

Update #2

CBCG Research Projects for 2016 The Daniel Project-Part I *Sunday, January 17, 2016*

Dear Fred,

This Update is an exegesis of Daniel 10:21 through Daniel 11:4. As such I have dubbed it **Part I** of three or four parts eventually covering all of Daniel eleven.

I have devised an organizational system that should make it easier for you to follow my analysis. This system also allows room for comments as you read the material.

This system of organization should also make it easier for you to use in speaking and writing. I have also identified the source of each paragraph of exegesis and commentary, as well as integrating the material with Scriptural references where appropriate.

I envision Update #3 covering Daniel 11:5 through Verses 20/21.

Your brother in Christ,
Carl

CC: Ron Cary
Dwight Blevins

Part I

Exegesis of Daniel 10:21 through Daniel 11:4

Covering Cyrus II (the Great)
to the Death of Alexander III (the Great)
539-323 BC
216 Years

Daniel 10:21-11:1

10:21 But I¹ will shew thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

11:1 Also I² in the first year of Darius the Mede³, even I, stood to confirm and to strengthen him⁴ (KJV).

Verse 21--Note 1) – “But I”

A reference to Gabriel the Archangel

Verse 1--Note 2) – “Also I”

KEIL AND DELITZSCH “The first verse of the eleventh chapter belongs to Dan 10:21; the wa^oaniy (also I) is emphatically placed over against the mention of Michael, whereby the connection of this verse with Dan 10:21 is placed beyond a doubt...” (Daniel 10:21-Daniel 11:1, *Keil and Delitzsch Commentary on the Old Testament*, 1996 edition).”

Verse 1--Note 3) – “in the first year of Darius the Mede”

Darius, the son of Ahasuerus, of the seed of the Medes—Darius the Mede. Uncle to Cyrus II. His first year was 539 BC.

Verse 1--Note 4) – “to confirm and to strengthen him”

Keil and Delitzsch regard “Him” as a reference to the Prophet Daniel

KEIL AND DELITZSCH “...and at the same time the reference of *low* (Dan 11:1b) to *miykaa°eel* (Dan 10:21b) is decided...the expressions *l-machaziyq* (to confirm) and *l-ma±owz* (to strengthen) are so strong, that in *low* **we must think on one inferior, a man**⁴ (Daniel 10:21-Daniel 11:1, *Keil and Delitzsch Commentary on the Old Testament*, 1996 edition).”

Historical and Exegetical Commentary

CDF: The book of Daniel records that the 70 weeks prophecy was delivered in the fall of 539 BC “in the first year of Darius, the son of Ahasuerus, of the seed of the Medes” (Dan. 9:1). The title Darius was used by a number of kings of Persia, but Daniel enables us to identify this king by recording that he began to reign at the time that God’s judgment was executed upon Belshazzar, king of Babylon (Dan. 5:22-31).

CDF: Historical writings describe this event, which was accomplished by Cyrus the Great. His army invaded Babylon and slew Belshazzar on October 12, 539 BC. Cyrus gave Belshazzar’s throne to his father’s brother, Darius the Mede, while Cyrus himself reigned at Shushan.

CDF: The defeat of Babylon marked the end of the seventy years of desolation of Jerusalem and the land of Judah which Jeremiah had prophesied (Jer. 25:11-12; 29:10). The seventy years of desolation extended from 609 BC to 539 BC. Daniel records that he “understood by books” that the seventy years of desolation had come to an end. He had been reading the books of the prophets and was attempting to understand how their inspired writings applied to the events of his day. He knew of Isaiah’s prophecy that a king named Cyrus would “dry up” rivers and conquer a city by entering through “two leaved gates” that would be opened by the hand of God (**Isa. 44:27; 45:1**). This prophecy was fulfilled when Cyrus and his army diverted the waters of the Euphrates, which flowed through the city of Babylon, and walked down the empty riverbed into the city. **As Isaiah had prophesied**, the gates that had been built to bar entry by this route were unlocked and wide open (Historical Fulfillment, p. 8).

CDF: Major events in the unfolding of the seventy-weeks prophecy are recorded by a number of Old Testament writers. Jeremiah prophesied a period of seventy years of desolation in the land of Judah while the people were held captive in Babylon. The prophet Isaiah foretold the reign of a king named Cyrus who would release the captives and allow them to return to their own land to rebuild the city of Jerusalem.

CDF: The fulfillment of these prophesied events is described in the books of Ezra and Nehemiah. Ezra records the decree of Cyrus and the return of more than 40,000 exiles with Zerubbabel, who laid the foundation of the temple. After construction of the temple was interrupted for a period of time by persecution from enemies in the surrounding lands, the prophets Haggai and Zephaniah were inspired by God to stir up the people of Judah and Jerusalem to resume work on the temple. The book of Haggai describes this time and contains the message from God to the remnant who were dwelling in the city of Jerusalem. The people responded to the urging of God's prophets and, under the leadership of Zerubbabel, set to work to rebuild the temple. A number of years after the completion of the temple, Nehemiah returned to Jerusalem as governor of Judah and led the people in rebuilding the walls of the city. Nehemiah records that his governorship began in the twentieth year of Artaxerxes (Neh. 5:14).

CDF: In his writings, Ezra declares that he journeyed from Babylon to Jerusalem in the seventh year of Artaxerxes (Ezra 7:1, 8). Scholars have used this date as a chronological marker for establishing the beginning of the seventy weeks of Daniel's prophecy. However, dating the fulfillment of the prophecy by the reign of Artaxerxes is complicated by the fact that this title was used by more than one king of Persia.

CDF: Over the decades, the three kings who used this title as a throne name—Artaxerxes I, Artaxerxes II and Artaxerxes III—have each found support among scholars as the Artaxerxes of Ezra 7. The general opinion of scholars today is that Ezra's reference applies to the reign of Artaxerxes I. Some scholars dispute this opinion and identify this king as Darius I, who bore the title Artaxerxes in the century before the three kings who used it as a throne name. It was during the reign of Darius I that the temple was completed (Historical Fulfillment, pp. 6-7).

Cyrus the Great As Prophesied by Isaiah

Isaiah 44:1-28

Isaiah 45:1-25

(KJV)

44:1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen.

3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up as among the grass, as willows by the water courses.

5 One shall say, I am the LORD's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel.

6 Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

9 They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image that is profitable for nothing?

11 Behold, all his fellows shall be ashamed: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they shall fear, and they shall be ashamed together.

12 The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god.

18 They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand.

19 And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked

bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?

20 He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

21 Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.

22 I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25 That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish;

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; **that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof:**

27 That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: **even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.**

45 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

2 I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.

4 **For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.**

5 I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

6 That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.

7 I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down

unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.

15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols.

17 But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.

21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory. (KJV)

Daniel 11:2

11:2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia⁵; and the fourth⁶ shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia (KJV).

Verse 2--Note 5) – “Three Kings in Persia”

King 1) –Cyrus II (The Great)

539-530 BC

539 BC—Cyrus II Captures Babylon	Oct. 12, 539 BC
539 BC—Cyrus II Enters Babylon	Oct. 29, 539 BC
539 BC—Cyrus II Issues Proclamation to Restore and to Rebuild Jerusalem	
539 BC—70 Weeks Prophecy of Daniel 9 Begins	Oct. 29, 539 BC
539 BC—First 7 Weeks of 49 Years	539-490 BC

King 2) –Cambyses II

529-521 BC

King 3) –Darius I Hystaspes—Time of Nehemiah

520-486 BC

RETURN UNDER ZERUBBABEL	539	EZRA 1:5-11
ALTAR OF BURNT OFFERING SET UP ON FEAST OF TRUMPETS	539	EZRA 3:1-3

FEAST OF TABERNACLES OBSERVED	539	EZRA 3:4-6
FOUNDATION OF TEMPLE LAID	538	EZRA 3:8-13
15 YEARS OF OPPOSITION BEGIN	538	EZRA 4
CAMBYSES II BEGINS REIGN	529	
DARIUS I BEGINS REIGN	521	
CONSTRUCTION OF TEMPLE RESUMES (SECOND YEAR OF DARIUS I)	520	EZRA 4:24; 5:1-2
COMPLETION OF TEMPLE (SIXTH YEAR OF DARIUS I)	515*	EZRA 6:14-18

Laying of the temple foundation began in the spring of	538 BC
Darius I orders all work in Jerusalem halted	521 BC
Darius I orders all work in Jerusalem to Commence	520 BC

Daniel 11:2 (continued)

11:2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia⁵; and the fourth⁶ shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia (KJV).

Completion of Temple-Darius' 6th Year 515 BC
(515/514 BC was a sabbatical year running
from Atonement to Atonement).

Nehemiah Appointed Governor of Judea 502 BC

Darius I invades Greece 492 BC

Nehemiah Leaves Jerusalem at end of 20
Year Governorship. 490 BC

Verse 2--Note 6) – “The Fourth King of Persia”

King 4) –Xerxes I -- Time of Ezra 485-464 BC

Ezra journeys to Jerusalem in 7th year
of Xerxes I (Artaxerxes) 478 BC

Historical and Exegetical Commentary

Time of Cyrus II (the Great) and Zerubbabel

CDF: The book of Daniel records that the seventy weeks prophecy was delivered “in the first year of Darius (539 BC), the son of Ahasuerus, of the seed of the Medes” (Dan. 9:1). The title “Darius” was used by a number of the kings of Persia. Daniel enables us to identify this particular Darius by recording that he began to reign at the time that God’s judgment was executed upon Belshazzar, king of Babylon (Dan. 5:22-31—i.e., 539 BC). Thus he is not to be confused with Darius I, II or III.

CDF: Historical writings describe this event which was accomplished by Cyrus II the Great. His army invaded Babylon and slew Belshazzar on October 12, 539 BC. Cyrus gave Belshazzar’s throne to his father’s brother, Darius, the son of Ahasuerus, of the seed of the Medes—Darius the Mede. Cyrus II reigned at Shushan.

CDF: The defeat of Babylon marked the end of the seventy years of desolation of Jerusalem and the land of Judah which Jeremiah had prophesied (Jer. 25:11-12; 29:10). The seventy years of desolation extended from 609 BC to 539 BC. Daniel records that he “understood by books” that the seventy years of desolation had come to an end. He had been reading the books of the prophets and was attempting to understand how their inspired writings applied to the events of his day.

CDF: He knew of Isaiah’s prophecy that a king named Cyrus would “dry up” rivers and conquer a city by entering through “two leaved gates” that would be opened by the hand of God (Isa. 44:27; 45:1). This prophecy was fulfilled when Cyrus II and his army diverted the waters of the Euphrates, which flowed through the city of Babylon, and walked down the empty riverbed into the city. As Isaiah had

prophesied, the gates that had been built to bar entry by this route were unlocked and wide open (*Historical Fulfillment*, p. 8).

CDF: The first period of seven weeks, or 49 years, was prophesied to begin with “the going forth of the commandment to restore and to build Jerusalem.” That proclamation was issued by Cyrus the Great in 539 BC, which was the same year that Daniel received the vision. The vision of the seventy weeks announced the intervention of God to bring the remnant of Judah back to their land to rebuild Jerusalem and the temple and to again dwell in the land. All these events were necessary in order for the birth of the Messiah to take place in Bethlehem as foretold by the prophets (Micah 5:2; Isa. 9:6-7) (*Historical Fulfillment*, p. 11).

CDF: Major events in the unfolding of the seventy-weeks prophecy are recorded by a number of Old Testament writers. Jeremiah prophesied a period of seventy years of desolation in the land of Judah while the people were held captive in Babylon. The prophet Isaiah foretold the reign of a king named Cyrus who would release the captives and allow them to return to their own land to rebuild the city of Jerusalem.

CDF: The fulfillment of these prophesied events is described in the books of Ezra and Nehemiah. Ezra records the decree of Cyrus and the return of more than 40,000 exiles with Zerubbabel, who laid the foundation of the temple. After construction of the temple was interrupted for a period of time by persecution from enemies in the surrounding lands, the prophets Haggai and Zephaniah were inspired by God to stir up the people of Judah and Jerusalem to resume work on the temple. The book of Haggai describes this time and contains the message from God to the remnant who were dwelling in the city of Jerusalem. The people responded to the urging of God’s prophets and, under the leadership of Zerubbabel, set to work to rebuild the temple. A number of years after the completion of the temple, Nehemiah returned to Jerusalem as governor of Judah and led the people in rebuilding the walls of the city. Nehemiah records that his governorship began in the twentieth year of Artaxerxes (Neh. 5:14) (*Historical Fulfillment*, p. 6).

Time of Darius I Hystaspes and Nehemiah

CDF: ...Ezra 4 describe the persecution that took place during the reign of Darius I. In Verse 7, Darius is referred to by the title Artaxerxes.

7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites,

10 And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.

11 This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; “Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, **building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations.**

13 Be it known now unto the king, that, **if this city be builded, and the walls set up** again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings.

14 Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

16 We certify the king that, **if this city be builded again, and the walls thereof set up,** by this means thou shalt have no portion on this side the river.”

CDF:

Ezra's record of the letter that was sent to Artaxerxes (Darius I) from the Jews' enemies demonstrates that the Jews in Jerusalem were engaged in building not only the temple but also the walls of the city. This detailed record confirms that the decree of Cyrus included the restoration of the city of Jerusalem as well as the temple, exactly as prophesied by Isaiah.

CDF:

After receiving the letter, Artaxerxes (Darius I) ordered a search of the archives to determine whether the charges against Jerusalem were valid. Finding that there had been a history of rebellion against former kings who had gained dominion over Jerusalem, he ordered a stop to the rebuilding of the city.

17 Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, "Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

19 And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them.

21 Give ye now commandment to **cause these men to cease, and that this city be not builded**, until another commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?"

23 Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

24 **Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.**

CDF: The decree of Artaxerxes (Darius I) caused all construction in Jerusalem to cease, the work on the temple as well as the work on the wall. As no further work was done until the second year of Darius, it is evident that he had received the letter from the Jews' enemies in the first year of his reign, which was 521 BC.

CDF: Construction on the temple and the wall was halted from 521 to 520 BC. In 520 BC, God inspired the prophets Haggai and Zechariah to stir up the people to finish rebuilding the temple, and they set to work. Their opponents immediately reported to Darius that the Jews were again building in Jerusalem and were claiming

that this work was authorized by Cyrus, king of Babylon. After a search of the archives in Babylon revealed the decree of Cyrus, Darius ordered the Jews' enemies to cease from their opposition. The rebuilding of the temple then proceeded without interruption.

CDF: Ezra records that the temple was completed and dedicated on Adar 3 in the sixth year of Darius (Ezra 6:15), which was 515 BC. Adar was the twelfth and last month of the year. Thus the temple was set up in time for the observance of Passover and the Feast of Unleavened Bread in the first month of the new year. This observance, recorded in Ezra 6:19-22, is followed by the account in Ezra 7 of Ezra's journey to Jerusalem. Note the words that begin Verse 1.

Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah....

CDF: This phrase reveals the chronological sequence of events, but it does not indicate the length of time that passed between these events. In reading this passage, it might appear that a very short period of time elapsed between the events in this chapter and the preceding chapter. However, other such chapter breaks can be found in the book of Ezra where the events were separated by a number of years (Historical Fulfillment, pp. 20-23).

Time of Xerxes I and Ezra

CDF: Nehemiah's twelve years of governorship in Jerusalem ended four years before the death of Darius I. Darius I was succeeded by Xerxes I, who reigned from 485 BC to 464 BC. The reign of Xerxes I extended for two decades, spanning the time limit that the scriptural records establish for Ezra's visit to Jerusalem (no later than 470 BC). It is therefore evident that Ezra made his journey during the reign of Xerxes I. The fact that Ezra dates his journey to the seventh year of the king enables us to determine that his visit took place in 478 BC (Historical Fulfillment, p. 40).

CDF: Scholars have traditionally argued that Ezra's journey to Jerusalem could not have taken place in the reign of Xerxes I as it was a time of war. Xerxes, son of Darius I, was continuing the war that his father had begun against the Greek city states. In 492 BC, six years before Xerxes took the throne, Darius I had invaded Greece and succeeded in subduing Thrace and Macedonia. His second invasion,

however, ended in defeat at the Battle of Marathon in 490 BC, and his army returned to Persia.

CDF: When Xerxes I came to the throne in 485 BC, he continued his father's policy of aggression toward the Greeks. In 480 BC, Xerxes demanded total submission of all Greek states. Subsequently, with an army of 180,000 men, he attacked Greece from the north through Thrace and Macedonia. The Greek army retreated to the pass of Thermopylae and took up defensive positions. The Persian army, however, was victorious, and obliterated three hundred Spartans and seven hundred Thespians. The Persians occupied Attica and proceeded to destroy the city of Athens.

CDF: Later that year, the tide began to shift in favor of the Greeks. After an indecisive battle with the Persian fleet, the Greek fleet retreated to the Saronic Gulf. When the Persians received intelligence that the Greek fleet was about to escape their entrapment by night, the Persian fleet rushed into the gulf, became entangled in the narrows and was soundly defeated by the Greek fleet in the Battle of Salamis. This defeat in 480 BC made it impossible for Xerxes to continue the conflict, and he returned to Sardis with a third of the army. Direct conduct of the war was transferred to his general Mardonius.

CDF: By 479 BC, Mardonius was on the march south. Again the Persians met with disaster. The Persian army was attacked at Plataea by an allied army of Greek states led by the Spartan general Pausanias and was soundly defeated. Mardonius was killed and the Persian army retreated. The Battle of Plataea in late August of 479 BC was the last Persian invasion of the Greek peninsula.

CDF: Shortly before this decisive battle, the Greeks launched a fleet against the Persians on the Isle of Samos, which is situated north of the Isle of Patmos off the coast of Turkey. The Persians fled to Cape Mycale on the Ionian coast, beached their ships and took up defensive positions. The Greeks attacked, destroying the main Persian forces in Ionia as well the Mediterranean fleet. This battle brought an end to Persian rule over Greek Ionia.

CDF: The decisive battles of Plataea and Mycale, which took place concurrently in August of 479 BC, forced Xerxes to withdraw from his war with Greece and tarnished his image as head of the Medo-Persian Empire. Unrest had already been building in the empire due to the heavy taxation that had been imposed to support the king's army. News of their defeat sparked even more discontent. To stabilize the situation and minimize the threat of insurrection in his provinces, Xerxes enlisted the support of ethnic groups that were known to be loyal, including the Jewish

population. While serving as viceroy in Babylon before his reign, Xerxes had become well acquainted with the Jews. He therefore enlisted the aid of Ezra, who was highly respected among both Jews and Persians. This was the reason for Ezra's visit to Jerusalem in the spring of 478 BC, a few months after the end of the war.

CDF: The need for support and stability in his outlying provinces led Xerxes to delegate broad powers to Ezra not only in the land of Judah but in all the lands beyond the Euphrates that were part of his dominion. This act was providential in that it turned the tables against the corrupting influences of the inhabitants of the lands that surrounded Judah. Instead of drawing the people of Judah away from the laws of God, the other nations were required to learn and to practice His laws. In fact, obedience to the laws and commandments of God was enforced by the king's ordinance (Ezra 7:25-26). These measures served to restrain the evil influences that had led to intermarriage, Sabbath-breaking and forsaking the worship of God at the temple—all the sins listed in Nehemiah 13—which had required the intervention of Nehemiah and Ezra. The correction of these sins brought the people of Judah back into covenant with God and thereby preserved the remnant from which the Messiah was prophesied to come.

CDF: To encourage continuing obedience by the people, Ezra brought to Jerusalem copies of the Book of the Law and faithful priests who would read the words and teach the meaning to the people. He also promoted the continuation of the temple service by bringing Levites and others to assist the priests in carrying out God's commands for sacrifices and offerings. That is the purpose for which Ezra led his entourage of about 2,000 priests, Levites, Nethinims, singers and porters to Jerusalem in the seventh year of Xerxes I.

CDF: Ezra's journey to Jerusalem took place twelve years after the completion of the first division of the seventy-weeks prophecy, and approximately seventy years before the beginning of the second division of the prophecy. The 62 weeks, or 434 years, began in the fall of 409 BC and ended in the fall of 26 AD with the beginning of Christ's ministry (Historical Fulfillment, pp. 41-43).

Filling in the Historical Gap Between Verses 2 and 3 of Daniel 11

Covering Persian History from Xerxes I 485-464
BC to the Death of Alexander III (the Great) 336-
323 BC

Accession Year Reckoning

Artaxerxes I (464-423 BC)

Darius II (424-404 BC)

CDF: Book of Malachi written during the 16th year of Darius II—410-409 BC. A Sabbatical Year. Beginning of 62 week-424 year portion of 70 Weeks Prophecy (Historical Fulfillment, p. 133).

Artaxerxes II (405-359 BC)

Artaxerxes III (358-338 BC)

Arses (338-335 BC)

Darius III (335-331 BC)

CDF: In the spring of 330 BC Alexander pursued Darius III through Media (Afghanistan region) where Darius was murdered by the satrap Bessus. In 329 BC Alexander conquered Bactria and in 328 BC triumphed over the ancient Iranians. These victories completed his conquest of the Medo-Persian Empire (Historical Fulfillment, p. 154).

Historical and Exegetical Commentary

Major Events in the Fulfillment of the Sixty-two Weeks Portion of the 70-Weeks Prophecy of Daniel 9 (409 BC to 26 AD)

CDF: The detailed account of the beginning of Christ's ministry in the Gospel of Luke provides insight into the exact timing of the fulfillment of the prophecies in Isaiah 61 and Daniel 9. Luke's record of Jesus reading the prophecy in Isaiah 61 is most revealing as this passage was traditionally reserved to be read on the Day of Atonement. The Day of Atonement is the second annual Sabbath in the fall festival season. The arrival of this annual Sabbath at sunset marks the end of a sabbatical year as the sabbatical years are counted from Atonement to Atonement. The fact that Jesus proclaimed His coming as the Anointed One on the Day of Atonement places this event immediately after the end of the last sabbatical year in the 62 weeks of Daniel 9.

CDF: As each of the 62 weeks was a heptad composed of seven sabbatical years, this division of Daniel's prophecy extended over a period of 434 years ($62 \times 7 = 434$). Counting backward from the fall of 26 AD, we can determine that the 434 years began in the fall of 409 BC. (One year must be subtracted as there is no year "0" when calculating from AD to BC or visa versa.)

CDF: Unlike the first division of 49 years (539 BC to 490 BC), which was a period of restoration after seventy years of desolation, the second division consisting of 434 years (490 BC to 26 AD) was a period of judgment marked by invasion and foreign

domination after the people and the priests fell back into sin. Ezra's visit to Jerusalem in 478 BC had helped to reinforce and complete the reforms that Nehemiah had begun, but the repentance of the people at that time did not end the pattern of disobedience that had stained the history of Israel since the Exodus from Egypt circa 1486 BC.

CDF: God's warnings to His people and the priests who had violated His laws are recorded in the book of Malachi, which pronounced a curse upon those who failed to take heed and repent of their evil ways (Mal. 1:6-8; 2:1-3). The book of Malachi ends with the prophecy of a future Elijah who would turn the hearts of the people to the commandments that God had delivered to Moses for all their generations (Mal. 4:4-6). This prophecy was fulfilled more than four centuries later when John the Baptist prepared the way for the prophesied Messiah and brought many in Judea to repentance:

In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight (Mat. 3:1-3).

CDF: In the beginning of His ministry in the fall of 26 AD, Jesus Christ, the Messiah, declared that John the Baptist was fulfilling the role of the Elijah prophesied by Malachi. In doing so, Jesus emphasized that John's ministry was founded upon the Law and the Prophets:

For **all the prophets and the law** prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear (Mat. 11:13-15).

CDF: Jesus' use of the phrase "all the prophets and the law" includes the book of Malachi and signifies the completion of the Old Testament scriptures as prophesied by Isaiah:

Bind up the testimony, seal the law among my disciples....To the law and to the testimony: if they speak not according to this word, it is because there is no light in them (Isa. 8:16, 20).

CDF: The process of binding and sealing was begun in the days of Ezra when the Old Testament scriptures were "bound up" or compiled—with the exception of the book of Malachi which had not yet been written. The book of Malachi, the last book of the Old Testament, was added later by the Sopherim and the entire collection of scriptures was canonized, or "sealed." These scriptures were divided into three

categories: the Law, the Prophets and the Writings. In its general sense, the term “the Law” is not restricted to the Book of the Law but may also apply to the Prophets (Isa. 30:9-10). Thus the sealing of “the Law” refers to the complete collection of scriptures.

CDF: The canonization or “sealing” of the scriptures was a major historical event. It could not take place until the book of Malachi was written with its prophecies concerning John the Baptist as the herald of the Messiah. Thus a timeline is established between the sealing of the scriptures and the beginning of Jesus’ ministry. The context of the prophecy concerning the sealing confirms this connection:

Bind up the testimony, seal the law among my disciples....To the law and to the testimony: **if they speak not according to this word, it is because there is no light in them....** Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. **The people that walked in darkness have seen a great light:** they that dwell in the land of the shadow of death, **upon them hath the light shined** (Isa. 8:16, 20; 9:1-2).

CDF: Although the book of Malachi is dated to the 400’s BC, there is no historical record of the specific year that it was written. In view of Isaiah’s prophecies, there is sound scriptural basis for concluding that the book of Malachi was written in 409 BC and marked the beginning of the sixty-two weeks (434 years). Since the book of Malachi contains a prophecy of the ministry of John the Baptist, which took place at the end of the 434 years (26 AD), it is fitting that God would inspire it to be written at the beginning of the 434 years. The title of the book itself points to the work of John the Baptist as the herald of the promised Messiah. The name Malachi means “My messenger.” The book begins with a call to repentance and ends with the prophecy of the messenger who would come in the spirit of Elijah to turn the hearts of the people back to their God. The Messiah Himself declared that this prophecy was fulfilled by John the Baptist.

CDF: There is additional support in Scripture for dating the prophecy of Malachi to the beginning of the sixty-two weeks. Malachi’s prophecy was, in effect, a decree from God: “Behold, **I will send My messenger...**” (Mal. 3:1). As this decree was fulfilled at the end of the sixty-two weeks, a parallel is established with the fulfillment of the first segment of the seventy weeks, which began with a decree and ended with the fulfillment of that decree. This parallelism is illustrated below.

CDF: First segment: The seven weeks began with **the decree of Cyrus** and ended with the rebuilding of Jerusalem under Nehemiah, which completed **the fulfillment of the decree (539 BC to 490 BC)**.

CDF: Second segment: The sixty-two weeks began with **the decree of God** in the book of Malachi—“Behold, I will send My messenger”—and ended with **its fulfillment through the ministry of John the Baptist and the appearance of the Messiah (409 BC to 26 AD)**.

CDF: The book of Malachi reveals that the time span between the end of the seven weeks in 490 BC and the beginning of the sixty-two weeks in 409 BC was a period of increasing corruption within the priesthood after it was restored by Ezra and Nehemiah. Malachi’s message is directed to a priesthood that had lost its reverence for God and defiled His altar by sacrificing diseased and defective animals (Mal. 1:6-8, 12-14). This is the decadent condition that moved God to issue His warnings in the book of Malachi at the beginning of the sixty-two weeks. The failure of the priests and the people to heed these warnings and repent led God to forsake His temple in Jerusalem and allow the city to be overrun by foreign armies during the sixty two weeks, or 434 years, which extended from 409 BC to 26 AD.

CDF: As the book of Malachi is the last of the Old Testament writings, there are no scriptural records of the battles that were waged by these foreign armies during the 434 years. There are, however, the visions that are recorded in the book of Daniel which describe the last years of the Medo-Persian Empire and the rise of Alexander the Great, who died at the height of his power and left his empire to be divided by his four generals. Using the records of ancient history, we can reconstruct these and other events that took place during the second division of the seventy weeks (Historical Fulfillment, pp. 46-49).

CDF: The sixty-two weeks, or 434 years, began in 409 BC, which was the sixteenth year of Darius II (Book of Malachi written during Sabbatical Year 410-409 BC). Upon his death in the spring of 404 BC, his son Artaxerxes II (Mnemon) took the throne. During his reign the stability of the empire was threatened by major insurrections. A rebellion by his brother Cyrus had to be crushed. Then an insurrection by Datames, the governor of Cappadocia in Asia Minor, spread to the western satrapies (366-360 BC) before it was stopped. As a result, Egypt became more or less independent.

CDF: Artaxerxes II ruled until his death in 359 BC and was succeeded by his son Artaxerxes III. Although Artaxerxes III was able to restore royal authority over the

satraps, the empire was greatly weakened. Upon his death in 339 BC, Arses took the throne and reigned from 338 to 336 BC. He was followed by Darius III, the last of the Medo-Persian kings, who died while being pursued by Alexander the Great in 330 BC. Darius III had attempted to turn back the army of Alexander but was defeated at the battles of Granicus (334 BC), Issus (333 BC) and Gaugamela near Arbela (331 BC). As prophesied in Daniel 8, no king of Medo-Persia was able to stand against the overpowering force of Alexander's army.

And as I was considering, behold, **an he goat** came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he **came to the ram that had two horns**, which I had seen standing before the river, **and ran unto him in the fury of his power**. And I saw him come close unto the ram, and he was moved with choler against him, **and smote the ram**, and brake his two horns: and **there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him:** and there was none that could deliver the ram out of his hand (Dan. 8:5-7).

CDF: Alexander began his conquest of Medo-Persia in 334 BC. As foretold in Daniel's vision, he fought fiercely and with amazing speed. With an army of 35,000 men, he crossed the Dardanelles into western Asia Minor and defeated the armies of the Persians. After capturing Sardis and the coastal cities of Ionia, he advanced eastward into the regions of Caria and Lycia before turning inland.

CDF: His army was reunited with the forces of his general Parmenio at Gordium and went on to Ancyra, the capital of modern Turkey. They then turned southeast, passing through the Taurus Mountains to capture Tarsus (the home city of the Apostle Paul), capital of Cilicia. Victorious in every battle with the Persians, they advanced toward Soli on the coast and then eastward through the Amanus Mountains to the Syrian coast.

CDF: In 333 BC, Darius III approached to the rear of Alexander's army but was defeated in a stunning cavalry attack at the Battle of Issus. Darius was forced to retreat after losing 110,000 of his men. Alexander chose not to pursue Darius and instead headed south along the Mediterranean Coast into Phoenicia where he laid siege to Tyre (modern day Lebanon), which fell in July, 332 BC. He went on to take Acco (modern day Israel and Gaza Strip) and two other Egyptian cities which surrendered without a battle. Gaza resisted but fell in September, 332 BC, after a siege of one month. It was during the siege of Gaza that Alexander met with the High Priest Jaddua, known as Simon the Just (see Appendix 1. The complete story is preserved in the ancient writings of Josephus), who read the prophecies of Alexander's conquests in the book of Daniel. Alexander was so impressed that he

did not disturb the temple in Jerusalem.

CDF: Alexander went on to defeat the Nabateans (modern day Petra in Kingdom of Jordan) before wintering in Egypt. In the spring of 331 BC he returned to Tyre. From there he advanced to Damascus and then to cities on the Euphrates and the Tigris before shattering the army of Darius III at Gaugamela in October, 331 BC. Alexander then captured Arbela and seized a large amount of treasure from the Persians. Babylon and Susa surrendered to him, but Persepolis resisted and was looted and burned.

CDF: In the spring of 330 BC Alexander pursued Darius III through Media (Afghanistan region) where Darius was murdered by the satrap Bessus. In 329 BC Alexander conquered Bactria and in 328 BC triumphed over the ancient Iranians. These victories completed his conquest of the Medo-Persian Empire.

CDF: Alexander, however, was not ready to exchange his sword for the throne. The desire to conquer, which had driven him during his seven years on the battlefield, was still burning within him. He longed for new challenges and new territories to conquer. An opportunity came when in 327 BC he was invited to India to do battle against Porus. At the Battle of Hydaspes in 326 BC, he defeated Porus and then continued eastward to the Hyphasis River. When his troops refused to advance any farther to the east, he turned southward and followed the Hydaspes and Indus rivers, reaching the Indian Ocean in 325 BC. His fleet explored the coastal areas of the Indian Ocean on the way back to Persia while Alexander and his army returned through the Desert of Gedrosia (modern Pakistan/Iran region). Alexander arrived at Susa in 324 BC and after a short stay went on to the city of Babylon. He died in Babylon on June 13, 323 BC, after falling ill with a fever. Alexander had ruled Medo-Persia for only seven years (330 BC to 323 BC) before his death at the age of thirty-two—he was thus 25 when he began his conquests.

CDF: As prophesied by Daniel, the death of Alexander led to the division of the empire into four parts (Dan. 8:8, 22). It did not pass to his heir but to his generals (Dan. 11:4). Although there were four, only two played a major role in the fulfillment of the 434 years:

Seleucus, who founded the Seleucid line of Syria, a landmass that reached to India (King of the North); and

Ptolemy, who founded the Ptolemaic line of Egypt (King of the South)—Cleopatra of Julius Caesar fame, a few decades before Christ, was the last of

this line.

The descendants of these two generals were known as “**the kings of the north**” and the “**kings of the south**,” whose battles are described in the detailed prophecy in Daniel 11. This prophecy, which extends down through the ages to the time of the end, also foretold major events that took place in Jerusalem and Judea during the fulfillment of the 434 years of 409 BC to 26 AD (Historical Fulfillment, pp. 50-52).

Daniel 11:3-4

11:3 And a mighty king shall stand up⁷, that shall rule with great dominion, and do according to his will.

11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven⁸; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those (KJV).

Verse 3--Note 7) – “A Mighty King Shall Stand Up”

King 1) -- Alexander the Great	336-323 BC
	Born 20/21 July 356 BC
	Pella, Macedon
	Died 10/11 June 323 BC
	Babylon

Verse 4--Note 8) – “His Kingdom Shall Be Broken And Shall Be Divided Toward The Four Winds of Heaven”.

The expression “the four winds” equates to the actions of four generals who, upon his death, divide Alexander’s Empire among themselves:

General 1) -- Ptolemy—	323 BC—	Egypt, Palestine, Part of Asia Minor
-------------------------------	---------	--------------------------------------

General 2) -- Seleucus— 323 BC— Modern Syria,
Modern Iraq, Modern
Iran, Modern
Afghanistan, Modern
Pakistan and Lands East
to the River Ganges of
India

General 3) -- Lysimachus— 323 BC— Bithynia, Thrace and
Mysia

General 4) -- Cassander— 323 BC— Macedonia and Greece

Historical and Exegetical Commentary

CDF: As prophesied in Daniel 8, no king of Medo-Persia was able to stand against the overpowering force of Alexander's army.

And as I was considering, behold, **an he goat** came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he **came to the ram that had two horns**, which I had seen standing before the river, **and ran unto him in the fury of his power**. And I saw him come close unto the ram, and he was moved with choler against him, **and smote the ram**, and brake his two horns: and **there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him**: and there was none that could deliver the ram out of his hand (Dan. 8:5-7).

CDF: Alexander began his conquest of Medo-Persia in 334 BC. As foretold in Daniel's vision, he fought fiercely and with amazing speed. With an army of 35,000 men, he crossed the Dardanelles into western Asia Minor and defeated the armies of the Persians. After capturing Sardis and the coastal cities of Ionia, he advanced eastward into the regions of Caria and Lycia before turning inland.

CDF: His army was reunited with the forces of his general Parmenio at Gordium and went on to Ancyra, the capital of modern Turkey. They then turned southeast, passing through the Taurus Mountains to capture Tarsus (the home city of the Apostle Paul), capital of Cilicia. Victorious in every battle with the Persians, they advanced toward Soli on the coast and then eastward through the Amanus Mountains

to the Syrian coast.

CDF: In 333 BC, Darius III approached to the rear of Alexander's army but was defeated in a stunning cavalry attack at the Battle of Issus. Darius was forced to retreat after losing 110,000 of his men. Alexander chose not to pursue Darius and instead headed south along the Mediterranean Coast into Phoenicia where he laid siege to Tyre (modern day Lebanon), which fell in July, 332 BC. He went on to take Acco (modern day Israel and Gaza Strip) and two other Egyptian cities which surrendered without a battle. Gaza resisted but fell in September, 332 BC, after a siege of one month. It was during the siege of Gaza that Alexander met with the High Priest Jaddua, known as Simon the Just (see Appendix 1. The complete story is preserved in the ancient writings of Josephus), who read the prophecies of Alexander's conquests in the book of Daniel. Alexander was so impressed that he did not disturb the temple in Jerusalem.

CDF: Alexander went on to defeat the Nabateans (modern day Petra in Kingdom of Jordan) before wintering in Egypt. In the spring of 331 BC he returned to Tyre. From there he advanced to Damascus and then to cities on the Euphrates and the Tigris before shattering the army of Darius III at Gaugamela in October, 331 BC. Alexander then captured Arbela and seized a large amount of treasure from the Persians. Babylon and Susa surrendered to him, but Persepolis resisted and was looted and burned.

CDF: In the spring of 330 BC Alexander pursued Darius III through Media (Afghanistan region) where Darius was murdered by the satrap Bessus. In 329 BC Alexander conquered Bactria and in 328 BC triumphed over the ancient Iranians. These victories completed his conquest of the Medo-Persian Empire.

CDF: Alexander, however, was not ready to exchange his sword for the throne. The desire to conquer, which had driven him during his seven years on the battlefield, was still burning within him. He longed for new challenges and new territories to conquer. An opportunity came when in 327 BC he was invited to India to do battle against Porus. At the Battle of Hydaspes in 326 BC, he defeated Porus and then continued eastward to the Hyphasis River. When his troops refused to advance any farther to the east, he turned southward and followed the Hydaspes and Indus rivers, reaching the Indian Ocean in 325 BC. His fleet explored the coastal areas of the Indian Ocean on the way back to Persia while Alexander and his army returned through the Desert of Gedrosia (modern Pakistan/Iran region). Alexander arrived at Susa in 324 BC and after a short stay went on to the city of Babylon. He died in Babylon on June 13, 323 BC, after falling ill with a fever. Alexander had ruled

Medo-Persia for only seven years (330 BC to 323 BC) before his death at the age of thirty-two—he was thus 25 when he began his conquests.

CDF: As prophesied by Daniel, the death of Alexander led to the division of the empire into four parts (Dan. 8:8, 22). It did not pass to his heir but to his generals (Dan. 11:4). Although there were four, only two played a major role in the fulfillment of the 434 years: Seleucus, who founded the Seleucid line of Syria, a landmass that reached to India; and Ptolemy, who founded the Ptolemaic line of Egypt—Cleopatra of Julius Caesar fame was the last of this line. The descendants of these two generals were known as the kings of the north and the kings of the south. Their battles are described in the detailed prophecy of Daniel 11. This prophecy, which extends down through the ages to the time of the end, foretold major events that took place in Jerusalem and Judea during the fulfillment of the 434 period of the **70 Years Prophecy** (Historical Fulfillment, pp. 50-52).

End of Part I