

# THAT GREAT CITY

## Part I

“Seventy Weeks Are Determined...”

By Arlen L. Chitwood

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns...

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

And the woman which thou sawest is that great city, which reigneth over [lit., ‘which possesses kingly authority over’] the kings of the earth (Rev. 17:1-3, 16-18).

Revelation chapters seventeen through the first part of chapter twenty provide a climactic sequence of events which brings about the only possible proper end to Daniel’s Seventy-Week prophecy — the conclusion seen in the prophecy

itself, as laid out in a six-fold manner in the introductory verse of the prophecy, in Dan. 9:24:

“Seventy Weeks [lit., ‘Seventy sevens (contextually, sevens of years — 490 years, 360 days per year)] are determined upon thy people [the Jewish people] and upon thy holy city [the City of Jerusalem]”:

- 1) “To finish the transgression.”
- 2) “To make an end of sins.”
- 3) “To make reconciliation for iniquity.”
- 4) “To bring in everlasting righteousness.”
- 5) “To seal up the vision and prophecy.”
- 6) “To anoint the most Holy.”

Four hundred and eighty-three years of Daniel’s prophecy have been fulfilled. They were fulfilled during the years preceding and leading into the time of Christ’s crucifixion (beginning with the decree referenced in the prophecy [issued in 444 B.C.] and ending with the crucifixion [in 33 A.D.], also referenced in the prophecy).

Time being fulfilled in the prophecy though stopped in 33 A.D. On the day that God’s Son was crucified (fulfilling that set forth in the type in Genesis chapter twenty-two [Abraham offering his son at a particular place which God had revealed to him]), God, so to speak, stopped the clock marking off time in the prophecy.

God then set Israel aside (fulfilling that set forth in the type in Genesis chapter twenty-three [the death of Sarah, Abraham’s wife]).

And, anticipating that set forth in the type in Genesis chapter twenty-four (Abraham’s eldest servant sent to another land to acquire a bride for Isaac), fifty-three days later, on the day of Pentecost, God brought into existence *the one new man* “in Christ.”

At this point in time, God began an entirely new dispensation, with the Spirit of God given the specific task of *calling out a bride for God’s Son*

from among those comprising this new man (fulfilling that set forth in the type in Genesis chapter twenty-four).

But, seven years yet remain to be fulfilled in the prophecy, which *MUST* come to pass. Once the Spirit has acquired the bride, God will remove *the one new man* “in Christ” (all Christians, as seen in the latter part of Gen. 24), turn back to Israel, begin the clock marking off time once again in Daniel’s Seventy-Week prophecy, and complete the last seven years of the previous dispensation.

And once this time has been completed (the full seventy weeks, 490 years), the six things listed in the opening verse of the prophecy, pertaining to Israel, will be brought to pass (fulfilling that set forth in the type in Genesis chapter twenty-five [Abraham again taking a wife, *Keturah*, who was far more fruitful than Sarah]).

In short, Israel will be brought to the place of repentance, a nation will be born in a day, Israel’s sins — all types of disobedience, including harlotry, resulting in and climaxed by the crucifixion of the nation’s Messiah when He came the first time — will be done away with, everlasting righteousness will be brought in, the mystery of God will be finished through a full revelation of the Son (sealing up [nothing more to be added, a bringing to completion] of the vision and prophecy), and the Glory will be restored to Israel within a Temple which Messiah Himself will build (anointing the most Holy).

This is what Revelation chapters six through the first part of chapter twenty are about. They are about God completing His dealings with Israel during and immediately following the seven unfulfilled years of Daniel’s Seventy-Week prophecy, bringing the six things seen in Dan. 9:24 to pass, with all that will accompany the realization of these six things being brought to pass as well.

(For additional information on Daniel’s Seventy-Week prophecy, refer to Chapter XII, “Daniel’s Seventy Weeks,” in the author’s book, THE TIME OF THE END.

For additional information on the typology of Gen. 22-25, refer to Chapter II, "Isaac and Rebekah," in the author's book, *THE BRIDE IN GENESIS*, or in the author's book, *SEARCH FOR THE BRIDE*.)

And, as well, all the various facets of this same end (that seen occurring at the completion of the time in Daniel's Seventy-Week prophecy) are seen time after time in the Old Testament. A corresponding parallel, as illustrated in the preceding paragraphs (a sequence of events foreshadowed in Gen. 22-25), can only be expected, for *the structure of later revelation must always be in complete keeping with the structure of earlier revelation*.

*Later revelation must always be completely in line with and rest on the foundation set forth in earlier revelation.*

This climax, seen in both Testaments — stated in a broad but succinct manner — has to do with:

- 1) The realization of God's purpose for driving the Jewish people out among the nations over 2,600 years ago (bringing all six things seen in Dan. 9:24 to pass).
- 2) The corresponding destruction of Gentile world power.
- 3) The corresponding ushering in of the long-awaited Messianic Era.

Through the judgments and different events brought to pass during the Tribulation, seen in Revelation chapters six through sixteen, everything is set in place for these climactic events to be revealed and occur.

Then, beginning in chapter seventeen and continuing into the first part of chapter twenty, numerous details are given concerning these climactic events, with *three individuals occupying center-stage*:

- 1) *Israel's true Messiah — the Lord Jesus Christ* — Whom the nation rejected and crucified, though will one day receive (Rev. 19:11ff; cf. Zech. 12:10-14; Acts 2:23, 36; 3:15; 4:10; 5:30).

2) *Israel's false messiah — the Beast* — whom the nation, as a result of their rejection of the true Messiah, is prophesied to receive during the interim (Rev. 17:1ff; cf. John 5:43).

3) *Israel, the nation itself, around which everything revolves* — seen as *the harlot woman* — brought to repentance, cleansed, never to be defiled again (Rev. 17:1ff).

Most of this closing section of the Book of Revelation, leading into Christ's return (19:11ff), the destruction of Gentile world power (19:17-21), and the Messianic Era which follows (20:1-6), is taken up with detailed information pertaining to *the Beast, his kingdom, and a harlot woman occupying a central place in this kingdom* (chs. 17-19a).

This is the subject matter seen in this climactic part of the book immediately preceding Christ's return, climactic dealings with Israel and the nations, the restoration of Israel, the destruction of Gentile world power, and the ushering in of the Messianic Era.

"The Beast" and "the woman" are both referenced in *metaphorical* respects. And that being referenced through the use of both metaphors is *made clear* in the numerous Old Testament passages dealing with the subject, in earlier parts of the Book of Revelation, and in chapter seventeen through the first part of chapter nineteen as well.

Then, through the use of the word "mystery," *any teaching surrounding that being dealt with can only be seen as inseparably connected with the Old Testament Scriptures, drawing from these Scriptures*. And both *the Beast* and *the woman* are referred to by this word (17:5, 7).

(A "mystery" in the N.T. refers to *something made known in the O.T. which has yet to be fully opened up and revealed*. And the opening up and complete unveiling of that referred to as "a mystery" in the N.T., referring back to something in the O.T., awaited the additional revelation seen in the N.T.)

Dealing with events foreshadowed in Gen. 22-25 in connection with Israel and Daniel's Seventy-Week

prophecy, previously seen, would present a case in point. Along with things related to *the mystery of Israel's blindness* in these chapters in Genesis [chs. 22, 23, 25 (cf. Rom. 11:25, 26)], there are also things related to *the mystery* revealed to Paul [ch. 24 (cf. Eph. 3:1-6)].

And, as seen in Romans chapter eleven [vv. 1-26], one mystery is inseparably linked to the other mystery. *Israel's blindness* [one mystery] allows for and makes room for *those things revealed to Paul* [another mystery]. And placing both mysteries within the scope of Daniel's Seventy-Week prophecy, *one mystery* [Israel's blindness] fits within the scope of the prophecy itself [while time in the prophecy is being fulfilled]; and *the other mystery* [that revealed to Paul] lies outside the scope of the prophecy [between the sixty-ninth and seventieth weeks, while time in the prophecy is not being fulfilled].

There are numerous other places in the O.T. which deal with things having to do with the mystery of Israel's blindness and the mystery revealed to Paul, with the O.T. Scriptures in this respect complete in and of themselves. But, a full opening up and revealing, explaining, these things awaited N.T. revelation.

In the preceding respect, note the folly of individuals having one Testament without the other, particularly the New without the Old [which would be somewhat akin to viewing a house without its foundation]. One Testament is to be understood in the light of the other — the Old in the light of the New, and the New in the light of the Old.)

Thus, not only must material in these chapters in the Book of Revelation (chs. 17-19) be in complete keeping with *the manner in which matters are set forth in the Old Testament* but this material must also be seen as *a climactic opening up and unveiling of that previously presented in the Old Testament*.

These chapters in the closing part of the Book of Revelation, leading into the Messianic Era, remove *any remaining wrappings* and present *the Beast and the Harlot in full exposure for all to behold*.

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