

cleansing. For after 69 sevens, Messiah wipes away the penalty for the faithful, and at the end of the 70th seven he wipes away sin from Israel (cf. Zech. 3:9). This denies the preterist position.

*to bring in everlasting righteousness* : עלמים צדק ולהביא. or, “and to bring in righteousness of the Ages”. It is clear that this points to absolute perfection for Israel—a total circumcision of the heart, and the writing of the Torah on the hearts of all Israel. For this reason, none of the historicist (preterist) positions on this prophecy are valid.

“**Daniel 9:25** So know and understand, *that* from *the* going out of a word to return and to build Yerushalayim until *the* Anointed Prince, *shall be* sevens—seven, and sevens—sixty and two. They shall return back, and it shall have been built wide and fortified—even in *the* distress of the times”.

*word*: דבר. The *word* to rebuild the city was given by Artaxerxes I in his 20th year (Neh. 1:1, 2:1). In Neh. 2:18 the commandment is referred to as the king's *words*: דברי. The response to this is “we shall rise up and we shall have built”, בנינו, which parallels, build, בנות, in the above text. Then *the word* is further mentioned when Sanballat questions it, “What is this **word** which you do? You are revolting!” (Neh. 2:19). (הזה הדבר מה). The translations mistranslate *the word* in this question as “thing”, which spoils the concordance with Daniel 9:25. In Nehemiah 2:20, he says this back to Sanballat, “And I made to return to them **word**, ....”

## Daniel 9:24-27

### The Books

Daniel says that he understood from the “books”<sup>183</sup> that the Babylonian exile would last **70** years. He goes on to mention Jeremiah, who wrote only one *book* touching on the subject of the **70** years. However, Daniel says he understood the matter from “books”. Evidently, Jeremiah was not the only book. What was the other book?

While Chronicles does mention the sacred years in conjunction with the **70**-year exile<sup>184</sup>, it was not written at the time of Daniel 9. Chronicles was not written until after the **1**<sup>st</sup> year of Cyrus (Cambyses) in **3612**. The other book that Daniel is referring to, then, is not 2<sup>nd</sup> Chronicles. It is Leviticus. In this book, the connection is made between Israel's profanation of the sacred years and their exilic punishment.<sup>185</sup>

Perhaps also, Daniel read Ezekiel's prophecy, and calculated the sum of the **390** years and the **40** years;<sup>186</sup> if he added these two numbers to obtain **430**, and did some simple estimating, dividing by **7** and **49**, he would see that these **430** years would contain **70** sacred years.<sup>187</sup> If not, Leviticus 26:34 alone was probably enough to conclude that Israel's **70**-year exile was related to seventy sacred years, “Then shall the land enjoy her Sabbaths, as long as it lies desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy here Sabbaths.”

### The Principle of the Discontinuous Era

It has been observed in the preceding sections that these **1** ... **70** broken sacred years actually exist, being tallied during the years of Israel and Judah's rebellions. In addition, it is important to note that the series is discontinuous: Years **1-2** are followed by a **40**-year gap, which is filled by the judgeship of Othniel son of Kenaz, *anno* **2577-2617**. This judgeship is followed by years **3-5** and then a gap; **6-8**; a gap; then **9** by itself; another gap; and **10-12**; a gap, then **13-19**; a gap, then **20-22**; a gap, then **23-64**; a gap, then **65-67**; a gap; and **68** by itself; a final gap, then **69-70**. This phenomenon illustrates the principle of the suspended era

<sup>183</sup> Daniel 9:2. Dated the 1<sup>st</sup> year of *Darius the Mede*. This was the Cyrus who conquered Babylon in October **539 B.C.** Daniel understood the matter in this year. He may have been hoping that the exile for him and his friends would end in **535 B.C.**; the prayer begun in 9:3 is probably a summary of his prayers up to this year on Yom Kippur. Daniel was to experience a “Great Disappointment,” however, because the end of the Babylonian Hegemony was to be delayed to the end of days.

<sup>184</sup> 2<sup>nd</sup> Chronicles 36:21.

<sup>185</sup> Leviticus 26:34, 26:43.

<sup>186</sup> Ezekiel 4:5. This was revealed in *anno* **3548**, well before the prophecy of Daniel 9. Ezekiel would have been a famous accredited prophet by the time Messiah spoke to Daniel, and his prophesy published. Daniel was a known political figure, and recognized prophet, so there is good reason to suppose Daniel knew of Ezekiel's work.

<sup>187</sup> By estimation:  $430 \div 49 = 8.77$  Jubilee's;  $430 \div 7 = 61.42 \rightarrow 7^{\text{th}}$ -year sabbaticals. Add  $8.77 + 61.42 = 70.19$  total sacred year sabbaticals. In fact, the true numbers are 6 Jubilees, plus **64**  $\rightarrow 7^{\text{th}}$  year sabbaticals, so that **6 + 64 = 70**.