

can hardly refer merely to believing Jews. Why should only believing Jews be represented as sealed and only Gentile Christians as triumphing (vs. 9, 10)?

When Christ marches forth (xiv. 1-3) in the midst of the 144,000, the truth conveyed is surely His presence as victorious leader in the midst of the Christian Church described as the ideal Israel. He stands upon Mount Zion, not literally, but in this sense that He stands in the midst of the Church, for Mount Zion was the central point of the Old Testament Church; and the whole representation simply means the same as Matthew xxviii. 18-20: "All authority hath been given unto me in heaven and on earth. Go ye therefore . . . and lo, I am with you alway, even unto the end of the world."

Babylon, the great and dreaded enemy of the Old Testament Church, becoming typically the enemy of the Christian Church, i.e., it represents the Roman Empire. Babylon had been to the ancient Church just what Rome was now to the Church of John's time, the powerful and wicked and persecuting enemy of God and the Church. Therefore the attributes and fortunes of Babylon are transferred to Rome, and, in the glowing pictures of this book

" Zion in her anguish
With Babylon doth cope."

The enemies of the Church are represented as crossing the river Euphrates (xvi. 12.), because so often the enemies of Israel had crossed that great river. The hostile forces are represented as collected at Armageddon, because that place was famous for the great victory of Deborah and Barak over the Canaanites.