7. The possession of heaven has been contested with  
Satan, and he has been defeated. Jesus keeps the  
heaven as the basis of His operations, till He goes  
forth to battle.  
 The 144,000 are some of those who kept the word  
of the Saviour’s patience, and so are preserved from the  
hour of temptation on earth, according to the promise.  
iii. 10. They are never said to have come into contact  
or collision with the Wild Beast. They are beyond the  
enemy’s reach, standing in resurrection, where Christ  
Himself does.  
 They are but a small body in comparison with the  
saved: those are a multitude whom none can number.  
The ears of a wheat-sheaf may be numbered, but who  
could count those of a harvest?  
 “And with Him an hundred and forty-four thousand.” The word “*with*” is emphatic: these are  
Jesus’ special companions. Of the Great Multitude it  
is said only, that they stood “*before* the Lamb.” These  
are bridesmen. “They that were ready went in *with*  
Him to the marriage” (Matt. xxv. 10).  
 Are they the same body as the 144,000 of chapter  
vii.?  
 No! (1) The remnant of Israel stands connected  
with Jesus there, as the “angel” only.  
 (2) These are the heavenly elect. As, in the final  
city, twelve names appear from Israel’s worthies;  
and twelve appear also from the Gospel; so are there  
two kinds of first-fruits; one of the earthlies, one of the  
heavenlies. The sheaf of each is of the same number.  
But the earthly elect are redeemed from *the twelve  
tribes of Israel:* the heavenly first-fruits are redeemed  
“from *the earth*,” “from *among men*.” 1 These are  
  
1 Have the two words ‘πανήγυρις and έκκλησία of the first-born’  
(Hebrews xii.) any reference to such a distinction?