(2) The Great Multitude stand “before *the throne*.”  
These are caught up to it.  
 (3) There is joy in heaven over each. vii. 11, 12;  
xii. 10-12.  
 (4) The Great Multitude worship in the temple,  
and God “tabernacles” over them. When the Man-child   
has ascended, the “tabernaclers” in the heaven  
are bid to rejoice.  
 (5) Both parties are conquerors. The Great Multitude  
are “in white,” carry palms, and are led by Christ.  
These “overcame by the blood of the Lamb,” and are  
victors through death.  
 (6) In the joyous state of the Great Multitude, as  
never more to hunger, thirst, or suffer heat, there is  
perhaps an implied reference to the Woman here. For  
she in her flight through the wilderness will have to  
endure hunger, thirst, and heat. So differently situated  
are the mother and her son. The Mother signifies  
saints in the flesh, kept during the great day of wrath  
on the earth. But these are fed and led by Christ above.  
The Mother is fed by angels below. Both parties are  
on their way to their promised land and city. But the  
land and city of the one party are earthly; those of the  
other, heavenly. Probably also the references to their  
joys in chapter vii. are taken up here in their “not  
loving their lives (souls) unto death.” Ere they surrendered life they had to endure the lighter trials of  
hunger and thirst. They had the bruised heel, ere  
they bruised the serpent’s head.  
 (7) The Man-child is the same party as the worshippers in the temple, who are measured off for preservation. xi. 1. Thus also they are identified with  
the Great Multitude, who serve God day and night in  
His tabernacle. That is their priestly aspect. But  
now their relation to the *kingdom*, or their kingly