

in contrast to the Old Testament saints called or symbolized in *verse 44*, as "*treasure hid in a field*". There is no limit to treasure. Again in *John xxi. 11*, the fish caught *after* the resurrection of Christ *under grace*—"one hundred and fifty and three", a limited number, in contrast to those caught *under Law*, in *Luke v. 6*, and there termed "a great multitude". Again, in *Acts xxvii. 37*, "the two hundred three-score and sixteen souls", etc.—a figure of the Church.

2nd. They have "*His name and the name of His Father*" (corrected reading), written in their foreheads. Compare *chapter iii. 12*, where this is mentioned as applying to the Church of God.

3rd. They sing a "*new song*". Compare *chapter v. 8-10*, where it is sung by the Elders as referring to the Church of God. The reading in *verse 10* should be "hast made *them* [not us] unto our God a kingdom and priests, and *they* [not we] shall reign", etc.

4th. They are "*virgins*", *παρθένους*, as in *2 Corinthians xi. 2*.

5th. They follow the Lamb "*whithersoever He goeth*". This is specially true of the Body of Christ, but not necessarily true of Old Testament saints whose city is the New Jerusalem. There is deep meaning in the word 'WHITHERSOEVER'. The Body cannot be separated from the Head—Christ.

6th. They are "*purchased*" or "*bought*" (see marginal reading for redeemed) from among *men* generally, not from among God's elect people Israel only (*1 Corinthians vi. 20*, etc.).

7th. They are "*first-fruits*", see *Romans viii. 23*, and *xvi. 5*; *James i. 18*; and *Micah vii. 1*, where the Lord yearns for *first ripe fruit*: His vine—Israel—had only brought forth *wild* (or sour and bad) grapes, see *Isaiah v. 4*. This first-ripe fruit was the Church of God, His body, then Israel's saints of old, and the second ripening as it were, when