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**144,000 Series -
The 144,000 And
The New Covenant
Remnant, Part 2 of
7**



By Dan Maines

The 144,000 And The New Covenant Remnant, Part 2 of 7

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Introduction

† One of the biggest errors in modern prophecy teaching is the idea that the 144,000 are future ethnic Jews living thousands of years after Revelation was written. Revelation was written to first century believers about things that were "at hand" and "must shortly come to pass." The 144,000 were not future Jews in a modern nation state. They were the faithful remnant of Israel being brought into Christ before the old covenant system completely vanished in AD 70.

† Scripture repeatedly teaches that only a remnant of Israel would be saved. God never promised to save every Israelite according to the flesh. The prophets warned that judgment was coming upon the nation, but a faithful remnant would survive and enter the kingdom through Christ. The 144,000 represent that remnant.

† Revelation 7 also shows another group immediately after the 144,000, a great multitude from all nations. This destroys Israel-only teachings because the kingdom was never meant for ethnic Israel alone. The remnant of Israel came first, then the nations flowed into the kingdom exactly as the prophets foretold. (Isaiah 2:2-3, Isaiah 49:6, Hosea 2:23)

Romans 9:27

27 Isaiah cries out concerning Israel, **THOUGH THE NUMBER OF THE SONS OF ISRAEL MAY BE LIKE THE SAND OF THE SEA, ONLY THE REMNANT WILL BE SAVED;**

† Paul directly quoted Isaiah to prove that only a remnant of Israel would be saved. National Israel as a whole was under judgment because they rejected Christ. Only the faithful remnant entered the New Covenant kingdom. (Romans 11:5-7)

† This completely destroys the idea that all ethnic Israel remained God's covenant people after rejecting the Messiah. Paul said only the remnant was saved, not the entire nation. (Matthew 21:43)

† The 144,000 in Revelation 7 perfectly match this remnant theology. They were sealed and protected spiritually while judgment was about to fall upon apostate Jerusalem. (Revelation 7:1-4)

Isaiah 10:22

22 For though your people, Israel, may be like the sand of the sea,
Only a remnant within them will return;
A destruction is determined, overflowing with righteousness.

† Isaiah warned centuries before Christ that destruction was coming upon Israel and only a remnant would remain faithful. Paul later applied this directly to his own generation. (Romans 9:27-29)

† The destruction Isaiah spoke about reached its covenantal climax in the judgment upon Jerusalem in AD 70. The old covenant nation collapsed, but the remnant entered into Christ and inherited the kingdom. (Hebrews 8:13)

† Revelation was not introducing a brand new future system thousands of years later. It was showing the fulfillment of what the prophets had already declared concerning Israel's remnant and covenant judgment. (Revelation 1:7)

Revelation 7:4

4 And I heard the number of those who were sealed: 144,000, sealed from every tribe of the sons of Israel:

† The 144,000 were symbolic of the complete remnant of covenant Israel being preserved in Christ during the last days of the old covenant age.

† The number itself is symbolic. Twelve tribes times twelve apostles times one thousand shows covenant fullness and completion. Revelation is filled with symbolic numbers throughout the entire book. (Revelation 1:20, Revelation 5:6, Revelation 13:18)

† These were not future Jews in a rebuilt temple system. They were first century Jewish believers sealed by God before Jerusalem's destruction. Jesus had already warned believers to flee Judea when judgment approached. (Luke 21:20-22)

† The sealing language also connects directly to Ezekiel 9 where the faithful remnant in Jerusalem received a mark before judgment fell upon the city.

Revelation 7:9

9 After these things I looked, and behold, a great multitude which no one could count, from every nation and all the tribes, peoples, and languages, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands;

† Immediately after the 144,000 remnant of Israel, John saw a countless multitude from all nations entering the kingdom.

† This proves the kingdom was never meant to remain Israel-only. The remnant of Israel came into Christ first, then the nations flowed into the New Covenant kingdom exactly as foretold by the prophets. (Isaiah 49:6)

† The great multitude fulfills God's promise to Abraham that all nations would be blessed through his seed. (Genesis 22:18, Galatians 3:26-29)

† Revelation 7 shows both groups together, the faithful remnant of Israel and the nations united in Christ as one covenant people.

Ephesians 2:14-16

14 For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, 15 by abolishing in His flesh the hostility, which is the Law composed of commandments expressed in ordinances, so that in Himself He might make the two one new person, in this way establishing peace; 16 and that He might reconcile them both in one body to God through the cross, by it having put to death the hostility.

† Christ did not come to preserve ethnic separation forever. He came to create one new man from both Jew and Gentile.

† Israel-only teachings rebuild the very wall Christ destroyed at the cross.

† The remnant of Israel entered Christ, then the nations joined them in one body. That is exactly what Revelation 7 reveals.

† The New Covenant kingdom is centered in Christ, not in ethnic identity or earthly genealogy. (Galatians 3:28-29)

Historical References

† Justin Martyr wrote that the true spiritual Israel consisted of those who followed Christ, both Jew and Gentile united together in Him.

† Irenaeus taught that the church inherited the promises through Christ and that believing Jews and Gentiles became one people under the New Covenant.

† Eusebius recorded that the Jerusalem church fled the city before its destruction, preserving the faithful remnant exactly as Christ warned.

How It Applies To Us Today

† Believers today must stop looking to modern ethnic Israel as the center of prophecy fulfillment. Christ is now the center of the kingdom.

† The church is not a parenthesis in God's plan. The New Covenant people of God are the fulfillment of what the prophets anticipated through the faithful remnant and the gathering of the nations.

† Revelation 7 should give believers confidence that God fulfilled His promises exactly as spoken. The remnant was saved, the old covenant passed away, and the nations entered the kingdom through Christ.

† Our identity today is not found in earthly lineage, but in union with Christ through the New Covenant kingdom.

Q & A Appendix

Q: Were the 144,000 literal Jews?

A: The 144,000 symbolized the faithful remnant of Israel coming into Christ before the destruction of Jerusalem. The number itself is symbolic covenant language showing fullness and completion. (Revelation 7:4, Romans 9:27)

Q: Why are the tribes listed differently in Revelation 7?

A: The tribal list is symbolic and theological, not literal genealogy. Dan is omitted, Ephraim is altered, and Levi is included differently. This shows Revelation was presenting symbolic covenant imagery. (Revelation 7:5-8)

Q: Who is the great multitude in Revelation 7:9?

A: The great multitude represents the nations entering the kingdom through Christ. They came from every nation, tribe, people, and tongue in fulfillment of Old Testament prophecy. (Isaiah 49:6, Revelation 7:9)

Q: Does Revelation 7 support Israel-only teachings?

A: No. Revelation 7 destroys Israel-only theology because it shows both the remnant of Israel and the nations united before the throne of Christ together. (Ephesians 2:14-16)

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Romans 9:27; Isaiah 10:22; Revelation 7:4-9; Romans 11:5-7; Matthew 21:43; Isaiah 2:2-3; Isaiah 49:6; Hosea 2:23; Hebrews 8:13; Revelation 1:7; Luke 21:20-22; Ezekiel 9; Genesis 22:18; Galatians 3:26-29; Ephesians 2:14-16

† Justin Martyr, Dialogue With Trypho; Irenaeus, Against Heresies; Eusebius, Ecclesiastical History.

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