

As we continue our study of the Book of Revelation, the 14th chapter, we wanted to look at certain particulars about the remnant saved out of Israel. We have looked already at the fact that they are a company of twelve times twelve times a thousand.¹ The Kingdom of Heaven, of course, has as its territorial domains, both heaven and earth:

- In heaven, around the throne of God, there are twenty-four elders,² signifying that the government of God, referenced in the number twelve, functions in both heaven and earth.
- The twelve times twelve, the twin references to twelve, would indicate that the government of God applies over heaven and earth.

So these people are configured according to the government of God. Though they may be seen in heaven—as they were in chapter 7 of the Book of Revelation and seen on the earth here on Mount Zion in Revelation 14—they are a people gathered naturally but have a spiritual reality to them. They are a people of heaven and earth. They live on the earth; they are of heaven. They are born of man; they are born again of the Spirit of God.

The company is descriptive of the Kingdom of God in its configuration of twelve and twelve, and the multitude is the number thousand, which references a generous number. As I mentioned in one of the earlier broadcasts, the number 1000 was the highest number in the mathematical scheme of the ancient world, so everything was a multiple of a thousand. If you have twelve times twelve times a thousand, that speaks of a complete company. A thousand times a thousand and ten thousand times ten thousand is a reference to the overabundance of God.³ This is the description of the multitude that could not be numbered of the Gentiles. The righteous gathered of the earth over the last 2000 years since the inception of the church, and before that, those gathered from the

This transcript is presented with the hope of preserving the authenticity and spirit of the spoken message, while addressing areas that may require clarification in the written form. All Scripture quotations in the footnotes are from the NKJV Bible, unless otherwise noted.

¹ See Revelation 14:1: “Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred *and* forty-four thousand, having His Father’s name written on their foreheads.” See also Revelation 7:4-8.

² See Revelation 4:4 “Around the throne *were* twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads.”

³ See Revelation 5:11: “Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, ...”

likes of Noah and those before the law—the righteous of the earth all the way from Adam to Moses—they would all be Gentiles. That great number, that great multitude is referenced also in the 7th chapter of the Book of Revelation as a multitude that could not be numbered.⁴

So the remnant of the Jews is described as a perfect company, which has more to do with the intentions of God than any other singular consideration. And this number standing on Mount Zion (Revelation 14:1), what is that? Why Mount Zion? Why not Mount of Olives? Because Mount Zion is where the temple stood, so it is speaking of them as fulfilling what God originally meant to display among the Jews by allowing the temple to be built. They are the select out of Israel of the original intent of God, the remnant at the last showing. It was never about a temple. It was never about animal sacrifices. It was never the dwelling place of God, as God intended. God always intended to dwell in a people. That is why He puts them on Mount Zion and puts them with the Lamb. It is a foreshadowing of when the Lord returns and all of His become the *naos*⁵ of God, the dwelling place of God. It is a veiled reference, a type and shadow reference, first to the temple in Jerusalem.

Because, you remember, the temple in Jerusalem was called the Father's House. Jesus said, "My Father's House would be a house of prayer, but you have made it a den of thieves" (Matthew 21:13). It was a physical structure then, but meant to represent the meeting place between God and man, inasmuch as the epicenter of the temple showed Christ as our propitiation in the form of the ark of the covenant that contained:⁶

- Aaron's rod that budded—the idea of a people who have eternal life inasmuch as they are not attached to the ground for their sustenance;
- A pot of manna—a type and shadow of how they were fed in the wilderness, representing a people who are fed by the economy of the seventh day;
- The Book of the Law and the Ten Commandments—a people organized for the purposes of God as a holy nation.

⁴ See Revelation 7:9 BSB: "After this I looked and saw a multitude too large to count, from every nation and tribe and people and tongue, standing before the throne and before the Lamb."

⁵ See *naos*, Strong's Greek 3485 - <https://biblehub.com/greek/3485.htm>

⁶ See Hebrews 9:4: "...which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which *were* the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant;"

So Mount Zion had the temple with that box at the epicenter of it, a type and shadow.

Now God is showing what He really meant to put on Mount Zion out of Israel: a remnant of people who were His people. This is not a made-up notion of anything. Before God instructed the making of either the tabernacle or the temple, He had said to Israel via Moses in Exodus 19, “Although the whole earth is Mine, you shall be for Me a kingdom of priests and a holy nation.”⁷ God did not intend that it would be only the tribe of Levi who would be a tribe of priests. God intended the whole nation to be a people who were a people for His possession—priests and kings. They were meant to be a type and shadow reference to the whole earth. But of course, as they rejected Christ 2000 years later, so they rejected the first invitation of God and sent up Moses as a mediator. Moses would say to them, “There is coming One after me; Him you will hear in all things that He commands you.”⁸ So Moses would point to the reality of Christ as transcending the law, the type and shadow of the law, the temple, and the rest of it.

Now we see the Lamb on Mount Zion with the one hundred and forty and four thousand as being the fulfillment of what God offered to Israel when He invited them to become a kingdom of priests and a holy nation. It is this remnant in which that invitation is finally fulfilled. And they have His Father’s name—the Father of the Lamb—written on their foreheads. Why? Because these are the ones who have been called from all the twelve tribes. Whether it is an exact 144,000 or a representational number that is generous beyond the 144,000 is not the point. The point is that they were the ones who were selected according to their fellowship with the Lamb to wear the name of the Father on their foreheads.

At this point, I just want for us to take a glance back at the mark of the beast because the mark of the beast is to be upon their foreheads and upon their right hands.⁹ The distinguishing mark on the

⁷ See Exodus 19:5-6: “Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth *is* Mine. And you shall be to Me a kingdom of priests and a holy nation.’ These *are* the words which you shall speak to the children of Israel.”

⁸ See Deuteronomy 18:15: “The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, ...”

⁹ See Revelation 13:16-17: “He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.”

right hand is not duplicated with those who have the Father's name on their foreheads. Why? Because the mindset of those with the Father's name on their foreheads, relative to their provision and protection (to their economy), is that they already understand, they have a renewed mind to know that it is the Father—and not the sweat of their brow, not the work of their right hand which signifies the strength of the human being, the ability to fashion his own economy—it is the Father who is their economy. So that is why the name of the Father is not written on their right hand, because inasmuch as their minds are renewed, they are already engrafted into the economy of the Father.

The meaning of the term “Father's name written on their foreheads” is not, again, in any measure to be considered a literal writing. No more than the mark of the beast is to be considered some form of tattoo, or some form of chip implanting, or a way of tracking people by the insertion of some technology into their bodies. All of that is just stupid. I cannot dignify it beyond that because it is a carnal understanding of what is designed to be understood only as a spiritual reality. And that is why so many people are going to be deceived, and are already deceived, because they keep looking for physical manifestations of divine symbology, of things that are meant to symbolize invisible but very real things. This is a game of children. Children are playing silly games and gaining a lot of traction. All we can do is speak the truth in the place of this foolishness and hope that those who have ears to hear and eyes to see will hear and see. I know that most people are not going to hear and not going to see. And what I am saying is more likely to infuriate religious people than it is going to save them out of their folly. I know that. I am not willing, it is not my desire that that be so. I just know that that is how people are. And because they have choice, they have to be allowed to choose. Even God permits that. He does not keep people from choosing. So it is what it is.

Having the Father's name written on their foreheads, that means they have had a renewed mind. Just as the Scriptures say, “Let this mind be in you which was also in Christ, who, being in nature God, but being found in the form of man, humbled Himself to the cross.” And because of that, “God highly exalted Him and gave Him a name that is above every name” (Philippians 2:5-9). So having the mind of Christ means you understand because you are connected to the Spirit of God through your spirit, and therefore you are connected to the mind of God by the Spirit of God.

Because the Spirit of God searches the mind of God and retrieves for us all that is in the mind of God that is available to us, and then downloads that into the minds of our spirits (1 Corinthians 2:9-12). So we have a renewed mind which is identical to the mind that is in Christ. That is what is meant by having the Father's name written on their foreheads.

The opposite would be true of those with the mark of the beast on their foreheads. On their right hands, we know that relates to their economy. On their foreheads, it relates to a mind of sin, where they have been compromised by their preference for the lies of the enemy. Just as our great ancestors, Adam and Eve, chose to believe the lies of the enemy and agreed with his lies when he said the fruit on the tree was desirable to make them wise.¹⁰ The ancient misconception and the resulting deception was how their minds were altered. The minds of their souls were altered to reject the truth and to embrace the lie that Satan offered them. You have to understand that when a person's mind is aligned with that of Satan, this is what it comes to be that he or she really believes. Do not think that they half-way believe it; they actually believe it. Just as when a mind of a person is accurately aligned to the Spirit of God, and therefore to the mind of Christ, they actually believe these things. Everything is ripening. Everything is coming to that conclusion.

So, having their Father's name written on their foreheads means they can hear God. Their minds have been reconfigured to the hearing of God. And that is what is said next.

And I heard a voice from heaven, [So John is allowed to see this from the viewpoint of the earth and specifically from the viewpoint of Mount Zion, and he heard a voice from heaven.] like the voice of many waters, and like the voice of loud thunder (Revelation 14:2 NKJV, comment added in brackets).

The voice of God has been defined as “the sound of many waters.”¹¹ When the voice of God is heard on the earth, it is typically heard as either a loud thunder or the voice of many waters. For

¹⁰ See Genesis 3:6: “So when the woman saw that the tree *was* good for food, that it *was* pleasant to the eyes, and a tree desirable to make *one* wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.”

¹¹ See Ezekiel 43:2: “And behold, the glory of the God of Israel came from the way of the east. His voice *was* like the sound of many waters; and the earth shone with His glory.”

example, at the baptism of Jesus, the voice of God was heard as a thunder. So that portion of the voice speaks from out of the person of God. When it speaks like the voice of many waters, God is saying what He is saying through the multitude of His people, so God is in chorus with the redeemed.

This is actually fulfilling a Scripture found in the Book of Hebrews, the 2nd chapter, in which Christ speaks, and those who follow Him echo. And what Christ speaks is, “We will do the will of God.” And what those following Him speak: “We will put our trust in You.” This is from Hebrews 2. Then Christ will speak again, and this time He says, “Here I am, and the children You have given to Me.” This is Hebrews, the 2nd chapter. Let me go to it very quickly because it is actually this song that is being sung among a remnant of the Jews in the company of the Lamb, and it is actually a quote from Isaiah, and I think also from the Psalms, but it is certainly a quote from Isaiah.¹² We will go to Hebrews, the 2nd chapter, verse 10.

For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, [it was appropriate that Christ, whose purpose was to bring many sons to glory] to make the captain of their salvation perfect through sufferings. [So God allowed Christ to be made perfect through suffering.] For both He who sanctifies [That would be Christ.] and those who are being sanctified [That is us.] are all of one, for which reason He is not ashamed to call them brethren: [That is the term adelphos,¹³ which means to be born of the same womb. If you come from the same womb, you are brothers. And Jesus says this.] saying:

*“I will declare Your name to My brethren;
In the midst of the assembly I will sing praise to You” (Hebrews 2:10-12, comments added in brackets)*

So what do we have here?

¹² See Isaiah 8:17-18; Psalm 22:22, 35:18, 109:30, 145:6-7.

¹³ See *adelphos*, Strong’s Greek 80 - <https://biblehub.com/greek/80.htm>

And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song ... (Revelation 14:2-3a)

What is the new song? The remnant on Mount Zion are a spiritual company drawn out of Israel, and they are with the Lamb when this happens. The Lamb is saying, part of His song is “I will declare Your name to My brethren, and in the midst of this congregation I will sing Your praises.” And He was actually quoting from Isaiah. To which the congregation of the brethren will respond,

And again:

“I will put My trust in Him” (Hebrews 2:13a).

This remnant is defined as those who put their trust in the Lord.¹⁴ And then He will say to the Father.

And again:

“Here am I and the children whom God has given Me” (Hebrews 2:13b).

So Jesus acknowledges the remnant out of the twelve tribes of Israel, and He does so in the company of all of those who have been redeemed in heaven because those on the earth and those who are in heaven join in that song. And nobody can sing it on the earth at this time except those hundred and forty-four thousand who were redeemed of the earth.

They sang as it were a new song before the throne, before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth (Revelation 14:3).

¹⁴ See Isaiah 10:20-22: “And it shall come to pass in that day *That* the remnant of Israel, And such as have escaped of the house of Jacob, Will never again depend on him who defeated them, But will depend on the LORD, the Holy One of Israel, in truth. A remnant will return, the remnant of Jacob, to the mighty God. For though your people, O Israel, be as the sand of the sea, A remnant of them will return; The destruction decreed shall overflow with righteousness.”

So what is the new song? The new song, as I have said, comprises of a back and forth between heaven and earth, the voice of many waters and the Lamb. The Lamb and the company of the saved on earth, joining the company of those who are saved in heaven, and they are singing back and forth with Christ to the Father. And the song is, “I will declare Your name to My brethren in the midst of the congregation, and I will sing Your praises with them.” In the midst of everything that is going on, the beast and all of that, the Lamb is standing with the company on Mount Zion, joining the company in heaven, being the voice of many waters and the voice like thunder, the voice of God speaking out of the chorus of the many voices. And this is happening on earth as a witness to the earth that heaven and earth have met in this company of the redeemed out of the nation of Israel. By the way, this is the last grouping that will be redeemed of the earth, the final cut as it were.

And then, the people, the ones singing—the Lord will sing, declaring His name unto the brethren and in the congregation, joining them and singing the praises of God—the people will say to Christ, “We put our trust in You”—finally, not in the beast, not in his economy—“We put our trust in You.” And then the Lamb will say, “Here I am, and the children You have given to Me out of this nation, joining with the company of those You have given to Me out of every tribe, tongue, language, and nation.” That is the beauty of this song. And nobody on the earth could sing this song with them. Why?

These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from among men, being firstfruits to God and to the Lamb. And in their mouth was found no deceit, for they are without fault before the throne of God (Revelation 14:4-5).

Very quickly, the Scriptures speak, in Matthew 25, of the parable of the ten virgins:

“Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the bridegroom. Now five of them were wise, and five were foolish (Matthew 25:1-2).

The foolish virgins are like the Israel who rejected Christ. The wise are like the Israel that accepted Christ and are part of this company, and they are called virgins. “They have not defiled themselves with women.” The woman in reference here will be more aptly and more fully unpacked in Revelation, the 17th chapter, as the false church. They did not defile themselves by becoming corrupted with the false church. It is not a reference to 144,000 males, exclusive of women. Because if you have not defiled yourself with a woman, it would exclude women, wouldn’t it? No, it is speaking of the spirits of just men made perfect¹⁵—the spirits of just *persons* made perfect—who have not defiled themselves with the harlot, that we will see again in Revelation 17.

So it is inclusive of men and women because it is a spiritual company. What is true of a spiritual company? “Neither male nor female, neither Jew nor Greek, neither bond nor free.”¹⁶ And if we are talking about a remnant saved out of Israel, how dare we speak of them as being anything but a spiritual people in which the designation male and female does not apply, because that applies to their humanity. And the woman who would defile them is the false church, the one that deceives even Israel in the company of the false prophet who collaborates with the beast in leading the nations into that captivity.

That is what these things mean. The evidence of it is everywhere in the Scriptures, but teachers have chosen, historically, to continue to pursue a logical understanding of the Book of Revelation, ignoring that, above everything else, it is the compendium of all the symbols and references and themes of God’s relationship to mankind in creation. That makes it intrinsically and inherently a spiritual inquiry. And that is what we have done. We are restoring that understanding and unpacking the mystery of it by divine revelation.

I am Sam Soleyn. We will continue to unpack the Book of Revelation, going forward from where we are in the 14th chapter. Grace and peace be with you. Amen.

¹⁵ See Hebrews 12:22-23: “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn *who are* registered in heaven, to God the Judge of all, to the spirits of just men made perfect, ...”

¹⁶ See Galatians 3:28: “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.”