

70 YEARS, 490 YEARS

Part I

The Time of Israel's Restoration to Their Land
The Associated Preceding Worldwide Unrest

By Arlen L. Chirwood

And this whole land shall be a desolation, and an astonishment; and these nations [the southern kingdom, Judah, and the surrounding nations] shall serve the king of Babylon seventy years.

And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and make it perpetual desolations...

For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.

Then shall ye call upon me, and ye shall go and pray unto me, and I will harken unto you.

And ye shall seek me and find me, when ye shall search for me with all your heart.

And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive (Jer. 25:11, 12; 29:10-14).

The world, in a manner of speaking, is rapidly coming apart at the seams. Man's Day is almost over, the present dispensation, accordingly, is almost over; and the Lord's Day (the 1,000-year Messianic Era) is drawing nearer with each passing day, hour, minute, second...

As this introductory material to this three-part series is being written (Nov. 2015), unrest among warring groups (ISIS, Hamas, Al Qaeda) and nations in the Middle East has spilled over into Europe again. Paris is the latest to be hit again, this time by well-planned and coordinated terrorist attacks.

But by the time almost anyone reads this material, Paris won't be the latest; nor will Europe be the only country experiencing these attacks, far from it. The matter extending into countries worldwide, is not "If," but "When."

The whole of worldwide unrest, beginning in the Middle East, is escalating, it can only continue to escalate, and there is nothing that man can do about it, UNTIL...

And *THE UNTIL* takes one to *THE CAUSE* of all which is happening, which goes almost completely unrecognized. It has to do with *ISRAEL*, the nearness of the hour, and that which awaits Israel and the nations when God's plans and purposes for calling Israel into existence 3,500 years ago are at long last realized.

The SEA is raging, with Jonah down in the hold of the ship asleep, yet to be cast into the Sea (Jonah 1:4-15); and the woman in the Ephah in Zechariah's seventh vision has yet to be transported to the land of Shinar (Zech. 5:6-11) — another way Scripture depicts the same scene from the first chapter of Jonah.

God has "torn," and He is the only One Who can "heal" (Hos. 5:13-6:2). And *because this is a matter between God and Israel, man's intervention, with his peace endeavors, can do no more than make matters worse.*

God, in His sovereign control of all things, in order to effect His plans and purposes regarding Israel and the nations, can and does move men and nations like pawns on a chessboard. And it will all be over only when that which the Prophets have already recorded has come to pass.

(For information on the preceding, refer to the author's two pamphlets, "The Turbulent Middle East.")

Other related material is referenced different places in this three-part pamphlet series.)

Going Back in History

Because of the continual disobedience — "continuous" in many instances — of the Jewish people over centuries of time, God, true to His Word (Lev. 26:14ff; Deut. 28:15ff), eventually uprooted His people from their land and drove them out among the nations.

And God acted after this fashion for *one central purpose — to effect repentance on the part of His people*. Through persecution at the hands of the Gentile nations, *repentance, resulting in restoration, would ultimately be effected.*

The northern ten tribes were uprooted from their land first and carried away captive into Assyria, beginning about 722 B.C.; and the southern two tribes were subsequently uprooted from their land and carried away captive into Babylon, beginning about 605 B.C.

And with the Babylonians having previously conquered the Assyrian Empire (with both kingdoms bordering one another, lying east and northeast of Israel), the carrying away of the southern two tribes into Babylon essentially left all twelve tribes together, as captives estranged from their land, residing in the same part of the Gentile world.

The Seventy Years

Dating from the beginning of the Babylonian captivity, God promised that after seventy years had passed, He would do *two things*:

1) "Punish the king of Babylon" (brought to pass through the conquest of the kingdom by the Medes and Persians at the end of the seventy years [Jer. 25:11, 12; Dan. 5:1-31]).

2) “Visit you [the Jewish people in Babylon], and perform my good word toward you, in causing you to return to this place” (God, in accordance with His Word, restoring the Jewish people to their land [Jer. 29:10-14]).

That is to say, *after seventy years had elapsed* — but *ONLY AFTER, NOT BEFORE* — the kingdom of Babylon would be dealt with, and God would remember His numerous promises to His people pertaining to restoration (a healed people restored to a healed land).

This is what Daniel had read about and understood at this time in Dan. 9:1, 2. Daniel had read about and understood these things through *the writings of Jeremiah the prophet* (translate “books” [v. 2] as “writings” [ref. NIV]). And, as seen through his actions at this time, Daniel evidently had also read about and understood from other writings (Moses and other Prophets) that *repentance on the part of the Jewish people must precede God visiting his people and restoring them to their land* (e.g., Lev. 26:40-42; II Chron. 6:24-27; 7:12-14).

Daniel, knowing that the seventy years had run their course (along with the Babylonian kingdom having fallen to the Medes and the Persians), set about to seek the Lord’s face “by prayer and supplications, with fasting, and sackcloth, and ashes” (Dan. 9:3).

Daniel then began to confess his own sins and those of the people, detailed throughout the next sixteen verses (vv. 4-19).

Thus, *one thing which was necessary for the Jewish people to be restored to their land had occurred* (the end of the seventy years); and Daniel, as an individual, was bringing to pass *the only remaining thing necessary* (repentance, confessing his own sins and those of the Jewish people).

How far *repentance* of this nature extended beyond Daniel is unrevealed. Nonetheless, God opened the door at this time for a return of the Jewish people from Babylon back to the land

covenanted to Abraham, Isaac, and Jacob. And though only remnants returned, mainly at three different times — the first under Zerubbabel, then under Ezra and under Nehemiah — God, true to His Word, effected a restoration of His people after the seventy years had run their course.

Most of the Jewish people, over time, had seemingly settled down in the world and chosen to remain where they resided — in the Babylonian kingdom, now ruled by the Medes and the Persians.

The Four Hundred and Ninety Years

Toward the end of Daniel’s prayer and supplication, while he was still praying, the angel Gabriel interrupted him. Gabriel had been sent at the beginning of his prayer and supplication in order to reveal to Daniel a period of time subsequent to the seventy years — a longer period of time involving the Jewish people, having to do with the same thing as the seventy years (Dan. 9:20-23).

This latter period was seven times as long as the period which had just elapsed — four hundred and ninety years rather than seventy years (Dan. 9:24-27); and it would only be at the end of this subsequent, longer period that *all of the Jewish people scattered throughout the Gentile nations would be brought to the place of repentance and restored to their land*.

And, according to the Prophets, as these four hundred and ninety years were brought to a close — exactly as at the close of the seventy years — *there would be a latter worldwide kingdom of Babylon, with the Jewish people scattered throughout this kingdom*.

(Four hundred and eighty-three of the full four hundred and ninety years are now past, leading to the events surrounding Calvary at Christ’s first coming. And at this time, God, so to speak, stopped the clock marking off time in the prophecy and set Israel aside for a dispensation, during which time the Spirit was sent into the world [already in the world, but now given a new commission] to call out a bride for God’s Son.

And the Spirit’s work in this respect, in the anti-type of that seen in Gen. 24 [between the time of the death of Abraham’s wife (ch. 23) and Abraham again taking a wife (ch. 25)], would be performed among those forming *a new creation* brought into existence at this time, *the one new man* “in Christ.”

Then, at the end of the Spirit’s work in the preceding respect, God would remove this *new man* and resume His dealings with Israel, with time covering the remaining seven years being fulfilled.

And it will be during and at the end of these last seven years that the Jewish people will once again reside in and be restored back to their land from *a Babylonian kingdom* [in complete keeping with the types].

For additional information on the preceding, refer to Ch. XII, “Daniel’s Seventy Weeks,” in the author’s book, *THE TIME OF THE END*; also see the author’s book, *SEARCH FOR THE BRIDE*.)

And exactly the same promises and the same thing seen at the end of the seventy years in Jeremiah and Daniel will occur at the end of the four hundred and ninety years in Daniel.

1) The king of Babylon in that day — the final king of Babylon, Antichrist — will be “punished” (Isa. 63:1ff; Joel 3:9ff; Rev. 19:11ff).

2) God, through His Son, will “visit” His people, perform His “good Word” toward them (fulfill His promises), causing a healed people to return to a healed land.

That is to say, after a full four hundred and ninety years have elapsed — but *ONLY AFTER, NOT BEFORE* — the kingdom of Babylon will be dealt with, destroyed; and God will, at that time, remember His numerous promises to His people pertaining to restoration, both the people and the land.

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