all who follow the Lamb in heaven will first have followed Him on earth, in trustful, loving, willing obedience, followed Him not fretfully and capriciously, but confidently, truthfully, as the flock follows the shepherd. . . . {3SM 424.2}

[Rev. 7:9-17 quoted.] Those whom the Lamb shall lead by the fountains of living waters, and from whose eyes He shall wipe away all tears, will be those now receiving the knowledge and understanding revealed in the Bible, the Word of God. . . . {7BC 970.8}

We are to copy no human being. There is no human being wise enough to be our criterion. We are to look to the man Christ Jesus, who is complete in the perfection of righteousness and holiness. He is the author and finisher of our faith. He is the pattern man. His experience is the measure of the experience that we are to gain. His character is our model. Let us, then, take our minds off the perplexities and the difficulties of this life, and fix them on Him, that by beholding we may be changed into His likeness. We may behold Christ to good purpose. We may safely look to Him; for He is all-wise. As we look to Him and think of Him, He will be formed within, the hope of glory. {7BC 970.9}

Let us strive with all the power that God has given us to be among the hundred and forty-four thousand.[\[2\]](#) (RH March 9, 1905). {7BC 970.10}

The palms signify that they have gained the victory, and the white robes that they have been clothed with the righteousness of Christ. Thank God that a fountain has been opened to wash our robes of character, and make them as white as snow (Und. MS 23). {7BC 970.11}

John saw a Lamb on Mount Zion, and with Him 144,000 having His Father's name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with fear and trembling, God will work in us to will and to do of His own good pleasure (RH March 19, 1889). {7BC 978.1} [see below for larger context from the RH article.]

[Rev. 14:1-3 quoted.] Why were they so specially singled out? Because they had to stand with a wonderful truth right before the whole world, and receive their opposition, and while receiving this opposition they were to remember that they were sons and daughters of God, that they must have Christ formed within them the hope of glory (MS 13, 1888). {7BC 978.2}

Those who have in their foreheads the seal of the infinite God will regard the world and its attractions as subordinate to eternal interests (RH July 13, 1897). {7BC 978.3}

Christ says that there will be those in the church who will present fables and suppositions, when God has given grand, elevating, ennobling truths, which should ever be kept in the treasure house of the mind. When men pick up this theory and that theory, when they are curious to know something it is not necessary for them to know, God is not leading them. It is not His plan that His people shall present something which they have to suppose, which is not taught in the Word. It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand. This those who are the elect of God will in a short time know without question. {7BC 978.4}

My brethren and sisters, appreciate and study the truths God has given for you and your children. Spend not your time in seeking to know that which will be no spiritual help. "What shall I do to inherit eternal life?" This is the all-important question, and it has been clearly answered. "What is written in the law? how readest thou? (MS 26, 1901). {7BC 978.5}

Our first conference was at Volney in Bro. Arnold's barn. There were about thirty-five present, all that could be collected in that part of the State. There were hardly two agreed. Each was strenuous for his views, declaring that they were according to the Bible. All were anxious for an opportunity to advance their sentiments, or to preach to us. They were told that we had not come so great a distance to hear them, but had come to teach them the truth. Bro. Arnold held that the 1000 years of Rev. xx were in the past; and that the 144,000 were those raised at Christ's resurrection. And as we had the emblem of our dying Lord before us, and was about to commemorate his sufferings, Bro. A. arose and said he had no faith in what we were about to do; that the Sacrament was a continuation of the Passover, to be observed but once a year. {2SG 97.2}

These strange differences of opinion rolled a heavy weight upon me, especially as Bro. A. spoke of the 1000 years being in the past. I knew that he was in error, and great grief pressed my spirits; for it seemed to me that God was dishonored. I fainted under the burden. Brethren Bates, Chamberlain, Gurney, Edson, and my husband, prayed for me. Some feared I was dying. But the Lord heard the prayers of his servants, and I revived. The light of Heaven rested upon me. I was soon lost to earthly things. My accompanying angel presented before me some of the errors of those present, and also the truth in contrast with their errors. That these discordant views, which they claimed to be according to the Bible, were only according to their opinion of the Bible, and that their errors must be yielded, and they unite upon the third angel's message. Our meeting ended victoriously. Truth gained the victory. {2SG 98.1}

About four months since, I had a vision of events, all in the future. And I saw the time of trouble, such as never was,—Jesus told me it was the time of Jacob's trouble, and that we should be delivered out of it by the voice of God. Just before we entered it, we all received the seal of the living God. Then I saw the four Angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion. Then we cried to God for deliverance day and night till we began to hear the bells on Jesus' garment. And I saw Jesus rise up in the Holiest, and as he came out we heard the tinkling of bells, and knew our High Priest was coming out. Then we heard the voice of God which shook the heavens and earth, and gave the 144,000 the day and hour of Jesus' coming. Then the saints were free, united and full of the glory of God, for he had turned their captivity. And I saw a flaming cloud come where Jesus stood and he laid off his priestly garment and put on his kingly robe, took his place on the cloud which carried him to the east where it first appeared to the saints on earth, a small black cloud, which was the sign of the Son of Man. While the cloud was passing from the Holiest to the east which took a number of days, the Synagogue of Satan worshiped at the saints feet. Ellen G. Harmon {DS, March 14, 1846 par. 2}

We talk altogether too much about the power of Satan. It is true that Satan is a powerful being; but I thank God for a mighty Saviour, who cast the evil one from heaven. We talk of our adversary, we pray about him, we think of him; and he looms up greater and greater in our imagination. Now why not talk of Jesus? Why not think of his power and his love? Satan is pleased to have us magnify his power. Hold up Jesus, meditate upon him, and by beholding, you will become changed into his image. {RH, March 19, 1889 par. 5}

John saw a Lamb on Mount Zion, and with him 144,000, having his Father's name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with fear and trembling, God will work in us to will and to do of his own good pleasure. While you must do your part, yet it is God that must give you aid, and sanctify you. Christ makes us penitent that he may forgive us. We have an idea that we must do some part of the work alone. We have thought that there are two or three steps that we must take without any help or support. But this is not so. The Spirit of God is continually wooing and drawing the soul to right purposes, and into harmony with the law of God. The invitation is given to the helpless, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price." As soon as we separate ourselves from evil, and choose to serve God, we shall respond to this invitation. {RH, March 19, 1889 par. 6}

(Written to Brother Chapman from Petoskey, Michigan, June 11, 1891.)

I have received yours dated June 3. In this letter you speak in these words: "Elder Robinson does not wish me to leave, but urges that I enter the canvassing field until such time as the conference can afford to employ me in some other capacity, but states positively that I cannot be sent out to present the truth to others until some points held by me are changed or modified in order that the views regarded by us as a people should be properly set forth. He quotes as a sample, 'My idea in reference to the Holy Ghost's not being the Spirit of God, which is Christ, but the angel Gabriel, and my belief that the 144,000 will be Jews who will acknowledge Jesus as the Messiah. On all fundamental points I am in perfect harmony with our people; but when I try to show what seems to me to be new light on the truth, those in authority, none of whom have seemingly ever made a personal investigation of the matter, refuse to look into the Bible, but brand me as a fellow with queer ideas of the Bible.'" {14MR 175.1}

My brother, you have asked me candidly for advice. Please read with attention John 17:17-27. I quote verses 20 to 23: [verses 20-23, quoted]. {14MR 175.2}

It is your privilege and your duty to seek for this oneness, this unity, and thus answer the prayer of Christ. This prayer is full of instruction and consolation. As our intercessor in heaven, Christ is ever working for the unity of His people. In order to be in harmony with heaven, we must seek to be one in faith and in practice. {14MR 175.3}

Brethren should not feel that it is a virtue to stand apart because they do not see all minor points in exactly the same light. If on fundamental truths they are at an agreement, they should not differ and dispute about matters of little real importance. To dwell on perplexing questions that, after all, are of no vital importance, has a direct tendency to call the mind away from truths which are vital to the saving of the soul. Brethren should be very modest in urging these side issues which often they do not themselves understand, points that they do not know to be truth and that it is not essential to their salvation to know. When there is difference of opinion on such

points, the less prominence you give to them the better it will be for your own spirituality and for the peace and unity that Christ prayed might exist among brethren. {14MR 177.1}

Unbelievers are critical, and they want to frame some excuse for not receiving the truth as it is in Jesus. Where these differences exist among us, those who stand outside will say, "It will be time enough for us to believe as you do when you can agree among yourselves as to what constitutes truth." The ungodly take advantage of the divisions and controversies among Christians. {14MR 177.2}

There are among us more who are merely nominal Christians than many suppose. These are not connected with Christ, are not one with Him, and therefore do not feel that it is incumbent on them to answer the prayer of Christ that His followers may be one. But some who are real believers catch the spirit of contention. Some are ever seeking to be original, to bring out something new and startling, and they do not realize as they should the importance of preserving the unity of the faith in the bonds of love. {14MR 177.3}

Christians are to be made complete in the one body—in Christ; and through Christ they are one with the Father. What is the result? They give evidence that they have not followed cunningly devised fables but the sure word of prophecy. By their words and actions, all men will take knowledge of them that they have been with Jesus and learned of Him. They are a holy, happy people, the objects of Christ's divine love. {14MR 178.1}

We are to pray for divine enlightenment, but at the same time we should be careful how we receive everything termed new light. We must beware lest, under cover of searching for new truth, Satan shall divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to lead minds to dwell upon some obscure or unimportant point, something that is not fully revealed or is not essential to our salvation. This is made the absorbing theme, the "present truth," when all their investigations and suppositions only serve to make matters more obscure than before, and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth. {14MR 178.3}

Your ideas of the two subjects you mention do not harmonize with the light which God has given me. The nature of the Holy Spirit is a mystery not clearly revealed, and you will never be able to explain it to others because the Lord has not revealed it to you. You may gather together scriptures and put your construction upon them, but the application is not correct. The expositions by which you sustain your position are not sound. You may lead some to accept your explanations, but you do them no good, nor are they, through accepting your views, enabled to do others good. {14MR 179.1}

It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you" [John 14:16, 17]. This refers to the omnipresence of the Spirit of

Christ, called the Comforter. Again Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth" [John 16:12, 13]. {14MR 179.2}

There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit—this is essential for us all. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent"

[John 17:3]. "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life" [John 6:40]. {14MR 179.3}

I hope that you will seek to be in harmony with the body. I have been shown that you would not exert a saving influence in teaching the truth, because your mind is restless, and unless you drank deeper of the Fountain of life, you would make the mistake that many others have made, of thinking that you have new light, when it is only a new phase of error. {14MR 180.1}

You need to come into harmony with your brethren. You may take certain views of Scripture and, searching the Bible in the light of your ideas, may gather together a large number of texts and claim that they mean this and that, and call for anyone to prove to you that your views are incorrect. But what influence could anyone have upon your mind, when he takes the same scriptures and interprets and applies them differently? Both of you claim to found your views on the Bible. {14MR 180.2}

It is your duty to come as near to the people as you can, and not to get as far away from them as possible, and by your interpretation make a difference that should not exist. Here is your danger, of diverting minds from the real issues for this time. And you are not the only one who seems to be moved with ambition in this direction. It would not be right or prudent to send you out as a worker to promulgate your peculiar ideas and thus cause division; we have plenty of this now. We want men of solid experience, who will anchor minds and not send them adrift without chart or compass. {14MR 180.3}

Now, my brother, it is truth that we want and must have, but do not introduce error as new truth. I would be glad to write further on this point, but must drop the subject now. God wants us to be a unit.—Letter 7, 1891.

{14MR 180.4}

A transformation has taken place, and you are a different man. You are not the same passionate man that you used to be. You are not the same worldly man that you were. You are not the man that was giving way to lust and evil passions, evil surmisings and evil speakings. You are not this man at all, because a transformation has taken place. What is it? The image of Christ reflected in you. Then you are bearing in view that there is a company to stand by and by on Mount Zion, and you want to be one of that company, and you are determined that you will form a part of that company. Let me read: [Rev. 14:1-3, quoted.] {1SAT 72.2}

Why were they [the 144,000] so specially singled out? Because they had to stand with a wonderful truth right before the whole world, and receive their opposition, and while receiving this opposition they were to remember that they were sons and daughters of God, that they must have Christ formed within them the hope of glory. They were ever keeping in view the great and blessed hope that is before them. What is it? It is an eternal weight of glory. Nothing could surpass it. {1SAT 72.3}

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.” [REV. 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.” [REV. 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;” [REV. 14:1-5; 15:3; **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.” [REV. 14:1-5; 15:3; 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.” [REV. 14:1-5; 15:3; 7:14-17.] {GC88 648.3}

All classes, all nations and kindreds and people and tongues will stand before the throne of God and the Lamb with their spotless robes and jeweled crowns. Said the angel, These are they that have come up through great tribulation and have washed their robes and made them white, while the lovers of pleasure more than lovers of God, the self-indulgent and disobedient, have lost both worlds. They have neither the things of this life nor the immortal life. {Mar 329.1}

That triumphant throng, with songs of victory and with crowns and harps, have trodden in the fiery furnace of earthly affliction when it was heated and intensely hot. From destitution, from hunger and torture, they come, from deep self-denial and bitter disappointments. Look upon them now as conquerors, no longer poor, no longer in sorrow, in affliction and hated of all men for Christ’s sake. Behold their heavenly garments, white and shining, richer than any kingly

robe. Look by faith upon their jeweled crowns; never did such a diadem deck the brow of any earthly monarch. {Mar 329.2}

Listen to their voices as they sing loud hosannas and as they wave the palm branches of victory. Rich music fills heaven as their voices sing forth these words: "Worthy, worthy is the Lamb that was slain and rose again forevermore. Salvation unto our God which sitteth upon the throne, and unto the Lamb." And the angelic host, angels and archangels, covering cherub and glorious seraph, echo back the refrain of that joyous, triumphant song saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever" (Rev. 7:12). {Mar 329.3}

O that every one of our youth would realize the evil of foolish conversation, and correct the habit of speaking idle words! Let every one who has indulged in this sin repent of it, confess it before God, and put it far from him. In speaking foolish words, you have dishonored the name of Christ; for you have misrepresented Him in character. No word of guile was found in His lips, no word of prevarication or falsehood. The people that are described as making up the one hundred and forty-four thousand, have the Father's name written in their foreheads, and of them it is said: "In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5. {OHC 292.4}

The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people. This is forcibly set forth by the prophet's illustration of the last work under the figure of the men each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer's inkhorn by his side. "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." {3T 266.2}

Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God and who murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them and sympathize with those who commit wrong? No, indeed! Unless they repent, and leave the work of Satan in oppressing those who have the burden of the work and in holding up the hands of sinners in Zion, they will never receive the mark of God's sealing approval. They will fall in the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those "that sigh and that cry for all the abominations that be done" in the church.

Their love for purity and the honor and glory of God is such, and they have so clear a view of the exceeding sinfulness of sin, that they are represented as being in agony, even sighing and crying. Read the ninth chapter of Ezekiel. {3T 267.1}

But the general slaughter of all those who do not thus see the wide contrast between sin and righteousness, and do not feel as those do who stand in the counsel of God and receive the mark, is described in the order to the five men with slaughter weapons: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary." {3T 267.2}

In the case of Achan's sin God said to Joshua: "Neither will I be with you any more, except ye destroy the accursed from among you." How does this instance compare with the course pursued by those who will not raise their voice against sin and wrong, but whose sympathies are ever found with those who trouble the camp of Israel with their sins? Said God to Joshua: "Thou canst not stand before thine enemies, until ye take away the accursed thing from among you." He pronounced the punishment which would follow the transgression of His covenant. {3T 267.3} (Also is RH 9-23-73)

Christ's true disciples follow Him through sore conflicts, enduring self-denial and experiencing bitter disappointment; but this teaches them the guilt and woe of sin, and they are led to look upon it with abhorrence. Partakers of Christ's sufferings, they are destined to be partakers of His glory. In holy vision the prophet saw the ultimate triumph of God's remnant church. He writes: (Rev. 25:2-3 quoted. Abridged by compiler.) {AA 590.2}

"And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him a hundred forty and four thousand, having His Father's name written in their foreheads." Revelation 14:1. In this world their minds were consecrated to God; they served Him with the intellect and with the heart; and now He can place His name "in their foreheads." "And they shall reign for ever and ever." Revelation 22:5. They do not go in and out as those who beg a place. They are of that number to whom Christ says, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." He welcomes them as His children, saying, "Enter thou into the joy of thy Lord." Matthew 25:34, 21. {AA 590.4}

"These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." Revelation 14:4. The vision of the prophet pictures them as standing on Mount Zion, girt for holy service, clothed in white linen, which is the righteousness of the saints. But all who follow the Lamb in heaven must first have followed Him on earth, not fretfully or capriciously, but in trustful, loving, willing obedience, as the flock follows the shepherd. (Rev. 14:2-5 quoted). {AA 591} (abridged by compiler).

As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, "Take away the filthy garments" from them, and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zech. 3:4). The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure

from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. "A fair miter" is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. "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" (Rev. 14:4, 5). {LHU 377.3}

Now is reached the complete fulfillment of those words of the Angel: "Here now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch" (Zech. 3:8). Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant "men wondered at," as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely. . . . And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy" (Isa. 4:2, 3) (Testimonies, vol. 5, pp. 475, 476).

He records every act of injustice, every act of oppression. As the blood of Abel cried to Him from the ground, so the prayers of His servants who are imprisoned in dungeons or linked with the vile in chain-gangs, rise to Him. The cruelty done to God's servants is recorded as done to Christ in the person of His saints, and the time is coming when God Himself will avenge their wrongs. {ST, March 28, 1900 par. 17}

John writes: "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double." "And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred and 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. . . . These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." ST, March 28, 1900 par. 18

"And I looked, and lo, a Lamb stood on the mount Sion, and with Him an hundred and forty and four thousand, . . . 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" [Rev. 14:1-5]. {18MR 27.3} (abridged

by compiler).

This Scripture represents the character of the people of God for these last days. The everlasting gospel is to be preached, and it is to be practiced in true missionary work carried forward not after the wisdom that men may devise, but after the wisdom of God. All who walk in safe paths are to understand that the third angel's message is of consequence to the whole world, and must be carried to the world in clear, straight lines, and in its distinctive features, as Christ revealed it to John. {18MR 28.1}

Each should feel that it is required of him to consecrate every hour to the service of Christ. The Son of God was given that we might be renewed, refined, elevated, ennobled, that God might see his image restored in the heart of man. But the Lord cannot take away our sin unless we shall co-operate with him in the work. The inquiry of each should be, "Am I cleansed from sin? Do I hate sin, and love righteousness? Am I prepared to make any and every sacrifice for the excellency of the knowledge of Christ Jesus my Lord?" Professed Christians who have a divided heart will not be in the Lord's army; for the Lord accepts no such enlistments. This is not a sentimental and spasmodic service. In these times we need an assurance from heaven to enable us to stand firmly for the faith once delivered to the saints. {RH, August 31, 1897 par. 16}

The benediction pronounced upon those who keep God's law is, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." {RH, August 31, 1897 par. 17}

[1] The first and second publications of this vision, by Brother Jacobs in the Day Star, and then in the "Broadside", include the words "(Ex. 34:30-34.) By this time" between "Sinai" and "The 144,000." Cf. Broadside1, April 6, 1846 par. 3.

[2] The *Review* article continues with the following words. "And let us do all that we can to help others to gain heaven. We are to have an intense interest in Christ Jesus; for he is our Saviour. He came to this world to be tempted in all points as we are, to prove to the universe that in this world of sin human beings can live lives that God will approve."

