

(Part 2 of 6 from)

## THE MEDIATORIAL KINGDOM IN THE APOCALYPSE

Alva J. McClain

### CHAPTER XXVI

From *The Greatness of the Kingdom* (1959)

#### II. THE REVELATION OF THE PERIOD OF PRE-KINGDOM JUDGMENTS (Rev. 4-18)

The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; . . . -- *Zephaniah 1:14-18*

Regardless of the numerous and wide differences of opinion as to details of interpretation, there should be no disagreement regarding at least three general features of this section of the Apocalypse: *First*, it presents a period of divine judgment and wrath poured out from heaven upon a world system which is opposed to God and His Christ (4:2; 6:15-17; 11:18; 14:7; 15:1,4; 16:7; 17:1; 18:8-10). *Second*, these judgments appear in three series of seven each: seven seals (6:1-17; 8:1); seven trumpets (8:1-9:21; 11:15-19); and seven bowls or vials (15:1-16:21), the last vial being followed by a voice, saying, "It is done" (16:17). *Third*, within the entire period there appear some clear and striking correspondences with certain divine judgments predicted in the Old Testament and also by Christ Himself, as preparatory to the establishment of the Mediatorial Kingdom on earth. To avoid repetition, the earlier parallels will not always be cited in the following discussion. It is assumed that the material here will be read in connection with the relevant chapters under Parts III and IV.

##### 1. *A Court of Judgment in Heaven (Rev. 4-5)*

Behold, a throne was set in heaven, and one sat on the throne. -- *Rev. 4:2*

This throne was the first object seen by John, following the transference of his viewpoint from earth to heaven (4:1-2). The glorious appearance of the throne and its occupant speaks definitely of Deity (4:3,5). Other thrones, on which are seated twenty-four "elders" wearing golden "crowns" (4:4), are seen about the central throne, and surrounding all stand innumerable hosts of angels (5:11). In the "midst" of the divine throne there is seen One named "the Lion of the tribe of Juda, the Root of David," whose appearance is like a "Lamb" sacrificed (5:5-6). He receives from the hand of God a seven-sealed book (5:7), and as He breaks its seals, the judgments of God fall successively upon the world (6:1ff.). These judgments continue through chapters 6-19, not ceasing until as King of kings our Lord has established His Messianic Kingdom over all the earth (ch. 20), a reign which issues finally in the universal and everlasting Kingdom of God (chs. 21-22).

Now all this is only an expansion of the main ideas in a vision of the prophet Daniel where in the brief space of six verses (7:9-14) may be found in epitomized form all the main divisions of the Book of Revelation from chapter 4 to 22:5. First, there is a divine judgment court set in heaven where the "Ancient of days" is enthroned in the midst of other thrones, all surrounded by myriads of angels (Dan. 7:11-12; cf. Rev. 4-5). Second, from this high court divine judgments fall upon the nations and the "beast" that leads them (Dan. 7:11-12; cf. Rev. 6-18). Third, the divine "Son of man" comes with the clouds of heaven and receives a Kingdom over all "people, nations, and languages" (Dan. 7:13-14a; cf. Rev. 19-20). Fourth, this Messianic Kingdom finally perpetuates itself in an "everlasting dominion" which shall never be destroyed (Dan. 7:14b; cf. Rev. 21-22).

The judicial character of the period is also indicated by certain *announcements made from heaven*. The action begins with the breaking of the first four seals accompanied by the voices of the four living creatures, each saying, "Come";<sup>1</sup> and the four horsemen begin their terrible ride (Rev. 6:1-8). The breaking of the sixth seal brings a judgment of such appalling nature that even the unbelieving world is moved to cry for some refuge "from the wrath of the Lamb: for the great day of his wrath is come" (6:12-17). In the brief interlude between the sounding of the fourth and fifth trumpets, another angel flies through the midst of heaven, crying, "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (8:13). At the sounding of the seventh angel, the twenty-four elders worship God, saying, "Thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come" (11:17-18). At the very time that the satanic beast sweeps to world power, an angel flies in mid-heaven, calling upon all men to "Fear God, and give glory to him; for the hour of his judgment is come" (14:6-7). As the seven angels of the last series prepare to pour out their vials, John reports that these are "seven plagues, which are the last, for in them is finished the wrath of God" (15:1, ASV). And when the seventh angel has poured out his vial, a great voice comes from the throne in heaven, saying, "It is done" (16:17); thus indicating that with the judgments of this last vial--on the great harlot, on

---

1 The weight of textual evidence supports the omission of the words "and see." The call is not addressed to John, but to the riders of the four horses.

Babylon, and on the two beasts (chs. 17-19)--the judicial work of the period will be complete.

When all legitimate room is allowed for symbolical language, it is certainly not too much to say that there is no series of events in the known history of the world which might even approximately measure up to the gravity of the announcements recorded by the Apostle John in these chapters of the Apocalypse.

## 2. *Rise of a Great World Conqueror*

Behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. --Rev. 6:2

All the figures of this verse--the white horse, the bow, the crown--are symbols of victory, as Vincent has pointed out. Therefore, by many, the rider has been identified with Christ. But there are serious objections to this view. First, it would introduce confusion into the symbolism of the vision, where our Lord appears as the Lamb *in heaven* breaking the seal which releases the rider of the white horse *on earth*. Second, it makes Christ the leader of the infernal trio of war, famine, and death (6:4-8). Although He releases these dire horsemen in judgment on the world, it is wholly incongruous to place *Him* on earth in the vanguard of such a company. Third, such a view would introduce two glorious comings of Christ to earth: one at the beginning of the judgment period, and another at its close (19:11-16). Fourth, in the coming described in chapter 19, our Lord is named unmistakably as "Faithful and True" (vs. 11), "The Word of God" (vs. 13), "KING OF KINGS, AND LORD OF LORDS" (vs. 16). But in 6:2 no such identifying name is applied to the rider of the white horse. Fifth, when Christ comes to the earth in glory, according to all Biblical testimony, He will come in His true character to bring peace, not war with all its terrible results, to a troubled world.

The similarities between the rider in 6:2 and the one in 19:11 are few and wholly external. These may be sufficiently accounted for by the fact that the antichrist, to whom so much space is given in the Apocalypse, is also a *pseudo-christ* who will present himself to humanity as the "man of the hour." Since, according to Old Testament prophecy (Dan. 7:8), the antichrist will begin his political career as a "little horn" it is reasonable to expect that some notice would be given to this important public event in John's visions of the future. To the objection that Christ is the true Conqueror, it may be answered that the path of the antichrist must also be marked with victories which will take him quickly to the position of absolute world power, as described in chapter 13.

This suggested identification of the rider in 6:1-2 helps to complete the great drama of the end-time judgments. The period begins with the divine Messiah in heaven, controlling the circumstances and events out of which the false messiah rises and rides to power on earth. And it ends with the true Messiah coming down from heaven personally to meet and defeat

the false messiah in the earthly area of his satanic empire. Obviously, the political and military career of the latter must *begin* some place in history. World empires do not spring up suddenly without historical antecedents. It would be strange, therefore, if no hint were given of a beginning of the vast empire which appears in chapter thirteen under the undisputed reign of the beast (13:7). The rider on the white horse is the counterpart of the "little horn" of Daniel's vision. And in their respective Biblical contexts both are immediately related to the court of divine judgment "set" in heaven (Dan. 7:8-10 with Rev. 4:2 and 6:1-2).<sup>2</sup>

### 3. *World-wide War and Chaos (Rev. 6:3-8)*

Another horse that was red: . . . and lo a black horse: . . . and behold a pale horse . . .  
-- Rev. 6:4, 5, 8

The grouping of the four horsemen here is historically sound. Warfare always brings in its train bloodshed, economic ruin, and death. Furthermore, the resulting demoralization and chaos pave the road for the "man on horseback," the strong leader who offers fair hope to discouraged peoples. Given sufficient disorder, men will pay almost any price for the restoration of order. And the judgments loosed by the breaking of the first four seals are severe and far-reaching. The rider on the white horse goes forth in conquests against which, for the time being, there is no successful opposition (vs. 2). The rider on the red horse is given "a great sword" with power to take peace "from the earth" (vs. 4). Death rides the pale horse, followed by Hades, with power to kill "a fourth part of the earth" (vs. 8).<sup>3</sup> And since in times of widespread warfare, especially in modern times, the liberties of men are always restricted, it should not be surprising to find religious persecution following in the train of the four horsemen. Thus with the opening of the fifth seal, John sees "under the altar the souls of them that were slain for the word of God, and for the testimony which they held" (vs. 9).

Obviously these first five judgments will be externally *providential* in character. To the eyes of the world there will be nothing demonstrably supernatural about them. The human race has always suffered from conquerors, wars, famine, disease, and persecution. If there is anything unusual in John's opening vision of the future, it must be found in the magnitude by which these calamities will then be measured. But in them there will be visually apparent nothing to *convince* unbelievers that the hand of God, acting permissively, is behind the ravaging afflictions which will then be sweeping the entire world.

---

2 A recent commentary, written by the liberal Thomas S. Kepler, makes the rider on the white horse an embodiment of the historical Roman Empire (*The Book of Revelation*, Oxford University Press, New York, 1957). This does not miss the mark too badly, for in Daniel's parallel prophecy the "little horn" rises out of the area of that empire and heads it in its final form.

3 The Greek word rendered "death" in Rev. 6-8 doubtless refers to *pestilence*. See ASV margin and usage in the Septuagint.

#### 4. *Geological and Cosmic Disturbances (Rev. 6:12-17)*

When he had opened the sixth seal . . . there was a great earthquake; and the sun became black . . . --Rev. 6:12

With the sixth seal, the *supernatural* nature of the judgments becomes clearly manifest. On earth there is "a great earthquake" (vs. 12); "every mountain and island were moved out of their places" (vs. 14). Even the celestial areas are affected: the sun becomes "black" and the moon as "blood" (vs. 12); stars fall to the earth (vs. 13); and the heaven departs as a scroll rolled together (vs. 14).

This is doubtless the language of *appearance*, which is the literary method generally of Biblical inspiration. But the phenomena here described must involve the physical earth and some part of its surrounding universe. For those who accept the Biblical record of the physical phenomena attending the death and resurrection of Christ--the sun darkened, the earth quaking, the rocks rent, and the Roman soldiers stricken as dead men (Matt. 27:45, 51; 28:4)--there should be no hesitation to believe that similar phenomena will accompany the judgments which precede the second advent of Christ to establish His Kingdom.

To see in these cataclysmic happenings only certain political and military movements in ancient history,<sup>4</sup> ridiculously minor when compared to the magnitude of events even in our own times, is to ignore the impressive effect produced upon the world generally by the phenomena described in Revelation 6:15-17:

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?

Caught in the terror of events wholly beyond their control, the collective estimate of mankind will be that the world is standing under the judgment of God: "For the great day of his wrath is come," men cry, "and who shall be able to stand?" (vs. 17). The reference is apparently to the well-known Old Testament "day of the Lord," also spoken of as "the great and the terrible day of the LORD" (Joel 2:31). The thought of Rev. 6:17 is almost identical with that of Joel 2:11, where the prophet writes, "The day of the LORD is great and very terrible; and who can abide it?" For several reasons, it will not do to argue that the cry of men in Revelation 6:17 represents a mistaken opinion, or that the events described do not necessarily indicate that the day of divine judgment has arrived. First, the divine author here lets the cry of mankind stand without any correction or modification. Second, the cry

---

<sup>4</sup> See Barnes on Revelation, p. 193, for a partial list of the various conflicting opinions, including his own identification of the sixth seal with the invasion of Rome by the Goths and Vandals!

is in accord with the uniform testimony of chapters 6-18 as to the judicial character of the period. Third, if an objection be raised as to how men in general could have any prior knowledge about "the day of the Lord" and its judicial character, the answer is at hand: Before the opening of the sixth seal the martyrs of that time will have already borne their faithful testimony to "the Word of God" and died for its sake (6:9).

It should be noted here that in the great eschatological discourse of our Lord, there is an exact forecast of the judgments and their sequence under the first six seals of Revelation 6. First, He warned of false Christs (Matt. 24:5; Luke 21:8). Second, He predicted warfare on a world-wide scale (Luke 21:10). Third, He predicted famines and pestilences (Matt. 24:7). Fourth, He spoke of religious persecution and martyrdom (Matt. 24:9). Fifth, He spoke of great earthquakes and fearful sights from heaven (Luke 21:11). But terrible as these future events would be, Christ warned, they will be only the "beginning of sorrows" (Matt. 24:8); thus leaving room for the other and greater sorrows to be more fully revealed by the visions of John beyond the six seals.

#### 5. A Double Series of Supernatural Judgments (Rev. 8-18)

And I saw the seven angels which stood before God; and to them were given seven trumpets. --Rev. 8:2

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues. --Rev. 15:1

The opening of the seventh seal (8:1) introduces a second series of seven judgments (chs. 8-14), and these are followed by a final series of seven judgments (chs. 15-18). Both series are imposed through angelic agency: the former series signified by the sounding of trumpets; the last series by the pouring out of the vials. Throughout the visitation of these judgments, the supernatural manifestation of the divine Hand becomes increasingly evident, until the train of events is consummated by the entrance of the incarnate Son once again into human history, this time not only visibly but also in power and glory (ch. 19).

It seems best to regard the entire three series of sevens, together with their respective members, as following each other in sequence. It is true that occasional similarities appear between certain judgments of the seals, trumpets, and vials: e.g., trumpets 2, 3, and 4, with vials 2, 3, and 4 (8:8-12 and 16:3-8). But these similarities are not sufficient to justify the *recapitulation* theory of interpretation. In the first place, the differences are much greater and more numerous than the similarities. Even where the *object* of judgment is the same, the *effect* is totally different: At the fourth trumpet the sun is partially darkened (8:12), but under the fourth vial the sun's heat is greatly increased (16:8). Compare also the first trumpet with the first vial (8:7, 16:2). Second, since the physical objects of judgment are limited in number, any long sequence of judgments must to some extent fall upon the same

objects.<sup>5</sup>

Finally, the profound difference in these judgments is found in the degree of increasing severity as the several series run their course. Nothing could be more impressive than the contrast between what happens under the first seal and what happens under the last vial. The former releases an unnamed rider on a white horse who goes forth conquering and to conquer (6:1-2). The latter brings complete destruction upon the total world empire which he builds (chs. 17-18) and the doom of the conqueror himself (19:11-21). Between the beginning of the judgment period and its end, the storm of divine wrath falls upon the world with ever increasing intensity. For example, the first four seals bring judgment in events which are familiar to all men--war, famine, death. But the first four trumpets bring *extraordinary* events, clearly supernatural in character; yet thus far affecting only a third part of its objects. When the first four vials are poured out, however, the supernatural judgments are no longer partial but become *universal* in their effects upon the inhabitants of the earth. The sole exceptions concern small areas given special divine protection, e.g., the 144,000 of 7:3-8, and the woman of 12:13-17; both representing certain members of the nation of Israel. Outside of these there seems to be no exemption from the pre-Kingdom judgments.

#### 6. *A Divine Testimony on Earth during the Pre-Kingdom Judgments (Rev. 11:3-12)*

I will give power unto my two witnesses. -- Rev. 11:3

In this testimony, the outstanding figures are the "two witnesses" to whose earthly career a large part of chapter 11 is devoted (vss. 3-12). As to their identity, one is most certainly Elijah who, according to Malachi and also Christ Himself, will appear with a special testimony preceding the glorious advent of the Messianic King (Mal. 4:5-6; Matt. 17:11).<sup>6</sup> The identity of the other witness is not clearly revealed in Scripture, but it is known that the Jews were expecting a second prophet with Elijah. In Matthew he is referred to as "Jeremiah, or one of the prophets" (16:14). In John 1:20-21 he is designated simply as "that" or "the" prophet, in distinction from the Messiah and the well-known Elijah. The origin of this Jewish expectation is found in Zechariah 4:3, 11-14, to which the symbolic description of Revelation 11:4 clearly points.

The testimony of the two witnesses is quite evidently opposed to the "beast" from whose

---

<sup>5</sup> For arguments against the allegorizing *recapitulation* interpretation, consult Dusterdieck in Meyer's *Commentary on Revelation*. On page 269 he writes: "The allegorizing commentators guess here and there without any foundation, because the text throughout contains nothing allegorical." And on page 415 he argues that there is "no basis whatever for the recapitulation parallelism" scheme as applied to the seals, trumpets, and vials.

<sup>6</sup> Early church fathers, including Chrysostom, Jerome, and Augustine, taught that Elijah the Tishbite would appear personally before the second coming of Christ (cf. Philip Schaff in Lange's *Commentary on John 1:21*). In this view Ryle concurs.

animosity, during the brief period of their earthly ministry, (vs. 3), they are supernaturally protected (vs. 5). In support of their message, they have power to smite the earth with various supernatural judgments (vs. 6). Having completed their testimony, the beast is permitted to overcome and kill them when he reaches the height of his world power (vs. 7). Three and a half days later they rise from the dead and ascend into heaven (vss. 11-12).

The effect of their testimony is very impressive, appearing very early in the Book of Revelation and probably accounting for the martyrs seen under the fifth seal (6:9). In chapter 7 the effect greatly expands, including 144,000 Israelites (vss. 3-8), and also "a great multitude, which no man could number, of all nations" (vss. 9-14). In chapter 12 John sees still another company of Israelites "which keep the commandments of God, and have the testimony of Jesus Christ" (vs. 17). In that awful day they will overcome "by the blood of the Lamb, and by the word of their testimony," being faithful unto death (vs. 11). Even in the final scene of divine judgment upon the world system of the "beast," the divine testimony is perpetuated in a "people" of God, who are called to "come out" before the hour of doom (18:4).

There is in chapter 4 a symbolic forecast of this divine testimony and its precious fruit on earth during the period of pre-Kingdom judgment. Concerning the judgment throne set in heaven, John says, "there was a rainbow round about the throne" (4:3), a symbol speaking clearly of bright hope for all who turn to God throughout the entire period.

Thus, in the judicial dealings of God with men, there is a definite progression which runs through the ages. During the present age, the period of the Church, the throne is a "throne of grace" with no mixture of penal judgment (Heb. 4:16); God is not today imputing unto men their trespasses in any formal or judicial sense (II Cor. 5:19). During the Kingdom age, including the judicial actions by which it will be established on earth, there will be a throne of judgment, but surrounded by a rainbow (Rev. 4:3), thus suggesting grace in the midst of judgment. But when we come to the eternal state, it is prefaced by a throne of pure judgment, a "great white throne" unrelieved by any color of hope; the subjects here being "the dead" for whom there can be no hope (Rev. 20:11-15).

### *7. The Chronology of the Pre-Kingdom Judgment Period*

My two witnesses . . . shall prophesy a thousand two hundred and threescore days.

--Rev. 11:3

Power was given unto him [the beast] to continue forty and two months. -- Rev. 13:5

. . . for a time, and times, and half a time . . . -- Rev. 12:14

It is a fact, open to all who read, that the Book of Revelation presents a definite chronology of the period of pre-Kingdom judgments; and this is based on a single unit of measurement stated variously as 1260 days (11:3; 12:6), 42 months (11:2; 13:5), and 3 1/2 times (12:14), i.e., *years* (see Vincent, Thayer, Hengstenberg, *et al*). While it is true that certain numbers

in the Book of Revelation may sometimes be employed in a symbolic sense (cf. the "seven Spirits" of 4:5), it would be hard to find any such meaning in the number 1260. That the figures here are intended to be understood literally seems clear from the fact that evidently the *same* period of persecution in Revelation has been designated in terms of days (12:6), months (13:5), and years (12:14). This one fact completely nullifies the year-day theory of prophetic interpretation. For the 1260 days here equal 42 months or 3 1/2 years, and therefore certainly not 1260 years.

Furthermore, if we examine the context of chapters 11-13, we shall find not only one, but two periods to which this same unit of measure is applied. The first is the period of the two witnesses in conflict with the beast, stated as 1260 days, ending with their death at his hands (11:3,7). A second period follows in which the beast, having now put down all opposition and reached the place of world power, is given "forty and two months" to continue his reign (13:4-8). Adding together these two periods of the same length respectively, obviously the total time equals exactly *seven* prophetic years of 360 days each.

The terminus of this total period of seven years is marked beyond dispute in the Book of Revelation. Since the last half of the seven-year period measures the career of the beast as an absolute world ruler, the end must be found in his defeat and doom at the glorious coming of Christ as described in Revelation 19:11-21. The *beginning* of the seven-year period is not so clearly marked. But since in the Apocalypse this seven-year period is prominently concerned with the total public career of the beast (as also in Daniel (9:27), it is a reasonable assumption that the beginning is marked by the going forth of the rider on the white horse under the first seal (6:1-2).

Thus the chronological picture of pre-Kingdom judgment presents a well-articulated and appropriate whole. Upon a world which has rejected the true Messianic King at His first coming, God will loose a false messianic ruler (the "strong delusion" of II Thess. 2:9-11), who rises to world power in the space of three and a half years and who will wield his terrible power during a subsequent period of the same length. At the end of the total period of seven years, the false messiah will be defeated and destroyed by the second coming of the true Messianic King.

The facts stated above are in perfect harmony with Daniel's great prophecy of the Seventy Weeks. In chapter 9 a future "prince" out of the Roman Empire (vs. 26b) makes a "firm covenant" with Daniel's people for a period of "one week", i.e., one period of seven years (vs. 27, ASV). In the midst of this period he breaks with the people of Israel, stops their sacrificial system, and inaugurates a time of persecution lasting to the end of the week, obviously three and a half years. The same persecutor, the same persecuted people, and the same period of persecution, are referred to in Daniel 7:25 and Revelation 13:5-7; with which compare Daniel 12:1, 7.

The literalness of these time-measures is now grounded in history. It is generally agreed by

devout students of Biblical prophecy that the first sixty-nine "weeks" of Daniel's prophecy are "sevens" of years, and that they have been literally fulfilled by the first coming of Christ (9:25). But if the first sixty-nine sevens of years are literal years, then so also must be the last seven of years. That this last seven lies prophetically in the future has been established by the testimony of Christ Himself. The argument is as follows: both Daniel and our Lord spoke of something called "the abomination of desolation." Whatever this thing may be, it is certain that Daniel located it within the last "week" of his great prophecy (Dan. 9:27 with 12:11). It is equally certain that Christ placed it at "the end" of the present age in connection with the terrible "tribulation" immediately preceding His second coming in glory (cf. verses 15, 21, 29, and 30, in Matt. 24). Therefore, since our Lord has not yet come in glory, Daniel's final "week" of years must lie in the future. This is Christ's own interpretation, and should settle the matter.<sup>7</sup> It also harmonizes perfectly with the New Testament doctrine of the Church, because in this view her career on earth must be placed between Daniel's sixty-ninth and seventieth weeks, an area for which there is no recorded chronology.

The tremendous events envisioned in and following the last week of Daniel's prophecy (9:25, 27), and subsequently developed more largely in Revelation 6-20, have never been certainly identified in any area of human history. This is evident from the utter confusion and disagreement among those who have tried to do so. Invariably, also, the chronology has to be forced into the mold of the year-day theory, and the events of history always fail to measure up to the predictions. If the rout of pagan hosts before the military forces of Constantine (Elliott), or the invasion of Rome by the Goths and Vandals (Barnes), can be called *The Great Day of God's Wrath* (under the sixth Seal, Rev. 6:17), then sinners can have nothing much to fear at the prospect of divine judgment.

It is sometimes argued that a period of only seven years is altogether too short to compass all the world-shaking convulsions of the end-time as set forth in Revelation 6-19. To this it may be answered that the very brevity of the time is proof of the mercy and grace of God. Speaking of these very days of the "great tribulation," our Lord said, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:21-22). And the elect here are those of the nation of Israel, for whom this will be the "time of Jacob's trouble" (Jer. 30:7), and of whom God had spoken through Isaiah: "In overflowing wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith Jehovah thy Redeemer" (54:8, ASV).

---

<sup>7</sup> For the extended argument on this point, see *Daniel's Prophecy of the Seventy Weeks* by Alva J. McClain (7th ed.; Grand Rapids: Zondervan Publishing House, 1940), pp. 23-40.