

## THE PROPHECY OF THE FIRST “SEVEN”— THE LAST WEEK OF THE SEVENTY WEEKS (I)

In this series of messages we want to study the prophecy of the four “sevens” in the Bible. If we are going to know the prophecy concerning the consummation of this present age, [we need to know the truth concerning these four “sevens.”](#) In this chapter we want to see the prophecy of the first “seven,” which is [the last seven years](#) of this age spoken of as [the last week of the seventy weeks in Daniel 9](#). The three other sets of “sevens” are in the book of Revelation. [They are the seven seals, seven trumpets, and seven bowls.](#) Revelation may be [considered as a book of prophecy](#) constituted with these three sets of “sevens.” The first “seven” in Daniel 9 is related to these three sets of “sevens” in Revelation. The prophecy of these four “sevens” is related to [the Messiah \(Christ\), the nation of Israel, the New Testament believers, and the church.](#)

For our study of the prophecy of the first “seven,” we would like to read **Daniel 9:24-27:**

24 [Seventy weeks](#) are [apportioned](#) for your people and for your holy city, [to close the transgression, and to make an end of sins, and to make propitiation for iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the Holy of Holies.](#)

25 Know therefore and comprehend: From the issuing of the decree [to restore and rebuild Jerusalem](#) until the time of [Messiah the Prince](#) will be [seven weeks and sixty-two weeks](#); [it will be built again, with street and trench, even in distressful times.](#)

26 And [after the sixty-two weeks](#) [Messiah](#) will be [cut off](#) and will [have nothing](#); and the people of the prince who will come will [destroy the city and the sanctuary](#); and the end of it will be with a [flood](#), and even to the end there will be [war](#); [desolations](#) are determined.

27 And he will make a [firm covenant](#) with the many for [one week](#); and in the [middle of the week](#) he will cause the sacrifice and the oblation [or, meal offering] to cease and will replace the sacrifice and the oblation with abominations of the desolator; even until the complete destruction that has been determined is poured out upon the desolator.

The seventy weeks in Daniel 9 are [apportioned](#) into [seven weeks, sixty-two weeks, and one week](#). In Daniel a week is seven years, so [seventy weeks is four hundred ninety years](#). Seven weeks are forty-nine years, sixty-two weeks are four hundred thirty-four years, and the last week is seven years. The last week of the seventy weeks will be the last seven years of this present age, [the age of the church](#). After these coming seven years God’s kingdom will be on this earth, and that will be [the thousand years for Christ to reign in the millennium](#).

The last week of the seventy weeks in Daniel 9 will be [cut in half](#). The last half of this week is three and a half years, referred to by Daniel as [“a time and times and half a time”](#) (7:25; 12:7). [These three and a half years are the very hub of John’s prophecy of the seven seals, seven trumpets, and seven bowls.](#) If we are going to understand the seven seals, seven trumpets, and seven bowls, [we have to understand the last half of the last week of the seventy weeks of Daniel 9. This will be the last three and a half years of this present age.](#) The overcomers will be raptured before these last three and a half years. [The believers on earth at that time who are not matured will be left on earth to pass through the last three and a half years, which will be the time of the great tribulation. We must understand the prophecy concerning this period of time because our destiny lies there.](#)

### JOHN AND DANIEL BEING ONE

In my study of the Bible in the past, I did not realize as I do today how John the apostle was so one with Daniel the prophet. During Daniel’s time the Babylonians destroyed Jerusalem and the temple and captured the Jews in [606 B.C.](#) About seventy years later, Daniel received the revelation of the seventy weeks (cf. Dan. 9:2). About [A.D. 100](#), John wrote the book of Revelation, so [the time between the writing of Daniel and the book of Revelation is about six hundred years.](#) Despite such a long period of time, [their writings are one in their prophecy concerning the end of the present age.](#)

**The Apostle John and the Prophet Daniel  
Being One in the Prophecy concerning the Consummation of the Present Age**

The apostle John and the prophet Daniel **were one** in the prophecy concerning the consummation of the present age.

***“A Time and Times and Half a Time”  
in Revelation 12:14 Being a Quotation from Daniel 7:25 and 12:7***

“A time and times and half a time” in Revelation 12:14 is a quotation from Daniel 7:25 and 12:7. “A time” is one year, “times” is two years, and “half a time” is half a year. John’s quoting of Daniel in this way shows us that he was one with Daniel and that his prophecy was given based upon Daniel.

***The Beast in Revelation 13:1  
Corresponding with the Fourth Beast in Daniel 7:7***

Another evidence of John being one with Daniel is that the beast in Revelation 13:1 corresponds with the fourth beast in Daniel 7:7. In Revelation 13 there are two beasts. The first beast, referred to in verse 1, is the **Antichrist**, and the second beast is the **false prophet**. In Daniel 7 there are four beasts. These four beasts correspond to the empires of **Babylon**, **Medo-Persia**, **Greece**, and **Rome**. This **fourth beast**, which signifies the Roman Empire, is mentioned in Revelation 13 as the beast with seven heads and ten horns, signifying the coming ten kings of the revived and restored Roman Empire.

***The Ten Horns, the Ten Kings, and the Beast in Revelation 17:12  
Corresponding with the Ten Horns, the Ten Kings, and the Beast in Daniel 7:23-24***

The ten horns, the ten kings, and the beast in Revelation 17:12 correspond with the ten horns, the ten kings, and the beast in Daniel 7:23-24.

***The Text of John 5:28-29 Corresponding with That in Daniel 12:2***

John and Daniel’s being one in their prophecy can also be seen by the fact that the text of John 5:28 and 29 corresponds with that in Daniel 12:2. John 5:28 and 29 speak of the two resurrections. The **resurrection of life** is the resurrection of the saved believers before the millennium (Rev. 20:4, 6; 1 Cor. 15:23, 52; 1 Thes. 4:16), and the **resurrection of judgment** is the resurrection of the perished unbelievers after the millennium (Rev. 20:5, 12). Daniel 12:2 also speaks of these two resurrections. One is to **life eternal**, and the other is to reproach, to **eternal contempt**. This again shows the oneness of Daniel and John.

***The Standing and Angle of Daniel and John  
in Receiving the Revelation and in Seeing the Vision***

To see something we must have a proper standing and a proper angle. Many Christians read the Bible, but they do not receive any light or any vision. This is because **their standing and angle are wrong**. God’s prophetic word is very particular. If we do not have the **proper standing and angle**, we will not see the vision. We need to have the standing and angle of Daniel and John in receiving the revelation and in seeing the vision.

***Daniel Being in Captivity in Babylon;  
His Heart Being Fully on God and His People,  
His Temple, and His Holy City for God’s Kingdom  
on the Earth; and Being in His Spirit,  
Fully Occupied with Prayer and Supplications to God***

Daniel was in captivity in Babylon (Dan. 9:1-2a); **his heart was fully on God** and His people, His temple, and His holy city for God’s kingdom on the earth (vv. 2b-19); and **he was in his spirit**, fully occupied with prayer and supplications to God (vv. 20-23). We may be interested in prophecy, but what is our heart occupied with? Is our heart like Daniel’s? Our heart has to be fully on God and His desire in order for us to receive the revelation and see the vision.

***John Being in Exile on the Island of Patmos;  
His Heart Being for the Word of God  
and the Testimony of Jesus in Participating  
in the Tribulation and Kingdom and Endurance in Jesus;***

*and Being in His Spirit on the Lord's Day,  
Seeking after the Lord and Looking to His Appearing*

John was in exile on the island of Patmos (Rev. 1:9b); **his heart was for the word of God and the testimony of Jesus** in participating in the tribulation and kingdom and endurance in Jesus (v. 9); and **he was in spirit on the Lord's Day, seeking after the Lord and looking to His appearing** (v. 10). **Daniel and John were the same in their standing and angle, so they saw the vision.**

**THE SEVENTY WEEKS UNVEILED TO DANIEL**

**Seventy Weeks Being Apportioned  
for the People of Israel  
and for the Holy City, Jerusalem**

**Seventy weeks** were apportioned for the people of Israel and for the holy city, Jerusalem (Dan. 9:24-27). At the time Daniel saw the vision of these seventy weeks, the country of Israel was lost into the hands of the Gentile nations. These nations were Babylon and then Medo-Persia. The holy city was destroyed, the holy temple was devastated, and the people of Israel were in captivity for about seventy years. Daniel was in such a situation. Daniel had no heart to be there, but what could he do? He could not do anything except pray. **He prayed again and again.** Then a **vision** came to him. Something secret was unveiled to him—the seventy weeks.

*To Close the Transgression*

These seventy weeks were apportioned **to close the transgression.**

*To Make an End of Sins*

They were also apportioned **to make an end of sins.**

*To Make Propitiation for Iniquity*

Furthermore, they were apportioned **to make propitiation for iniquity.**

*To Bring in the Righteousness of the Ages*

**The seventy weeks** were apportioned **to bring in the righteousness of the ages** (2 Pet. 3:13). **The transgression will be closed, sins will be ended, and iniquity will be propitiated. The righteousness of the ages will also be brought in.** This is the righteousness of the ages, or the eternal righteousness, which will be in the millennium as well as in the new heaven and new earth. In the millennium Christ will be the **righteous One** (Jer. 23:5), and He will rule the thousand-year kingdom **in righteousness** (Isa. 11:5-6). In 2 Peter 3:13 Peter says, “We are expecting new heavens and a new earth, in which **righteousness dwells.**” **Today there is injustice everywhere. But there will be an age, which will be the age of the ages, the age of the new heavens and new earth, in which righteousness dwells.**

*To Seal Up Vision and Prophet*

After the seventy weeks are completed, **vision and prophet will be sealed up.** Today we need the vision and the prophet, but when the seventy weeks are fulfilled, we will not need them anymore.

*To Anoint the Holy of Holies*

The seventy weeks were also apportioned **to anoint the Holy of Holies** (Dan. 9:24). **Before the seventy weeks are over, the temple will be rebuilt.** Later, Antichrist will devastate and contaminate the temple. He will cause the sacrifice and the oblation to cease, setting up his image in the temple as an idol to defile the holy temple of God (Matt. 24:15; Rev. 13:14-15; 2 Thes. 2:4). **After the final three and a half years of this age, Antichrist will be completely destroyed, and the temple will be cleansed and cleared up. Then the Holy of Holies will be anointed.** When the Holy of Holies is anointed, **the service of offering sacrifices and the oblation will be recovered.**

The three and a half years of the great tribulation are referred to as **forty-two months** (Rev. 11:2), or twelve hundred sixty days (12:6). But Daniel 12:11 and 12 say, “From the time that the daily sacrifice is removed and the abomination that desolates is set up, there will be a **thousand two hundred and ninety days.** Blessed is he who waits and reaches the thousand three hundred and thirty-five days!” In these verses twelve hundred ninety days

and thirteen hundred thirty-five days are mentioned. [The ones who wait until the thirteen hundred thirty-fifth day will be blessed.](#)

At the end of the twelve hundred sixty days, Antichrist will be fully destroyed by Christ. Then thirty more days are needed to clear up the contaminated, devastated, and defiled temple. Therefore, at the end of twelve hundred ninety days, the temple will be cleared up. But still there will be no sacrifices or offerings. This service will need setting up. This will take another forty-five days, which makes thirteen hundred thirty-five days. [Once this service is set up, all the people will be blessed in the offering of the sacrifices and oblations to God. For the children of Israel to be blessed is to enjoy the offerings.](#) That blessing will be taken away by the Antichrist. From the time that Antichrist causes the offerings to cease to the day the Israelites enjoy the offerings again will be thirteen hundred thirty-five days.

***The First Seven Weeks—Forty-nine Years—  
Being for the Rebuilding of Jerusalem and Being Fulfilled***

Now we need to see the sections into which the seventy weeks are divided. [The first seven weeks—forty-nine years—were for the rebuilding of Jerusalem and were fulfilled \(9:25\).](#)

***Sixty-two Weeks—Four Hundred Thirty-four Years—  
Being to the Cutting Off (the Crucifixion)  
of Messiah (Christ)***

The next sixty-two weeks—four hundred thirty-four years—were to the cutting off (the crucifixion) of Messiah, Christ (v. 26a). History tells us that from the rebuilding of Jerusalem to the year that [Christ was crucified was exactly four hundred thirty-four years.](#)

***The Interval after the Sixty-two Weeks  
and before the Last Week of the Seventy Weeks***

After the sixty-two weeks and before the last week of the seventy weeks, there is an interval, the length of which is not revealed and in which was the destruction of the city of Jerusalem and the sanctuary by the people of the prince (the Roman army of Titus) in A.D. 70; and the end of it will be with a flood, and even to the end there will be war; desolations are determined (v. 26b). The interval after the sixty-two weeks and before the last week of the seventy weeks is [the age of grace and the age of the church. This is also the age of mysteries.](#) [In this interval everything that God did, is doing, and will do is a mystery. In this interval Christ is the mystery of God \(Col. 2:2\), and the church is the mystery of Christ \(Eph. 3:4\). Christ and the church are the great mystery \(5:32\). Revelation 10:7 says that these mysteries will be completed, finished, and over at the trumpeting of the seventh trumpet.](#)

In this interval was the destruction of the city of Jerusalem by Titus with the Roman army in A.D. 70. Josephus, the Jewish historian, tells of how Titus devastated Jerusalem and the temple. This was a fulfillment of the Lord's prophecy in [Matthew 24:2](#) concerning the temple: ["Truly I say to you, There shall by no means be left here a stone upon a stone, which shall not be thrown down."](#) Daniel prophesies further that there will be war until the seventy weeks are completed. From the destruction of Jerusalem until today, there has been war after war.

*(The Prophecy of the Four "Sevens" in the Bible, Chapter 1)*