standing, is shown to us. Rule over the nations, supplanting Satan’s, is theirs.  
 (8) Lastly, as that Great Multitude was exhibited in  
close juxtaposition with *Israel* (chapter vii.), so is  
the Child now represented as being born of *Jerusalem*.  
 The company consists of:—  
 1. Martyrs. That many, if not most of them, were  
slain, seems evident, from their “not loving their soul  
unto *death*.” These reappear, I suppose, as the first  
of the two martyr companies, in Rev. xx. 4; “the souls  
of the beheaded for the witness of Jesus, and for the  
word of God.”  
 2. Victors. They belong to the Woman only when she  
is pregnant, they are no more mentioned when she is on  
earth. That some of the Church are here, is provable  
from the rapture promised to the faithful watchers of  
Philadelphia. As they testify their faith in Christ’s  
coming and reign, they are to escape the hour of great  
tribulation and temptation coming on earth. Thus are  
they connected with Jerusalem. For all prophecy is  
closely connected with Jerusalem and the Jew. There  
was in Smyrna faithfulness unto death, as here. To  
the conquerors of Thyatira dominion over the nations  
is promised: that is the portion also of the Man-child.  
This body consists strictly of *conquerors:* it is a rapture  
of especial privilege. May it embrace some of other  
dispensations? It is not of the dead alone, but of  
living victors as well. Since the ascent just precedes  
Jerusalem’s flight, it is closely connected with the taking  
and leaving of Matt. xxiv. 40, 41. The taking there is  
that of Enoch; the leaving, like that of Elisha when  
Elijah went up.  
 “Who is about to rule all the nations with iron rod.”  
The Child’s reign does not begin at the moment of his  
rapture. There is a period on earth, during which the