

## Revelation 7b – The 144000

It doesn't tire me to write to you the same things again. It's with much gratitude I would like to submit my third review on the chapter of Revelation 7 following my earlier submission of

1. <https://www.facebook.com/notes/sami-lw/revelation-chapter-7-revisted-part-1-overview/10154828741025160>
2. <https://www.facebook.com/notes/sami-lw/revelation-chapter-7-revisted-part-1-overview/10154828741025160>

In this paper I would be focusing on the "literal but symbolic number". The revelator in Patmos wrote this:

*Rev 7:4 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.*

What I will be aiming in this paper is to share the point that the literal number 144,000 is a symbolic of greater large number but different from the group in Rev 7:9. You may ask, how can it be literal and still be symbolic? I have compiled quotes from different authors whom I share their view because they are exegetically and hermeneutically up-to-date with the correct Bible reasoning.

### **Albert Barnes' NT Commentary**

*And there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. In regard to this number, the first and the main question is, whether it is meant that this was to be the **literal number, or whether it was symbolical**; and, if the latter, of what it is a symbol.*

*If literal, it is necessary to suppose that this refers to the twelve tribes of the children of Israel. But on every supposition this is absurd. Ten of their tribes had been long before carried away, and the distinction of the tribes was lost, no more to be recovered, and the Hebrew people never have been, since the time of John, in circumstances to which the description here could be applicable. These considerations make it clear that the description here is symbolical.*

*It would seem from the language that there would be some **selection from a much greater number**. "When the preposition ek, or out of, stands after any such verb as sealed, between a **definite numeral and a noun of multitude in the genitive, sound criticism requires, doubtless, that the numeral should be thus construed, as signifying, not the whole, but a part taken out.**"--Elliott, i. 237. Compare Ex 32:28; Nu 1:21; 1Sa 4:10. The phrase, then, would properly denote those taken out of some other and greater number--as a portion of a tribe, and not the whole tribe. If the reference here is*

to the church, it would seem to denote that a portion only of that church would be sealed.

*A hundred and forty and four thousand; a definite is here put for an indefinite, but very large number, who had embraced the gospel and were made partakers of divine grace, and thus were sealed by the Holy Spirit to the day of redemption. Of all the tribes of the children of Israel; Israel is here "the Israel of God," including all, whether Jews or Gentiles, who are Abraham's children in a spiritual sense. In the enumeration of the twelve tribes that follows, Dan is omitted, and Joseph is reckoned once in Manasses and again for Ephraim. None are secure from coming wrath, except those who are born of God, who manifest the fruits of his Spirit, and are thus distinguished as belonging to him.*

Reading the views of Albert Barnes gets you thinking about the definite indefinite number. What Albert is really saying is that, my family can be sealed but only my father is counted to stand for the whole family hence making him only 1 sealed but of the representative of a whole sealed family.

#### **Geneva Bible Notes:**

*That is, of the Jews a number certain in itself before God, and such as may be numbered of us: for which cause also the same is here set down as certain. But of the elect who are Gentiles, the number indeed is in itself certain with God, but of us not possibly to be numbered, as God, Gen 15:5. This is spoken with respect, when a certain number is put for one uncertain.*

Some may wonder why I have to establish a doctrine by referring to non-Seventh Day Adventists but folks truth is truth no matter where it is coming from.

In a series of studies, Uriah Smith had the following to say about the literal symbolic number.

#### **THE 144,000 STUDIES**

*NUMEROUS QUERIES have been received of late concerning the 144,000 brought to view in Revelation 7. Who are they? At what age of the world are they developed? Is the number to be taken in a strictly literal sense? or is it a representative number, meaning a larger and indefinite company, of some particular class? {ND UrS, S144 3.1}*

*The number, 144,000, must mean a definite number, composed of just so many individuals. It cannot stand for a larger but indefinite number, for in verse 9 another company is introduced which is indefinite in its proportions, and hence is spoken of as "a great multitude, which no man could number." If the 144,000 were designed to represent such an indefinite number, then John would have said, in verse 4, "And there were sealed a great*

**multitude, which no man could number, out of all the tribes of the children of Israel." But instead of this, he says, 144,000, twelve thousand from each tribe a number, which can be easily enumerated.** The reason for this distinction is apparent if we take the innumerable multitude of verse 9 to be the whole host of the redeemed, who will have part in the first resurrection, and the 144,000 to be Christians who will be alive on the earth when Christ appears. And that the 144,000 are the ones who will be thus alive, and meet Christ at His second coming, appears from the prophecy where they are next mentioned; that is, Rev 14:1-5. Here they are represented as coming triumphant out of the last religious conflict in this world (Rev 13:12-18), and as being "redeemed from the earth," and "redeemed from among men." Rev 14:3,4. {ND UrS, S144 5.1}

Will there, then, be only 144,000 saved from among the living when the Lord appears? May not this number be so far representative as to include many others? **There seems to be quite a plausible supposition that this latter may be the case; that is, that the 144,000 may include only the adult males connected with the great Advent movement while the women and children associated in the same movement would be so many additional ones to be saved from among the living in that day.** The plausibility of this idea lies in the fact that the Hebrews were so numbered when delivered from Egyptian bondage which was a figure of the deliverance of the remnant of the true Israel from the Egypt of this world at the coming of the Lord. **Some three millions, in all, came out of Egypt, yet there were numbered only those who were able to go forth to war, from twenty years old and upward, amounting in all to 603,550.** Num. 1:2,3,46. This would be about one to five of the whole multitude, as is computed by Dr. Clarke, on Ex. 12:37, where the number of fighting men is given as only about 600,00. If the enumeration of Rev. 7:4 is founded on the same basis (of which, of course, there is no positive proof), it would give the number to be translated probably over seven hundred thousand, instead of only one hundred and forty-four thousand. It would indeed be most gratifying to think that so many would be ready for the Lord's appearing; but looking over the condition of the world, and marking the rapid religious decline of these days, the wonder is where so many as 144,000 will ever be found who will be ready for the Lord when He shall appear. {ND UrS, S144 5.2}

And lastly do the 144,000 represent only those who have **never passed through death? - Not at all.** The conditions of the prophecy make it necessary that many who are now in their grave should be included in the 144,000. The third message of Revelation 14 is the sealing message of Revelation 7. Though in different chapters, and presented under different circumstances, they are not two messages, but one and the same thing. The third message will therefore result in fitting 144,000 for the coming of the Lord. This is called, in Revelation 7, sealing them with the seal of the living God in their foreheads. The seal of God being the Sabbath, the work brought to view

is the message which involves the Sabbath reform movement of these days. **Then all those who have a genuine religious experience terminating in this movement, must of course be included in the number of those who are sealed by the message. Their connection with the message results in their being sealed; and being sealed results in their salvation. Now there are many who are in their graves, who will be saved, whose whole religious experience, from a state of sin to full acceptance with God, has been in connection with this message. They will be saved because of this experience. Are not such sealed by this message? - Most assuredly. But the message seals only 144,000. Therefore such must come up from their graves, and be counted among the 144,000.** {ND UrS, S144 6.1}

But it may be said that the time has not yet come when anyone is sealed; and the ones referred to are dead; and how can dead men be sealed? Let such ask themselves the question, How can dead men be saved? They can be sealed in the same way that Daniel, long dead, can stand, as he did stand, in his lot at the end of the 2300 days. The record of the sealing message goes upon the books above. **Those whose experience has led them into that message have their names there. If they die in that message, when their names come up in the Judgement, they are written among those sealed by the message.** It can be no other way; for in that company their closing religious experience (and in many cases their only religious experience) found them. And this explains what the voice from heaven commanded John to write: **"Blessed are the dead which die in the Lord from henceforth (that is, from the beginning of the third message): Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."** Though resting quietly in their graves, they are numbered at last among the 144,000 just the same as if they had lived all the years of their slumbering, and passed through all the toils and trials and conflicts which the living have to endure. This view gives to Rev. 14:13 its wonderful significance, of which it is entirely robbed by any other position. Those who deny that those who die under the third message can be numbered among the 144,000, fail to see the connection between that message and Rev. 7:1-8. {ND UrS, S144 7.1}

It is urged, further, that the 144,000 must all be those who have **never died**, because they are **"redeemed from the earth"** and are **"redeemed from among men."** But this is no objection; for these very expressions will apply to those who have died in the Lord under this message, as well as to those who never die. It will be asked how this can be; and the answer is that **they come up in the special resurrection, embracing a limited number of both righteous and wicked, as mentioned in Dan. 12:2 and Rev. 1:7.** Those who, in this resurrection, come up to everlasting life (though not then made immortal) are those who belong to the 144,000 because they have died in the message; and those who rise to shame and contempt are those who had a

part in Christ's crucifixion, and perhaps others in different ages, especially the last, who have shown pre-eminent activity in opposing the work of God. That such a resurrection, embracing these characters, will take place, the scriptures referred to plainly enough affirm; and the only point where the prophecies make a place for its occurrence is at the time mentioned in Rev. 16:17. This is at the beginning of the seventh plague, when the great voice out of the temple of heaven from the throne utters the solemn words, "It is done!" This voice shakes both heaven and earth, but speaks deliverance to the people of God. Jer. 25:30; Joel 3:16; Heb. 12:26,28. Of this time, "Great Controversy," pages 636,637, speaks very clearly, as follows: **"That voice shakes the heavens and the earth. . . . Graves are opened, and 'many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt.' All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. 'They also which pierced Him,' those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory, and to see the honor placed upon the loyal and obedient."** {ND UrS, S144 7.2}

Who are those here referred to "**who have kept His law**"? - Those, certainly who have been **engaged in the Sabbath reform movement of these last days; and from this it appears that those who have died in this work are still regarded, in God's sight, as an integral part of the living company; for when the covenant of peace is spoken to them, those of them who are then in their graves are raised up to hear it with the living. They are raised up glorified; and the living saints are then also glorified; but none of them are made immortal.** This is shown by the following words from page 45 of the same book. Speaking of the moment when Christ appears, it says: **"The living righteous are changed' in a moment, in the twinkling of an eye.' At the voice of God (referred to above) they (the living saints) were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air."** But those who were raised at the voice of God to hear the covenant of peace with the living, were also glorified at that time (another point of identity), and of course are made immortal when the rest of the company are changed to that condition.

Now look at these risen ones. **They came up at the voice of God, quite a space of time before the Lord appears; they are raised to the plane of mortality only; they take their stand with the living saints, as a part of them, and though glorified, not yet made immortal; they come up to the day of Christ's appearing in the same condition as the saints who have never died, and then, with them, are made immortal, changed in a moment, in the twinkling of an eye, and caught up to meet the Lord in the air. Thus these are just as emphatically "redeemed from the earth," and**

**"redeemed from among men," as those who do not go into the grave at all.** In this connection the pioneers of the third angel's message are deserving of a passing thought. Imagine such men as Elder James White, Elder J. N. Andrews, and Elder Joseph Bates, who led out in the beginning of this work, who identified themselves as fully as men could with this message, whose whole souls were absorbed in the grand thought of helping to call out a sufficient number to join them in the work to make up the privileged and happy company of 144,000, and who went down in death with their hearts and minds full of this blessed anticipation - imagine such men waking up after what will seem to them no longer time than the tick of a clock, and finding that they have dropped out of their coveted position, and are no part of the 144,000! The idea is not supposable. If it is, then to die in this message, instead of being the blessing which the voice from heaven proclaimed it to be, is about the greatest calamity that can befall a believer. This is not possible. {ND UrS, S144 8.1}

Finally, **it may be said that those who die in the message cannot be a part of the 144,000; this company come "out of great tribulation"** (Rev. 7:14), which would not be of those who sleep in the grave till six of the seven plagues are fulfilled. This conclusion should hardly be accepted without a little further consideration. Mark the situation. Raised at the beginning of the seventh plague, **they pass through the whole period of that judgment, and witness all its accumulated calamities.** From certain passages of scripture it is to be concluded that the plagues will cover the space of one year. **This would give nearly two months after the seventh vial began to be poured out, before the end. But the plagues are cumulative. The first does not cease when the second begins; but the second adds its horrors to the first, the third adds to the others, and so on to the seventh. In the seventh is therefore found the climax of them all. And thus whatever degree of inconvenience and suffering falls to the lot of the saint on account of the plagues (and they will not be free from this, though the plagues themselves do not touch them.** See "Great Controversy," page 629), whatever sounds of anguish the others hear, and whatever sights of woe and desolation and despair the others see, those who are raised at the voice of God will hear and see and pass through, the same as those who have not been through death. **The accumulative horrors of the seventh plague will overbalance all the others; and those who are delivered from it may be said to have come "out of great tribulation," though having no experience with the other six.** {ND UrS, S144 9.1}

Thus the evidence seems clear and conclusive that the 144,000 are gathered from the last generation before Christ comes; that they are brought out by the third angel's message; that even those of them who die in the message are blessed, being restored to the number by resurrection before Christ appears; and that all crowned at last with the peculiar privilege of composing the cabinet of the King of kings and Lord of lords, to follow the Lamb

*whithersoever He goeth (Rev.14:4), joyful in His constant presence, and sustained by His unfailing grace. Rev. 7:15,17. {ND UrS, S144 10.1}*

Such commentaries are worth of consideration bearing in mind the sealing Rev 7 which has to do with 144 started in 1848 when the revelation of the Sabbath truth which is the seal came to light:

*At a meeting held in Dorchester, Massachusetts, November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway. {CET 128.1}*

*The Dorchester Vision of 1848. [FOLLOWING THEIR RETURN FROM WESTERN NEW YORK IN SEPTEMBER, 1848, ELDER AND MRS. WHITE JOURNEYED TO MAINE, WHERE THEY HELD A MEETING WITH THE BELIEVERS, OCTOBER 20-22. THIS WAS THE TOPSHAM CONFERENCE, WHERE THE BRETHERN BEGAN PRAYING THAT A WAY MIGHT BE OPENED FOR PUBLISHING THE TRUTHS CONNECTED WITH THE ADVENT MESSAGE. A MONTH LATER THEY WERE WITH "A SMALL COMPANY OF BRETHERN AND SISTERS," WRITES JOSEPH BATES IN HIS PAMPHLET ON "THE SEALING MESSAGE," "ASSEMBLED IN MEETING IN DORCHESTER, NEAR BOSTON, MASS." "BEFORE THE MEETING COMMENCED," HE CONTINUES, "SOME OF US WERE EXAMINING SOME OF THE POINTS IN THE SEALING MESSAGE; SOME DIFFERENCE OF OPINION EXISTED ABOUT THE CORRECTNESS OF THE VIEW OF THE WORD 'ASCENDING' [SEE REVELATION 7:2], ETC."*

*ELDER JAMES WHITE, IN. . . GIVING HIS ACCOUNT OF THIS MEETING, WRITES: "WE ALL FELT LIKE UNITING TO ASK WISDOM FROM GOD ON THE POINTS IN DISPUTE; ALSO BROTHER BATES'S DUTY IN WRITING. WE HAD AN EXCEEDINGLY POWERFUL MEETING. ELLEN WAS AGAIN TAKEN OFF IN VISION. SHE THEN BEGAN TO DESCRIBE THE SABBATH LIGHT, WHICH WAS THE SEALING TRUTH. SAID SHE; 'IT AROSE FROM THE RISING OF THE SUN. IT AROSE BACK THERE IN WEAKNESS, BUT LIGHT AFTER LIGHT HAS SHONE UPON IT UNTIL THE SABBATH TRUTH IS CLEAR, WEIGHTY, AND MIGHTY. LIKE THE SUN WHEN IT FIRST RISES, ITS RAYS ARE COLD, BUT AS IT COMES UP, ITS RAYS ARE WARMING AND POWERFUL; SO THE LIGHT AND POWER HAS INCREASED MORE AND MORE UNTIL ITS RAYS ARE POWERFUL, SANCTIFYING THE SOUL; BUT, UNLIKE THE SUN, IT WILL NEVER SET. THE SABBATH LIGHT WILL BE AT ITS BRIGHTEST WHEN THE SAINTS ARE IMMORTAL; IT WILL RISE HIGHER AND HIGHER UNTIL IMMORTALITY COMES.'*

*"SHE SAW MANY INTERESTING THINGS ABOUT THIS GLORIOUS SEALING SABBATH, WHICH I HAVE NOT TIME OR SPACE TO RECORD. SHE TOLD BROTHER BATES TO WRITE THE THINGS HE HAD SEEN AND HEARD, AND THE BLESSING OF GOD WOULD ATTEND IT."*

*IT WAS AFTER THIS VISION THAT MRS. WHITE INFORMED HER HUSBAND OF HIS DUTY TO PUBLISH, AND THAT AS HE SHOULD ADVANCE BY FAITH, SUCCESS WOULD ATTEND HIS EFFORTS.--LS 116, FOOTNOTE. At a meeting held in Dorchester, Mass., November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway. {PM 15.1}*

The Bible being centred upon the Jewish contemporary, the typology of identifying the 144 would be a greater thing to look into. The 144 are said to be servants of the Lord. The Jewish nation being a kingdom of priests actually did not make all of them to be priests but the Levites were chosen to bear the full functions of priesthood. Just the same with the spiritual Israel, the 144 are just a literal number of the greater spiritual Israel under them. It's a matter of the household representation rather than an individual numbering hence the household will literally number 144 but the number of the subjects represented by the household will be a greater number of that literal number. Also take the example already cited:

*Num 1:46 Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.*

There were many people who came out of Egypt but notice only a specific group is to be numbered to represent a greater number in the equation. The army of Israel is numbered to represent Israel besides women and children. Remember Elijah also claiming he was the only one in Israel who had not fallen in apostasy but God reminded him of the 7000 who had not bowed down to Baal.

There is something interesting in the writings of the prophetess to gives a hint that the literal 144 are actually a greater number. Notice the commentary about those who sing the song:

*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." 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." 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." Revelation 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. 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 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 7:14-17. {GC 648.3}*

Now notice in the following commentary referring to the same people she calls them a multitude:

*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.** {PP 289.1}*

In the GC quote she refers Rev 15:2, 3 to 144 but in PP she refers the same to multitude. We know that those who could learn and sing the song are the 144. This proves the point that actually the 144 is a literal symbolic number.

Another idea that got me thinking is the feeding of the 4000 and 5000 in the gospels. Notice:

*M't:14:21: And they that had eaten were about five thousand men, beside women and children.*

*M't:15:38: And they that did eat were four thousand men, beside women and children.*

This would be the most beautiful way to describe the 144 as to per my knowledge. These were a literal 5,000 and 4,000 of a greater number in the camp. Many may

ask, why so much concerned with the 144 when their character is the most important thing and there are some other things to be concerned with? I answer, studying is not a bad idea only don't make the doctrine an idol. It's so refreshing to see how God deals with his children. The prophetess tells us living in this end times to strive to be among the 144. This would mean that everyone dieing after 1848 should be living to every truth received under the third angels' message because it decides whether you will be lost or saved. Let's fight the good fight and whether we are laid to rest before the second coming or never test death, we may be found among the worthy to take part in the everlasting Kingdom.

*Rev 14:13: And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

*Phil 1:21-27 For to me to live is Christ, and to die is gain: But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;*

### **Admonition though**

*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. <Tell them this question Christ would have told us if it were essential for our soul's salvation to know.> This those who are the elect of God will in a short time know without question. {Ms26-1901}*

*Persons, in writing or speaking to me, often ask me questions that I have not liberty to answer. One says, "I want you to tell me, Sister White, Who are the one hundred and forty-four thousand, that are spoken of in Revelation? I answer, "You have the Word; have you found out? If the Lord wanted you to know, He would have put it in His Word, and you would not need to ask me. When we get to heaven, then we shall learn exactly who compose the hundred and forty-four thousand. Let us take that which the Lord has given us; it is*

*sufficient to tax our mind to its utmost capacity, and if we will study the Scriptures prayerfully, the Holy Spirit will make the correct application to our hearts.” {Ms179-1907}*

Are we preparing to meet the Saviour in peace, or are we absorbed in worldly business and pleasure? 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"? 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. 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.

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

## **BLESSINGS**