

## CHALLENGING THE TIMELINE OF DANIEL 10 PART THREE

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I'll be continuing and concluding the study that I've been doing over the last two presentations, and it's been focused on addressing these five points that I have here on the left side of the board. And the process that we've been walking through to do this we began in chapter 45 of prophets and kings. And we saw that this chapter is divided up into three sections of events that take place before the decree of Cyrus has passed in his first year 536.

And then after this we get to the point where the decree is present where it's passed and after this section of paragraphs we get to the third section of the chapter which is addressing events that take place after the decree of 536. Within chapter 45 Ellen White tells us what Cyrus's reaction was to him hearing the prophecies concerning himself in scripture. The things that Daniel was showing him were prophecies from Isaiah and Jeremiah, and they were showing or they're speaking about Cyrus's role in letting the captives free, and allowing the Jews to rebuild the temple. When Daniel showed Cyrus these things Cyrus's reaction was that his heart was moved. When Daniel revealed this to him his heart was moved, he was determined. Once he understood his role in prophecy he was determined to fulfill his mission. And then she says that he had a desire to do so.

And so we spoke about how this language is indicating that there was no wavering what so ever on Cyrus part to pass the decree. This is not just a dismissive or it's not a dismissive emotion that Cyrus had. He had a desire, he had the strong passion to pass a decree and he did so in his first year. This led to him passing the decree.

Then we left off speaking about chapter 46 of Prophets and Kings and these two chapters 45 and 46 are kind of one block. They go together and there's a structure of progression within the two. Chapter 46 begins by placing you as a reader in the history of things that take place **after the**

**decree** after **536**. Within this chapter we left off where Ellen White speaks of the events spoken of in Ezra chapter 3.

And that's what's drawn here on this board, this time structure. And chapter 3 is divided up into two sections. The first section verses 1 through 7 are speaking to what took place on the **first day** of the **seventh month** of the **first year** of the decree. The first year of the decree was 536. In the seventh month the first day of this month the first thing they do when they arrive in Jerusalem is they erected an altar. So that's the first section of Ezra chapter 3.

The second section verses 8 through 13 are speaking to the event that took place in the **second month** of the **second year** of the decree. So the first year it was 536, the second year by default would be year 535. The second month of the second year the foundations were laid. And when the foundations were laid, when they laid this cornerstone there were two different reactions to this event. Some of the Jews were murmuring and complaining because the foundations were not as glorious as the previous temple. So some were murmuring and complaining.

And another portion of the Jews are rejoicing and they're very grateful for what took place. So you have two different reactions to this event and when a portion of the Jews began to murmur and complain, since it was in response to the foundation of the Lord's house being laid, this is when the hindering of the work begins, in the second month of the second year. This event triggers the hindering of the work beginning. And the hindering of the work is twofold. It involves the murmuring and complaining of the Jews.

And the second part of the hindering of the work was involving the Samaritans. When the foundations were laid the Samaritans come on the scene and they say we want to participate in this work, and the Jews are like no we're commanded to not allow you to participate. Because of that

the Samaritans begin to cause them a lot of trouble. And they are **untiring** in their opposition against the Jews.

So the hindering of the work is twofold and it took place, it began in the second month of the second year in response to the foundations being laid. When we read that this murmuring and complaining took place I feel like sometimes we might pass over it and really not think about the significance or the implications of this murmuring and complaining. It sounds like something really mild but that in conjunction with the opposition of the Samaritans those two things together cause the Jews to **doubt** what they're doing. The Samaritans cause the Jews to doubt their Commission, and the Jews end up failing to properly execute this command that Cyrus had given them.

So it's not some insignificant thing that they're murmuring and complaining, it actually hindered the work and they're not obeying the commandment of Cyrus. So that is where we left off in part 2.

And today I'll begin I'm going to continue in prophets and Kings chapter 46 and the paragraph that I'm going to start with is Prophets and Kings 571.2 . I'll read the previous paragraph just to get our memories going so 571.1. "Untiring in their opposition the Samaritans, weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius. By false reports they aroused suspicion in minds easily led to suspect. But for many years the powers of evil were held in check, and the people of Judea had Liberty to continue their work.

So this is kind of what I mentioned earlier about the Samaritans contributing to the hindering of the work. And now we get to 571.2 which is the paragraph that we've read a couple times, and we're going to read it again now. This paragraph, how we've been placing this in the past, and how we've read its context is we've said that this paragraph is contextually about the passing of the decree. And this paragraph is taken from chapter 46 and what we have seen is the context of chapter 46 is post decree .It's post 536.

And we read that there was no trouble in Cyrus passing the decree, so far as the time frame goes we've seen that we're not placing this paragraph correctly on a line. And now we're going to see what the correct context of it is, and what this battle over Cyrus's mind is about. Prophets and Kings 571.1 says; "While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God's people, angels worked in behalf of the exiles. The controversy was one in which all Heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil .For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ himself came to Gabriel's aid. "The prince of the kingdom of Persia withstood me one and twenty days" Gabriel declares; "But lo, Michael, one of the chief Prince's came to help me; and I remained there with the kings of Persia." Daniel 10:13. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years.

The first sentence of that paragraph says "While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God's people angels worked in behalf of the exhales. So it says that Satan was seeking to influence the mind of Cyrus and showed his disfavor to God's people.

In conjunction with this sought I'm going to read a passage from letter 201 1899 paragraph 6 this is a reference letter, in conjunction with showing the state of thought ,and showing the disfavor to God's people to Cyrus. Letter 201 says, The king of Persia [she's speaking of Cyrus] The king of Persia was controlled by the highest of all evil angels. He refused as did Pharaoh to obey the word of the Lord. Gabriel declared he withstood me 21 days by his representations of the Jews. But Michael came to his help and there he remained with the kings of Persia holding the powers in check, giving right counsel against evil counsel.

So I'm just going to write out what we read so we can visualize it. Prophets and Kings 571, the first sentence says that Satan was seeking to show disfavor to God's people. So we get this from Prophets and Kings chapter 46. We get this idea what this passage in letter 201 gives us is it shows us how Satan shows his disfavor to God's people. So this is a kind of a vague way to say what Satan is doing, he's showing disfavor to God's people. This passage says how he's doing it. So she gives us a little bit more detail, and I'm just going to insert it and combine the two. Satan was seeking to show disfavor to God's people. This is from letter 201 by his representations against the Jews. So this adds detail to this and it explains a little more specifically what Satan was doing when he was trying to influence Cyrus's mind. So it kind of completes the thought a little more for us.

So if Satan is seeking to show disfavor to God's people by his representations of the Jews, if that's what this battle over Cyrus's mind was about between Gabriel and Satan. This battle was not over the passing of the decree, and we've already seen that by the structuring of these two chapters, and by this time frame that we have on the board. The battle over Cyrus's mind was involving something that the Jews were doing that Satan could represent in a bad light to Cyrus, and I'm proposing that what the Jews were doing began back here with the hindering of the work, and we read that this hindering of the work continued, but it began here.

So we mentioned earlier that the hindering of the work involved the Jews murmuring and complaining, and this in conjunction with the opposition of the Samaritans slowing down the work of rebuilding the temple, and they have doubt about their commission given by Cyrus.

If you have doubt about something that you're doing, if you have doubt about a job that you're involved in you're very likely to step away from it and to not want to be involved in it anymore. If you have any kind of doubt you have no reason to be there and that's exactly what the Jews were experiencing. They had doubt about their mission given to them by Cyrus, and they're slowing the work down, and they're no longer continuing to advance the work of the temple.

So I'm proposing that the conflict that we see in Daniel 10 specifically verse 13, and this conflict that she elaborates on in PK 571.2 was not about the passing of the decree, maybe it was related to the decree but it wasn't about its issuance it was about the Jews doing something that could be represented in a bad light to Cyrus. We already walked through how Cyrus had no trouble passing the decree. So I just wanted to make that clear and this study these presentations are not purposed to give some kind of specific conclusion about what Cyrus was doing or specifically struggling over, but this presentation is just to show you that it wasn't about the issuance of the decree that Cyrus was struggling over.

So now back to Prophets and Kings, page 572.1. "This was a time of wonderful opportunity for the Jews. The highest agencies of heaven were working on the hearts of kings, and it was for the people of God to labor with the utmost activity to carry out the decree of Cyrus. They should have spared no effort to restore the temple and its services, and to reestablish themselves in their Judean homes. But in the day of God's power many proved unwilling. The opposition of their enemies was strong and determined, and gradually the builders lost heart. Some could not forget the scene at the laying of the cornerstone, [some could not forget what took place in the second month of the second year] when many had given expression to their lack of confidence in the enterprise. And as the Samaritans grew more bold many of the Jews questioned whether, after all, the time had even come to rebuild. [Regardless of any prophecies that existed they were doubting everything]. The feeling soon became widespread. Many of the workmen, discouraged and disheartened, returned to their homes to take up the ordinary pursuits of life.

During the reign of Cambyses the work on the temple progressed slowly. And during the reign of the false Smerdis [called Artaxerxes in Ezra 4:7 ] the Samaritans induced the unscrupulous impostor to issue a decree forbidding the Jews to rebuild their temple and City.

So I read two paragraphs there. The paragraph 5 72.1 this is the last paragraph that speaks about the events involving Cyrus's reign. So this section, the entire chapter is post decree, but this section is specifically just

involving events about or that take place within the reign of Cyrus. And for this study that's all we need.

The rest of the chapter is about events that take place during the reign of other Persian kings. And she speaks of the progress on the temple as well, but that's where I'll stop with chapter 46.

The battle over Cyrus's mind, the battle between Gabriel and Satan, I don't know how much all of you are familiar with that, but who's struggling over, are who was battling over Cyrus's mind first Gabriel and Satan. So we have Satan, we have Gabriel battling over the mind of Cyrus. Gabriel can't do this by himself and so he needs the help of Michael. So Michael comes down to aid him. Michael comes down to help Gabriel, and in Daniel 10 the beginning of the chapter Daniel is praying and fasting for three weeks for understanding. And at the end of the three weeks when Michael comes down Gabriel leaves to go to Daniel in answer to his prayer. So this is the dynamics that's taking place in Daniel chapter 10, and that she makes reference to in this paragraph.

So we have gone through chapters 45 and 46 and we have in conjunction with this we've been marking things that have taken place in the biblical account in Ezra three. And this is depicting the first year of Cyrus. In the second year of Cyrus, the first year was 536, the second year was 535.

And in conjunction with these passages that we've read I like to go over some pioneer passages to contribute to this study. In these passages we're going to address the placement of Daniel 10 verse 1. So I will begin with this reference from A.T Jones GEP 55.2 – 3. Great Empires of Bible Prophecy, Jones says, In these scriptures Cyrus found the Lord God of heaven speaking personally to him. And then Jones quotes the prophecy about Cyrus in Isaiah 45. At the end he says this revelation of the Lord to Cyrus was so personal, so plain, and so direct that Cyrus accepted it. He acknowledged him as the Lord God of Heaven, and even declared He is the God. So Jones is saying that Cyrus acknowledged that God is the God, He's the true God.

And then in the paragraph after this at the end of that paragraph Jones says that Cyrus accepted the word, the prophetic word about him and did it at once in his very first year what the word said. So Cyrus accepted his Commission, his mission, and immediately fulfilled it and immediately followed through with it.

A couple pages later this is the same book page 57 Jones says. Accordingly Daniel says in the third year of Cyrus king of Persia, I Daniel was mourning three full weeks. I ate no Pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all until three whole weeks were fulfilled.

This period began on the third day of the first month of the third year of Cyrus BC 534. For in the four and twentieth day of the first month who is by the side of the river Tigris? The angel of God came in response to his plea and appeal. So Jones tells us that Cyrus immediately fulfilled his mission. He did it in his first year, his first year is 536. He passed a decree and let the captives free and then Jones further goes on to say that in Daniel chapter 10 he quotes the first couple verses that the 3rd year of Cyrus is a year 534. So this is from Jones.

The next pioneer reference for the third year of Cyrus comes from Josiah Lich, PREX2 page 3.4. Lich says, this revelation was made and contextually he's referring to the vision of Daniel 10. So this revelation was made in the third year of Cyrus king of Persia when Daniel was very far advanced in years. The third year of Cyrus was the seventy third year of Daniels captivity. And being a youth when he was carried captive he cannot be supposed now to have been less than ninety. And not long after this it is reasonable to believe that he died.

So it's interesting the way that Lich words this because the captivity was seventy years. But lich says that for Daniel the captivity continued a few years later, and I don't have the reference on hand but maybe you guys are familiar what Ellen White writes or maybe the pioneers that Daniel was among the first captives, does that sound familiar? He was among the first captives that were taken.



So when were the captives taken? What year were the captives taken? 606; the captivity began here, this is when the first captors were taken and Daniel was among those captives and how long did the captivity last? Seventy years.

So in 606 then seventy years later takes you to 536. Lich writes that Daniel was in his 73rd year of captivity. So Lich is referencing something that's beyond the year 536, and he's saying this is the third year of Cyrus, and that the third year Cyrus is Daniels seventy third year of captivity. So I just wanted to show that he's making reference to the third year of Cyrus being after 536 a year of the decree.

The next pioneer is William Miller this is WMV2 page 667.3. Miller says, the decree of Cyrus was two years before the angel gave his last instruction to Daniel. And remember the decree of Cyrus was given in the year 536. So 536 is two years before the angel gave his last instruction to Daniel. And he would not have spoken of it as being future if it has already passed, when Miller says the last instruction to Daniel; when we think about the Book of Daniel, what is Miller referencing here. What chapters of Daniel is Miller referencing as the last instruction given to Daniel, It would be the last vision which took place when, in what chapters, 10, 11, and 12. They're all one vision.

This is the last instruction given to Daniel, and Miller says that the decree was two years before this vision of Daniel 10 through 12. So if the decree is two years before right here, since we already have a line the decree being in 536 the decree was two years before the last instruction was given to Daniel. Daniel receives the vision of Daniel 10 in the year 534.

The next pioneer is Uriah Smith. This is DAR page 238.2. Daniel and revelation page 238. So Uriah Smith right before this he quotes verse one of chapter ten, and then he comments on this verse by saying this verse introduces us to the last of the recorded visions of the prophet Daniel. The instruction imparted to him at this time being continued through chapters 11 and 12. So he's saying 10 through 12 are one vision, they're the same vision till the close of the book.

The third year of Cyrus was BC 534. Six years had consequently elapsed since Daniels vision of the four beasts in the first year of Belshazzar. Four years since the vision of the Ram. Then he continues on; the overthrow of the kingdom of Babylon by the Medes and the Persians BC 538, Darius through the courtesy of his nephew Cyrus was permitted to occupy the throne. This he did till the time of his death about two years later. About this time Cambyses king of Persia the father of Cyrus having also died, Cyrus became sole monarch of the second Universal Empire of prophecy, BC 536.

This being reckoned as his first year 536, being Cyrus's first year, his third year, in which this vision of Daniel 10 was given to Daniel, would be dated B.C. 534. The death of Daniel is supposed to have occurred soon after this, he being at this time according to Prideaux, not less than 91 years of age. So Uriah Smith also says that the third year of Cyrus was this year B.C 534; and this is a year in which Daniel receives the vision of Daniel 10 through 12.

And there are more pioneer references but I just wanted to give these main ones. The ones that I've referenced by Jones, Lich, Miller, and Smith are all in agreement, that the third year Cyrus was 534 B.C. And this is the year that Daniel received the vision of chapter 10. All four of these pioneers are in agreement on that.

The final reference that I'm going to read for this is from Andrews, this is CRBJ 19.3. What Andrew says is verbatim what has been taught in the past about these characteristics, and these verses. Andrews says that the part acted by the angel Gabriel in this matter is stated by himself in the vision recorded in Daniel 10 through 12 given in the third year of Cyrus. But this was the third year of Cyrus; reckoning the two years of his joint rule with his father-in-law Darius and was actually the first year of his soul reign.

So Andrews says the third year of Cyrus is the first year based on the reckoning allowing the reckoning of the co-regency to influence how we reckon the third, and the first year of Cyrus. I read it again this was the third year of Cyrus, reckoning the two years of his joint rule with his father-in-

law, Darius, and was actually the first year of his soul rain. So he was saying the third year equals the first year as has been said or stated in the past when we teach this that Daniel continued only till the first year of Cyrus.

In Daniel 1 verse 21, he was now about 90 years of age, and appears to have died immediately after this vision. So J.N. Andrews also takes a position when he says, for Daniel continued only till the 1st year of Cyrus. Andrews also takes a position that in Daniel 1:21 the wordage in this verse is indicating that Daniel died in verse 21; and if Daniel died in verse 21 of chapter 1 which speaks to the first year of Cyrus. If Daniel died in this year 536 how could he receive a vision 3 years later?

Andrews the way he is reconciled this dilemma is he is saying that you have to reckon the co-regency in order to correctly place and interpret Daniel 10:1 and Daniel 1:21. This position is not in agreement with the structure that we see in chapters 45 and 46. It's not in agreement with this time frame that we have on the board, and it's potentially a miss reading of Daniel 1:21 which I'll get to in a little bit.

So the third year of Cyrus is the year 534, and that's supported by Jones, Lich, Miller, and Smith, not by Andrews.

So what the board should look like when we draw this line on the board, and we write the characteristics what the board should look like these are accurate these are referencing the first year of Darius in the year 538. And this was the year of the fall of Babylon and we get this from the chart [1843]. The Bible gives us the first year of Darius it does not mention or highlight Cyrus.

This is not meaning that the co-regency didn't exist but when we mark this we should just be marking the first year of Darius him as being king. When we get to here two years later 536 Darius dies and Cyrus becomes king, but when we write the third year of Darius and Cyrus we write it like this, we're still acknowledging that the Bible is reckoning according to the

co-regency. So it should just look like this we should just have the first year of Cyrus here.

And in Cyrus first year he passed the decree to let the captives free, and for them to rebuild the temple; and the decree is referenced in Ezra 1:1 it says, the first year Cyrus king of Persia he gave this Proclamation this is the decree. And I'm going to go over Daniel 1:21 in a little bit but Daniel 10:1 actually should not be here. Daniel 10:1 should be two years later in the year 534 and therefore the vision of 10 through 12 is in the year 534. and this is where we would mark the third year of Cyrus not here in by 536. before I get to Daniel 1:21 let's turn to Daniel chapter 10 Daniel chapter 10 and let's read the first four verses.

**“In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.**

**In those days I Daniel was mourning three full weeks. I ate no Pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, until three whole weeks were fulfilled.**

**And in the four and twentieth day of the first month, as I was by the side of the Great River, which is Hiddekel.”**

And then he continues with the vision. So in reference to time if we go to verse one what time element are we given. There's a reference to time; we're given the third year of Cyrus.

So on the board we have the first year and second year depicted, and now we have license to add another year and something's being marked in this year, and what year is the third year Cyrus. Verse 4 we're given another reference to time and what, is that the first month. There's a little more detail that we're given, the 24th day of the first month of the third year of Cyrus. So what did we just say, the 24th day of the first month of the third year, there's one more reference to time in this chapter.

And it's in verse 2 that Daniel says that he was mourning for three full weeks. So if you have three full weeks how many days is that, 21 days. So 21 days from the 24th day Daniel began fasting and praying on the third day of the first month of the third year. So this is a three week period, and it's on the 24th day that he's given a vision, this is the vision of Daniel 10 through 12. So Daniel is praying and fasting for three weeks and at the end of that three week period he receives the vision. Gabriel leaves Cyrus and goes to Daniel, and Michael comes down and He goes to Daniel and gives him this vision at the end of this three-week period in the year 534. So I just wanted to add that to our timeline.

And now I'd like to switch gears a little bit and go over Daniel 1:21. I am going to read Uriah Smith DAR 31.2. He says, **“And it is added that Daniel continued even unto the first year of King Cyrus, this is an instance of the somewhat singular use of the word unto, or until, which occasionally occurs in the sacred writings. It does not mean that he continued no longer than to the first year Cyrus, for he lived some years after the commencement of his reign;[ and the commencement of his reign was in 536, so Uriah Smith is saying that he lived after Cyrus first year] but this is the time to which the writer wish to direct a special attention, as it brought deliverance to the captives Jews.”**

So Uriah Smith is saying that the phrase continued on that's contained in Daniel 1:21. This phrase does not necessarily indicate death. And I like to share an interesting perspective on this verse, actually the last few verses of Daniel chapter 1. Just very briefly; so from the passages that we've read Cyrus's first year was in the year 536, and Cyrus third year was in the year 534, In the past some have interpreted Daniel 1:21 that says, Daniel continued unto the first year of Cyrus. Some have interpreted this verse to mean that Daniel died in Cyrus his first year that Daniel died in this year 536.

I would like to suggest potentially what this verse is speaking of, if it's not his death. So I'm going to read Daniel chapter 1 verses 17 through 21. I'm going to focus on verses 19 through 21, but I'm going to read 17 and 18 for context.

As for these four children God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the King had said he should bring them in, then the Prince of the eunuchs brought them in before Nebuchadnezzar. And the King communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding that the King inquired of them he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of King Cyrus.

So I'm going to write verses 19 through 21 on the board and show how there's a structure within these three verses. So this will be 19 through 21. It says and the king commune with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king and in all matters of wisdom and understanding that the King inquired of them. He found them ten times better than all the magicians and astrologers that were in his realm. And finally verse 21 says and Daniel continued unto the first year of Cyrus.

I'm going to call this line and the king commune with them A; this line and among them always found none like Daniel, Hananiah, Mishael, and Azariah B; therefore stood they before the King C; I'm going to call this and in all matters of wisdom and understanding that the King inquired of them A; he found them ten times better than all the magicians and astrologers that were in his realm B; and Daniel continued unto the first year of King Cyrus C

So let's go through this it says, and the King communed with them, the King inquired for both of the A's. Among them all was found, the King found again for the B's, for the C's therefore stood they before the King I'm going to underline stood, this part says and Daniel continued unto the first year of Cyrus I'm going to underline continued.

When they were taken into captivity, and they're brought in before the king's courts, what is their purpose when these captives are taken into

captivity? And let's just talk about Daniel, Hananiah, Mishael, and Azariah. They're brought in before the king, what's their purpose, why are they brought there; they're brought there in service to the king. So this first C them it's referring to Daniel, Hananiah, Mishael, and Azariah; it says they stood they before the king. This is referring to them in their service to the king.

So this is plural them standing, them serving, this C is referencing Daniel's service to the king. Daniel continued his service unto King Cyrus, he continued serving until his first year. So this structure of A, B, and C the C's are referencing , when it says stood it's referring to their service to the king; and when we get to verse 21 and it says continued, it's referencing service to the King but it's specifically speaking about Daniel.

Daniel's service to the King lasted from his captivity in 606 until the first year of Cyrus in 536. So verse 21 when it says in Daniel continued unto the first year of King Cyrus it's referencing Daniels service to the king it's not saying that Daniel died in the first year of Cyrus. So this structure is speaking to Daniel when he began to stand before the king, or serve and work for the king. And when he ceased to stand before the king he ceased to serve the king.

And I like to support this by reading Daniel chapter 10 verse 4. Daniel 10 verse 4 says, and in the four and twentieth day of the first month as I was by the side of the Great River which is Heddekel. So what we've read before we've read verses 1 through 4; verse 1 place us as readers in the third year Cyrus the year 534; and verse 4 is telling us where Daniel is at. So if Daniel is in the year 534, this is the third year of Cyrus is he still serving the king? is he still in service ?no because his service ended in the first year of Cyrus which is the year 536.

So Daniels in retirement, and he receives this vision in the year 534 in the third year of Cyrus, and verse 4 tells us where he's at. Where is Daniel in verse 4? What's his location? He's by the river Heddekel. Does anyone know what rivers the Uli and the Heddekel are? The Heddekel is the Tigris River, and the Uli is the Euphrates River. This is Babylon and which of

these two rivers flow through Babylon? So we have the Euphrates, it's flowing through Babylon, and the Tigris it's something like this, they meet and flow into the Persian Gulf. So this is the Uli, this is the Heddekel. In Daniel and verse 4 of chapter 10 he's standing by the Tigris River or by the Heddekel River, this is in the year 534.

Two years before his last year of service to the king, where was Daniel? He wasn't here he's in retirement right now. Two years before when he's in service to the King which would mean he's by the river Euphrates, he's in service to the king, he's serving in the Kings Court. So I'm just going to put him here. Jerusalem is all the way over here. So in verse four he's by the river Tigris he's by the Heddekel. And in 536 Daniel retires. And in 534 Daniel receives his last vision chapters 10 through 12.

The reason I'm bringing this out is that it's connected to the prayer in Daniel chapter 10. And what has been taught by some in the past is that the prayer in Daniel chapter 10 has been explained as Daniel sees that Cyrus is struggling over passing the decree. This is the way it's been explained in the past by some that Daniel sees there's a struggle over Cyrus mind. He knows that this is going on and he begins praying to help Cyrus make the right decision, because when we read this paragraph [PK 571.2] it says that the forces of the enemy who are held in check. The victory was finally gained and Cyrus finally took some decided action. So how this language has been interpreted and applied is that it's been is that Cyrus's action is aided by this prayer of Daniel because Daniel was directly praying for Cyrus. I'm going to try to rephrase that, there's a battle over Cyrus's mind between Satan and Gabriel, and ultimately Michael.

In this paragraph [PK 571.2] how we've interpreted it is, not only that it was about the passing of the decree, but it was also that Daniel we've taken from this paragraph and Daniel chapter 10 that Daniel's praying to help Cyrus make the right decision to pass a decree. And we've come to the conclusion that that was not an issue for Cyrus to pass a decree. The battle over his mind was over something else regarding the actions of the Jews. We've placed Daniel 10 in the year 536 in the past therefore; we place his prayer in the year 536. But that can't be possible because Daniel



is in retirement in Daniel 10, he's no longer serving in the courts of the king. So Daniel is no longer here in the courts of Cyrus he's here by the river Heddekel.

I'm going to suggest that he's completely oblivious to this battle over Cyrus's mind, because he's off in retirement over here by the Heddekel, and he's just praying for understanding of the things he was given in vision. So Daniel is over here, Cyrus is here, and all the action is in going on in Jerusalem, and I'm also going to suggest that just as he is oblivious to this battle over Cyrus's mind, he's also oblivious to the hindering of the work in slowing down of the rebuilding of the temple. He's prayer is not about either of these things, it's about understanding.

So I'm going to read a couple passages to support what Daniels Prayer was about. We read from this passage before, Review and Herald February 8, 1881 paragraph 9, this was in reference to the Lion's Den and how she connects this to the reign of Darius and Cyrus. and I'm going to read from paragraph 9 but first, paragraph 26 she says, At the time of Gabriel's visit [and contextually when she says Gabriel's visit she's referring to his visit in Daniel chapter 9 in the year 538] the prophet Daniel was unable to receive further instruction; but a few years afterward, desiring to know more of subjects not yet fully explained, he again set himself to seek says a few years afterward he desired again to know and understand the things that light and wisdom from God.

Gabriel's first visit was in the first year of Darius 538, and then she says a few years afterwards he was desiring again to know and understand the things that were revealed to him before. She's referencing this event in Daniel chapter 10. And this is the three-week period in chapter 10 when he's asking for understanding. So Daniel a few years after Gabriel's first visit, was desiring to know more of subjects not yet fully explained ,and again set himself to seek light and wisdom from God. And he did this with his three weeks of fasting and praying.

So a couple paragraphs later [par 31] she says, "What great honor was shown to Daniel by the majesty of heaven! He comforts his trembling

servant, and assures him that his prayer was heard in heaven, and that in answer to that fervent petition, [this prayer in Daniel chapter 10 an answer to that fervent petition] the angel Gabriel was sent to affect the heart of the Persian king. The monarch had resisted the impressions of the Spirit of God during the three weeks while Daniel was fasting and praying, but Heavens Prince, the Archangel, Michael, was sent to turn the heart of the stubborn King to take some decided action to the prayer of Daniel.

I'm going to read this paragraph one more time. What great honor was shown to Daniel by the Majesty of Heaven! He comforts his trembling servant, and assures him that his prayer, this prayer in Daniel chapter 10 during this three-week period in 534, his prayer was heard and that in answer to this prayer Gabriel was sent to affect the heart of the Persian King. The monarch had resisted the impressions of the Spirit of God during the three weeks while Daniel was fasting and praying, but Heavens Prince the Archangel, Michael, was sent to turn the heart of the stubborn king to take some decided action to answer the prayer of Daniel.

So I can't figure this out, it's a very interesting thing to me because Daniel is off in retirement by the river Tigris, he's no longer in the courts of the King where Cyrus would be, and somehow the prayer he says here, answers and aids Cyrus. But the content of his prayer is not about this battle over Cyrus's mind. The content of his prayer is not about this hindering of the work taking place in Jerusalem which affected Cyrus and caused him to have this dilemma choosing between Satan and Gabriel .But somehow his prayer for understanding affected the decision of Cyrus whatever that decision was going to be in the year 534.

And I don't know what it was, it's very interesting that they're both so separate but they're so intimately connected somehow. I'm not sure what it is but maybe the prayer of Daniel is answered when Gabriel comes to him at the end of three weeks, and Gabriel gives him the vision of Daniel 10 through 12. And somehow the content of that vision it gives Daniel understanding of the things were that were shown him before in Chapter seven and eight ,and somehow it affects the action of Cyrus in the year 534.

There are a couple other passages that speak to Daniel's prayer and how it affected Cyrus even though it was only for him trying to understand what was revealed to him before. I'm not going to read them but if any of you are interested in this study, here are some more references. The first is from **Manuscript 95 1903**; the second **letter 201 1899** this passage is speaking specifically to the actions that Satan was doing to influence Cyrus's mind. Manuscript 95 is speaking how Daniels prayer even though it was for understanding somehow affects Cyrus, and the decision he was going to make in the year 534, and this passage also speaks to how the battle between Michael and Satan in Daniel chapter 10, this battle between these two contending forces of good and evil is called the great controversy in the same scenario that happened over the mind of Cyrus. She parallels this instance with what took place over Moses body, the great controversy of Christ and Satan. And this passage also parallels these with the great controversy over Joshua the high Priest .

And finally, Review and Herald the years 1907 and 1908 the series called the return of the exiles, it's a 15 or 16 part series, and it's published throughout these two years. This series is prophets and Kings chapters 45 and 46. It's the same passage, but this series is those two chapters from Prophets and Kings expanded. So there are details within this series that you will not find in this in these two chapters from prophets and kings that we went over, and it just sheds more detail on this story.

So these are just some other references. And again I'd like to just say one more time, this study was not purposed to give some specific conclusion about what Cyrus was struggling over in the year 534; what kind of decision he was supposed to make. We know that Satan was representing the Jews in a bad light to him, and perhaps Cyrus had become indifferent to the decree that he had passed two years before, or maybe he was saying hey I've let the Jews free and I've given them all these resources to rebuild their temple in honor of their God and the God that I've acknowledged, and they've completely disrespected the command that I've given to them, and maybe he was going to issue a counter decree.

I have no idea what the decision was that Cyrus is going to make but somehow this decision was intimately connected with the vision contained in Daniel 10 through 12, and Daniel's prayer for understanding. So with the study I wanted to show how the third year of Cyrus is not the year 536. The Year 536 was the year that he made his decree to let the captives free; and 536 is the year that the Bible reckons as his first year. And how the Bible reckons his third year is the year 534 and Daniel 1 verse 21 is not the death of Daniel, but it's just referring to Daniel's retirement, Daniel no longer serving in the courts of the King. We walk through the structure of progression that's contained in chapters 45 and 46, and from here in conjunction with the biblical account of what takes place in Ezra chapter 3 and what's documented in Ezra and Daniel chapter 10, we can follow this line of progression and see how the third year of Cyrus is the year 534. So that concludes this study.

