the Gentiles. But none before that date are mentioned  
as dwelling above, save the Great Multitude. The proof  
that the worshippers of the inner or altar court are on  
high will be given by and by. *The Great Tribulation  
does not begin till the appearing of the two witnesses*, and  
the plagues brought by them.  
 The fact is, there are two Great Tribulations; as  
surely as Abraham has two seeds; one like the sand,  
one like the stars.  
 1. There is the Great Day of Trouble *to Israel*. Jer.  
xxx. 7. Of the same day Jesus speaks in Matt. xxiv. 16-22.  
 2. But *the seed of Abraham by faith* have their Day of  
Trouble, lasting through the whole length of the dispensation. Israel was in bondage but about 215 years. The  
Church has had suffering as its foretold portion throughout its existence. In Revelation, “tribulation” is only  
spoken of in relation to *the churches*. i. 9; ii. 9, 10, 13.  
“*In the world ye shall have tribulation* ” (John xvi. 33) is  
the abiding motto of the saints of the Church; echoed by  
Paul’s word, “Yea, and *all* that wish to live godly in  
Christ Jesus, shall suffer persecution” (2 Tim. iii. 12).  
(Greek.)  
 It is a sorer temptation and trial than that which  
Israel endured; in many cases amounting to martyrdom,  
and that with torture. Both (1) in *duration*, and (2)  
in *intensity*, then, it is emphatically “the Great Tribulation.”  
 This assembly, though it have suffered like the souls  
under the altar, lifts no call for vengeance. Does not  
that prove it to be of the Church of Christ?  
 (6) The *Great Tribulation does not occur till Satan  
is cast down*. The Man-child is on high ere Satan is  
cast down. If then the Great Multitude is the same as  
the Man-child, it is on high ere “the Great Tribulation,”  
in the Jewish sense, has begun. Hence *the expression*