the strength, and the kingdom *of our God and of His  
Christ*” (xii. 10).  
 (4) The Woman of chapter xii., crowned with *twelve  
stars*, seems to answer to the body out of whose *twelve  
tribes* the 144,000 have just been chosen. The twelve  
tribes seem to stand somewhat in the place of mother;  
the Great Multitude, and the Man-child, in that of son.  
 (5) The Great Multitude, and the Man-child, both  
awake the joy of angels on their appearing on high.  
 (6) The Great Multitude are apparently a part of  
that company of whom the elders speak in their previous  
song as about to rule over earth. The Man-child is  
destined “to rule all nations with a rod of iron” (xii. 5).  
 (7) Both are risen saints: not disembodied spirits,  
as is ordinarily assumed. This is proved from their  
appearing before the throne of God. A disembodied  
spirit is “unclothed.” But it was forbidden to approach  
the Lord otherwise than as fully clad. Exod. xx. 26;  
xxviii. 42; 2 Cor. v. 4. Till the soul and body be  
reunited, the effects of the curse are not done away, nor  
are the saints admitted to the heavenly courts. Acts ii. 34.  
 (8) The same word seems to be used to describe the  
standing of both. “He that sitteth upon the throne  
shall *pitch tent* over them” (σκηνώσει). Of the Man-child  
it is said, “Rejoice, ye heavens, and ye that *pitch  
tent* in them” (xii. 12).  
 (9) They seem also to be a party of conquerors in  
both cases. The two passages quoted above, concerning  
the white robes, and escaping the scene of temptation  
below, are promised to conquerors. And of the Man-child  
it is said, “They *overcame* him by the blood of  
the Lamb” (xii. 11).  
 From the above observations it seems to follow, that  
these two companies are either the same, or very closely  
related.