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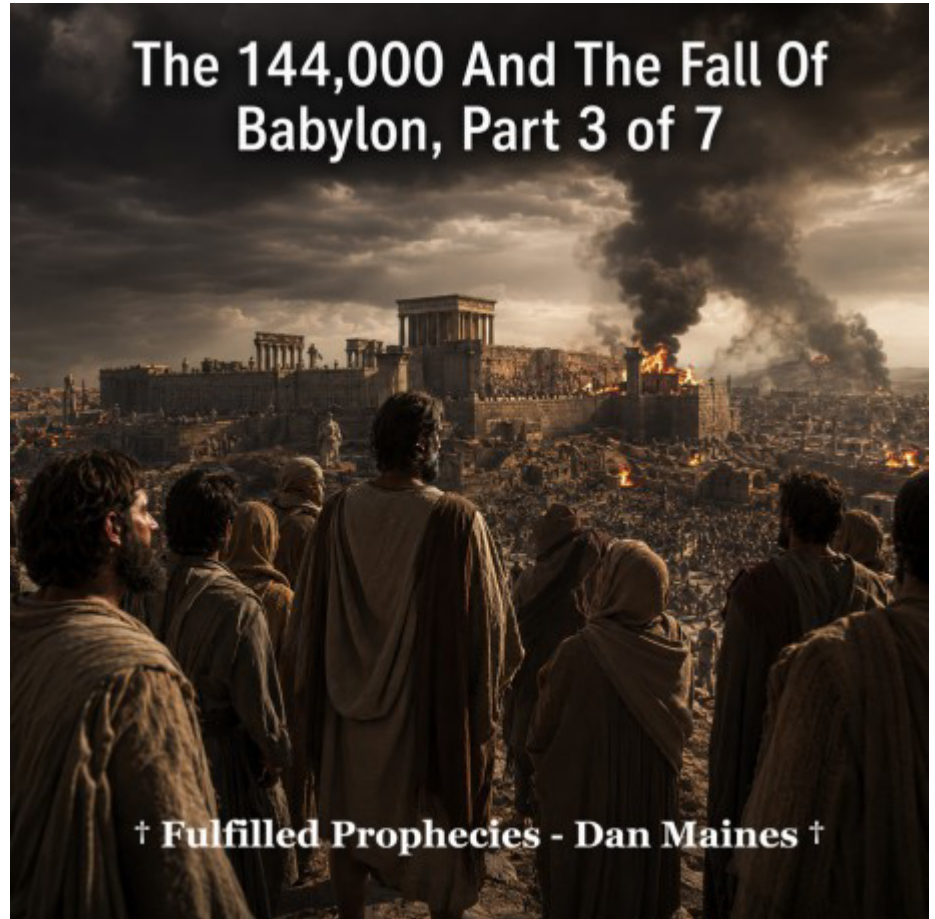
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**144,000 Series -
The 144,000 And
The Fall Of
Babylon, Part 3 of
7**



By Dan Maines

The 144,000 And The Fall Of Babylon, Part 3 of 7

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Introduction

† Revelation 14 is directly connected to the coming destruction of Babylon the Great. The chapter begins with the 144,000 standing safely with the Lamb on Mount Zion before Babylon falls in Revelation 14:8. This shows they were preserved through the judgment that was about to come upon Jerusalem.

† The 144,000 were not future people living thousands of years later. They were the faithful Jewish remnant of that generation who followed Christ before the old covenant system collapsed in AD 70. They were the first covenant harvest gathered into Christ before the temple, priesthood, sacrifices, and old covenant city were destroyed. (Romans 11:5)

† Revelation constantly contrasts two women, the pure bride and the harlot Babylon. The 144,000 belonged to the Lamb and stood with heavenly Zion, while unbelieving Jerusalem became spiritually corrupt and was judged as Babylon. (Hebrews 12:22-24, Revelation 11:8)

Revelation 14:1-5

Revelation 14:1

1 Then I looked, and behold, the Lamb was standing on Mount Zion, and with Him 144,000 who had His name and the name of His Father written on their foreheads.

† This is not earthly Zion in future Israel. This is heavenly Mount Zion connected to the New Covenant kingdom. Hebrews says believers had already come to Mount Zion and the heavenly Jerusalem in the first century. (Hebrews 12:22-24)

† The 144,000 had the Father's name written on their foreheads because they belonged to God and were protected from the coming covenant judgment. This directly contrasts with those who received the mark of the beast later in the chapter.

(Revelation 13:16-17)

† Ezekiel 9 also showed a remnant marked before Jerusalem's destruction by Babylon. Revelation uses the same judgment pattern before the destruction of Jerusalem in AD 70. The faithful were marked for preservation while the wicked city faced wrath. (Ezekiel 9:4-6)

Revelation 14:2

2 And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder, and the voice which I heard was like the sound of harpists playing on their harps.

† The heavenly sound shows victory and covenant celebration before judgment falls on Babylon. Heaven rejoices because Christ's faithful remnant had been gathered safely to Him.

† Throughout Revelation, heavenly worship appears before major judgments. The old covenant world was about to collapse, but the New Covenant people were already established in Christ. (Hebrews 12:28)

† The harpers represent celebration and redemption, not fear of a future tribulation thousands of years later. The kingdom was already being established among the saints. (Revelation 5:8-10)

Revelation 14:3

3 And they sang a new song before the throne and before the four living creatures and the elders; and no one was able to learn the song except the 144,000 who had been purchased from the earth.

† The new song was a redemption song connected to the New Covenant. These were redeemed out from the land of Israel before national judgment came upon unbelieving Jerusalem.

† The word earth can also mean land. The 144,000 were purchased out from the land before the destruction of the old covenant nation. This wasn't speaking about all humanity worldwide. (Revelation 1:7)

† Only the redeemed remnant could sing this song because they experienced the covenant transition firsthand. They came out from the old system and entered the kingdom of Christ before the temple fell. (James 1:18)

James 1:18

18 In the exercise of His will He gave us birth by the word of truth, so that we would be a kind of first fruits among His creatures.

† James wrote to the twelve tribes scattered abroad and called first century believers firstfruits. This matches the language used for the 144,000 in Revelation 14.

† Firstfruits always refers to the beginning of a harvest, not the end of history. The 144,000 were the beginning of the New Covenant harvest before the old covenant order completely vanished in AD 70.

† God was gathering a remnant before judgment fell upon Jerusalem, just as He always preserved a faithful remnant in times of covenant wrath. (Romans 11:5)

Revelation 14:4

4 These are the ones who have not defiled themselves with women, for they are celibate. These are the ones who follow the Lamb wherever He goes. These have been purchased from mankind as first fruits to God and to the Lamb.

† This language is covenantal and spiritual, not physical celibacy. Israel was often called spiritually defiled through adultery and harlotry when they rejected God. The 144,000

remained spiritually pure and faithful to Christ. (Hosea 1:2)

† Jerusalem became the great harlot in Revelation because she rejected the Messiah and persecuted the saints. The 144,000 were separated from her corruption and followed the Lamb instead. (Revelation 17:18)

† The firstfruits language again proves this was an early covenant harvest before the full gathering of believers into the New Covenant kingdom. They were the faithful remnant preserved before Babylon fell.

Romans 11:5

5 In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

† Paul said there was already a remnant in his present time. He did not place this remnant thousands of years into the future.

† The 144,000 fit perfectly with Paul's remnant theology. God preserved believing Israelites while unbelieving Israel faced covenant destruction. (Romans 9:27)

† The destruction of Jerusalem did not mean God failed. It proved His word true because He always promised salvation through a remnant, not through national unbelief.

Revelation 14:5

5 And no lie was found in their mouths; they are blameless.

† The faithful remnant stood in complete contrast to apostate Jerusalem, which rejected Christ and followed false prophets. The 144,000 held fast to the truth of the Gospel.

† No deceit in their mouth connects them to the true Israel of God who followed the Lamb faithfully during the last days of the

old covenant age. (Zephaniah 3:13)

† Without blemish points to covenant purity through Christ. Under the old covenant, spotless sacrifices were required. Under the New Covenant, believers themselves became holy and acceptable through the Lamb. (Ephesians 5:27)

Hebrews 12:22-24

22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, 23 to the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, 24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

† Hebrews proves Mount Zion was already a present New Covenant reality in the first century. Believers had already come to the heavenly Jerusalem before AD 70.

† This destroys the futurist idea that Zion in Revelation 14 must refer to a future earthly Jewish kingdom. The writer of Hebrews places Zion in the spiritual New Covenant realm already existing.

† The old covenant earthly Jerusalem was about to fall, but the heavenly Jerusalem could never be shaken. The 144,000 belonged to this unshakable kingdom. (Hebrews 12:27-28)

Historical References

† Eusebius wrote that the believers in Jerusalem fled before the Roman destruction because they were warned beforehand, showing a preserved remnant before judgment fell upon the city.

† Josephus described the horrifying destruction of Jerusalem in AD 70, including famine, fire, and mass death, matching the covenant judgment imagery found throughout Revelation.

† Clement of Alexandria spoke of the faithful remnant preserved through the trials surrounding the destruction of Jerusalem and the transition away from the old covenant age.

How It Applies To Us Today

† We are not waiting for the 144,000 to appear in the future because Christ already fulfilled His promise to preserve His remnant before Jerusalem's fall.

† We now live fully in the New Covenant kingdom that could never be shaken. The old covenant world passed away, but Christ's kingdom remains forever. (Hebrews 12:28)

† The church today is part of the completed New Covenant harvest that began with the first century remnant gathered to Christ before Babylon fell.

† Believers today should walk faithfully with the Lamb just as the 144,000 did, remaining separate from spiritual corruption and standing firm in truth.

Q & A Appendix

Q: Was Babylon in Revelation really Jerusalem?

A: Yes. Revelation connects Babylon with the city where the Lord was crucified. Revelation 11:8 identifies the great city spiritually as Sodom and Egypt, where also their Lord was crucified. Jesus was crucified in Jerusalem, not Rome. Babylon was covenantally unfaithful Jerusalem facing judgment.

Q: Why are the 144,000 called firstfruits?

A: Firstfruits always means the beginning of a harvest. James 1:18 called first century believers firstfruits. The 144,000 were the beginning of the New Covenant harvest gathered before the old covenant system ended in AD 70.

Q: Did the 144,000 survive the destruction of Jerusalem?

A: The faithful remnant was preserved spiritually and many also escaped physically before the destruction. Eusebius recorded that believers fled Jerusalem before the Roman armies destroyed the city.

Q: Why does Revelation place the 144,000 before Babylon falls?

A: Because God was showing that His faithful remnant was already secured in Christ before judgment came upon apostate Jerusalem. Revelation 14 places the redeemed remnant safely with the Lamb before announcing Babylon's fall in Revelation 14:8.

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

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Source Index

† Revelation 14:1-5; James 1:18; Hebrews 12:22-24; Romans 11:5; Revelation 13:16-17; Ezekiel 9:4-6; Hebrews 12:28; Revelation 5:8-10; Revelation 1:7; Hosea 1:2; Revelation 17:18; Romans 9:27; Zephaniah 3:13; Ephesians 5:27; Hebrews 12:27-28; Revelation 11:8

† Eusebius, Ecclesiastical History, Book 3, Chapter 5;
Josephus, Wars of the Jews, Book 6; Clement of Alexandria,
Stromata, Book 4

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