

# GOD'S PROPHECIES

FOR

PLAIN PEOPLE

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**Chapter Five -**

**The Amazing Final Seven Years**

Try to imagine the world without a single Christian in it!

Some day - and it might be any day - the town you now live in will find itself without any born-again people among its inhabitants, and so will all the towns and country districts around it. There will not be a child of GOD in the whole country, nor in the state, nor in the nation, nor in the whole world.

This is the next thing in the revealed program. One day, without further warning, "**the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God**" (I Thessalonians 4:16) and He will catch up unto Himself in the air all "**the dead in Christ**" and all the living who are in CHRIST. Every Christian will disappear from the world "**in a moment, in the twinkling of an eye**" at that "**last trump**" - the "**trump of God.**"

There will be professing Christians here, but that day will reveal the emptiness of their profession, and will leave them here to endure the horrors of the Great Tribulation. Upon such as have only "**the form of godliness . . . denying the power thereof,**" that day shall come as a thief, bringing, not joy, but Judgment.

This catching away of the redeemed will be the first event in the amazing final seven years just preceding the Return to Earth of the LORD JESUS CHRIST to "**judge and make war,**" and thus through Judgment to set up again the Throne of David and sit upon it as KING of kings and LORD of lords.

"But," some one may ask, "why do you speak of *seven* years? Why the seven?"

## **When the LORD Reissued Gabriel's Order**

The answer is found in connection with the ninth chapter of Daniel. In the final verses of this chapter the Angel Gabriel gives a revelation of great importance. Daniel had been praying for his people, and Gabriel had come from Heaven with GOD's response to the prayer. He said: "**O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy**

**supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision" (Daniel 9:22, 23).**

"Understand the matter." A similar command comes to us from our LORD, Who, referring to this very passage in Daniel, said, in Matthew 24:15, "**Whoso readeth, let him understand.**" We ought, therefore, to give earnest heed to Gabriel's message. Hear him.

**"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Daniel 9:24-27).**

This is the famous passage containing "Daniel's Seventy Weeks." The word translated "weeks" throughout the passage is simply the word "sevens." Not seven days, nor seven anything - just *sevens*. Whether days or months or years are means must be determined by the context. And here the context will show us plainly that these weeks are weeks of years. Seventy sevens are marked out, which would be 490 years. During these 490 years six things were to be accomplished. And, mark, these six things had to do with Daniel's people and with his holy city - that is, the nation of Israel and the city of Jerusalem.

1. "*To finish transgression.*" The transgression of Israel is the rejection of the MESSIAH. In the day that was coming, and a day which was in mind in this communication to Daniel, that transgression would be restrained and come to an end. For in that day they will receive Him whom they now reject: "**And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD" (Isaiah 59:20) and "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Romans 11:26).**

2. "*To make an end of sins.*" The sins are those of Israel and Jerusalem. According to GOD's promise, they are to be ended. "**This is my covenant unto them when I shall take away their sins" (Romans 11:27) and "By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up" (Isaiah 27:9).**

3. "*To make reconciliation for iniquity.*" Potentially, all this was accomplished by the LORD JESUS for His people when He hung on Calvary's cross, but of the coming day when His people

shall look on Him Whom they have pierced it is written that then "**there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness**" (Zechariah 13:1).

4. "*To bring in everlasting righteousness.*" This surely points to the day of Israel's conversion as a nation. "**And so all Israel shall be saved, as it is written**" (Romans 11:26). It is the fulfillment of the covenant, by which GOD has promised, saying:

**"Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more"** (Jeremiah 31:31-34).

### **No More Need for Visions!**

5. "*To seal up vision and prophecy.*" Visions and prophecies, or prophets, are necessary only when and where sin abounds. With Israel and Jerusalem restored to perfect fellowship with GOD, with every individual in the nation knowing GOD, from the least of them to the greatest of them, the need for visions and prophecies will disappear. "**Charity never faileth: but whether there be prophecies, they shall fail; Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away**" (I Corinthians 13:8-10).

6. "*To anoint the most holy.*" This, very likely, is a reference to the millennial temple, and the anointing of its holy of holies. This will be the great climax of all things for Israel and for Jerusalem. Daniel's people will in that day be a Kingdom of priests, and their holy city will become the political and spiritual center of the world, "**the joy of the whole earth.**" Then shall the promise of Isaiah 27:6 be fulfilled: "**He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and they shall fill the face of the world with fruit.**"

But how can all this be said to come to pass during the comparatively short space of 490 years? We shall see as to that.

The 490-year period begins with "**the going forth of the commandment to restore and to build Jerusalem.**" There is but one commandment on record that can be thus described. Cyrus and Darius issued decrees concerning the city and its temple, but the only "**commandment to restore and to build Jerusalem**" was that issued to Nehemiah by Artaxerxes Longimanus (Nehemiah 2:1-5). This is dated in the twentieth year of that Emperor's reign, and in the month Nissan, which is equivalent to March, 445 B.C.

We have another time note in the words, "**unto the MESSIAH** (or Anointed One) **the Prince.**" From the commandment of 445 B.C., unto MESSIAH the Prince, was to be sixty-nine sevens, or four hundred and eighty-three years, made of two parts. Seven sevens, or forty-nine years, were to be devoted to the rebuilding, in troublous times, of the city, with street and moated wall. Then after sixty-two more sevens, or four hundred and thirty-four years, there should come MESSIAH the Prince. Careful mathematicians have found that from the date of Artaxerxes' decree it was precisely four hundred and eighty-three prophetic years of three hundred and sixty days each to the day when MESSIAH rode into His capital as the Prince of the House of David, offering Himself as King to His people.

### **A Parenthesis Between Times**

This disposes of all but the final seven of years - "Daniel's Seventieth Week." According to the terms of the passage we are studying, this last week of years was not to follow immediately the close of the sixty-ninth and seventieth weeks. The space between these two weeks of years is not defined; it might be short or long; but during this interim certain events must transpire.

First, MESSIAH the Anointed One (CHRIST) must be "**cut off, but not for himself.**" This was to be "after threescore and two sevens" - that is, at the close of the second period. The first period was seven sevens, followed by the second period of sixty-two sevens, after which MESSIAH was to be cut off. This, of course, points to the crucifixion of CHRIST, just "after the threescore and two sevens" which brought us to the end of four hundred and eighty-three years, with the final seven not yet begun.

Second, the destruction of Jerusalem is placed in this gap between the sixty-ninth and seventieth sevens. According to the prophecy, the city and its temple were to be destroyed by "**the people of the prince that shall come.**" This coming Prince cuts a large figure in the book of Daniel. He is the Beast of the end-time, the last great Gentile ruler, who shall be ruling the world in the power of Satan during the Great Tribulation. We shall see more of this terrible character as we go on with this series of studies. Now, as the destruction of Jerusalem in 70 A.D. was by the Roman armies, we conclude that the coming Prince will be a Roman ruler. And, indeed, the testimony of Scripture is perfectly clear that the great Beast King will be the Emperor of the revived Roman Empire, which is to become again, as in olden times, the mistress of the world.

Then comes the final seven, in verse 27. From the New Testament we learn, as we have already seen, that this final seven of years will be ushered in by the Rapture of the redeemed. When they are caught up to meet the LORD in the air, the amazing final seven years will begin.

The first thing communicated to Daniel with reference to the final seven years is that the coming Prince will enter into a league with the people of Israel for the whole term of seven years. The language employed here seems to indicate that the treaty is ratified by a majority vote of the Jewish people. Literally, it is, "He shall make a firm covenant with the many for one seven." The covenant is probably in the nature of a protectorate, the Beast King undertaking to protect the people of Israel during a period of seven years. In such a case, as a matter of course, there would be a resumption of the ceremonies of Judaism. The mosque of Omar, now occupying the ancient temple site, would very likely be transformed into a temple for this purpose.

What goes on for three and a half years, when the treaty is repudiated, as "a scrap of paper," by the King, who, "**in the midst of the week** (seven)," causes "**the sacrifice and the oblation to cease.**" Instead of the worship of the LORD, the worship of the Emperor himself as divine becomes the established religion, not only for the Jews, but also for the whole world. An image of the Beast is set up in the holy of holies in the temple at Jerusalem, and the whole world is called upon to worship the Beast and his image on pain of death. This is the climax of the Great Tribulation, which will come before us in detail later on in our studies. It is the "**abomination of desolation spoken of by Daniel the Prophet,**" and referred to by our LORD in His Olivet Discourse.

The whole period of the final seven years is outlined in the Olivet Discourse, as well as in the book of the Revelation. It will be a time of false Christs, wars and rumors of wars, famine, pestilence, persecution, and suffering, such as the world has never known. As our LORD Himself describes it, "**then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.**"

And, remember, all this lies just ahead, and may *at any moment* "begin to come to pass." No man can say that the catching away of the redeemed will take place on any given date, but it is equally true that no man can deny the possibility of its occurrence at any moment. In view of this fact, what manner of persons ought we to be?

~ end of chapter 5 ~

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