537	January		CYRUS		
		Shebat	Sole reign as		Shabatu
	February		*King of Babylon*		
		Adar	& King of Lands		Addaru
	March				
		Abib	2 *1*		Nisannu
	April				
		Ziv			Ajaru
	May				
		Sivan			Simanu
	June				
		Tammuz			Du'uzu
	July			50 yrs.	
		Ab		*50*	Abu
	August				
		Elul			Ululu
	September				
		Ethanim			Tesritu
	October				
		Bul			Arahsamnu
	November				
		Chislev		70 yrs.	Kislimu
	December			*53*	
		Tebeth			Tebetu
536	January				
		Shebat			Shabatu
	February				
		Adar		"70 WEEKS"	Addaru
	March		CYRUS	1st of 56 years	
		Abib	3 *2*	1	Nisannu
	April				
		Ziv			Ajaru
	May				
		Sivan			Simanu
	June				
		Tammuz			Du'uzu
	July				
		Ab			Abu
	August				
		Elul			Ululu
	September				
		Ethanim			Tesritu
	October				
		Bul			Arahsamnu
	November				
		Chislev		70 yrs.	Kislimu
	December			*54*	
		Tebeth			Tebetu
535	January				
		Shebat			Shabatu
	February				
		Adar			Addaru

the Chaldeans, he "took Daniel the prophet, and carried him with him into Media, and honoured him very greatly, and kept him with him; for he was one of the three presidents whom he set over his three hundred and sixty provinces" (Antiquities X,xi,4).

reconstitution of the Israelite nation after the Babylonian captivity being initiated by Cyrus' issuing of his decree ending their captivity.

Such conditions continued for 70 years until early in the Persian era (520 B.C.) when this period of "indignation" ended with a revival of "prosperity" for the whole of Judah, and the resumption of the temple's reconstruction (Zechariah 1:1,16,17; Ezra 4:24;6:1,8).

COMMANDMENT OF CYRUS, DARIUS and ARTAXERXES (A)

After Judah "had undergone (the) servitude (of) seventy years" (Antiquities XI,i.1), it happened that "in the *first* year of Cyrus king of Persia...Yahweh stirred up the spirit of Cyrus...that he made a proclamation" (Ezra 1:1) authorising and providing for the Israelites in captivity to "restore and to build Jerusalem" (Daniel 9:25), the principal building being the temple (Ezra 6:14b): That is, as Josephus accounts: "he gave them leave to go back to their own country, and to rebuild their city Jerusalem, and the temple of God" (Antiquities XI,i,2).

Astronomical Diaries: Lunar Eclipse observed in the 7th month of the 2nd year of Cyrus (A.D.T., V, No.4).

"And when the seventh month was come...the people gathered themselves together as one man to Jerusalem", and "builded the altar of the God of Israel", but "the foundation of the temple...was not yet laid" (Ezra 3:1,2,6).

End of the temple's "obscurity for fifty years", when "in the second year of the reign of Cyrus...its foundations were laid" (Josephus: Apion I.21).

In "the second year of (the Israelites)..coming unto the house of God at Jerusalem, in the second month (Ziv), began Zerubbabel...and Jeshua...to set forward the work of the house of Yahweh. Then stood Jeshua with his sons and his brethren...together, to set forward the workmen (Ezra 3:8,9). And in that same second year "the foundation of the house of Yahweh was laid" (v.11). [Similarly, in the time of "Solomon's reign over Israel", it was also "in the month Ziv..that he began to build the house of Yahweh" (1 Kings 6:1).]

Start of the prophesied "seventy weeks" period

Start of the first of 3 segments which form a prophesied duration of "seventy weeks" (Daniel 9:24a), the same being cryptically tied to the Israelite specialised 8 day 'temple service' week which spanned across more than 7 days [as with (i) the Feast of Tabernacles, which albeit requiring "a feast unto Yahweh seven days", occupied 8 days, it being formulated that in " the first day shall be a sabbath, and on the eighth day shall be a sabbath" (Leviticus 23:39), and (ii) the Levitical 'courses' instituted by king David which albeit occupying one week, required 8 days of service, where the priests required to "come in on the sabbath" and "go out on the sabbath" (2 Chronicles 23:8), would as Josephus reports, "minister to God eight days, from Sabbath to Sabbath" (Antiquities VII,xiv,7)].

Consistent with this 8 day 'temple service' week, each "week" of the 'temple service' oriented prophecy (where a day represents a year) can thus be determined as covering not 7 but 8 years, with the first segment of "seven weeks" measuring a tally of 56 years and involving the restoration of the temple. The second separate segment of "threescore and two weeks" measured a tally of 496 years unto "Messiah the Prince", and the third segment, that of the 70th week immediately following, also involved the prophesied "reconciliation" of the Israelite nation.