It is a multitude “whom none could number.”  
Israel was capable of being numbered, and was actually  
numbered, even during David’s day of prosperity. But  
this numberless assembly is the fulfilment of the promises. How vast the multitude may be gathered  
from this, that John gives us numbers in this book  
amounting to two hundred millions. These then must  
indefinitely exceed that sum.  
 “Who can stand before the throne and the Lamb?”  
say the fugitives of the sixth seal. Here is the answer.  
*Two* great bodies, *one on earth*, and *one on high*, can meet  
with joy the eye of God.  
 These are selected out of all tribes and nations: for  
during the time of the Mystery the moral state of men,  
not their physical qualities or station, comes into account.  
*The selection out of every nation is characteristic of the  
Church*. God visited “the Gentiles (nations) to take  
*out of them* a people for his name.” Acts xv. 14, 19, 23.  
 Israel is now received once more, as the sealing shows:  
and the consequence of Israel’s reception is resurrection,  
or “life from the dead” (Rom. xi. 15). This Great  
Multitude is, I suppose, “*the fullness of the Gentiles*”  
*come in*.  
 They have “*palms* in their hands.”  
 *This sign* denotes their *keeping the feast of tabernacles*,  
and is a token of their joy. It appears to represent the  
first day of the feast, as the ninteeenth*[sic]* chapter to exhibit  
the eighth day, “the great day of the feast,” when all  
the saints of every class are on high.  
 The feast of Tabernacles took place at the natural  
period of rest in each year, “when thou hast gathered  
in thy labours out of the field” (Exod. xxiii. 16). It was  
to be a season of peculiar joy. Lev. xxiii. 40. Spontaneous joy appears upon the very face of the account.  
It is heard in their loud shouts of joy, attributing salvation to God.