*the representative of the Church*, who the Great Multitude—*another figure of the Church*—are.1 Again, who in  
the Church should know more than an apostle? But  
John, by his emphatic “THOU knowest,” confesses his  
ignorance. He *calls the elder*, “*my lord*.” Was any  
patriarch or apostle the lord of another apostle? The  
elder does not refuse the title, or correct the mistake.  
That John might use this title to a ruler of angels, is  
reasonable enough.  
 This little dialogue manifests the perfect sincerity of  
the elders in their congratulations of the Lamb and His  
flock. Had the scene in chapter five been merely formal,  
had they been in secret displeased at this elevation of  
the Saviour and His redeemed above themselves, not one  
of them had ever voluntarily made renewed mention of  
the subject to one rejoicing in it.  
 *It was a body but lately arrived in the temple of heaven*.  
It was not seen when the throne was set, nor even when  
the book was taken.  
  
 14. “And he said unto me, ‘These are the comers out of the  
Great Tribulation, and they washed their robes, and made them  
white in the blood of the Lamb.’”  
  
 They have come out of “the Great Tribulation.” A  
question has been raised, whether or not, in translation,  
the article ought to be inserted before “Great Tribulation.” The article is twice repeated in the Greek. But  
it is urged that the word “tribulation,” like the words  
“blessing,” “glory,” etc., might take the article as an  
abstract noun. Possibly it might, if it stood alone; but  
connected as it is with the adjective “great,” this is impossible. An abstract noun with the article intends the  
object taken universally. But here, an adjective of  
quantity less than universal comes in to destroy the  
  
1 If the zöa be another symbol of the Church, we have four  
parties in the same scene with one signification.