

## Lesson #31-Triumphant saints

### Revelation 14:1-5

#### I. Introduction

- a. Our society loves winners. Whether in politics, business, entertainment, sports, or war, we idolize those who succeed.
- b. On the other hand, we do not tolerate losers.
  - i. Coaches who lose are fired; players who lose are traded; executives who fail are replaced; politicians who fail are voted out of office.
  - ii. Our heroes are those who overcome all obstacles and triumph in the end.
- c. While not at all endorsing the world's superficial definition of success, the Bible nevertheless speaks of the Christian life in triumphant terms.
- d. In 1 Corinthians 15:57, Paul exclaimed, "Thanks be to God, who gives us the victory through our Lord Jesus Christ."
- e. In 2 Corinthians 2:14, he added another triumphant note, "Thanks be to God, who always leads us in triumph in Christ."
- f. Imprisoned, abandoned, and facing imminent execution, Paul could still pen the following victorious epitaph: "I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that

day; and not only to me, but also to all who have loved His appearing” (2 Tim. 4:7–8).

- g. But believers’ triumphs and victories in this life are incomplete and marred by setbacks and defeats.
- h. The world, the flesh, and the devil take their toll on our best efforts.
- i. The same apostle Paul who ended his life in victorious triumph earlier described his Christian experience in the following mournful terms: Rom. 7:14–24
- j. Abraham, the “friend of God” (James 2:23; cf. 2 Chron. 20:7; Isa. 41:8), twice lied about Sarah, claiming she was his sister and not his wife (Gen. 12:11–20; 20:1–18).
- k. David, the man after God’s heart (1 Sam. 13:14; Acts 13:22), was guilty of adultery and murder (2 Sam. 11:1–17; 12:9).
- l. Peter, the leader and spokesman of the twelve, denied three times that he even knew Jesus (Matt. 26:69–75).
- m. Believer’s greatest triumphs are flawed because “there is no man who does not sin ... there is not a righteous man on earth who continually does good and who never sins” (1 Kings 8:46; Eccl. 7:20), and thus no one can say, “I have cleansed my heart, I am pure from my sin” (Prov. 20:9).
- n. The opening verses of Revelation 14 introduce the most triumphant group of men the world will ever know.

- o. Scripture describes other faithful, godly, uncompromising, committed men, such as Joseph, Daniel, and Paul.
- p. But never will there be such a large group at one time.
  - i. They will emerge from the worst holocaust in history, the Tribulation, battle weary but triumphant; they will be like 144,000 Paul's.
- q. Chapter 7 introduced this remarkable group of men.
  - i. By that point in the Tribulation, the world will have experienced the unimaginable horrors of the first six seals.
  - ii. There will have been widespread wars, severe famines, deadly plagues, and terrible earthquakes and other natural disasters, all of which will result in millions of deaths.
  - iii. Sin will run rampant and unchecked over the earth, fueled by Satan and his demon hosts—both those cast from heaven with him (12:9) and those formerly bound demons who will be released (9:1–11, 14–19).
  - iv. Antichrist will unleash the most terrible persecution the world has ever known, and countless thousands of Christians and Jews will be slaughtered.
- r. In light of that horrifying, unimaginable situation, and the devastating trumpet and bowl judgments to follow, it will seem impossible for anyone to survive.
- s. It is against that backdrop that the 144,000 are introduced.

- i. They will survive both Satan's wrath and persecution and God's judgments on the sinful world.
- ii. Nothing will be able to harm them, because God will seal them (7:3–4).
- iii. Throughout history, God has protected those who belong to Him.
  - 1. He preserved Noah during the Flood and kept Rahab safe when Jericho was destroyed.
  - 2. He preserved Lot from the destruction of Sodom and kept the children of Israel safe from the plagues that devastated Egypt.
  - 3. Psalm 37:39–40 declares, "The salvation of the righteous is from the Lord; He is their strength in time of trouble. The Lord helps them and delivers them; He delivers them from the wicked and saves them, because they take refuge in Him."
- t. The 144,000 will not be the only ones redeemed during the Tribulation.
  - i. A great host of others, both Jews (Zech. 12:10–14; 13:1, 9; Rom. 11:26–27) and Gentiles (6:9–11; 7:9, 13–14; Matt. 25:31–46) will be saved.
  - ii. Many, perhaps most, of them will die as martyrs during the savage persecution unleashed by Antichrist.
  - iii. The rest, however, who will live through the horrors of the Tribulation will enter the

millennial kingdom (Isa. 65:20–23; Matt. 25:31–36).

- iv. But the 144,000 Jewish evangelists are unique because all of them will survive.
- v. When Christ returns and stands on Mount Zion, they will stand with Him in triumph.
- u. A brief overview sets the stage for the vision of the 144,000.
  - i. We recall that chapters 12–14 of Revelation form an interlude in the saga of God’s final judgments on the sinful world.
  - ii. The unfolding of those judgments is described in chapters 6–11, as God will begin to take back the earth from the usurper, Satan.
  - iii. Chapter 11, verse 15, records the sounding of the seventh trumpet, though the judgments associated with it will not begin to unfold until chapter 15.
  - iv. Chapters 12 and 13 recapitulate the events of the Tribulation, this time giving them from Satan’s perspective.
  - v. They expose Satan’s efforts to destroy Israel (chap. 12) and detail the careers of Antichrist and the final false prophet (chap. 13).
- v. Chapter 14 returns to what God is doing.
  - i. It contains three visions that give a general preview of the judgments yet to come that culminate in Christ’s return.
- w. Chapter 14 is a bright contrast to the darkness of chapter 13, which describes Satan (the dragon),

Antichrist, the final false prophet, deception, the unredeemed, idolatry, and the mark of the beast.

- x. Chapter 14 describes the Lamb, angels, redeemed saints, genuine worship, and those sealed by God.
- y. In chapter 13 there is falsehood, wickedness, corruption, and blasphemy; in chapter 14 there is truth, righteousness, purity, and praise.
- z. In addition to its prophetic significance, this passage yields important practical principles for triumphant Christian living.
  - i. Seven such features will characterize the 144,000: power, praise, purity, partisanship, purpose, precision, and perfection.

## II. **Power.**

- a. Then I looked, and behold, on Mount Zion stood the Lamb, and with him 144,000 who had his name and his Father's name written on their foreheads.(14:1)
- b. The phrase **I looked, and behold** or its equivalent appears frequently in Revelation to introduce startling, dramatic events (cf. v. 14; 4:1; 6:2, 5, 8; 7:9; 15:5; 19:11).
- c. What got John's attention was the awe-inspiring sight of **the Lamb ... standing on Mount Zion**.
- d. Revelation depicts the **Lamb** as **slain** (5:6; 13:8), **glorified** (5:8, 12–13), **exalted** (7:9–10), **the Redeemer** (7:14) **and Shepherd** (7:17) **of His people**, and the **Lord of Lords and King of Kings** (17:14).
- e. The appearance of the **Lamb** on **Mount Zion** is a monumental moment in redemptive history.

- f. The psalmist wrote of this moment in Psalm 2:6–9:
- g. Some commentators insist that the number **one hundred and forty-four thousand** is not to be taken literally.
  - i. They argue that it symbolizes the church, or the Tribulation saints, or history's most outstanding Christians gathered together in heaven for this scene.
  - ii. Some cults insist that it refers to them—which poses a problem for the ones with more than 144,000 adherents.
  - iii. But all such speculative personal alteration of Scripture is pointless; their identity is not in doubt.
  - iv. This is a group of 144,000 real, live people—12,000 Jewish believers from each of the twelve tribes of Israel (Rev. 7:4–8).
- h. The **one hundred and forty-four thousand** will be a group unique in redemptive history. John Phillips wrote: No other age has produced a company like this, a veritable army of militant believers marching unscathed through every form of danger. It has been theirs to defy the dragon, to bait the Beast, and to give the lie to the false prophet. Their calling has been to preach the gospel from the housetops when even to name the name of Christ called for the most dreadful penalties. They have been surrounded, these latter-day Jobs, with impenetrable hedges, able to laugh to scorn all the grand inquisitors of hell. They have walked the

streets in broad daylight, careless of the teeth-gnashing rage of their would-be torturers and assassins, true witnesses of Jehovah in the most terrible era of the history of mankind. The devil knows about this coming band of conquerors, and writhes already in an agony of anticipation. (*Exploring Revelation*, rev. ed. [Chicago: Moody, 1987; reprint, Neptune, N.J.: Loizeaux, 1991], 179–80)

- i. The text also describes the 144,000 as **having His** [the Lamb's] **name and the name of His Father written on their foreheads.**
- j. Unbelievers will receive the mark of the beast (13:16–17); the 144,000 will have the mark of God placed on their foreheads (7:3) for their protection.
  - i. Satan and the unbelieving world will desperately seek to kill these powerful, fearless preachers of the gospel.
  - ii. But, having marked them as His own possession, God will not permit them to be harmed.
- k. Throughout the cataclysmic outpouring of God's final judgments and Satan's final fury, they will preach the gospel.
  - i. They will confront unbelievers with their sins, call them to repentance and faith in the Savior, and proclaim that the catastrophes taking place are God's righteous judgments.
  - ii. And despite Satan's best efforts, all 144,000 will survive to meet Christ on Mount Zion at His second coming.



- iii. They will enter the millennial kingdom as living men.
- iv. Most likely, the 144,000 will continue their evangelistic work throughout that thousand-year period. While only redeemed people will enter the kingdom, the children born to them (cf. Isa. 65:23) will not all believe.
- v. In fact, there will be enough unregenerate people by the end of the Millennium for Satan to lead a worldwide rebellion against Christ's rule (20:7–10).
- vi. Thus, Scripture speaks of salvation during the Millennium (cf. Isa. 60:3; Zech. 8:23)—a salvation the 144,000 will no doubt proclaim.
- l. The story of these victorious survivors illustrates the divine side of triumphant Christian living: God will preserve His own.
  - i. The 144,000 will be living proof of the promises found in Psalm 91:5–16:
- m. God will protect His own and bring them triumphantly through their trials.
  - i. That is true both of survivors on earth, like the 144,000, and of martyrs in heaven, like those depicted in 6:9–11 and 7:9–17.
  - ii. Jesus promised, “All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out” (John 6:37).
  - iii. Believers are eternally secure, Jesus declared, because “no one will snatch them out of My

hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand" (John 10:28–29).

- iv. To the Philippians Paul wrote, "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus" (Phil. 1:6); while Jude offered praise "to Him who is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy" (Jude 24).
- n. Knowing that they are "protected by the power of God through faith for a salvation ready to be revealed in the last time" (1 Pet. 1:5), believers may both live confidently and minister boldly.
- o. The majestic words of Romans 8:31–39 eloquently summarize the marvelous truth that God protects and delivers His own:

### III. Praise.

- a. And I heard a voice from heaven like the roar of many waters and like the sound of loud thunder. The voice I heard was like the sound of harpists playing on their harps, <sup>3</sup> and they were singing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the 144,000 who had been redeemed from the earth. (14:2–3)
- b. Standing with the Lamb on Mount Zion, the 144,000 will join in the heavenly song of redemption.

- c. With all the devastation they have seen, with all the trouble they have faced, with all the rejection, hostility, hatred, and persecution they have endured, one might expect them to be too sorrowful to sing (cf. Ps. 137:1–4).
- d. But instead they will joyously praise the Lord for their protection and triumph.
- e. This is not the first time John **heard a voice from heaven** (cf. 4:1; 10:4, 8; 11:12; 12:10), nor will it be the last (cf. v. 13; 18:4; 19:1).
- f. The voice he heard was very loud and continuous, **like the sound of many waters and like the sound of loud thunder**.
- g. The song began in 5:9–10, when the four living creatures and the twenty-four elders “sang a new song, saying, ‘Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. You have made them to be a kingdom and priests to our God; and they will reign upon the earth.’ ”
- h. The next to join in were myriads of angels, who began “saying with a loud voice, ‘Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing’ ” (5:12).
- i. Finally, “every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them [began] saying, ‘To Him who sits on

the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever' ” (5:13).

- j. In 7:9–10, the Tribulation martyrs joined in the escalating chorus of praise: “After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands; and they cry out with a loud voice, saying, ‘Salvation to our God who sits on the throne, and to the Lamb.’ ”
- k. The mighty voice was not mere noise; it had a musical quality, **like the sound of harpists playing on their harps.**
  - i. The reference to **harpists** and **harps** suggests that the voice expressed not thunderous judgment but joy.
  - ii. **Harps** are frequently associated in the Old Testament with joyous praise (cf. 2 Sam. 6:5; 1 Chron. 13:8; 15:16, 28; 2 Chron. 5:12–13; Neh. 12:27; Pss. 33:2; 71:22; 144:9; 150:3).
  - iii. Heaven will resound with loud praise when the Lord Jesus Christ returns in triumph to establish His earthly kingdom.
- l. The **new song** sung in heaven **before the throne and before the four living creatures and the elders** is the song of redemption (cf. Pss. 33:1–3; 40:3; 96:1–2; 98:1–2; 144:9–10; 149:1; Isa. 42:10).

- m. The angels will join the Old Testament saints, the raptured church, and the redeemed Tribulation martyrs in praising God for salvation.
  - i. While angels do not experience redemption, they do rejoice because of it (Luke 15:10).
  - ii. All heaven will overflow with praise because God's redemptive work culminating in the return of Christ is accomplished.
- n. Heaven's praise overflows to earth, where the **new song** is taken up.
  - i. John notes that **no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth.**
  - ii. The unregenerate cannot, of course, sing the song of redemption; it is only for the redeemed, those **purchased** by Christ's blood.
  - iii. Why the **song** is restricted to **the one hundred and forty-four thousand** is not stated, but Henry Morris has offered a possible explanation: Although the words of the song of the 144,000 are not recorded, it surely dwells in part at least on the great truth that they had been "redeemed from the earth." Although in one sense all saved people have been redeemed from the earth, these could know the meaning of such a theme in a more profound way than others. They had been saved after the rapture, at that time in history when man's greatest persecutions and God's

greatest judgments were on the earth. It was at such a time that they, like Noah (Genesis 6:8), had “found grace in the eyes of the Lord” and had been separated from “all that dwell upon the earth” (Revelation 13:8). Not only had they been redeemed spiritually but, precursively as it were, they had been redeemed from the very curse on the earth (Genesis 3:17), being protected from pain and death by the guarding seal. (*The Revelation Record* [Wheaton, Ill.: Tyndale, 1983], 260)

- o. The 144,000 will join with the heavenly chorus in praising God for His marvelous work of redemption. Some of the lyrics of their song may be found in 15:3–4
  - p. A mark of triumphant Christian living in any era is constant praise to God.
  - q. The 144,000 no doubt praised God throughout their time of trial and persecution.
  - r. Because their ordeal is over and they are victorious, they will burst forth in praise to God for their deliverance.
  - s. Joy is the proper outflow of a heart that trusts in God’s sovereign power (Phil. 3:1; 4:4; 1 Thess. 5:16; James 1:2; 1 Pet. 4:13).
- IV. Purity.
- a. It is these who have not defiled themselves with women, for they are virgins. (14:4a)

- b. The worship of Antichrist during the Tribulation will be unspeakably vile and perverse.
  - i. As it did in the fertility cults of ancient times, sexual sin will apparently run rampant.
  - ii. Even in the current grossly immoral day, we can hardly imagine what the deviant sexual perversion of the Tribulation will be like.
  - iii. With all divine restraint removed (2 Thess. 2:6–7) and the unbelieving world judgmentally abandoned by God (cf. Rom. 1:24, 26, 28), sin will be released like a flood, inundating the world.
  - iv. And fanning the hellish flames of wickedness will be Satan and his demon hosts—both those cast from heaven with him (12:9) and those vile demons newly released from imprisonment (9:1–11, 14–19).
- c. In the midst of the darkness of the Tribulation period, the 144,000 will shine forth like beacons of purity.
  - i. Despite the rampant sexual sin that surrounds them, they will **not** be **defiled with women**, but will keep **themselves pure**.
  - ii. That the specific sin that they will avoid involves **women** indicates that sexual purity is in view here, not detachment from the corrupt world system.
  - iii. That the 144,000 will be separate from Antichrist's empire has already been made clear; they bear God's mark, not the beast's (7:3–4).

- iv. They will stand apart from the sin of their culture; 144,000 morally pure preachers amid the defilement that surrounds them.
- d. Sexual purity is essential to triumphant Christian living.
- i. In 1 Thessalonians 4:3 Paul wrote plainly, “For this is the will of God, your sanctification; that is, that you abstain from sexual immorality.”
  - ii. The apostle admonished the young pastor Timothy to “flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart” (2 Tim. 2:22).
  - iii. To the Corinthians Paul wrote, “The body is not for immorality, but for the Lord.... Flee immorality. Every other sin that a man commits is outside the body, but the immoral man sins against his own body” (1 Cor. 6:13, 18).
  - iv. Those who would serve God effectively must lead holy, pure lives.
  - v. The godly nineteenth-century Scottish preacher Robert Murray McCheyne gave the following words of advice to an aspiring young minister: Do not forget the culture of the inner man—I mean of the heart. How diligently the cavalry officer keeps his sabre clean and sharp; every stain he rubs off with the greatest care. Remember you are God’s sword, His instrument—I trust a chosen vessel unto Him to



bear His name. In great measure, according to the purity and perfections of the instrument, will be the success. It is not great talents God blesses so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God. (Andrew A. Bonar, *Memoirs of McCheyne* [Chicago: Moody, 1978], 95)

## V. **Partisanship.**

- a. It is these who follow the Lamb wherever he goes. (14:4b)
- b. The 144,000 are further characterized as **the ones who follow the Lamb wherever He goes.**
- c. They will be partisans to the party of the Lamb.
  - i. The *Oxford English Dictionary* defines a partisan as “one who takes part or sides with another; an adherent or supporter of a party, person, or cause ... a devoted or zealous supporter.... One who supports his party ‘through thick and thin’; a blind, prejudiced, unreasoning, or fanatical adherent.”
  - ii. The triumphant 144,000 will be completely loyal to the Lamb, no matter what the cost. In the words of John Phillips, They allow no rivals, no refusals, and no restraint to mar their dedication to Him. Does He need someone to stand upon the steps of the Vatican and cry out against the marriage of Christendom to the Beast? There are 144,000 ready to go! Does the Lord need someone to beard the Beast at some high function

of state and roundly denounce him, his policy, his statecraft, his religion, his economic boycott, his mark, his ministers, his alliance with Satan? There are 144,000 eager to go! Does the Lamb need evangelists to proclaim to the untold millions the gospel of the coming kingdom of God? to climb the highest Himalayas, to cross the desert sands, to blaze evangelistic trails through steaming jungles, or to mush huskies across wide arctic wastes? There are 144,000 ready to go! And though the Beast's gestapo [sic] dog their footsteps and wreak upon their converts his direst vengeance, yet on they go undaunted and undeterred. That was the very spirit of their consecration as they followed the Lamb whithersoever He led them on earth, and their reward is in kind. (*Exploring Revelation*, 180–81)

- d. It is such loyal, devoted followers that Jesus seeks.
  - i. In Matthew 16:24 He said, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me."
  - ii. He advised the rich young ruler, "If you wish to be complete, go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me" (Matt. 19:21).
  - iii. Jesus told the unbelieving Jews that they were not His sheep, noting that "My sheep hear My voice, and I know them, and they follow Me" (John 10:27).

- iv. Paul declared himself to be a follower of Jesus Christ (1 Cor. 11:1), while in his first epistle, John reminded his readers that “the one who says he abides in Him ought himself to walk in the same manner as He walked” (1 John 2:6).

## VI. Purpose.

- a. These have been redeemed from mankind as first fruits for God and the Lamb. (14:4c)
- b. In redemptive language reminiscent of 5:9, John explains that the 144,000 have been **purchased from among men.**
- c. But while all believers have been purchased by God (cf. Acts 20:28; 1 Cor. 6:20; 7:23; 1 Pet. 1:18–19), the 144,000 were purchased for a special purpose.
- d. They will be redeemed as **first fruits to God and to the Lamb.**
- e. In the Old Testament the first fruits, the first part of a crop to be harvested, were offered to God (Deut. 26:1–11) to be used in His service (Deut. 18:3–5).
- f. The 144,000, like the first fruits offering, will be set apart for divine service.
  - i. As was said earlier, the number 144,000 does not symbolize all the Tribulation saints, but rather designates a group of Jewish evangelists.
  - ii. The purpose of their lives will be to serve the Lord by proclaiming the gospel to the lost, perishing, Christ-rejecting world.

- g. It is also possible to view the 144,000 as **first fruits** in the sense that they represent the first of many others who will be saved.
- h. Paul used the term in that sense when he noted that “the household of Stephanas ... were the first fruits of Achaia” (1 Cor. 16:15).
- i. The 144,000 may legitimately be viewed as the first fruits of redeemed Israel, foreshadowing the nation’s salvation when Christ returns.
- j. In that day “they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn” (Zech. 12:10). Of that day Paul wrote: For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved; just as it is written, “The Deliverer will come from Zion, He will remove ungodliness from Jacob. This is My covenant with them, When I take away their sins.”(Rom. 11:25–27)
- k. The 144,000 will exemplify the purpose, decisiveness, dedication, and clarity of life goal that marks triumphant Christians (cf. Rom. 12:1–2).

## VII. Precision.

- a. ...and in their mouth no lie was found (14:5a)
- b. The 144,000 will not spread Satan’s lies, but will speak God’s truth.

- c. The 144,000 will accurately proclaim the Word of God without wavering, equivocating, or altering it.
  - i. They will be like their Lord, of whom the Bible says, “[He] committed no sin, nor was any deceit found in His mouth” (1 Pet. 2:22).
- d. In all generations, triumphant Christians are characterized by “speaking the truth in love” (Eph. 4:15) and “laying aside falsehood [and] speak[ing] truth” (Eph. 4:25).
- e. Knowing the vital importance of “accurately handling the word of truth,” they will “be diligent to present [themselves] approved to God as [workmen] who [do] not need to be ashamed” (2 Tim. 2:15).
- f. They will never be guilty of “walking in craftiness or adulterating the word of God”; rather, “by the manifestation of truth [they will commend themselves] to every man’s conscience in the sight of God” (2 Cor. 4:2).

### VIII. **Perfection.**

- a. ...they are blameless. (14:5*b*)
- b. Because they will trust in God’s power and lead lives characterized by praise, purity, devoted loyalty, and singleness of purpose, the 144,000 will be **blameless**.
- c. That does not, of course, mean that they will be sinless (Job 15:14–16; 1 Kings 8:46; Ps. 143:2; Prov. 20:9; Eccl. 7:20; 1 John 1:8–10), but they will be sanctified.
- d. They will be above reproach, leading godly lives before all who see them.
- e. Like the 144,000, all Christians are called to holiness.

- i. In Ephesians 1:4 Paul wrote, “He chose us in Him before the foundation of the world, that we would be holy and blameless before Him” (cf. Col. 1:22).
- ii. To the Corinthians the apostle wrote, “I betrothed you to one husband, so that to Christ I might present you as a pure virgin” (2 Cor. 11:2; cf. Eph. 5:27).
- iii. Peter exhorted believers to “like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, ‘You shall be holy, for I am holy’ ” (1 Pet. 1:15–16).
- iv. Jude reminded his readers that God “is able to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy” (Jude 24).
- f. The 144,000 deserve a place in the “Hall of Fame” of the Christian faith (Heb. 11).
- g. They will lead holy lives and minister effectively for God during history’s darkest hour.
- h. Their exemplary efforts will spearhead the greatest spiritual awakening the world will ever see (cf. 6:9–11; 7:9).
- i. The inspired account of their lives and ministry provides a pattern of triumphant Christian living for all believers to follow.