“After these things.” An interval occurs between  
this spectacle and the former sealing, during which  
Jesus, as the sealing angel, has returned on high. The  
scene now changes from earth back to heaven.  
 “Behold, a great multitude.” Of whom does this  
great multitude consist? Are they, as some imagine,  
men living in the flesh on earth?  
 They are, I believe, risen conquerors from the Church  
of Christ. Are they from the Church alone, or a selection  
from other dispensations?  
 1. First, that some of the Church are amidst the  
throng, I gather, (1) From their *white robes:* that is a  
promise made to the conquerors of Sardis. iii. 4, 5.  
(2) They are caught up, too, before the hour of great  
temptation comes upon the earth. Hence those are here  
to whom the Philadelphian promise is made. iii. 10.  
 2. The souls under the altar form no part of the  
assembly. For they are told to rest, till another persecution, or persecutions, should complete the number of  
the martyrs. Now the slain for Christ’s sake do not  
cease till the last vial, or the destruction of Babylon.  
xv.; xviii. 24.  
 3. It seems nearly certain that this is the same body  
as the Son born to the Woman in heaven. xii. The  
reasons for so thinking are found in the great resemblance  
between the two bodies.  
 (1) These trace their salvation to the Lamb: the  
elder ascribes their presence before the throne as due to  
His blood. So of the Man-child we read, “They overcame him *by the blood of the Lamb*” (xii. 11).  
 (2) “They stand before the throne.” So the saints  
signified by the Woman's Son are “caught up to God,  
and *to His throne*” (xii. 5).  
 (3) The Great Multitude ascribe “*salvation*” to God  
and to the Lamb. When the Man-child ascends, a voice  
from heaven cries, “Now are come *the salvation*, and