

FROM COMMANDMENT TO CHRIST

THE OUTLINE

ONE: OPENING EXPOSITION

TWO: EZRA, NEHEMIAH, LEVITES, AND PRIESTS

THREE: PTOLEMAIC CHRONOLOGY

FOUR: BIBLICAL YEARS AND DANIEL'S YEARS

FIVE: MAIN EXPOSITION

SIX: APPENDIX--CONTEXT CHRONOLOGY

ONE

GOD SAYS WHAT HE MEANS AND MEANS WHAT HE SAYS. HE DOES NOT SPEAK IN DARK SECRETS EXCEPT TO THOSE WHO HAVE NO FAITH, BUT SPEAKS OPENLY AND PLAINLY TO HIS BELIEVERS AS HE SAYS IN AM. 4:13 AND MK.4:22: *FOR, LO, HE THAT FORMS THE MOUNTAINS, AND CREATES THE WIND, AND DECLARES TO MAN WHAT IS HIS THOUGHT...FOR THERE IS NOTHING HID, SAVE THAT IT SHOULD BE MANIFESTED; NEITHER WAS [ANYTHING] MADE SECRET, BUT THAT IT SHOULD COME TO LIGHT. THE FOUNDATIONAL METHOD OF INTERPRETING ALL HOLY SCRIPTURE IS...WHEN THE PLAIN SENSE OF SCRIPTURE MAKES COMMON SENSE, SEEK NO OTHER SENSE; THEREFORE, TAKE EVERY WORD AT ITS PRIMARY, ORDINARY, USUAL, LITERAL MEANING, UNLESS THE FACTS OF THE CONTEXT INDICATE CLEARLY OTHERWISE.*

OUR PASSAGE FOR TONIGHT, DANIEL 9:25-26, READS, *KNOW THEREFORE AND DISCERN, THAT FROM THE GOING FORTH OF THE COMMANDMENT TO RESTORE AND TO BUILD JERUSALEM TO THE ANOINTED ONE, THE PRINCE, SHALL BE SEVEN WEEKS, AND THREESCORE AND TWO WEEKS: IT SHALL BE BUILT AGAIN, WITH STREET AND MOAT, EVEN IN TROUBLOUS TIMES. AND AFTER THE THREESCORE AND TWO WEEKS SHALL THE ANOINTED ONE BE CUT OFF, AND SHALL HAVE NOTHING...* WE FOCUS ON THREE THINGS: A COMMANDMENT IN VERSE 25A, AN ANOINTED ONE IN VERSE 26B, AND THE TIME BETWEEN THEM. DANIEL WRITES THAT THESE TWO EVENTS SET UP A TERMINUS FROM WHICH AND A TERMINUS TO WHICH ARE LINKED BY A CERTAIN NUMBER OF YEARS. THE TITLE OF THIS MESSAGE REFLECTS THESE TWO TERMINAE--“THE COMMANDMENT” OR THE DECREE OF THE JEWS TO RETURN TO THE LAND AND “THE CHRIST” OR XRISTOS OR “THE ANOINTED ONE”—THE KING, CHRIST JESUS.

WE SHOULD BACK UP A BIT WITH THE PRECEDING VERSES OF CHAPTER 9 WHICH PROVIDE SOME MUCH NEEDED BACKGROUND. DANIEL WRITES IN 9:1...LET’S TURN THERE...*IN THE FIRST YEAR OF DARIUS THE SON OF AHASUERUS, OF THE SEED OF THE MEDES, WHO WAS MADE KING OVER THE REALM OF THE CHALDEANS, IN THE FIRST YEAR OF HIS REIGN I, DANIEL, UNDERSTOOD BY THE BOOKS THE NUMBER OF THE YEARS WHEREOF THE WORD OF JEHOVAH CAME TO JEREMIAH THE PROPHET, FOR THE ACCOMPLISHING OF THE DESOLATIONS OF JERUSALEM, EVEN SEVENTY YEARS. WHAT YEAR IS THIS EVENT PLACED IN HISTORY...ABOUT 538 B. C. LET’S GO TO THE EXACT WORDS DANIEL WAS STUDYING...JER. 29:10: FOR THUS SAYS JEHOVAH, AFTER SEVENTY YEARS ARE ACCOMPLISHED FOR BABYLON, I WILL VISIT YOU, AND PERFORM MY GOOD WORD TOWARD YOU, IN CAUSING YOU TO RETURN TO THIS PLACE.*

IT SHOULD BE NOTED HERE THAT WHEN JEREMIAH WROTE THIS PROPHECY, HE USED YEARS THAT HAVE BEEN UNQUESTIONABLY UNDERSTOOD AS SOLAR YEARS. INDEED, WHETHER ONE TAKES THE BEGINNING

TERMINUS OF THE SEVENTY YEARS TO BE 605 B.C. OR 586 B.C., THESE SEVENTY YEARS, THEY ARE BOTH PROPHETIC AND SOLAR...WE WILL HAVE TO COME BACK HERE LATER. NOW, DANIEL BELIEVES FROM STUDYING *JEREMIAH* THAT THE END OF ISRAEL'S 70 YEAR SERVICE TO BABYLON IS AT HAND. LET'S LOOK AT JERE. 25.11...*AND THIS WHOLE LAND SHALL BE A DESOLATION, AND AN ASTONISHMENT; AND THESE NATIONS SHALL SERVE THE KING OF BABYLON SEVENTY YEARS.* DANIEL ALSO BELIEVES APPARENTLY THAT THE PROMISED KINGDOM IS AT HAND. THUS, GABRIEL IS DISPATCHED TO CLEAR UP DANIEL'S CONFUSION USING A PLAY-ON THE WORD, SEVENTY. I WILL SUMMARIZE A SCHOLARLY WORK THAT SUMS UP THE WORDS OF GABRIEL TO CLEAR UP DANIEL'S CONFUSION.

DANIEL, YOU HAVE BEEN THINKING THAT THE FINAL RESTORATION WILL BE ACCOMPLISHED AND THE FULL COVENANT BLESSINGS WILL BE REALIZED AT THE CLOSE OF THESE SEVENTY YEARS OF EXILE IN BABYLON. ON THIS POINT YOU ARE MISTAKEN. ...I AM SENT TO INFORM YOU THAT THERE IS DECREED UPON YOUR PEOPLE AND HOLY CITY A PERIOD OF SEVENTY SEVENS OF YEARS BEFORE THEY CAN BE REALIZED.

WE NOW NEED TO TURN OUR ATTENTION TOWARD THE INTERVENING TIME DESCRIBED USING THE WORD, WEEKS, BETWEEN THE TWO EPOCH EVENTS OF VERSE 25 .

GABRIEL TELLS DANIEL IN VERSE 24, *70 WEEKS HAVE BEEN DETERMINED UPON YOUR PEOPLE AND YOUR HOLY CITY...* THE WORD, WEEKS OR SEVENS IS THE PLURAL OF THE MASCULINE NOUN, שָׁבֻעַ, AND ITS MEANING HAS TO BE UNDERSTOOD FROM DANIEL'S VIEWPOINT, I.E., ITS PRIOR USAGE IN THE OLD TESTAMENT. IN EX.34.22, ALL MALE JEWS WERE COMMANDED, *...THOU SHALT OBSERVE THE FEAST OF WEEKS.* HERE, THE WORD IS USED FOR ONE OF THREE SPRING FEASTS ENSCRIBED INTO THE LAW OF MOSES. LEV. 23: 15 PRESCRIBES THE PRECISE NUMBERS:... *AND YE SHALL COUNT UNTO YOU FROM THE MORROW AFTER THE SABBATH, FROM THE DAY THAT YE BROUGHT THE SHEAF OF THE WAVE-OFFERING; SEVEN SABBATHS SHALL THERE BE COMPLETE...*, THUSLY, 7 WEEKS OF DAYS OR 49 DAYS AND THE FEAST OF WEEKS OCCURRING THE NEXT DAY [50TH OR PENTECOST]. THESE PASSAGES EQUATE WEEK AND SABBATH BECAUSE THE SABBATH OCCURRED EVERY WEEK. HOWEVER AS IN DANIEL 9, GEN. 29.27 USES WEEK FOR 7 YEARS. LABAN USES WEEK REGARDING THE SEVEN YEARS [MORE] JACOB MUST WORK FOR LEAH TO GET RACHEL, TOO. HE TELLS JACOB, *FULFILL THE WEEK OF THIS ONE, AND WE WILL GIVE THEE THE OTHER ALSO FOR THE SERVICE WHICH THOU SHALT SERVE WITH ME YET SEVEN OTHER YEARS.* IN LEV. 25:8, THE YEAR OF JUBILEE WAS COMMANDED EVERY ...*SEVEN SABBATHS OF YEARS.* SO, GABRIEL IS TELLING DANIEL IN VERSE 24 THAT *...70 WEEKS HAVE BEEN DETERMINED...KNOW THEREFORE AND DISCERN, THAT... [THERE] SHALL BE SEVEN WEEKS, AND THREESCORE AND TWO WEEKS...* OR A TOTAL OF 69 SEVENS OF YEARS. 69 YEARS TIMES 7 YEARS PER WEEK EQUAL 483 YEARS. THE PLAIN WORDS AND GRAMMAR OF VERSE 25 HAS GABRIEL TELLING DANIEL THAT A CHRONOLOGICAL LINKAGE--ONE LINK EQUALING ONE YEAR

IN AN UNBROKEN CHAIN OF 483 YEARS--CONNECTS TWO EPOCH EVENTS IN HISTORY ... *THE GOING FORTH OF THE COMMANDMENT TO RESTORE AND TO BUILD JERUSALEM TO THE ANOINTED ONE, THE PRINCE ...*

CORROBORATING SCRIPTURAL EVIDENCE LEADS ONE OVERWHELMINGLY TOWARD THE DECREE BY CYRUS THE GREAT OF PERSIA DATED B.C. 536 AS THE BEGINNING POINT OF THE 483 YEAR-CHAIN OF YEARS. HOWEVER, NO MATTER HOW ONE LAYS THE CHAIN OF YEARS, THE DECREE OF CYRUS CAN NOT BE CONNECTED TO ANY EVENT IN THE LIFE OF MESSIAH, CHRIST JESUS. IT FALLS SHORT SOME 50 YEARS OF HIS BIRTH. THUS, A DIGRESSION TO COMPARE THE ACCEPTED CHRONOLOGY WE HAVE FROM PTOLEMY AND THE BIBLICAL CHRONOLOGY WE HAVE IN DANIEL.

TWO

WE START OUR COMPARISON WITH AN EYE TOWARD THE DATING BY PTOLEMY OF EZRA AND NEHEMIAH IN THE 5TH CENTURY B.C. IN 586 B.C.--THAT IS YEAR 19 OF NEBUCHADNEZZAR RULE [2KGS. 25.8]--JERUSALEM AND THE TEMPLE WERE BURNED, ITS VESSELS WERE TAKEN AWAY ALONG THE PEOPLE EXCEPT FOR THE POOR. TURN TO 2KINGS 25:18...IT SAYS, *AND THE CAPTAIN OF THE GUARD TOOK SERAIAH THE CHIEF PRIEST, AND ZEPHANIAH THE SECOND PRIEST, AND THE THREE KEEPERS OF THE THRESHOLD: ...THE KING OF BABYLON SMOTE THEM, AND PUT THEM TO DEATH AT RIBLAH IN THE LAND OF HAMATH. SO JUDAH WAS CARRIED AWAY CAPTIVE OUT OF HIS LAND.* NOW TURN TO EZRA 7:1-5. WE ARE GOING TO A LINEAGE HERE AND SEE IF YOU RECOGNIZE THE NAMES:

...IN THE REIGN OF ARTAXERXES KING OF PERSIA, EZRA THE SON OF SERAIAH, THE SON OF AZARIAH [1CH.9.11, 2CH.26.15], THE SON OF HILKIAH, THE SON OF SHALLUM, THE SON OF ZADOK, THE SON OF AHITUB [, 3 THE SON OF AMARIAH [2CH.19.11], THE SON OF AZARIAH [1KG.4.2], THE SON OF MERAIOTH[1CH.6.52], 4 THE SON OF ZERAHIAH [1CH.6.51], THE SON OF UZZI [1CH.6.51], THE SON OF BUKKI [1CH.6.51], 5 THE SON OF ABISHUA [1CH.6.50], THE SON OF PHINEHAS [EX. 6.25], THE SON OF ELEAZAR [EX.6.23], THE SON OF AARON THE CHIEF PRIEST;

AS YOU CAN SEE THIS IS THE HIGH PRIESTLY LINEAGE AND IT LOOKS LIKE EZRA IS THE SON OF SOME FELLOW IN THIS LINEAGE NAMED SERAIAH. CAN THIS BE? COULD EZRA BELIEVED TO HAVE LIVED IN THE MIDDLE OF THE 5TH CENT. HAVE A FATHER THAT DIED SOME 130 YEARS EARLIER...NOT LIKELY. NOW LET'S TURN TO ANOTHER LIST, HERE, BEGINNING WITH AARON— 1 CHR. 6:3:

...AND THE SONS OF AARON: NADAB, AND ABIHU, ELEAZAR, AND ITHAMAR. ELEAZAR BEGAT PHINEHAS, PHINEHAS BEGAT ABISHUA, 5 AND ABISHUA BEGAT BUKKI, AND BUKKI BEGAT UZZI, 6 AND UZZI BEGAT ZERAHIAH, AND ZERAHIAH BEGAT MERAIOTH, 7 MERAIOTH BEGAT [[[AMARIAH, AND AMARIAH BEGAT AHITUB, 8 AND AHITUB BEGAT ZADOK, AND ZADOK BEGAT AHIMAAZ, 9 AND AHIMAAZ BEGAT AZARIAH, AND AZARIAH BEGAT JOHANAN, 10 AND JOHANAN ...THESE ARE OMITTED FROM THE EZRA 7 LIST]]] BEGAT AZARIAH, (HE IT IS THAT EXECUTED THE PRIEST'S

OFFICE IN THE HOUSE THAT SOLOMON BUILT IN JERUSALEM) 11 AND AZARIAH BEGAT AMARIAH, AND AMARIAH BEGAT AHITUB, AND AHITUB BEGAT ZADOK, AND ZADOK BEGAT SHALLUM, 13 AND SHALLUM BEGAT HILKIAH, AND HILKIAH BEGAT AZARIAH, AND AZARIAH BEGAT SERAIAH, AND SERAIAH BEGAT JEHOZADAK; AND JEHOZADAK WENT INTO CAPTIVITY, WHEN JEHOVAH CARRIED AWAY JUDAH AND JERUSALEM BY THE HAND OF NEBUCHADNEZZAR,

ONE SEES THAT SERAIAH HAD TWO SONS: JEHOZADAK WHO WENT INTO CAPTIVITY AND EZRA, WHO AUTHORED THE *BOOK OF EZRA*. FROM A NORMAL READING OF THESE PASSAGES THIS IS A RATIONAL CONCLUSION. THEREFORE, THE TERMINUS FOR THE BIRTH OF EZRA IS IN OR BEFORE 586 B.C., THE DATE OF NEBUCHADNEZZAR'S FINAL JOURNEY TO AND DESTRUCTION OF JERUSALEM. NOW FROM EZRA 7:6&8, IT SAYS, *THIS EZRA WENT UP FROM BABYLON... AND HE CAME TO JERUSALEM IN THE FIFTH MONTH, WHICH WAS IN THE SEVENTH YEAR OF THE KING*. NOW, IF THIS HAPPENED IN THE ACCEPTED CHRONOLOGY ON OR ABOUT 458 B.C. IN THE REIGN OF ARTAXERXES LONGIMANUS, EZRA WOULD BE 128 YEARS OLD. HE WOULD NOT ONLY HAVE TO ENDURE A TAXING JOURNEY OF FIVE MONTHS AND HUNDREDS OF MILES FROM BABYLON TO JERUSALEM [EZR. 7:9], BUT THEN FULFILL YEARS OF SETTING THE CHILDREN OF ISRAEL ON A TRUE COURSE OF FOLLOWING GOD THROUGH THE TEACHING OF HIS WORD [EZR.7:10]

PUT THAT ON THE SIDE OF YOUR PLATE AND LET'S LOOK AT ANOTHER LIST, NEH.12:1-8 LISTS SOME OF THOSE WHO RETURNED WITH ZERUBBABEL IN 536 B.C.:

NOW THESE ARE THE PRIESTS AND THE LEVITES THAT WENT UP WITH ZERUBBABEL THE SON OF SHEALTIEL, AND JESHUA: SERAIAH, JEREMIAH, EZRA, AMARIAH, MALLUCH, HATTUSH, SHECANIAH, REHUM, MEREMOTH, IDDO, GINNETHOI, ABIJAH, MIJAMIN, MAADIAH, BILGAH, SHEMAIAH, AND JOIARIB, JEDAIAH. SALLU, AMOK, HILKIAH, JEDAIAH. THESE WERE THE CHIEFS OF THE PRIESTS AND OF THEIR BRETHREN IN THE DAYS OF JESHUA. MOREOVER THE LEVITES: JESHUA, BINNUI, KADMIEL, SHEREBIAH, JUDAH...

COMPARE THIS TO THE LIST IN NEH.10:1 OF THOSE WHO SEALED THE COVENANT WITH NEHEMIAH UNDER PTOLEMY CHRONOLOGY OF 445 B.C. IN YEAR 20 OF ARTAXERXES LONGIMANUS. IT SAYS,

NOW THOSE THAT SEALED WERE: NEHEMIAH THE GOVERNOR, THE SON OF HACALIAH, AND ZEDEKIAH, SERAIAH, AZARIAH, JEREMIAH, PASHHUR, AMARIAH, MALCHIJAH, HATTUSH, SHEBANIAH, MALLUCH, HARIM, MEREMOTH, OBADIAH, DANIEL, GINNETHON, BARUCH, MESHULLAM, ABIJAH, MIJAMIN, MAAZIAH, BILGAI, SHEMAIAH; THESE WERE THE PRIESTS. AND THE LEVITES: NAMELY, JESHUA THE SON OF AZANIAH, BINNUI OF THE SONS OF HENADAD, KADMIEL AND THEIR BRETHREN,

A RATHER STARTLING TWO-THIRDS OF THE 30 PRIESTS AND LEVITES MATCH FROM THE TWO LISTS. DOES THIS MEAN 91 YEARS AFTER THESE GROWN MEN RETURNED FROM BABYLON, MOST OF THEM WERE STILL ALIVE AT WHAT...I DON'T KNOW...130 OR 40 ... WELL ENOUGH TO SEAL THE COVENANT WITH NEHEMIAH, AND AGAIN FULFILL ALL THE RESPONSIBILITIES THEY WERE COMPELLED TO DO? NOT LIKELY IF THE ONE HOLDS THAT PTOLEMY IS A BETTER WITNESS THAN DANIEL. IMPOSSIBLE! THE PLAIN POINT OF SCRIPTURE IS THAT THE EZRA OF THE BOOK BY HIS NAME ALSO WENT INTO THE BABYLONIAN EXILE AND CAME OUT AT A YOUNG ENOUGH AGE TO DO WHAT GOD HAD FOR HIM.

NOW LET'S TAKE A LOOK AT THIS PERSON BY NAME...NEHEMIAH. IN 7:6-7 IT SAYS, *THESE ARE THE CHILDREN OF THE PROVINCE, THAT WENT UP OUT OF THE CAPTIVITY OF THOSE THAT HAD BEEN CARRIED AWAY, WHOM NEBUCHADNEZZAR THE KING OF BABYLON HAD CARRIED AWAY, AND THAT RETURNED UNTO JERUSALEM AND TO JUDAH, EVERY ONE UNTO HIS CITY; WHO CAME WITH ZERUBBABEL, JESHUA, NEHEMIAH, AZARIAH, RAAMIAH, NAHAMANI, MORDECAI, BILSHAN, MISPERETH, BIGVAI, NEHUM, BAANAH...* WE FIND THIS SAME LIST IN EZRA 2:1, IT SAYS, *NOW THESE ARE THE CHILDREN OF THE PROVINCE, THAT WENT UP OUT OF THE CAPTIVITY OF THOSE THAT HAD BEEN CARRIED AWAY, WHOM NEBUCHADNEZZAR THE KING OF BABYLON HAD CARRIED AWAY UNTO BABYLON, AND THAT RETURNED UNTO JERUSALEM AND JUDAH, EVERY ONE UNTO HIS CITY; WHO CAME WITH ZERUBBABEL, JESHUA, NEHEMIAH, SERAIAH, REELAIAH, MORDECAI, BILSHAN, MISPAR, BIGVAI, REHUM, BAANAH...* WE FIND THE TWO FAMILIAR NAMES OF NEHEMIAH AND MORDECAI. HERE, THE PLAIN WORDS OF THE TEXT CLEARLY PLACE TWO MEN NAMED NEHEMIAH AND MORDECAI IN 536 B.C. WITH ZERUBBABEL. ARE THESE THE BIBLICAL CHARACTERS WE ARE SO FAMILIAR WITH. OUTSIDE OF THE FACT STATED BEFORE...." **CORROBORATING SCRIPTURAL EVIDENCE LEADS ONE OVERWHELMINGLY TOWARD THE DECREE BY CYRUS THE GREAT OF PERSIA IN B.C. 536 AS THE BEGINNING POINT OF THE 483 YEAR-CHAIN OF YEARS. HOWEVER, NO MATTER HOW ONE LAYS THE CHAIN OF YEARS, THE DECREE OF CYRUS CAN NOT BE CONNECTED TO ANY EVENT IN THE LIFE OF MESSIAH, CHRIST JESUS.** "

AGAIN, PTOLEMY'S CHRONOLOGY MAKES NEHEMIAH IN 433 B. C. FULFILL ALL HIS DEMANDING TASKS IN JERUSALEM AT WHAT 150 YEARS OLD AFTER RETURNING WITH ZERUBBABEL, THEN GO BACK TO BABYLON [NEHEMIAH13:6-7] AND BACK AGAIN TO JERUSALEM AFTER HIS GOVERNORSHIP AT WHAT...162YEARS. COME ON??? IF SCRIPTURE SAYS SO O.K., BUT IT NOWHERE MENTIONS AGES OF THOSE JUST MENTIONED. SOMETHING'S AMISS. IS IT SCRIPTURE OR MAN'S ACCEPTANCE OF PTOLEMY'S TIMELINE???? AGAIN, GOD REMINDS US... *LUKE 21:33 33 HEAVEN AND EARTH SHALL PASS AWAY: BUT MY WORDS SHALL NOT PASS AWAY.*

THREE

THE ACCEPTED CHRONOLOGY HAS TWO PROMINENT THEOLOGIANS AS DISCIPLES IN SIR ROBERT ANDERSON AND DR. HAROLD HOEHNER. THIS DISCIPLESHIP HAS LED THEM TO SEEK A LINK BETWEEN THE TWO EPOCH EVENTS OF DAN.9:25 WITHOUT VIOLATING THIS CHRONOLOGY. THE LONG AND SHORT OF THEIR LINK IN GENERAL IS THIS: THE 483 YEARS OF OUR PASSAGE, IF CONVERTED TO DAYS, MEASURE 183,880 DAYS. THESE DAYS, TAKEN THROUGH PAINSTAKING CALCULATIONS TO CONVERT LUNAR TO SOLAR YEARS, END IN AN INFALLIBLE COUNT LINKING THE FOLLOWING TWO EVENTS: THE DAY THAT THE LETTERS WERE GIVEN TO NEHEMIAH BY ARTAXERXES IN NEH. 2:7 TO THE DAY ON WHICH CHRIST MADE HIS TRIUMPHAL ENTRY INTO JERUSALEM IN MATT.21:7. ONE HAS MATT. 21:7 HAPPENING IN 33 A.D., AND THE OTHER, RESPECTIVELY, IN 32 A.D. 1 THOUGH, THEY OBVIOUSLY DIFFER BY 365.25 DAYS SOMEWHERE, THEY BOTH SHARE ONE GLARING ERROR IN THAT THEY PROCLAIM THE VERY CLIMAX OF THE 483 YEARS, I.E., ...*UNTIL THE MESSIAH...*, IS ON THE DAY OF THE TRIUMPHAL ENTRY. ERRING IN THIS POINT ALONE RUNS CONTRARY TO NO LESS THAN THREE MAJOR PASSAGES OF SCRIPTURE. IT IS TRUE THAT JESUS RODE A DONKEY INTO JERUSALEM ON SUNDAY, THE 10TH DAY OF NISSAN, THE 1ST MONTH OF THE JEWISH YEAR. HOWEVER, THE FEET OF HISTORY NEED TO BE PUT TO THE GROUND OF THIS DOCTRINE, SO IT IS NECESSARY TO RETURN TO EX. 12:3. IT SAYS, *SPEAK YE UNTO ALL THE CONGREGATION OF ISRAEL, SAYING, IN THE TENTH [DAY] OF THIS MONTH THEY SHALL TAKE TO THEM EVERY MAN A LAMB, ACCORDING TO THEIR FATHERS' HOUSES, A LAMB FOR A HOUSEHOLD.* THIS IS THE 10TH OF THE 1ST MONTH [12:2] ON WHICH AN EXAMINATION OF THIS PASSOVER LAMB WAS UNDERTAKEN FOR THE NEXT FEW DAYS TO SEE IF IT WAS WITHOUT SPOT OR BLEMISH. EACH FAMILY THEN SACRIFICED, AND ROASTED IT FOR THE PASSOVER MEAL ON THE EVENING OF THE 14TH DAY [12:6] OF THE 1ST MONTH THEN CALLED ABIB--CALLED NISAN BY DANIEL'S TIME. THIS RIDE OF CHRIST JESUS ON A DONKEY INTO JERUSALEM [MATT. 21] ON SUNDAY, THE 10TH OF NISAN WAS NOT AN ANNOUNCEMENT OF HIS INTENTION TO REIGN AS MESSIAH, BUT OF HIS INTENTION TO FULFILL AS SUFFERING MESSIAH EXODUS 12, AND THEREFORE JOHN 1:29: ...*THE LAMB OF GOD, THAT TAKETH AWAY THE SIN OF THE WORLD.* THERE IS THE MATTER OF ZECH. 9:9 AS WELL. IT SAYS,

REJOICE GREATLY, O DAUGHTER OF ZION; SHOUT, O DAUGHTER OF JERUSALEM: BEHOLD, THY KING COMETH UNTO THEE; HE IS JUST, AND HAVING SALVATION; LOWLY, AND RIDING UPON AS ASS...

THE WORD FOR *LOWLY*, YNI(IS FOR SOMEONE HUMBLED AND AFFLICTED, HERE, THE MESSIAH. HE WAS SIGNALING ON THIS 10TH OF NISSAN THAT HE WAS THE LAMB WHOM THE FATHER HAD SELECTED FOR EXAMINATION TO SEE IF HE WAS WITHOUT SPOT OR BLEMISH IN FULFILLMENT OF THE PASSOVER [1PET. 1:19]; AND OVER THE NEXT DAYS, HE WOULD BE EXAMINED BY ATTACKS FROM THE PHARISEES, SADDUCEES, AND HERODIANS [MATT. 21:23-FF.]. REGARDING AN ANNOUNCEMENT OF HIS MESSIAHSHIP AS THE TERMINUS AD QUEM OF VERSE 25, THE TRIUMPHAL ENTRY COULD NOT BE THIS ANNOUNCEMENT. JESUS HAD LONG SINCE ANNOUNCED AND PROVED THAT HE WAS MESSIAH OVER AND OVER TO THIS GENERATION AS SEEN FROM MT 4:23:

AND JESUS WENT ABOUT IN ALL GALILEE, TEACHING IN THEIR SYNAGOGUES, AND PREACHING THE GOSPEL OF THE KINGDOM, AND HEALING ALL MANNER OF DISEASE AND ALL MANNER OF SICKNESS AMONG THE PEOPLE.

HOWEVER, THIS GENERATION AS A WHOLE WOULD FOLLOW THEIR LEADERSHIP AS SEEN FROM MATT. 12:22-39:

THEN WAS BROUGHT UNTO HIM ONE POSSESSED WITH A DEMON, BLIND AND DUMB: AND HE HEALED HIM, INSOMUCH THAT THE DUMB MAN SPAKE AND SAW. AND ALL THE MULTITUDES WERE AMAZED, AND SAID, CAN THIS BE THE SON OF DAVID? BUT WHEN THE PHARISEES HEARD IT, THEY SAID, THIS MAN DOTH NOT CAST OUT DEMONS, BUT BY BEELZEBUB THE PRINCE OF THE DEMONS. AND KNOWING THEIR THOUGHTS HE SAID UNTO THEM,WHOSOEVER SHALL SPEAK AGAINST THE HOLY SPIRIT, IT SHALL NOT BE FORGIVEN HIM, NEITHER IN THIS WORLD, NOR IN THAT WHICH IS TO COME... THEN CERTAIN OF THE SCRIBES AND PHARISEES ANSWERED HIM, SAYING, TEACHER, WE WOULD SEE A SIGN FROM THEE. BUT HE ANSWERED AND SAID UNTO THEM, AN EVIL AND ADULTEROUS GENERATION SEEKETH AFTER A SIGN; AND THERE SHALL NO SIGN BE GIVEN IT BUT THE SIGN OF JONAH THE PROPHET.

AND THE ONLY SIGN THEY WOULD SEE WOULD BE THE RESURRECTION OF LAZARUS AND JESUS, HIMSELF, SYMBOLIZED IN THE RESURRECTION OF JONAH [JON.2:2-FF., JOHN 11:44, MK.16:6]. SO, FROM THIS POINT ONWARD, THIS GENERATION WAS UNDER JUDGMENT HAVING REJECTED ALL ANNOUNCEMENTS THAT

JESUS WAS MESSIAH. INDEED, JESUS ADDS IN MT 13:13&34:

THEREFORE SPEAK I TO THEM IN PARABLES; BECAUSE SEEING THEY SEE NOT, AND HEARING THEY HEAR NOT, NEITHER DO THEY UNDERSTAND....ALL THESE THINGS SPAKE JESUS IN PARABLES UNTO THE MULTITUDES; AND WITHOUT A PARABLE SPAKE HE NOTHING UNTO THEM.

IN FACT, THE ONLY ANNOUNCEMENT HE DOES MAKE AT THE TRIUMPHAL ENTRY IS TO CONFIRM THE JUDGMENT

ON THIS GENERATION OF ISRAEL FROM MATT.12 FULFILLED IN 70A.D. LUK.19:41-44 SAYS,

AND WHEN HE DREW NIGH, HE SAW THE CITY AND WEPT OVER IT, SAYING, IF THOU HADST KNOWN IN THIS DAY, EVEN THOU, THE THINGS WHICH BELONG UNTO PEACE! BUT NOW THEY ARE HID FROM THINE EYES. FOR THE DAYS SHALL COME UPON THEE, WHEN THINE ENEMIES SHALL CAST UP A BANK ABOUT THEE, AND COMPASS THEE ROUND, AND KEEP THEE IN ON EVERY SIDE, AND SHALL DASH THEE TO THE GROUND, AND THY CHILDREN WITHIN THEE; AND THEY SHALL NOT LEAVE IN THEE ONE STONE UPON ANOTHER; BECAUSE THOU KNEWEST NOT THE TIME OF THY VISITATION.

WEIGHING THESE THINGS AS WELL AS THE CERTAINTY THAT THE TERMINUS A QUO WAS DECREED BY CYRUS,

AN ANALYSIS FOLLOWS OF THE FOUNDATION OF THE ACCEPTED CHRONOLOGY, HERETOFORE CALLED THE SECULAR,

RECEIVED OR PROFANE CHRONOLOGY.

IT BEGINS BY QUOTING THE REMARKABLE CHRONOLOGER, DR. MARTIN ANSTEY:

THE RECEIVED CHRONOLOGY, THOUGH UNIVERSALLY ACCEPTED, IS DEPENDENT ON THE LIST OF THE KINGS, AND THE NUMBER OF YEARS ASSIGNED TO THEM IN PTOLEMY'S CANON. PTOLEMY [A. D. 70-161] WAS A GREAT CONSTRUCTIVE GENIUS. HE WAS THE AUTHOR OF THE PTOLEMAIC SYSTEM OF ASTRONOMY. HE WAS ONE OF THE FOUNDERS OF THE SCIENCE OF GEOGRAPHY. BUT IN CHRONOLOGY HE WAS ONLY A LATE COMPILER AND CONTRIVER, NOT AN ORIGINAL WITNESS, AND NOT A CONTEMPORARY HISTORIAN FOR HE LIVED IN IN THE 2ND CENTURY AFTER CHRIST. HE IS THE ONLY AUTHORITY FOR THE CHRONOLOGY OF THIS PERIOD. HE IS NOT CORROBORATED. HE IS CONTRADICTED, BOTH BY THE PERSIAN NATIONAL TRADITIONS PRESERVED

IN *FIRDUSI*, BY THE JEWISH NATIONAL TRADITIONS PRESERVED IN THE SEDAR OLAM, AND BY THE WRITINGS OF JOSEPHUS.

HAVING LAID THE GROUNDWORK THAT DANIEL, NOT PTOLEMY, WAS AN ORIGINAL WITNESS AND

CONTEMPORARY HISTORIAN TO *DANIEL 9*, ANSTEY CONTINUES,

IT HAS ALWAYS BEEN HELD TO BE UNSAFE TO DIFFER FROM PTOLEMY, AND FOR THIS REASON, HIS CANON, OR LIST OF REIGNS, IS THE ONLY THREAD BY WHICH THE LAST YEAR OF DARIUS HYSTASPES, B.C. 485, IS CONNECTED WITH THE FIRST YEAR OF ALEXANDER THE GREAT... HAD PTOLEMY NEVER WRITTEN, PROFANE CHRONOLOGY MUST HAVE REMAINED TO THIS DAY IN A STATE OF AMBIGUITY AND CONFUSION, UTTERLY UNINTELLIGIBLE AND USELESS, NOR WOULD IT HAVE BEEN POSSIBLE TO HAVE ASCERTAINED FROM THE WRITINGS OF THE GREEKS OF FROM ANY OTHER SOURCE, EXCEPT FROM SCRIPTURE ITSELF, THE TRUE CONNECTION BETWEEN SACRED CHRONOLOGY AND PROFANE, IN ANY ONE SINGLE INSTANCE, BEFORE THE DISSOLUTION OF THE PERSIAN EMPIRE IN THE 1ST YEAR OF ALEXANDER THE GREAT. PTOLEMY HAD NO MEANS OF ACCURATELY DETERMINING THE CHRONOLOGY OF THIS PERIOD, SO HE MADE THE BEST USE OF THE MATERIALS HE HAD, AND CONTRIVED TO MAKE A CHRONOLOGY. HE WAS A GREAT ASTRONOMER, A GREAT ASTROLOGER, A GREAT GEOGRAPHER, AND A GREAT CONSTRUCTOR OF SYNTHETIC SYSTEMS. BUT HE DID NOT POSSESS SUFFICIENT DATA TO ENABLE HIM TO FILL THE GAPS, OR TO FIX THE DATES OF THE CHRONOLOGY OF THIS PERIOD, SO HE HAD TO RESORT TO THE CALCULATION OF ECLIPSES. IN THIS WAY THEN, NOT BY HISTORICAL EVIDENCE OR TESTIMONY, BUT BY THE METHOD OF ASTRONOMICAL CALCULATION, AND THE CONJECTURAL IDENTIFICATION OF RECORDED WITH CALCULATED ECLIPSES, THE CHRONOLOGY OF THIS PERIOD OF THE WORLD'S HISTORY HAS BEEN FIXED BY PTOLEMY, SINCE WHEN, THROUGH EUSEBIUS AND JEROME, IT HAS WON ITS WAY TO UNIVERSAL ACCEPTANCE.

ANSTEY CONFIRMS AGAIN THE REASONING BEHIND QUESTIONING SECULAR CHRONOLOGY WHEN CONTRADICTED BY SCRIPTURE. HE WRITES, *...PTOLEMY MAY BE CALLED AS A WITNESS. HE CANNOT BE ALLOWED TO ARBITRATE AS A JUDGE. ...HE CANNOT BE ERECTED INTO A STANDARD BY WHICH TO CORRECT THE CHRONOLOGY OF THE TEXT OF THE OLD TESTAMENT.*²

THE VALIDITY OF THE *PROFANE CHRONOLOGY* IS QUESTIONABLE ONLY FOR THE PERIOD OF TIME BETWEEN CYRUS AND ALEXANDER AS COOPER STATES,

THE PERSIAN PERIOD OF UNIVERSAL HISTORY IS THE DARKEST ERA OF ANCIENT TIMES ON THIS SIDE OF THE EXODUS, SINCE THE RECORDS OF THE TIME HAVE EITHER NOT BEEN PRESERVED TO US, OR HAVE NOT BEEN DISCOVERED. 3

CONCERNING THE RECORDS OF THE LATTER PERSIAN KINGS, ANSTEY SAYS,

WE MAY ASK THE PERSIANS THEMSELVES, AND IF WE DO THEY WILL TELL US THAT THEY HAVE NO RECORDS OF THE PERIOD, THESE HAVING BEEN ALL SWEEPED AWAY BY THE GREEK AND MOHAMMEDAN INVASIONS. BUT THEY HAVE CERTAIN VAGUE, FLOATING, NATIONAL TRADITIONS, CAST INTO AN EPIC POEM BY FIRDUSI...4

SUMMING UP THE PROFANE TESTIMONIES, ANSTEY WRITES,

IT IS THROUGH THE GREEKS THAT WE HAVE RECEIVED OUR KNOWLEDGE OF THE HISTORY OF THE GREAT EMPIRES AND CIVILIZATIONS OF THE EAST. ... IT WAS THE GREEKS WHO CREATED THE FRAMEWORK OF THE CHRONOLOGY OF THE CIVILIZED AGES OF THE PAST, AND FITTED INTO IT ALL THE FACTS OF HISTORY, WHICH HAVE REACHED US THROUGH THEM. APART FROM THE BIBLE, THE VAGUE FLOATING NATIONAL TRADITIONS OF THE PERSIANS AND THE LATER JEWS, AND THE DIRECT RESULTS OF MODERN EXPLORATION, ALL OUR CHRONOLOGICAL KNOWLEDGE REACHES US THROUGH GREEK SPECTACLES. 5

PTOLEMY WAS A GREEK, AS WELL AS EUSEBIUS, WHO AS COOPER SAYS, ...SET THE

EXAMPLE OF MAKING SCRIPTURE DATES FIT INTO THE YEARS OF THE GREEK ERA... EUSEBIUS [A. D. 264-349] PUT HIS CHRONOLOGY IN HIS CHRONICON. THIS WAS TRANSLATED BY JEROME, AND HAS BEEN FOLLOWED BY ALL SUBSEQUENT WRITERS DOWN TO THE PRESENT DAY. 6 So, WITH THE RECORDS HAVING BEEN LOST,

ANSTEY CONTINUES,

ASTRONOMICAL OBSERVATIONS AND CALCULATIONS ARE REGARDED BY MANY CHRONOLOGERS AS THE SUREST AND MOST UNERRING DATA FOR FIXING THE DATES OF VARIOUS EVENTS. ECLIPSES CAN BE CALCULATED BOTH BACKWARD AND FORWARD. THEY ARE DISTINGUISHED FROM EACH OTHER BY THE TIME WHEN, AND THE PLACE WHERE, THEY CAN BE SEEN, THE DURATION OF THE ECLIPSE, AND THE QUANTITY OR NUMBER OF DIGITS ECLIPSED. THEY HAVE THEREFORE BEEN REGARDED AS A MEANS OF CORRECTING AND THE RESULTS THUS

OBTAINED HAVE BEEN INVESTED WITH A KIND OF QUASI-INFALLIBILITY.

ANSTEY TELLS OF A WORK BY HALES, *NEW ANALYSIS OF CHRONOLOGY*, WHEREIN CONTAINS A LIST OF 44 OF THE MOST NOTABLE OF ECLIPSES [19 MOON, AND 25 SUN] BETWEEN B.C. 753 AND A.D. 70. MOST FAMOUS AMONG THESE IS THE 'ECLIPSE OF THALES'. HOWEVER, ITS DATING IS FAR FROM EXACT:

THIS 'ECLIPSE OF THALES' THUS DESCRIBED BY HERODOTUS HAS BEEN IDENTIFIED WITH THE FOLLOWING FIVE DISTINCT ASTRONOMICALLY CALCULATED ECLIPSES OF THE SUN:

"[1] ON JULY 30, B.C. 607-BY CALVISIUS

"[2] ON MAY 17, B.C. 603-BY COSTARD, MONTUCLA, AND KENNEDY.

"[3] ON SEPT. 19, B.C. 601-BY USHER.

"[4] ON JULY 9, B.C. 597-BY PETAVIUS, MARCHAM, BOUHIER AND LARCHER.

"[5] ON MAY 28, B.C. 585-BY PLINY, SCALINGER, NEWTON, FERGUSON, VIGNOLES, AND JACKSON.

AS TO THE VALIDITY OF FIXING DATES BY ECLIPSES, ANSTEY COMMENTS,

THERE MAY BE ERRORS OF OBSERVATION ON THE PART OF THE HISTORIAN, ERRORS OF CALCULATION ON THE PART OF THE ASTRONOMER, AND ERRORS OF IDENTIFICATION ON THE PART OF THE CHRONOLOGER, WHO MAY WRONGLY CONCLUDE THAT THE DATED ECLIPSE CALCULATED BY THE ASTRONOMER IS ONE AND THE SAME WITH THE ECLIPSE DESCRIBED BY THE HISTORIAN.WE CANNOT, THEREFORE, OBTAIN FROM ASTRONOMICAL OBSERVATIONS AND CALCULATIONS THE MATERIAL WE NEED TO ENABLE US TO USE THEM AS A STANDARD BY WHICH TO TEST THE TRUTH OF THE CHRONOLOGICAL STATEMENTS OF THE OLD TESTAMENT. 7

REGARDING THE OBVIOUS CHOICE OF CYRUS AS THE SOURCE OF THE *DECREE*, COOPER CONCLUDES,

...NO OTHER EPOCH WOULD EVER HAVE BEEN SUGGESTED BUT FOR THE FACT THAT THE COUNT OF THE YEARS WAS LOST, AND WRONGLY RESTORED FROM PTOLEMY'S CONJECTURAL ASTRONOMICAL CALCULATIONS. 8

THE TROUBLED *PROFANE CHRONOLOGY* OF THE TIME BETWEEN DARIUS HYSTASPES AND THE DEATH OF ALEXANDER THE GREAT CAN BE PUT TO BED WITH A LOOK AT THE SWAYING PILLAR UPON WHICH IT STANDS. ANSTEY WRITES, *CENSORINUS [A. D. 238] WROTE HIS WORK, DE DIE NATALI, IN THE YEAR A. D.*

238. IN THIS WORK IS THE SALIENT CALCULATION FOR HIS DETERMINATION OF THE CALCULATED PERIOD OF 1014 YEARS FROM B.C. 776, HIS DATE FOR THE FIRST OLYMPIAD, TO HIS OWN DAY OF A. D. 238. CENSORINUS DID THIS WORK AND THIS CALCULATION IN THE 3RD CENTURY A.D.9, AND SO ANSTEY SAYS ABOUT CENSORINUS AND OTHER ANCIENT CHRONOLOGERS WHO FOLLOWED THIS CALCULATION OF 776 B.C.,

THEY ARE NOT, THEREFORE, CONTEMPORARY WITNESSES, AND WE DO NOT KNOW HOW FAR THEIR COMPUTATIONS WERE DERIVED FROM HYPOTHESIS AND CONJECTURE, OR HOW FAR THEY REST UPON A BASIS OF OBJECTIVE FACT. NEVERTHELESS, THIS POINT HAS BEEN MADE THE FIRST LINK IN THE CHAIN OF THE CENTURIES, A CHAIN FLUNG OUT TO FLOAT IN THE AIR, OR ATTACHED, NOT TO THE SOLID STAPLE OF FIXED FACT, BUT ONLY TO THE ROTTEN RING OF COMPUTATION AND CONJECTURE. THE CANON OF PTOLEMY RESTS UPON THIS CALCULATION. 10

NEVERTHELESS, USING THIS FOUNDATIONAL CALCULATION OF 776 B.C., PTOLEMY GOES ON TO CONTRIVE THE PERIOD OF TIME IN QUESTION BY CALCULATING THE TIME IN QUESTION BY LUNAR ECLIPSES. ANSTEY NOTES THAT OTHER THAN 3 MOON ECLIPSES RECORDED BY THE CHALDEES IN B.C. 381-380:

...THERE IS NOT A SINGLE ECLIPSE ON RECORD FROM THE 31ST YEAR OF DARIUS TO THE DEATH OF ALEXANDER THE GREAT. PTOLEMY'S CANON IS COMPILED FROM THE CHALDEAN RECORDS IN WHICH ECLIPSES OF THE MOON ALONE ARE REGISTERED, THE CHALDEAN ASTRONOMERS NOT BEING ABLE TO CALCULATE THE ECLIPSES OF THE SUN. 11

PERTINENT, HERE, ARE THE COMMENTS OF CHRONOLOGER GEORGE RAWLINSON ON THE CERTAINTY OF DATING BY ECLIPSES:

IT MAY BE DOUBTED WHETHER ASTRONOMICAL SCIENCE HAS YET ATTAINED TO SUCH EXACTNESS WITH RESPECT TO THE LINE OF SOLAR ECLIPSES AS TO JUSTIFY THE ADOPTION OF ITS RESULTS AS THE BASIS OF A CHRONOLOGICAL SYSTEM. ALL ASTRONOMICAL CALCULATIONS ARE UNCERTAIN SINCE THEY ASSUME THE UNIFORMITY OF THE MOON'S MOTION WHICH IS A VERY DOUBTFUL POINT, AND SINCE ...CERTAIN IRREGULARITIES IN THE MOON'S MOVEMENTS HAVE BEEN DISCOVERED. 12

ANSTEY ADDS:

IN ANY CASE, SINCE THERE ARE NEVER LESS THAN 2 ECLIPSES IN ANY YEAR, USUALLY 4,

AND SOMETIMES AS MANY AS 7, AND SINCE AN ECLIPSE REPEATS ITSELF MORE OR LESS

COMPLETELY EVERY 18 YEARS AND A FEW DAYS, AND MUCH MORE COMPLETELY EVERY 54 YEARS AND A MONTH, THERE WILL ALWAYS BE AN ECLIPSE AVAILABLE WITHIN A REASONABLE NUMBER OF YEARS WITH WHICH TO IDENTIFY ANY RECORDED ECLIPSE, THE DATE OF WHICH WE DESIRE TO FIX; APART FROM WHICH, IT IS A PERFECT PARADOX TO CONTEMPLATE THE FIXING OF THE CURRENT OF THE HISTORY OF THE ENTIRE WORLD BY THE MOTIONS OF THE MOON, THE VERY TYPE AND SYMBOL OF INSTABILITY. THE METHOD OF ASTRONOMICAL CALCULATION IS, THEREFORE, BY NO MEANS AN INFALLIBLE GUIDE TO CHRONOLOGY, BUT EVEN IF IT WERE AN INFALLIBLE GUIDE, PTOLEMY COULD MAKE NO USE OF IT, FOR HE HAD NO RECORDED ECLIPSES TO WORK THE METHOD WITH, DURING THE LATER PERSIAN PERIOD, THE ONLY PART OF HIS CHRONOLOGY WHICH IS IN DISPUTE. 13

SO, ANSTEY CONCLUDES,

...EUSIBEUS ACCEPTED THIS BASIS, AND ADAPTED THE CHRONOLOGY OF THE OLD TESTAMENT TO IT, AND HE AND JEROME, WHO TRANSLATED HIS WORK INTO LATIN, ARE FOLLOWED BY ALL SUBSEQUENT WRITERS...AND THUS THE SPACE OF TIME BETWEEN THE FIRST OF CYRUS AS SOLE REX AND THE YEAR OF OUR LORD A. D. 1, HAS BEEN FIXED BEFOREHAND AS A SPACE OF 536 YEARS... THE IMPORTANT THING TO NOTE IS THAT THIS FIXING OF THE DATES IS NOT BASED ON CONTEMPORARY TESTIMONY LIKE THAT OF JEREMIAH 25:1, IN WHICH WE ARE DISTINCTLY TOLD THAT THE 4TH YEAR OF JEHOIAKIM WAS THE 1ST YEAR NEBUCHADNEZZAR, BUT IS ARRIVED AT BY A PROCESS OF COMPUTATION WORKED OUT 1000 YEARS AFTER THE EVENT...14

AS A CONSEQUENCE OF ALL THE ABOVE, IF ONE CALCULATES CONTINUAL TIME BETWEEN 536 B.C., AN ACCEPTABLE *PROFANE* DATE FOR THE *ISSUING OF THE DECREE* IN THE 2ND YEAR OF CYRUS, TO THE *CUTTING OFF OF THE MESSIAH* IN THE ACCEPTABLE YEAR OF 30 A.D. [SEE PART FIVE], THERE ARE 565 YEARS [COUNTING THE DEDUCTION OF 1 YEAR FOR B.C. TO A.D]. IF ONE THEN TAKES THE 483 YEARS OF GOD'S CHRONOLOGY AS GIVEN IN DAN. 9:25-26, AND SUBTRACTS IT FROM 565, THE DIFFERENCE IS 82 YEARS. I LEAVE THE SUMMATION TO DR. ANSTEY:

THESE 82 YEARS ARE YEARS THAT NEVER EXISTED EXCEPT IN THE CONSTRUCTIVE IMAGINATION OF THE CHRONOLOGER. THEY ARE YEARS IN WHICH THE SUN NEVER SET, AND ON WHICH THE LIGHT NEVER SHONE.

15

THIS CONCLUSION MAY REQUIRE SOME MASTICATING, BUT NEVERTHELESS SQUARES WITH THE PLAIN SENSE

OF GOD'S TRUTH ON THE FACTS. INDEED, SCRIPTURE WHICH APPLIES IN ITS OWN BROAD WAY IS NU 23:19:

*GOD IS NOT A MAN, THAT HE SHOULD LIE, NEITHER THE SON OF MAN, THAT HE SHOULD REPENT:
HATH HE SAID, AND WILL HE NOT DO IT? OR HATH HE SPOKEN, AND WILL HE NOT MAKE IT GOOD?*

FOUR

A SALIENT QUESTION OF WHETHER DANIEL IS USING LUNAR OR SOLAR YEARS HANGS OVER THIS PASSAGE, AND SO IS BRIEFLY UNDERTAKEN. DR. ANSTEY SUMMARIZES THE JEWISH CUSTOM:

THE BIBLICAL YEAR IS THE LUNI-SOLAR YEAR. TIME IS MEASURED BY THE REVOLUTIONS OF THE SUN. THE FEASTS ARE REGULATED BY THE REVOLUTIONS OF THE MOON, AND THE RELATIONS BETWEEN THE SOLAR YEAR ARE ADJUSTED, NOT BY ASTRONOMICAL CALCULATION, BUT BY OBSERVATION OF THE STATE OF THE CROPS AND THE APPEARANCES OF THE MOON. THE RESULTING SYSTEM WAS PERFECT AND SELF-ADJUSTING. IT REQUIRED NEITHER PERIODIC CORRECTION NOR INTERCALATION. 1

FROM THE B.D.B. LEXICON ,שנה MEANS YEAR AND ALSO HAS THE BASIC MEANING OF CHANGE OR REPETITION.² UNGER SAYS THAT שנה DENOTES... A REVOLUTION OF TIME, SO CALLED FROM THE CHANGE OF THE SEASONS. ³ WE SEE THIS IN 2CHR.24:23 REGARDING תקופת השנה WHICH MEANS THE CURCUIT, OR COMING AROUND OF THE YEAR, AND IN THE TEXT OF PSA. 19:7, THE CIRCUIT OF THE SUN. THIS INDICATES THAT THE SUN, THUS THE SOLAR YEAR, STARTS AT THE SAME POINT EACH YEAR. GEN. 1:14 CONFIRMS THIS:

AND GOD SAID, LET THERE BE LIGHTS IN THE FIRMAMENT OF HEAVEN TO DIVIDE THE DAY FROM THE

NIGHT; AND LET THEM BE FOR SIGNS, AND FOR SEASONS, AND FOR DAYS AND YEARS.

SO, EVEN FROM THE TIME OF ADAM, YEARS ARE PLAINLY DEPENDENT UPON THE SEASONS AND DAYS.

THIS DID NOT CHANGE WITH THE FLOOD AS SEEN IN GEN.8:22:

WHILE THE EARTH REMAINS, SEEDTIME AND HARVEST, AND COLD AND HEAT, AND SUMMER AND WINTER, AND DAY AND NIGHT SHALL NOT CEASE. COOPER ADDS, THE HEBREW YEARS THROUGHOUT THE SCRIPTURES ARE THE COMMON YEARS CONSISTING OF THE FOUR SEASONS WHICH ARE MARKED BY THE SOWING, CULTIVATION, AND HARVESTING. 4

SCRIPTURE CONFIRMS FROM Psa. 104:19 THAT EVEN THE MOON IS TIED TO THE SEASONS: ...*HE APPOINTED THE MOON FOR SEASONS...* FUNDERBURK IN THE ZONDERVAN DICTIONARY OFFERS A SYNOPSIS OF HOW THE JEWISH YEAR RESOLVES ITSELF WITH THE SUN:

...THE EXTRA MONTH WAS ADDED EVERY THIRD YEAR, WITH ADJUSTMENTS TO PROVIDE SEVEN EXTRA MONTHS EACH 19 YEARS. IT WAS ADDED AFTER THE SPRING EQUINOX, HENCE WAS CALLED A SECOND ADAR (THE PRECEDING MONTH BEING ADAR). [P. 854] ...THE JEWISH LEAP YEARS IN THEIR METONIC CYCLE OF 19 YEARS WERE FIXED. ADDING AN INTERCALARY MONTH TO THE 3RD, 6TH, 11TH, 14TH, 17TH, AND 19TH YEARS. IF, ON THE 16TH OF THE MONTH NISSAN, THE SUN HAD NOT REACHED THE VERNAL EQUINOX, THE MONTH WAS DECLARED TO BE THE SECOND ADAR AND FOLLOWING ONE NISSAN.

FUNDERBURK ADDS THAT JULIUS CAESAR WENT ONTO ADVANCE THE YEAR'S LENGTH TO 365.25 DAYS IN 46 B.C. WHICH WAS 11 MINUTES IN EXCESS OF THE SOLAR YEAR. THIS WAS SUPERCEDED BY OUR PRESENT CALENDAR WITH POPE GREGORY'S WORK IN 1582, AND ADOPTED BY ENGLAND IN 1752. 5

UNGER SUMS UP THE CONSISTENCY OF THE JEWISH YEAR:

...THEY WERE COMPELLED, IN ORDER TO PRESERVE THE REGULARITY OF HARVEST AND VINTAGE (EX.23.16), TO ADD A MONTH OCCASIONALLY, THUS MAKING IT, ON THE AVERAGE, TO COINCIDE WITH THE SOLAR YEAR...6

THE QUESTION REMAINS: DOES DANIEL USE LUNAR OR SOLAR YEARS TO PROPHECY?

DAN.7:25 SAYS,

AND HE SHALL SPEAK WORDS AGAINST THE MOST HIGH, AND SHALL WEAR OUT THE SAINTS OF THE

MOST HIGH; AND HE SHALL THINK TO CHANGE THE TIMES AND THE LAW; AND THEY SHALL BE GIVEN INTO HIS HAND UNTIL A TIME AND TIMES AND HALF A TIME.

THE WORD FOR *TIME*, HERE, IS יָמָי, AND CAN MEAN EITHER AN OCCASION OR A PERIOD OF TIME. 7 HOWEVER, JERE.29:10 PROPHESED 70 YEARS FOR THE BABYLONIAN CAPTIVITY USING שָׁנָה OR YEAR FOR THE UNIT OF MEASUREMENT. LIKE JEREMIAH, HAD DANIEL BEEN MOVED BY GOD TO PROPHECY IN DAN.7 USING THE ORDINARY MEANING OF SOLAR YEAR, HE CERTAINLY COULD HAVE. BUT, REGARDING THE ANTICHRIST, DANIEL DID NOT. DAN.7:27 MATCHES EXACTLY REV.12:14 WITH THE MEASUREMENT OF TIME: *A TIME, AND TIMES, AND HALF A TIME*, NOT YEARS. COMPARING REV.11:3 AND 13:5, ONE SEES THAT A *TIME* MUST BE 12 MONTHS OF 360 DAYS EACH, NOT THE ORDINARY SENSE OF SOLAR YEARS USED ELSEWHERE IN *JEREMIAH* AND *DANIEL*. FOR THE EXPLANATION OF WHY DANIEL COULD NOT USE THE ORDINARY WORD FOR YEAR, DAN.7:25, ALSO, SUPPLIES THE RESOLUTION: ... *AND HE SHALL THINK TO CHANGE THE TIMES AND THE LAW...* CLEARLY, ONE THING THIS DOES MEAN IS THAT THE ANTICHRIST, NOW, WORLD RULER POSSESSED OF SATAN, WILL CHANGE THE MEASUREMENT OF WHAT WAS UP TO THAT TIME, THE SOLAR YEAR, TO SOMETHING ELSE. THEREFORE, DANIEL COULD NOT HAVE USED THE TERM, YEAR, TO MEASURE THE LAST HALF OF THE TRIBULATION. UNLESS GOD TELLS US OTHERWISE, HE INTENDS US TO TAKE THE WORD, YEAR, IN ITS NORMAL MANNER WHICH HE TIED TO THE SEASONS SINCE DAY ONE BEFORE ADAM'S ADVENT IN DAY SIX. TRULY, HE WOULD HAVE TOLD US, SO, HAD HE CHANGED OR ALLOWED A CHANGE; AND, INDEED IN *REVELATION*, HE DOES .

FIVE

AS THE FACTS APPEAR TO BEAR OUT, ZERRUBABEL, HAGGAI, ZECHARIAH, AND INDEED, EZRA AND NEHEMIAH, WERE ALL CONTEMPORARIES. THE FACTS ALSO APPARENTLY SHOW THAT THE KING WHO MOST IMPACTED THE EVENTS OF THE ABOVE BOOKS BESIDES CYRUS WAS DARIUS HYSTASPES [521-486 B.C. FROM *THE CANON OF PTOLEMY 0*]. AS A MATHEMATICIAN MAKES ASSUMPTIONS AND PROVES A THEOREM IS TRUE, SO THIS PAPER WILL ASSUME THESE CERTAIN POINTS UNTIL FACTS PROVE OTHERWISE. THE EXPOSITION OF DAN. 9:25-6 NOW CONTINUES WITH TWO GERMANE MATTERS IN MIND: THE CHRONOLOGY BORNE OUT BY THE PLAIN TEXT OF SCRIPTURE AND THE FOLLOWING WORDS OF GABRIEL AND THE MESSIAH HIMSELF: ...*THE SCRIPTURE CANNOT BE BROKEN... FOR NO WORD FROM GOD SHALL BE VOID OF POWER...* [JOH 10:35, LU 1:37]. THE TWO TERMINAE OF VERSE 25 READ, ... *THE GOING FORTH OF THE COMMANDMENT TO RESTORE AND TO BUILD JERUSALEM UNTO THE ANOINTED ONE, THE PRINCE ...* THE WORD FOR *COMMANDMENT* IS דָּבָר, A MASCULINE NOUN, GENERALLY USED TO MEAN *WORD* OR *MATTER*. 1

IT IS USED AS HERE IN 2CH 30:5: *SO THEY ESTABLISHED A DECREE [וּבָרַךְ] TO MAKE PROCLAMATION*

THROUGHOUT ALL ISRAEL... IN DANIEL, GABRIEL SAYS THAT THE POINT OF THE DECREE IS: TO CAUSE THE RETURN AND BUILD JERUSALEM... THE CAUSATIVE-HIPHIL STEM OF THE VERB, וּבָרַךְ, TO RETURN, MEANS THUSLY, TO CAUSE TO RETURN. EXACTLY THE SAME CAUSATIVE FORM OF THIS WORD IS USED BY JEREMIAH PROPHECYING THIS VERY EVENT IN 29:10:

...I WILL VISIT YOU, AND PERFORM MY GOOD WORD TOWARD YOU, IN CAUSING YOU TO RETURN TO THIS PLACE. THIS PROPHECY IS CONFIRMED BY 2CHRON. 36:21. WITH THIS, HERE IS EZRA 1:1-3:

NOW IN THE FIRST YEAR OF CYRUS KING OF PERSIA, THAT THE WORD OF JEHOVAH BY THE MOUTH OF JEREMIAH MIGHT BE ACCOMPLISHED, JEHOVAH STIRRED UP THE SPIRIT OF CYRUS KING OF PERSIA, SO THAT HE MADE A PROCLAMATION THROUGHOUT ALL HIS KINGDOM, AND PUT IT ALSO IN WRITING, SAYING, 2THUS SAITH CYRUS KING OF PERSIA, ALL THE KINGDOMS OF THE EARTH HATH JEHOVAH, THE GOD OF HEAVEN, GIVEN ME; AND HE HATH CHARGED ME TO BUILD HIM A HOUSE IN JERUSALEM, WHICH IS IN JUDAH. 3WHOSOEVER THERE IS AMONG YOU OF ALL HIS PEOPLE, HIS GOD BE WITH HIM, AND LET HIM GO UP TO JERUSALEM, WHICH IS IN JUDAH, AND BUILD THE HOUSE OF JEHOVAH, THE GOD OF ISRAEL (HE IS GOD), WHICH IS IN JERUSALEM.

JEREMIAH IS PLAINLY LINKING CYRUS TO THE FIRST RETURN OF THE EXILES IN THE FIRST YEAR OF HIS SOLE RULE

DATED 536 B.C. THIS IS CONFIRMED BY 2 CHRON. 36:22-23 AND EZRA 6:3. GOD FURTHER HAD ISAIAH

PROPHECY THIS EVENT EVEN USING CYRUS' OWN NAME FROM ISA.44:24-45:4:

THUS SAITH JEHOVAH, THY REDEEMER, AND HE THAT FORMED THEE FROM THE WOMB:THAT SAITH OF JERUSALEM, SHE SHALL BE INHABITED; AND OF THE CITIES OF JUDAH, THEY SHALL BE BUILT... THAT SAITH OF CYRUS, HE IS MY SHEPHERD, AND SHALL PERFORM ALL MY PLEASURE, EVEN SAYING OF JERUSALEM, SHE SHALL BE BUILT; AND OF THE TEMPLE, THY FOUNDATION SHALL BE LAID. THUS SAITH JEHOVAH TO HIS ANOINTED, TO CYRUS, WHOSE RIGHT HAND I HAVE HOLDEN, TO SUBDUE NATIONS BEFORE HIM.... FOR JACOB MY SERVANT'S SAKE, AND ISRAEL MY CHOSEN, I HAVE CALLED THEE BY THY NAME: I HAVE SURNAMED THEE, THOUGH THOU HAST NOT KNOWN ME.

PLAINLY, HERE, GOD, HIMSELF, LINKS CYRUS NOT ONLY TO THE REBUILDING OF THE TEMPLE, BUT ALSO

THE REBUILDING OF THE JERUSALEM [REBUILT AS THEY BOTH HAD BEEN BURNED DOWN BY NEBUCHADNEZZAR IN 586 B. C.].

VERSE 25 CONTINUES: *UNTIL THE ANOINTED ONE, THE PRINCE, SHALL BE SEVEN WEEKS, AND THREESCORE AND TWO WEEKS. ANOINTED ONE IS THE WORD, MESSIAH. THERE HAD BEEN MANY MESSIAHS IN THE HISTORY OF ISRAEL. MESSIAH OR ANOINTED MEANS CONSECRATED BY GOD TO FULFILL SOME OFFICE, AND WAS FIRST USED OF THE PRIEST IN LE 4:3: IF THE PRIEST THAT IS ANOINTED.... IT IS USED OF DAVID FOR HIMSELF IN 2CH 6:42: O LORD GOD, TURN NOT AWAY THE FACE OF THINE ANOINTED. IT IS USED BY DAVID OF THE CHIEF MESSIAH, HIMSELF, IN PS 2:2 ...THE RULERS TAKE COUNSEL TOGETHER, AGAINST THE LORD, AND AGAINST HIS ANOINTED. THESE ALL USE THE DEFINITE OR POSSESSIVE ARTICLE SPECIFYING THE PERSON WHOM GOD HAD ANOINTED. IT IS FOLLOWED BY THE WORD, רֹאשׁ, FOR CHIEF, PRINCE, LEADER, OR RULER. 2 BOTH DAN.11:22 AND NEH. 11:11 USE THIS WORD IN THIS SENSE. IN DAN.9, IT IS ANOINTED LEADER OR CHIEF MESSIAH. NEITHER SUBSTANTIVE, HERE, HAS THE ARTICLE, AND THIS ANARTHROUS FORM EMPHASIZES THE CHARACTER OF EACH. OUR CHIEF MESSIAH IS THE ESSENCE OF ALL ANOINTING AND LEADERSHIP. IN THE CONTEXT, GABRIEL IS PLAINLY LEADING DANIEL TO UNDERSTAND THAT HE IS TALKING ABOUT THE PROMISED MESSIAH OF PSA.2:2 THE PLAIN SENSE, TOO, HERE, IS THAT THERE WILL BE A TIME OF 7 WEEKS THEN 62 WEEKS OF YEARS THAT WILL COUNT TO SOME YEAR IN THE LIFE OF THIS CHIEF MESSIAH. NO MENTION IN THIS PHRASE IS THERE OF WHAT POINT IN THE LIFE OF THIS MESSIAH IS THE AD QUEM OF THE 483 YEARS. NO MENTION IS THERE OF A LAPSE BETWEEN THE 7 AND 62 WEEKS. SO, THE READER WOULD EXPECT GABRIEL TO EXPLAIN, WHICH HE DOES.*

GABRIEL SAYS ... *IT SHALL BE BUILT AGAIN, WITH STREET AND MOAT, EVEN IN TROUBLOUS TIMES.* THE PLAIN SENSE OF THE WORDS INDICATE THAT THE RETURN PERTAINS TO THE EXILES WHO WILL CAUSE JERUSALEM TO BE BUILT . THE WORD, *PLAZA*, MEANS A BROAD, OPEN PLACE, AND SOMETIMES IS TRANSLATED FOR *THE STREET OF THE CITY* AS IN ESTHER 4:6 AND 6:9. IT IS USED IN THE SINGULAR TO CONNOTE THE WHOLE OPENNESS OF THE CITY. ON THE OTHER HAND, THE WORD FOR *MOAT* IS --נַחֲלִיץ USED OF A *THRESHING INSTRUMENT* AS IN AM 1:3: *...THEY HAVE THRESHED GILEAD WITH THRESHING INSTRUMENTS OF IRON...*, AND IN THE CUTTING SENSE OF JUDGMENT OR DECISION AS IN JOEL 3:14: *MULTITUDES, MULTITUDES IN THE VALLEY OF DECISION: FOR THE DAY OF THE LORD IS NEAR IN THE VALLEY OF DECISION.* KEIL AND DEILITSCH QUOTE KLIEFOTH WHO FITLY PARAPHRASES THE IDEA OF *PLAZA AND MOAT*:

...JERUSALEM SHALL BE BUILT SO THAT THE CITY TAKES IN A WIDE SPACE, HAS WIDE, FREE SPACES, BUT NOT, HOWEVER, UNLIMITED IN WIDTH, BUT SUCH THAT THEIR COMPASS IS MEASURED OFF, IS FIXED AND BOUNDED...3

GABRIEL ADDS, ... *EVEN IN TROUBLOUS TIMES*. ...REGARDING THE BUILDING OF JERUSALEM. AND

CERTAINLY, EZRA AND NEHEMIAH TELL OF THE TRIBULATION DONE TO THE EXILES BY THE OTHER PEOPLES OF THE LAND AS SEEN FROM EZR 4:4: *THEN THE PEOPLE OF THE LAND WEAKENED THE HANDS OF THE PEOPLE OF JUDAH, AND TROUBLED THEM IN BUILDING*. GABRIEL HAD JUST PREVIOUSLY DIVIDED THE 483 YEARS INTO TWO PARTS: FIRST IS THE 7 WEEKS, THEN COMES THE 62 WEEKS. NOW, THE ONLY THING GABRIEL MENTIONS IS THE REBUILDING OF JERUSALEM. WITH NO FURTHER INFORMATION AT HAND IN THE CONTEXT, THIS WOULD LEAD DANIEL TO CONCLUDE THAT THIS REBUILDING WOULD BE COMPLETED BY THE END OF THE 7TH WEEK OR THAT 49TH YEAR. GOD WOULD HAVE HAD GABRIEL SAY MORE HAD HE WANTED ANYTHING ELSE CLEARLY UNDERSTOOD.

NOW, IN VERSE 26, GABRIEL WRAPS UP THE TERMINUS AD QUEM, ... *DA 9:26 AND AFTER THE THREESCORE AND TWO WEEKS SHALL THE ANOINTED ONE BE CUT OFF, AND SHALL HAVE NOTHING...* THE WORD TRANSLATED *AFTER* IS THE PLURAL CONSTRUCT-ADVERB, *YRXA*). BDB DESCRIBES THE WORD IN THIS VERSE'S CONTEXT AS: ...*PLUR. ONLY CSTR...[AS A]... SUBST....[MEANING] HINDER PART... [AS A] PREP....[IT MEANS]...OF PLACE BEHIND, AFTER*. B.D.B. ADDS THAT THE VERB-ROOT MEANS... *TO REMAIN BEHIND, DELAY, TARRY*. 4 IN THIS CONTEXT AS A PREPOSITION TO A NUMBER OF YEARS, TO SAY IT MEANS SOME UNKNOWN LAPSE OF TIME FOLLOWING THE LAST YEAR OF THE 2 AND 60 WEEKS, MAKES GOD'S WORD A GUESSING GAME. 2SA 2:23 SHEDS THE NECESSARY LIGHT ON ITS MEANING WHERE ...*HINDER END* AND *BEHIND...* ARE BOTH THIS EXACT SAME WORD AS IN VERSE 2. IT READS, ...*ABNER WITH THE HINDER END OF THE SPEAR SMOTE HIM IN THE BODY, SO THAT THE SPEAR CAME OUT BEHIND HIM...* THE *HINDER END OF THE SPEAR* IS NEVERTHELESS PART OF THE SPEAR, AND THE POINT OF THE MAN'S BACK AT WHICH THE SPEAR *CAME OUT BEHIND HIM* IS PART OF THE MAN. THEREFORE, IT PLAINLY MEANS EXACTLY AT THE BACK-END OF THE MAN OR IN THE CONTEXT OF VERSE 26, *IMMEDIATELY*. THE EXACT SAME MEANING OF COUNTING YEARS IS SEEN 10 TIMES IN THE ADAMIC LINEAGE OF GEN.5. VERSE 4 SAYS, *AND THE DAYS OF ADAM AFTER HE BEGAT SETH WERE EIGHT HUNDRED YEARS...* THIS EIGHT HUNDRED YEARS OF ADAM'S LIFE DID NOT START SOME UNKNOWN YEAR AFTER HE BEGAT SETH. THE TEXT PLAINLY SAYS, ADAM LIVED EXACTLY 800 YEARS FROM THE PRECISE YEAR SETH WAS BORN. THEREFORE, IN THE CONTEXT OF COUNTING YEARS IN OUR PASSAGE, *IMMEDIATELY AFTER* OR MORE ACCURATELY ...*ON THE LATTER END OF ...*THESE 483 YEARS, THE TERMINUS AD QUEM OCCURS. WALWOORD SAYS THAT THE MESSIAH WILL DIE...*SOON AFTER THE END OF IT...*MEANING THE END OF THE 483 YEARS. 5 HOWEVER, GABRIEL IS, HERE, SPECIFYING TO DANIEL THAT THE WORDS ...*UNTIL THE MESSIAH...* MEAN ON THE VERY END OF THIS 7 AND 2 AND 60 WEEKS OR 483 YEARS, SOME EPOCH EVENT IN THE LIFE OF THE MESSIAH WILL OCCUR. ONE WOULD EXPECT GABRIEL TO THEN SPECIFY TO DANIEL WHAT THAT EPOCH EVENT WILL BE; AND SO HE DOES:...*MESSIAH WILL BE CUT OFF, YET NOT FOR HIMSELF...* *CUT OFF* IS USED FOR

CIRCUMCISION IN EX. 4:25, BUT JERE. 11:19 USES THE WORD SPECIFYING CAPITAL PUNISHMENT: ...*LET US CUT HIM OFF FROM THE LAND OF THE LIVING...* SINCE, CHIEF MESSIAH FULFILLED THE LAW PERFECTLY AND SO WAS CIRCUMCISED ON THE 8TH DAY [MATT.5:17 CF. LEV.12:3], THIS IS THE PLAIN MEANING HERE WHICH COULD PROMPT THE HOLY SPIRIT TO BRING TO DANIEL'S MIND SCRIPTURES LIKE ISA.53:12B:

...HE Poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many...

IF THERE WERE ANY DOUBT, GABRIEL ADDS THAT THIS CUTTING OFF OF MESSIAH, INDEED, MEANT HE...*SHALL HAVE NOTHING...* THIS WORD, *NOTHING*, IS ACTUALLY AN ADVERB, . שׁוֹמֵר

MONTGOMERY IN I.C.C. TRANSLATES IT: *THERE IS NOTHING AGAINST HIM*. 6 THIS GRASPS A TRUE FACT OF MAN'S UNJUST TREATMENT OF MESSIAH'S INNOCENCE, BUT THE 1901 ASV TRANSLATION AS WELL AS MONTGOMERY'S SUBSTANTIVAL USE VIOLATE THE NATURAL ADVERBIAL IDEA OF שׁוֹמֵר.

WALWOOD, WHO GIVES NO EXPLANATION FOR CHANGING THE ADVERBIAL MEANING, STATES: ... *THE ADDITIONAL EXPLANATION, 'BUT NOT FOR HIMSELF' IS PROBABLY BEST TRANSLATED, 'THERE IS NOTHING OF HIM'*. 7 HOWEVER, UNLESS THERE IS GOOD REASON TO DO SO, THE EXEGETE ALLOWS EACH PART OF SPEECH TO FUNCTION IN ITS NORMAL MANNER. PLAINLY TRANSLATED, IT IS...*MESSIAH WILL BE CUT OFF, YET NOT FOR HIM...*, I.E., MESSIAH WILL BE EXECUTED, THOUGH [HIS EXECUTION] WILL NOT BE FOR HIS OWN BEHALF [INFERRING BUT ON THE BEHALF OF OTHERS]. WHAT IS **NOT** IN VIEW, HERE, IS THE LOSS OF HIS MILLENNIAL REIGN AND KINGDOM AT THAT TIME. OF COURSE, HE CAN'T REIGN IF HE'S DEAD. WHAT **IS** IN VIEW IS CHRIST' SUBSTITUTIONARY SACRIFICE AS 1PE 3:18 SAYS:

...CHRIST ALSO SUFFERED FOR SINS ONCE, THE RIGHTEOUS FOR THE UNRIGHTEOUS, THAT HE MIGHT BRING US TO GOD; BEING PUT TO DEATH IN THE FLESH...

REGARDING THE DATE OF 30 A.D. FOR THE EXECUTION OF THE MESSIAH, OTHER DATES HAVE BEEN SUGGESTED—SOME NARROWING THE PLAUSIBLE CHOICES DOWN TO 30 OR 33 A.D. HOWEVER, PUTTING TOGETHER THE DATE OF CHRIST'S BIRTH QUESTIONED BY FEW AS 4-5 B.C. AND HIS AGE OF ...*ABOUT 30 YEARS...* AT HIS BAPTISM IN LUK.3:23, THEN INCLUDING A 3 YEAR MINISTRY, 30 A.D. IS THE ONLY MATHEMATICAL SOLUTION.

THE INTERPRETATION OF DANIEL 9:25-26 FROM THIS EXPOSITION FOLLOWS:

GABRIEL TELLS DANIEL TO KNOW AND TEACH THAT THERE ARE 7 WEEKS AND 62 WEEKS OR 483 YEARS LINKING TWO EPOCH, FUTURE EVENTS. THE EVENT IN THE 1ST YEAR OF THIS IS THE ISSUING OF THE DECREE BY CYRUS THE GREAT OF PERSIA IN 536 B.C., YEAR 1 OF HIS SOLE REX.,

TO CAUSE THE RETURN OF THE JEWISH EXILES, AND TO BUILD JERUSALEM. GABRIEL FURTHER TELLS DANIEL THAT THESE 483 YEARS WILL TAKE HISTORY TO THE OTHER EVENT—ONE IN THE LIFE OF THE PROMISED CHIEF MESSIAH. GABRIEL THEN SPECIFIES WHY GOD HAS DIVIDED THE 483 YEARS INTO TWO SEGMENTS: JERUSALEM WILL BE BUILT WITH BROAD OPEN SPACES AND WITH CERTAIN DECISIVE LIMITS BY THE END OF THE 1ST 49 YEARS, THAT IS 488 B.C., EVEN THOUGH, THESE TIMES WILL INVOLVE DISTRESS FROM THE OTHER PEOPLES OF THE LAND. GABRIEL COMPLETES THE PROPHECY OF THIS PASSAGE BY TELLING DANIEL WHAT EVENT IN THE LIFE OF CHIEF MESSIAH WILL MARK THE END OF THE 483 YEARS: THE EXECUTION OF MESSIAH WHO IS JESUS OF NAZARETH IN 30 A.D. AS A POIGNANT NOTE, GABRIEL PLACES THE DEFINING SIGNATURE OF MESSIAH ON THIS EVENT, THAT IS, HIS EXECUTION WILL NOT BE ON BEHALF OF HIMSELF...BUT ON BEHALF OF OTHERS.

THESE FINAL WORDS ECHO ISA.53:4-5:

SURELY HE HATH BORNE OUR GRIEFS, AND CARRIED OUR SORROWS; YET WE DID ESTEEM HIM STRICKEN, SMITTEN OF GOD, AND AFFLICTED. 5BUT HE WAS WOUNDED FOR OUR TRANSGRESSIONS, HE WAS BRUISED FOR OUR INIQUITIES; THE CHASTISEMENT OF OUR PEACE WAS UPON HIM; AND WITH HIS STRIPES WE ARE HEALED.

SIX

AS IS APPARENT, EZRA AND NEHEMIAH WERE CONTEMPORARIES OF THE FIRST EXILES TO RETURN IN 536 B.C. THIS INFERS THAT THE NARRATIVE OF EZRA-NEHEMIAH MUST BE:

... CONTINUOUS, THE ONLY EXCEPTION BEING THAT OF EZRA 3:10-13, WHICH IS SEPARATED FROM CHAPTER 5 BY THE PARENTHETICAL ACCOUNT OF THE OPPOSITION TO THE JEWS AS RELATED IN CHAPTER 4. 1

COOPER ADDS REGARDING THIS OPPOSITION TO BUILDING OF THE TEMPLE, *BY SOME MEANS, NOT STATED, THESE ENEMIES THWARTED AND FRUSTRATED THEWORK ALL DURING THE DAYS OF CYRUS...2* EZRA 4:24 SAYS OF THE TEMPLE IN 535 B.C., *THEN CEASED THE WORK OF THE HOUSE OF GOD WHICH IS AT JERUSALEM; AND IT CEASED UNTIL THE SECOND YEAR OF THE REIGN OF DARIUS KING OF PERSIA.* THIS IS

DARIUS HYSTASPES. IT ALSO APPEARS THAT THIS KING DARIUS WHO RULED ACCORDING TO PTOLEMY FROM 521-486 B.C. 3 IMPACTED THE EVENTS OF *EZRA* AND *NEHEMIAH* SECOND ONLY TO CYRUS, HIMSELF. THE FOLLOWING EXPOSITION AND BRIEF CHRONOLOGY WILL FOLLOW THE ABOVE ASSUMPTIONS UNLESS THE FACTS PROVE OTHERWISE.

BIBLICAL CHRONOLOGY FIXES 605 B.C. AS THE 4TH YEAR OF JEHOIAKIM ACCORDING TO JERE. 25:1 WHICH IS YEAR ONE OF THE BABYLONIAN MONARCH, NEBUCHADNEZZAR⁴ FOR THE FOLLOWING REASON: AFTER HIS VICTORY AT CARCHEMISH OVER THE EGYPTIANS, HE PURSUED A REMNANT FROM THIS TO THE BORDERS OF EGYPT, AND SO BECAME ...*THE MASTER OF PALESTINE. THIS WAS THE ATTACK MENTIONED IN DANIEL 1:1...*; HAVING LEFT JEWISH, SYRIAN, AND PHOENICIAN PRISONERS UNDER THE CARE OF HIS ARMY, NEBUCHADNEZZAR RACED HOME WITH A SMALL ESCORT TO TAKE THE THRONE ON THE NEWS OF HIS FATHER'S DEATH. 5. THUS, 605 B.C. BECAME THE 1ST YEAR OF NEBUCHADNEZZAR. JERE. 25:1&2&11 SAY, *THE WORD THAT CAME TO JEREMIAH CONCERNING ALL THE PEOPLE OF JUDAH, IN THE FOURTH YEAR OF JEHOIAKIM THE SON OF JOSIAH, KING OF JUDAH (THE SAME WAS THE FIRST YEAR OF NEBUCHADREZZAR KING OF BABYLON,) WHICH JEREMIAH THE PROPHET SPAKE UNTO ALL THE PEOPLE OF JUDAH, AND TO ALL THE INHABITANTS OF JERUSALEM, SAYING: ... THIS WHOLE LAND SHALL BE A DESOLATION, AND AN ASTONISHMENT; AND THESE NATIONS SHALL SERVE THE KING OF BABYLON SEVENTY YEARS. THEREFORE, NO OTHER DATE BEING OFFERED BY THE JEREMIAH IN THIS PASSAGE, 605 B.C. IS MOST PLAINLY THE TERMINUS A QUO FOR THE 70 YEAR CAPTIVITY. THIS IS NOT TO BE CONFUSED WITH THE BOILING CAULDRON OF GOD'S INDIGNATION IN EZE.24 AS COMPARED WITH ZECH.1:12&14 WHICH RUNS FROM 589 B.C. TO 520 B.C.—520 BEING THE YEAR THAT THE TEMPLE CONSTRUCTION RESUMED.*

MERRILL SAYS THAT IT WAS GUBARU, CYRUS' GENERAL, WHO TOOK BABYLON, AND WAS MADE KING OF BABYLONIA BY CYRUS. GUBARU APPARENTLY WAS DANIEL'S DARIUS IN 5:31, 6:1, AND 9:1. 6 COOPER'S TABLE SHOWS CYRUS' SOLE REX WAS FROM 536 B.C. FOLLOWING A 2 YEAR CO-RULERSHIP WITH DARIUS THE MEDE DURING 538 AND 537 B.C. THE DATING *ANNO HOMINI*, THAT IS FROM ADAM, IS 3589 A.H. 7 2Ch 36:20-2 ALSO HELPS MAKE THE CONNECTION BETWEEN THE END OF THE 70 YEARS OF BABYLONIAN CAPTIVITY AND THE BEGINNING OF CYRUS REIGN WHEN HE MADE THE DECREE:

AND THEM THAT HAD ESCAPED FROM THE SWORD CARRIED HE AWAY TO BABYLON; AND THEY WERE SERVANTS TO HIM AND HIS SONS UNTIL THE REIGN OF THE KINGDOM OF PERSIA: :21 TO FULFIL THE WORD OF JEHOVAH BY THE MOUTH OF JEREMIAH, UNTIL THE LAND HAD ENJOYED ITS SABBATHS: [FOR] AS LONG AS IT LAY DESOLATE IT KEPT SABBATH, TO FULFIL THREESCORE AND TEN YEARS. NOW IN THE FIRST YEAR OF CYRUS KING OF PERSIA, THAT THE WORD OF JEHOVAH BY THE MOUTH OF JEREMIAH MIGHT BE ACCOMPLISHED, JEHOVAH STIRRED UP THE SPIRIT OF CYRUS KING OF PERSIA, SO THAT HE MADE A PROCLAMATION THROUGHOUT ALL HIS KINGDOM...

MERRILL HELPS WITH THE BACKGROUND HISTORY BY ADDING THAT CYRUS CONTINUED HIS REIGN UNTIL HIS DEATH IN 530 B.C. HIS SON, CAMBYSES REIGNED IN HIS STEAD UNTIL HIS SUICIDE IN 522 B.C. A PRETENDER TO THE THRONE [PRETENDING TO BE THE ONE CAMBYSES HAD SECRETLY ASSASSINATED IN ORDER TO TAKE POWER], THUSLY NAMED PSEUDO-SMERDIS, SEIZED RULERSHIP PROMPTING CAMBYSES' SUICIDE WHO WAS AWAY EXPANDING PERSIAN CONTROL OVER EGYPT. 8 TENNEY ADDS THE INTERESTING NOTE:

THIS FALSE SMERDIS TOOK THE TITLE ARTAXERSES AND REIGNED ABOUT SEVEN MONTHS IN 522-521 B.C. HE WAS OPPOSED TO THE LIBERAL POLICIES OF CYRUS AND CAMBYSES (CALLED AHASUERUS IN EZRA 4:6) AND SO WAS GLAD TO PROHIBIT THE JEWS FROM BUILDING THE TEMPLE.

9

COOPER AGREES THAT CAMBYSES IS THE *AHASUERUS* IN EZRA 4:6 AND PEUDO-SMERDIS IS THE *ARTAXERXES* OF 4:7. THIS PRETENDER RULED WITH HIS BROTHER WHICH EXPLAINS FIVE REFERENCES TO *KINGS* IN THE PLURAL IN VERSES 13, 15, 19, 22 OF EZRA 4.10 CAMBYSES' OFFICER, DARIUS HYSTASPES, QUICKLY OVERTHREW SMERDIS IN THE SAME YEAR. THE TERMINATION OF PSEUDO-SMERDIS WAS NONETHELESS NOT POPULAR IN BABYLON, AND HYSTASPES REGAL POWER WAS TENUOUS UNTIL 520 B.C. WHEN BY DIPLOMATIC MEANS HE STABILIZED HIS RULE, THERE. HAVING RECONFIRMED CYRUS' DECREE IN THIS YEAR, HE BEGAN A MARCH SOUTH TO SUBDUE THE DIFFICULT SATRAP OF EGYPT. THIS TOOK HIM THROUGH PALESTINE, NO DOUBT A MOTIVATION AGAINST ANY AGITATOR BENT ON HINDERING THE RESTARTING OF THE TEMPLE CONSTRUCTION. 11

NOW, WITH THE ABOVE IN MIND, AN EXPOSITION FOLLOWS THROUGH THE PERTINENT PASSAGES OF EZRA TO SEE HOW THE CHRONOLOGY FITS. THE FIRST EXILES RETURNED IN 536 B.C., AND BEGAN REBUILDING THE CITY AND TEMPLE. HOWEVER, EZR. 4:4-7 SAYS,

THEN THE PEOPLE OF THE LAND WEAKENED THE HANDS OF THE PEOPLE OF JUDAH, AND TROUBLED THEM IN BUILDING, AND HIRED COUNSELLORS AGAINST THEM, TO FRUSTRATE THEIR PURPOSE, ALL THE DAYS OF CYRUS KING OF PERSIA, EVEN UNTIL THE REIGN OF DARIUS KING OF PERSIA. AND IN THE REIGN OF AHASUERUS, IN THE BEGINNING OF HIS REIGN, WROTE THEY AN ACCUSATION AGAINST THE INHABITANTS OF JUDAH AND JERUSALEM. AND IN THE DAYS OF ARTAXERXES WROTE BISHLAM, MITHREDATH, TABEEL, AND THE REST OF HIS COMPANIONS, UNTO ARTAXERXES KING OF PERSIA...

AGAIN, THIS *AHASUERUS* AND *ARTAXERXES* MUST BE CAMBYSES AND PSUEDO-SMERDIS, RESPECTIVELY, BY

THE PLAIN READING OF THE TEXT AS COMPARED WITH *PROFANE CHRONOLOGY*. SO, *ARTAXERSES PSUEDO-SMERDIS* RECEIVED THE FOLLOWING LETTER SAYING, *EZRA 4:12 BE IT KNOWN UNTO THE KING, THAT THE JEWS THAT CAME UP FROM THEE ARE COME TO US UNTO JERUSALEM; THEY ARE BUILDING THE REBELLIOUS AND THE BAD CITY, AND HAVE FINISHED THE WALLS, AND REPAIRED THE FOUNDATIONS ...* AN INTERJECTION IS MADE, HERE, REGARDING MUCH ADO ABOUT NOTHING. YOUNG IS QUOTED BY HOEHNER CONCERNING THE BUILDING OF JERUSALEM: *THIS EDICT [OF CYRUS, FURTHERMORE, WAS ISSUED IN FULFILLMENT OF THE PROPHECY OF JER., AND IT SPEAKS EXPRESSLY OF GOING TO JERUSALEM AND BUILDING THERE THE TEMPLE -THE FIRST AND MOST IMPORTANT STEP IN REBUILDING OF THE CITY...* YOUNG GOES ON TO MENTION THAT *EZRA 4:12* PROVES JERUSALEM HAD BEEN REBUILT ON WHICH HOEHNER MISTAKENLY RESPONDS, *... IS NOT APPLICABLE FOR IT IS REFERRING NOT TO CYRUS' TIME BUT TO ARTAZXERXES' REIGN..*¹² THE COMPLAINT TO *ARTAXERXES PSUEDO-SMERDIS* BEING SUCCESSFUL, *EZR 4:23* SAYS,

THEN WHEN THE COPY OF KING ARTAXERXES' LETTER WAS READ BEFORE REHUM, AND SHIMSHAI THE SCRIBE, AND THEIR COMPANIONS, THEY WENT IN HASTE TO JERUSALEM UNTO THE JEWS, AND MADE THEM TO CEASE BY FORCE AND POWER...

NOW, THE MINISTRIES OF HAGGAI AND ZECHARIAH HAVING BEGUN IN THE 2ND YEAR OF DARIUS HYSTASPES [*HAG.1:1, ZECH1:1*] BOTH DROVE THE RETURNED EXILES TO CONTINUE THE WORK ON THE TEMPLE. THIS WAS IN 520 B.C. AFTER A DELAY OF 15 YEARS SINCE 535 B.C., YEAR 2 OF CYRUS' SOLE REX. 520 B.C. WAS ALSO THE YEAR THE *BOILING CAULDRON OF INDIGNATION OF EZE.24* CEASED. THE TEMPLE WAS COMPLETED 516 B.C. 4 YEARS LATER. *EZRA 6:14-15* CONTINUES,

AND THE ELDERS OF THE JEWS BUILDED AND PROSPERED, THROUGH THE PROPHESYING OF HAGGAI THE PROPHET AND ZECHARIAH THE SON OF IDDO. AND THEY BUILDED AND FINISHED IT, ACCORDING TO THE COMMANDMENT OF THE GOD OF ISRAEL, AND ACCORDING TO THE DECREE OF CYRUS, AND DARIUS, AND ARTAXERXES KING OF PERSIA. AND THIS HOUSE WAS FINISHED ON THE THIRD DAY OF THE MONTH ADAR, WHICH WAS IN THE SIXTH YEAR OF THE REIGN OF DARIUS THE KING.

THE ABOVE NARRATIVE BEING CONTINUOUS, NOT ONLY IS DARIUS HYSTAPES THE KING WHO IN HIS 2ND YEAR OF 520 B.C. RECONFIRMED CYRUS' ORIGINAL DECREE, BUT ALSO THE KING WHEN THE TEMPLE WAS COMPLETED IN 516 B.C., HIS 6TH YEAR. IF THE VALIDITY OF A CONTINUOUS NARRATIVE DEPENDS ON WHETHER DARIUS HYSTASPES MAY HAVE ALSO BORNE THE NAME, *ARTAXERXES* OR EVEN *KING OF ASSYRIA* [BASED ON THE TERRITORY OVER WHICH HE REIGNED WHICH WAS PREVIOUSLY ASSYRIAN], ANSTEY LAYS DOWN A RULE WHICH IS INVOLABLE REGARDING NAMES *...NEVER FAIL TO IDENTIFY THE SAME PERSON*

BEARING DIFFERENT NAMES. 13 *ARTAXERXES SIMPLY MEANS "GREAT RULER", A TITLE USED BY KINGS OF THAT TIME.* 14 *TENNEY SAYS THAT IT IS ... A PROPER NAME OR POSSIBLY TITLE, LIKE 'PHAROAH, CAESAR'..., AND GESENIUS SAID IT MEANS STRONG KING AND HERODOTUS THAT IT MEANS GREAT WARRIOR.* 15 *ACCORDING TO EZRA 1:1 AND 6:8, THE ONLY TWO KINGS IN THIS PERIOD TO ISSUE A FAVORABLE DECREE REGARDING THE TEMPLE WERE CYRUS AND DARIUS HYSTASPES HAVING ISSUED A FOLLOW-UP DECREE TO CYRUS' ORIGINAL OF 536 B.C. [EZRA 5:17-6:3]. FROM EZRA 6:14, sr"(P' %l,m,î*

aT.f.v;Px.T;r>a;w> vw<y"ër>d"w> vr<AKå READS, *CYRUS, AND DARIUS, AND ARTAXERXES KING OF PERSIA.* AS THERE ARE THREE NAMES AND ONLY TWO KINGS IN THE CONTEXT WHO DECREED THE BUILDING AND FINISHING OF THE TEMPLE, THE CONTEXT DEMANDS THAT EZRA, HERE, IS USING THE CONJUNCTION, *AND*, AS AN INTENSIVE ADVERB TO SPECIFY ABOUT WHICH OF THE MANY KINGS CALLED *DARIUS* HE WAS SPEAKING. IT IS USED IN SUCH AN EMPHACIZING OR SPECIFYING WAY IN *GEN.4:4* AND ALSO IN *1SAM.17:40* WHERE DAVID WAS SAID TO HAVE CHOSEN 5 SMOOTH STONES ...*AND PUT THEM IN THE SHEPHERD'S BAG WHICH HE HAD, EVEN IN HIS WALLET.* AS EZRA RECEIVED SPECIAL TREATMENT AND INSTRUCTIONS FROM THIS DARIUS [HYSTASPES], HE WANTED TO ENSURE THE RECORD SHOWED THIS *DARIUS WAS ARTAXERXES* WHO WAS PRESENTLY REIGNING. THEREFORE, BECAUSE THE CONTEXT HAS INDEED PROVED OTHERWISE, THE TRANSLATION REFLECTING THIS ISAGOGIC SHOULD READ, *CYRUS, AND DARIUS, EVEN ARTAXERXES KING OF PERSIA.* REGARDING THE DATING OF EVENTS IN THIS PERIOD, HERE, IT IS BASED ON THE DAY THAT EACH PERSIAN KING ASCENDED THE THRONE. CALCULATIONS FROM THE TIMES GIVEN IN THE *BOOKS OF EZRA, NEHEMIAH, HAGGAI, ZECHARIAH* POINT TOWARD A NEW YEAR'S DAY FOR DARIUS HYSTASPES OF SOMETIME AFTER THE 24TH DAY OF THE 9TH MONTH, THAT IS CHISLEU, AND BEFORE THE 30TH OF CHISLEU. 16 *PTOLEMYS' CANON RECKONS THE NEW YEAR'S DAY OF ARTAXERXES LONGIMANUS FROM DEC. 17, 46517* MAKING IT CHRONOLOGICALLY IMPOSSIBLE FOR HIM TO BE THE *ARTAXERXES OF EZRA AND NEHEMIAH.*

THERE BEING NO OTHER REASON TO DENY A CONTINUOUS NARRATIVE BETWEEN CHAPTERS 6 AND 7, *EZRA 6:22, 7:1&7:8&9* SAY:

ISRAEL ...KEPT THE FEAST OF UNLEAVENED BREAD SEVEN DAYS WITH JOY: FOR JEHOVAH HAD MADE THEM JOYFUL, AND HAD TURNED THE HEART OF THE KING OF ASSYRIA UNTO THEM, TO STRENGTHEN THEIR HANDS IN THE WORK OF THE HOUSE OF GOD, THE GOD OF ISRAEL EZR 7:1 NOW AFTER THESE THINGS, IN THE REIGN OF ARTAXERXES KING OF PERSIA..., AND EZRA...CAME TO JERUSALEM IN THE FIFTH MONTH, WHICH WAS IN THE SEVENTH YEAR OF THE KING, FOR UPON THE FIRST [DAY] OF THE FIRST MONTH BEGAN HE TO GO UP FROM BABYLON; AND ON THE FIRST

13 YEARS LATER IN 502 B.C., NEHEMIAH WRITES IN 1:1-2 ABOUT HANANI'S REPORT ON THE POOR CONDITION OF JERUSALEM: *...IN THE MONTH CHISLEV, IN THE TWENTIETH YEAR, AS I WAS IN SHUSHAN THE PALACE, THAT HANANI, ONE OF MY BRETHREN, CAME...* THE TROUBLE TO THE BUILDING OF THE CITY HAD CONTINUED, THUS NEHEMIAH RECEIVES THE FOLLOWING REPORT IN NEH.1:3:

...THE REMNANT THAT ARE LEFT OF THE CAPTIVITY THERE IN THE PROVINCE ARE IN GREAT AFFLICTION AND REPROACH: THE WALL OF JERUSALEM ALSO IS BROKEN DOWN, AND THE GATES THEREOF ARE BURNED WITH FIRE.

CONSEQUENTLY, NEHEMIAH REQUESTS TO GO TO JERUSALEM IN NE 2:1, *...IN THE MONTH NISAN, IN THE TWENTIETH YEAR OF ARTAXERXES THE KING...* SO, OVER THE NEXT 12 YEARS, NEHEMIAH OVERSEES THE BUILDING OF JERUSALEM. ALL THIS IS POSSIBLE, AND UNQUESTIONABLY WHAT THE PLAIN FLOW OF THE WRITING MEANS WITH NO FACTS TO THE CONTRARY OTHERWISE. AS 536 B.C. IS THE BEGINNING OF THE 7 WEEKS OR 49 YEARS, THEN ACCORDING TO COOPER'S CHRONOLOGY, 488 B.C. WOULD BE ITS END-YEAR, AND THEREFORE THE YEAR OF THE COMPLETION OF JERUSALEM FROM ITS INTERIOR OPEN SPACE TO ITS OUTER LIMITS IN SURE FULFILLMENT OF DAN.9:25.