victory intoxicates them, as if it were a victory over the  
Son of God Himself.  
 The Lamb “overcomes.” He wins the victory by  
Himself. The armies of heaven follow Him, but the  
sword of His mouth is that which hews down the  
nations, and His feet tread the winepress of divine  
wrath.  
 “And they that are with Him are called, and chosen,  
and faithful.” If they be the armies of xix., as I suppose, they are all risen from the dead. If I mistake not,  
the three words are designed to tell us that elect ones out  
of the three preceding dispensations—the Patriarchal, the  
Mosaic, the Christian—compose the legions of Christ.  
Antichrist unites the reprobate of these three dispensations: the Christ, I believe, combines the elect of the  
same. Not all the saved compose the army: it is an  
election from the elect of all dispensations.  
 They are “called,” designated by name: “chosen,”  
out of many others: “faithful,” as manifested by  
their life now past. They come with Christ out of  
heaven, in resurrection-bodies. They form “the armies  
in heaven” (xix. 14).  
  
 15. “And he saith to me, The waters which thou sawest where  
the Harlot sitteth, are peoples, and multitudes, and nations, and  
tongues.”  
  
 The Harlot sits on the waters. But the Harlot is a  
mystic being: so are the waters therefore. Babylon the  
Great of this chapter is “Babylon a Mystery.” So, then,  
are the waters mystic waters: hence their meaning is  
expounded for us. “They are peoples and multitudes.”  
 As literal Babylon derived her splendour and greatness from her natural waters, so does Rome obtain hers  
from the people and nations she has subjected to her  
spiritual sway. Thus God says of the Assyrian, represented