

graceWORKS ! GOING DEEPER¹ The Papou Study Bible



help folks explore the depth and joy of the “conneXion” life of God. It’s my personal study, and is not intended as a doctrinal statement or statement of any church or denomination or congregation. It’s also my belief that “grace” works, and the servant of God should always want to go deeper. Multi-tasking as usual, I’m also calling this the “Papou Study Bible.” I’m writing it as if I were speaking to my girls who love me and any descendant they have that love their Papou too. And to anyone who wants to consider me a spiritual Dad or “Papou.” I want them to be able to study the Bible with Papou (grandpa in Greek) after I’m gone---and if they don’t, I’ll haunt them. The Scriptures say it’s noble to “search the Scriptures daily” to verify truth like the ancient Bereans did (Acts 17:11). My folks came from Berea. My incredible Dad (and your grandfather and great grandfather, guys), Vasil Charles Valekis taught me to do this like he did---every day until I die. He taught me and everyone I know to go to church no matter what and to put God first. While Mama (Maria Pagona Stratakis Valekis) never really did this, she made sure we listened to Daddy on this one. She would have hit us with a spatula or frying pan or worse if we didn’t. This is a simple sharing my “daily search.” And I’d like to think it is a continuation of God’s life through my Dad through me. Both my “Dads” by the way. And a way to honor him, mama and our loving “Dad”---God. And for all of us to be together, in Spirit, even when we I join them in heaven. I like to use the Blue Letter literal, very “visual,” Greek translation a lot to help “visualize” these truths the beautiful way Greek enables you to view.

And I like to share this with folks serving in an elder capacity, or any capacity, to grow them, challenge them, and stretch them. But especially share it with anyone I’ve ever brought to Christ and family members who truly love me. And when you study these, I’ll make sure to connect with you from heaven. *Ever an orthodox Greek, Jim Valekis*

Christ IN You Series

Colossians 1:27 (King James Version)

²⁷To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory

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Daniel 9 Part 4²

So here’s where I left off: How does this all “fit” in?

²⁷He will confirm a covenant with many for one ‘seven.’^[h] In the middle of the ‘seven’^[i] he will put an end to sacrifice and offering. And at the temple^[j] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.^{[k]”[l]}

Is there something to all those complicated “end time” time lines that people write best-sellers about, set dates with and then quietly forget once things don’t go exactly as envisioned? Let me see what I can discern about this. Enjoy!

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Daniel 9:26-27 New International Version (NIV)

²⁶After the sixty-two 'sevens,' the Anointed One will be put to death and will have nothing.^[a] The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.²⁷ He will confirm a covenant with many for one 'seven.'^[a] In the middle of the 'seven'^[b] he will put an end to sacrifice and offering. And at the temple^[c] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.^{[d]''[e]}

Footnotes:

- a. **Daniel 9:27** Or 'week'
- b. **Daniel 9:27** Or 'week'
- c. **Daniel 9:27** Septuagint and Theodotion; Hebrew *wing*
- d. **Daniel 9:27** Or *it*
- e. **Daniel 9:27** Or *And one who causes desolation will come upon the wing of the abominable temple, until the end that is decreed is poured out on the desolated city*

Like I wrote yesterday, some hold that the 70th "seven" was fulfilled during Christ's earthly ministry and the years immediately following.

Others conclude there is an indeterminate interval between the 69th and 70th seven---a period of war and desolations. According to this latter opinion, in the 70th seven the little horn or beast (the antichrist) of the last days (referred to here as the one who set up an "abomination that causes desolation" and who is the antitype of the Roman Titus) will establish a covenant with the Jews (the "many") but will violate the covenant halfway through that period.

Revelation 13:1-8 is referenced:

Revelation 13:1-8 New International Version (NIV)

The Beast out of the Sea

13 The dragon^[a] stood on the shore of the sea. And I saw a beast coming out of the sea. It had ten horns and seven heads, with ten crowns on its horns, and on each head a blasphemous name. ²The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great

authority. ³One of the heads of the beast seemed to have had a fatal wound, but the fatal wound had been healed. The whole world was filled with wonder and followed the beast. ⁴People worshiped the dragon because he had given authority to the beast, and they also worshiped the beast and asked, "Who is like the beast? Who can wage war against it?"

⁵The beast was given a mouth to utter proud words and blasphemies and to exercise its authority for forty-two months. ⁶It opened its mouth to blaspheme God, and to slander his name and his dwelling place and those who live in heaven. ⁷It was given power to wage war against God's holy people and to conquer them. And it was given authority over every tribe, people, language and nation. ⁸All inhabitants of the earth will worship the beast—all whose names have not been written in the Lamb's book of life, the Lamb who was slain from the creation of the world.^[b]

Footnotes:

- a. **Revelation 13:1** Some manuscripts *And I*
- b. **Revelation 13:8** Or *written from the creation of the world in the book of life belonging to the Lamb who was slain*

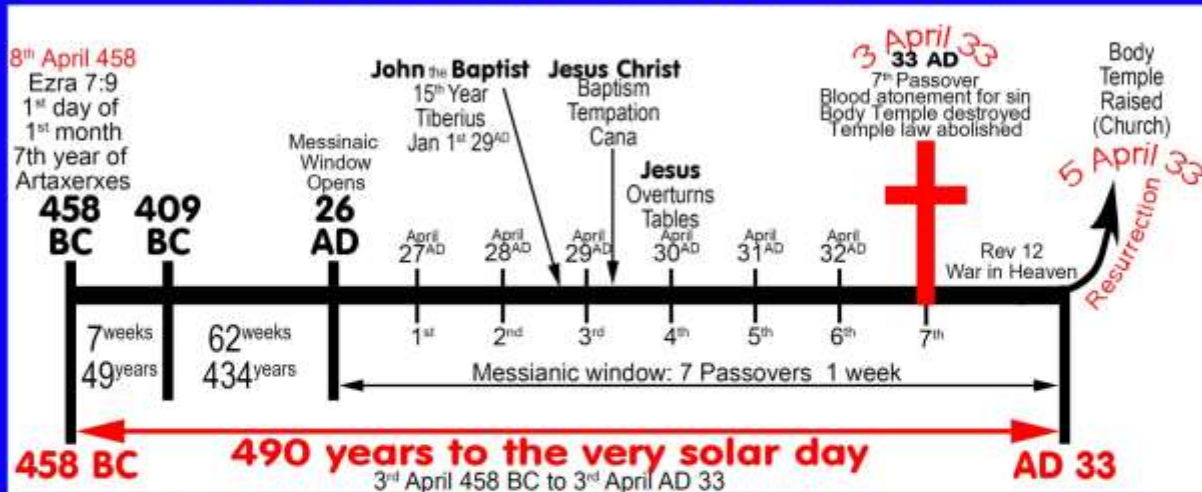
What did the early church fathers believe?

70 Weeks of Daniel 9:24-27

According to Codex Vaticanus 350 AD
Decree to rebuild Jerusalem: Ezra 7:7-26 (1st Nisan 458 BC)
70 Weeks = 458 BC - 33 AD = 490 Years

Jewish Messianic Expectation

"The people were in a state of expectation" (Lk 3:15)



Daniel 9:24-27 from Codex Vaticanus

24. Seventy sevens (490 yrs) have been decreed upon your people and upon the city, Zion, to complete the guilt, to deal with the unjust offenses and to wipe away the injustices (blood/cross) and to fully understand the vision (not seal up) and to establish everlasting righteousness and to complete the visions (fulfill) and the prophet and to delight in the holy of holies. (church)
25. And you will know and understand and rejoice, and you will find commands to respond, and you will build Jerusalem, the city, for the Lord. (Ezra 7:7-26. Start 1st week at decree: 1 Nisan 458 BC)
26. And after (ie. during messianic window 26-33 AD) seven periods of seven (458-409 BC) and sixty-two periods of seven (409 BC - 26 AD), an anointed place will be removed, and it will not be. (Physical Temple abolished, veil torn: Col 2:14) And a kingdom from among the nations (Rome) will despoil the city (Jerusalem) and the holy place (temple) along with the anointed one, (Christ) and his end will come (cross) with destructive anger (Ps 2) until the set time of the consummation. (Resurrection) There will be war upon war. (Rev 12: War in heaven while Christ in grave)
27. And the covenant will be made strong for many, and it will recover again, (Resurrection) and it will be built up in breadth and length. And at the end (not the middle of week 70) of the appointed times, and after seven periods of seventy appointed times and sixty-two years during the set time of the consummation of war, then the desolation will be taken away (resurrection) when the (new) covenant prevails for many weeks (after the 70 = eternity). And at the completion of the period of seven (end, not middle at 3.5 yrs), offering and drink-offering will be taken away. (Old covenant abolished) and upon the holy place (physical temple) there will be an abomination of desolation (considered unclean) until the end (33-70 AD). And a determined final destruction (Extinction of Mosaic Judaism in 70 AD) will be rendered upon the one (Jews killed Messiah) making desolate. (Codex Vaticanus, 350 AD)

Key things to note:

- In this interpretation in verse 24, the goal was "to understand the vision" not seal it up.

In verse 26, the destruction of the Holy Place is associated with Christ abolishing the need for the physical temple. John 2 comes to

mind:⁹ Jesus answered them, "Destroy this temple, and I will raise it again in three days."

²⁰ They replied, "It has taken forty-six years to build this temple, and you are going to raise it in three days?" ²¹ But the temple he had spoken of was his body.

- **Colossians 2:14 is cited.** - ¹⁴having
canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross.
- **In verse 26 the war referenced is seen as being the war in heaven mentioned in Revelation 12!**

2 A great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet and a crown of twelve stars on her head. ² She was pregnant and cried out in pain as she was about to give birth. ³ Then another sign appeared in heaven: an enormous red dragon with seven heads and ten horns and seven crowns on its heads. ⁴ Its tail swept a third of the stars out of the sky and flung them to the earth. The dragon stood in front of the woman who was about to give birth, so that it might devour her child the moment he was born. ⁵ She gave birth to a son, a male child, who "will rule all the nations with an iron scepter."^[a] And her child was snatched up to God and to his throne. ⁶ The woman fled into the wilderness to a place prepared for her by God, where she might be taken care of for 1,260 days.

This does indeed sound like Christ's resurrection and the protection of the church. Immediately after that---the war is spoken.

⁷ Then war broke out in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back. ⁸ But he was not strong enough, and they lost their place in heaven. ⁹ The great dragon was hurled down—that ancient serpent called the devil, or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

¹⁰Then I heard a loud voice in heaven say:

"Now have come the salvation and the power
and the kingdom of our God,
and the authority of his Messiah.

For the accuser of our brothers and sisters,
who accuses them before our God day and night,
has been hurled down.

¹¹They triumphed over him
by the blood of the Lamb
and by the word of their testimony;

Note Christ's words at what happened at His crucifixion.

John 12:31 New International Version (NIV)

³¹Now is the time for judgment on this world; now the prince of this world will be driven out.

Long story short-----there is plenty of support for seeing Revelation as a coded story about the victory of Christ at the Cross for all and not just some "Hal Lindsay" style end time story.

Notes:

1. The 70 weeks of Daniel equal exactly 490 years to the solar day: 458 BC – 5 April AD 33
2. See **outline on Daniel 9:24-29**
3. Although the weeks are symbolic of different time periods, they are sequential without any gaps where the prophecy clock stops.
4. Here is the correct view of the second coming and the end of the world:
5. Here are ancient quotes of the church fathers. Notice that Origen only says they are fulfilled, but that they extend to the ministry of Christ. It is evident that the church departed quickly from the simple truth that the prophecy was fulfilled at the resurrection of Christ. However, none of them take the modern premillennial view that the prophecy extends to future of our time.
 - a. 225AD Origen "**The weeks of years, also, which the prophet Daniel had predicted, extending to the leadership of Christ, have been fulfilled**" (Principles, 4:1:5). (On the Seventy Weeks of Daniel)
 - b. 160AD Clement of Alexandria (On Daniel 9:24-27 ; The 'Seventy Weeks' of Daniel) "160 AD Clement of Alexandria "**Cyrus had, by proclamation,**

previously enjoined the restoration of the Hebrews. And his promise being accomplished in the time of Darius, the feast of the dedication was held, as also the feast of tabernacles. There were in all, taking in the duration of the captivity down to the restoration of the people, from the birth of Moses, one thousand one hundred and fifty-five years, six months, and ten days; and from the reign of David, according to some, four hundred and fifty-two; more correctly, five hundred and seventy-two years, six months, and ten days. From the captivity at Babylon, which took place in the time of Jeremiah the prophet, was fulfilled what was spoken by Daniel the prophet as follows: "*Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to seal sins, and to wipe out and make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal the vision and the prophet, and to anoint the Holy of Holies. Know therefore, and understand, that from the going forth of the word commanding an answer to be given, and Jerusalem to be built, to Christ the Prince, are seven weeks and sixty-two weeks; and the street shall be again built, and the wall; and the times shall be expended. And after the sixty-two weeks the anointing shall be overthrown, and judgment shall not be in him; and he shall destroy the city and the sanctuary along with the coming Prince. And they shall be destroyed in a flood, and to the end of the war shall be cut off by: desolations. And he shall confirm the covenant with many for one week; and in the middle of the week the sacrifice and oblation shall be taken away; and in the holy place shall be the abomination of desolations, and until the consummation of time shall the consummation be assigned for desolation. And in the midst of the week shall he make the incense of sacrifice cease, and of the wing of destruction, even till the consummation, like the destruction of the oblation.*" That the temple accordingly was built in seven weeks, is evident; for it is written in Esdras. And thus Christ became King of the Jews, reigning in Jerusalem in the fulfilment of the seven weeks. And in the sixty and two weeks the whole of Judaea was quiet, and without wars. And Christ our Lord, "the Holy of Holies," having come and fulfilled the vision and the prophecy, was anointed in His flesh by the Holy Spirit of His Father. In those "sixty and two weeks," as the prophet said, and "in the one week," was He Lord. The half of the week Nero held sway, and in the holy city Jerusalem placed the abomination; and in the half of the week he was taken away, and Otho, and Galba, and Vitellius. And Vespasian rose to the supreme power, and destroyed

Jerusalem, and desolated the holy place. And that such are the facts of the case, is clear to him that is able to understand, as the prophet said. On the completion, then, of the eleventh year, in the beginning of the following, in the reign of Joachim, occurred the carrying away captive to Babylon by Nebuchadnezzar the king, in the seventh year of his reign over the Assyrians, in the second year of the reign of Vaphres over the Egyptians, in the archonship of Philip at Athens, in the first year of the forty-eighth Olympiad. The captivity lasted for seventy years, and ended in the second year of Darius Hystaspes, who had become king of the Persians, Assyrians, and Egyptians; in whose reign, as I said above, Haggai and Zechariah and the angel of the twelve prophesied. And the high priest was Joshua the son of Josedec. And in the second year of the reign of Darius, who, Herodotus says, destroyed the power of the Magi, Zorobabel the son of Salathiel was dispatched to raise and adorn the temple at Jerusalem. The times of the Persians are accordingly summed up thus: Cyrus reigned thirty years; Cambyzes, nineteen; Darius, forty-six; Xerxes, twenty-six; Artaxerxes, forty-one; Darius, eight; Artaxerxes, forty-two; Ochus or Arses, three. The sum total of the years of the Persian monarchy is two hundred and thirty-five years. (Clement of Alexandria, Stromata, book 1, chapter 21)

- c. 160AD Tertullian "Vespasian, in the first year of his empire, subdues the Jews in war; and there are made lii years, vi months. For he reigned xi years. And thus, in the day of their storming, the Jews fulfilled the lxx hebdomads predicted in Daniel ." (An Answer to the Jews 8.) (On the Seventy Weeks of Daniel)
- d. 200AD Hippolytus of Rome (70 weeks) 16. That transgressions, therefore, are blotted out, and that reconciliation is made for sins, is shown by this. But who are they who have reconciliation made for their sins, but they who believe on His name, and propitiate His countenance by good works? **And that after the return of the people from Babylon there was a space of 434 years [bible.ca note: the actual number is 538 years till Christ's birth], until the time of the birth of Christ, may be easily understood.** For, since the first covenant was given to the children of Israel after a period of 434 years, it follows that the second covenant also should be defined by the same space of time, in order that it might be expected by the people and easily recognised by the faithful. 17. And for this reason Gabriel says: "And to anoint the Most Holy." And the Most Holy is none else but the Son of God alone, who, when He came and manifested Himself, said to them, "The Spirit of the

Lord is upon me, because He has anointed me;" and so forth. Whosoever, therefore, believed on the heavenly Priest, were cleansed by that same Priest, and their sins were blotted out. And whosoever believe it not on Him, despising Him as a man, had their sins sealed, as those which could not be taken away; whence the angel, foreseeing that not all should believe on Him, said, "To finish sins, and to seal up sins." For as many as continued to disbelieve Him, even to the end, had their sins not finished, but sealed to be kept for judgment. But as many as will believe on Him as One able to remit sins, have their sins blotted out. Wherefore he says: "And to seal up vision and prophet." 18. For when He came who is the fulfilling of the law and of the prophets (for the law and the prophets were till John), it was necessary that the things spoken by them should be confirmed (sealed), in order that at the coming of the Lord all things loosed should be brought to light, and that things bound of old should now be loosed by Him, as the Lord said Himself to the rulers of the people, when they were indignant at the cure on the Sabbath-day: "Ye hypocrites, doth not each one of you loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound these eighteen years, be loosed on the Sabbath-day?" Whomsoever, therefore, Satan bound in chains, these did the Lord on His coming loose from the bonds of death, having bound our strong adversary and delivered humanity. As also Isaiah says: "Then will He say to those in chains, Go forth; and to them that are in darkness, Show yourselves." 19. And that the things spoken of old by the law and the prophets were all sealed, and that they were unknown to men, Isaiah declares when he says: "And they will deliver the book that is sealed to one that is learned, and will say to him, Read this; and he will say, I cannot read it, for it is sealed." It was meet and necessary that the things spoken of old by the prophets should be sealed to the unbelieving Pharisees, who thought that they understood the letter of the law, and be opened to the believing. The things, therefore, which of old were sealed, are now by the grace of God the Lord all open to the saints. 20. For He was Himself the perfect Seal, and the Church is the key: "He who openeth, and no man shutteth; and shutteth, and no man openeth," as John says. And again, the same says: "And I saw, on the right hand of Him that sat on the throne, a book written within and without, sealed with seven seals; and I saw an angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals

thereof?"and so forth. "And I beheld in the midst of the throne, and of the four beasts, a Lamb standing slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having harps and golden vials full of incense, which is the prayers of the saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood." He took the book, therefore, and loosed it, in order that the things spoken concerning Him of old in secret, might now be proclaimed with boldness upon the house-tops. 21. For this reason, then, the angel says to Daniel, "Seal the words, for the vision is until the end of the time." But to Christ it was not said "seal," but "loose" the things bound of old; in order that, by His grace, we might know the will of the Father, and believe upon Him whom He has sent for the salvation of men, Jesus our Lord. He says, therefore, "They shall return, and the street shall be built, and the wall;" which in reality took place. For the people returned and built the city, and the temple, and the wall round about. Then he says: "After threescore and two weeks the times will be fulfilled, and one week will make a covenant with many; and in the midst (half) of the week sacrifice and oblation will be removed, and in the temple will be the abomination of desolations." 22. For when the threescore and two weeks are fulfilled, and Christ is come, and the Gospel is preached in every place, the times being then accomplished, there will remain only one week, the last, in which Elias will appear, and Enoch, and in the midst of it the abomination of desolation will be manifested, viz., Antichrist, announcing desolation to the world. And when he comes, the sacrifice and oblation will be removed, which now are offered to God in every place by the nations. These things being thus recounted, the prophet again describes another vision to us. For he had no other care save to be accurately instructed in all things that are to be, and to prove himself an instructor in such. 23. He says then: "In the third year of Cyrus king of Persia, a word was revealed unto Daniel, whose name was Belshazzar; and the word was true, and great power and understanding were given him in the vision. In those days I Daniel was mourning three weeks of days. I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three weeks of days were fulfilled. On the

fourth day of the first month I humbled myself," says he, "one and twenty days," praying to the living God, and asking of Him the revelation of the mystery. And the Father in truth heard me, and sent His own Word, to show what should happen by Him. And that took place, indeed, by the great river. For it was meet that the Son should be manifested there, where also He was to remove sins. (The interpretation by Hippolytus, (bishop) of Rome, of the visions of Daniel and Nebuchadnezzar)

- e. 200AD Hippolytus of Rome (On The "Iron Kingdom" of Daniel 7) "Speak with me, O blessed Daniel. Give me full assurance, I beseech thee. Thou dost prophesy concerning the lioness in Babylon; for thou wast a captive there. Thou hast unfolded the future regarding the bear; for thou wast still in the world, and didst see the things come to pass. Then thou speakest to me of the leopard; and whence canst thou know this, for thou art already gone to thy rest? Who instructed thee to announce these things, but He who formed thee in (from) thy mother's womb? That is God, thou sayest. Thou hast spoken indeed, and that not falsely. The leopard has arisen; the he-goat is come; he hath broken his horns in pieces; he hath stamped upon him with his feet. He has been exalted by his fall; (the) four horns have come up from under that one. Rejoice, blessed Daniel! thou hast not been in error: all these things have come to pass. ... "After this again thou hast told me of the beast dreadful and terrible. 'It had iron teeth and claws of brass: it devoured and brake in pieces, and stamped the residue with the feet of it.' Already the iron rules; already it subdues and breaks all in pieces; already it brings all the unwilling into subjection; already we see these things ourselves. Now we glorify God, being instructed by thee." (Treatise on Christ and Antichrist," Ante-Nicene Fathers, Vol. V, p. 210, pars. 32, 33.)
- f. 200AD Hippolytus of Rome (70 weeks) 43. With respect, then, to the particular judgment in the torments that are to come upon it in the last times by the hand of the tyrants who shall arise then, the clearest statement has been given in these passages. But it becomes us further diligently to examine and set forth the period at which these things shall come to pass, and how the little horn shall spring up in their midst. For when the legs of iron have issued in the feet and toes, according to the similitude of the image and that of the terrible beast, as has been shown in the above, (then shall be the time) when the iron and the clay shall be mingled together. Now Daniel will set forth this subject to us. For he says, "**And one week will make a covenant with many, and it**

shall be that in the midst (half) of the week my sacrifice and oblation shall cease." By one week, therefore, he meant the last week which is to be at the end of the whole world of which week the two prophets Enoch and Elias will take up the half. For they will preach 1, 260 days clothed in sackcloth, proclaiming repentance to the people and to all the nations. (Treatise on Christ and Antichrist," Ante-Nicene Fathers, Vol. V, p. 210, pars. 43.)

- g. 220 AD Sextus Julius Africanus "On the Seventy Weeks of Daniel. 1. This passage, therefore, as it stands thus, touches on many marvellous things. At present, however, I shall speak only of those things in it which bear upon chronology, and matters connected therewith. That the passage speaks then of the advent of Christ, who was to manifest Himself after seventy weeks, is evident. For in the Saviour's time, or from Him, are transgressions abrogated, and sins brought to an end. And through remission, moreover, are iniquities, along with offences, blotted out by expiation; and an everlasting righteousness is preached, different from that which is by the law, and visions and prophecies (are) until John, and the Most Holy is anointed. For before the advent of the Saviour these things were not yet, and were therefore only looked for. And the beginning of the numbers, that is, of the seventy weeks which make up 490 years, the angel instructs us to take from the going forth of the commandment to answer and to build Jerusalem. And this happened in the twentieth year of the reign of Artaxerxes king of Persia. For Nehemiah his cup-bearer besought him, and received the answer that Jerusalem should be built. And the word went forth commanding these things; for up to that time the city was desolate. For when Cyrus, after the seventy years' captivity, gave free permission to all to return who desired it, some of them under the leadership of Jesus the high priest and Zorobabel, and others after these under the leadership of Esdra, returned, but were prevented at first from building the temple, and from surrounding the city with a wall, on the plea that that had not been commanded. 2. It remained in this position, accordingly, until Nehemiah and the reign of Artaxerxes, and the 115th year of the sovereignty of the Persians. And from the capture of Jerusalem that makes 185 years. And at that time King Artaxerxes gave order that the city should be built; and Nehemiah being despatched, superintended the work, and the street and the surrounding wall were built, as had been prophesied. And reckoning from that point, we make up seventy weeks to the time of Christ. For if we begin to reckon from

any other point, and not from this, the periods will not correspond, and very many odd results will meet us. For if we begin the calculation of the seventy weeks from Cyrus and the first restoration, there will be upwards of one hundred years too many, and there will be a larger number if we begin from the day on which the angel gave the prophecy to Daniel, and a much larger number still if we begin from the commencement of the captivity. For we find the sovereignty of the Persians comprising a period of 230 years, and that of the Macedonians extending over 370 years, and froth that to the 16th year of Tiberius Caesar is a period of about 60 years. 3. It is by calculating from Artaxerxes, therefore, up to the time of Christ that the seventy weeks are made up, according to the numeration of the Jews. For from Nehemiah, who was despatched by Artaxerxes to build Jerusalem in the 115th year of the Persian empire, and the 4th year of the 83d Olympiad, and the 20th year of the reign of Artaxerxes himself, up to ibis date, which was the second year of the 202d Olympiad, and the 16th year of the reign of Tiberius Caesar, there are reckoned 475 years, which make 490 according to the Hebrew numeration, as they measure the years by the course of the moon; so that, as is easy to show, their year consists of 354 days, while the solar year has 365 $\frac{1}{4}$ days. For the latter exceeds the period of twelve months, according to the moon's course, by 11 $\frac{1}{4}$ days. Hence the Greeks and the Jews insert three intercalary months every 8 years. For 8 times 11 $\frac{1}{4}$ days makes up 3 months. **Therefore 475 years make 59 periods of 8 years each, and 3 months besides. But since thus there are 3 intercalary months every 8 years, we get thus 15 years minus a few days; and these being added to the 475 years, make up in all the 70 weeks.** (Sextus Julius Africanus, 220 AD)

- h. 403AD Sulpcius Severus (On Daniel's Seventy Weeks) "**But from the restoration of the temple to its destruction, which was completed by Titus under Vespasian, when Augustus was consul, there was a period of four hundred and eighty-three years.** That was formerly predicted by Daniel, who announced that from the restoration of the temple to its overthrow there would elapse seventy and nine weeks. Now, from the date of the captivity of the Jews until the time of the restoration of the city, there were two hundred and sixty years." (p. 254, ch. 11, Sacred History)
- i. 420 AD Cyril of Alexandria "**Now three score and nine weeks of years contain four hundred and eighty-three years.** He said, therefore, that

after the building of Jerusalem, four hundred and eighty-three years having passed, and the rulers having failed, then cometh a certain king of another race, in whose time the Christ is to be born." (Cyril of Alexandria, 420 AD)