

Lesson – The 490 years from the return to the final desolation of the Temple

Seventy weeks are apportioned out upon thy people and upon thy holy city, to close the transgression, and to make an end of sins, and to make expiation for iniquity, and to bring in the righteousness of the ages, and to seal the vision and prophet, and to anoint the holy of holies. - Daniel 9:24

This Lesson Outline was prepared by John M. Wharton

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Sources -

All bible text, unless otherwise indicated, is the Darby Translation. ASV indicates the American Standard Version, with KJV indicating the King James Version. Quotations are often included from various classic christian commentaries such as John Gill's Expositor, Jamieson, Fausset and Brown, Robertson's New Testament Word Pictures, and others. Greek and Hebrew word definitions are often included from the Strong's Concordance, unless otherwise indicated. All of these sources, both the bible text's, commentaries, and Strong's definition's are taken from THE WORD from Online Bible 1.00, or The Power Bible also from Online Bible, unless otherwise indicated.

Introduction

In earlier chapters of Daniel we've seen symbols that represented the rise and fall of great world empires and we've come to understand that some later portions of these empires will continue in the period of time often called the last days. Now in chapter 9 we will learn about the period of time laid out by God for the return of the Jewish people from the Babylonian captivity, the rebuilding of the city, the eventual appearance of the long anticipated Messiah, His death, the destruction of the temple again and the final appearance of a great and evil ruler who will seem at the start to be a friend of the people of God but who will betray them and cause much harm.

LESSON TEXTS

Daniel 9:

1 ¶ In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans,

2 in the first year of his reign, I Daniel understood by the books that the number of the years, whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishment of the desolations of Jerusalem, was seventy years.

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[1] {seventy years}

Cf. #Le 26:33-35 2Ch 36:21 Da 9:2 The 70 years may be reckoned to begin with the first deportation of Judah to Babylon. #2Ki 24:10-15. B.C. 604 according to the Assyrian Eponym Canon, or B.C. 606 according to Ussher; or from the final deportation #2Ki 25:1-30 2Ch 36:17-20 Jer 39:8-10. B.C. 586 (Assyr. Ep. Canon), or B.C. 588 (Ussher). In the first case the 70 years extend to the decree of Cyrus for the return #Ezr 1:1-3 B.C. (Assyr. Ep. Canon), or B.C. 536 (Ussher). In the second case the 70 years terminate B.C. 516 (Assyr. Ep. Canon) with the completion of the temple. The latter is more probable reckoning in the light of #Da 9:25.

Comments -

by the books....whereof the word of Jehovah came to Jeremiah the prophet -

Daniel is referring to the prophecies in Jeremiah 25:11-12; and 29:10 wherein he predicted that the Kingdom of

Judah would be taken captive to Babylon and there they would serve the King of Babylon for seventy years. Then, amazingly, they would be released and allowed to return to Israel. History records that it all did happen.

*Jeremiah 25:11 And this whole land shall become a waste, an astonishment; **and these nations shall serve the king of Babylon seventy years.** 12 And it shall come to pass, when seventy years are accomplished, that I will visit on the king of Babylon and on that nation, saith Jehovah, their iniquity, and on the land of the Chaldeans, and I will make it perpetual desolations.*

*Jeremiah 29:10 For thus saith Jehovah: **When seventy years shall be accomplished for Babylon I will visit you, and perform my good word toward you, in bringing you back to this place.***

3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes;

4 ¶ and I prayed unto Jehovah my God, and made my confession, and said, Alas Lord! the great and terrible *God, keeping covenant and loving-kindness with them that love him, and that keep his commandments:

5 we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even turning aside from thy commandments and from thine ordinances.

6 And we have not hearkened unto thy servants the prophets, who spoke in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 Thine, O Lord, is the righteousness, but unto us confusion of face, as at this day, to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, in all the countries whither thou hast driven them, because of their unfaithfulness in which they have been unfaithful against thee.

8 O Lord, unto us is confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 With the Lord our God are mercies and pardons, for we have rebelled against him;

10 and we have not hearkened unto the voice of Jehovah our God, to walk in his laws, which he set before us through his servants the prophets.

11 And all Israel have transgressed thy law, even turning aside so as not to listen unto thy voice. And the curse hath been poured out upon us, and the oath that is written in the law of Moses the servant of God: for we have sinned against him.

12 And he hath performed his words, which he spoke against us, and against our judges that judged us, by bringing upon us a great evil; so that there hath not been done under the whole heaven as hath been done upon Jerusalem.

13 As it is written in the law of Moses, all this evil is come upon us; yet we besought not Jehovah our God, that we might turn from our iniquities, and understand thy truth.

14 And Jehovah hath watched over the evil, and brought it upon us; for Jehovah our God is righteous in all his works which he hath done; and we have not hearkened unto his voice.

15 —And now, O Lord our God, who broughtest thy people forth out of the land of Egypt with a strong hand, and hast made thee a name, as it is this day, —we have sinned, we have done wickedly.

16 Lord, according to all thy righteousnesses, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; for because of our sins, and because of the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all round about us.

17 And now, our God, hearken to the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 Incline thine ear, O my God, and hear; open thine eyes and behold our desolations, and the city that is called by thy name: for we do not present our supplications before thee because of our righteousnesses, but because of thy manifold mercies.

19 Lord, hear! Lord, forgive! Lord, hearken and do! defer not, for thine own sake, O my God! for thy city and thy people are called by thy name.

20 ¶ And whilst I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Jehovah my God for the holy mountain of my God;
21 **whilst I was yet speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me about the time of the evening oblation.**

Comments -

The first time that Daniel saw the angel Gabriel was in chapter 8:15. where he's described as *the appearance of a man*. However he must have had a more powerful appearance than it seems at first glance because two verses later in 8:17 Gabriel's very presence as he approached Daniel was so overpowering that the prophet fell on his face before him.

Daniel 8: 15 ¶ And it came to pass, when I Daniel had seen the vision, I sought for the understanding of it, and behold, there stood before me as the appearance of a man. 16 And I heard a man's voice between the banks of the Ulai; and he called and said, Gabriel, make this man to understand the vision. 17 And he came near where I stood; and when he came, I was afraid, and fell on my face; and he said unto me, Understand, son of man; for the vision is for the time of the end.

22 And he informed *me*, and talked with me, and said, Daniel, **I am now come forth to make thee skilful of understanding.**

23 **At the beginning of thy supplications the word went forth, and I am come to declare it; for thou art one greatly beloved. Therefore consider the word, and have understanding in the vision:**

"Therefore consider" and also "and have understanding in" are both translations of the word - 0995. Nyb biyn *bene*; a primitive root; to separate mentally (or distinguish), i.e. (generally) understand:—attend, consider, be cunning, diligently, direct, discern, eloquent, feel, inform, instruct, have intelligence, know, look well to, mark, perceive, be prudent, regard, (can) skill(-full), teach, think, (cause, make to, get, give, have) understand(-ing), view, (deal) wise(-ly, man).

Comments -

At the beginning of thy supplications the word went forth This word surely went out from the Throne of God to Gabriel telling him to come and declare to Daniel these times of the fulfillment of the prophecies about the return to Jerusalem, and to explain them to him so that he could understand.

24 **Seventy weeks are apportioned out upon thy people and upon thy holy city, to close the transgression, and to make an end of sins, and to make expiation for iniquity, and to bring in the righteousness of the ages, and to seal the vision and prophet, and to anoint the holy of holies.**

weeks - 07620. ewbv shabuwaæ *shaw-boo'-ah*; or ebv shabuwaæ *shaw-boo'-ah*; also (feminine) hebv sh@buæah *sheb-oo-aw'*; properly, passive participle of 07650 as a denominative of 07651; **literal, sevened**, i.e. a week (specifically, of years):—seven, week.

and to make expiation for iniquity - 03722. rpk kaphar *kaw-far'*; a primitive root; **to cover** (specifically with bitumen); figuratively, to expiate or condone, to placate or cancel:—appease, make (an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off, (make) reconcile(-liation).

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These are "weeks" or more accurately, sevens of years; seventy weeks of seven years each. Within these "weeks" the national chastisement must be ended and the nation re-established in everlasting righteousness (#Da 9:24). The seventy weeks are divided into seven = 49 years; sixty-two = 434 years; one = 7 years (vs. 25-27). In the seven weeks = 49 years, Jerusalem was to be rebuilt in "troubulous times." This was fulfilled, as Ezra and Nehemiah record. Sixty-two weeks = 434 years, thereafter Messiah was to come (#Da 9:25). This was fulfilled in the birth and manifestation of Christ. #Da 9:26 26 is obviously an indeterminate period. The date of the crucifixion is not fixed. It is only said to be "after" the threescore and two weeks. It is the first event in #Da 9:26. The second event is the destruction of the city, fulfilled A.D. 70. Then, "unto the end," a period not fixed, but which has already lasted nearly 2000 years. To Daniel was revealed only that wars and desolations should continue (cf. #Mt 24:6-14.) The N.T. reveals, that which was hidden from the O.T. prophets #Mt 13:11-17 Eph 3:1-10 that during this period should be accomplished the mysteries of the kingdom of Heaven #Mt 13:1-50 and the out-calling of the Church #Mt 16:18 Ro 11:25. When the Church-age will end, and the seventieth week begin, is nowhere revealed. Its duration can be but seven years. To make it more violates the principle of interpretation already confirmed by fulfilment. #Da 9:27 deals with the last week. The "he" of #Da 9:27 is the "prince that shall come" of #Da 9:26, whose people (Rome) destroyed the temple, A.D. 70. He is the same with the "little horn" of chapter 7. He will covenant with the Jews to restore their temple sacrifices for one week (seven years), but in the middle of that time he will break the covenant and fulfil #Da 12:11 2Th 2:3,4. Between the sixty-ninth week, after which Messiah was cut off, and the seventieth week, within which the "little horn" of Dan. 7. will run his awful course, intervenes this entire Church-age. #Da 9:27 deals with the last three and a half years of the seven, which are identical with the "great tribulation." #Mt 24:15-28 "time of trouble" #Da 12:1 hour of temptation" #Re 3:10. (see "Tribulation," #Ps 2:5 Re 7:14). See Scofield "Ps 2:5". See Scofield "Re 7:14".

25 Know therefore and understand: From the going forth of the word to restore and to build Jerusalem unto Messiah, the Prince, are seven weeks, and sixty-two weeks.. The street and the moat shall be built again, even in troublous times

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[2] {from the going forth of the commandment}

Three decrees concerning Jerusalem are recorded, that of Cyrus, B.C. 536 (Ussher), for the restoration of the "house of the Lord God of Israel" #2Ch 36:22,23 Ezr 1:1-3 that of Darius #Eze 6:3-8 B.C. 521-486), and that of Artaxerxes in his seventh year. #Eze 7:7 say, B.C. 458). Artaxerxes in his twentieth year, B.C. 444 (Hales, Jahn), 446 (A.V.), 454 (Ussher, Hengstenberg), gave permission for the rebuilding of the "city," i.e., "Jerusalem" #Ne 2:1-8. The latter decree is, obviously, that from which the "seven weeks" (49 years) run, unless by "the commandment to restore," etc. is meant the divine decree #Da 9:23. In the present state of biblical chronology the date of the decree of Artaxerxes cannot be unanswerably fixed farther than to say that it was issued between 454 and 444 B.C. In either case we are brought to the time of Christ. Prophetic time is invariably so near as to give full warning, so indeterminate as to give no satisfaction to mere curiosity. (cf) #Mt 24:36 Ac 1:7. The 434 years reckon, of course, from the end of the seven weeks so that the whole time from "the going forth of the commandment to restore," etc., "unto the Messiah" is sixty-nine weeks of years, or 483 years.

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9:25 Know therefore and understand, [that] from {s} the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven {t} weeks, and {u} threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

(s) That is, from the time that Cyrus gave them permission to depart.

(t) These weeks make forty-nine years, of which forty-six are referred to the time of the building

of the temple, and three to the laying of the foundation.

- (u) Counting from the sixth year of Darius, who gave the second commandment for the building of the temple are sixty-two weeks, which make 434 years, which comprehend the time from the building of the temple until the baptism of Christ.

Comments -

The street and the moat shall be built again, even in troublous times - This was accomplished as recorded in Nehemiah chapters 4 – 6.

Nehemiah 4: 7 ¶ And it came to pass, when Sanballat, and Tobijah, and the Arabians, and the Ammonites, and the Ashdodites heard that the walls of Jerusalem were being repaired, that the breaches began to be stopped, then they were very wroth, 8 and conspired all of them together to come to fight against Jerusalem, and to hinder it.

15 And it came to pass that when our enemies heard that it was known to us, and that God had defeated their counsel, we returned all of us to the wall, every one to his work. 16 ¶ And from that time forth the half of my servants wrought in the work, and the other half of them held the spears, and the shields, and the bows, and the corslets; and the captains were behind all the house of Judah. 17 They that built on the wall, and they that bore burdens, with those that loaded, wrought in the work with one hand, and with the other they held a weapon. 18 And the builders had every one his sword girded by his side, and built. And he that sounded the trumpet was by me. 19 And I said to the nobles, and to the rulers, and to the rest of the people, The work is great and extended, and we are scattered upon the wall, one far from another: 20 in what place ye hear the sound of the trumpet, thither shall ye assemble to us; our God will fight for us. 21 And we laboured in the work; and half of them held the spears from the rising of the dawn till the stars appeared. 22 Likewise at the same time I said to the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and [be for] labour in the day. 23 And neither I, nor my brethren, nor my servants, nor the men of the guard that followed me, none of us put off our garments: every one had his weapon on his right side.

Nehemiah 6: 15 ¶ So the wall was finished on the twenty-fifth of Elul, in fifty-two days.

16 And it came to pass that when all our enemies heard of it, all the nations that were about us were afraid and were much cast down in their own eyes, and they perceived that this work was wrought by our God.

26 And after the sixty-two weeks shall Messiah be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with an overflow, and unto the end, war, —the desolations determined.

of the prince - 05057. dygn nagiyd *naw-gheed*; or dgn nagid *naw-gheed*; from 05046; a commander (as occupying the front), civil, military or religious; generally (abstractly, plural), honorable themes:—captain, chief, excellent thing, (chief) governor, leader, noble, prince, (chief) ruler.

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9:26 And after threescore and two {x} weeks shall Messiah be cut off, but {y} not for himself: and the people of the {z} 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.

(x) In this week of the seventy, will Christ come and preach and suffer death.

(y) He will seem to have no beauty, nor to be of any estimation; #Isa 53:2.

(z) Meaning Titus, Vespasians's son, who would come and destroy both the temple, and the people, without any hope of recovery.

27 And he shall confirm a covenant with the many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and because of the protection of

abominations *there shall be* a desolator, even until that the consumption and what is determined shall be poured out upon the desolate.

27 *And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate.* - ASV

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[3] {*abominations*}

(Cf) #Mt 24:15. The expression occurs three times in Daniel. In #Da 9:27 12:11 the reference is to the "Beast, "" man of sin"; #2Th 2:3,4 and is identical with #Mt 24:15. In #Da 11:31 the reference is to the act of Antiochus Epiphanes, the **prototype of the man of sin**, who sacrificed a sow upon the altar, and entered the holy of holies.

Comments -

the prototype of the man of sin – Scofield's - Antiochus did fulfill some degree of the things mentioned in Daniel regarding this Beast who will come into power at a future time after the first four empires of Babylon, Persia, Greece and Rome. But a complete fulfillment is still to come at the time of the ten horn kingdoms.

Conclusion

In this lesson on Daniel chapter 9 we've seen that God has before the fact laid out a period of time covering a great many important themes that are covered in other prophecies of the Old Testament including the promised return of the Jewish people from their Babylonian captivity and their rebuilding of the temple and the city of Jerusalem. We have also seen that tied to the period of time starting with this return is also the revelation of the Messiah who will die and after this the temple will again be destroyed. Eventually an evil ruler will betray the national people of God and cause much evil and harm. In future lessons we may see how this ruler fits in with the perspectives of other prophecies in our Bible.