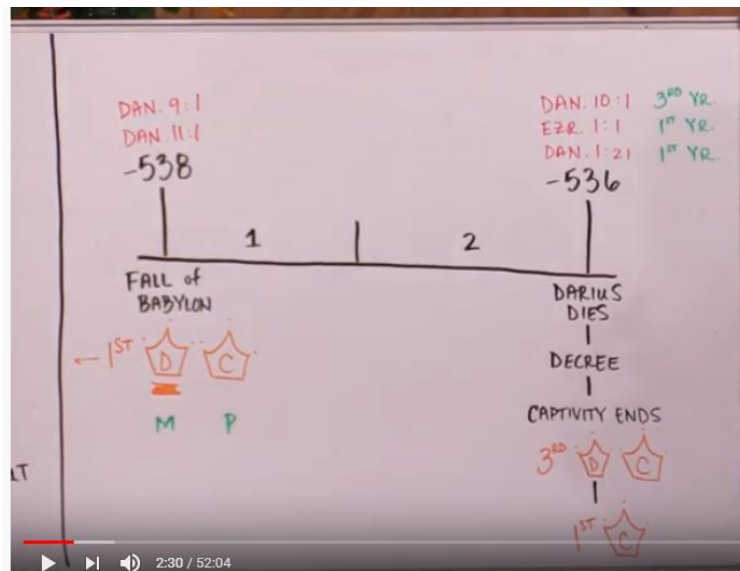


CHALLENGING THE TIMEINE OF DANIEL 10 PART 2

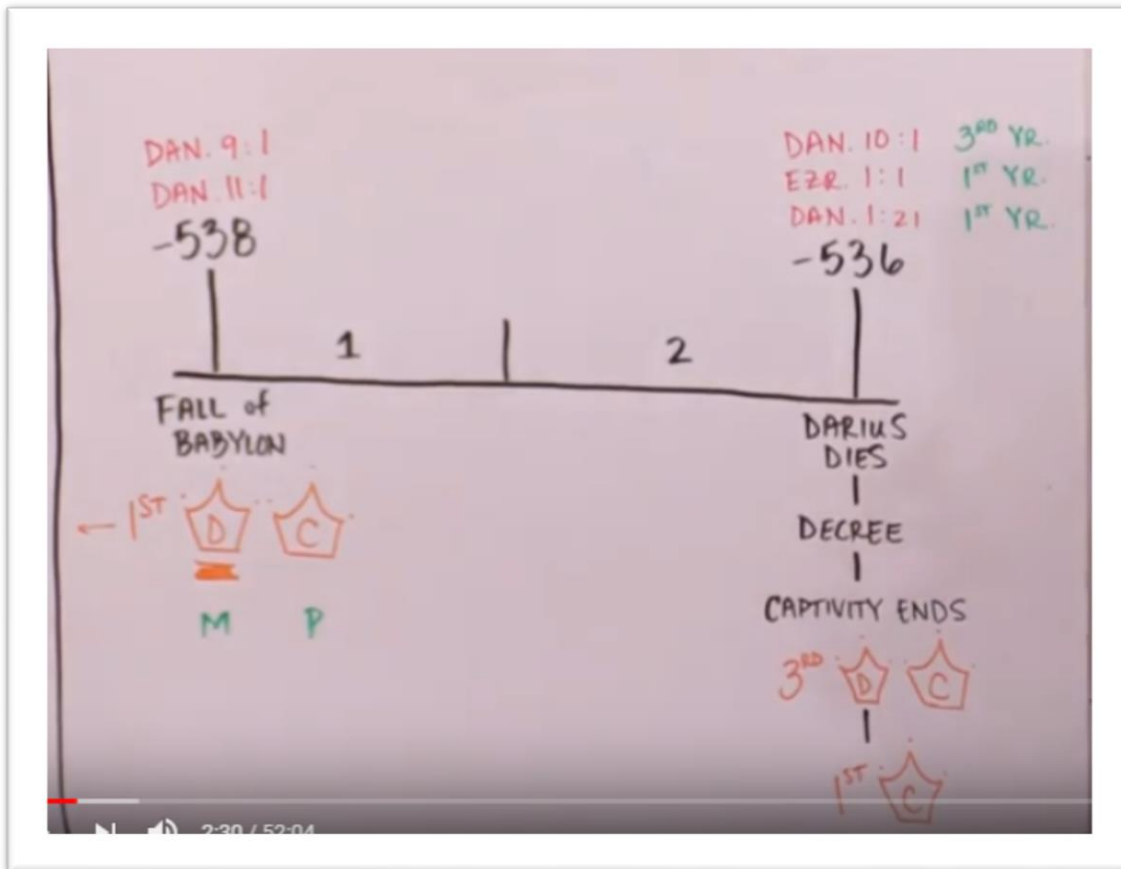
BRITTANI KREBEC 5-11-19

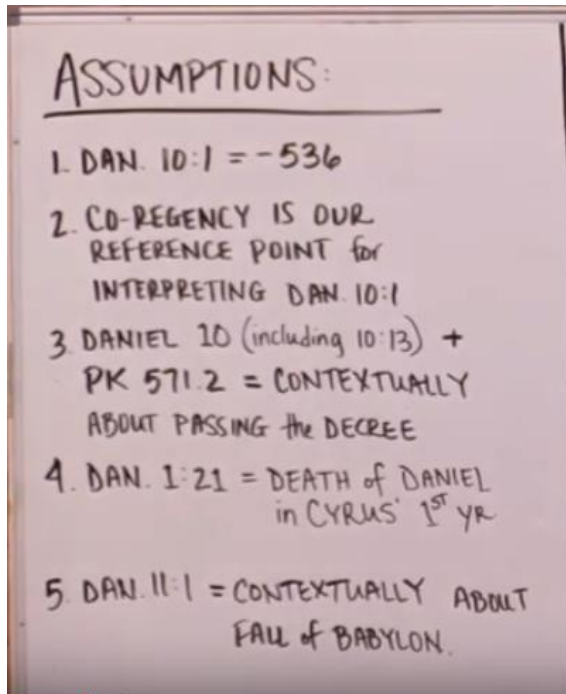
We will be continuing the presentation that was started in part one, and these presentations that we are doing are on the topic of Daniel chapter 10 and it's correct context. It's laid out for you on the board how we currently lay this line out between 538 and 536. The reason that we're going through this study is because it has been an emphasis in this movement to read things in their correct context, and I think this study is worthy of revisiting and seeing if we're reading certain passages in their correct context.



So we will do a little review from part one to refresh our memories. This is the line from 538 to 536, and in the year 538 this is the year that we get from the chart, and it says the overthrowing of Babylon took place in this year. When Babylon was overthrown it fell, and Darius took the throne. This is marked in Daniel 5 verse 31, when Belshazzar died and Darius the Mead took the throne. Darius and Cyrus were co- rulers prior to 538, but when Babylon falls, Cyrus out of courtesy for his uncle allows Darius too be the main king. So Darius is the main king in this year. Two years later in the year 536 Darius dies and this is the year when Cyrus becomes sole ruler. So Darius is no longer in the picture, and when Cyrus becomes King he makes the decree to let the captives free.

So the captivity of the 70 years ends in the same year (536). So this is the end of the 70 year captivity and we find that in Jeremiah 29. Some verses that we mark in this year are these three verses. Ezra 1:1 gives us the decree; It names the first year of Cyrus. Daniel 1:21 also names the first year of Cyrus. In another verse that we mark in this year is Daniel 10:1 and what's unique about or different is it doesn't say the first year Cyrus it says the third year of Cyrus. And we mark it here because we are allowing the Co- ruler ship to dictate our reckoning of this verse, and that is what's here on this board. And these are some points that were brought out in the first presentation.





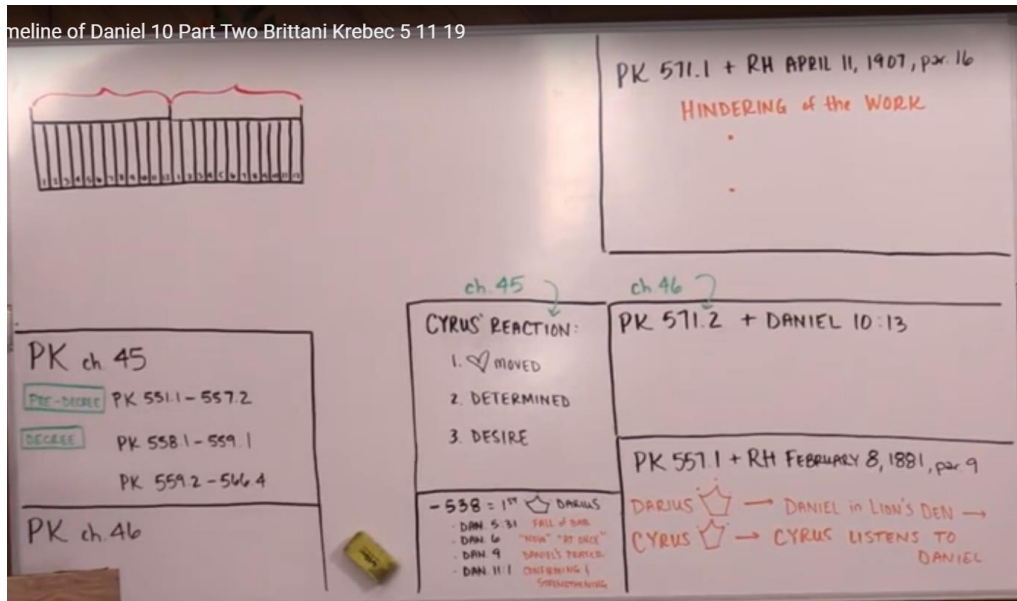
Now we will review them again. Daniel 10:1 we marked in the year 536, and we take this position because of the dilemma that Daniel 1:21 has presented to us. Some have interpreted that Daniel 1:21 means that Daniel died in Cyrus first year, and the question that was posed by those individuals was if Daniel died in Cyrus first year how can he receive a vision two years later in Cyrus third year. So we're assuming that Daniel 10:1 is the year 536, and we also did this because of the reckoning of Daniel 10:1. We will allow the co-regency to be a reference point for interpreting and how to reckon this verse. And when we say this we're not denying that the co-regency didn't exist, we're just saying we shouldn't allow the co-regency to be our main reference for interpreting the placement of those verses. And we shouldn't make the claim that the only way that these two verses can be reconciled is because of the co-regency.

Point number three; Daniel 10:13 is the battle between Gabriel and Satan over Cyrus's mind, and this verse, Daniel 10:13 in addition to the paragraph in Prophets and Kings chapter 46 which speaks about this verse and what's going on in this verse. We have assumed that the context of these passages is about the issuance of Cyrus's decree, without considering the context of that chapter and the context of chapter 45. Daniel 1:21 some have interpreted this verse to be the death of Daniel and Cyrus first year; and in a later presentation we will be addressing this point. In Daniel 11:1 we briefly went over this in the first presentation. This is the verse that says in Darius first year that Gabriel came to confirm and strengthen him. And it's been stated in the past that this is contextually about the fall of Babylon. And we're suggesting based on some of the things that we read in the first Presentation that the verse is not contextually about the fall of Babylon though it took place in that same year.

And one of the first things that we wanted to do, to go through this study with you, and to systematically walk us through Prophets and Kings chapters 45 and 46. And the reason that I wanted to do that was specifically for the placement of this paragraph (PK 571.2) to show if we're placing this paragraph, and the content of that paragraph correctly. I keep making reference to it so let's read it. Prophets and Kings page 571.2

It 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. And then she quotes Daniel 10:13 " The Prince of the kingdom of Persia was to me one and twenty days," Gabriel declares; " but lo, Michael one of the chief princes, 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.

So another dilemma that we have or a dilemma question is some have asked in the past, what else could this paragraph possibly be about other than the passing of Cyrus's decree. What would Gabriel and Satan be wrestling over Cyrus's mind for other than the issuance of the decree because in this paragraph she says the powers of darkness were seeking to counteract the influences at work on the mind of Cyrus. Then she says the victory was finally gained, and then she says after the conflict was over the forces of the enemy were held in check. And what we have done is we've assumed that this language here must be about the passing of the decree. And she (Brittani) is suggesting that doing so is cherry-picking this paragraph and not reading it in its correct context. So to understand this we should first read Prophets and Kings chapter 45 and then go through chapter 46, and when we do this we're going to see that there's a structure of progression within these two chapters.



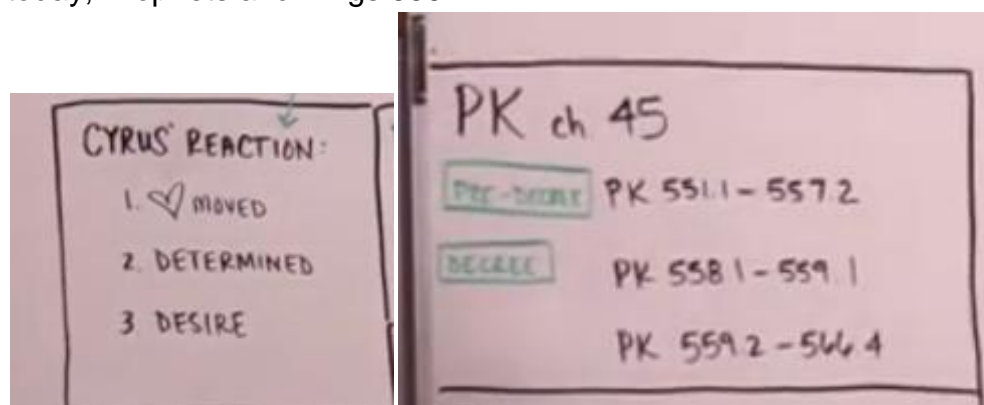
So in part one we began with the beginning of chapter 45 and in this section the language here is speaking to Daniel going back and looking at the prophecies regarding the end of the captivity, and the fall of Babylon. So he's coming to an understanding of these things; and then he shows Cyrus his role in prophecy. In the context of the language here is pre decree. These are things that took place before the decree was passed, and we'll add to this. Within this section is this paragraph (PK 557.1) which spoke to Daniel and the Lion's Den; in conjunction with this paragraph we read Review and Herald February 8 1881, and these two passages together give you these details.

So there's a sequence of events that took place. Darius is king. In Daniel 5:31 is the fall of Babylon and it says Darius took the throne. So Darius is King, and then we read that immediately after he becomes king he begins to organize his government as any good King would do. You become king and you want to organize things how you want them. So there's no gap of time between Daniel chapter 5 and Daniel chapter 6, hence they're both in the year 538 because in this paragraph (R&H Feb 8, 1888 par 9) she used two references to time. She says Darius now took the throne and at once he began to reorganize his government. So there's no gap of time between these two chapters in Daniel. So When Darius becomes king he organizes his government.

And in chapter six when she's speaking, or when it's documenting him organizing his government and appointing these presidents and princes. This is the same chapter in which the incident of Daniel and the Lion's Den took place, and she makes a really nice connection for us. She says that because of what happened here in this incident with Daniel in the lion's Den, Cyrus had a good impression of Daniel. He looked favorably upon Daniel. I think that's the word she used. So because of this, after Cyrus becomes King and he had this favorable impression of Daniel, Cyrus then listens to

Daniel. And in part one we spoke about why it was important for Cyrus to have this favorable impression of Daniel. It was because if he didn't he wouldn't be accepting of the things that Daniel would show him about his role in prophecy; and for him to accept his role in prophecy and acknowledge it this was key for him to pass this decree to let the captives free, and for the Jews to start rebuilding their temple. So it's really important that Cyrus had a good impression of Daniel, and that wouldn't have happened unless this incident of Daniel and the Lions and had taken place.

So these are things leading up to the decree of Cyrus. So this is before the decree was passed (PK 551.1-557.2) so this is pre decree. And then we get to the point in the chapter where she finally quotes the decree. So the decree is present and as we stated before there's a structure of progression within this chapter, and it's divided up into three sections. The first are things that took place before the decree then the decree is present and this is where we left off in part one and this is where we're going to pick up today, Prophets and Kings 559.2.

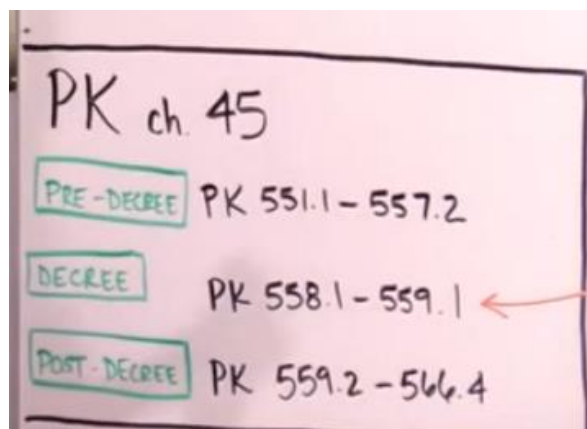


I'll say a couple more things. Before the decree is passed Daniel shows Cyrus his role in prophecy, and he points his attention to the prophecies of Isaiah and Jeremiah. And there were three things that Ellen White names for us what his reaction was to him hearing this. She said his heart was moved, he was determined to fulfill his mission, and he had a desire to do so. And this is not dismissive language it's very pointed, Cyrus was determined to pass the decree. And it was mentioned in part one that it speaks volumes that he passed the decree in his first year of rule. He didn't wait for a long period of time, he did it right away. His role in prophecy and the strong passion about passing the decree led him to finally pass the decree to let the captives free

. So now we'll pick up with a PK 559. 2. Actually we're going to skip this paragraph, but this paragraph begins the next section that we're going to look at. Let's begin with the paragraph 560.1. These the paragraphs that we're skipping there speaking of when they go to Jerusalem in response to the decree, and they arrive there. And now this paragraph in PK 560.1 we're going to see what the Jews do when they arrive in

Jerusalem. It says, as speedily as possible, an altar was erected on the site of the ancient altar in the temple court. To the exercises connected with the dedication of this altar, the people had “gathered themselves together as one man;” and there they united and re-establishing the sacred services that had been interrupted at the time of the destruction of Jerusalem by Nebuchadnezzar. Before separating to dwell in the homes they were endeavoring to restore, “they kept also the Feast of Tabernacles.” So the first sentence of this paragraph, I'll read it again it says. As speedily as possible an altar was erected on the site of the ancient altar in the temple court. When she writes she's speaking of the passage from Ezra chapter three In the first few verses, and we'll read that in a little bit. But this sentence as speedily as possible an altar was erected on the side of the ancient altar in the temple court.

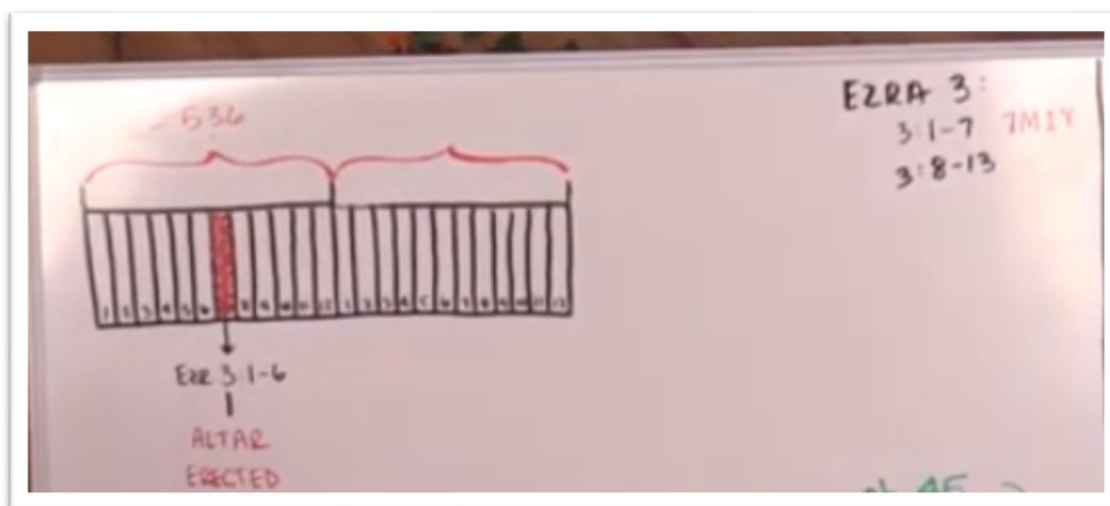
In reference to the decree where does this place you? Is it pre decree, is it during when the decree is passed, or is this after. What language is this? After, this is after the decree. They wouldn't be going to Jerusalem unless they've been let go or free to rebuild this temple. And so we're in the history of post decree. And I skipped a few paragraphs before this but the context is also post decree. So this is the next section, the third section of the paragraph or the chapter. We're now in the history of post decree and anything we've read on here we're just doing this to keep us organized. As readers it helps us to stay organized. So it's good to keep in mind we're in the history of post decree now.



So when Ellen White says that they erected an altar she's speaking of Ezra chapter 3, let's go to Ezra chapter 3. I'll read verses 1 through 3. “And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.” I'll skip verse 2 “ And they set the altar upon his basis; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening.” I'll read verse 6 as well. “From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was

not yet laid. So the context of this is after the decree; the Jews arrived in Jerusalem, and the first thing that they do is erect this altar. And when they erect this altar it was in the same year as the decree was passed. And what year was the decree passed? 536. So we're in the year 536, and Ezra chapter 3. And the first thing they do is erect an altar. And what month does the Bible say that they did this? The seventh month, and it even gives you the day; it gives you the first day of the seventh month. So this is the year of the decree, the year 536 and we read chapter 3 verses 1 through 6 mostly and we're in this month right now as readers we're in the seventh month.

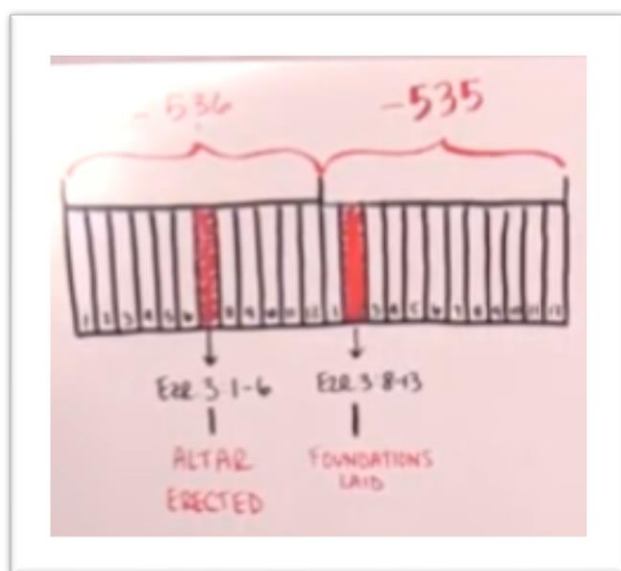
So this is Ezra 3 one through six and they erect an altar. I'm going to skip the next couple pages actually, but when you read this section of pages in chapter 45 Ellen White is speaking of the events that take place in Ezra chapter 3. And within this chapter within Ezra chapter 3 it's broken up into two sections. The first is verses 1 through 6 it's actually 7 we'll include 7. The second is verses 8 through 13. This section that we just read is the seventh month of the first year, and when it says the first year it's referring to the first year of the decree. Let's go back to Ezra and we will keep going back and forth between the Spirit of Prophecy and the Bible.



Ezra chapter 3 I'll read verses 8 and 10. "Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord." Verse 10. "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons

of Asaph with cymbals, to praise the Lord, after the ordinance of King David of Israel.” And it goes on for the next couple verses, but this second section within the chapter what's the time frame that we're in right now? The second year, and it's a little more specific the second month. So within this chapter we have two sections; the first is in the seventh month of the first year, the second section is the second month of the second year. So this puts us here in the second year, and again I skipped over the next several paragraphs that we left off in Prophets and Kings chapter 45, but she's speaking of this right here.

So this is the first year 536. This year would be the year 535. We read verses 8 and 10 of Ezra chapter 3 and what piece of information other than time frame do these verses give you? What took place in the second month of the second year? An event took place, first they erected an altar that's in the first section of Ezra chapter 3, the second section in the second month of the second year the Jews did something they laid the foundations. So the foundations are laid here in the second month of the second year.



So let's go back to Prophets and Kings again, the section of paragraphs that we skipped its pages 562- 563. Ellen White is speaking of events that take place in response to the decree, and when she says this she doesn't make mention of where they're placed as far as what year. We would get that information from the Bible that we just read. So that's why we went through the biblical account because she doesn't give us the year, she just gives us the events. So in the second month of the second year, is when the foundations were laid and I'll begin with 564.1 she says; “It was natural that sadness should fill the hearts of these aged men, as they thought of the results of long-continued impenitence.” Actually right before this she speaks of Ezra 3 verse 12 which says, when the foundation was laid the chief of the fathers and the ancient men were

weeping some of whom were weeping, and some of the crowd were shouting for joy. Does that sound familiar to everybody when the foundations were laid some were upset about it because it wasn't as glorious as a previous temple, and the other portion of the crowd were happy and rejoicing that this event just took place. So she just spoke about that and that's the context of what we're reading. I just wanted to say that so it was natural that sadness should fill the hearts of these aged men as they thought of the results of long-continued impenitence. "Had they and their generation obeyed God, and carried out His purpose for Israel, the temple built by Solomon would not have been destroyed and the captivity would not have been necessary. But because of ingratitude and disloyalty they had been scattered among the heathen.

Conditions were now changed. In tender mercy the Lord again visited His people and allowed them to return to their own land. Sadness because of the mistakes of the past should have given way to feelings of great joy. God had moved upon the heart of Cyrus to aid them in rebuilding the temple, and this should have called forth expressions of profound gratitude. But some failed of discerning God's opening Providences. Instead of rejoicing, they cherished thoughts of discontent and discouragement. They had seen the glory of Solomon's Temple, and they lamented because of the inferiority of the building now to be erected." I'll read the next paragraph. "To the murmuring and complaining, and the unfavorable comparisons made, had a depressing influence on the minds of many and weakened the hands of the builders. The workmen were led to question whether they should proceed with the erection of a building that at the beginning was so freely criticized and was the cause of so much lamentation."

So here we see the hindering of the work begin on the part of the Jews. In what context are we in, this takes place after what event when the hindering of the work began. Let's read Ezra 3 verse 12. "But many of the Priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house were laid before their eyes, wept with a loud voice; and many shouted aloud for joy: So that the people could not discern the noise of the shout of joy from the noise of weeping." These two verses are in this section of Ezra chapter 3:8-13 this is in the second month of the second year in the event that took place was the foundations were laid. In response to this event it created two different two different responses from the Jews some were weeping some were rejoicing. And the paragraphs that we just read from, Prophets and Kings chapter 45 are describing how the work was hindered because there's murmuring and complaining. And the last sentence I read the workmen were led to question whether they should proceed with the erection of a building that at the beginning was so freely criticized and was a cause of so much lamentation. The workers of the rebuilding of the temple were questioning their Commission's and whether they should even proceed and finishing it. So it was after the foundations were

laid that the hindering of the work began. I'm going to skip the next paragraph because she quotes the verses that we just read from the Bible.

PK 565.1, "Could those who failed to rejoice at the laying of the foundation stone of the temple have foreseen the results of their lack of faith on that day, they would have been appalled. Little did they realize the weight of their words of disapproval and disappointment; little did they know how much their expressed dissatisfaction would delay the completion of the Lord's house." So when the cornerstone was set, and the foundation was laid, some were rejoicing some were weeping, and when this cornerstone and foundation was laid, the hindering of the work began. She says the completion of the Lord's house was delayed. So the work that they were commissioned to do was hindered. I'm not going to read the rest of the chapter but it's within this time frame after the foundations were laid; and she's speaking of the hindering of the work, it's within this context that she ends chapter 45.



So now I'm going to move on to chapter 46 and chapter 46 is where we take this paragraph from PK 571.2 which is the paragraph that speaks about the battle between Gabriel and Satan over Cyrus's mind. And just to reestablish us in the correct time frame of when we begin this next chapter we'll see it when we begin reading. We just ended chapter 45 in the history of what takes place after the decree was passed. So 536 is in the past. So Prophets and Kings chapter 46 begins on page 567, and we're going to see when we begin reading this chapter in reference to the decree where we are as readers. Chapter 46, "Close by to the Israelites who had set themselves to the task of rebuilding the temple, dwelt the Samaritans, a mixed-race that had sprung up through the intermarriage of heathen colonists from the provinces of Assyria with the remnant of the ten tribes which had been left in Samaria and Galilee. In later years the Samaritans claimed to worship the true God, but in heart and practice they were idolaters. It is true, they held that their idols were but to remind them of the Living God, the Ruler of the universe; nevertheless the people were prone to reverence graven images. During the period of the restoration, these Samaritans came to be known as "the adversaries of Judah and Benjamin" God's people.

So in the language that she's using here; and in the sentence that I just read during the period of restoration, when she says during the period of restoration is this before the decree or is this after the decree was passed. After, we're in the context of post decree. So during the period of restoration after the decree was passed the Samaritans became known as the adversaries of God's people. So she begins chapter 46 in the context of post decree

. So there's a couple things going on we left off chapter 45 in the context of the hindering of the work beginning, and this was involving the Jews dissatisfaction for how the foundation was laid and their distraction for how it wasn't as glorious as a previous temple. So you have the Jews hindering the work. And now chapter 46 she brings in a second factor that contributes to the hindering of the work of finishing the Lord's house; and that second factor is the Samaritans who were called the adversaries of God's people.

So there is a couple factors that are contributing to the hindering of the work. The first aspect we write of the hindering of the work was the murmuring and complaining of the Jews. And the second factor we just read. We'll read about the Samaritans and what they actually do. PK567.2 it says; during the period of restoration, these Samaritans came to be known as "the adversaries of Judah and Benjamin." Hearing that "the children of the captivity built the temple unto the Lord God of Israel, they came to zerubbabel, and to the chief of the fathers, and expressed a desire to unite with them in its erection". Let us build with you they proposed; "for we seek your God, as ye do; and we do sacrifice unto Him since the days of Esarhaddon king of Assur, which brought us up hither." But the privilege they asked was refused to them. "Ye have nothing to do with us to build an house to our God," the leaders of the Israelites declared; but we ourselves together we'll build unto the Lord God of Israel, as King Cyrus the king of Persia hath commanded us." So this paragraph is saying that the Samaritans had come around when the Jews began to build the temple after the foundation was laid. And so right now we're reading something involving the time that's after the decree after 536.

PK 571.1 + RH APRIL 11, 1907,par. 16

HINDERING OF THE WORK

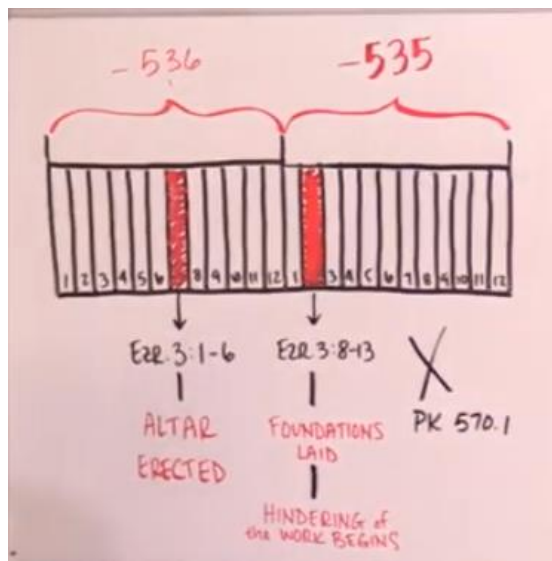
1. Murmuring and complaining of the Jews
2. Samaritans

I'm going skip the next few paragraphs in this section. She's actually speaking of how the Jews wanted to enter into a relationship with the Samaritans. And then she

cites a commandment that God gave to not make a covenant with them. So the Samaritans weren't supposed to be part of this work.

Let's read PK570.1; "Thou shalt make no covenant with them," God had said; and those who had recently rededicated themselves to the Lord at the altar set up before the ruins of His temple, realized that the line of demarcation between His people and the world is ever to be kept unmistakably distinct.

They refused to enter into alliance with those who, though familiar with the requirements of God's law, would not yield to its claims. So the first sentence she says those who had recently rededicated themselves to the Lord at the altar set up before the ruins of his temple. When she uses this word recently in this timeframe that's on the board, what event is she bringing out? She says recently something happened. She's referring to the altar that was set up, and she's pointing us backwards. She's not saying that this is when the altar was set up, she's pointing you backwards.



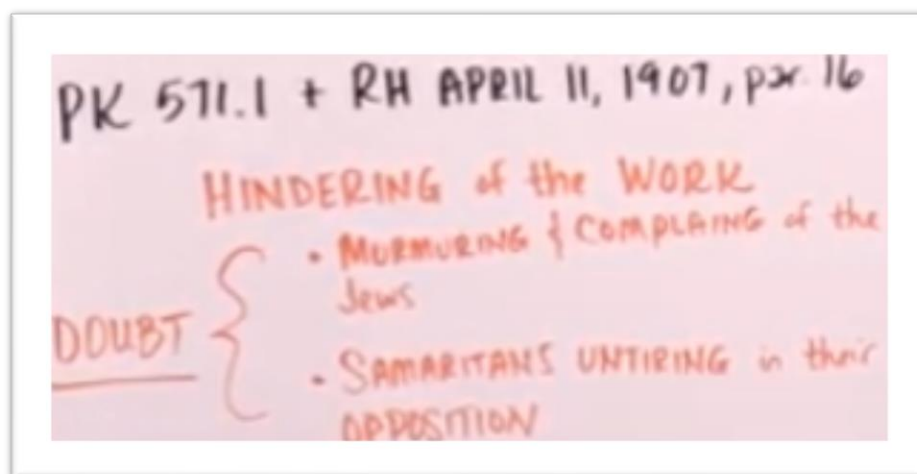
So you're standing after the hindering of the work had begun with the conjunction with the Samaritans. And by the time you get to PK 570.1 we're here this has already taken place and she's pointing your attention backwards to when the altar was erected. She says recently so this means the altar was erected in the past. So we're standing there as readers. The rededication had already taken place.

So I know this might seem unnecessary what I'm doing but I'm trying to walk us through the progression of these chapters so that we can properly place this paragraph in this battle that takes place between Gabriel and Satan. We'll begin now with PK 571.1 she says ; "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 in Judea had Liberty to continue their work." So this paragraph is about the Samaritans weakening and slowing down the work of the building of the temple.

In conjunction with what she says in this paragraph I'd like to read a passage from Review and Herald April 11 1907, and I'm going to read paragraph 16, and what's contained in this paragraph I'm reading in conjunction with what we just read from PK 571.1. In Review and Herald she says; "The spirit of murmuring and complaining, and of making unfavorable comparisons, had a depressing influence on the minds of many. The expressions of doubt and discouragement weakened the hands of the builders. The workmen were led to question whether they should proceed with the erection of a building that the beginning was so freely criticized and was a cause of so much lamentation.

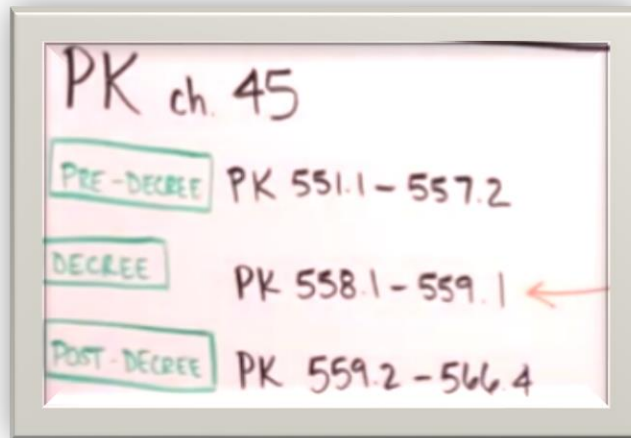
So the two factors that we get from the hindering of the work is not only the complaining and murmuring of the Jews in response to the foundations being laid, but in addition to when the foundations were laid at the same point the Samaritans come on the scene. And she says in this paragraph that the Samaritans were untiring in their opposition. These two things together caused the Jews to doubt their commission. And I know that murmuring and complaining and doubt seem like very mild things, but it's this in conjunction with the opposition of the Samaritans that had caused the hindering or contributed to the hindering of the work. And this is really important because if the Jews are doubting what their Commission is, they're not obeying the command of Cyrus, and they're utterly failing to carry out this commandment that Cyrus had given in the decree, and it's not good what the Jews are doing.



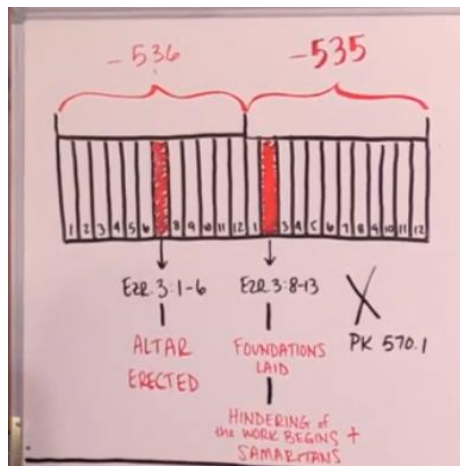
Cyrus had given them all these resources, and he gave them freedom, and they're completely disobeying his commandment. So she says "the expressions of doubt and

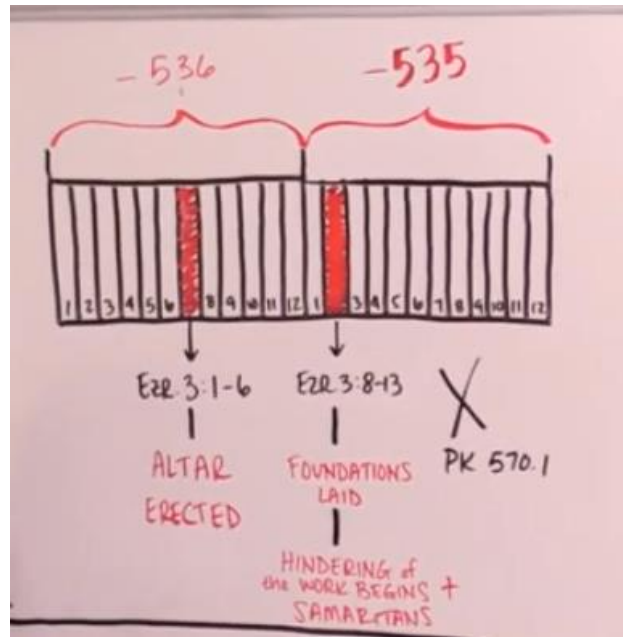
discouragement weakened the hands of the builders.” So the hindering of the work begins and they're not carrying out this commandment by Cyrus.

We'll conclude here. Let's make a short summary and it will continue in part three with the rest of chapter 46. So what we went over today is we finished chapter 45. This chapter is divided up into three sections by time frame, in reference to the decree. It began with events that were taking place before the decree was passed, then the decree was finally passed and she ends the chapter in the context of things that take place after the decree has already passed.



Within this section she begins to talk about the events of Ezra chapter 3. And chapter three is divided into two sections; the first is what took place in the seventh month of the first year, and that was when they arrived in Jerusalem to start rebuilding the temple. And the first thing that they did when they arrive is they erect an altar. And this was in the first year of Cyrus's decree, the seventh month of the year 536.





The second section of Ezra chapter 3 gives you an event that took place in the second month of the second year. So if you're in the second year you're in the year 535, and in the second month they lay the foundations, they lay the cornerstone, and it's at this event that there's two groups of people that are created, some are murmuring and complaining because it's not as glorious as a previous temple, and others are rejoicing and they're very grateful for the foundations being laid. So here with the murmuring and complaining of the Jews the hindering of the work began. And also in conjunction with that the Samaritans arrived on the scene because they see that the Jews are beginning to rebuild and they want to participate in the work. So you have the Jews and the Samaritans both of those contributing to the hindering of the work and it began here in the second month of the second year of Cyrus's decree.

We read past when she speaks about this event and this was in Prophets and Kings Chapter 46. She began this chapter by placing you in the history of events that take place after the decree was already passed, and the things that happen in response to the decree. And I just made this mark here not for any specific reason but just to help us out as readers for where we are. And I think that's all we'll say for today. We will finish chapter 46 in the next presentation. So with that we will conclude this presentation and we can close with the word of Prayer.