abstract sense, and a certain special instance is intended,  
as here. Where “great tribulation” is meant generally  
there the article is not used. ii. 22. Acts xiv. 22.  
 But another question arises. “If it be a special case  
of trouble, what is that case?”  
 1. That to which we should naturally point, would  
be the Great Time of Trouble foretold, both by Daniel  
and the Lord. Dan. xii. 1; Matt. xxiv. 21.  
 But several objections present themselves to this view,  
of weight sufficient to decide against it.  
 (1) If so, this Great Multitude is out of its place.  
For the Great Tribulation does not begin till the *woe*-trumpets, and Satan’s casting down from on high. viii. 13;  
xii. 12. But these are on high, ere the first trumpet  
is blown.  
 (2) Those included in the *promise to Philadelphia  
are to escape the great temptation, and its tribulation*.  
iii. 10. Paul holds out the same hope to the *watchful*  
saint in his second epistle to the Thessalonians. ii. 1, 2.  
The Great Tribulation, in the Jewish sense, occurs not  
till the Antichrist be come, and his blasphemy draw  
down the vengeance. But there is *hope, nay, a promise,  
that some shall escape* that day of terror.  
 (3) If it refer to the Jewish tribulation when the  
temple is taken by the nations, then would it regard  
exclusively those dying during that period, and so would  
not include any of the Church of previous ages.  
 (4) Again, *the Great Tribulation ends not till the last  
vial;* and if these come out of it, what time have they  
to serve day and night in the temple, before entering the  
city ? For instantly on the last vial, the destruction of  
Babylon ensues, and then the joy on high is manifested  
over its fall, and the marriage of the Lamb, or the entrance into the city, takes place.  
 (5) In Rev. xi. 1, there are worshippers on high who  
are measured, in order that they may escape the power of