The mark set on these advances them to glory;  
the mark of the Wild Beast stamps for damnation.  
  
 2. “And I heard a voice out of the heaven as the voice of  
many waters, and as the voice of great thunder; and the voice  
which I heard was as of harp-singers harping with their harps.”  
  
 The sound heard is evidently that of the 144,000.  
Their voices produce the sound like many waters; their  
harps, the sound like loud thunder. Antichrist is to be  
smitten amidst the joy of harps. Isa. xxx. 32.  
  
 3. “And they are singing, as it were, a new song before the  
throne, and before the four living creatures, and the elders; and  
none could learn the song except the hundred and forty-four  
thousand who had been redeemed from the earth.”  
  
 These sing “before the elders.” The new Levites  
have supplanted the old; we hear no more of the  
elders’ harps; yet the elders are not jealous. The  
elders sang in worship *to* the Lamb; these are joined  
*with* him.  
 “None could learn the song.”  
 ’Tis unlike that of Moses then. Moses was to write  
and *teach* his, as a witness *against* Israel. Deut. xxxi.  
19, 22. This song is a peculiar glory to those who use  
it. As there is a new name of reward to be known by  
none but the receiver; so is there a song to be sung and  
to be known only by a special company.  
 “The hundred and forty-four thousand had been  
redeemed from the earth.”  
 All the saved are redeemed; but these are the first-born, peculiarly ransomed. The Lamb of the Passover  
and the first-born of the Church are set close together.  
The Paschal Lamb of the New Covenant lives after his  
sacrifice. Under the Old Testament the *forehead* of the  
*house* was marked with blood: here the forehead of the  
*person* of the first-born is inscribed.