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 servants* 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.’” *Is  
that little 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 ; it is 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