HANDOUTS: Daniel 9:24-27

1. Preparing for Daniel 9:24-27
2. Outline for Lesson on Daniel 9:24-27
3. CHART: DANIEL’S SEVENTY WEEKS (Shelton)
4. CHART: SEVENTY SEVENS OF DANIEL, DANIEL 9:24-27 (Walvoord)
5. CHART: THE SEVENTY WEEKS OF DANIEL 9: THREE CONSERVATIVE VIEWS (Irons)
6. Worksheet: Calculating the first 69 weeks (483 years)
7. Worksheet: Calculating the 70 Year Captivity (Jeremiah 25:11-12; 29:11)
8. [unnamed sheet with boxes and lines]
9. TABLE: Views of the Six Things to be Accomplished by the Completion of the 70th Week (Daniel 9:24)
10. How Robert Anderson Arrived At His Exact Dates
11. TABLE: Daniel 9:24-27 and the NEW MATH
12. Remarks of Robert Anderson concerning the Six Things to be Accomplished in the 70 Weeks (Daniel 9:24)
13. The Jewish Calendar
14. DIAGRAM: The Jewish Calendar Used in Old Testament Times
15. EXTRACT from Josephus’ Antiquities of the Jews, Book XI (Regarding the Decree of Cyrus)
16. The Second Temple
17. Comments of John Walvoord on Isaiah’s prophecy regarding Cyrus; the exact length of the “70 year” captivity; and Jeremiah’s prophecy regarding the eternal desolation of Babylon
Preparation for Daniel 9:24-27

1. When was Daniel reading Jeremiah? (Dan 9:1-2)
2. When did the 70 years begin?
3. What event, according to Ezra 1:1-4 and 2 Chronicles 36:22-23, marked the end of the 70 years?
4. By comparing 2 Chronicles with Ezra 1:1-4, what conclusion can you reach about whether or not the biblical authors recorded Cyrus’s decree in its entirety?
5. When was the first year of Darius (Dan 9:1-2)?
6. When was the first year of Cyrus (Ezra 1:1, 2 Chr 36:22)?
7. What is the relation between the exile and the Sabbath? See 2 Chronicles 36:11-21
8. What is the relation of Jeremiah’s 70 year prophecy and Daniel’s 70 “weeks” prophecy?
9. In light of Leviticus 25:1-22, what does the language of 7 x 70 suggest to you about the purpose of the prophecy?
10. What are the options for the beginning of the time period mentioned in Daniel 9:24-27?
    a. Daniel 9:23, the going forth of the commandment of God in the first year of Darius, (539 BC)
    b. Decree of Cyrus in 538 BC.
    c. Nehemiah 2:1-8, decree of Artaxerxes I in about 445 BC.
    d. Ezra 7:11-26, Artaxerxes I in about 457 BC
11. On a natural reading of Daniel 9:25, is it reasonable to assume that Daniel would be alive when the decree was issued?
12. The NT says that all OT prophecy concerned Christ and His work (Luke 24:27, 44; John 5:39; 1 Peter 1:10-12). According to this teaching, what is Daniel 9:24-27 about?
13. Given the length of the “70 years” of Jeremiah 25:11, (68 years!), is it necessary to conclude that the 7x70 “weeks” are actually and literally 490 years?
14. Is there a gap of time implied between the 69th and the 70th week?
15. On a normal reading of the text, in which week do the events of Daniel 9:26 occur?
16. What does Matthew 24:15ff and Luke 21:20ff (parallel passages which specifically reference Daniel 9:27) contribute to our understanding of “the abomination that causes desolation” and whether it is in our past or future?
17. Consider the following passages and their relation to Daniel 9
    a. Sabbatical Year, Year of Jubilee, Leviticus 25:1-22
    b. Messianic Jubilee, Isaiah 61:1-5 (what was Jesus announcing in Luke 4:16-21)?
    c. Consequences of failing to keep the Sabbath, Leviticus 26:27-35, 2 Chronicles 36:11-21
    d. Length of exile, Jeremiah 25:1-13, 29:4-14
Dispensational Interpretation

1. The Importance of the Prophecy (4 points)
   a. The book of Daniel is the “key” understanding all prophetic revelation
   b. Daniel 9:24-27 outlines God’s program for the nation of Israel
      i. God’s blueprint
      ii. God’s prophetic clock
         1. Israel in the Land
         2. Ruled by an Israelite
   c. It’s pinpoint accuracy has been cited as colossal proof of the inspiration of the Bible:
      “The precision of this prophecy is staggering! This is monumental proof of the inspiration of the Bible!” Mark Hitchcock & Thomas Ice, The Truth About ‘Left Behind’: A Biblical View of the End Times, 93.
   d. Length of the Tribulation:
      “The 70th week of Daniel is the basis for our understanding that the future Tribulation will be seven years in length.” Thomas Ice, The Great Tribulation: Past or Future?, 86.

2. Dispensational Distinctives (4 points)
   a. Literalism leading to emphasis on exact lengths of time
   b. The Book of Daniel as “history written in advance”
   c. Focus on WHEN, not so much on WHAT
   d. Non-Christological (i.e. this prophecy is not about Christ)

3. Basic Interpretation: (See Chart; 2 major lengths of time with a large gap between them)

4. Four possibilities for when the 70 weeks begin (see Handout)
   a. Commandment of God in the first year of Darius, 539 B.C. (Dan 9:23)
      REASON FOR REJECTION: Literal fulfillment impossible
   b. Decree of Cyrus in 538 B.C. (Ezra 1:1-4)
      REASONS FOR REJECTION (2 of these)
i. Literal fulfillment impossible

ii. Cyrus did not authorize rebuilding of the city
   c. Decree of Artaxerxes I in 457 B.C. (Ezra 7:11-26)
   REASON FOR REJECTION: Literal fulfillment impossible
   REASONS FOR ACCEPTANCE (there are 2 of these):
      i. Exact literalness
      ii. The city was rebuilt under Nehemiah

5. Prophetic Year
   a. Used by OT Jews
   b. Substantiated by Genesis 7:11, 24; 8:3-4

   a. Scripture gaps (2 examples)
      i. Isaiah 61:2, a gap between “the acceptable year of the Lord” and
         “the day of vengeance of our God” (see Jesus’ quotation of this at
      ii. Peter’s quotation of Psalm 34:12-16, stopping, as he does, in the
         middle of a verse, indicates a gap (see 1 Peter 3:10-12)
   b. Testimony of Daniel 9:26: Two events are said to take place “after” the 69th
      week, but not in the 70th
   c. Testimony of Jesus at Matthew 24:15 to a future fulfillment of Daniel 9:27

7. Two princes
   a. The importance of the word “he” in 9:27
      “The determination of the antecedent of he in verse 27 is the key to the interpretation
      of the passage.” John Walvoord, Daniel: The Key to Prophetic Revelation, 233.

8. Length of Tribulation
   ONLY PASSAGE THAT GIVES LENGTH
I. Covenantal Interpretation
   a. The Book of Daniel as apocalyptic prophecy
   b. Focus on the WHAT, not so much on the WHEN
   c. Background - the 70 Year Captivity
      i. Leviticus 25: Sabbath, Year of Jubilee
         1. Sabbath for the land
            a. Reason for exile
            b. Reason for length of exile
         2. Year of Jubilee
            a. Accomplishments
               i. Canceling of all depts.
               ii. Freeing of slaves
               iii. Returning of inheritance
            b. Passages
               i. Isaiah 61:1-2b
               ii. Luke 4:14-21
   ii. Leviticus 26 (Blessings and Curses, mentioned by Daniel in his prayer)
      1. Destruction of Temple and city
      2. Exile of people
      3. Punished for sin seven times
   iii. The Babylonian Captivity
      1. Begin and end dates
         a. Begin:
            i. Ezekiel 40:1
         b. End:
            i. 2 Chronicles 36:11-23
            ii. Jeremiah 25:8-14
      2. Decree of Cyrus
         a. 2 Chronicles 36:23
         b. Ezra 1:1-4
         c. Isaiah 44:24-28; 45:1-13
         d. Walvoord’s statements in the Prophecy Knowledge Handbook
         e. Josephus
      d. Christological (One prince, not two)
      e. Terminus of Prophecy
         i. Destruction of Jerusalem

II. Critique of Dispensational Interpretation
   a. Misidentifies “Israel”
   b. Skips over the work of Christ
   c. Focus on Anti-Christ, not Christ
OUTLINE OF LESSON ON DANIEL 9:24-27

d. Exact days not required
   i. Apocalyptic literature
   ii. Jeremiah’s prophecy of “70 years” was not fulfilled literally
   iii. Relation to Sabbath and Year of Jubilee

e. Prophetic Year a fiction

f. No reason for gaps

g. One prince, not two

h. Not about the Tribulation (Matthew 24:15, Luke 20:21)
i. ASIDE: Oddness regarding Babylon becoming desolate (Jeremiah 25:12)

III. Critique of Covenantal Interpretation

   a. Not literal
   b. Fails to take into consideration to gap between Daniel 9:26 and 27
   c. Confuses the Church and Israel
**DANIEL’S SEVENTY WEEKS**

- **Command to Restore Jerusalem**: 445 B.C.
- **Completion of Building Program**: 396 B.C.
- **Messiah Cut Off**: 7 years
- **Rapture of the Church**: 1,000 years
- **Revelation of Christ**: 70th Week
- **Church Age Grace**: 62 weeks
- **Daniel 9:25**: 49 years
- **Daniel 9:26**: 434 years
- **Daniel 9:27**: 7 years

70 weeks = 490 years

Source: God’s Prophetic Blueprint, by Bob Shelton
| 49 years | 434 years | 62 Sevens Dan. 9:25 | 3 ½ years of peace | 3 ½ years Great Tribulation Covenant Broken World Government Armageddon Rev. 16:16 |


Note: Cp. Walvoord’s ending date for the Captivity with the explicit statements of Scripture (2 Chron. 36:22-23; Ezra 1:1-4)
THE 70 WEEKS OF DANIEL 9
Three Conservative Views

Dispensational

Covenantal Preterist

Covenantal Futurist

70 years of captivity

70 years of captivity

70 years of captivity

605
Exile
Dan 1:1

586
Fall of
Jerusalem

538
Decree
of Cyrus
Ezra 1

444
March 5
Decree
of Artax-
erxes
Neh 1-2

A.D. Messiah

70
Destruction
of Jerusalem

R Rapture

SC Second Coming

483 (69x7) years

Triumphal entry (March 30, A.D. 33)

“The Great Parenthesis”

* Messiah cut off after 69 weeks
(April 3, A.D. 33)

* Messiah cut off after
69 weeks
(April 3, A.D. 33)

69x7x360 = 173,880 days
March 5, 444 B.C. + 173,880 days = March 30, A.D. 33

Verification:
444 B.C. to A.D. 33 = 476 years
173,855 days (476 years x 365.24219879 days) +
25 days (days between March 5 and 30)
173,880 days
(Harold W. Hoehner)

March 5, 444 B.C. + 173,880 days = March 30, A.D. 33

7 years
“70th wk”

Anti-X makes covenant with Jews

Triumphal entry (March 30, A.D. 33)

70th “seven”

Messiah cut off & confirms new covenant

Messiah cut off & confirms new covenant

End of sacrifice in “middle” of 70th week

Based on Meredith G. Kline’s Lectures “Prophetical Books” at Westminster Seminary California (1995)
Adapted by Lee Irons www.upper-register.com
### Calculating The First 69 Weeks (483 Years)

<table>
<thead>
<tr>
<th>Description</th>
<th>Beginning Date</th>
<th>End date (common years)</th>
<th>End date (&quot;prophetic years&quot;)</th>
<th>Scripture reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Commandment of God in the first year of Darius</td>
<td>539 B.C.</td>
<td>56 B.C.</td>
<td>63 B.C.</td>
<td>Daniel 9:23</td>
</tr>
<tr>
<td>Decree of Cyrus</td>
<td>538 B.C.</td>
<td>55 B.C.</td>
<td>62 B.C.</td>
<td>2 Chronicles 36:22-23; Ezra 1:1-4</td>
</tr>
<tr>
<td>Decree of Artaxerxes I</td>
<td>458 B.C.</td>
<td>26 A.D.</td>
<td>19 A.D.</td>
<td>Ezra 7:11-26</td>
</tr>
</tbody>
</table>

According to the most reliable research, Jesus was born around 5/4 B.C. and was crucified in either 30 or 33 A.D.
**Calculating The 70 Year Captivity (Jeremiah 25:11-12; 29:11)**

<table>
<thead>
<tr>
<th>Description</th>
<th>Beginning Date</th>
<th>End date according to Ezra 1:1-4</th>
<th>Length of Captivity</th>
<th>Scripture reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fall of Nineveh</td>
<td>612 B.C.</td>
<td>538 B.C.</td>
<td>74 years</td>
<td></td>
</tr>
<tr>
<td>Battle of Carchemish or Nebuchadnezzar’s ascension</td>
<td>605 B.C.</td>
<td>538 B.C.</td>
<td>67 years</td>
<td></td>
</tr>
<tr>
<td>Taking of Jehoiachin into exile</td>
<td>597 B.C.</td>
<td>538 B.C.</td>
<td>59 years</td>
<td>Ezekiel 40:1; 2 Kings 24:8-16</td>
</tr>
<tr>
<td>Destruction of the Temple and the city</td>
<td>586 B.C.</td>
<td>538 B.C.</td>
<td>48 years</td>
<td></td>
</tr>
<tr>
<td>Views of the Six Things to be Accomplished by the Completion of the 70th Week (Daniel 9:24)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------------------------------------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Dispensational</strong></td>
<td><strong>Covenantal</strong></td>
<td><strong>Covenantal Preterist</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. The Jewish people and the Holy City (Jerusalem) will &quot;finish&quot; transgression;</td>
<td>End the age long apostasy of the Jewish people by restoring them to God’s favor again (in the Millennium)</td>
<td>Fill transgression to the full as a prelude to judgment (Matthew 23:32-38; 1 Thessalonians 2:15-16)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. To put an end to [lit. to seal up] sin;</td>
<td>1. The “sealing up” of Satan in the pit at the beginning of the Millennium, Rev 20:1-3, (Larkin) 2. Atone for sin; sealing it up by bringing it to forgiveness (Walvoord, Ryrie) 3. To judge sin with finality (Walvoord, Ryrie, MacArthur)</td>
<td>Seal sin for future judgment (Matthew 23:36, 24:34) To atone for sin (Hebrews 10:12)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. To atone for wickedness/to make reconciliation for iniquity</td>
<td>1. The subjective application of the reconciliation wrought by Christ at the Cross to the Jews in the Millennial Kingdom (Larkin) 2. The death of Christ on the Cross which is the basis for Israel’s future forgiveness (Ryrie, MacArthur) 3. Both the death of Christ AND the application of the benefits of His death to the Jews in the Millennial Kingdom (Walvoord)</td>
<td>The objective accomplishment of Christ in reconciling God and man at the Cross (Romans 3:25; 5:8-10; Colossians 1:12-22; Hebrews 2:17; 1 John 2:2)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. To bring in everlasting righteousness</td>
<td>1. The Millennial Kingdom (Larkin, Ryrie) 2. The subjective application of the righteousness of Christ to the Jews in the Millennial Kingdom (Walvoord) 3. “The eternal righteousness of Daniel’s people in their great change from centuries of apostasy” (MacArthur)</td>
<td>The objective work of Christ, who brought in everlasting righteousness through His death and resurrection (Jeremiah 23:5-6; Romans 3:21-22)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. To seal up vision and prophecy</td>
<td>1. The fulfillment of all prophecy related to the Jews such that there is no need for further revelation (MacArthur, Larkin) 2. God’s seal of approval, verifying that all the prophecies have been fulfilled (Ryrie) 3. The completion of the New Testament (Walvoord)</td>
<td>Complete the transmission of vision and prophecy (Jude 3; Hebrews 1:1-2; Luke 18:31-33, 24:44; John 19:28, 30; Acts 13:29) The sealing up vision (the eyes) and prophecy (the ears) so that the generation of Jews who heard and saw the Messiah did not know or understand who He was, and thus hardened their heart against Him, eventually heaping great judgment upon themselves (Isaiah 6:9-10; Matthew 13:14-15; John 12:39-41; Acts 28:25-27)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. To anoint the most holy</td>
<td>Anointing of the Most Holy Place in the Millennial Temple</td>
<td>1. Anoint the most holy in the heavenly Temple (Hebrews 9:11-12) 2. Anointing of Christ, the Holy One, at His baptism (Matthew 3:16-17)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
HOW ROBERT ANDERSON ARRIVED AT HIS EXACT DATES

Given: Year of decree of Artaxerxes (445 B.C.)

1. Add to this 483 Prophetic Years \([\frac{(360 \times 7 \times 69)}{365.25}]\) or approx 476 solar years
2. Add 1 year because there is no year 0 (now we are at A.D. 32)
3. Look at Jewish calendar and ascertain when the Passover was that year
4. Calculate the date of the Triumphal entry (April 6, A.D. 32)
5. Subtract exact number of days from step 1 to get the exact date of Artaxerxes' decree!
   (173,880 days: March 14, 445 B.C.)
DANIEL 9:24-27 AND THE NEW MATH

TABLE: The first 69 weeks of Daniel’s prophecy - years of the beginning and end - according to various Dispensational teachers.

<table>
<thead>
<tr>
<th>Name</th>
<th>Beginning Date</th>
<th>End Date</th>
<th>Ref.</th>
</tr>
</thead>
<tbody>
<tr>
<td>John MacArthur</td>
<td>445 B.C.</td>
<td>30 A.D.</td>
<td><em>The MacArthur Study Bible, 1243-44</em></td>
</tr>
<tr>
<td>Tim LaHaye</td>
<td>445 B.C.</td>
<td>30 A.D.</td>
<td><em>The Prophecy Study Bible, 1009</em></td>
</tr>
<tr>
<td>Charles Ryrie</td>
<td>445 B.C.</td>
<td>32 A.D.</td>
<td><em>The Basis of the Premillennial Faith, 125</em></td>
</tr>
<tr>
<td>J. Dwight Pentecost</td>
<td>445 B.C.</td>
<td>32 A.D.</td>
<td><em>Things to Come, 245</em></td>
</tr>
<tr>
<td>Chuck Missler</td>
<td>445 B.C.</td>
<td>32 A.D.</td>
<td><em>Learn the Bible in 24 Hours, 109-10</em></td>
</tr>
<tr>
<td><strong>Robert Anderson</strong></td>
<td><strong>445 B.C.</strong></td>
<td><strong>32 A.D.</strong></td>
<td><strong>The Coming Prince, 127-28</strong></td>
</tr>
<tr>
<td>Irving L. Jensen</td>
<td>445 B.C.</td>
<td>33 A.D.</td>
<td><em>Jensen’s Survey of the Old Testament, 386</em></td>
</tr>
<tr>
<td>John Walvoord</td>
<td>444 B.C.</td>
<td>33 A.D.</td>
<td><em>Prophecy Knowledge Handbook, 254</em></td>
</tr>
<tr>
<td>Mark Hitchcock &amp; Thomas Ice</td>
<td>444 B. C.</td>
<td>33 A.D.</td>
<td><em>The Truth Behind ‘Left Behind’, 95</em></td>
</tr>
</tbody>
</table>

In each case above, the author uses the 483 prophetic years of 360 days each (yielding a total of 173,880 days). In addition nearly all authors cite Robert Anderson and his work as the basis for their own conclusions. This yields the following conundrum:

445 B.C. + (483 prophetic years) = 30 A.D.  MacArthur, LaHaye
445 B.C. + (483 prophetic years) = 32 A.D.  **Anderson**, Ryrie, Pentecost, Missler
445 B.C. + (483 prophetic years) = 33 A.D.  Jensen
444 B.C. + (483 prophetic years) = 33 A.D.  Walvoord, Hitchcock & Ice

John MacArthur,

- Comments on Ezra 1:1 **first year**. “Ca. 538 B.C.”
- Comments on Jeremiah 25:11 **seventy years**. “Here is the first specific statement on the length of the exile (cf. 29:10). ... It ends with the decree of Cyrus to let the Jews return, spanning from ca. 605/604 B.C. to 536 B.C.”
Remarks of Robert Anderson concerning the Six Things to Be Accomplished in the 70 Weeks (Daniel 9:24)

According to Daniel 9:24, the six things to be accomplished before the completion of the 70th week were:

1. To finish transgression;
2. To put an end to [lit. to seal up] sin;
3. To atone for wickedness/make reconciliation for iniquity
4. To bring in everlasting righteousness
5. To seal up vision and prophecy
6. To anoint the most holy

About these things, Robert Anderson wrote:

“But it may be asked, Was not the Cross of Christ the fulfillment of these blessings? A careful study of the Angel's words (Daniel 9:24) will show that not so much as one of them has been thus accomplished. The sixty-ninth week was to end with Messiah's death; the close of the seventieth week was to bring to Judah the full enjoyment of the blessings resulting from that death. Judah's transgression has yet to be restrained, and his sins to be sealed up. The day is yet future when a fountain shall be opened for the iniquity of Daniel's people, (Zechariah 13:1) and righteousness shall be ushered in for them. In what sense were vision and prophet sealed up at the death of Christ, considering that the greatest of all visions was yet to be given, (The Revelation) and the days were still to come when the words of the prophets were to be fulfilled? (Luke 21:22) And whatever meaning is to be put upon ‘anointing the most holy,’ it is clear that Calvary was not the accomplishment of it.”

(Sir Robert Anderson, The Coming Prince, 78-80)
The Jewish Calendar

The Jewish calendar is based on the lunar year with periodic adjustments to make it coincide with the solar year. Days are determined by the time it takes the earth to rotate on its axis, approximately 24 hours. Months are determined by the cycle of the moon, approximately 29 days, 12 hours, and 44 minutes from new moon to new moon. A year is counted as the amount of time for the earth to complete one orbit around the sun, approximately 365 1/4 days.

The basic Jewish calendar, without adjustments, consisted of 12 months which alternated in length between 30 and 29 days each. The first month of the year was 30 days, the second 29, the third 30, and so on, for a total of 354 days in one basic, or what the Hebrew people called “common”, year. In order to bring this lunar year into alignment with the solar year an additional month of 29 days was added seven years out of every nineteen. This month was added at the end of the year following the last month “Adar”, and was called “V’Adar” or “Adar II”. During those years when V’Adar was added, Adar was increased by one day from 29 to 30 days, bringing the total to 384 days during the leap year. The discrepancy between the Jewish lunar calendar and the solar calendar for each 19 year cycle was less than two hours and four minutes.

To allow for further fine-tuning, the eighth and the ninth months varied in length --- being either 29 or 30 days each --- as needed.

This entire system is very similar to the one used in Babylon during the Jewish exile. In Old Testament times, the addition of the extra month, and the exact length of months eight and nine were determined solely by the priests based on their observation of the weather. It was not until around 368 A.D that the calculations were formalized.

The 360 day “prophetic year”, consisting of 12 months of exactly 30 days each, appears to be an invention of Dispensational theologians. I was not able to locate any mention of such a “prophetic year” (or months) in any Jewish source.
The Jewish Calendar: Basic “Common” and “Leap” years

<table>
<thead>
<tr>
<th>Common Year</th>
<th>Leap Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Month</td>
<td>Days</td>
</tr>
<tr>
<td>Tishri</td>
<td>30</td>
</tr>
<tr>
<td>Heshvan</td>
<td>29</td>
</tr>
<tr>
<td>Keslev</td>
<td>30</td>
</tr>
<tr>
<td>Tebet</td>
<td>29</td>
</tr>
<tr>
<td>Shebat</td>
<td>30</td>
</tr>
<tr>
<td>Adar</td>
<td>29</td>
</tr>
<tr>
<td>V’Adar</td>
<td>—</td>
</tr>
<tr>
<td>Nisan</td>
<td>30</td>
</tr>
<tr>
<td>Iyar</td>
<td>29</td>
</tr>
<tr>
<td>Sivan</td>
<td>30</td>
</tr>
<tr>
<td>Tammuz</td>
<td>29</td>
</tr>
<tr>
<td>Ab</td>
<td>30</td>
</tr>
<tr>
<td>Elul</td>
<td>29</td>
</tr>
</tbody>
</table>

Table copied from http://www.thercg.org/books/ttagc.html
### The Jewish Calendar used in Old Testament times

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nisan</td>
<td>Iyar</td>
<td>Sivan</td>
<td>Tammuz</td>
<td>Ab</td>
<td>Elul</td>
<td>Tishri</td>
<td>Bul</td>
<td>Chislev</td>
<td>Thebeth</td>
<td>Shebat</td>
<td>Adar</td>
<td>VeAdar</td>
</tr>
</tbody>
</table>

**Holy Days in the 1st Month**
- 14 Passover
- 1 Religious New Year (Num 28:11)
- 16 Firstfruits
- 15 Unleavened Bread
- 15 Weeks/Pentecost (7 full weeks after Firstfruits)

**Holy Days in the 7th Month**
- 10 Day of Atonement
- 1 Trumpet's (Civil New Year)
- 15-22 Tabernacles

Ve'Adar was introduced 7 times in 19 years. It was added each year that the barley was not ripe on the 16th of Nisan. Two such years were not allowed in succession. In 368 AD, a schedule was formalized for adding Ve'Adar (i.e., when to add it was no longer determined by observation).

---

Period of Harvest

---

Period of Cultivation

---

CHAPTER 1.

HOW CYRUS, KING OF THE PERSIANS, DELIVERED THE JEWS OUT OF BABYLON AND SUFFERED THEM TO RETURN TO THEIR OWN COUNTRY AND TO BUILD THEIR TEMPLE, FOR WHICH WORK HE GAVE THEM MONEY.

1. IN the first year of the reign of Cyrus which was the seventieth from the day that our people were removed out of their own land into Babylon, God commiserated the captivity and calamity of these poor people, according as he had foretold to them by Jeremiah the prophet, before the destruction of the city, that after they had served Nebuchadnezzar and his posterity, and after they had undergone that servitude seventy years, he would restore them again to the land of their fathers, and they should build their temple, and enjoy their ancient prosperity. And these things God did afford them; for he stirred up the mind of Cyrus, and made him write this throughout all Asia: "Thus saith Cyrus the king: Since God Almighty hath appointed me to be king of the habitable earth, I believe that he is that God which the nation of the Israelites worship; for indeed he foretold my name by the prophets, and that I should build him a house at Jerusalem, in the country of Judea."

2. This was known to Cyrus by his reading the book which Isaiah left behind him of his prophecies; for this prophet said that God had spoken thus to him in a secret vision: "My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple." This was foretold by Isaiah one hundred and forty years before the temple was demolished. Accordingly, when Cyrus read this, and admired the Divine power, an earnest desire and ambition seized upon him to fulfill what was so written; so he called for the most eminent Jews that were in Babylon, and said to them, that he gave them leave to go back to their own country, and to rebuild their city Jerusalem, and the temple of God, for that he would be their assistant, and that he would write to the rulers and governors that were in the neighborhood of their country of Judea, that they should contribute to them gold and silver for the building of the temple, and besides that, beasts for their sacrifices.

3. When Cyrus had said this to the Israelites, the rulers of the two tribes of Judah and Benjamin, with the Levites and priests, went in haste to Jerusalem; yet did many of them stay at Babylon, as not willing to leave their possessions; and when they were come thither, all the king's friends assisted them, and brought in, for the building of the temple, some gold, and some silver, and some a great many cattle and horses. So they performed their vows to God, and offered the sacrifices that had been accustomed of old time; I mean this upon the rebuilding of their city, and the revival of the ancient practices relating to their worship. Cyrus also sent back to them the
vessels of God which king Nebuchadnezzar had pillaged out of the temple, and had carried to Babylon. So he committed these things to Mithridates, the treasurer, to be sent away, with an order to give them to Sanabassar, that he might keep them till the temple was built; and when it was finished, he might deliver them to the priests and rulers of the multitude, in order to their being restored to the temple. Cyrus also sent an epistle to the governors that were in Syria, the contents whereof here follow:

"KING CYRUS TO SISINNES AND SATHRABUZANES SENDETH GREETING.

"I have given leave to as many of the Jews that dwell in my country as please to return to their own country, and to rebuild their city, and to build the temple of God at Jerusalem on the same place where it was before. I have also sent my treasurer Mithridates, and Zorobabel, the governor of the Jews, that they may lay the foundations of the temple, and may build it sixty cubits high, and of the same latitude, making three edifices of polished stones, and one of the wood of the country, and the same order extends to the altar whereon they offer sacrifices to God. I require also that the expenses for these things may be given out of my revenues. Moreover, I have also sent the vessels which king Nebuchadnezzar pillaged out of the temple, and have given them to Mithridates the treasurer, and to Zorobabel the governor of the Jews, that they may have them carried to Jerusalem, and may restore them to the temple of God. Now their number is as follows: Fifty chargers of gold, and five hundred of silver; forty Thericlean cups of gold, and five hundred of silver; fifty basons of gold, and five hundred of silver; thirty vessels for pouring [the drink-offerings], and three hundred of silver; thirty vials of gold, and two thousand four hundred of silver; with a thousand other large vessels. I permit them to have the same honor which they were used to have from their forefathers, as also for their small cattle, and for wine and oil, twenty thousand and five hundred drachme; and for wheat flour, twenty thousand and five hundred artabae; and I give order that these expenses shall be given them out of the tributes due from Samaria. The priests shall also offer these sacrifices according to the laws of Moses in Jerusalem; and when they offer them, they shall pray to God for the preservation of the king and of his family, that the kingdom of Persia may continue. But my will is, that those who disobey these injunctions, and make them void, shall be hung upon a cross, and their substance brought into the king's treasury." And such was the import of this epistle. Now the number of those that came out of captivity to Jerusalem, were forty-two thousand four hundred and sixty-two.
THE SECOND TEMPLE

I. Haggai 2:6-9, The glory of the 2nd Temple to exceed that of the former
   a. 520 B.C.
   b. 1st Temple glory: 2 Chronicles 5:14; 7:1-3
   c. Tabernacle glory: Exodus 40:34-35
   d. 2nd Temple (lack of) glory: Ezra 3:8-13 with Haggai 2:3

II. Malachi 3:1-5, God, in the person of the Messiah, would visit the 2nd Temple
    and do two things: (a) bring judgment, and (b) grant peace

III. Daniel 9:24-27, Atonement for sin to happen before destruction of the 2nd Temple
    a. 586 B.C. – Destruction of the city and Temple
    b. Rebuilding of the city and Temple (7 weeks)
    c. Atonement for sin (after 69 weeks)
    d. 70 A.D. – Destruction of the city and Temple

COMMENTS OF JOHN WALVOORD ON ISAIAH’S PROPHECY REGARDING CYRUS,
THE EXACT LENGTH OF THE “70 YEAR” CAPTIVITY,
AND
JEREMIAH’S PROPHECY REGARDING THE ETERNAL DESOLATION OF BABYLON

Isaiah’s Prophecies Regarding Cyrus

The unusual prophecy [Isaiah 44:24-28] was made that Jerusalem would be inhabited, its ruins restored, and that "Cyrus" would authorize rebuilding of the temple after the Captivity. This prophecy in Isaiah was written 150 years before its fulfillment. Cyrus, King of Medo-Persia, who conquered Jerusalem [Walvoord means Babylon] in 539 B.C., in the following year gave the Jews permission to return to their land to build a temple…

Further reference is made to Cyrus [Isaiah 45:1-13], "I will raise up Cyrus in My righteousness: I will make all his ways straight. He will rebuild My city and set My exiles free, but not for a price or reward, says the LORD Almighty" (v. 13). [Walvoord, Prophecy Knowledge Handbook, 111-12]

Another important decision in interpretation of this passage is the question of the beginning of the 490 years… If the decree refers to a political decree, four different decrees have been suggested: (1) the decree of Cyrus that the temple be rebuilt in 538 B.C. (2 Chron. 36:20-23; Ezra 1:1-4; 6:1-5); (2) the decree of Darius confirming the decree of Cyrus (Ezra 6:6-12); (3) the decree of Artaxerxes (Ezra 7:11-26); and (4) the decree of Artaxerxes given in Nehemiah authorizing the rebuilding of the city (Nehemiah 2:1-8). It is clear that the decree of Cyrus authorized the rebuilding of the temple, there is question whether he authorized the rebuilding of the city. The later decrees in Ezra apparently deal only with the temple. In any case, the city wall and the city were not rebuilt until the time of Nehemiah (445-444 B.C.)… Though scholars continue to differ on the subject, the most plausible explanation is the 444 B.C. date because this works out precisely to the fulfillment of the prophecy and also coincides with the actual rebuilding of the city. This interpretation provides the most literal explanation without disregarding some of the specifics of the prophecy. [Walvoord, PKH, 252-53]

1 Walvoord writes the "...there is a question whether he [Cyrus] authorized the rebuilding of the city”. Apparently Walvoord does not think the passages in Isaiah are proof enough of what Cyrus did or did not authorize. In addition, although Walvoord argues that the city was not completed until Nehemiah, this does not preclude that work had begun prior to Nehemiah. In fact, the Bible indicates at several places that people were living in Jerusalem prior to Nehemiah’s arrival (cf. Hag. 1:4,9; Neh. 3:20,21,23,24,25,28,29; 7:3; Ezra 5:1; 6:9; 4:6).
The Length of the Captivity

This prophecy [Jeremiah 25:1-14] of seventy years of Captivity is very important prophetically because it gives the chronology of the Captivity. Sixty-seven years later Daniel would read this portion of Jeremiah and would be led to pray for the return of the people of Israel (Dan. 9). It is illuminating that Daniel took the prophecy as literal years and the promise of the return to the land as a literal promise. [Walvoord, PKH, 134]

Jeremiah’s Prophecy of the Eternal Desolation of Babylon

God promised that after the seventy years He would judge Babylon and "will make it desolate forever" (Jeremiah 25:12). This prophecy has never been fulfilled. When the Medes and the Persians took over Babylon, they did not destroy the city. As a matter of fact, Babylon continued for hundreds of years, even after Christ, and it gradually became the desolate place it is today. Some scholars believe Babylon will be rebuilt in the last days and destroyed summarily by Jesus Christ at His second coming as may be indicated in Revelation 18 and other Scriptures. [Walvoord, PKH, 134]

Though the city of Babylon was not destroyed in 539 B.C. when the Medo-Persian Empire took over political power, at the second coming of Christ even Babylon the city will be suddenly destroyed (Rev. 18). This prophecy and its fulfillment provides further proof that literal fulfillment of prophecy is normal as illustrated in hundreds of instances in the Old Testament. [Walvoord, PKH, 228]

---

2 Walvoord does not allow for the possibility that the prophecy did not mean that Babylon would be destroyed in the 70th year, and that the prophecy meant simply the Babylon would be made desolate sometime after Israel was delivered from the captivity.

3 Taking these three quotations together, we see that Walvoord believes the following things:
   1. The captivity lasted from 606 to 538 B.C. - a length of only 68 years.
   2. The fact that neither 2 Chron. 36:20-23 or Ezra 1:1-4; 6:1-5 mention that Cyrus authorized the rebuilding of the city, negates what God clearly said he raised Cyrus up to do in Isaiah 44:24-28; 45:1-13.
   3. The fact that God did not literally make Babylon desolate at the end of the seventy year captivity, as He said He would, (Jeremiah 25:12), underscores once again that all prophecy should be interpreted literally precisely because it was all fulfilled literally.

Walvoord makes no comment as to why (on his view) Isaiah 44:24-28; 45:1-13 were not fulfilled literally.