

A. C. Sas



The Sealing of God's People

The Historic SDA Position Unveiled

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by A. C. Sas

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Abbreviations

AA	<i>The Acts of the Apostles</i>
BTS	<i>Bible Training School</i>
CE	<i>Colporteur Evangelist</i>
COL	<i>Christ's Object Lessons</i>
DA	<i>The Desire of Ages</i>
DR	<i>Daniel and the Revelation</i>
Ed	<i>Education</i>
Ev	<i>Evangelism</i>
EW	<i>Early Writings</i>
ExV	<i>A Sketch of the Christian Experience and Views of EGW</i>
FLB	<i>The Faith I Live By</i>
GC	<i>The Great Controversy</i>
GCB	<i>General Conference Bulletin</i>
GW	<i>Gospel Workers</i>
HS	<i>Historical Sketches of the Foreign Missions of SDAs</i>
LS	<i>Life Sketches</i>
PH086	<i>Special Testimony to Battle Creek Church</i>
PK	<i>Prophets and Kings</i>
PP	<i>Patriarchs and Prophets</i>
RH	<i>Review and Herald</i>
SD	<i>Sons and Daughters of God</i>
SDATW	<i>Seventh-day Adventists in Time of War</i>
SSW	<i>Sabbath School Worker</i>
ST	<i>The Signs of the Times</i>
TM	<i>Testimonies to Ministers</i>
1-10BC	<i>Seventh-day Adventist Bible Commentary, Vols. 1-10</i>
1-6BIO	<i>The Ellen G. White Biography, Vols. 1-6</i>
1-19MR	<i>Manuscript Releases, Vols. 1-19</i>
1-4SG	<i>Spiritual Gifts, Vols. 1-4</i>
1-3SM	<i>Selected Messages, Books 1-3</i>
1-4SP	<i>The Spirit of Prophecy, Vols. 1-4</i>
1-9T	<i>Testimonies for the Church, Vols. 1-9</i>

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“Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God’s people are sealed and prepared for the shaking, it will come.” 4BC 1161.

“The Lord has shown me that precious souls are starving, and dying for want of the present, sealing truth, the meat in due season; and that the swift messengers should speed on their way, and feed the flock with the present truth. I heard an Angel say, ‘speed the swift messengers, speed the swift messengers; for the case of every soul will soon be decided, either for Life, or for Death.’ “ *The Present Truth*, vol. 1, No. 4.

“Let us strive with all the power that God has given us to be among the hundred and forty-four thousand.” *Review and Herald*, March 9, 1905.

Preface

One of the most interesting and at the same time most controversial doctrines among Sabbathkeepers in these last days, is the message of Revelation chapter seven. This subject of the sealing of the 144,000 has long been agitated among concerned students of the Bible and the Spirit of Prophecy. This precious truth is of utmost importance because we, as individuals, will receive either the seal of the living God or the mark of the beast. Whether we want it or not, whether we believe or not, and even if we do not now understand the subject fully, our destiny will be with one of these two classes.

Although in the past we have issued articles, leaflets and booklets about this subject, we have now incorporated these into one volume, and have included some additional statements from the Spirit of Prophecy. We answer questions that people have asked us from time to time, as well as objections made against the sealing work. Toward the end of this book we have reproduced original articles published by some of the pioneers, like Uriah Smith, J. N. Loughborough, H. R. Johnson, and others.

It is not our intention to enter into a controversy, but to explain what the Bible and Spirit of Prophecy have to say about the sealing work. It is our purpose to make a detailed study of this question, bearing in mind that this was a very important truth in the experience of the early Seventh-day Adventists, and that it was the first doctrine printed in their paper when they started the publishing work.

The words which appear in bold characters designate emphasis supplied by the editor. Where the emphasis has been made by the author quoted, we print in italics. We have also made every effort to quote all material from original sources exactly as it shows, including punctuation and capitalization.

We invite you, dear reader, to continue with us to the end of this study, and if some further questions may arise in your mind, we would be glad to hear from you. Our suggestion is that this subject should be studied with earnest prayer, that no point of this truth should be overlooked. May God help us all to be prepared so that we may have in our foreheads the seal of the living God, be sheltered in the day of slaughter, and be a part of the 144,000.

A. C. Sas

Chapter 1

A LIFE OR DEATH MESSAGE

The prophecy of Isaiah 58:12, 13 is very important because it foretells a work of restoration of the breach made in the law of God. For many centuries the Sabbath truth has been cast down, but it is to be exalted and observed by the true people of God in these last days of the history of the world. The prophecy reads:

“And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.” Isaiah 58:12, 13.

The Sabbath reform started in the early days of the Advent movement, and the pioneers understood the importance of this message. Though they could not see its close connection with the third angel’s message, they understood that it predicted the Sabbath reform. The servant of the Lord speaks of their early experience:

“When we began to present the light on the Sabbath question, we had no clearly defined idea of the third angel’s message of Revelation 14:9-12. The burden of our testimony as we came before the people was that the great second advent movement was of God, that the first and second messages had gone forth, and that the third was to be given. We saw that the third message closed with the words: ‘Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.’ And we as clearly saw as we now see that these prophetic words suggested a Sabbath reform.” 1T 78, 79.

In the above statement it can be seen that the Sabbath reform is connected with the third angel’s message. One is as important as the other. This is the message that should be preached to the world.

“The third angel’s message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great center of attraction, Jesus Christ, must not be left out of the third angel’s message.” 1SM 383.

The third angel’s message and the heavenly sanctuary are two subjects which are always connected:

“God had committed to His people a work to be accomplished on earth. The third angel’s message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people. The Sabbath reform was to be carried forward. The breach in the law of God must be made up. The message must be proclaimed with a loud voice, that all the inhabitants of earth might receive the warning.” 1SM 67, 68.

“The third angel closes his message thus: ‘Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.’ As he repeated these words, he pointed to the heavenly sanctuary. . . .

“After Jesus opened the door of the most holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God’s law.” EW 254.

It is evident that the Sabbath reform which is the message of the third angel is also the sealing message. Compare the above Testimony with EW 42, 43. These messages are important because the destiny of souls hangs upon their understanding and acceptance:

“I was shown three steps — the first, second, and third angel’s messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.’ I was again brought down through these messages, and saw how dearly the people of God had purchased their experience.” EW 258, 259.

The Spirit of Prophecy emphasizes the fact that the third angel’s message, which points to the Sabbath or the seal of the living God, should be preached with great power.

“Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work or treat it as of little importance. . . .

“There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.” 6T 16, 17.

The precious truths that constitute the “old landmarks” should remain firm and we have to defend them. For us they are a sacred principle. The sealing or Sabbath message is one of these truths. It ought to be preached in clear and distinct lines as prophecy has revealed it to us.

“We are God’s commandment-keeping people. For the past fifty years every phase of heresy has been brought to

bear upon us, to becloud our minds regarding the teaching of the Word — especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.” 1SM 208.

The commandment-keeping people of God are those who will have in their foreheads the seal of the living God. (Compare Rev. 14:1, 12; 7:2-4.) The Spirit of Prophecy tells us:

“The worshipers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of God’s creative power and the witness to His claim upon man’s reverence and homage. The wicked will be distinguished by their efforts to tear down the Creator’s memorial and to exalt the institution of Rome. In the issue of the conflict all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark.” 9T 16.

“In the issue of the great contest two parties are developed, those who ‘worship the beast and his image,’ and receive his mark, and those who receive ‘the seal of the living God,’ who have the ‘Father’s name written in their foreheads.’ This is not a visible mark.” 7BC 980. (See GC 450.)

The ninth chapter of Ezekiel reveals the importance of being sealed in the forehead. The class that will not have the seal of God in their foreheads will be destroyed. The

destiny of each person depends upon the acceptance or rejection of this message. He will be protected in the day of slaughter only if he is sealed. Otherwise he will be destroyed.

“It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character. . . .

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.

“Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven. Go forward, my brethren and sisters. I can only write briefly upon these points at this time, merely calling your attention to the necessity of preparation. Search the Scriptures for yourselves, that you may understand the fearful solemnity of the present hour.” 5T 215, 216

“The day of God’s vengeance is just upon us. The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. . . .

“Our own course of action will determine whether we shall receive the seal of the living God or be cut down by the destroying weapons.” Ibid., 212.

“The Lord has shown me that precious souls are starving, and dying for want of the **present, sealing truth**, the

meat in due season; and that the swift messengers should speed on their way, and feed the flock with the present truth. I heard an Angel say, 'speed the swift messengers, speed the swift messengers; for the case of every soul will soon be decided, either for **Life**, or for **Death**.' " The Present Truth, vol. 1, No. 4.

Chapter 2

LIGHT ON THE SEALING MESSAGE

“A small company of brethren and sisters were assembled in a meeting in Dorchester, near Boston, Massachusetts. Before the meeting commenced, 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, et cetera. . . .

“After some time spent in earnest prayer for light and instruction, God gave Sister White the following in vision.”—Joseph Bates, *A Seal of the Living God*, p. 24.

“At times Ellen White, while in vision, spoke in short exclamations of what she was viewing. These gave clues to her companions as to the scenes passing before her. It was so in this case, and Joseph Bates, with pencil and paper in hand, noted the words as she spoke. Here are significant portions of Bates’s notes:

“Where did the light break out?—Let thine angel teach us where the light broke out!—It commenced from a little, when Thou didst give one light after another.—The testimony and commandments are linked together; they cannot be separated.—That comes first, the ten commandments by God. . . .

“He was well pleased when His law began to come up in strength, and the waste places began to be built up.—Out of weakness it has become strong from searching His Word.—The test upon it has been but a short time. . . . **It’s the seal!**—It’s coming up!—It arises, commencing from the rising of the sun. Like the sun, first cold, grows warmer and sends its rays.—When that truth arose, there was but

little light in it, but it has been increasing.—O the power of these rays!—It grows in strength.—The greatest weight and light is on that truth;—for it lasts forever, when the Bible is not needed.—It arose there in the east. It began with a small light, but its beams are healing.—O how mighty is that truth;—it's the highest after they enter the goodly land,—but it will increase till they are made immortal.—It commenced from the rising of the sun.—keeps on its course like the sun,—but it never sets.” Ibid, pp. 24, 25.

“In Europe at this time there was confusion among the nations, and war seemed inevitable. There had been considerable discussion among the early believers as to the significance of the turmoil. With that background, these exclamations were significant:

“The angels are holding the four winds.—It is God that restrains the powers. The angels have not let go, for the saints are not all sealed. . . .—When Michael stands up, this trouble will be all over the earth. Why,—they are just ready to blow.—There's a check put on because the saints are not sealed.

“Yea, publish the things thou hast seen and heard, and the blessing of God will attend.—Look ye!—That rising is in strength and grows brighter and brighter.”

“Ellen White later wrote about the sequel to the vision:

“After coming out of vision, I said to my husband: “I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.” ‘ (LS 125.)” 1BIO 150, 151. In Life Sketches, p. 116 (footnote) the following account is given on the same subject by elder James White:

“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. She said: '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 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 blessings of God would attend it."

"But the Adventists who had clung to their confidence in the fulfillment of prophecy on October 22 and who were now accepting the Sabbath of the fourth commandment as the sign or seal of the living God were devising ways and means of presenting their message to the world. 'You are too late with your sealing message,' their fellow believers of earlier days asserted, 'for the battle of the great day and the Lord's actual coming are right upon us.' " 1BIO 153, 154.

Chapter 3

ANGELS HOLDING THE WINDS

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.” Rev. 7:1.

These angels standing on the four corners of the earth are at the cardinal points of the earth, restraining or holding back the winds.

Winds in the Bible represent commotions among the nations, wars, political movements, strife, etc.

“Thus saith the Lord; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; and will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.” Jer. 51:1, 2. (Read also Jer. 25:32; 49:36.)

We read also in the Spirit of Prophecy:

“John sees the elements of nature—earthquake, tempest, and political strife—represented as being held by four angels. These winds are under control until God gives the word to let them go. There is the safety of God’s church. The angels of God do His bidding, holding back the winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree, until the servants of God should be sealed in their foreheads.” TM 444.

“I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He shewed me that it was God that restrained the powers, and that He gave His angels charge over things on the earth, and that the four angels had power from God to hold the four winds, and that they were about to let the four winds go, and while they had started on their mission to let them go, the merciful eye of Jesus gazed on the remnant that were not all sealed, then He raised His hands to the Father and plead 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.” The Present Truth, vol. 1, No. 3.

This last Testimony was written on January 5, 1849. At that time the winds were about to blow when the angel who had the seal of the living God bade the four angels to hold them until the sealing was finished. Around the year 1848 there was a commotion among the nations in Europe, namely Italy, France, Germany, and Austria. While this was taking place, the Adventists studied the seventh chapter of Revelation and understood that the winds would be restrained until the sealing work was completed. A vision was given Sister White about these events, and the words spoken while in vision were:

“The angels are holding the winds. It is God that restrains the powers. The angels have not let go, *for the saints are not all sealed*. The time of trouble has commenced. It has begun. The reason why the four winds are not let go, is because the saints are **not all** sealed. It (the trouble) is on the increase more and more: that trouble will never end until the earth is rid of the wicked. Why, they (the winds) are just ready to blow. There is a check put on because the saints *are not all sealed*. Yes, publish the things thou has seen and heard and the blessing of God will attend.” Questions on the Sealing Message, p. 16, by J. N. Loughborough.

The winds were restrained because the saints were not all sealed. This helps us to understand that in 1848 some believers were already sealed.

“The four angels are holding the four winds that a special work may be accomplished: the saints of God are to be sealed in their foreheads. Brethren, how long before you will be ready for the seal of God?” RH June 7, 1887.

“Men cannot discern the sentinel angels restraining the four winds that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture.” 6T 408.

“I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary.” EW 36.

“Angels are belting the world, refusing Satan his claims to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God’s people shall be accomplished.” In Heavenly Places, p. 98.

CHAPTER 4

THE SEALING ANGEL

“And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” Revelation 7:2, 3.

This sealing angel is the same one mentioned in Revelation 14, where he not only warns the people against receiving the mark of the beast but also points to the commandments of God, one of which contains the seal. The third angel of Revelation 14, therefore, is the sealing angel. The Spirit of Prophecy confirms this as follows:

“I saw a little company traveling a narrow pathway. All seemed to be firmly united, bound together by the truth, in bundles, or companies. Said the angel, ‘The third angel is binding, or sealing, them in bundles for the heavenly garner.’ “ EW 88, 89.

“I then saw the third angel. Said my accompanying angel, ‘Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.’ “ EW 118.

“The mighty angel is seen ascending from the east (or sunrising). This mightiest of angels has in his hand the seal of the living God, or of Him who alone can give life, who

can inscribe upon the foreheads the mark or inscription, to whom shall be granted immortality, eternal life.” TM 444, 445.

Elder Uriah Smith states:

“We conclude, then, that the angel ascending from the east, having the seal of the living God, is a divine messenger in charge of a work of reform to be carried on among men in reference to the Sabbath of the fourth commandment. . . .

“In Revelation 14 we find the same work again brought to view under the symbol of an angel flying in the midst of heaven with the most terrible warning that ever fell upon the ears of men. . . . The angel with the seal of the living God is therefore the same as the third angel of chapter 14.” DR 443, 444.

If the sealing angel is the third angel, his work must have begun when he entered in the field of action, and began to warn the people against the mark of the beast. He also inscribes the seal of the living God in the foreheads of God’s people. Without any doubt this work began in 1844.

“The Sabbath is the great test question. It is the line of demarkation between the loyal and true and the disloyal and transgressor. This Sabbath God has enjoined, and those who claim to be commandment keepers, who believe that they are now under the proclamation of the third angel’s message, will see the important part the Sabbath of the fourth commandment holds in that message. It is the seal of the living God.” 3SM 423.

“I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord.” 1T 77.

“The third angel’s message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world.” Ev 184.

“Since 1844, in fulfillment of the prophecy of the third angel’s message, the attention of the world has been called

to the true Sabbath, and a constantly increasing number are returning to the observance of God's holy day." 4SP 286.

"The proclamation of the third angel's message calls for the presentation of the Sabbath truth." GW 156.

"The third angel's message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people. The Sabbath reform was to be carried forward. The breach in the law of God must be made up." *Maranatha*, p. 61.

Chapter 5

THE SEAL OF THE LIVING GOD

In order for a law to be in force it must bear the signature of the lawgiver, otherwise it has no authority. A few examples:

“[I]n the name of king Ahasuerus was it written, and sealed with the king’s ring.” Esther 3:12.

“[F]or the writing which is written in the king’s name, and sealed with the king’s ring, may no man reverse.” Esther 8:8.

The law of God must have the seal, or stamp, of the great Lawgiver. In this seal three specific elements must appear: The name, the authority and the territory of His dominion.

In the time of the great apostasy the “man of sin” attempted to remove the seal from the law; but in these last days it will be restored by the true people of God. The prophet says:

“Bind up the testimony, seal the law among my disciples.” Is. 8:16.

Where do we find the seal in the law of God? In the first four commandments we find our duties toward God, and in the last six our duties toward our neighbors. In the first three commandments we do not find the seal. The last six do not reveal it to us either. The only place where we find it is in the fourth commandment. It reads:

“Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day

is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.” Exodus 20:8-11.

In the fourth commandment we find:

- a) the name: “LORD THY GOD”;
- b) His power: CREATOR (“the Lord made”);
- c) the territory of His dominion: “HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS.”

If we take the fourth commandment away, the law has no authority, because there would be no indication of the lawgiver.

The Bible confirms that the fourth commandment is the seal, or sign of the living God:

“Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.” Ezek. 20:12.

“And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God.” Ezek. 20:20.

“Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations. . . . Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.” Ex. 31:13, 16, 17.

The Spirit of Prophecy also confirms this very truth:

“The fourth commandment alone of all the ten contains the seal of the great Lawgiver, the Creator of the heavens and the earth. Those who obey this commandment take upon themselves His name, and all the blessings it involves are theirs.” 6T 350.

“The seal of God’s law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares Him to be the Creator of the heavens and the earth, and thus shows His claim to reverence and worship above all others. Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given.” GC 452.

“The sign, or seal, of God is revealed in the observance of the seventh-day Sabbath, the Lord’s memorial of creation.” 8T 117.

“The keeping of the Sabbath is declared to be a sign of the loyalty of God’s people.” 8T 94.

“Too late they see that the Sabbath of the fourth commandment is the seal of the living God.” GC 640.

“The Sabbath of the fourth commandment is the seal of the living God. It points to God as the Creator, and is the sign of His rightful authority over the beings He has made. Those who obey this law will bear the seal of God, for He has set apart this day as a sign of loyalty between Himself and His people.” ST March 22, 1910.

“What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption.” 4BC 1161.

“The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man’s primeval glory, and thus witnesses to God’s purpose to re-create us in His own image.” Ed. 250.

“The Sabbath was placed in the decalogue as the seal of the living God, pointing out the Lawgiver, and making known His right to rule. It was a sign between God and His people, a test of their loyalty to Him.” ST May 13, 1886.

“The Sabbath of the fourth commandment is the seal of the living God. It points to God as the Creator, and is the sign of His rightful authority over the beings He has made.” ST Nov. 1, 1899.

“The sign or seal of God is the observance of the seventh-day Sabbath, and the Lord’s memorial of his work of creation.” RH April 27, 1911.

CHAPTER 6

THE SEALING WORK HAS ALREADY BEGUN

We have already seen that the sealing angel is the third angel (Rev. 14:9-13). The sealing work must have started when the angel began his work. It was in 1844, when the Sabbath truth was revealed.

“(God) was well pleased when His law began to come up in strength. That truth (the Sabbath truth) arises, and is on the increase, stronger and stronger. It’s the seal! It’s coming up! It arises, coming from the rising of the sun, like the sun, first cold, grows warmer, and sends its rays. When that truth arose, there was but little light in it; but it has been increasing. Oh, the power of these rays!” “ Questions on the Sealing Message, pp. 15, 16.

Though this work started in 1844, it was not fully understood then. Sister White was given a vision about the sealing work:

“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.

“After coming out of vision, I said to my husband: ‘I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which

to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.’ “ LS 125.

“With the beginning of this work of publishing, we did not cease our labors in preaching the truth, but traveled from place to place, proclaiming the doctrines which had brought so great light and joy to us, encouraging the believers, correcting errors, and setting things in order in the church.” LS 127.

From the above writings we see that the subject of the sealing was the first doctrine published in *The Present Truth* (that was the name of the periodical) in the first issue, on the front page. Therefore the early Adventists understood that the sealing work commenced at the beginning of the third angel’s message.

In 1849 another vision was given Sr. White on the open and shut door. We quote:

“I saw that the present test on the Sabbath could not come until the mediation of Jesus in the Holy Place was finished and He had passed within the second veil; therefore Christians who fell asleep before the door was opened in the Most Holy, when the midnight cry was finished, at the seventh month 1844; and had not kept the true Sabbath, now rest in hope; for they had not the light and the test on the Sabbath which we now have, since that door was opened. I saw that Satan was tempting some of God’s people on this point. Because so many good Christians have fallen asleep in the triumphs of faith, and have not kept the true Sabbath, they were doubting about it being a test for us now. . . .

“Satan is now using every device in this sealing time to keep the minds of God’s people from the present, sealing truth and to cause them to waver. I saw a covering that God was drawing over His people, to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of Almighty God.

“Satan knew this, and was at work in mighty power, to keep the minds of as many as he possibly could unsettled, and wavering on the truth. . . .

“Satan was trying his every art to hold them where they were, until the sealing was past, and the covering drawn over God’s people, and they left out, without a shelter from the burning wrath of God, in the seven last plagues.

“God has begun to draw this covering over His people, and it will very soon be drawn over all who are to have a shelter in the day of slaughter.” The Present Truth, vol. 1, no. 3.

The covering of God (the seal) was extended over His people or, in other words, the seal of the living God was being placed on their foreheads. Those who were not sealed would be subject to the seven last plagues. The prophetess said that at that time (1849) the sealing was already in progress.

“Our position looks very clear. We know we have the truth, the midnight cry is behind us; the door was shut in 1844 and Jesus is soon to step out from between God and man. The sealing will then be accomplished—finished up. Oh, let us keep the whole armor of God that we may be ready for battle at any moment. We shall have to fight every inch of the ground now.—Letter 5, 1899, pp. 5, 6.” 5MR 200.

“The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure.” EW 58.

“I saw that Satan would work more powerfully now than ever he has before. He knows that his time is short and that the sealing of the saints will place them beyond his power; he will now work in every way that he can and will try his every insinuation to get the saints off from their guard and get them asleep on the present truth or doubting it, so as to prevent their being sealed with the seal of the living God.—Ms 7, 1850, pp. 2, 3.” 8MR 220.

Instead of declaring that the sealing would soon start, the prophetess clearly stated that it would soon be over.

“When Jesus leaves the Sanctuary, then he that is holy and righteous, will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy, will be unjust and filthy still; for then there will be no Priest in the Sanctuary to offer their sacrifices, their confessions, and their prayers before the Father’s throne. Therefore, what is done to rescue souls from the coming storm of wrath, must be done before Jesus leaves the Most Holy Place of the Heavenly Sanctuary.” The Present Truth, vol. 1, No. 4.

The pioneers of the Seventh-day Adventist Church believed and taught that from 1844 the first part of the seventh chapter of Revelation was being fulfilled. We quote:

“After the disappointment of 1844, the people of God saw the light on the subject of the sanctuary in heaven. Then they saw that binding of the fourth commandment as well as the nine other commands of the decalogue. The Sabbath reform commenced at that time; by 1848 it began to be recognized as the fulfillment of Revelation 7:1-4.” Bible Handbook, p. 88, by Haskell.

“The seal of Rev. 7:1-4 is the same as the Father’s name of Rev. 14:1 Seal and sign are sometimes synonymous terms. Rom. 4:11. The sign between God and His people is the Sabbath. Ex. 31:13-17; Eze. 20:12, 20. The attribute of creative power distinguishes the true God from all other gods, and his attribute is found only in the Sabbath command, hence that command, and that only, contains the title or name which really seals the decalogue as the law of God; hence the Sabbath becomes the seal of God’s law, and a sign between Him and His true children. The sealing message of Rev. 7:1-8 is therefore only a prophecy of the Sabbath reformation in the last days.” Bible Textbook, p. 172, by O. A. Johnson.

“Dear Brethren, scattered abroad: We have reached a time when we can confidently take our stand upon the position expressed in the heading we have given to these lines: that the providence of God had brought us to a place where

the message or the work, of the ascending angel of Revelation 7:2 must be fulfilled.

“Not to enter into an exposition of that prophecy, let us state a few of its leading features upon which there can be no question:

“1. The winds denote political strifes and commotions among the nations.

“2. The four angels standing upon the four corners of the earth, holding these winds, are four divine messengers into whose charge God has committed the affairs of the nations, and whose province it is, both to restrain the winds of strife, when the work of God requires it, and also to cause the winds to blow, and to raise up the great whirlwind from the coasts of the earth (Jer. 25:32), when the church of God is prepared and the nations are ripe for this final commotion.

“3. The angel of verse 2, ascending from the east with the seal of the living God, is identical with the third angel of Revelation 14:9-12.

“4. His crying to the four angels to hurt not the earth, etc., that is, to restrain the blowing of the winds, till the sealing of the servants of God is accomplished, shows conclusively that some work of strife, war, and commotion is beginning to arise which interferes with the sealing work, and which, in the counsel of God, must be restrained till that work is accomplished.

“5. As the angel of Revelation 14:9 symbolizes a work on the part of the church, so the cry of this angel must denote an earnest petition of God’s people, for the restraint of some national or political strife, which is beginning to interfere with their work.” SDATW 70, 71.

The first vision of E. G. White was reprinted in the paper under the title: To the Little Remnant Scattered Abroad, April 6, 1846. It is written in paragraph 6:

“Well, bless the Lord, dear brethren and sisters, it is an extra meeting for those who have the seal of the living God.”

In the original article published in *The Day Star* it was written as follows:

“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 Hallelujah. **Well bless the Lord, Bro. Jacobs, it is an extra meeting for those who have the seal of the living God.** This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious.” *The Day Star*, Jan. 24, 1846. (The sentence omitted from 1T 69 and EW 19 is emphasized.)

The reason why this sentence was omitted when the article was published in 1T 69 is not known, but referring to this “suppression,” Sister White declares as follows:

“There is nothing in this that we do not still hold. Reference to our published works will show our belief that the living righteous will receive the seal of God prior to the close of probation; also that these will enjoy special honors in the kingdom of God.” 1SM 66 (1883).

This explanation given by E. G. White herself, in MS 4, 1883, confirms that many brethren had been receiving the seal of the living God in their foreheads since the beginning of the third angel’s message, and that in 1883 the advent people were still believing this truth.

In another Testimony she declares:

“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.

The following is still another interesting statement:

“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).

“A Swedish sister says, ‘I am truly renewed since I came here. I feel strong in the faith. Jesus has paid me for coming, in giving me peace and love. I want to be a humble follower of Christ. I want the seal of God upon my forehead.’ “ RH May 18, 1876.

CHAPTER 7

THE 144,000 MADE UP SINCE 1844

The Philadelphian period started in 1833 and ended in 1844. Those who would still be living in 1844 and who accepted the third angel's message, had the promise:

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” Rev. 3:12.

Four important points are mentioned here: The overcomers will:

- a) be a pillar in the temple,
- b) have written upon them the name of God,
- c) the name of the city of God, new Jerusalem, and
- d) Jesus' new name.

Those who accepted the third angel's message after the passing of the time in 1844 are now dead. This promise, however, must be fulfilled, because the promises of the Lord never fail. We read of these overcomers, or remnant, as follows:

“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. 7:15.

“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.’ “ EW 19.

“The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus’ new name.” EW 15.

From the above we understand that some of the 144,000 are sealed from among those who were living in the period of Philadelphia. Those believers who accepted the third angel’s message and kept the Sabbath faithfully were sealed.

We read of one sister who died under the third angel’s message to whose husband E. G. White wrote:

“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. . . .

“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.

As the third angel’s message ends, the wonderful promise is given:

“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.” Rev. 14:13.

The prophetess, Sister E. G. White, writes of some pioneers of the third angel’s message who, in 1844, labored and helped the cause, and died in the faith, keeping the Sabbath, as follows:

“Bro. and Sr. Nichols were among the first to embrace the Sabbath, and liberally hand out their means to sustain the cause in its infancy. It was money from her hand that bore our expenses from their door, in 1844, to the first Conference of believers in the third message, held at Rocky Hill, Conn. Of these who then bore the cross, and with their means sustained the cause, and have since toiled and suffered for the good of others, and have died in hope, it is said: ‘Blessed are the dead which die in the Lord from

henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.' " RH April 21, 1868.

Sister White stated that she herself expected to be among these blessed ones:

"I may live until the coming of the Lord; but if I should not, I trust it may be said of me. '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' (Rev. 14:13)." 1SM 55, 56.

Why are they who die in the Lord "from henceforth" blessed above others who had died before? They are especially blessed because they will be resurrected at the partial resurrection, at the voice of God (GC 636, 637), to complete the number of the 144,000. They that die in the Lord from the time the third angel started his message are sealed and therefore a part of the 144,000. The angel gave this promise to the prophetess:

"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.' " EW 40.

As we have noticed, the 144,000 will have special privileges and one of them is that they can enter into the temple. See EW 19. Further on the same page (EW 19) it is written:

"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. After we beheld the glory of the temple, we went out, and Jesus left us and went to the city." EW 19.

The prophetess entered the temple where only the 144,000 could enter. She was a part of that number.

A statement of Uriah Smith, published in the time of Ellen G. White, reads:

“Those who die after having become identified with the third angel’s message, are evidently numbered as a part of the 144,000; for this message is the same as the sealing message of Revelation 7, and by that message only 144,000 were sealed. But there are many who have had their entire religious experience under this message, but have fallen in death. They die in the Lord, and hence are counted as sealed; for they will be saved. But the message results in the sealing of only 144,000; therefore these must be included in that number. Being raised in the special resurrection (Dan. 12:2; Rev. 1:7) which occurs when the voice of God is uttered from the temple, at the beginning of the seventh and last plague (Rev. 16:17; Joel 3:16; Heb. 12:26), they pass through the period of that plague, and hence may be said to come ‘out of great tribulation’ (Rev. 7:14), and being raised from the grave only to mortal life, they take their stand with believers who have not died, and with them receive immortality at the last trump (1 Cor. 15:52), being then, with the others, changed in a moment, in the twinkling of an eye. Thus, though they have passed through the grave, it can be said of them at last, that they are ‘redeemed from among men’ (Rev. 14:4), that is, from among the living; for the coming of Christ finds them among the living, waiting for the change to immortality, like those who have not died, and as if they themselves had never died.” DR 347 (Footnote).

J. N. Loughborough supports this belief thus:

“If there is still a doubt of the resurrected Sabbath keepers being numbered with the 144,000, consider the following from Sister White’s words in 1909. At the General Conference in 1909, Elder Irwin had a stenographer accompany him in a call upon Sister White. He wished to ask her some questions, and have an exact copy of the words of the questions, and the exact words of the replies. Among other questions was this one: ‘Will those who have died in the message be among the 144,000?’ In reply, Sister

White said: 'Oh, yes, those who have died in the faith will be among the 144,000. I am clear on that matter.' These were the exact words of question and answer, as Brother Irwin permitted me to copy from his stenographer's report." *Questions on the Sealing Message*, p. 31.

To the overcomers in the period of Laodicea the promise is given:

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

Who are these overcomers sitting on thrones? We read:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Revelation 15:2.

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Rev. 14:1.

"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." GC 648, 649.

Chapter 8

“NEW LIGHT” ON THE SEALING MESSAGE

By the year 1894 there was no doubt as to whether the sealing work was going on or not. The sealing of the 144,000 was a very well established doctrine among Seventh-day Adventists. It was understood that all who were sealed under the third angel’s message would be included in the 144,000, because according to the message of Revelation 7:1-4 only that number are sealed.

Around that time a brother claimed to have “new light” on this question. One of the pioneers, J. N. Loughborough, commented:

“In reference to the subject matter of this book — the sealed 144,000 — I have been greatly moved by the Spirit of God to write and publish the facts as to how the sealing message was obtained—not only from the Bible, but by direct instruction in visions of Sister E. G. White; also as to how the message was received and taught by our ministers and people down to the year 1894, when the ‘new light’ theory found its advocate in one who afterwards apostatized from the faith, and died without seeing the fulfillment of his expectation that he would live to the end of time, and hence be one of the 144,000. His claim was that later testimonies of Sister White taught that all the 144,000 would be made up of those who had never died.

“When I found that some were teaching that ‘all of the 144,000 who will be sealed are now living,’ I thought it time that someone should speak, and show that it is not the manner of God’s prophets to make positive statements at one time, and afterwards teach entirely contrary to them. Such surely was not the course of Bible prophets. The whole of this ‘new light’ is produced by taking words out of their connection and away from the things of which they are spoken, and giving them a general application. . . .” Questions on the Sealing Message, pp. 3, 4 (Preface).

Sister White was concerned about this “new light” and she gave the following testimony:

“The hardest task I ever had to do in this line was in dealing with one who, I knew, wanted to follow the Lord. For some time he had thought he was obtaining new light. He was very ill, and must soon die. And oh, how my heart hoped he would not make it necessary for me to tell him just what he was doing. Those to whom he presented his views listened to him eagerly, and some thought him inspired. He had a chart made, and reasoned from the Scriptures to show that the Lord would come at a certain date, in 1894, I think. To many his reasoning seemed to be without a flaw. They told of his powerful exhortations in his sick room. Most wonderful views passed before him. But what was the source of his inspiration? It was the morphine given him to relieve his pain.

“At our camp meeting at Lansing, Michigan, just before I came to Australia, I had to speak plainly in regard to this new light. I told the people that the words they had heard were not the truth of inspiration. The wonderful light, which presented such a show of truth, was the result of a misapplication of Scripture. The Lord’s work would not close up in 1894. The word of the Lord to me was, ‘This is not truth, but will lead into strange paths, and some will become confused over this representation, and will give up the faith.’ “ 2SM 113.

This “new light” was not accepted by the leaders of the Seventh-day Adventist church. In 1905 Elder H. R. Johnson

published a long article in the Review and Herald on the 144,000, which we reproduce later in this book. His article contains the original doctrine.

A few years later this very teaching was published again in the German edition of the Sabbath School Quarterly, August 1, 1908, as follows:

“From this we may recognize that, at the coming of the Lord, all of the 144,000, as living saints, will be composed of those who have never seen death and those who have died during the preaching of the last message but have resurrected before the appearing of the Lord.”

In his book *Los Videntes y lo Porvenir* Elder L. R. Conradi also stated that the 144,000 will be made up of those who have never died and those who will be raised before the coming of Jesus:

“In the same way, some will be resurrected from among the sleeping righteous who will complete the number of Israel according to Revelation 7.” *Los Videntes y lo Porvenir*, p. 271.

However, part of the “new light” which claims that the 144,000 will never die is now widely accepted, especially because the number of professed Sabbathkeepers is counted in the millions.

Chapter 9

THE FINISHING OF THE SEALING WORK

Before the close of the time of probation the sealing work will be finished. Though many of God's children have been already sealed beforehand, at that time, under the final test, the children of God who are still in the fallen churches will be called out to take their stand for the truth. The seal of God or the mark of the beast will be urged upon the people according to their choice. All Christendom will have to make their decision.

"The Lord God is a jealous God; yet He bears long with the sins and transgressions of His people in this generation. If the people of God had walked in His counsel, the work of God would have advanced, the message of truth would have been borne to all people that dwell on the face of the whole earth. . . . But because the people are disobedient, unthankful, unholy, as were ancient Israel, time is prolonged that all may hear the last message of mercy proclaimed with a loud voice. The Lord's work has been hindered, the sealing time delayed. Many have not heard the truth. But the Lord will give them a chance to hear and be converted." FLB 288.

"In a little while every one who is a child of God will have His seal placed upon him. O that it may be placed upon our foreheads! Who can endure the thought of being passed by when the angel goes forth to seal the servants of God in their foreheads?" RH May 28, 1889.

“We may talk of the blessings of the Holy Spirit, but unless we prepare ourselves for its reception, of what avail are our works? Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fullness, ever pressing toward the mark set before us, — the perfection of His character? When the Lord’s people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, ‘It is finished.’ “ RH June 10, 1902.

“Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that, ‘all both small and great, rich and poor, free and bond’ (Rev. 13:16), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator’s rest day demands obedience, and threatens wrath against all who transgress its precepts.

“With the issue thus clearly brought before him, whoever shall trample upon God’s law to obey a human enactment receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. . . .

“But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart and tries every motive will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently.

“The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those

who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God." GC 604, 605.

By these statements we see that the final test is the enforcement of the Sunday law. The people of God who have finished their work of preparation, and have received the latter rain, will give the message in a loud cry, calling God's children out of Babylon to receive the seal. The latter rain will come before the finishing of the sealing work. This is understood from the following Testimonies:

"Before the work is closed up and the sealing of God's people is finished, we shall receive the outpouring of the Spirit of God." 1SM 111.

"The living righteous will receive the seal of God prior to the close of probation." Maranatha, p. 211.

Those who are faithful to the commandments of God (TM 234) but who are not yet a part of the remnant church, receive the "seal of the living God" as soon as they join the remnant (EW 261; 5T 505). Then the angel represented by the man with the inkhorn by his side (Eze. 9:11), returns from the earth. The Testimonies say:

"I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censor." EW 279.

Notice the words, "the saints were numbered and sealed." When the final test is brought, all faithful Sabbathkeepers will be numbered and sealed. This work will be finished before the slaughtering work starts. (See Ezek. 9:4-6). When probation closes, the sealing work is completed. We read thus:

“Jesus is in His holy temple and will now accept our sacrifices, our prayers, and our confessions of faults and sins and will pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary. When Jesus leaves the sanctuary, then they who are holy and righteous will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God.” EW 48.

“When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people. This small remnant, unable to defend themselves in the deadly conflict with the powers of earth that are marshaled by the dragon host, make God their defense.” 5T 213.

“Just before we entered it (the time of trouble), we all received the seal of the living God. Then I saw the four angels cease to hold the four winds.” 7BC 968.

Four important points should be taken into consideration in this study about the sealing of the 144,000:

1. The third angel’s message will prepare a people described thus:

“For as the result of the threefold message it is announced, ‘Here are they that keep the commandments of God, and the faith of Jesus.’ “ GC 453, 454.

2. And the commandment-keeping people of God are the sealed ones:

“But as he looked with intense interest, he beheld the company of God’s commandment-keeping people. **They had upon their foreheads the seal** of the living God, and he said: ‘Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. 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 labors; and their works do follow them.’ 6T 15.

3. These overcomers having the seal of the living God in their foreheads are called “the remnant”:

“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.**" 5T 475.

4. The 144,000 sealed with the seal of the living God are not a group of faithful people within the church but the remnant church itself in its ultimate triumph:

"In holy vision the prophet saw the ultimate triumph of God's remnant church. He writes:

" 'I saw as it were a sea of glass mingled with fire: and them that had gotten the victory . . . stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints.'

" '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.' Rev. 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.' " AA 590, 591.

"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. . . . 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." 5T 475, 476.

Chapter 10

AFTER THE CLOSE OF PROBATION

The warning of the third angel reads:

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” Rev. 14:9, 10.

The wrath of God will be poured out on those who worship the beast and his image and receive his mark. This wrath is the outpouring of the seven last plagues.

“And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.” Rev. 15:1.

“The great mass of professing Christians will meet with bitter disappointment in the day of God. They have not upon their foreheads the seal of the living God.” 7BC 970.

The people left without the seal of the living God (GC 605; 5T 211) are not sheltered in the time of the plagues (see EW 44). They will be destroyed during the slaughter (GC 656) because they have a counterfeit seal, the mark of the beast (5T 216). The first plague will be poured out on them:

“And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.” Rev. 16:2.

The seven plagues will last for a period of approximately one year. (See Rev. 18:8; Num. 14:34; Ezek. 4:6.) When the seventh plague is poured out God’s voice declares: “It is done.”

“And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.” Rev. 16:17, 18.

“In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying, ‘It is done.’ Rev. 16:17.

“That voice shakes the heavens and the earth. There is a mighty earthquake, ‘such as was not since men were upon the earth, so mighty an earthquake, and so great.’ “ GC 636, 637.

At the beginning of the seventh plague there is a mighty earthquake. Some of the people of God who were in prison are set free, as prison walls are rent asunder. By this earthquake graves are opened and the partial resurrection takes place.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Dan. 12:2.

Who are these raised from their graves then? This is what we read in the Spirit of Prophecy about the resurrection of Daniel 12:2:

“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.’ Daniel 12:2. **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.” GC 637.

“The graves were opened, and those who had died in faith under the third angel’s message, **keeping the Sabbath**, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law.” EW 285.

All faithful Adventists who passed away, keeping the Sabbath, will be resurrected in the partial resurrection at the beginning of the seventh plague. They are raised glorified but still mortal, to “hear God’s covenant of peace,” or “everlasting covenant.”

Elder James White understood that those who are raised at the partial resurrection are not raised immortal. He wrote:

“Those who die under the third angel’s message are a part of the 144,000; there are not 144,000 in addition to these, but these help to make up that number. They are raised to mortal life shortly before Christ comes, and . . . are changed to immortality when Christ appears.” RH September 23, 1880.

Those who are raised at this special or partial resurrection, and go to everlasting contempt are those who condemned and pierced Christ, and were the strongest enemies of God’s truth and people, as we see hereunder:

“Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” Matt. 26:64.

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” Rev. 1:7.

“ ‘They also which pierced Him’ (Rev. 1:7), 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.” GC 637.

“There are those who mocked Christ in His humiliation. With thrilling power come to their minds the Sufferer’s words, when, adjured by the high priest, He solemnly de-

clared, 'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.' Matt. 26:64. Now they behold Him in His glory, and they are yet to see Him sitting on the right hand of power." GC 643.

After this special or partial resurrection, the following events take place:

a) "Thick clouds still cover the sky; yet the sun now and then breaks through, appearing like the avenging eye of Jehovah. Fierce lightnings leap from the heavens, enveloping the earth in a sheet of flame. Above the terrific roar of thunder, voices, mysterious and awful, declare the doom of the wicked. . . .

b) "Through a rift in the clouds, there beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks hope and joy to the faithful, but severity and wrath to the transgressors of God's law." GC 637, 638.

c) "Then there appears against the sky a hand holding two tables of stone folded together. Says the prophet, 'The heavens shall declare His righteousness: for God is judge Himself', Psa. 50:6. That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all inhabitants of the earth.

"It is impossible to describe the horror and despair of those who have trampled upon God's holy requirements. The Lord gave them His law; they might have compared their characters with it and learned their defects while there was yet opportunity for repentance and reform; but in order to secure the favor of the world, they set aside its precepts and taught others to transgress. They have endeavored to compel God's people to profane His Sabbath.

Now they are condemned by that law which they have despised. With awful distinctness they see that they are without excuse. They chose whom they would serve and worship. 'Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.' Mal. 3:18.

"The enemies of God's law, from the ministers down to the least among them, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God." GC 639, 640.

All this takes place under the seventh plague, after the partial resurrection. Remember that by that time all faithful Adventists are already resurrected, therefore they are counted among the living. What happens then? We read:

"The voice of God is heard from heaven declaring the day and hour of Jesus' coming, and delivering the everlasting covenant of His people." GC 640.

We should be very careful not to be confused between the voice of Jesus at the close of probation saying, "It is done" (EW 279) and the voice of God at the beginning of the seventh plague saying, "It is done" (GC 636). But especially we should be very careful not to make confusion between the voice of God at the partial resurrection saying, "It is done" and then the voice of God which announces the "day and hour" (GC 640) of Jesus' coming. These announcements made by the voice of God are different and distinct and are uttered on different occasions.

When the voice of God declares the day and hour of Jesus' coming He makes a covenant with, or delivers the everlasting covenant to those who have kept His law — those who are sealed. It is for this purpose that the dead who have died under the third angel's message are raised at the partial resurrection.

This event is also quoted in *Early Writings*:

"Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake." EW 15.

Let us meditate upon this statement: After the partial resurrection, when the voice of God announces the day and hour of Jesus' coming, the number of the living saints is 144,000. Many had been resurrected and now are alive, therefore they are called "living." It is important to notice that every human being, whether he had never died, or whether he died and was resurrected at the partial resurrection, will hear the voice of God. But only 144,000 will understand it. The Spirit of Prophecy calls those who do not understand God's voice "wicked." Therefore, after the partial resurrection which occurs at the beginning of the seventh plague, there will be only two classes of people living on earth until the coming of Jesus — the 144,000 and the wicked. Where are the faithful Adventists who were resurrected at the partial resurrection? They are included in the number of the living saints, altogether 144,000.

("Bear in mind that the time of these words of the voice of God is after the special resurrection. All this special company of Sabbathkeepers are now 'living'.") RH July 27, 1905, by H. R. Johnson.

The meaning of the expression "living saints" is explained by Elder Uriah Smith in his book *The Visions* as follows:

"Then having been raised, and standing alive with the saints who have never died, are they not in all propriety reckoned among the living saints? And it is this very declaration of the day and the hour of Jesus' coming that the company then alive, 144,000 in number, hear and understand. *Experiences and Views*, pages 10, 11. Then where is the contradiction? It does not exist." *The Visions*, by U. Smith, p. 56.

Another testimony reads:

"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. Then the **144,000 triumphed**. Their faces were lighted up with the glory of God." *The Present Truth*, vol. 1, no. 3.

After the partial resurrection the saints will pass through trouble, both spiritual anguish and the wrath of the wicked. Just a few statements on this point:

“His eyes were as 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?’” EW 16.

“Before His presence ‘all faces are turned into paleness;’ upon the rejecters of God’s mercy falls the terror of eternal despair. ‘The heart melteth, and the knees smite together,’ ‘and the faces of them all gather blackness.’ Jeremiah 30:6; Nahum 2:10. The **righteous cry with trembling**, ‘Who shall be able to stand?’ The angels’ song is hushed, and there is a period of awful silence.” GC 641.

“And even after the saints are sealed with the seal of the living God, His elect will have trials individually. Personal afflictions will come; but the furnace is closely watched by an eye that will not suffer the gold to be consumed. The indelible mark of God is upon them.” TM 446.

“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.” EW 15.

The enemies will become enraged and rush against the saints after the announcement of the day and hour of Jesus’ coming. This is still a part of Jacob’s anguish. It will end only when Jesus declares: “My grace is sufficient for you.” (EW 16.)

After the saints hear and understand the voice of God announcing the day and hour, they look up to heaven and see Jesus coming in the cloud:

“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. . . .

“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.” EW 16. (See GC 640, 641.)

Now, when Jesus appears in the clouds of heaven, the first general resurrection takes place. These sleeping saints are resurrected immortal. (Remember that the living saints are 144,000 in number. Part of them have never died and part of them have been raised at the partial resurrection.) The first general resurrection at Jesus’ coming, when the last trumpet sounds, is mentioned in the Bible:

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thess. 4:16, 17.

We understand by these verses that when Jesus comes there will be “living saints” (144,000) who will be changed from mortality to immortality; the others, the “sleeping saints” (the great multitude) come out from the tomb clothed with immortality. Paul explains how this takes place:

“Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal

shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” 1 Cor. 15:51-54.

And the Spirit of Prophecy explains further:

“The living righteous are changed ‘in a moment, in the twinkling of an eye.’ At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air.” GC 645.

It is very clear that the “living righteous” or “living saints” (144,000) were glorified at the voice of God (at the partial resurrection), and now (at the first general resurrection) they are made immortal. The two companies unite and ascend up to heaven.

“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.” EW 16.

Chapter 11

WHAT TO DO TO BE SEALED

Having in mind that from 1844 there will be 144,000 sealed among those who keep the Sabbath, we should not be satisfied with our present condition, nor be rocked to sleep in the cradle of carnal security. We are told that not many will be saved.

“ ‘Many are called, but few are chosen.’ Many hear the invitation of mercy, are tested and proved; but few are sealed with the seal of the living God. Few will humble themselves as a little child, that they may enter the kingdom of heaven.” 5T 50.

These few sealed ones are numbered in the Bible:

“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.” Rev. 7:4.

Why will many Sabbathkeepers not be sealed? The Spirit of Prophecy answers:

“Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of the truth, they knew their Master’s will, they understood every point of our faith, but they had not corresponding works.” 5T 213, 214.

“What is the condition of those who keep the commandments of God and have the faith of Jesus? If in families there are those who are refusing obedience to the Lord

in keeping His Sabbath, then the seal cannot be placed upon them. The sealing is a pledge from God of perfect security to His chosen ones. (Ex. 31:13-17). Sealing indicates you are God's chosen. He has appropriated you to Himself. As the sealed of God we are Christ's purchased possession, and no one shall pluck us out of His hands. The seal given in the forehead is God, New Jerusalem. 'I will write upon him the name of My God, and the name of the city of My God' (Rev. 3:12)." 15MR 225.

"Only those who receive the seal of the living God will have the passport through the gates of the Holy City. But there are many who take upon themselves responsibilities in connection with the work of God who are not whole-hearted believers, and while they remain thus cannot receive the seal of the living God. They trust in their own righteousness, which the Lord accounts as foolishness." 7BC 970.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement." 5T 214.

"The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts." 5T 216.

"If we receive the image of God, if our souls are cleansed from every moral defilement, the seal of God will be placed upon our foreheads, and we shall be prepared for the closing scenes of this earth's history." SD 342.

"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God." 5T 211.

"Those who stand under the bloodstained banner of Prince Immanuel cannot be united with the Free Masons or with any secret organization. The seal of the living God will not be placed upon anyone who maintains such a connection after the light of truth has shone upon his path-

way. Christ is not divided, and Christians cannot serve God and mammon. The Lord says, 'Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty' (2 Cor. 6:17, 18)." 2SM 140.

There are many who teach the truth, preach the gospel, and believe and teach with energy the second coming of Christ. Notwithstanding, the prophetess sees them howling in agony in the time of trouble. While the 144,000 triumph, they are without a shelter:

"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. Then 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 have drunk of the deep waters, and fouled the residue with their feet—trodden the Sabbath underfoot—and that is why they were weighed in the balance and found wanting." The Present Truth, vol. 1, no. 3.

We have a duty, and we must do our part so that we may receive the seal of the living God in our foreheads and be sheltered in the day of slaughter. The Spirit of Prophecy tells us:

"The seal of God will be placed upon the foreheads of those only who sigh and cry for the abominations done in the land. Those who link in sympathy with the world are eating and drinking with the drunken and will surely be destroyed with the workers of iniquity." 5T 212.

“Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth — these are receiving the heavenly mold and preparing for the seal of God in their foreheads.” 5T 216.

“Every one must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child if he would know what the Lord requires of him.” 5T 214.

“Those that overcome the world, the flesh, and the devil, will be the favored ones who shall receive the seal of the living God.” TM 445.

“You must learn in the school of Christ, else you can never be qualified to enter the higher grade, receive the seal of the living God, enter in through the gates into the city of God, and be crowned with glory, honor, and immortality.” 5T 502.

“Will this seal be put upon the impure in mind, the fornicator, the adulterer, the man who covets his neighbor’s wife? Let your souls answer this question, Does my character correspond to the qualifications essential that I may receive a passport to the mansions Christ has prepared for those who are fitted for them? Holiness must be inwrought in our character.” TM 446.

“I saw that those who of late have embraced the truth would have to know what it is to suffer for Christ’s sake, that they would have trials to pass through that would be keen and cutting, in order that they may be purified and fitted through suffering to receive the seal of the living God, pass through the time of trouble, and see the King in His beauty, and dwell in the presence of God, and in the society of pure and holy angels.” EW 67.

Since the Sabbath is the seal of the living God we must keep it according to the commandment if we ever want to be saved. Isaiah, the prophet, writes:

“Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.” Is. 56:2.

“And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many gen-

erations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Is. 58:12-14.

The Spirit of Prophecy speaks about true Sabbath-keeping:

"If parents allow their children to receive an education with the world, and make the Sabbath a common day, then the seal of God cannot be placed upon them." HS 217.

"When your temporal circumstances seem to require attention, you violate the fourth commandment without compunction. You make the keeping of God's law a matter of convenience, obeying or disobeying as your business or inclination indicates. This is not honoring the Sabbath as a sacred institution. You grieve the Spirit of God and dishonor your Redeemer by pursuing this reckless course.

"A partial observance of the Sabbath law is not accepted by the Lord and has a worse effect upon the minds of sinners than if you made no profession of being a Sabbathkeeper." 4T 248.

"Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates. The inmates of the house are to lay aside their worldly business during the sacred hours. All should unite to honor God by willing service upon His holy day." PP 307, 308.

"On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness and that all the cooking is done. Let the boots be blacked and the baths

be taken. It is possible to do this. If you make it a rule you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun, let all secular work be laid aside and all secular papers be put out of sight. Parents, explain your work and its purpose to your children, and let them share in your preparation to keep the Sabbath according to the commandment.

“We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord’s day with quietness of mind. . . .

“Before the setting of the sun let the members of the family assemble to read God’s word, to sing and pray. There is need of reform here, for many have been remiss. We need to confess to God and to one another. We should begin anew to make special arrangements that every member of the family may be prepared to honor the day which God has blessed and sanctified.” 6T 355-357.

“God designed that its [the Sabbath’s] observance should designate them [the Jews] as His worshipers. It was to be a token of their separation from idolatry, and their connection with the true God. But in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ.” DA 283.

Today is the time to keep the commandments of God. Now is the time to exalt the standard, to be sanctified by true Sabbathkeeping. Now is the time to overcome, by the help and grace of God, all our defects of character and stand firm at the final test. It is not possible for us by our own power and strength to be saved. Let us seek the Lord with a humble heart, confess our sins and faults, and ask Him to do for us that which we are unable to do, that the covering may be drawn over us and we may be sheltered, and have in our foreheads the seal of the living God, and be members of the 144,000.

“Now is the time for the law of God to be in our minds, foreheads, and written in our hearts.

“The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. . . . In these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God.” EW 58.

“Let us strive with all power that God has given us to be among the hundred and forty-four thousand.” RH March 9, 1905.

THE 144,000

by H. R. Johnson

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THE 144,000

[The references between brackets indicate the pages of the present edition of Early Writings.]

1. Where are the 144,000 first spoken of? Rev. 7:1-4.
2. How are they designated? As “the servants of our God.” Verse 3.
3. What is said of them? — They were sealed. Verses 3, 4.
4. With what were they sealed? — With the “seal of the living God.” Verse 2.
5. What is the seal, or sign (see Rom. 4:11), of God? — “The Sabbath of the fourth commandment is the seal of the living God.” — *Great Controversy*, page 640. Ex. 31:13, 17.
6. What is inseparably connected with the seal? — The Father’s name. See Rev. 14:1.
7. When did this sealing work begin? — When the angel came with the seal of God. Chapter 7:2.
8. When did the angel come with the Sabbath seal? — At the time “the temple of God was opened in heaven, and there was seen in his temple the ark of his testament” (chapter 11:19), and the Sabbath reform began. After Oct. 22, 1844.
9. What other angels did John see at this same sealing time? Chapter 7:1.

10. What did the angel with the seal command the four angels to do? Verses 2, 3.

11. When did this special command go forth? — As the nations became more angry, which is true since 1844. Chapter 11:18, 19. See “*Early Writings*,” pages 29-31 [EW 36-38].

12. Is the sealing work going on at the present time? — Yes. Chapter 7:2, 3. “Satan is now using every device in this sealing time to keep the minds of God’s people from present truth, and to cause them to waver.” “The sealing time is very short, and soon will be over.” — “*Early Writings*,” pages 35, 49. [EW 43, 58].

13. What does the prophet Isaiah say about this work? Isa. 8:16.

14. Where is the sealed law to be put? Heb. 8:10.

15. As long as impurity is cherished in the heart can the spiritual law of God be written there? — No! “If the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God.” “Now is the time for the law of God to be written in our minds, foreheads, and written in our hearts.” — “*Early Writings*,” pages 48, 49 [EW 58]. Isa. 51:7.

16. What is a reliable testimony of true sanctification? — Holy Sabbath keeping. Ex. 31:13.

17. Are not they who are walking by the power of the Holy Spirit in all of God’s commands, being sealed with the seal of the living God? — Yes. “They had upon their foreheads the seal of the living God, and he said: ‘Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.’” — “*Testimonies*,” vol. VI, page 15. “Now is the time for the law of God to be in our minds, foreheads, and written in our hearts.” “Satan is now using every device in this sealing time to keep the minds of God’s people from the present truth.” — “*Early Writings*,” page 48, 35 [EW 58, 43].

18. How many will be sealed? Rev. 7:4. “The 144,000 were all sealed and perfectly united.” — *Ibid.*, page 11. [EW 15].

19. To what are we called? — To be sealed with the seal of the living God, and be numbered with the 144,000.

20. In view of this fact what ought we to do? 2 Peter 1:10. "Let us strive with all the power God has given us to be among the hundred and forty-four thousand." — Mrs. E. G. White, in *Review and Herald*, March 9, 1905. "We may learn the song of victory that is to be sung on Mount Zion." "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." — *Ibid.*, March 9, 1889. "In a little while every one who is a child of God will have his seal placed upon him. O that it may be placed upon our foreheads! Who can endure the thought of being passed by when the angel goes forth to seal the servants of God in their foreheads?" — *Ibid.*, May 28, 1889.

21. Will all who have the sealed law, containing the Father's name, 'in our minds, foreheads, and written in our hearts,' live till Jesus comes? Rev. 14:12, 13.

22. When and by whom will they be raised? Dan. 12:1, 2. "But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law. . . . And as God spoke the day and the hour of Jesus' coming, and delivered the everlasting covenant to His people, he spoke one sentence, and then paused, while the words were rolling through the earth." — "*Early Writings*," pages 145, 146 [EW 285].

23. Who understood the words of the voice of God? "The wicked could not understand the words of the voice of God." — *Ibid.*, page 146. "Soon we heard the voice of God like many waters, which gave us the day and

hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder, and an earthquake." — *Ibid.*, page 11 [EW 15].

(Bear in mind that the time of these words of the voice of God is after the special resurrection. All this special company of Sabbath-keepers are now "living").

24. When the never-ending blessing was pronounced on the "Israel of God" (*Ibid.* page 146) [EW 286], what did they shout? — "And when the never-ending blessing was pronounced on those who had honored God, in keeping the Sabbath holy, there was a mighty shout of victory over the beast and over his image." — *Ibid.*, page 146 [EW 286].

25. Where did John see this company? Rev. 15:2, 3.

26. What does the testimony of Jesus say on this point? — "The 144,000 were all sealed and perfectly united." "Here on the sea of glass the 144,000 stood in a perfect square." — "*Early Writings*," pages 11, 12 [EW 15, 16].

(Among those who shouted victory over the beast and over his image were those who had come forth from their graves in the special resurrection, and were seen on the sea of glass. They were "the living saints, 144,000 in number." — *Ibid.*, page 11) [EW 15].

27. "When God spoke the time," what did He pour upon them? and how did it effect them? — "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." — *Ibid.*

28. What did the synagogue of Satan now know? — "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." — *Ibid.*

29. What takes place soon after this? — "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." — *Ibid.*

30. Who raises the righteous dead at the first general resurrection? — "The voice of the Son of God called forth the sleeping saints, clothed with a glorious immortality." — "*Early Writings*," page 28 [EW 35].

31. What change comes upon the 144,000, which includes those who are raised in the special resurrection, at this same time? — "The living saints were changed in a moment, and were caught up with them into the cloudy chariot." *Ibid.* "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." — *Ibid.*, page 12 [EW 16]. "The living righteous are changed 'in a moment, in the twinkling of an eye.' At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet the Lord in the air." — "*Great Controversy*," page 645.

32. Is this company of 144,000 different from the rest of the redeemed? Rev. 14:1-5. "And the remnant are not only pardoned and accepted, but honored. A 'fair mitre' 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 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.’ — “*Testimonies*,” vol. V, pages 475, 476.

33. Where were they finally seen? — In the temple (Rev. 7:15); on Mount Zion (Chapter 14:1); on the sea of glass. Chapter 15:2. “Mount Zion was just before us, and on the mount was a glorious temple. . . . And as we were about to enter the holy temple, Jesus raised his lovely voice and said, Only the 144,000 enter this place.” — “*Early Writings*,” page 14 [EW 19]. “On the sea of glass the 144,000 stood in a perfect square.” — *Ibid.*, page 12 [EW 16].

34. Being different from the rest of the blood-washed, what question did one of the elders, whom John saw in vision, ask? and what was the final answer? Rev. 7:13-17.

(As at least some of the plagues will be local, so the experience of each in this company can not be the same, but these, as “the faithful, tried company” — see “*Early Writings*,” page 134 [EW 273] — will have the experience spoken of in Rev. 7:13-17, — “an experience such as no other company have ever had. . . . They have stood without an intercessor through the final outpouring of God’s judgments.” — “Great Controversy,” page 649. “Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but a few.” — “*Early Writings*,” page 12 [EW 16].

35. In emphasizing the question where this wonderful company had come from, what answer is given? — They “were redeemed from the earth’.

(In fact, all who will be saved will be redeemed from this earth, out “of all nations, and kindreds, and people, and tongues.” Rev. 7:9; Matthew 24:14; Luke 21:35. All will readily see that there is something very significant in the answer: These “were redeemed from the earth.”)

36. Now allowing that they “were redeemed from the earth,” from what class of beings could they have come? — “These were redeemed from among men.” Physically and morally these have once been among the weakest, for they have come out of all the last nations and tongues and peoples living on the earth. They have also come from all

kinds of organizations, and from all classes of beliefs and unbeliefs. They have cheerfully accepted the whole truth, and nothing but the truth; and through obedience thereto by the power of the Spirit of God, have become so fully sanctified, settled and grounded in the truth, that they are “of the same mind in the Lord,” and can stand without a mediator after probation has closed. (Read with care on page 11 of “Early Writings,” and remember that this is speaking of things after the special resurrection, and before Jesus comes in glory.) Who has ever witnessed such a company? No wonder the question, “Whence came they?”

CHAPTER 13

OBJECTIONS ANSWERED

Many objections arise on the question of the sealing of the 144,000. Perhaps because the Sabbathkeepers are numbered by millions, this number (144,000) seems to be too small. Thus the teachings of the pioneers on this point, as endorsed by the Spirit of Prophecy, are not believed by many today. This disbelief is strengthened by the assumption that the Advent people have received new light on the subject.

It is true that the Lord sends new light to His people, but it is only an addition—it does not contradict the previous light already established. The servant of the Lord declares:

“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light of God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat, and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard bearers who have fallen in

death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.

“We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God’s word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God. . . .

“God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But we stand by the old landmarks.” 1SM 161, 162 (1905).

Hereunder we answer a few objections which are brought up against the doctrine of the sealing. If we study carefully the subject as it is presented in this book, these objections automatically disappear.

On the other hand, we are also told that “not all in regard to this matter is yet understood,” and will not be fully understood until the end (6T 17). But that truth which is indeed revealed is not a mystery. We can and should know it.

OBJECTION No. 1

There are two seals: The Sabbath and the Holy Spirit. Is not the seal in Revelation 7:2 the Holy Spirit?

ANSWER

In the Bible the word “seal” is mentioned often and may have different meanings. We quote seven texts with the word “seal” or “sealed”, besides Revelation 7:2-4.

a) “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.” 2 Tim. 2:19.

b) “And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.” Rom. 4:11.

c) “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.” Eph. 1:13.

d) “And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” Eph. 4:30.

e) “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.” John 6:27.

f) “My transgression is sealed up in a bag, and thou sewest up mine iniquity.” Job 14:17.

g) “Who hath also sealed us, and given the earnest of the Spirit in our hearts.” 2 Cor. 1:22.

The seal in 2 Timothy 3:19 is: “The Lord **knoweth** them that are His.” “The Lord **cares** for His own.” — Moffat.

In Romans 4:11 it is called a “seal of righteousness.” “Sign or seal of righteousness”. — Moffat. “**Evidence** of his faithful righteousness.” — Fenton.

The seal in Ephesians 1:13; 4:30 is the Holy Spirit, our earnest (see 1:14) or our assurance, a guarantee of our salvation. When we believe, God pledges His Holy Spirit as an assurance that we will be saved if we remain faithful to the end. Fenton’s version reads: “...in whom you were sealed with the promise **by** the Holy Spirit, which is the **pledge** of our inheritance.” The Holy Spirit here is the sealing agent.

John 6:27 says: “the Father, God, has **certified** him.” — Moffat. “Mark of His **approval**” — Today’s English version. “God the Father **marked out**” — Fenton.

In Job it says: “sealed up and **set aside.**” — Moffat.

In 2 Corinthians 1:22 it is the “earnest of the Spirit,” like in Ephesians. The Holy Spirit seals us in our hearts, but the Sabbath is a seal placed in the foreheads. The 144,000 are sealed in their foreheads.

In Revelation 7:2 the seal is called: “The seal of the living God.” This seal is distinguished from the others because in it is made known who God is. Only the fourth commandment of the ten can reveal to us the living God. The 144,000 are sealed in their foreheads with this seal. When we read the words “seal of the living God”, this always refers to the seventh day Sabbath. (See GC 640). Please take note of the study presented in chapter 5.

OBJECTION No. 2

The 144,000 are composed of those who have never died.

ANSWER

This objection is based on a few statements from the Spirit of Prophecy and from the writings of Elder Uriah Smith, which we quote:

“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 firstfruits unto God and to the Lamb.’” GC 649.

“Hence the 144,000 are the living saints, who will be translated at the second coming of Christ.” DR 583.

“So the 144,000, ripening up for the heavenly garner here on earth during the troublous scenes of the last days, being translated to heaven without seeing death, and occupying a pre-eminent position, are, in this sense, as would seem very consistent, called first-fruits unto God and to the Lamb.” DR 585.

In chapter 10 we have already quoted an explanation given by Uriah Smith about the meaning of the words “living saints.” Please read it again.

Regarding the statement in GC 649, it is true that the 144,000 will be translated “from among the living.” A part of this number are resurrected at the partial resurrection at the beginning of the seventh plague; they are alive when Jesus comes. Therefore they are translated from among the living. Let us consider now the expression “without seeing death” in DR 631. In the beginning, some of the early SDAs believed that in the time of trouble all the saints would be killed (DR 622). The Spirit of Prophecy makes it clear that this will not be so, and also explains what death the saints will not see. We quote:

“I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty after a certain time to put them to death. But in this hour of trial the saints were calm and composed, trusting in God, and leaning upon His promise that a way of escape would be made for them. In some places, before the time for the decree to be executed, the wicked rushed upon the saints to slay them; but angels in the form of men of war fought for them. Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade His angels to watch over them. God would be honored by making a covenant with those who had kept His law, in the sight of the heathen round about them; and Jesus would be honored by **translating, without their seeing** death, the faithful waiting ones who had so long expected Him.” EW 282, 283. (See also PK 386, 387.)

J. N. Loughborough understood and explained the above Testimony as follows:

“Keeping the law ‘in the sight of the heathen’ was in the sight of these inquisitors who had the decree to put them to death, and not to death in an ordinary sense, under calm conditions.

“It is from this testimony, ‘*translating, without seeing death*’ that the claim has been made that none will be among the *sealed* 144,000 but those who live until Christ’s actual second coming. We see that the *death* they are saved from is the death permitted by the ‘papers circulated.’ Bear in mind that the resurrected Sabbath keepers are included among the covenantees. So they are to be translated at Christ’s coming, without suffering the threatened death.” *Questions on the Sealing Message*, p. 28.

On the other hand, the author of DR does not contradict himself, for in his article in RH Aug. 10, 1897 he writes:

“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 graves 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. . . .

“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 Revelation 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 Revelation 7:1-8.”

The publisher of *Review and Herald*, Elder James White, had no doubts regarding the expressions of Uriah Smith quoted before (DR 583, 585), neither did he think that the author contradicted himself. This is how he explains the apparent contradiction:

“We well know what the views of the author of Thoughts on Revelation, on this point, are and ever have been; and they are simply these: That those who die under the third angel’s message are a part of the 144,000; there are not 144,000 in addition to these, but these help make up that number. They are raised to mortal life shortly before Christ comes, and, like those of the 144,000 who have not passed through the grave, they are changed to immortality when Christ appears. They are exceptions to some of the general statements made concerning the 144,000, as, for example, Rev 7:14. And so the expression in Thoughts, p. 246 [DR 583], was designed to be understood. In a general sense it may be said of the 144,000 that they pass to Heaven without seeing death; but inasmuch as some do die, the expression was not used with sufficient care.” RH Sept. 23, 1880.

Please read also U. Smith’s explanation on Revelation 14:13, margin, quoted in this book in chapter 7.

OBJECTION No. 3

To be “with” or “among” the 144,000 does not mean to be one of them. It does not mean inclusion.

ANSWER

This objection is based on the words of the angel who spoke to Sister White in vision (EW 40), and also on writings about Sister Hastings in 2SM 263.

The Advent believers understood that to be “with” or “among” would include one of that number, not merely an addition to it. W. C. White wrote from Santa Helena, California, in 1929, as follows:

“Now to the question, Did Sister White teach that those who died in the message since 1844 and of whom it is said, ‘Blessed are the dead which die in the Lord from henceforth,’ that they shall be members of the 144,000?

“I can assure you my brother, that this was the belief, and the teaching of Ellen G. White. Many times I have heard

her make statements to this effect, and I am in possession of a letter to Brother Hastings who is mentioned on page 237 of Life Sketches in which she says plainly that his wife who had recently died would be a **member of the 144,000**.

“In a letter recently received from a brother in Reno, Nevada, reference is made to a statement in Elder Loughborough’s book found on page 91 [31] in which it is reported that Sister White said: ‘Those who died in the faith will be among the 144,000. I am clear on this matter.’

“And I testify, my brother, that is in perfect harmony with her writings, her saying and her teachings throughout the years of her ministry.” W. C. White, letter written at Santa Helena, Calif., April 18, 1929.

We have an example in the Bible where the word “with” is inclusive:

“But Thomas, one of the twelve, called Didymus, was not **with** them when Jesus came.” John 20:24. (Emphasis supplied).

Thomas was not **with** them. They who? The twelve. He was not an addition to the twelve but a part of them.

Another statement in the Testimonies:

“The names of those who are steadfastly looking and waiting and watching for the appearing of their Savior—more earnestly and wishfully than they who wait for the morning—will be numbered **with** those who are sealed.” TM 445.

Regarding the word “among,” Seventh-day Adventists use the term signifying inclusion and not addition:

“The original faith on the subject of the one hundred and forty-four thousand believed that some were then being sealed, and that they were to be of those resurrected in the time of trouble, and be of the one hundred and forty-four thousand. . . .

“Loughborough then proceeded to reconcile the seeming discrepancy between the idea that the 144,000 are all living saints and the belief that those who have died in the faith of the third angel’s message will also be numbered **among** that privileged group. He explained this on the basis that, following the third message of Rev. 14:9-11, a

special blessing is pronounced upon those (v 13) who accept that message (as applied to the Sabbath), and he identified this blessing as the privilege of coming forth in a special resurrection at the beginning of the seventh plague. Those who do so, he explained, will live through the crisis of the seventh plague, or 'great tribulation,' and will, in fact, be **among** the living saints at the time of the general resurrection of the righteous." 10BC, Revised Edition, p. 1030.

We have an example in the Spirit of Prophecy about the usage of the word "among" being inclusive, not additional:

"They trace down the lively oracles, but start back with trembling when they see the fourth commandment **among** the ten holy precepts, with a brighter light shining upon it than upon the other nine, and a halo of glory all around it." EW 255.

The fourth commandment among the ten is not an addition but an inclusion.

So it is. To be **with** or **among** the 144,000 means to be one of them.

OBJECTION No. 4

The 144,000 will pass through the time of Jacob's trouble. How can they be said to have passed through all the plagues during that time if they are resurrected towards the end of the seven last plagues?

ANSWER:

Those who died in the message of the third angel are sleeping in their tomb until the beginning of the seventh plague, therefore they are resting during the six plagues. The Spirit of Prophecy says that they (the 144,000) "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." GC 649. Can we harmonize this declaration with the other Testimonies? Yes, we can.

Jacob's trouble commences when Jesus ends His priestly ministry in the heavenly sanctuary, when the door of

probation closes (see PP 201). It will last from that time until Jesus comes in the clouds of heaven. A part of the 144,000 will pass through all the plagues while the other part will not. The reason is:

a) The 144,000 are universally scattered (PK 189), but the plagues are not universal (GC 628).

b) Part of the 144,000 will be sleeping in the dust during the six plagues and will be resurrected at the beginning of the seventh plague.

After the partial resurrection, the time of Jacob's trouble is still on. Those who are resurrected will pass through a part of the time of trouble and therefore it can be said that they passed through it.

Let us consider another aspect of the matter: 144,000 is sometimes used as the title of that company, whether it is complete, or only a part of that number is taken. We have a similar example in the Bible. The disciples of Jesus were called "the twelve" whether all or only a part of them were present:

"And that he was seen of Cephas, then of the twelve." 1 Cor. 15:5.

The Bible calls the disciples "the twelve." When Jesus appeared to them, not all the 12 were present. Judas had already committed suicide. Thomas was not with them (John 20:24). There were not more than ten, but still the Bible says that Jesus was seen by the twelve. This was their title. So it is also with the 144,000. Part of this number will pass through all the plagues and it can be said: "the 144,000 pass through the time of Jacob's trouble", the whole identified by a part of them.

After the partial resurrection the time of trouble is not yet finished. From that time on, all the 144,000 will pass through the remainder of it.

OBJECTION No. 5

The 144,000 live in the time of the fourth plague. Therefore those who are raised at the partial resurrection are not included in this number (144,000).

ANSWER:

This argument is based on the writings of Elder Uriah Smith:

“We remember that the 144,000 live through the time when power is given unto the sun to ‘scorch men with fire.’ “ DR 451.

We have already stated that the writer does not contradict himself. In this article about the 144,000 being sealed, he says:

“Finally, it may be said that those who die in the message cannot be a part of the 144,000; for this company come ‘out of great tribulation’ (Revelation 7:14), which would not be true of those who sleep in the grave till six of the 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 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.” RH August 10, 1897.

Consider the fifth plague. Those who received the sores at the first plague still suffer the effect of the sores when the fifth one is poured out. (See Rev. 16:2, 10, 11.)

The plagues being cumulative, even after the partial resurrection, they see the sun scorching the wicked. We have already explained that not all of them will pass through the fourth plague because this plague is not universal (GC 628) but the 144,000 are universally scattered. Those who have never died will see the sun scorching the people from the beginning of that plague, and the rest of the 144,000 will see it after the partial resurrection.

OBJECTION No. 6

That sister mentioned in 2SM 263 will be resting in the time of trouble. How can she be one of the 144,000 if these pass through Jacob's trouble?

ANSWER

We do not know whether the propheticess was referring to the short time of trouble, just before the close of probation (EW 85), or to the time of the great tribulation, Jacob's trouble. Whatever the case may be, we can see no problem in understanding her declaration.

If the quotation refers to the time prior to the close of probation, all will agree that she will be sleeping then. After the close of probation she will still be sleeping until the beginning of the seventh plague. Therefore, during the longest part of the time of trouble she will be resting. But at the end, when the trouble is not yet over, she will come forth from the grave, not at the last trumpet, but at the voice of God. Passing through the seventh and last plague she will still pass through the great tribulation, for a very short period of time. Therefore, of her it can be declared, that she came out of great tribulation.

OBJECTION No. 7

The 144,000 are the firstfruits. They cannot be made up of those living in the last days, because these are the last fruits of the gospel harvest.

ANSWER

The Bible tells us that they are the firstfruits:

"These were redeemed from among men, being firstfruits unto God and to the Lamb." Rev. 14:4.

At the second coming of Jesus He takes His people to the heavenly garner, but they, the righteous (144,000), are already bound or sealed in bundles. We read that the sealing or binding of the 144,000 in bundles takes place during the preaching of the third angel's message:

“Said the angel, ‘The third angel is **binding**, or **sealing**, them in bundles for the heavenly garner.’ “ EW 89.

“I then saw the third angel. Said my accompanying angel, ‘Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and **seal or bind**, the wheat for the heavenly garner.’ “ EW 118.

Besides this, we know that the 144,000, are the first ones Jesus will see when He comes, because they will all then be alive, while the others will be sleeping in the dust. A portion of them were the first to be resurrected, and this took place in the partial resurrection. After Jesus acknowledges the 144,000 and declares, “My grace is sufficient for you” (EW 16), He calls the other saints from their graves. It is fitting to call the 144,000 the first-fruits.

OBJECTION No. 8

The 144,000 remain without an intercessor through the time of trouble. They cannot be those that are raised in the partial resurrection at the beginning of the seventh plague. (See GC 649.)

ANSWER

After the close of probation, there will be no more intercession. Jesus’ work in the heavenly sanctuary has finished. The saints will be without an intercessor from the very beginning of the time of trouble. We read about that time as follows:

“As Jesus moved out of the Most Holy place, I heard the tinkling of the bells upon His garment, and as He left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man, and an offended God. While Jesus had been standing between God and guilty man, a restraint was upon the people; but when Jesus stepped out from between man and the Father, the restraint was removed, and Satan had the control of man. It was impossible for the plagues to be poured out while Jesus officiated in the Sanctuary; but as his work

there is finished, as his intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation, and hated reproof. The saints in that fearful time, after the close of Jesus' mediation. were living in the sight of a holy God, without an intercessor. Every case was decided, **every jewel numbered.**" 1SG 198, 199.

When Jesus ends His work in the sanctuary the plagues will be poured out:

"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." EW 36.

The statement in GC 649 says that the 144,000 have "stood without an intercessor through the final outpouring of God's judgments." We understand that the seventh plague, the last one, is the final outpouring of God's judgments. During the seventh plague, the last one, all the 144,000 are alive, because the partial resurrection takes place at the beginning of the seventh plague. They stand without an intercessor.

Therefore part of the 144,000 will be without an intercessor, during all the seven plagues, and the rest of them during the last plague. (Remember that the plagues are cumulative.) The "final outpouring" of the wrath of God is the seventh plague. All the 144,000 will then be alive. We can see no inconsistency in this Testimony and other parts of the Spirit of Prophecy.

OBJECTION No. 9

The 144,000 are seen on Mount Sion in Revelation 14:1. Those standing on the sea of glass in chapter 15:2, 3 are not the 144,000. They are others.

ANSWER

In Revelation 15 we read:

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and

over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.” Rev. 15:2, 3.

Of this company on the sea of glass we read that:

a) they had gotten the victory over the beast, his image, and his mark;

b) they have harps in their hands;

c) they sing the song of Moses and of the Lamb.

In Revelation 14 we read:

“And I looked, and lo, a Lamb stood on 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, which were redeemed from the earth.” Rev. 14:1-3.

Here we see that the 144,000:

a) have the name of the Father in their foreheads (compare Rev. 7:2-4);

b) they have harps in their hands;

c) they were singing a new song (the song of Moses and of the Lamb).

“The 144,000 sing a ‘new song before the throne’ (Rev. 14:3), which only they can learn. In a similar setting in ch 15:1-3. John listens as what appears to be the same group of people ‘stand on the sea of glass,’ which is ‘before the throne of God’ (ch 4:6 cf. 14:3; 15:2), singing ‘the song of Moses the servant of God, and the song of the Lamb.’ “ 10BC 1029 (Revised Edition.)

We understand that these are not two different companies. The 144,000 of Revelation 15:2, 3 and 14:1-5 are the ones who are victorious over the beast, his image, his

mark, and the number of his name. They stand on the sea of glass, before the throne, on Mount Zion. The following Testimonies explain this:

“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.” EW 16.

“While Satan has been urging his accusations, holy angels, unseen, have been passing to and fro, placing upon the faithful ones 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 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.’ “ PK 591.

OBJECTION No. 10

The 144,000 are virgins, not defiled with women. (Rev. 14:4). Therefore they are single men, who have never been married.

ANSWER

In the Bible a woman symbolizes a church. A pure woman represents the church of God, and a corrupt woman represents an apostate church. See 2 Cor. 11:2; Eph. 5:25-27; Rev. 12:1; 17:3-6; Is. 4:1.

The 144,000 are not defiled with the false doctrines of other churches. They are not partakers in their communion and have no fellowship with them. They might have once been their members, but having accepted the truth

and obeyed the Sabbath, keeping it according to the commandment, they are sealed. They are free from the errors and defilement of other churches that make up Babylon. But especially they believe and teach pure doctrine. In this sense they are virgins.

“So of the 144,000; though some of them may have once had a connection with corrupt churches, they sever that connection when it would become sin to retain it longer.” DR 584.

In the parable the word “virgins” is used to represent those who profess a pure doctrine:

“They are called virgins because they profess a pure faith.” COL 406.

OBJECTION No. 11

The 144,000 are made up of the Jewish people, because the Bible says that they are from the twelve tribes of the children of Israel (Rev. 7:4-8).

ANSWER

Because the prophecy says that the 144,000 are made up of **all** the tribes of the children of Israel, we should not understand that they are the literal tribes. Notice the following reasons:

a) In the list of the twelve tribes of Israel in Revelation 7, the tribe of Dan is left out.

b) Of the tribe of Joseph two are included: Joseph and his son Manasseh.

c) The clear distinctions between the original twelve tribes have ceased long ago.

When the apostle James wrote his epistle to the Christians he addressed it to the twelve tribes:

“James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.” James 1:1.

To whom did James send his letter? If he sent it to the literal tribes of Israel, we have nothing to do with that let-

ter; it is not for us. But all Christians recognize and accept his epistle as being sent to the Christians, even to us in the end of time, to the spiritual tribes of Israel.

If we keep in mind that by rejecting the Messiah, the literal Jewish nation was rejected, and the Gentiles were grafted in the true olive tree, we will understand that in Revelation 7, John is speaking of spiritual Israel.

“For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” Rom. 2:28, 29. (Read also Rom. 9:6-8; Gal. 3:7, 27-29.)

The holy city has twelve foundations and twelve gates and on the gates are written the names of the twelve tribes of Israel (Rev. 21:12). The twelve tribes are used to represent the whole Israel of God, and the repetition of 12 x 12,000 suggests the distinguishing characteristics of the tribes of Israel. S. N. Haskell explains this as follows:

“The redeemed of the Lord are an innumerable company, which no man can number; but among that multitude is one separate company, who are numbered and are designated by their number—one hundred and forty-four thousand. This company is composed of twelve different divisions, each containing twelve thousand redeemed souls; and each division bears the name of the twelve tribes of Israel. The list given in Revelation varies somewhat from the list of the twelve sons of Jacob, as Dan is omitted, and the extra division is given the name of Manasseh, Joseph’s eldest son.” *The Cross and Its Shadow*, pp. 358, 359.

OBJECTION No. 12

The 144,000 recognize their friends at the first general resurrection. Who are these friends? If they live temporarily, can some of them be in the great multitude and the others in the number of 144,000?

ANSWER

The above objection is based on the following quotation:

“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.” EW 16.

We have seen in previous chapters that the remnant of the period of Philadelphia are sealed and counted as members of the 144,000. It is remarkable that the 144,000 do not recognize “their friends” at the partial resurrection, but at the first general resurrection.

Sister White knew many who were preaching the gospel of the kingdom before 1844. She knew William Miller personally:

“At the age of thirteen I heard William Miller deliver his second course of lectures in Portland, Maine.” EW 11.

We understand from our study that those who are resurrected at the partial resurrection are those who have died in the faith of the third angel’s message (GC 637). It is obvious that Sister White, Bro. and Sis. Nichols, Sister Hastings mentioned in 2SM 263, and others, are expected to be resurrected in the partial resurrection at the voice of God. But when will W. Miller be resurrected? We read thus:

“So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.” EW 258.

Those who died in the faith of the third angel’s message who had known William Miller and are resurrected at the voice of God, being included in the 144,000, will recognize him when he comes forth from the grave at the sound of Jesus’ silver trumpet (EW 16).

Besides W. Miller, the names of two other persons are mentioned in Early Writings. They were known to the early Adventists. Of them we read:

“We all went under the tree and sat down to look at the glory of the place, when brethren Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping.” EW 17.

“In the account of her first vision Mrs. White makes reference to ‘Brethren Fitch and Stockman’ as men she met and conversed with in the New Jerusalem. Both were ministers with whom Ellen White had been acquainted and who had taken an active part in proclaiming the message of the expected advent of Christ, but who had died shortly before the disappointment of October 22, 1844.” EW 298 (Appendix).

These two ministers could not be sealed with the seal of the living God, the Sabbath, because they died before the Sabbath truth came. The sealing work had not yet started. Therefore they are not resurrected at the partial resurrection but at the first general resurrection. And then it is that the 144,000 recognize them.

There may be some in our day who have never heard the Sabbath truth or do not understand it, but who sincerely keep Sunday believing that they keep the true Sabbath. These cannot be sealed with the seal of the living God (the Sabbath) but they can be saved in the great multitude. We mentioned the case of W. Miller who died in 1849, and the Testimonies say that he rests in hope. He will not be sealed, but will be saved. The Spirit of Prophecy speaks about others as follows:

“But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him.” GC 449.

In our days it is possible for two friends to be saved, one in the 144,000, and the other in the great multitude. For example:

Two Christian friends of any church who had not yet accepted the Sabbath, live near each other. They are very faithful to their beliefs. We call them conventionally Peter and Paul. Peter dies without the knowledge of the Sabbath, and because he was faithful to what he knew he will be saved (GC 449). After Peter's death, Paul accepts the Sabbath truth. So, he dies also, being faithful in the third angel's message. Both of them will be resurrected, but on different occasions. Paul is resurrected in the partial resurrection (GC 637) and Peter in the first general resurrection (GC 644). When Peter is resurrected Paul will surely recognize him. In our days two friends may be saved, belonging to different companies, under the circumstances we just explained.

OBJECTION No. 13

Uriah Smith's writings are not inspired. If this is so, elder Smith's book Daniel and the Revelation and other publications by him should not be used to substantiate our doctrines.

ANSWER

We, the S.D.A. Reform Movement, have never claimed that the book Daniel and the Revelation by U. Smith is inspired like the Testimonies. We all know that U. Smith was not a prophet. But this does not mean that his writings cannot be used. We have many other books written by people who are not prophets, and their writings are not inspired, but we still read them and believe in them because they are in harmony with the Bible and the Testimonies. All writings should be tested by the "Law and the Testimony".

We do not need the book of U. Smith to explain the sealing message. We have enough evidence in the Bible and in the Testimonies about the subject. But we can use it and we do use it because what it says is truth. Were U. Smith's writings wrong, Sister White would not have recommended them. She wrote:

“The light given was that ‘Thoughts on Daniel and the Revelation,’ ‘The Great Controversy,’ and ‘Patriarchs and Prophets’ would make their way. They contain the very message the people must have, the special light God had given His people. The angels of God would prepare the way for these books in the hearts of the people.

“Instruction has been given me that the important books containing the light that God has given regarding Satan’s apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. ‘Patriarchs and Prophets,’ ‘Daniel and the Revelation,’ and ‘The Great Controversy,’ are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes.” CE 21. (1937 Ed.)

“In Desire of Ages, Patriarchs and Prophets, Great Controversy, and Daniel and the Revelation, there is precious instruction. These books must be regarded as of special importance, and every effort should be made to get them before the people.” Ev 366.

“Especially should the book Daniel and the Revelation be brought before the people as the very book for this time. This book contains the message which all need to read and understand. Translated into many different languages, it will be a power to enlighten the world. This book has had a large sale in Australia and New Zealand. By reading it many souls have come to a knowledge of the truth. I have received many letters expressing appreciation of this book.

“Let our canvassers urge this book upon the attention of all. The Lord has shown me that this book will do a great work in enlightening those who become interested in the truth for this time. Those who embrace the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, should study the instruction given in Daniel and the Revelation, becoming familiar with the truth it presents.

“Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find Daniel and the Revelation an invaluable help.

They need to understand this book. It speaks of past, present and future, laying out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by godliness and truth. The great, essential questions which God would have presented to the people are found in Daniel and the Revelation. There is found solid, eternal truths for this time. Everyone needs the light and information it contains. . . .

“The truth for this time has been brought out in many books. Let those who have been dealing in cheap sentiments and foolish tests, cease this work and study Daniel and the Revelation. They will then have something to talk about that will help the mind. As they receive the knowledge contained in this book, they will have in the treasure house of the mind a store from which they continually draw as they communicate to others the great, essential truth of God’s Word.

“The interest in Daniel and the Revelation is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King? . . .

“Young men, take up the work of canvassing for Daniel and the Revelation. Do all you possibly can to sell this book. Enter upon the work with as much earnestness as if it were a new book. And remember that as you canvass for it, you are to become familiar with the truths it contains. As you ponder these truths, you will receive ideas that will enable you not only to receive light, but to let light shine forth to others in clear, bright rays.

“Now is come the time of the revelation of the grace of God. Now is the gospel of Jesus Christ to be proclaimed. Satan will seek to divert the minds of those who should be established, strengthened, and settled in the truths of the

first, second, and third angels' messages. . . . I speak of this book because it is a means of educating those who need to understand the truth of the Word. This book should be highly appreciated. It covers much of the ground we have been over in our experience. If the youth will study this book and learn for themselves what is truth, they will be saved from many perils." 1MR 60-64.

"I feel very tender toward Elder Smith. My life interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the Review—so excellent, so full of spiritual truth. I thank God for them. I feel strong sympathy for Elder Smith, and I believe that his name should always appear in the Review as the name of the leading editor. Thus God would have it. When, some years ago, his name was placed second, I felt hurt. When it was again placed first, I wept, and said, 'Thank God.' May it always be there, as God designs it shall be, while Elder Smith's right hand can hold a pen. And when the power of his hand fails, let his sons write at his dictation." 2SM 225.

Besides all that has been said, we read this statement in the Spirit of Prophecy concerning the teachings of Uriah Smith:

"The plan that has been adopted, to have Elder Smith hold Biblical institutes in different states, is approved of God." 4T 407.

See U. Smith's article on the 144,000 published in *Synopsis of the Present Truth* reprinted in this book.

OBJECTION No. 14

Ellen G. White stated that we should keep silence on the question of the 144,000. Why is this question so important?

ANSWER

A statement of Sister White is often quoted in order to silence the message concerning the 144,000. The statement reads:

“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.” 1SM 174.

If we were to discuss and comment on **which persons** will be included in the 144,000 we could make mistakes. We do not know who will be saved and who will not. Only God knows that. Therefore it is not His will that we get into “controversy” over such matters as “who” is to compose the 144,000. When names and persons are mentioned in the Testimonies and we just quote what is written, we commit no mistake. The above Testimony (1SM 174) does not suggest to us that we should not study the sealing message. If this subject were not to be studied, the Bible would not tell us about it; the Spirit of Prophecy would keep complete silence about the matter. But what do we see? In Revelation 7, 14, 15, etc., the company of the overcomers, the 144,000, is mentioned many times. Besides these chapters we read also in Ezekiel 9 about the sealing work. In the Testimonies, in many books and on many pages the subject is brought up, as we have already considered.

Why this “complex” problem? Why did the prophetic find it necessary to caution that we should not enter into controversy about **who** will compose the 144,000? Because even at that time many strange ideas were in circulation, one of them spread by Dr. B. E. Fullmer in California, stating that the 144,000 would be composed of only American people. Other views were also presented, as the following shows:

“Some of the strangest doctrines I have heard is the seal of God cannot be placed on any person of gray hairs, or any deformed person, for in the closing work, we would reach such a state of perfection, both physically and spiritually, and then could not die.” 14MR 65.

“Those who present the idea that the blind, the deaf, the lame, the deformed, will not receive the seal of God, are not speaking words given them by the Holy Spirit.” GCB January 1, 1900.

Other similar ideas were spread around from time to time, such as: only unmarried men can be among the sealed; the 144,000 will be made up of Jews only; the 144,000 will be of those who never belonged to other churches; etc. Therefore we need not enter into controversy with these false teachers, and neither are we to accept human ideas or teachings on this point. But we should study the subject and understand this most interesting important doctrine as it is found in the Bible and the Spirit of Prophecy. Read the last paragraph of the first chapter in this book.

OBJECTION No. 15

The 144,000 is not a literal number. It is a symbolic number.

ANSWER

In the seventh chapter of Revelation two companies are brought to view: One is a great multitude which no man can number (verse 9), and the other is the 144,000 sealed. This company is numbered, because John declares this:

“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.” Rev. 7:4.

The following commentary of Elder Uriah Smith will clarify this point:

“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 easily be 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 here 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.

"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 million, 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 600,000. 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 be found who will ever be ready for the Lord when He shall appear." RH August 10, 1897.

The Spirit of Prophecy makes it clear that the 144,000 is a literal number.

"The living saints, **144,000 in number.**" EW 15.

"An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were **numbered** and sealed." EW 279.

"The names of those who are steadfastly looking and waiting and watching for the appearing of their Savior—more earnestly and wishfully than they who wait for the morning—will be **numbered** with those who are sealed." TM 445.

"Christ has made the atonement for His people and blotted out their sins. The number of His subjects is made up." GC 613, 614.

Another instance where the same expression "in number" appears indicates that it cannot be symbolic but literal:

"Jezebel's prophets, eight hundred and fifty in number, like a regiment of soldiers prepared for battle, march out in a body with instrumental music and imposing display." 3T 279, 280.

OBJECTION No. 16

The sealing of the 144,000 is the final work of the church. It could not have started in 1844, at the beginning of the Seventh-day Adventist movement.

ANSWER

This argument is based on a statement from the Testimonies which reads:

"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." 3T 266.

This Testimony in no wise contradicts the other Testimonies. The prophetess is either speaking of the final work of the Christian church established in 27 A. D., whose last period begun in 1844—therefore from that time the sealing work commenced or she refers to the end of the sealing work. The church of God will have a special work in the time of the outpouring of the latter rain. The sincere souls still in Babylon will heed the call and will come out and join the remnant and receive the seal of the living God.

In the early days of the Advent movement many believed that the sealing work had been in progress for many centuries.

"One brother held that the one thousand years of the twentieth chapter of Revelation were in the past, and that the one hundred and forty-four thousand mentioned in the seventh and fourteenth chapters of Revelation, were those raised at Christ's resurrection." LS 110, 111.

Because some believed that the sealing of the 144,000 started in the beginning of the Christian era, the Spirit of Prophecy makes it clear that it is the closing, not the starting work of the Christian church.

Uriah Smith also gives his explanation, stating that this work of Revelation 7:1-8 will be accomplished during the last phase of the Christian era. We quote:

"This scene is certainly future; for nothing like it has ever yet occurred since the prophecy of Jeremiah was written; and no such scene will be witnessed till this earth's final time of trouble shall come. Dan. 12:1. Now if the blowing of the four winds of Rev. 7:1 is the same scene (and what would four winds blowing from 'the four corners of the earth' produce but 'a great whirlwind?'), then the scene of Revelation 7:1-8 applies in the last days, and is a work preparatory to the closing up of all earthly scenes. The 144,000 must therefore be found in the last generation

of ‘the servants of our God’ on the earth; and the sealing of them must be the last special religious movement among men. It is the closing Christian movement of the Christian age.” RH August 10, 1897.

OBJECTION No. 17

The 144,000 cannot be a literal number because the Spirit of Prophecy says that they stood on the sea of glass in a perfect square, and, mathematically speaking, 144,000 can never form a perfect square.

ANSWER

The statement saying that the 144,000 form a perfect square is found in Early Writings, page 16. We read:

“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 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.” EW 16.

We agree with the objector that 144,000 cannot form a perfect square if one has in mind a compact square. But it should be remembered that the 144,000 will not form a compact but a hollow square. We understand this from reading the following quotation:

“The living saints are changed in a moment, in the twinkling of an eye, and caught up with the risen ones, and together they meet their Lord in the air. . . .

“And the chariot rolled upward to the Holy City. Before entering the city, the saints were arranged in a **perfect square**, with **Jesus in the midst**.” EW 287, 288.

Here we have the explanation that the “perfect square” is a hollow square, because Jesus stands in the midst of the 144,000.

There are various possibilities for the arrangement of the saints in a perfect hollow square, and we do not know exactly how it will be because it is not recorded in the Bible and the Spirit of Prophecy. But the record tells us that

the 144,000 form a perfect square, and that is possible as suggested below:

1. One possibility is to have four rows of 9,000 saints on one side which make up 36,000 saints. Multiply it by four and you have 144,000.

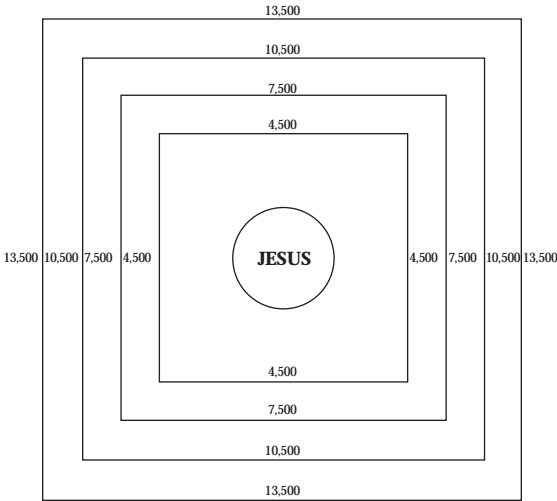
2. The other possibility is to have nine rows of 4,000 saints on each side, which make up 36,000 saints. Multiply it by four, and you have again 144,000.

3. A third possibility is to have 13,500 in one line, 10,500 in the second line, 7,500 in the third line, and 4,500 in the fourth line. Adding up the figures we come to 36,000 on each side. The same on the other three sides. (See the illustration below.)

4. There is a fourth possibility to form a perfect square: 380 multiplied by 380 = 144,400. The 400 extra persons occupy a space where 20 people times 20 can fit, which is the square root of 400. This space would be the hollow where Jesus stands.

5. Another possibility is to have a long line of 36,000 saints on each side, which forms a perfect square, and Jesus inside, and He goes around and places the crowns upon each head, in harmony with EW 16.

The 144,000 in a perfect square:



The five possibilities suggested do not mean that the 144,000 will be so arranged on the sea of glass. But we can see that there are different possibilities to form a perfect, hollow square, without doubting or questioning the statement of the Spirit of Prophecy, and without doubting that the 144,000 is a literal number.

OBJECTION NO. 18

How can children be sealed when they are small? They do not have a clear understanding of the message.

ANSWER

It is true that little children do not understand the message clearly. For that reason parents are responsible for them in their young age. They should train them in the fear of God. If parents are faithful, the Lord will protect their children in the time of trouble even if children are not sealed, according to the following Testimony:

“Learn [sic] your children to obey you, then can they more easily obey the commandments of God, and yield to his requirements. Don’t let us neglect to pray with, and for our children. He that said, ‘Suffer little children to come unto me, and forbid them not,’ will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord.” RH Sept. 19, 1854.

However, if parents do not fulfil their duties, and are unfaithful in training their children, and if they are disobedient, God will not spare their little ones, as revealed in the following statement:

“The angel with the writer’s inkhorn by his side will not put the seal of God upon any child who is irreverent, disobedient, and dishonors his parents. The destroying angel is commissioned to slay utterly old and young, both men and women and little children. If children are insubordinate and disobedient to their parents, they will be the same to God.” SSW, Oct. 1, 1885.

To receive the seal, it depends very much on the age of the child and the understanding he possesses. If children have reached the age of accountability, they are responsible to God for their decisions and actions.

“Every individual soul, if he would receive the seal of the living God, must hear the Word of the Lord, and do it with exactitude. There must be no such thing as haphazard religion if men would have a place in the family of God.” FLB 288.

“The seal of the living God will be placed upon those only who bear a likeness to Christ in character.” FLB 287.

OBJECTION No. 19

One hundred and forty-four thousand is a very small number, compared with millions of Sabbathkeepers. Will God destroy the others and save only that reduced number of saved?

ANSWER

Sabbathkeepers are numbered by millions in these last days. This is one of the reasons why the Seventh-day Adventist Church does not teach any longer the original position on the sealing of the 144,000, because they are about six million in membership. They insist rather that the 144,000 is a symbolic number.

If we consider the experience of the children of Israel, a great number of people left Egypt. The men of war, from 20 years of age up, were 603,550 (Num. 2:32). Of that number only two persons entered the promised land (Num. 32:11, 12).

Taking the same ratio, if from over 600,000 people only 2 persons entered the earthly Canaan, from 6,000,000 only 20 persons would enter the heavenly Canaan. But we thank God that more than just 20 persons will enter in the Holy Land. The one hundred and forty-four thousand will be sealed with the seal of the living God (the Sabbath), and they will be translated to heaven.

The condition upon which believers are sealed is such that it does not foresee the sealing of millions. The Spirit of Prophecy says why many will not be sealed:

“Many will not receive the seal of God because they do not keep His commandments or bear the fruits of righteousness.” 7BC 970.

“The great mass of professing Christians will meet with bitter disappointment in the day of God. They have not upon their foreheads the seal of the living God.” 7BC 970.

“All are required to show a deep interest in the cause of God in its various branches, and close and unexpected tests will be brought to bear upon them to see who are worthy to receive the seal of the living God.” 5T 382.

“Now is the time for the law of God to be in our minds, foreheads, and written in our hearts.

“The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. . . . In these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God.” EW 58.

“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.

“But because the people are disobedient, unthankful, unholy, as were ancient Israel, time is prolonged that all may hear the last message of mercy proclaimed with a loud voice. The Lord’s work has been hindered, the sealing time delayed. Many have not heard the truth. But the Lord will give them a chance to hear and be converted, and the great work of God will go forward.” 15MR 293.

“God will reveal through such workers the power of His grace. His servants are to be distinguished from the world by the seal of the living God; their words and their works are to reveal that they are laborers together with God.” 7BC 969.

“The sanctification of the Spirit signalized the difference between those who have the seal of God and those who keep a spurious rest-day.” 7BC 980.

Even of those who profess to keep the Sabbath many will not be sealed:

“The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God.” 5T 211.

“Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master’s will, they understood every point of our faith, but they had not corresponding works.” 5T 213, 214.

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them.” 5T 214.

OBJECTION No. 20

It does not matter whether we will be included in the number of the 144,000. It is only important that we be saved.

ANSWER

There will be many saved, yes, who will not be included in the 144,000. They will be found among that “great multitude which no man can number” made up of Sabbath-keepers and Sundaykeepers from Adam until 1844. And also from 1844 until the time of the end, just prior to the final test, many will be saved who are not included in the 144,000. These are those who did not have opportunity to know the Sabbath truth, or honestly could not understand the issues involved, but were nonetheless faithful to the light they knew in their own churches. Consider the following examples:

“Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him.” GC 449.

“At length William Miller raised his voice against the light from heaven. . . . Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred and he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.” EW 257, 258.

However, it should be clearly understood that under the third angel’s message there will be a people that will have the seal of the living God upon them. If we have the seal of the living God in our foreheads, we shall be sheltered in the time of trouble. If not, we shall be destroyed. There is no middle ground, according to the following Testimonies:

“Our own course of action will determine **whether** we shall receive the seal of the living God **or** be cut down by the destroying weapons.” 5T 212.

“The great decision now to be made by every one is, **whether** he will receive the mark of the beast and his image, **or** the seal of the living and true God.” 7BC 977.

“In every case the great decision is to be made **whether** we shall receive the mark of the beast or his image, **or** the seal of the living God.” 6T 130.

“When this time of trouble [Daniel 12:1] comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people.” 5T 213.

At the end of the controversy, just prior to the close of probation, there will be only two classes of people on earth: those who have the seal of the living God and those who have the mark of the beast. Under the third angel’s message one is either sealed — and if sealed, a part of the 144,000 — or he will not be saved. Think about the following Testimonies:

“In the issue of the contest all Christendom will be divided into two great classes — those who keep the commandments of God and the faith of Jesus, and those who

worship the beast and his image and receive his mark.” GC 450.

“There can be only two classes. Each party is distinctly stamped, either with the seal of the living God, or with the mark of the beast or his image.” RH Jan. 30, 1900.

“If we receive this mark [of the beast] in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord.” RH July 13, 1897.

* * * * *

FOOD FOR THOUGHT

“As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ.” FLB 287.

“The Lord would teach man the lesson that, though united in church capacity, he is not saved until the seal of God is placed upon him.” 7BC 969.

“The angel is to place a mark upon the forehead of all who are separated from sin and sinners, and the destroying angel will follow, to slay utterly both old and young.” 5T 505.

“In distinct notes of solemn warning is to be given the closing message that will prepare a people to receive the seal of the living God.” LLM 319.

“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. . . . 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.” *The Day Star*, March 14, 1846.

“We must be as true as steel to principle, standing steadfastly against every species of corruption. It is this steadfast adherence to principle that is to distinguish those who bear the seal of the living God from those who have the mark of the beast.” 4MR 76.

“It is God alone who can hold the four winds until the angels shall seal the servants of God in their foreheads.” 3SM 415.

“The message of the renewing power of God’s grace will be carried to every country and clime, until the truth shall belt the world. Of the number of them that shall be sealed will be those who have come from every nation and kindred and tongue and people. From every country will be gathered men and women who will stand before the throne of God and before the Lamb, crying, ‘Salvation to our God which sitteth upon the throne, and unto the Lamb.’ Revelation 7:10. But before this work can be accomplished, we must experience here in our own country the work of the Holy Spirit upon our hearts.” CT 532.

THE 144,000

by Uriah Smith

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THE 144,000

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?

This number is first mentioned in Revelation 7, and the circumstances under which they are brought to view furnish a very clear indication, in a general way, to the correct application. They are a certain class who are sealed out of the twelve tribes of the children of Israel; and they are sealed at a certain time, when “the four winds” are about to blow upon the earth, to the hurt, or desolation, of the earth and the sea (verses 2, 3); and the blowing of the winds is restrained till this number, which the angel calls “the servants of our God,” are sealed.

It will hardly be called in question that the “four winds” of which this prophecy speaks, are the same as “the great whirlwind” prophesied of in Jer. 25:32, 33, and that the same scene is brought to view in both these passages of Scripture. Jeremiah says: “Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground.”

This scene is certainly future; for nothing like it has ever yet occurred since the prophecy of Jeremiah was written; and no such scene will be witnessed till this earth's final time of trouble shall come. Dan. 12:1. Now if the blowing of the four winds of Rev. 7:1 is the same scene (and what would four winds blowing from the "four corners of the earth" produce but "a great whirlwind"?), then the scene of Rev. 7:1-8 applies in the last days, and is a work preparatory to the closing up of all earthly scenes. The 144,000 must therefore be found in the last generation of "the servants of our God" on the earth; and the sealing of them must be the last special religious movement among men. It is the closing Christian movement of the Christian age.

But the thought with some will at once arise, that this cannot be, because the sealed ones are from "all the tribes of the children of Israel;" and as those tribes do not now exist, this prophecy must apply to some time in the past when the genealogy of the tribes was kept, and the distinction was preserved. So far as this may appear as an objection to the view above stated, it is easily removed by another thought—that though men have no distinctive record of the tribes, God may have such a record, and that is sufficient. Heb. 12:23. And the objection is still further barred out by the fact that the people of "Israel" are not confined to the descendants of Abraham after the flesh, but that true Israelites are Jews inwardly (Rom. 2: 29); not "children of the flesh," but "children of the promise" (Rom. 9:6-8); wild scions grafted into the good olive-tree and partaking of its nature (Rom. 11:17, 24); members from the Gentiles, of the "commonwealth of Israel" Eph. 2:12, 19. And all this pertains to Christ, "Abraham's seed, and heirs according to the promise." Gal. 3:29. Hence James, addressing Christians at the time when "the coming of the Lord draweth nigh" (the very time to which Rev. 7:1-8 applies), greets them as "the twelve tribes which are scattered abroad." And the New Testament city, the New Jerusalem, whose builder and maker is God, which bears on its foundation jewels the name of the twelve apostles, shows on

its twelve gates, through which the whole host of the redeemed are to pass in and out through all eternity, the names of the twelve tribes of the children of Israel. The 144,000 may therefore be made up from the last generation of Christians, and yet be drawn from the twelve tribes of the children of Israel.

The sealing implies protection and salvation. It is a work of the gospel through which all who effectively share in it will secure everlasting life. The threatened condition that is restrained in order that the sealing work may be accomplished is such that when it takes effect, no further work of the gospel can be accomplished; hence, with the sealing of the 144,000, probation ends; the winds of destruction blow from every quarter, and the great whirlwind of God's indignation, His last testimony in this mortal state against sin, will sweep the world into its final aspect of ruin and desolation.

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 can 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 can 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.

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 million, 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 600,000. 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 be indeed 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.

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 graves 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 experience. 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.

But it may be said that the time has not yet come when any one 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 Judgment, 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.

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 preeminent 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 of the seven plagues, 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. 12:2, 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."

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 company; for when the covenant of peace is spoken to 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 645 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 come 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.

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 true 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 over 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 saints 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.

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 a resurrection before Christ's appears; and that all are 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.

**THE
ONE HUNDRED AND
FORTY-FOUR THOUSAND**

by Uriah Smith

(Copied from his book
Synopsis of the Present Truth
pages 314-319)

“This book [*Synopsis of the Present Truth*] is the outgrowth of a series of lectures given at Bible Institutes in various parts of the country.”
Preface of *Synopsis of the Present Truth*.

Please read what E. G. White says in *Testimonies for the Church*, vol. 4, p. 407, about the Bible Institutes conducted by Elder Uriah Smith.

The One Hundred and Forty-four Thousand

As we investigate the third angel's message, we naturally feel an interest to know if the prophecies anywhere intimate what the effect of this message will be; or what measure of success will attend it. We think we find this clearly indicated in the seventh chapter of Revelation. We have shown that the angel ascending with the seal of the living God, here brought to view, is the same as the third angel of Revelation 14. And as the result of this work, in Revelation 7 it is declared that 144,000 were sealed as the servants of God.

But, says one, the 144,000 cannot belong to the present generation, or be gathered in the gospel dispensation; for they were sealed out of the twelve tribes of the children of Israel. A sufficient answer to this is found in the testimony of James. He, writing in A.D. 60, to Christians, and for the benefit of Christians, and carrying us down even to the coming of Christ, addresses his epistle to the twelve tribes scattered abroad. It is evident, therefore, that Christians are counted as belonging to the twelve tribes.

In what sense are they so considered? for there are no genealogies of tribes preserved among men in this dispensation. Paul illustrates this by a beautiful figure in the eleventh chapter of Romans. He sets forth the people of God in the former dispensation, the literal Israel, under the figure of an olive-tree with twelve branches. These branches represented the twelve tribes of the children of

Israel. These branches were broken off, which signified that the Jews, by rejecting Christ ceased to be God's people.

The Gentiles who accepted Christ were taken by the Lord as His people; and Paul represents this movement by branches of a wild olive grafted into the tame. Where the natural branches, the Jews, were broken off, there the wild olive, the Gentiles, were grafted in. Now, how did this affect the tree? There were, at first, twelve branches, representing the twelve tribes of the children of Israel; and after they were broken off, and grafts were inserted from the Gentiles, or Christians, there are still twelve branches, or tribes, in the household of faith.

These are not the literal seed, but the spiritual; because they are not brought in by faith. So we hear Paul saying, in Rom. 2:28, 29, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not of the letter." Again, Paul says, Rom. 9:6-8, "They are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." And he adds, in Gal. 4:28, that, "We, brethren, [Christians] as Isaac was, are the children of promise." And he adds in the next verse that he was born after the Spirit.

Nothing could be plainer than these testimonies, that there is a spiritual seed, reckoned as the true Israel, perpetuated, not in a literal, but in a spiritual sense.

Because the twelve tribes, therefore, are mentioned in Revelation, from whom the 144,000 are sealed, that is no evidence that they are not taken from the gospel dispensation; or even from the closing portion of it. But we have still clearer evidence to present upon this point.

The New Jerusalem, which John saw coming down from God out of heaven, in which there was the throne of the Lamb, as well as the throne of God, will not certainly

be considered a Jewish city; for in the twelve foundations were the names of the twelve apostles. But on the twelve gates of that city, as described in Rev. 21:12, there are names written, which are the names of the twelve tribes of the children of Israel.

Now all the people of God, from Adam to the close of the gospel dispensation, will go into that city through some one of those twelve gates; hence, all will be reckoned, both Jews and Christians, as belonging to some one of the twelve tribes.

No genealogy is kept of those tribes here upon earth, as it is not necessary that men should now understand these distinctions. But Paul speaks of the church of the first-born written in heaven, giving us to understand that the record is kept there. The only object of preserving the tribes distinct in the former dispensation was that men might understand the fulfillment of the prophecies concerning Christ, who was to spring from a particular tribe; and the Jews might thus be able to identify the Messiah. But since Christ has come, that necessity no longer exists; and hence the genealogy of the tribes has been irrecoverably lost.

This company, the 144,000, are again brought to view in Rev. 14:1-5. And here we have indisputable evidence that they are gathered from the last generation of the living. John says, "A Lamb stood on the Mount Sion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads." This name is the same as the seal of God brought to view in Revelation 7; hence this company is the same as the 144,000 of chapter 7.

And of these it is said, that they were "redeemed from the earth," and "redeemed from among men." This can mean nothing else but translation from among the living. These first five verses of Revelation 14 belong to chapter 13, and are the closing portion of the line of prophecy beginning with chapter 12. This 144,000 are the ones who pass through the terrible conflict with the power symbolized by the two-horned beast described in Rev. 13:11--

17. But we have shown that this power is a symbol of our own government, is now upon the stage of action, and is the last power which persecutes the church of God. Therefore the 144,000 are the ones who are developed by the third angel's message, and who will be translated from among men at the second coming of Christ.

The sealing work of Revelation 7 results in sealing the number here specified; but as this is identical with the third angel's message, this sealing work has for many years already been going forward; and some whose whole religious experience has been connected with, and is owing to, this work, have fallen asleep since the message commenced. Will they be reckoned with this 144,000? If so, how can it be said that they will be redeemed from among men, or be translated?

We answer, Before Christ comes, there is a partial resurrection to take place, according to Dan. 12:2 and Rev. 1:7. Daniel says, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This is not the general resurrection of either class; for at the general resurrection of the righteous there are no wicked ones to be raised, and at the general resurrection of the wicked there are no righteous ones included. But here is a mixed resurrection, taking some, a few, of both classes; and this occurs in connection with the standing up of Michael, and the closing time of trouble. We therefore infer that at this time, probably when the voice of God is heard (Joel 3:16, Heb. 12:27, and Rev. 16:17), some of the pre-eminently wicked, and some of the pre-eminently good, including all those who have died in the third angel's message, will be raised from the dead, but raised only to mortal life. Being then raised from the dead, and taking their place with those who have not died under this message, they are translated when the Lord appears; and hence, with the others, may also be said to be redeemed from among men.

Questions on the Sealing Message

I

*When did the Adventists obtain
the light on the Sealing Message?*

II

When did the Sealing work begin?

III

*Will any who have died in the faith
since 1848, when that message was
received, be reckoned with
the 144,000?*

Also

*An Impressive Dream
and a
Picture of a Tribulum
with explanation, etc.*

1916

By J. N. LOUGHBOROUGH

Printed in the U.S.A.

Dedication

To those who, trusting only
in divine aid, are seeking to ob-
tain the condition described
in Rev. 14:5, "In their mouth
was found no guile; for they are
without fault before the throne
of God," the following pages
are dedicated.

As reprinted by
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Payson, Arizona
December 1988

PREFACE

The presentation of the following pages to our people, I deem to be in harmony with what is stated in "Testimonies for the Church," volume 7, page 288: "As those who have spent their lives in the service of God draw near the close of their earthly history, they will be impressed by the Holy Spirit to recount the experience they have had in connection with His work. The record of His wonderful dealings with His people," etc.

Of the benefit to be derived from the bringing of such things to the attention of our people, we read from the pen of Sister E. G. White, in the *South African Missionary* of February 20, 1911, "We have nothing to fear from the future, except we shall forget the way the Lord has led us, and His teachings in our past history."

In reference to the subject matter of this book — the *sealed 144,000* — I have been greatly moved by the Spirit of God to write and publish the facts as to how the *sealing message* was obtained — not only from the Bible, but by direct instruction in visions of Sister E. G. White; also as to how the message was received and taught by our ministers and people down to the year 1894, when the "new light" theory found its advocate in one who afterwards apostatized from the faith, and died without seeing the fulfillment of his expectation that he would live to the end of time, and hence be one of the 144,000. His claim was that later testimonies of Sister White taught that all the 144,000 would be made up of those who had never died.

When I found that some were teaching that "all of the 144,000, who will be *sealed* are now living," I thought it

time that someone should speak, and show that it is not the manner of God's prophets to make positive statements at one time, and afterwards teach entirely contrary to them. Such surely was not the course of Bible prophets. The whole of this "new light" is produced by taking words out of their connection and away from the things of which they are spoken, and giving them a general application, as you will see when we come to the analysis of the matter.

I presented the substance of this tract in two discourses on the Stockton camp ground. Those who heard the discourses, requested that it might be published, so that they could have the reading of it. As the subject is one on which there is some controversy, I thought our publishers would not wish to print the matter in their papers, or take the responsibility of publishing it in any form. So I have decided to bring it out as a small book, to be obtained through the mail, from the author. I first thought I might get it into a five-cent pamphlet; but since revising for print, and enlarging, I find that five cents would not pay the expense of printing and posting. So I have placed the price at *ten cents*, with the promise to the Lord that all that may accrue from sales, after tithing, shall be divided between Eastern city work and foreign missions. May the Lord make the reading of the book a blessing, even as the searching out the copy for the same, in the past few months, has been to the author,

J. N. Loughborough
Lodi, California, July 1, 1916.

***“The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. . . . Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat.”—
Testimonies, Volume 5, page 81.***

The Sealing Message

Before me are three questions which I am requested to answer:

First: When did the Adventists obtain light on the sealing message?

Second: When did the *sealing work* begin?

Third: Will any of the people of God who have died since 1848, in the message, be reckoned with the 144,000?

As to the first question, we note that in 1845, some of the Adventists began the study of the third angel's message of Rev. 14:9-12. They saw clearly that the observance of the seventh-day Sabbath was included in the keeping of all the commandments, as set forth in that message. Of the study of the message, we read in a statement from Sister E. G. White, in "Testimonies for the Church," vol. 1, pages 78, 79. The statement relates to the situation in 1846, and onward, and reads: "When we began to present the light on the Sabbath question, we had no clearly defined idea of the third angel's message of Rev. 14:9-12. The burden of our testimony as we came before the people was, that the great second advent movement was of God, that the first and second messages had gone forth, and that the third was to be given. We saw that the third message closed with the words: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' And we as clearly saw as we now see (the *now* was 1868, when volume 1 was first published), that these prophetic words suggested a Sabbath reform; but as to what the worship of the beast mentioned in the message was, or what the image and the mark of the beast were, we had no defined position.

“God by His Holy Spirit let light shine forth upon His servants, and the subject gradually opened to their minds. It required much study and anxious care to search it out, link after link. By care, anxiety, and incessant labor has the work moved on until the great truths of our message, a clear, connected, perfect whole, have been given to the world.”

Although, down to the year 1848, our people had clear light on the different features of the third angel’s message, their attention had not been especially called to the sealing message. They did not believe that, according to Rev. 14:1-5, there would be 144,000 to stand redeemed on Mount Zion. This company was also mentioned by Sister White in her first vision, recorded in “Experience and Views,” old edition, page 12 [EW 15]. But they had not as yet studied the light on the *sealing* of the 144,000.

As we shall see, it was at the time of the conflict of the nations of Europe, in the early months of 1848, that light came to this people respecting the *sealing message*. In a brief consideration of that conflict, its cause and development, we shall see how the light on the message was obtained. In the “Library of Universal Knowledge,” page 536, we read of that conflict in 1848: “That revolution was caused by the French people demanding a republican form of government from under Louis Philippe; and for a time, there was republican form, the revolution contagion spreading temporarily over most of the continent of Europe.”

From the time of the Reign of Terror in France, the desire of the masses was, to secure for the people a greater control of the government, and to satisfy the craving of the people for national life — in fact, to have a true government of the people, for the people, and by the people. Through the working of the papacy, a Bourbon, Louis Philippe, had been placed upon the throne, and it seemed to be an impossibility to induce the pope to submit to any government but that of his own devising. See Robinson’s “Western Europe.”

The situation caused animosity not only against Louis Philippe, but also against the pope, who was upholding

the Bourbon ruler. At last, the pent up feelings burst forth in a conflict, as sudden in its developments as the bursting forth of a volcano. From facts stated in the public prints of the time, it would seem that Louis was not aware of the intensity of the feeling against his rule; for on the twenty-first of February, 1848, he said to his cabinet: "I was never more firmly seated in the empire of France than I am tonight." The next day he had a review of his soldiers. After the parade, the soldiers, with guns stacked, were resting on the ground, when a little lad with a tricolored flag in his hand climbed upon a cannon. He waved the flag in the air, shouting: "*Down with the Pope!*" Probably this was what he had heard talked at home. The soldiers caught up the same, which, with increasing vigor, was passed up and down the line, and finally with the addition, "*and down with the king.*"

Concerning the sudden outbreak of that rebellion, we read in Robinson's "Western Europe," chapter forty:

"The gathering discontent, and demand for reform, suddenly showed their full strength and extent. It seemed for a time as if all western Europe was about to undergo as complete a revolution as France had experienced in 1789. With one accord, and as by obeying a preconcerted signal, the liberal parties in France, Italy, Germany, and Austria, during the earlier months of 1848, overthrew or gained control of the government, and proceeded to carry out their program of reform in the same thoroughgoing way in which the National Assembly in France had done its work in 1789. The general movement affected almost every state in central Europe.

"On February 24, 1848, a mob attacked the Tuileries. The king abdicated in favor of his grandson. But it was too late. He and his whole family were forced to leave the country. The mob invaded the assembly, as in the Reign of Terror, crying: 'Down with the Bourbons, old and new! Long live the republic!'"

Of this revolution of 1848, and its sudden checking up, Horace Greeley said, in the New York *Tribune*: "It was a

great wonder to us politicians what started so suddenly that great confusion in Europe; but a greater wonder still, what so suddenly stopped it.”

I have a copy of a testimony given to Sister White in 1852, in which reference is made to the war of 1848. This was found among Brother Bates’ papers, after his death. In it are these words: “That desire was, to dethrone kings; but that could not be, for kings must reign until Christ begins His reign. I sw in Europe, just as things were moving to accomplish their designs, there would be a slacking up once or twice. Thus the hearts of the wicked would be hardened. But the work will not settle down (only seem to), for the minds of their kings and rulers were intent on overthrowing each other, and the minds of the people to get the ascendancy. I saw all minds intently looking and stretching their thoughts on the impending crisis before them.”

There was one slacking up after the revolution of 1848. In the present war, beginning in 1914, is manifest on a still larger scale the determination to overthrow kings and rulers, and still a greater intensity in watching, than in that revolution of 1848. The testimony seems to indicate a second slacking up before the final conflict of the nations shall come.

Of that outbreak in Paris, we have read already that Louis Philippe and his entire family fled from France. The fury of the mob was such that he feared for their lives, and accomplished their escape by placing his family in a coach, while he disguised himself in the driver’s clothes, and in the twilight passed unrecognized through the gates of Paris, thus effecting his flight to England.

From a pamphlet entitled “The Seal of the Living God,” published by Elder Joseph Bates, dated January 1, 1849, we gain some facts as to that 1848 revolution, and the reception of the light on the *sealing message*. On page 45 we read, “The public journals have stated that on the twenty-second of February last, France became disorganized, deposed their king, and burned up his throne, and himself and family fled to England for safety.” On page 49,

we read of the fury of that conflict: "See what a rushing and struggling has been and is going on among the people to overthrow the potentates of Europe; namely, Prussia, Hanover, Sicily, Naples, Venice, Lombardy, Tuscany, Rome, etc. See the account from the Boston *Times* of October 28, 1848, of the flight of the emperor of Austria from Vienna, the capital of his vast dominions, and of the insurrection and siege of that city for eight days, from the ninth of October; how they, in their work of slaughter, when they became victorious, tore up the railways, and demolished bridges, to stop all further intercourse. See also a similar state of things in Berlin under the king of Prussia." This gives us some idea of the revolt which broke out on the continent of Europe on February 22, 1848.

In the month of March of the same year, in Hydesville, Wayne County, New York, spirit rappings began in the home of the Fox and Fish family, which was moved to Rochester, New York, for more public investigation. For a time, these rappings were called "the Rochester knockings." The first-day Adventists then said, with great zeal: "This conflict in Europe will culminate in the battle of Armageddon, and the Lord is about to come. These spirit rappings are the spirits of devils, going forth to gather the nations to the battle of the great day of God Almighty." As our people had the light of the third angel's message and the Sabbath, and were confident that this truth must be proclaimed to the world, they could not accept the faith [claim] made by the first-day Adventists, that the Lord was about to come. Those people would say to the Sabbathkeepers: "You had better give up your Sabbath message. You are too late with it. Join us in warning the world to get ready for the *immediate coming* of Christ."

Such was the situation in the summer of 1848. This led the Seventh-day Adventists to earnest, prayerful study for light. The Lord led their minds to the holding of the winds (wars) and the *sealing work*, with a determination to find the meaning of the situation. They found, in their study of the Scriptures, that the seventh-day Sabbath was the *sign* of the living God, and the *seal* of His law. This newly

received light from the word of God gave still greater force to the Sabbath message, and doubly assured them that this, as the *sealing message*, must be proclaimed to the world before the actual coming of Christ.

In Brother Bates' book, he refers to a meeting held in the home of Brother Otis Nichols, at Drchester, near Boston, Massachusetts, on November 18, 1848, and says: "A small company of brethren and sisters were assembled in a meeting near Boston, Massachusetts. . . . We had made it (the manner of publishing the message) the subject of the prayer at the Topsham conference meeting a little previous, and the way to publish not appearing clear, we (now) therefore resolved unitedly to refer all to God. After some time spent in prayer for light and instruction, God gave Sister White a vision."

Then he gives words which she spoke in the vision, which he copied down as she spoke them. From these words we quote the following: "He (God) was well pleased when His law began to come up in strength. That truth (the Sabbath truth) arises, and is on the increase, stronger and stronger. It's the *seal!* It's coming up! It arises, coming from the rising of the sun, like the sun, first cold, grows warmer, and sends its rays. When that truth arose, there was but little light in it; but it has been increasing. Oh, the power of these rays!"

Next came words that spoiled the claims of the first-day Adventists that "the angels were no longer holding the winds of war and strife, but were letting them blow." The words spoken in vision were: "The angels are holding the winds. It is God that restrains the powers. The angels have not let go, for *the saints are not all sealed*. The time of trouble has commenced. It has begun. The reason why the four winds are not let go, is because *the saints are not all sealed*. It (the trouble) is on the increase more and more; that trouble will never end until the earth is rid of the wicked. Why, they (the winds) are just ready to blow. There is a check put on *because the saints are not all sealed*. Yes, publish the things thou hast seen and heard, and the blessing of God will attend."

After coming out of this vision, Sister White said to her husband: "James, I have a message for you. Begin to print a little paper, small at first. Send it out *free*. The readers will send you money to print it. It will be a success from the first. I saw from this small beginning it was like streams of light that went clear around the world."

In a vision given to Sister White at Rocky Hill, Connecticut, January 5, 1859, she had another view of the *sealing* work. This view, written by herself, is in "Early Writings," old edition, pages 29-31 [EW 38], and reads as follows: "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 upwards, 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.' "

The explanation made to her by her attending angel was "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.*"

Being thus fortified with light from the Scriptures, and the testimony of the Spirit of God, those having the light of the third angel's message were shielded from these claims of the first-day Adventists, with their "new time message," and were filled with new energy to press forward with the third angel's message, being confident that the God whom

they trusted would clear the way for this, the last message to the world, to accomplish its purpose.

SECOND QUESTION

WHEN DID THE SEALING WORK BEGIN?

The testimonies already quoted as to the reception of the *sealing message* by the Seventh-day Adventists is also good proof as to the time when the sealing began. The four winds of war were about to blow when that commotion among the nations of Europe broke out. The four angels had their commission to hold those winds of war, that the work of *sealing be not hindered*. “*A check was put on,*” so that the *sealing might advance*.

We will note other testimonies showing that the *sealing work* was going on at that time. In “Experience and Views,” “Early Writings,” old edition, page 35 [EW 43], speaking of what was then occurring, we read: “Satan is *now* using every device *in this sealing time* to keep the minds of God’s people from the present truth, and cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of the Almighty.”

From the same testimony, page 36 [EW 44], we read: “I saw that Satan was at work in these ways to distract, deceive, and draw away God’s people, *just now in this sealing time*. . . . Satan was trying his every art to hold them where they were, *until the sealing was past*, until the covering was drawn over God’s people, and they left without a shelter from the burning wrath of God, in the seven last plagues. *God has begun to draw this covering over His people*, and it will soon be drawn over all who are to have a shelter in the day of slaughter.”

I will quote from a tract published in 1852, a vision given to Sister White, at the home of Brother Harris, at Centerport, New York, August 24, 1850: “I saw that Satan will work *now* more powerfully than ever before, for he knows that his time is short, and that the *sealing will soon*

be over. And will *now work* in every insinuation to get the saints off their guard, and get them to sleep upon present truth, and doubting it, so as to prevent their *being sealed with the seal of the living God.*” We read in “Early Writings,” “Experience and Views,” page 49, old edition, [EW 58]: “*The sealing time is very short, and soon will be over. Now is the time,* while the four angels are holding the four winds, to make our calling and election sure.”

It was because of these plain statements, that our people and ministers, down to 1894, believed and taught that *the sealing work had been going on since 1848*, and that the 144,000 *were being sealed.* I do not see how we could draw any other idea, from the testimonies we have quoted, than that the *sealing work* had begun in 1848-1850.

THIRD QUESTION

WILL ANY WHO HAVE DIED IN THE FAITH SINCE 1848, WHEN THAT MESSAGE WAS RECEIVED, BE RECKONED WITH THE 144,000?

Some persons, more especially since 1894, have claimed that none will be reckoned among the 144,000 but those who lived until the second coming of Christ; and that this must be so, for according to Rev. 14:3, 4, they are “redeemed from among men,” and “from the earth.” According to Daniel 12, there is a partial resurrection in the “time of trouble,” just before Christ’s second coming. We read: “At that time shall Michael stand up, . . . And many of them that sleep in th dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Surely those who awake to everlasting life will be alive and “among men,” when Christ comes.

If, in 1848-1850, persons were being *sealed*, we would naturally expect they would be of those wakened to everlasting life, and so be with the 144,000. Of this resurrection we read in “Early Writings,” “Spiritual Gifts,” old edition page 145 [EW 285]: “There was one clear place of settled glory, whence came the voice of God like many waters,

shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was *to make* with those who had kept His law."

In "Spiritual Gifts," pages 145, 146 [EW 285, 286], we read: "As God spoke the day and the hour of Jesus' coming, and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah and rolled through the earth like peels of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, *Glory! Hallelujah!* Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai (*glorified*). The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image."

Of the same we read in "Testimonies for the Church," volume 1, page 59: "Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number (remember that the resurrected Sabbathkeepers are then among the living saints), knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, He poured upon *us* the Holy Spirit, and *our* faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai.

"The 144,000 were all *sealed* and perfectly united. On their foreheads were the words '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."

If it be claimed that none will be numbered among the 144,000 but those who live until Christ's second coming, without tasting death, what about those Sabbath keepers who in 1848 to 1850 were being *sealed*? There are not a half dozen of those now alive who were then keeping the Sabbath. If they were then *sealed*, they will be among those resurrected to eternal life at the voice of God.

There are some things connected with the case of Sister White that have a bearing on the matter of the 144,000. She is now at rest. But as reported in the first vision, "Experiences and Views" [EW 19], is an account of what is to take place in the kingdom: "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. . . . 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.' It seems, however, that in this view of things to occur in the new earth, *she entered that temple*, for she said: "This temple was supported b seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things *I there saw*, I cannot describe. . . . *I saw* there tables of stone in which the names of the 144,000 were engraved in letters of gold. After we beheld the glory of the temple *we went out*, and Jesus left us, and went to the city." From this we would surely conclude that in the new earth, Sister White would be one of the 144,000. *

On page 33 of "Experience and Views," old edition [EW 40], she speaks of what the angel told her while she was viewing Saturn: "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.' " That surely looks like some of the 144,000 being of those who will have been raised from the dead.

* The use of "we," "us," and "our" includes Sister White.

Notwithstanding these facts in the testimonies presented, it is still urged by some, that what is said in "Great Controversy," page 649, shows that the 144,000 will be composed wholly of those who have never died. Let us see what is said, and the condition under which the said statement occurs. Here it is: "These having been translated from the earth, *from among the living*, are counted as 'the first fruits unto God and to the Lamb.' (The Sabbathkeepers resurrected to eternal life will surely be among the living at Christ's second coming.) "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." That trouble of the nations will be under the sixth plague; and it is at that time, according to Dan. 12:1, that the partial resurrection will take place, bringing up the *sealed* Sabbathkeepers.* This will be when the *seventh plague* is yet to come. Of the situation at that time, we read in "Experience and Views," page 29 [EW 36, 37]: "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." We have already seen that this *glorification* takes place with the resurrected Sabbathkeepers, as well as those who had not died, when God delivers the everlasting covenant on those who had honored Him by keeping His Sabbath.

Of this scene we read in "Spiritual Gifts," page 143 [EW 282, 283]: "I saw a writing, copies of which were scattered

* **Editor's Note:** — We do not know why Brother Loughborough says that the partial resurrection takes place under the sixth plague, because in GC 636, 637 it is stated that it occurs at the beginning of the seventh plague.

in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath and observe the first day of the week, the people were at liberty, after certain time, to put them to death. . . . Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade His angels watch over them. God would be honored by making a covenant with those who had *kept His law, in the sight* of the heathen rond about them; and Jesus would be honored by translating, *without their seeing death*, the faithful waiting ones who had so long expected Him.” Keeping the law “in the sight of the heathen” was in the sight of these inquisitors who had the decree to put them to death, and not to death in an ordinary sense, under calm conditions.

It is from this testimony, “*translating, without seeing death*,” that the claim has been made that none will be among the *sealed* 144,000 but those who live until Christ’s actual second coming. We see that the *death* they are saved from is the death permitted by the “papers circulated.” Bear in mind that the resurrected Sabbath keepers are included among the *covenantees*. So they are to be translated at Christ’s coming, without suffering the threatened death. By this decree, they are brought into “the time of Jacob’s trouble.” His trouble was the news that Esau was coming with four hundred armed men. Unless the Lord should aid him, it looked like death to him and his whole family.

There is another testimony from “Great Controversy,” page 649, used by those who claim that none who have died in the message will be among the 144,000: “They have stood without an intercessor through the final outpouring of God’s judgements. But they have been delivered, for they have ‘washed their robes, and made them white in the blood of the Lamb.’ . . . 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.” This is what is said of the whole 144,000, and in part will be true of the resurrected Sabbathkeepers; for they endure the time of Jacob’s

trouble. They are raised under the sixth plague, * and see the *final outpouring* of God's judgments under the seventh plague, and are among those delivered from this decree of death.

In "Spiritual Gifts," pages 146, 147 [EW 286, 287], we read still further of what will take place with the living resurrected and living Sabbathkeepers, after the voice of God declaring the everlasting covenant, when the wicked were enraged against them: "Soon appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. . . . His countenance was as bright as the noonday sun, His eyes were as a flame of fire, and His feet had the appearance of fine brass. His voice sounded like many musical instruments. The earth trembled before Him, the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. . . . Those who a short time before would have destroyed God's faithful children from the earth, now witness the glory of God which rested upon them. And amid all their terror they heard the voices of the saints in joyful strains, saying, 'Lo, this is our God, we have waited for Him, and He will save us.' The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call, and came forth clothed with glorious immortality, crying, Victory, victory, over death and the grave! O death where is thy sting? O grave, where is thy victory? Then the living saints and the resurrected ones raised their voices in a long transporting shout of victory. Those bodies that had gone down into the grave bearing the marks of disease and death, came up in immortal health and vigor. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the

* Please see footnote on p. 141.

resurrected ones, and together they meet their Lord in the air. Oh, what a glorious meeting! Friends whom death had separated, were united, never more to part.”

If there is still a doubt of the ‘resurrected Sabbath-keepers’ being numbered with the 144,000, consider the following from Sister White’s words in 1909. At the General Conference in 1909, Elder Irwin had a stenographer accompany him in a call upon Sister White. He wished to ask her some questions, and have an exact copy of the words of the questions, and the exact words of the replies. Among other questions was this one: “Will those who have died in the message be among the 144,000?” In reply, Sister White said: “Oh, yes, those who have died in the faith will be among the 144,000. I am clear on that matter.” These were the exact words of question and answer, as Brother Irwin permitted me to copy from his stenographer’s report.

THE NUMBER OF THE SEALED

The query may now arise: “If the sealing message is to go to all the world with a Pentecostal power, and the earth to be lighted with its glory, and if, as recently stated by Brother Blank, it is to result in ‘millions’ being prepared for Christ’s second coming, is not 144,000 a small number to be *sealed*? It is only a fraction of one million.” In His word the Lord has spoken of those to be saved at His coming as a “little flock.” Luke 12:32. They are also a people who have been subject to a very rigid test. The prophet Daniel speaks of them: “Many shall be purified, and made white, and tried.” Dan. 12:10. Some translate this “*thoroughly tested*.” It may be true in this case, “Many are called, but few are chosen.” Matt. 22:14. In “Testimonies,” volume 5, page 136, published in 1881, we read, “The great proportion of those who now appear to be genuine and true will prove to be base metal.” On pages 213, 214, we read: “Not all who profess to keep the Sabbath will *be sealed*. There are many even among those who teach the truth to others who will not receive *the seal of God in their foreheads*. They

had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. . . . By their lack of devotion and piety, and their failure to reach a high religious standard, they make other souls contented with their position. . . . Not one of us will ever receive *the seal of God* while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost." On page 136 of the same volume we read: "Soon God's people will be tested by fiery trials, and the *great proportion of those* who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers."

In "Spirit of Prophecy," volume 4, page 426, we read: "As the storm approaches, a large class who have professed faith in the third message, but have not been sanctified through it, abandon their position, and take refuge under the banner of the powers of darkness. By uniting with the world and partaking of its spirit, they come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls." The same is in "Great Controversy," page 608.

In "Testimonies," volume 5, page 216, we read: "The *seal of God* will never be placed upon the forehead of . . . the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive *the seal* must be without spot before God — candidates for heaven." On page 81 we read: "Many a star that we have admired for its brilliancy, will then go out in darkness. Chaf like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat."

In volume 6, pages 400, 401, we read: "As trials thicken around us, both separation and unity will be seen

in our ranks. Some who are now ready to take up weapons of warfare, will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith."

Whatever may be true of the millions that will hear the third angel's message, the 144,000 seem to be a peculiar group, with peculiar characteristics, gathered in groups of 12,000 each, bearing the names of the twelve tribes of spiritual Israel, "without guile in their mouths," "without fault before the throne of God." They are not all Americans, nor all users of the English language; but they are "without spot, or wrinkle, or any such thing."

If, as lately expressed by Elder Blank, the preaching of the message "prepares millions to be saved at the coming of Christ," and the Lord in compassion pardons the sins of ignorance in converted heathen who have not had the opportunities of those more enlightened, praise to His name. That does not excuse us who have had greater light, and might attain to one of the twelve groups of the *sealed 144,000*.

In the *Review* of May 22, 1889, Sister White said: "In a little while, every one who is a child of God will have *His seal* placed upon him. O that it may be placed upon *our foreheads!* Who can bear the thought of being forever passed by when the angel goes forth to *seal* the servants of God in their foreheads?"

Among the lacks on the part of the professed Sabbath-keepers, we read in "Special Testimonies for Ministers," No. 7, written September 10, 1896: "A curse is pronounced upon all who withhold their tithe from God. He says: 'Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole

nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house,’ God help us to repent. ‘Return unto Me,’ He says, ‘and I will return unto you.’ Men who have a desire to do their duty, have it laid down in clear lines in this chapter. *No one* can excuse himself from paying his tithes and offerings to the Lord.” Of non-tithe payers we read in volume 2, page 199: “They are withholding, and robbing God. . . . This is one reason that, as a people, we are so sickly, and so many are falling into their graves. The covetous are among us.” In volume 3, page 398, we read: “There are but few who consider the binding claims that God has upon them to make it their first business to meet the necessities of His cause, and let their own desires be served last. There are but few who invest in God’s cause in proportion to their means.”

“But,” you may say, “it is some time since those testimonies were written. Have not matters improved since that time?” During the year 1915, when the church treasurers were asked, “What proportion of your members pay tithes?” [The reply was, “Not more than one half.”] Now are we to conclude that the half do not have anything during the whole year, or are they like a wealthy farmer who said to me, “When I have boarded and paid my farm hands, met the expense of my family, bought a new reaper and a new threshing machine, there is not much left on which to pay tithes.” In response to this, a brother who had embraced the truth from infidelity, and who thought the tithing system “fine,” said, “You farmers will work a farm for *one half* or *one third* the crop for the use of the land. Now when you have life, land, and all, from the Lord, to whom yourself and all things belong, you think one tenth of your income a heavy tax. You *must* be *very poor renters*.” Do we expect those who withhold the tithes, who the Lord says are “*robbers*,” to have the *seal of the living God placed upon them?*

AN IMPRESSIVE DREAM

The first work of Elder D. T. Bordeau and me in California, in 1868 and 1869, was in Petaluma, Windsor, and Piner District, five miles west of Santa Rosa. The min-

isters preached against us in all these places. Finally a noted Christian minister defiantly challenged us for a debate on the Sabbath question. This debate came off on March 29, 1869, at Piner.

We had been very anxious to start the work in Santa Rosa, the county seat of Sonoma County, and we prayed earnestly that the debate might open the way. The first day of the debate, there was a fair attendance from the city; but on the second day, as stated by the editor of the *Sonoma Democrat*, "everything that could go on wheels went to the debate." After the first day of the debate, Brother Bordeau and I had an earnest season of prayer that the Lord would make the next day tell mightily for His cause in California. And so it did. On the night of the twenty-ninth, the Lord was pleased to give me a very impressive dream. In the dream, we seemed to be endeavoring to get over a mountain, and were making some progress in the ascent. Having gone a few hundred feet from the valley, we were confronted with an abrupt rise of high rocks before us, apparently fifty feet high, and as straight up as the side of the house. We saw at once that there was no way we could scale the obstruction. We looked to the left. There was a slanting slope up, but so smooth and glassy we concluded that to attempt to go that way would be a hard undertaking, and a failure. Just then a messenger appeared, and informed us that we had reached the height we were to ascend, and we would find a pathway around this difficulty and down into the valley to which we wished to go.

We followed the directions, and found that the perpendicular rock was like a high wall at our left, extending around the rock, and that on our right was a deep chasm. The path on which we were to go, while gradually descending, grew narrower and still narrower as we advanced, requiring constant care and watchfulness that no misstep be made, and we thus be plunged into the abyss at our right. There seemed also to be a foggy cloud before us, which prevented our seeing more than fifty feet ahead. As

we advanced, the cloud moved on, so that our immediate pathway was clear and our progress undisturbed.

By and by, as is often the case in a dream, there was a sudden change in the scenery. We were down in the valley and the misty cloud was up the hill on the pathway by which we had come. When and how we got through the cloud, I did not know; but the interpretation given to us was, that the Lord had come, and His people had been resurrected. There was a vast company of people in the valley, and they were getting aboard a long train of cars, on which all the framework seemed to be of the brightest nickel plate, more beautiful than any millionaire's car I ever saw.

Our train glided gently out of the valley with its happy load of passengers. We had gone only a short distance when we came into a broader valley, where seemed to be a railroad with four tracks. On three of these tracks were trains of cars which extended as far as the eye could reach, loaded with people whose faces shone with the glory of the Lord. The trains were so near together that one could step from one train to another as they passed along, for they all kept exactly even with each other. I saw Brothe and Sister White passing from one train to another, greeting the redeemed saints from different states. As our train swung around onto the fourth track, and in line with the others, Brother White exclaimed: "*And here comes the California train! We are all going to the city!*" At this time I awoke, thrilled from head to foot by the thought that this was a token of victory for California. Not only was that debate the turning point in our first efforts in California, but since the infirmities of age creep on me, there has been much thought as to what was meant by Brother Bordeau and me going unconscious through that cloud, and coming out on the resurrection side.

Now a little history of my case: Two years ago, I was under doctor and nurse for five days with pneumonia; last year, with pneumonia again, under doctor and nurse eleven days; this year, with a severe attack of *la grippe*,

under doctor and nurse five weeks, and left in so feeble a condition that I venture to attend only one camp meeting this year, the one just past, in Stockton.

One day on the camp, a sister came to me, saying: "You will live till the Lord comes; for a sister told me that on one occasion, when Sister White was speaking in the Tabernacle in Battle Creek, Michigan, a number of ministers were on the platform, and you among them, when Sister White said, 'Some of you ministers will live until the Lord comes,' and pointing to you, said, 'And you, Brother Loughborough, will be one of them.'" I replied to the sister, "It is the first I ever heard of it." She turned away, saying, "*Oh, these here-says!*"

Words frequently come to mind that Sister White did speak to me in the winter of 1858. Brother White had a two-seated carriage and a span of horses that he used in visiting the churches in Michigan. He was necessarily detained by duties in the office of the *Review and Herald*, and he said to me, "You take the horses and carriage, and your wife and my wife, and visit the churches in Michigan." As we traveled from place to place, there was opportunity for much religious conversation. At one time, the conversation was on the situation when war against the Sabbathkeepers would be so that they would have to hide away in desolate places. She looked at me most earnestly for a minute or more, and then said, "Brother John, the Lord has shown me that these early workers (meaning the ministers) who have labored and sacrificed for the building up of the cause will *all be laid away* before that time when the people will have to flee," or words to that effect. All the ministers then (1858) preaching the message are laid in their graves, except J. N. Loughborough. When I think that "all" does not mean all but one, and think of the earnest look she gave me when she spoke those words, it seems to cut off the idea that I will live through all the decrees that will be passed against Sabbathkeepers. Nevertheless, I hope to be among those who will be raised to everlasting life (Dan. 12:2), and see the Lord come, as set forth in this little book.

TIME OF THE PLAGUES

The question is asked, "How much time is occupied with the seven last plagues?" The faith and teaching of the Seventh-day Adventists has ever been that it would be the space of one year. They based their faith on such texts as Rev. 14:19, 20, where this is likened to the treading of the wine press, comparing this with the wine press as set forth in Isa. 61:2; 63:3, 4. It is there called "the day of vengeance" and *the year* of the redeemed. Taking the acknowledged rule, the *day* would be *one year*. Some persons take the position that the pouring out of the plagues cover a period of many years. This seems to be refuted by the fact that under the fifth plague, the people are still suffering from the sores of the first plague. Rev. 16:10, 11.

During the time of these plagues, according to Rev. 15:6-8, there is no intercessor in the heavenly temple. The condition of the people of God in that time is thus set forth in "Great Controversy," page 620: "In the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they would not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment." It would hardly seem like the Lord's merciful dealing with His people to subject them to such a state for a series of years. Sister White does connect this period of no intercessor with those texts which speak of it as *day* and *year*; and often, in her exhortations to us, she has spoken of *the year* that we should stand without an intercessor.

A TRIBULUM

We are told that the word "tribulation" is derived from the word "tribulum," an instrument for threshing grain, something like a flail. When I have heard the word "flail" used in connection with such texts as 2 Cor. 1:3, 4, "The

God of all comfort; who comforteth us in all our *tribulation*, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God," and connect it with the knocking of a man down with a *flail*, I have wished I knew just what a *tribulum* was. On the twenty-fourth day of August, 1909, I saw two of these ancient instruments. I was attending the French camp meeting at Vergese, fifteen miles west of Nimes, France.

As Brother Bond and I were walking toward the side of the village, we came to a very smooth, round piece of land, some fifty feet in diameter. He said, "That is an ancient threshing floor, still preserved but not used." By the side of the floor lay a stone, like granite, some four feet in length, perfectly round the whole length. One end was about two feet in diameter, the other end probably three inches less in size. Brother Bond said, "That is a *tribulum*." There was a deep hole in each end of the stone, wherein had been attached the irons connecting with the tongue for drawing it around the threshing floor, as shown in the picture. One end of the stone being larger than the other would cause the stone to turn the circle when passing over the ground. Going to another part of the outskirts of the town, we saw a second stone, similar to the first; but the old threshing floor was cultivated ground. So I no longer think of the Lord as going after Christian men as with a *flail*. A man might be caught hand or foot, as under the *tribulum*, and not be smitten down by one stroke with a *flail*.

**THE ONE HUNDRED
AND
FORTY-FOUR THOUSAND**

by J. N. Loughborough

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THE ONE HUNDRED AND FORTY-FOUR THOUSAND

Having received the following question, to which I prepared a reply, the thought occurred that the same might be of interest to the readers of the *REVIEW*, so I forward it for publication.

For some time, in fact for several years, I have been unable to see how the one hundred and forty-four thousand could be made up partly of those who have died during the third angel's message. Such a position seems to be contrary to the teachings of the spirit of prophecy. Of this favored number, Sister White has written that they are taken "from among the living." How could this be if they are taken partly from "among the dead?" Again, she says that they "have endured the anguish of Jacob's trouble," passed "through the final outpouring of God's judgments." How could all sing a song of such an experience if a part, perhaps hundreds, had never had the experience? How could one hundred and forty-four thousand dear souls sing that they had "passed through the time of trouble such as never was since there was a nation," and had endured anguish, hunger, sun heat, and the sight of the seven last plagues, if they were sleeping, or at least a part of them? Would not a part of this company be unable to tell and sing a part of that song?

It may be said that Sister White, in one of her writings, makes herself one of the one hundred and forty-four thousand, but Ezekiel does also. Speaking of the seven last judgments, he represents himself as present at their pouring out, and says, "and I was left."

I am a firm believer in the spirit of prophecy. I believe what it says. By this I mean, that when it comes across my path, I believe that God, through His prophet, has shown me my error. I have no new light. My message is the old, old doctrines taught in the early days of this truth. But I have not understood the above subject, and so have had nothing to say about it. I write you, knowing the way you look at it, but not knowing the reasons you have for so doing. Perhaps you will help me out. There is no controversy in this field about the subject.

Before making a direct answer to your questions, it may be of interest to note the facts as to how the Seventh-day Adventists were led to the sealing message of Revelation seven, and how they held the doctrine when they received it. Elder Joseph Bates began teaching the truth of the seventh-day Sabbath, as connected with the third angel's message of Revelation fourteen, in 1845. But the believers did not discover the light on the sealing message until 1848. They were led to it on this wise:

Feb. 22, 1848, France became disorganized, deposed her king, and burned up his throne, and in the twilight of that evening he fled from Paris with his family in a hack, he himself being the hack driver, disguised in the garb of a "hackney coachman." Following closely on the riot of Paris, the turmoil spread to other countries, until thirty-six kingdoms, principalities, and petty states were involved in the melee. Just at this time the spirit rappings began in the Fox and Fish families, in Hydesville, Wayne Co., N.Y. (This was about seventeen miles from my birthplace, and only a few miles from where Joseph Smith claimed that he found his gold plates of the Book of Mormon.) The First-day Adventists of New England said, "This strife among the nations of Europe is the rally of the nations to the battle

of the great day of God. The Lord is going to come now. These rapping spirits are the spirits of devils going out to gather th nations to that battle.”

At this time the Seventh-day Adventists received the light on the sealing message. Their reply to the first-day people was, “No. This is not the rally to the last great battle. Before that event takes place, one hundred and forty-four thousand are to be sealed with the seal of the living God. There is a message to go forth bearing the seal, and we have discovered that message in the seventh chapter of Revelation, and are going forth to give that message.”

Elder Bates, in a tract, makes mention of a meeting of a few of those who had accepted the sealing message. The meeting was held Nov. 18, 1848. Of this meeting he says, “A small company of brethren and sisters were assembled in meeting in Dorchester, near Boston, Mass. We made the publication of the message [the sealing message] a subject of prayer. The way to publish appeared not sufficiently clear. We resolved unitedly to refer it all to God. After some time spent in earnest prayer for light and instruction, God gave Sister White the following, in vision:

Speaking of the Sabbath truth, she said, “That truth arises and is on the increase, stronger and stronger. It’s the seal! It’s coming up! It arises, coming from the rising of the sun. Like the sun, first cold, grows warmer, and sends its rays.

The angels are holding the four winds. It is God that restrains the powers. The angels have not let go, for the saints are not all sealed.

The time of trouble has commenced. It is begun. The reason why the four winds have not let it go, is because the saints are not all sealed.

When Michael stands up this trouble will be all over the earth. Why, they [the winds] are just ready to blow. There is a check put on because the saints are not all sealed.

You notice that the Testimony said, in 1848, “the saints are not all sealed.” The position of our people then was that the sealing work at that time was going on, and that

some of the one hundred and forty-four thousand were then being sealed.

You will note how this idea was confirmed by other Testimonies that followed soon after. In “Early Writings,” page 35 [EW 43], is a vision given March 24, 1849, which reads: “Satan is now using every device in this sealing time to keep the minds of God’s people from the present truth, and cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth, and pure in heart, was to be covered with the covering of the Almighty.” On page 36 [EW 44] of the same volume we read: “I saw that Satan was at work in these ways to distract, deceive, and draw away God’s people just now in this sealing time.

“Satan was trying his every art to hold them where they were, until the sealing was passed, until the covering was drawn over God’s people, and they left without a shelter from the burning wrath of God in the seven last plagues. God has begun to draw this covering over His people, and it will soon be drawn over all who are to have a shelter in the day of slaughter.”

From this you can see some of the reasons why those accepting the original faith on the subject of the one hundred and forty-four thousand believed that some were then being sealed, and that they were to be of those resurrected in the time of trouble, and be of the one hundred and forty-four thousand.

On page 29 [EW 38] of the same book we read, “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 to hold, until the servants of God were sealed with the seal of the living God in their foreheads.”

Again we read: "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 enrage 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 one hundred and forty-four thousand triumphed. Their faces were lighted up with glory of God." [LS 117].

Who were included in this company that are to hear the voice of God? We read in "Early Writings," page 145 [EW 285], "Dark heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in the faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law."

The faith of the Sabbathkeepers from that time until some of the modern "lights" came in, was that those who died in the faith were among the sealed ones, and would constitute a part of the one hundred and forty-four thousand.

Just when this partial resurrection takes place may be seen by comparing Dan. 11: 45; 12: 1, 2, and Rev. 16: 12. It is when Michael "stands up," in the time of trouble; but at that time Turkey comes to his end, with none to help: or, as expressed in Revelation 16, when that power is "dried up." But when that power is "dried up," five of the seven plagues have been poured out. The wicked have become enraged by those plagues, and seek to put the saints to death, which brings the living and the resurrected ones into the time of

Jacob's trouble. Jacob's trouble in olden time was when Esau was coming with four hundred armed men to take his life. The resurrected ones share in this cry for deliverance, and they hear the voice of God that pronounces the everlasting covenant upon those who have honored Him by keeping His Sabbath.

In "Early Writings," pages 27, 28 [EW 34], we read: "I saw the sword, famine, pestilence, and great confusion in the earth. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.

"In the time of trouble, we all fled from the cities and villages, and were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark heavy clouds came up, and clashed against each other, but there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, stones upon the land. And as God spoke the day and hour of Jesus' coming, and delivered the everlasting covenant to His people, He spake one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their faces fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of the loudest thunder. It was awfully solemn. And at the end of every sentence, the saints shouted, Glory! Alleluia! Their countenances were lighted up with the glory of God, and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honored God,

in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.”

According to Rev. 15: 2, 3, we see that those who sing the song of victory over the image, etc., sing also the song of Moses. But in chapter 1: 3 we learn that none can learn that song but the one hundred and forty-four thousand. In “Great Controversy,” page 649, we read: “None but the one hundred and forty-four thousand can learn that song; for it is the song of their experience—an experience such as none other company has ever had. ‘These are they that follow the Lamb whithersoever he goeth.’ These having been translated from the earth, from among the living [those who are raised in the partial resurrection of Dan. 12: 1, 2 are surely among the living when the final translation comes], are counted as the “first-fruits unto God and the Lamb.” “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 [the climax of that trouble among the nations is when, under the sixth plague, the nations are rallied to the great battle. Surely the resurrected ones see that]. They have endured the anguish of the time of Jacob’s trouble [let it be remembered that these resurrected ones saw the time of Jacob’s trouble]; they have stood without an intercessor through the final pouring out of God’s judgments, but have been delivered, for they have “washed their robes and made them white in the blood of the Lamb [the final of God’s judgments is the sixth and seventh plagues, and these resurrected ones will see that]. They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and themselves have endured sufferings, hunger, and thirst.” They, even the resurrected ones, see the earth, as it has been brought into this condition by the things mentioned, and in fact have actually experienced a part of the very things that are mentioned.

Of the final translation of God’s people we read in “Great Controversy,” page 645, “At the voice of God they [the living saints] were glorified; now they are made im-

mortal, and with the risen saints are caught up to meet the Lord in the air." It was true of the resurrected ones in the time of trouble that at the voice of God they were glorified, but at the actual coming of Christ, they, with those then resurrected, are caught up to meet the Lord in the air. So in their final deliverance they are "redeemed from the earth," and "redeemed from among men."

From the Testimony cited in this writing, we see that in 1849 the sealing work was going on. Persons were then being sealed, and Satan was trying to hinder the work. National troubles commenced there that would soon have brought the final conflict, but the four angels had their commission to "hold the winds" until the servants of God are sealed. How can we reconcile that with the idea (which some have taught) that none would be sealed until the last decree of the image of the beast — that the saints shall be killed — is passed?

Again the expression connected with the third angel's message, "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14: 13), is something more than ordinary, for it applies especially to those who die in the Lord, under that message. Of the expression, "their works do follow them," some have said, "It means if they have lived a holy life, and sought to do good, the influence of this will be left behind them." That has been true of God's people. But there is a special blessing on those who die under the third angel's message. Let us inquire, What works have they engaged in? And what has been their hope? Was it not that they might be alive to hail the Master at His coming? If raised in the time of trouble, glorified at the voice of God, and translated with the saints at Christ's actual coming as living saints, do not their works follow them? Do they not get what they set out for?

Now as to Sister White's own case. It is true that she has intimated several times, in her talks in General Conferences, that she might be called to sleep before the end, but let us see what is said of her case as connected with

the one hundred and forty-four thousand. In "Early Writings," page 14 [EW 19], we read of her vision of the new earth, etc.: "Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven mountains, on which grew roses and lilies. . . . As we were about to enter the temple, Jesus raised His lovely voice and said, 'Only the one hundred and forty-four thousand enter this place,' and we shouted alleluia." It seems from what follows that she entered the place, for she gave a description of what she saw in it, in these words: "This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I saw there I can not describe. . . . I saw there two tables of stone in which the names of the one hundred and forty-four thousand were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us, and went into the city." She "went out." Then she will, as seen in the vision, "go into" that temple. But recollect, "none but the one hundred and forty-four thousand enter that temple."

On page 33 [EW 40] of the same volume, while viewing Saturn, she says: "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 shall have the privilege of visiting all the worlds, and viewing the handiwork of God.' "

I never supposed that the decision of who should constitute the one hundred and forty-four thousand depended upon the possession of the physical vitality sufficient to live without death until the Lord should make His second appearing. It would rather seem more in harmony with the Lord's dealings with His people that those who sacrificed and earnestly labored in the beginning of the work, such persons as Elders Bates, White, Andrews, and Sister White, whose labors have been interwoven with the very life and progress of the message, should be a part of the company whose works follow them, and who will be a

part of that grand triumphal company of the one hundred and forty-four thousand.

Then again, what you say of Ezekiel is all plain enough to me. As you quote, he “was left” by the men with the slaughter weapons. If some from the different ages of the world are in the company raised in the partial resurrection, how do we know but Ezekiel, the man who predicted the restoring of the breach and the seven last plagues, may be among those who stand in the last great test in the time of Jacob’s trouble, see the climax of the plagues, and himself “escape”?

ONE HUNDRED AND FORTY-FOUR THOUSAND

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ONE HUNDRED AND FORTY-FOUR THOUSAND

The special group of “sealed” saints mentioned in Rev 7:4 and 14:1, described as consisting of 12,000 from each of the 12 tribes of Israel. They are identified as “the first fruits unto God and to the Lamb,” “redeemed from among men.” The sealing of the 144,000 is described after the delineation of the events under the “sixth seal” (Rev 6:12-17; cf. 8:1), which include the second coming of Christ and “the great day of his wrath.” John saw “four angels . . . holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree” until the “servants” of God have been “sealed . . . in their foreheads (ch 7:1-3). In the context of the sixth seal, wind would represent strife, turmoil, and natural calamity, which, in the Revelation, are associated with the great day of God’s wrath, and particularly with the seven last plagues (ch 15 :1). Accordingly, the sealing work here presented takes place at the close of the present age, but prior to the great climactic scenes that precede Christ’s second advent.

In Rev 7:3 the 144,000 are said to be “sealed . . . in their foreheads,” while in ch 14:1 they have the “Father’s name written in their foreheads,” which fact attests divine approval, acceptance, and ownership. They are “not defiled with women” but are “virgins” (v 4)—they have refused the

false teachings of “Babylon the great, the mother of harlots and abominations of the earth” (ch 17:5; cf. 12:17; 14:8, 12). In their mouth is “no guile,” that is, they are what they appear to be; they are “without fault before the throne of God” (ch 14:5).

The 144,000 sing “a new song before the throne” (Rev 14:3), which only they can learn. In a similar setting in ch 15:1-3. John listens as what appears to be the same group of people “stand on the sea of glass,” which is “before the throne of God” (ch 4:6 cf. 14:3; 15:2), singing “the song of Moses the servant of God, and the song of the Lamb.” (The Song of Moses was a song of divine deliverance from foes bent upon the destruction of God’s people at the Red Sea; Ex 15:1-19, Deut 31:30 and 32:1-43.) The foes over whom the victory has been gained are designated in Rev 15:2 as “the beast” and “his image.”

Significantly, the Rev 14:1-5 passage on the 144,000 immediately follows the beast-image-mark-name-number sequence of ch 13, implying that this group refuses to comply with the demand of ch 13:15, 16 to worship the beast and its image and to receive its mark or the number of its name. Instead, they receive the seal and name of God.

Furthermore, the three angels’ messages (ch 14:6-12), immediately following vs 1-5, focus on the worship of the true God (vs 6-7) in contrast with that of the beast and its image (vs 9-11), which constitutes an apostate religion (v 8).

By implication the “saints” who accept the three messages and who are characterized in v 12 as “they that keep the commandments of God” instead of worshiping the beast and its image, and who have “the faith of Jesus,” are the saints of vs 1-5.

According to J. N. Loughborough (*Review and Herald*, 83:8, 9, June 14, and 83:8, 9, June 21, 1906) SDA interest in the sealing message and the 144,000 began in 1848 when some non-Sabbatarian Adventists hailed the epidemic of revolutions in Europe as the opening phase of the battle of the great day of God, and the spirit rappings in Hydesville, New York”o in 1848—as the arrival of the

spirits foretold in Rev 16:13, 14, which were to go forth to gather the nations to Armageddon. SDA's denied this and contended that the 144,000 must be sealed first:

There is a message to go forth bearing the seal, and we have discovered that message in the seventh chapter of Revelation, and are going forth to give that message.

The Sabbath was identified with the sealing message of Rev 7, and as a result the Sabbath came to be seen as God's seal." "The position of our people then," said Loughborough, "was that the sealing work at that time was going on, and that some of the 144,000 were then being sealed." During the next few years, Ellen G. White repeatedly spoke of the sealing work currently in progress (*EW*, pp. 36-38, 44, etc.).

Corollary to the belief that those who accepted the third angel's message and the Sabbath were being sealed, was the belief that any who died would not in that way forfeit membership in the 144,000 but would come forth in a special resurrection to join their brethren who remained alive to the coming of the Lord (cf. I Th 4:13, 16). Loughborough went on to explain that those who accepted—

the original faith on the subject of the one hundred and forty-four thousand believed that some were then being sealed, and that they were to be of those resurrected in the time of trouble, and be of the one hundred and forty-four thousand. . . . The faith of the Sabbath-keepers from that time until some of the modern 'lights' came in (1906), was that those who died in the faith were among the sealed ones, and would constitute part of the one hundred and forty four thousand.

Loughborough then proceeded to reconcile the seeming discrepancy between the idea that the 144,000 are all living saints (see below) and the belief that those who have died in the faith of the third angel's message will also be numbered among that privileged group. He explained this on the basis that, following the third message of Rev 14: 9-11, a special blessing is pronounced upon those (v

13) who accept that message (as applied to the Sabbath), and he identified this blessing as the privilege of coming forth in a special resurrection at the beginning of the seventh plague. Those who do so, he explained, will live through the crisis of the seventh plague, or “great tribulation,” and will, in fact, be among the living saints at the time of the general resurrection of the righteous.

Two early articles on the subject of the 144,000 were written by James White (*Review and Herald*, 5:123, May 9, 1854) and Uriah Smith (*ibid.*, 8:76, July 3, 1856). Smith argued that the sealing work precedes the seven last plagues because these are included in the “winds” the four angels hold in check. In the issue for July 30, 1861 (18:68), he identified the 144,000 as “those who will be translated [without seeing death] at the coming of Christ.” White (*ibid.*, 25:162, April 25, 1865) located the sealing time by the contextual location of the message between the sixth and the seventh seal. He dismissed the argument that the 144,000 are literal Jews on the basis that, if so, the names of the 12 tribes appearing on the gates of the city would, by a parity of reasoning, make it strictly a Jewish city with Jewish inhabitants.

Smith (*Thoughts on the Revelation*, 1865 [i.e. 1867], pp. 131-134) identifies the 144,000 as “the last generation of Christians, the Christians of our own day,” and the Sabbath as the seal of God. He explains the 144,000 being designated as belonging to “the twelve tribes of the children of Israel” on the basis that in the NT those who believe in Christ constitute “Abraham’s seed” (Gal 3:28, 29), or spiritual Israel (Rom 2:28, 29; etc.).

As to who constitute the 144,000, White explained that—

those who die under the third angel’s message are a part of the 144,000; there are not 144,000 in addition to these, but these help make up that number. They are raised to mortal life shortly before Christ comes, and . . . are changed to immortality when Christ appears” (James White, *Review and Herald*, 56:216, Sept. 23, 1880).

As to the number 144,000, Smith later wrote:

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” (ibid., 74:504, Aug. 10, 1897).

Nevertheless, he thought the actual numerical count might be much greater than 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 (ibid., p. 505).

On this basis he suggested that there might actually be more than 700,000 persons in the group, including women and children. But he does not see where so large a group can be found to qualify. As to whether those who have died in the faith of the third angel are to be raised to life to join the 144,000 he writes:

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 graves should be included in the 144,000 (ibid.).

It is apparent that Smith held that many of those who die in the Lord must be numbered with them. The seal of God is the Sabbath, and those who accept it must therefore be included in the 144,000. He concludes:

“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 a resurrection before Christ appears (ibid., p. 506; see also 74: 568, Sept. 7, 1897).

The 144,000 figure prominently in Ellen G. White's delineation of the great climactic events preceding the second coming of Christ. In *The Great Controversy* (p. 649), their song is said to be "the song of their experience" in passing through "the time of trouble such as never was" and "the anguish of the time of Jacob's trouble"; also, they have gone through the seven last plagues. According to her earliest description, about the end of 1844 (*EW* 15, 16), "the living saints" are "144,000 in number" at the time God's voice is heard announcing "the day and hour of Jesus' coming." As the "living saints," in contrast with those saints who are raised to life at Christ's coming (cf. I Th 4:16, 17), they recognize "their friends who had been torn from them by death." In heaven they alone have the privilege of entering the holy temple. Their names are engraved in gold on tables of stone (p. 19). They triumph over the decree to slay the saints (cf. Rev 13:15) which precipitates the time of Jacob's trouble.

In summary, SDA's believe that the 144,000 are those saints who, in the providence of God, live through the great climactic events immediately preceding the return of Christ. SDA's do not find any clear indication as to whether precisely 144,000 individuals are involved or whether the number is figurative.

Some think the evidence tends to favor a literal number, on the basis of E. G. White's description of them as "the living saints" (*EW* 15). Others, pointing to the symbolic nature of the prophecies of the Revelation, point out that if the *number* sealed from each tribe is to be taken literally, then the *people* who are sealed must likewise be considered literal Jews, and the New Jerusalem, on whose gates the tribal names appear, must be strictly a Jewish city, for literal Jews only. They point out also that precisely 12,000 from each tribe would suggest arbitrary selection on the part of God, and that elsewhere in the NT Gentile Christians are commonly spoken of as constituting "Israel."

SEAL OF GOD

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SEAL OF GOD

A brief form for “seal of the living God” in Rev 7:2. In vision John saw this seal affixed to the foreheads of 144,000 of “the servants of our God,” 12,000 from each of “the tribes of the children of Israel.” An angel “ascending from the east” with the seal calls upon the “four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, saying, Hurt not the earth . . . till we have sealed the servants of our God in their foreheads.” In ch 14:1-5 the 144,000 are said to have “the Father’s name written in their foreheads”; evidently the seal of God contains the name of God. The sealed ones are said to be “the first fruits unto God and to the Lamb” (vs 3, 4). Chapters 7:15 and 14:3, 4 both place the 144,000 “before the throne” of God, in His immediate presence; in the former they “serve him day and night in his temple,” and in the latter they “follow the Lamb whithersoever he goeth.” The 144,000 have remained loyal to God through an experience referred to as “great tribulation,” during which they “washed their robes, and made them white in the blood of the Lamb” (ch 7:14, cf. v 15); in ch 14:3 they sing a “new song before the throne,” one that only those who have experienced the great tribulation can learn. Passing through this experience with characters unblemished, they stand “without fault before the throne of God” (vs 4, 5).

John’s vision of the sealing (ch 7:1-12) is inserted under the sixth seal, which deals with events culminating in the second advent of Christ (see ch 6:13-16). This implies that the sealing process here described takes place

not long before Christ's coming, and that the "great tribulation" through which the 144,000 pass is the blowing of the four winds mentioned in ch 7:1-3. Mention of the 144,000 in ch 14:1-5 (immediately following the crisis described in ch 13:13-17, in which a death decree is issued against those who refuse to worship the image of the beast and to receive his mark in their foreheads) implies that the blowing of the four winds (ch 7:1-3), the "great tribulation" (v 14), and the crisis of ch 13:13-17 all refer to the same experience through which they remain loyal to God in the face of death. The seal is affixed to them before the crisis, as a certificate of God's approval. God trusts them, and they trust Him.

Equating the words "sign" and "seal" as used in the Bible, early SDA's noted also that the Sabbath is called a "sign" between God and His people (Ex 31:13-18; Eze 20:12, 20) and that the Sabbath commandment contains the three elements of an official seal—the name, title, and jurisdiction of the one whom the seal represents. They found that the fourth command of the Decalogue refers to "the Lord thy God" (name), to Him as Creator (title), and to heaven and earth (His jurisdiction). Acceptance of the Sabbath truth, they concluded, is the reception of God's seal, and acceptance of a counterfeit is the "mark" of the beast's authority (see Mark of the Beast).

Ellen G. White identified the seal of God with the Sabbath in November, 1848 (Joseph Bates, *A Seal of the Living God*, pp. 24-26), and Bates wrote his book on the subject in 1849. Also in 1849 Mrs. White wrote that the sealing work was then going forward (*Present Truth*, 1:21, August, 1849). In the next issue (1:25, September, 1849) James White cited Eze 13:5 as evidence that the repairing of the breach in the Sabbath (Is 58:12-13) immediately precedes the great battle of the day of the Lord.

So we see that the mighty work of repairing the breach in the law of God, by teaching and observing the Sabbath, which has been so long trodden down, belongs exactly here, just before the four angels let loose the four winds,

that the Israel of God may keep the whole law, and be sealed with the seal of the living God, which will enable them to “stand in the battle in the day of the Lord” (*ibid.*).

He comments, further, that “the repairing of the breach in the law of God, and the sealing, are one and the same work, just before the day of the Lord.”

In 1850 James White wrote:

God has ever had a test truth, with which to seal His people. . . . But the last sealing truth is the immutable law of Jehovah, of which the Sabbath is the crowning testimony. . . . The Sabbath is the seal, and the Holy Spirit is the sealer (*Advent Review*, 1:57, September, 1850).

In the *Review and Herald* for June 24, 1852 (3:31), Benjamin Clark spoke of “the sealing time” as “now,” and said that God’s people would be “sealed forever with the love of the truth.” In a series of three extended articles (*ibid.*, 3:65, 73, 81, Sept. 2, 16, 30, 1852) Hiram Edson associated the seal with the fourth commandment, declared that the law is sealed in the hearts of the Lord’s people (Is 8:16), and said, “The Sabbath then is the SIGN or *seal* of the living God.” His argument rests on the fact that the fourth commandment contains the elements of a royal seal. He also contrasts the seal of God with the mark of the beast, and points to the change in the law of God by the Papacy as a sign of its authority which even Protestants recognize. Roswell F. Cottrell wrote (*ibid.*, 7:44, Sept. 18, 1855): “The last message before the time of trouble is the sealing message.” Uriah Smith (*ibid.*, 8:12, 20, April 24 and May 1, 1856) identified the sealing angel of Rev 7 with the third angel of Rev 14, and assigned the sealing work to “our own day.” He too acknowledges the Sabbath commandment as containing the seal of God because it sets forth the distinguishing characteristics between the true God and all false gods. He speaks of the Holy Spirit as “the sealer,” and associates the sealing of Rev 7 with the affixing of the mark in Eze 9. Cottrell (*ibid.*, 14:77, July 28, 1859) equates

the words “sign” and “seal,” and speaks of the sealing work as the last work to be done for God’s people in their probationary state. The changed Sabbath, he says, becomes the mark of the beast. Ellen G. White wrote extensively about the seal of God and its importance for the church today. See *SDA Com.* 7:968-970; 5T 207-216; *TM* 444-446; et cetera. Reference to the seal appears often in *Early Writings*, which contains her early works (see pp. 38, 43, 44, 48, 50, 58, 67, 71, 89, 279).

SDA’s today still consider the sealing work to be most important, but stress also the seal as God’s acknowledgment that His own righteous character is reflected in His children on earth.

**“As wax takes
the impression of
the seal, so the soul is
to take the impression of
the Spirit of God and
retain the image
of Christ.”**

—FLB, p. 287.