CH. iv. 4] EXPOUNDED 105  
  
would either have been seven in number, or some  
multiple of it, as coming out of the seven churches.  
2. The positions given to them disprove the theory.  
They are seen and crowned, before Jesus appears. They  
are not seen after chap. xix. They do not appear in  
His kingdom (chap. xx.) or after it. Thus the facts are  
just the opposite of what the theory would suppose.  
On the contrary, they resign both their kingly and priestly  
offices to Him and His people.  
3. They distinguish between themselves and those  
  
redeemed by Christ. ‘“‘ Thou madest them unto our  
God kings and priests, and they reign over the earth ”’  
(v. 10). “These are they who came out of the great  
  
tribulation, and washed their robes, and made them  
white in the blood of the Lamb ” (vii. 14-17). ‘‘ The  
time of the dead, that they should be judged, and of  
giving the reward to thy servanis the prophets, and to the  
fearers of thy name, the small and the great, and to  
destroy the destroyers of earth” (xi. 18). They do  
not say, “‘to us thy servants ;”’ but speak of the rewarded  
as bodies distinct from themselves.  
«“ But they do say they are redeemed. ‘“ Thou hast  
redeemed us by Thy blood out of every kindred.’”’ Js  
that litile word genuine ? Thereupon more will be said  
by and by.  
4. They are not sinners. Their robes are white ;  
but while one of the elders calls John’s attention to the  
fact that the raiment of the great multitude is white,  
because washed in the blood of the Lamb ; it is never said  
so of theirs. Their song is of the glory of God in creation.  
Ch. iv. 11. Not till the purposes of God undergo a  
development, and the Lamb appears, do they speak of  
redemption. The hymn about redemption is not their  
ordinary one ; itis a ‘new song.” Tis not so to us.  
5. The Great Multitude is brought before us at the  
same time with the elders. That the Great Multitude