first-born of the heavens. The first-born of the Old  
Covenant were peculiarly redeemed; and then all Israel  
was brought out into freedom. These are no longer  
tenants of earth, but risen from the dead: they are a  
part of the symbolic or mystic Man-child, who has  
been caught up to the throne of God.  
 (3) There is no article prefixed to the number; as  
would naturally have been the case, if they were the  
same body as those made known to us in chapter vii.  
The 144,000 of that chapter have to pass through  
earth’s trials: these are conquerors.  
 (4) The elect of Israel are *sealed* with the “seal of  
*the living God*” only. They are only “servants” “of  
God.” These are companions of “the Lamb”; they  
have *written* on their foreheads, the name of the Son  
and of the Father. They know God in His New Testament character then, and are therefore His sons; for  
as many as so receive Christ and His testimony, are  
sons. John i. 12.  
 (5) The song these sing is “new.” It is not, then,  
one of the style of Israel: for to Israel belong the old  
things. Here the last are first.  
 (6) The life of the 144,000 was spent upon a principle unknown to the Law, and contrary to its blessing.  
“There shall nothing cast their young, nor be barren  
in thy land” (Exod. xxiii. 26; Deut. vii. 14; 1 Sam. ii. 5;  
Ps. cxiii. 9).  
 (7) Jesus speaks of His “Father,” to the churches  
only. i. 6; ii. 27; iii. 5, 21. As, then, this title of  
God is used, some of the Church are intended.  
 Those names of God confessed on earth are now their  
glory on high. The false Trinity of the Dragon, the  
Wild Beast, and the False Prophet have been displayed  
in the previous chapter: the True Trinity appears in  
this antagonistic chapter. Here we have the names of  
the Father and the Son: the Holy Spirit speaks in ver. 13.