

in **3602** (**1** ... **66**). It is renewed at the end of days in **6171** and completes in **6175** (**67** ... **70**). This mystery is further reinforced by Nebuchadnezzar's madness. The number of days of his madness corresponds to the number of years that Babylon will be out of power.

Before returning to the **70**-year exile, two other periods must be mentioned. Seventy years are mentioned in Zechariah 1:12. These **70** years are called the "indignation," or "anger," and they begin in the **9th** year of Zedekiah. They end with the **2nd** year of Darius. In the **9th** year of Zedekiah, Nebuchadnezzar began his final siege at Jerusalem, which ended with the destruction of the Temple in **587 B.C.**¹⁵²

Seventy years are also mentioned in Zechariah 7:1 and 7:5. These years pertain to the years of fastings since the destruction of the Temple.¹⁵³ The **1st** year of the fasts is reckoned from **3554** (**587 B.C.**), and the **70th** year ends with **3623** in the **4th** year of Darius.

Now we return to the Babylonian servitude. Scholars have long confused the Babylonian hegemony **70** years with the Exile **70** years. Babylonian rule has been only **66½** years to date over Israel. Prior to **605 B.C.**, Israel looked to Egypt. The defeat of the Assyrians in **609** does not mean that Babylon had consolidated its power over the Hatti-land. When Assyria was defeated, Egypt filled the vacuum until she was defeated at Carchemish in **605**. This leaves only **66½** years until **539 B.C.** when the Persians defeated the Babylonians, thus, ending Babylonian hegemony.

The **70** year exile pertains to the exile of Judah in the *land* of Babylon. It does not *all* pertain to rule by Babylon. Part of the rule is made up by Persia. The usual solution is to extend the **66½** years to **70**, and claim that Judah returned in **536-535 B.C.** It is then assumed that somehow the **1st** year of Cyrus falls in **535 B.C.** But, the assumptions are wrong, and so is the extension of the period.

The period of exile is defined by Ezekiel by numbering the years of King Jehoiachin, and by Jeremiah 29:10 as referring to the second deportation in **597 B.C.** Furthermore, the end of the **430** (**390** + **40**) years of sin, and the termination of the **70th** broken sabbatical year, require the **70**-year exile to begin in **597**.

The termination point will then be *anno* **3613**, the **70th** year landing in the sabbatical year **7/35**, (**529/28**). This

¹⁵² The **19th** year of Nebuchadnezzar, **587/586** B.C., *anno* **3554** is reckoned according to the non-accession method. This places the destruction of Jerusalem and the burning of the Temple in **587 B.C.**, in the month of Av. The **9th** of Av is the first of 70 fasts during seventy years, ending in the **4th** year of Darius, *anno* **3623**. As the latter date is known precisely, it follows that the destruction was in **587 B.C.** and not **586 B.C.** It is not possible to obtain 70 fasts between **586 B.C.** and the **4th** year of Darius, even if the **4th** year of Darius is downshifted six months to a Tishri basis, because the Prophecy in Zechariah 7:1-5 is dated in the **9th** month. See H.F. Clinton, Sir Robert Anderson, and Donald J. Wiseman who confirm the **587 B.C.** date. See Wiseman, 255.143, p. 37.

¹⁵³ The **9th** of Av fast remembers the destruction of the Temple, and the Fast of Gedaliah on the **3rd** of Tishri commemorates the murder of Gedaliah.

year is the **1st** year of Cambyses, who is titled Cyrus.¹⁵⁴ (See Figure 233.44). Isaiah prophesied that Cyrus would initiate the rebuilding of the Temple, and the city of Jerusalem, but then he goes on to say Cyrus would conquer Egypt.¹⁵⁵ Cyrus did conquer Egypt in **525 B.C.**, but he is named in the secular lists as "Cambyses". The Isaiah prophecy also applies to the Cyrus who initiated the rebuilding of Jerusalem, Artaxerxes I.¹⁵⁶ The key is to recognize that "Cyrus" is merely a throne name for all the kings of Persia.

This solution also clears up the book of Daniel. Daniel refers to the Persian conqueror of Babylon as "Darius the Mede" whom historians know as Cyrus the Great. However, Daniel continued in office until the first year of Cyrus, by which he means Cambyses, in **529 B.C.**¹⁵⁷

At the end of the **70**-year exile, in the **7th** month, at the end of the sabbatical year, in the **2nd** year of Cyrus (Cambyses), work on the Temple was begun. The Torah was read during the feast of tabernacles (cf. Ezra 3:1).¹⁵⁸

Biblical Names of the Foreign Kings

Ref.	Biblical Title	Dates	Secular Title
Jer. 25:1	Nebucadnezzar	604 – 562	Nebuchadnezzar
Jer. 52:31	Evil Merodach	562 – 560	Evil Merodach
Dan. 5:1	Belshazzar	553 – 539	Belshazzar
Dan. 5:31	Darius the Median	539 – 530	Cyrus
Dan. 6:28	Cyrus	530 – 522	Cambyses
Ezra 4:5	Darius	522 – 486	Darius
Ezra 4:6	Ahasuerus	486 – 465	Xerxes
Ezra 4:7	Artaxerxes	464 – 424	Artaxerxes I
Ezra 7:1	Artaxerxes	405 – 359	Artaxerxes II
Neh. 12:22	Darius the Persian	336 – 331	Darius III

¹⁵⁴ Cyrus is a throne name applied to the kings of Persia. It is derived from the Elamitic word for *shepherd*. Other examples of throne names: Pharaoh, Cesar, Czar, Shah, Sultan, Abimelech, Pasha. "Cyrus the Great," for example, "even called himself 'Artaxerxes'" (F.L. Jones 253.67, pg. 275). "Xerxes ... calls himself ... 'Darius' and 'Xerxes the Arta'" (Anstey 252.6, pg. 261-262).

¹⁵⁵ Isaiah 44:28; 45:1, and 45:14, "Thus saith YHWH, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee; in chains they shall come over, and they shall fall down unto thee."

¹⁵⁶ Josephus explicitly calls this king *Cyrus*, "After the death of Xerxes, the kingdom came to be transferred to his son Cyrus, whom the Greeks Called Artaxerxes" (253.68, 11.6.1 [184]). The footnote confirms this "We place this history under Artaxerxes Longimanus, as do both the Septuagint interpreters and Josephus" (pg. 298, note a). The bible refers to *Cyrus* as a 'surname' (KJV, Isaiah 45:4). Thus, we have it on biblical authority that Cyrus is not simply a personal name of one man, but the royal dynastic surname of the Persian kings.

¹⁵⁷ Daniel retired in the first year of Cyrus. His last prophecy is dated in the **3rd** year of Cyrus. This would be 526 B.C., just before Cambyses Cyrus conquest of Egypt.

¹⁵⁸ The Torah readings in 529 B.C. and 445 B.C., are the reason why we find Nehemiah 7 and 8 juxtaposed.