

quite well. The era is suspended when Israel or Judah repents, but is renewed, picking up where it left off in the count when Israel returns to rebellion.

The Mathematics of Inclusive Counting [Optional]¹⁸⁸

It should also be noted that in the **8** years of the first oppression by Cushan (**2569**-**2577**) that there are two sacred years that were profaned. One might suppose that two sacred years requires a period of **14** years to fit into, since the **7th** year comes only once every **7** years. However, seventh years are only separated by **6** normal years. Therefore, if one sacred year is at the start, and one at the end of **6** years, then **1+6+1 = 8**. Therefore, *n* sacred years may fit into a space less than might be indicated by straight multiplication by seven.¹⁸⁹

Expression 1: $7n - 6 = \text{minimum years}$
 e.g. $7 \times 2 - 6 = 8$
 e.g. $7 \times 69 - 6 = 477$

Expression 2:
 maximum total years $\leq 7n + 6$
 e.g. $\max \leq 7 \times 69 + 6 = 489$.

Expression 3: (use when δ , the year no. of the 1st yr is known)

$$7n - \delta + 1 \leq \text{total years} \leq 7n + 6 + (1 - \delta); n = 69, \delta = 6$$

$$478 \leq \text{total years} \leq 484.$$

For example, **69** seventh years would be $69 \times 7 = 483$ years, if one must count exact cycles. However, if one is only counting the seventh years,¹⁹⁰ then the **6** normal years can be chopped off one end. $483 - 6 = 477$, or **6** can be added to both ends: $\max = 489$. In the extreme case, **13** years could contain only **1** \rightarrow **7th** year: $6 + 1 + 6 = 13$.

All these points, as the reader will come to learn, are exceedingly important in the interpretation and application of Daniel 9:24-27. The calculation of the prophecy is not in terms of days or continuous calendar years.¹⁹¹ It is in terms of

¹⁸⁸ The section may be skipped.

¹⁸⁹ The span of time limits containing only $n \rightarrow 7^{\text{th}}$ years is: $7n - 6 \leq \text{years} \leq 7n + 6$. If $n = 69$, then: $477 \leq \text{years} \leq 489$. If the starting point δ in the cycle is known (where $\delta \in \{1, 2, 3, 4, 5, 6, \text{ or } 7\}$, the year no. of the cycle), then the limits are $7n - \delta + 1 \leq \text{years} \leq 7n + 6 + (1 - \delta)$. If it is known that a period contains $2 \rightarrow 7^{\text{th}}$ years and that the first year is a **6th** year, then $9 \leq \text{years} \leq 7 \times 2 + 6 + (1 - 6) = 15$. This means that the period cannot be more than **15** years before it contains more than $2 \rightarrow 7^{\text{th}}$ years. However, it must be at least **9** years long to contain $2 \rightarrow 7^{\text{th}}$ years. If $\delta=4, n=2$, then $11 \leq \text{years} \leq 17$.

¹⁹⁰ In addition, *heptads* may be counted using the principle of inclusive counting. Since the decree was in the **6th** year of a *heptad*, the whole *heptad* is counted inclusively as the 1st *seven*. In this case, *seven* means a *heptad*, and not the seventh years. Daniel 9:27 refers to a *heptad*.

¹⁹¹ Sir Robert Anderson, *The Coming Prince*, (252.5) tried to calculate in terms of days. His calculation ended in A.D. **32**, which is not astronomically viable for Passion Chronology. It also required reducing the actual year length for the period to **360** days, a chronological *non-sequitur reductio ad absurdum*, since it is known that the year was **365** $\frac{1}{4}$ days long. This was revised to end in A.D. **33**, but only at the expense of starting the prophecy in the month of Adar instead of the required Nisan, and still used the *reductio ad absurdum* **360**-day

seventh year sabbaticals, which fully implement the biblical principles of inclusive counting.

The Text

The text begins, “Seventy Sevens are decreed for your people and for your holy city” (Dan. 9:24). A “seven” is the *seventh year*.

Deut. 15:9 calls the seventh year: שְׁנַת־הַשְּׁבַע, which is literally translated, *year of the seven*. *Seder Olam* regards the *sevens* as the sabbatical years. Some Jewish translations render the text *seventy septets*. (See Figures 231.35, 232.36, 232.37). Since the **70**-year exile in Babylon was based on **70** broken sacred years, it is not surprising if the prophecy itself is in terms of **7th** years.

The prophecy continues, “... to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to complete the vision and prophecy, and to anoint the most holy;” One key point here is, “to bring in everlasting righteousness” for Israel and Jerusalem. The seventy sevens will stretch all the way to the Messianic Kingdom following the *suspended era principle*. For only then will Israel and Jerusalem be blessed with *everlasting righteousness*.

“Know therefore and understand, that from the going forth of the command to return and build Jerusalem until Messiah the Prince, there shall be seven sevens and sixty two sevens.” (Dan. 9:25).

The Decrees

1. **529 B.C.**, Ezra 1:1-6. Cyrus gives the initial return decree to rebuild the Temple as prophesied by Isaiah. The Jews are made afraid by their enemies to build during the stress of the times. Cyrus invaded Egypt in **525 B.C.** Afterward the throne was usurped by Pseudo-Smerdis. But no decree is issued to cease.
2. **520 B.C.** The prophets tell the Jewish leaders to begin building again. Darius I reissues the first decree (Ezra 6:1-12) and enforces it under pain of death for any enemy who interferes. After the completion of the Temple in **515 B.C.** they proceeded to rebuild the city itself, but without explicit authorization (Ezra 4:12). Their enemies accused them in the reign of Ahasuerus (Xerxes), but work went on because they could do nothing to stop the work, and after the death of Haman they had nothing to fear.
3. **446 B.C.** Ezra 4:17-23 (cf. vs. 23 & Nehemiah. 1:1-4). This decree was to stop the building “until a decree is issued by me” (Ezra 4:21). Given by Artaxerxes I. Judah’s enemies are overzealous and destroy the progress on the work. The gates are burned, and the wall broken down (it took only 52 days to rebuild it).
4. **445 B.C.**, Nehemiah 2:1-8, 13, 17. To rebuild the walls of Jerusalem. Artaxerxes I gives Nehemiah a decree and letters to rebuild the city fulfilling his promise (Ezra 4:21).

\rightarrow year. Others, who use **483** years, **365** $\frac{1}{4}$ days long, always end up with too many years, and are forced to move the historical dates of the rebuilding of Jerusalem, the Passion, or to ignore the rebuilding of Jerusalem altogether and propose Ezra coming to Jerusalem in **457 B.C.** as the starting point.