



Bible Student's Notebook™

The Herald of His Grace

Presenting *every man perfect in Christ Jesus*. Colossians 1:28

Volume 31
Issue 755

The Seventy Sevens of Daniel

Part 2 of 2

by — J.G.H. Steedman (-1968)

It is obvious that in Daniel 9:24 the six items stated will be enacted concurrently upon the conclusion of a period of 490 years from some pre-determined date. There are several of these “periods” in Scripture, of which the 70 years of Jeremiah, at the beginning of this chapter, is one. Another is in Exodus 12:40-41, where it states,

Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years. And it came to pass at the end of 430 years, even the self same day it came to pass, that the hosts of the Lord went out from the land of Egypt.

At the beginning of the chapter the Lord made another proclamation,

This month shall be unto you the beginning of months; it shall be the first month of the year to you.

This was not only the beginning of months for the children of Israel, it was the beginning of a period of time also, for in I Kings 6:1 we read,

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Zif, which is the second month, that he began to build the house of the Lord,

Verse 38 reads,

And in the eleventh year in the month of Bul,

which is the eighth month, was the house finished.

It was not then dedicated, for it yet had to be furnished, which took a further three years, making a total of 490 years from the Exodus. 490 years, as has already been stated, is ten Jubilee cycles and seventy seven-years periods.

There is, however, the difficulty that arises in the apparent discrepancy between the number of years given by the Apostle Paul in Acts 13:16-23 and the last statements from the O.T. According to Acts 13 the time that passed between the exodus and the dedication of the temple was 583 years. This, however, includes 93 years of servitudes, which are not enumerated in I Kings 6:1, the difference being 490 years.

The information given in Acts 13:20-21 is of great interest, however, that from the finishing of the destruction of the Nations in the land they were under Judges, in other words their occupation of the land up to the end of Saul's reign, was 490 years. In view of the types already mentioned this is very significant indeed, and it is considered that it is something that cannot be ignored by anyone who wishes to arrive at an understanding of prophecy in relation to the restoration of Israel to the land and to the final “*restitution of all things which God hath spoken by the mouth of all his holy prophets.*”

Exegesis in the past has taken this period of 490 years of Daniel 9:24 and split it up in :25, whereas, as the *Companion Bible* indicates by the tense of the word “*determined*” it is to be considered as a unit, indi- ▶

visible in so far as this verse is concerned. Therefore, from the events in :24, which are enacted concurrently, one has to lay back 490 years as a period that corresponds to the type of rule by the Judges and Saul, before the beginning of David's rule, which, in type, corresponds to the start of the rule by David's greater Son, the Lord Jesus Christ. Israel shall look upon Him when He appears, Him Whom they had pierced, and acknowledge Him as their Savior and King, even as David was acknowledged by Judah, and later Israel, after the death of Saul.

In connection with this verse W.C. Stevens remarks,

Here is as definite a forecast of 490 remaining years as was Jeremiah's prediction of the 70 years just closing. We are to treat the one just as literally as we are accustomed to treat the other.

He then goes on to say,

The objective of the 70 weeks – the cluster of happy consummations listed in :24 – constitutes the new distinctive portion of the composite revelation of the book. Let us paraphrase the verse.

Seven times seventy years more are pre-determined of God, O Daniel, upon thy People, the Jews, and upon thy city, Jerusalem: to bring Israel to the close of her career of stiff-necked transgression; to effect an ending of all her besetting sins; to purge out of her effectually her bent to backsliding; to bring all her children into everlasting righteousness; to fulfil exhaustively all the contents of vision and prophecy relative to her ultimate restoration; and to anoint the most holy place of her final and inviolable worship.

This bears a close resemblance to, and is clearly summarized by the words, "*the times of the restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world [aionos] began.*" Attention has already been drawn to this fact and it signals the momentous event, the return to earth of the Lord Jesus Christ in power and glory. This verse is the immediate outcome of that event.

Stevens says, "Here is as definite a forecast of 490 remaining years." He does not say whether they are years of "My People" or of "not My People" condi-

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Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 31, No. 755 – January 28, 2019

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This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "*preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past*" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
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- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication, thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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For definitions of abbreviations/acronyms, see index after the order form.

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tions; but what he says seems to give support to their being years in which God is actually dealing with Israel as a whole, and not years in which they are in their present condition of being scattered among the Nations, fulfilling many O.T. prophecies.

During this present time Israelites are definitely “*not My people*” as is evinced in Romans 11; therefore, one may rightly state that the 490 years has not yet commenced to run. In other words, God has yet to deal with His people for 490 years before the return of Christ, as already set out.

The present State of Israel cannot be counted towards this period. As any believer who has had anything to do with them or has had the good fortune to take part in a visit to Palestine will know, a very small percentage of the 2,000,000 now in the land have any real interest in their national religion. In fact, the Jews, as they are called today, are back there in unbelief, a condition that is not supported by any Scripture, Old or New Testament. On the contrary, the Scriptures are emphatic in their prophetic predictions that it is the whole of a united Israel (today, another 10,000,000[+]), all twelve tribes, that will be brought out from the countries throughout the world when they call their law to mind,

“and shall return unto the Lord [JEHOVAH] thy God and shall obey His voice ... with all thine heart, and with all thy soul; that then the Lord [JEHOVAH] thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the Nations, whither the Lord thy God hath scattered thee and the

Lord thy God will bring thee into the land which thy fathers possessed [not the Abramic promise] . . . And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live (Deuteronomy 30:1-6).

Words could not be plainer or more explicit. These conditions are NOT being fulfilled today. Those in the land at the moment are there in the character of Jacob, the “heel,” the “supplanter,” the “trickster,” the “materialist,” the “outsider.” They might be more accurately called Jacob-ites.

It is true, and believed by those who accept the fact in this age of grace abounding, that Jesus is the Christ, the Son of God, the Redeemer of Israel and of Mankind, that He by His death has accomplished everything that was necessary to effect every redemption, and that nothing was left undone. In this spiritual sense the items of Daniel 9:24 have been effectually dealt with by Christ when He was crucified, but that is not the fulfilment of the prophecy, nor does it indicate that the following verse is fulfilled in that or in any other proximate event. That is an assumption that fits in most conveniently but is only coincidence. With all due respect to students in the past, expositors, and fellow Christians, who have accepted their lead, there is no wish or intention to impugn their integrity and their faith in the Word, written or living; however, it is so easy to follow something that appears to fit in so well to their concept of what should be that it obscures the true meaning of the passage. ►

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It may have been noticed in the paraphrase of :24 that Stevens says “to fulfil exhaustively all the contents of vision and prophecy relative to her ultimate restoration.” There was a partial restoration in fulfillment of Jeremiah’s prophecy under Ezra and Nehemiah of about 50,000-80,000 persons, which is negligible. 2,000,000 have returned now,¹ but what are these compared with the prophecies?

Jeremiah contains a prophecy which supports the typical purport of the exodus and early history of the Nation, which none can sweep aside.

“Therefore, behold, the days come,” saith the Lord, “that it shall no more be said, ‘The Lord liveth, that brought up the children of Israel out of the land of Egypt’; but, ‘The Lord liveth, that brought up the children of Israel from the land of the North, and from all the lands whither He had driven them’; and I will bring them again into their land that I gave unto their fathers” (Jeremiah 16:14-15).

As Jesus was typified by Joseph, David and Solomon and a host of others, even so this restoration was typified by the exodus from Egypt; and just as Israel was well established in the land for 490 actual years from their possession of the land under Joshua, even so will Israel be established in the same land, in full obedience to JEHOVAH the God of Israel before the fulfillment of Daniel 9:24.

1. [Editor:] At the time of this writing.

Where Deuteronomy 30:1-6 gives the initial motivation of the greater exodus, Ezekiel 20:33-44 gives a wealth of detail of the course it will take and of outstanding events leading to the *eisodos*, or entry into the land, and certain details that pertain to their behavior thereafter. By this account it can be seen that not one who is prepared to rebel against Jehovah will be permitted to enter the land, nor, we are told, will they be permitted to go back among the Nations, whence they have come.

As in the days of Saul, and in the years before he led Israel when they were in servitude to the Philistines who demanded of the Israelites tribute, so will it be towards the end of the 490 years from this entry into the land. This latter part of the period will be characterized by the sequence of warnings that are given in the epistle to the Hebrews: neglect, unbelief, apostasy, willful sin, obstinate refusal and indifference. This will culminate in the prince, who is chosen by the people against the will of God and anointed, making a covenant with the man of sin seven years before the return of the Lord to the Mount of Olives. This is the setting of Daniel 9:25-27.

After the return of Christ in power and glory and the destruction of Antichrist, :24 will be fulfilled to the last detail.

When the children of Israel left Egypt, after the giving of the law they moved over to Kedesh Barnea with a view to marching in on the land of Canaan. This, however, was thwarted by their sending of spies and, following the majority decision of these spies



302 pp., PB

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The Creation of Evil, Sin and Satan ***(A Compilation)***

The truth laid forth in this work should help us greatly in our dealings with others, especially those who have failed in some way which may bring dishonor on His Name, or cannot accept His truth, or even oppose it and us, especially mature teachings such as is put forth in the pages of this book. It contains 19 authors, 49 works, spanning 150 years. Authors include: Arthur P. Adams, E.W. Bullinger, Alan Burns, Edward Clayton, John Essex, H.W. Fry, Vladimir Gelesnoff, Norman P. Grubb, Donald G. Hayter, A.E. Knoch, William Mealand, André Piet, Clyde L. Pilkington, Jr., Ray Van Dyke, William H. Walker, and James Webb.

they rebelled against God and were therefore condemned to wandering in the wilderness until that generation which had been numbered, 20 years old and upward, men of war, were dead, a period of a further 38 years.

This will not befall in the future restoration, but the entry into the land will speedily follow the gathering from all the Nations to the “Wilderness of the Peoples” (wherever that may be), and after “passing under the rod” and being “brought into the bond of the covenant” (evidently the old covenant of Sinai) they will go on into the land to occupy it and to restore it for habitation.

A number of passages indicate what they will find on arrival in the land: the cities burned and in ruins and the land devastated. Speaking of this time the prophet Ezekiel says,

For I will take you from among the Nations, and gather you out of all countries, and will bring you into your own land (36:24).

This clearly identifies the greater exodus. Verses 32-35 are given in Ferrar Fenton’s version:

In the time when I cleanse you from all your passions and restore you your cities, and you rebuild the burnt ruins; and the desolate land that was a waste to the eyes of all who passed through it, is again cultivated, they will ask, “How has this country, that was a desert, become like the garden of Eden? and its burnt and desolate and broken down cities inhabited fortresses?” Then the residue of the Nations round about will rec-

ognise that I, the Lord, have rebuilt the ruins and planted the waste.

Isaiah further prophesied,

And the sons of strangers shall build up thy walls (60:10).

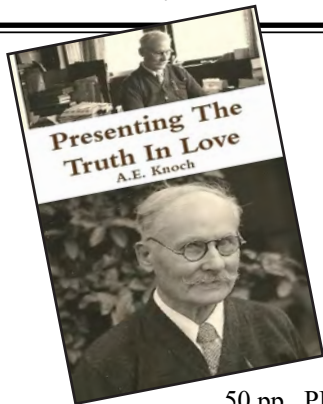
And they shall build the old wastes, and they shall raise up the former desolations, and they shall repair the waste cities, and desolations of many generations (61:4).

Amos further states,

In that day will I raise up the tabernacle of David that is fallen and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old. And I will bring again the captivity of My people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them (9:11, 14).

As the tabernacle was of Moses, not of David, and as it cannot refer to the temple of Solomon, it may refer to the “tent” erected by David to house the ark of the Lord. Perhaps there is some deeper meaning as indicated by James’ words in Acts 15:16.

These passages indicate clearly that, when Israel is restored to the land under the hand of God, the cities are found to be in ruins, “burnt” as Ferrar Fenton says, and devastation is on every hand. This must have been brought about by some invasion of a ►



50 pp., PB

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Presenting the Truth in Love ***In Memoriam of A.E. Knoch (1874-1965)***

This book consists of seven short chapters: (1) *Presenting the Truth in Love* – A.E. Knoch; (2) *My Father – As I Remember Him* – Ernest O. Knoch; (3) *Knoch and His Work: A Biographical Sketch by a Close Friend and Long Time Associate* – Edward H. Clayton; (4) *My Brethren Background* – A.E. Knoch; (5) *Musings On Mount Olivet* – A.E. Knoch; (6) *Be Confirmed in the Faith* – A.E. Knoch; (7) *The Funeral Message* – Herman H. Rocke.

conquering host who has come upon the inhabitants of the land and destroyed them. Yet we see in this last passage that it is the Lord God Himself Who takes a hand, both in the enabling to rebuild and in the hastening in the process of the growth of nature to reproduce and bear fruit in great abundance. Other passages might be cited in support.

The process of reasoning from the Scriptures that has been adopted has indicated that at some future date "when the fulness of time is come," God will step in and close this age of abounding grace, and man's day will come to an abrupt close. The church, which during this age has been formed, will be removed from the scene by His divine action, and from that moment He will return to His dealings with His People Israel. They are at that time scattered among the Nations as He scattered them 25 centuries ago, except for those who have returned under Zionism, the Balfour Declaration and by force of arms – formal religionists, materialists, communists, atheists alike – true Jacob-ites.

All true Christian influence will have been removed from the earth, only agnostic formal religion and atheistic politics remaining. Control having been removed, the forces of evil will quickly take action, and seizing their opportunity the Nations that surround Eretz Israel will attack, backed by Russian forces, and these Jacob-ites will be swept into the sea and destroyed.

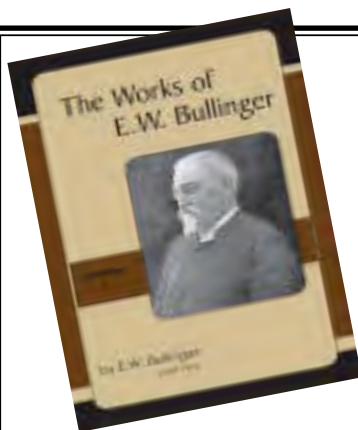
This catastrophe will be brought home to the Jews of the world and will presage an attempt to exterminate

them, in much the same way that the attempt was made in the dominion of Ahasuerus by Haman. (This Ahasuerus is identified with Darius Hystaspes by Martin Anstey in *The Romance of Bible Chronology*, p. 272). This was about the time of the first restoration. When the news of this intention was received, we read,

And in every province whithersoever the king's commandment and his decree came, there was great mourning amongst the Jews, and fasting and weeping, and wailing; and many lay in sackcloth and ashes (Esther 4:3).

It would appear that this will be repeated on a grand world-wide scale, and, with prayers such as that of Daniel 9:3-19, they will prostrate themselves before the Lord their God and fulfill Deuteronomy 30:1-2. God's response will be according to :3-6. Verses 7-10 are amplified in the giving of much detail by Ezekiel 20:33-44.

The over-running of the Land by the hordes of the North will take place as prophesied in Ezekiel 38. Note carefully where twice the word *acharith* is used in Ezekiel 38:8, 16, and also all the verses of this chapter are linked together by the expressions "at the same time," and "in that day." This and the following chapter are too long to quote verbatim, but there is little doubt that the account of the invasion of Gog and his confederates fit into the picture here and will bring about the destruction of the land and the near extermination of those who inhabit the land or drive them to evacuation of their country "in extremis."



663 pp., PB

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The Rich Man and Lazarus, or,
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Exposition of I Peter 3:17-
4:6
Stablished – Strengthened –
Settled
The Transfiguration
The Vision of Isaiah – Its
Structure and Scope



God, however, deals with them Himself, using the elements against their enemies as he did in the days of the first entry into the land of promise.

With all of this in view the better to help understand the passage, a return now to Daniel 9:25-27 might be expedient, in order to make a closer examination.

“*The anointing of the most holy [place]*” of :24 echoes “*then shall the sanctuary be cleansed*” of 8:14. This is closely followed in :19 by “*Behold, I will make thee know what shall be in **the last end** [acharith] of the indignation*” and :23, “*And in **the latter time** [acharith] of their kingdom.*” There is, firstly an identification of two records of one event, and secondly the establishment of one end of the range of this particular use of the word *acharith*. A number of passages show that the restoration alluded to earlier indicates that they, too, are within the scope of this word. Therefore, it may be confidently stated that the expression “*the latter days*” covers the period of the 490 years counted back from the cleansing of the sanctuary or most holy (place).

Therefore, the details of the three verses following also are part of these latter days, when all Israel are being dealt with by God as they were between the Exodus and the dedication of the temple of Solomon, with certain reservations, owing to changed relationship and circumstances.

The destruction of the cities has been spoken of, and this undoubtedly includes Jerusalem if the temple is to be built over its original site. The rebuilding is also declared. There is little doubt that within a year or two from the entry the commandment will go forth to rebuild Jerusalem and this will fix the beginning

of the “*seven weeks, and three score and two weeks*” unto the anointed leader, after which he will be “*cut off*,” as Saul was.

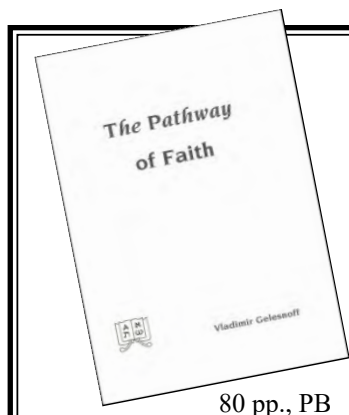
There is nothing to indicate that these two periods, which appear to be part of one another, are actually co-incident. It may be that the 490 years do not begin with the opening of the new administration of the Jews by God, or at their being placed “*in bond to the covenant*” of Ezekiel 20, or of their entry into the land, or of the going forth of the commandment to rebuild Jerusalem, but upon the making of the covenant of peace with Israel later by God (Ezekiel 34:25; 37:26). This would be in accord with the passage of time between the entry into the land and its division amongst the twelve tribes (Joshua 14:15; 18:1).

It is interesting to note here that before Joshua died he made a covenant with the people after putting before them the choice of gods, and they had declared that they would serve the Lord, to which they kept all his lifetime and the lifetime of “*the elders that outlived Joshua*” (Joshua 24:31). This was 25 years after the division, 32 years after the entry. If there is anything in typology, and one must be careful not to stress it too far, there seems to be some indication that there will be a likeness between the two periods.

Speaking of the wonders and wanderings in the wilderness, the apostle Paul says,

Now these things were our examples [tupoi] (I Corinthians 10:6).

Now these things happened unto them for examples and they were written for our admonition, upon whom the ends of the world [ta tele] ▶



80 pp., PB

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— Vladimir Gelesnoff (1877-1921)

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ton aionon, the ends of the ages] are come (:11).

Hebrews 4:1-10 further supports the use of typology in this connection. The remaining details of these three verses are well known to students as fitting in to the last seven years before the return of Christ and the destruction of Antichrist.

The believer in Christ today, who has “redemption through His [Christ’s] blood, the forgiveness of sins, according to the riches of His grace” (Ephesians 1:7) and who is looking forward to the fulfillment of his hope (:18), and the day of “the redemption of the purchased possession” (:14), will not be implicated in events and with personalities of the far end of the age, in which we, as members of the Body of Christ have no part on Earth with Israel or the Nations; we should instead be at all times ready for the consummation of our own day of grace that might take place at any hour, day, month or year in which we live. Whether living at that moment or having died during the centuries intervening since God’s revelation to us through His apostle Paul, the apostle of the uncircumcision, we will take our appointed place in His grand purpose. Almost the last words that Paul gave to us in his final epistle were,

I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing (II Timothy 4:7-8).

When this shall occur, let us be found to be occu-

pied, as faithful servants ready for the summons, in His work in faith-obedience to His Word. **BSN**

— *The Differentiator* magazine

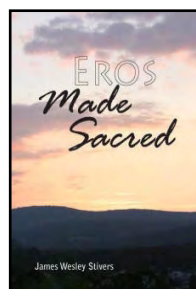
Volume 26, Number 4, August 1965

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The Biblical Case Made for Polygamy

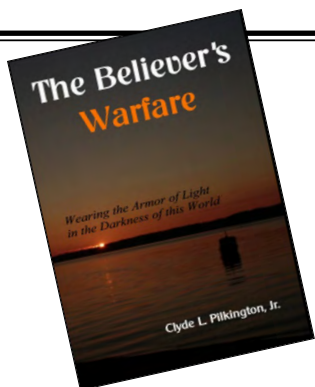
by — James Wesley Stivers
(originally published in 1991)

74 pages, paperback

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84 pp., PB

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by — Clyde L. Pilkington, Jr.

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ABBREVIATION KEY

Scripture Version

AV: Authorized Version
BSV: Bible Student's Version
CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
ED: Emphatic Diaglott
FF: Ferrar Fenton Bible
GNT: Goodspeed New Testament
KJV: King James Version
MKJV: Modern King James Version
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
WNT: Williams New Testament
WT: Weymouth Translation
YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch)
BDB: Brown-Driver-Briggs Hebrew Lexicon
CB: Companion Bible Notes & Appendixes
(Bullinger)
CC: Concordant Commentary (Knoch)
CKC: Concordant Keyword Concordance (Knoch)
CL: A Critical Lexicon and Concordance
(Bullinger)
CWS: Complete Word Study Dictionary (Zodhiates)
FoS: Figures of Speech (Bullinger)
SEC: Strong's Exhaustive Concordance
TGL: Thayer's Greek-English Lexicon
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
YAC: Young's Analytical Concordance

Reference Notations

cf. – compare
e.g. – for example
et al. – and others
etc. – et cetera (and so on)
ff. – and the following
i.e., – that is