

God's Play of History: Psalm 90, Isaiah 53, Daniel 9 and Eph1:3-14

Last edited 7/23/2011, Footnote E.

The Meaning of The Meter

In modern times, we number our paragraphs, pages, or sections to make cross-reference, easier. Bible was divided up into chapters and verses, during the 1100's AD, for that reason. But the ancients didn't handle the text that way. Instead, they memorized their great literature or religious works, and expected others to know it also. Therefore when you read ancient texts, often the editors subscript the text with line numbers or word counts. Other editions divide text along more modern conventions.

By contrast, when ancient peoples used famous text, they a) quoted swatches of a passage so everyone could follow along, and b) made numeric references to paragraph or syllable counts. For you end up using your fingers and counting. Like when you go to the grocery store, you find it easier to remember what you need, if you COUNTED how many items you needed, and then mentally checked your grocery basket, for the NUMBER of items. And like you, the ancients found it often more convenient to memorize, than to write things down, even though they not only could read, but they were more much adept at using language. They didn't have TV or computers for entertainment. But they did have, words. Millions of dollars were awarded for the best plays, the best writeups of a polity's history, etc. People lived on their stories and memorized them, replayed them over and over during the day. Hence, syllable counting was part and parcel of discourse, and wordplay based ON syllable counts was common. Frankly, that's why poems and odes, etc. became popular: 'easier to count a well-known meter, or make jokes, new witticisms, by changing that meter.

This number wordplay was even more important, with respect to prophecy or history. Every nation had its own dates, kings, numbers which were important to its people. These well-known dates were often made into songs or rhymes children would memorize, analogous to how we American kids learned "in fourteen-hundred-and-ninety-two, Columbus sailed the ocean blue". So over time, the numbers would have a meaning of their own needing no explanation, akin to how everyone in the world today knows what '9/11' means. In America, '1776' is an important historical number. If someone made a 1776-syllable poem about America's history, we'd all appreciate that, especially if they metered the poem to specific years in American history.

Essentially, that's what Bible writers did. For it's not too hard to appreciate that Israel, given by God the burden of carrying Time Itself (Deut 32:8), would have an extensive numerical system of mnemonics, both to remind her of WHAT TIME IT IS -- since she's to carry Time -- but just as importantly, to remember WHAT DOCTRINE IT IS. For she memorized her Scripture by Law, Deut 31. Periodically in the OT from Deuteronomy forward, you find verses which say Joshua or a judge or a king or a priest read the law to the people and they make a covenant to obey it. They can't make a covenant about something they can't remember. And they can't remember something they can't count to verify they remembered. Just like, a grocery list, only far more important.

So to make that material even more memorable, Scripture writers used meter to reflect WHAT TIME IT IS and WHAT DOCTRINE IT IS. Verses were known by their syllable counts; the counts were known by what the numbers represented; whether Time, or a doctrine (i.e., 3 for Trinity, 6 for man). So that cross-reference system underscored the words' meaning, gave them a historical setting to which one could relate the words. Modern examples are many, and we all know them, use them in a variety of expressions, almost daily: 'One' if by land, 'Two' if by sea. Go Fish. Bingo. Multiplication Tables. In seventeen hundred and seventy-six, Americans rose to beat the Brits. In seventeen hundred and eighty-one, the United States was born: we won. Stuff like that.

So, Moses' Psalm 90, Isaiah's Chap. 53, Daniel's 9:4-26, Paul's Ephesians 1:3-14, are METERED: these four passages create a type of four-act play about TIME. All Time. For all Time. For everyone to know What Time It Is. Both now, and in the future. Other Bible passages are part of this 'play', but I've not had time (heh) to find them all. So for now, we'll just look at these four Chapters.

God's Doctrine for Time is not known in Christendom, and is garbled in Judaism. I learned it by accident, having asked God what my pastor meant by teaching *believers are used from Adam forward, to BUY TIME*. So back in 1999, I started webpages and made videos about this. The research is incomplete: but there's enough proof now, to assert this doctrine valid. You can test this claim. Each video's description has links to webpage material which explains this doctrine. So terms used in this document are provided either within the videos, or the webpages. The Youtube video playlists are: *Yapping Most High Part 10, Psalm 90 Meter of Time, Isaiah 53 Meter Hypothesis*, and now, this *Greek Geek Stuff*.

For Christmas 2010, I was caused to learn Paul uses Hebrew meter in Greek words, to explain What Time It Is, So Church Can Bridge Time Back To Israel's Time. It's a wifely function, since the Savior is also King of the Jews, and inherited all Time (and everything else) -- Just As Promised to Daniel, David, Isaiah, Moses, Abraham, Noah, Adam, the world. As Hebrews 11:39-40 puts it, *apart from us, they will not be completed*. For Israel had rejected Her Groom when He Came. So now Vashti having refused, an Esther is sought -- and we are Bride of Christ, when we fulfill that role, which alike saves Israel and her time. For Her Savior, Who is David's Greater Son. *Height, Width, Depth, Length, Paul's prayer: yeah, a TEMPLE!* Two Covenants, Two Walls, as Paul explains in Ephesians 2. That Chapter seems to come from nowhere in

translation, and his prayer in English, seems cryptic, even mystical. *Yeah, because Paul built up to it via METER, which you can only see in his original Greek text. So in translation, you'll NEVER understand what he's really saying.* In translation, it sounds like nice church-y language, sigh here. *Guess again!* Daniel's prayer for the Temple to be Rebuilt is the reason you and I are alive today. TIME DEPENDED ON THE TEMPLE STANDING. Yeah, and it does now, too. We are the Temple being built now. Time depends on you and me. On if we vote as Daniel did. THAT is Paul's message; it's *invisible* in translation.

Consequently, this document charts salient meter-and-content-'threading' characteristics per Chapter, to prove 'fit' to Psalm 90's rhetorical style. It will not be complete, but it will help the reader to find the meaning in the meter, pan-Bible. This 'threading' is vital to dating Bible passages and events; it is especially crucial to interpretation and proper eschatology. For Bible meter indexes, as well as counts, to ACCOUNT for God's Promise Being Delivered On Time; as well as, to prove *what* that Promise is.

For Israel, the Promise was that Messiah would ARRIVE ON SCHEDULE; ever since Abraham, therefore, the promised Millennium was scheduled to begin at the end of the second 2100 from Adam. So Abraham's sons, and finally Israel the nation, were constantly warned not to miss that Appointment, for the Last Seth (Sheth='appointed') Will Arrive On Time. So the pregnant word in Hebrew, *l'moedth*, meaning a *unity of time and space and place*, was constantly invoked to remind Israel to show up at Temple, even while she was in the wilderness. So every Bible passage about time or prophecy has in it the AMOUNT of Time past *and* remaining -- to remind Israel of Her Ultimate Appointment. ***Since she had to memorize Scripture aurally and orally, that prodigious body would be convenient and instructive to memorize, if the syllables added up in meaningful ways.*** So, they do. So, you're about to see how they do, in a sample of four passages which even include Paul's New Testament Greek. For he adopts the same *Hebrew* parsing as Moses, Isaiah, and Daniel. Thus he *metrically* wraps Ephesians 1:3-14 around those OT chapters, playing 'Daniel' for Church Age, and (sotto voce) bids all believers do the same. So Ephesians 1:15-23, is a prayer modelled after Daniel's. So he prays for height width depth and length -- TEMPLE dimensions. So Ephesians 2 is about TEMPLE. You can't know all that 'fit' to Psalm 90-Daniel 9, until you see how *Paul uses Hebrew meter about TIME granted to the Temple aka Messiah promised David the first appointed messiah who wanted a permanent Temple, that God granted in 2 Samuel 7.*

Thus we know a) when Paul wrote Ephesians, and b) how to interpret it. For the meter acts as a cross-reference, just as Bible keywords do. Which means, other NT writers do the same -- so when you see Paul's meter, look for it in other NT passages. Same, for the OT. The meter is real. The meter is real important. The meter would really silence a lot of doubts and debunkers, if it were given the attention it deserves. Preterism would die immediately. The meter proves that the Tribulation is the result of a Past Owed Time Debit from the 1st-Temple period. *Nothing at all titillating, and nothing to gloat about!*

Sadly, for the last 2000 years scholars largely continue to deprecate Bible meter, as they are prejudiced against the very idea; in part, they associate Bible meter with kooks who spout nonsense re Bible's numbers (i.e., Bible codes). So Christianity remains clueless about Bible meter. Worse, scholars ASSume Bible's years are lunar, when God plainly says in Exodus 12 that Israel's to have a new calendar, *so Israel will always keep her BIRTHDAY on time.* God has always measured in terms of birthdays. So Bible never uses lunar years. Scholars instead ASSume it does; so they can't reconcile Bible's dates, and especially, Daniel 9. *For Daniel 9 runs SEVEN YEARS LONGER than scholars expect.* So they explain that away, by recourse to lunar years. *Thus comforted that 490 lunar years equals 483 solar years, they cover up a most important doctrine in the Bible: WHAT TIME IT IS.* So of course now, no one knows; Jews too make excuses and keep their perpetually-wrong calendar. In short, *everyone prides himself on his 'faith' in a Bible that seemingly can't add and subtract.* Thus we get Exodus, David and his sons, even Christ's Birth and Death dates, horribly wrong.

Bible's Hebrew meter displays and would help dispel, these errors. So let's examine Bible meter in these chapters. Psalm 90 sets their rhetorical precedent. Other Bible passages 'talking back to' Psalm 90 have these same attributes:

- ◆ **Palindromic, piggybacking, sevening meter.**
- ◆ Each such passage has a first metered paragraph **divisible by 7**, to convey EQUIDISTANT DATES.
- ◆ For Moses prayed for this equidistance, Psalm 90:15.
- ◆ So other Bible passages 'reply' with how Moses' prayer is answered by God.
- ◆ Other Bible verses point to Psalm 90 in other ways, i.e., Revelation 11 points at Psalm 90's forty-two's as months, since Gentiles 'get' Trib's first half to 'reimburse' for Abram's too-early maturation, *53.5 years before the second 2100 began.* So that too-early maturation must be made up (and will be, 40 extra years the Temple stands after Church begins, plus 14 years playing as *two* Tribulational 'sevens' against Israel).
- ◆ **For God treats time like a loan, a balance sheet item with debits and credits. Hence the need for the amounts to MATCH in both number, and in character.**
- ◆ **Psalm 90 thus measures TIME in sevening meter, from 1st Millennium to Last Millennium; so one may know his 'location', in God's Play of History; whether backward, from where Time has BEEN; or forward, where Time is GOING.**

Thus you can know when a passage is written and what it means, through a self-auditing methodology *within the text itself.* Let's do that, now.

Note: this chart and its footnotes are still incomplete.

Underlined Green words in header are hyperlinks to Word doc, tif, jpg, pdf of the passage.

Verse # Syllab = years <u>Psalm 90 [Map] [w/LXX] [pdf] Act 1</u>	Verse <u>Isaiah 53 [Map] [Map2] Act II</u>	Verse <u>Daniel 9:4-19 [pdf] Act III 9:24-27</u>	Verse <u>Ephesians [pdf] 1:3-14, Act IV</u>
<p>Equidistance Precedence for the rhetorical style: Ps90's 350 syllables +4900 (10x490) in <i>embedded</i> ellipsis, represent all scheduled history, 1050*5 years. So Psalm 90 is 'chaptered' into five 70's, each representing one 1050, to metrically measure Time from 1) 1st Millennium to Last Millennium, <i>and</i> 2) from Israel's enslavement commencement <i>and</i> the Flood. So Ps90's syllables are first divisible by 7, at v.3=63. That is:</p> <p>a) 63 sevens from Israel's slaveship start. It is thus accounted: * <i>Abraham matured 390 yrs post-Flood A</i> * <i>+ Joseph enslaved 10 yrs=400.</i> * <i>390+10 slaveship yrs, +40 nice yrs under Joseph=430 total (Joseph's yrs overlap), Exo12:40-41.</i> * <i>+ 40 yrs in wilderness = 63 sevens, so Moses writes Ps90 @ start of the 41st year post-Exodus; he counts both beginning & ending years.</i></p> <p>b) 63 sevens TO Temple's foundation, 1Kings 6:1.</p> <p>c) 63 sevens after b), is the end of David's 490 protecting the Temple (based on Hebron Kingship). Ergo, Haggai 2.</p> <p>d) 63 years pre-originally-scheduled Millennium, Messiah <i>actually</i> dies. B</p> <p>More Equidistance: <i>Flood was 1050 years before Moses writes; 1050 years after the end of Psalm 90's Time Track 2, is MESSIAH's Scheduled Birth.</i></p> <p>Theme: Countdown to Millennium from just before Israel enters the Land.</p>	<p>Equidistance: Isa53's 462 syllables + 616 in <i>embedded</i> ellipsis, measure from David's Birth to then-scheduled death of Messiah, <i>at what would have been David's age 1078 (154 sevens = 2x77)</i>. Add 10 years in ellipsis just before Isa52:13, to tally where Moses left off at 1050BC. So Isa53's syllables are first divisible by 7, at v.14=42. That is:</p> <p>a) 42 sevens from David's Birth <i>and</i> from 1050BC; <i>and</i> from David's <i>united</i> kingship, to when Isaiah first counts himself @Isa53:1; <i>and</i> 42 yrs from Isa53:1 (Isa1:1 is 42 syllables, so he had also <i>been</i> a prophet 42 years by 712BC. Scholars think Uzziah was struck with leprosy in his 42nd regnal year.)</p> <p>b) 42 sevens TO the end of the Temple's 490 protection (Isaiah picks up where Moses left off, at Temple foundation).</p> <p>c) 42 sevens after b), Temple will be desecrated by Antiochus IV Epiphanes.</p> <p>d) 42 years into the <i>last</i> 50 years of history, Tribulation begins (Mill is counted as Year 50 in Jubilee).</p> <p>More Equidistance: 1050 years from Abram's award to David's Kingship in Hebron (3096-2046 from Adam). 1050 years later, Messiah must die successfully. D</p> <p>Even More Equidistance: Isa53:1= 712BC, 126 years before Temple falls, = its own shortage @ fall; this shortage becomes the basis for Daniel 9:24's accounting pieces. See <i>first two</i> videos in my Psalm 90 Meter of Time playlist (click here to access it).</p> <p>Theme: Countdown to Millennium from 1st David to Last David.</p>	<p>Equidistance: Daniel measures from Temple Destruction date <i>and</i> from 1050BC, ties to Isa53 & Ps90 (to update the accounting). So Dan9:4-19's syllables are first divisible by 7 at v.4=49. He uses a <i>second</i> dateline in Daniel 9:5, writing 73 sevens after 1050BC, to pick up where Moses left off in Time Track 2.</p> <p>Dan 9:6 starts at David's Hebron Kingship, tracks annually (per-syllable) down to to his own captivity in 607BC (verse 14's end), when he finishes his summation of Israel's guilt. The total at that point is 476 syllables, with the kingship syllables = 403. E</p> <p>Verses 15-19 are the resulting petition to restore the lost time.</p> <p>a) 49 years from Temple Destruction; <i>and</i> 49 sevens from Rehoboam (when Israel stopped sabbatical years) to Temple Destruction;</p> <p>b) 49 sevens from David's retirement to yet-future end of 1st Temple timegrant in 460: juridical basis for Daniel's petition. F</p> <p>c) 49 sevens after b), is 14 years <i>past</i> the 1000th anniversary of David's death, <i>so is overbudget</i>.</p> <p>d) 49 years into the last 50 of history, Mill begins (counted as year 50 in Jubilee).</p> <p>e) Daniel wraps around both Isaiah and Moses' use of the 1050.</p>	<p>Equidistance: is first divisible by 7, at verse 4=56 syllables. That = a) 8 sevens (56 years) from Christ's BIRTH. Conventional Royal Dating Convention (years from a KING).</p> <p>(Add 3-4 years to get to our AD equivalent, since the RCC cut out 3 years when switching to BC/AD. Paul also measures from circa 753BC, Roman-style).</p> <p>-- and --</p> <p>56 sevens from when Alexander the Great became King (for his Greek audience). Alexander also died at age 33. (Ephesians is patterned after a famous Greek play called 'Ion', by Euripides.)</p> <p>b) 56 sevens TO.. see d), below.</p> <p>c) 56 years later, Hadrian would become emperor, and the Jews would petition him to rebuild the Temple. (Not sure Paul means to index that. as a prophecy marker.)</p> <p>d) 56=57, theme of verses 3-14. The world is still in the Daniel 9:26c time-bubble (originally scheduled to play the last 57 years of history). Paul also marks this <i>by a TOTAL syllable count of 434</i>.</p> <p>Equidistance: <i>Daniel 9's 434+56, to show what's left of the 490. Paul apes Moses' 56-style, makes meter first divisible by 7 @ # PRECEDING, then REMAINING. Paul also uses Isaiah's dating method to create an Anno Domini accounting, also plays back to Varro's dating of Rome's founding at 753BC . (So probably not, Fabius' Founding date of 748BC, 107x7 pre-Christ.)</i></p> <p>Theme: Countdown to Trib-Millennium</p>

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<p>Time Track 1: Panorama from 1st Adam to first David and Last Adam, using 70's to 'stand for' 1050's in real history. Specific <i>embedded</i> years in ellipsis are highlighted below.</p> <p>Time Track 2: 350 Years from 1400 BC when Moses writes, to Samuel: to predict Judges (Israel's apostasy). <i>Two 1050's are in ellipsis before & after the poem.</i> The rest of the ellipsis heads the chart for this column, as the Mosaic ellipsis sets the style for everyone else.</p>	<p>Time Track 1&2, merge: Consecutive 1st David to Last David (Messiah)'s scheduled death in 'our' 37AD. Per Mosaic Law the last 57 years follow to harvest the Gentiles and 'repay' the lost 7 sabbatical years, so Isaiah also counts to the Mill. See my Youtube Psalm 90 Meter of Time playlist (click here to access it).</p> <p>Tracked also by key number symbolism: (Click here to view the Youtube video.)</p> <p><i>252 years in ellipsis between 52:15, and 364 years between verse 11 and 12. Total is 154 7's= 2x 77 7's, including Isa's own 462 syllables. Then follow 57 years in ellipsis, to Mill.</i></p>	<p>Equidistance: At the start of 70th yr after Daniel was made hostage, he prays; 70 after that, begins the official voting period of Ps90:16-17. Daniel's 742-syllable meter = Isaiah 53's 616 yrs left in ellipsis: 742=616+126; =490+252+14; =490+126+126; =49+364+70+7+140+56+56. <i>616 years from when he prays, is the updated scheduled death of Messiah @1000th anniversary of David's death: a 1077th birthday present! Birthdays are e.o.y., so 1077's birthday begins year 1078=154 sevens=Isa53.</i></p> <p>Theme: Countdown to Millennium from <i>Temple Rebuilding.</i></p> <p>Time Track 1: Panorama from Temple to end of history.</p> <p>Time Track 2: Conseq. years from 586 BC to Messiah's Scheduled 37AD death.</p> <p><i>140 years in ellipsis between Dan9:24-25; 50 years, between Dan9:26-27. For all the ellipsis years, are contained in Daniel's prayer (verses 4-19), so he's PRAYING for them to be restored. Additionally, his prayer's syllables are the sum of the ellipsis years in Isaiah 53, +126!</i></p>	<p>from Church's founding, <i>as a recurring TREND.</i></p> <p>Time Track 1: Last Adam (Christ) to Trib, aka Church's Exodus/Ascension. Patterned after the clauses in Daniel 9:24.</p> <p>Time Track 2: Conseq. years from 56 AD to formerly-Scheduled Trib.</p> <p>Tracked also by key number symbolism: 70+21, # of sabbatical years in a 560. <i>This works just as Moses 70's, to represent 1050's.</i></p>

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1-3	63		God as God: issues Decree.	52:13-14, 42 syllables	Father's Election for Christ.	9:24			
1-4	84		God's Eternity Past Vote as Director and Producer, reserves Mill + 14 shortfall years; text also portrays Mill believer 'vote'.	52:13-14, 53:12 =84	Father's Election for Christ: 'answers' how Ps90:1-4, gets 'done'. Also Answers Ps90:1-3 palindromically, from Isaiah 53:9-10 OR 10-11. <i>63 of the 70 years 1st Temple was 'out'; last 7, 2nd Temple was built. Messiah is rejected 7 years short of the 70-year period ending in 37AD.</i>	9:24 and 9:4 and 9:27	See row for Ps90:14-16, below. Dan 9:24 is 63 syllables, metered to 'balance' between Ps90:1-4, and 14-16. Dan 9:24 answers 90:1-3 by content. Daniel's prayer is also metered. First 48 syllables match Ps90:1-2, = 48 years since Temple destroyed; G hence 63rd 'seven' is in Daniel 9:27.	3+4+10a =70	Paul splits the 56 and 14 to show how Church completes to Trib. Verse 10 explicitly says so. Paul 'talks back to' Ps90 and Dan 9:24 by the end of Eph 1:4, because 84-21 is 63, which he'll repeat in verses 8-9
5-8	70		Adamic Voting Period 'script' testimony, years 490-560 (from Adam, post-Fall)	53:3-4 =70	Like Adam's generation who saw Him, the generation of Messiah will despise Him when He comes.			v.4b thru 6, =91	Church answers Adamic tumult (@ 133 in Ps90) with Sething, 'secreting' appointment of Messiah (1st 14 syllables of Ps90:8, changing <i>alumenu</i> to <i>alam</i> , play on <i>Isa53:5's nirp'lanu</i>).
9-11	70		Noahic (Flood) Voting Period 'script' testimony, 1470-1540	53:7-8 =70	Like Noah's generation, the generation despising Messiah will 'know' God's Wrath.			v.7 thru 9, =91	
12-15	70		Moses' Voting Period 'script' testimony, 2590-2660	52:15+ 53:10, 53:11+ 12 =70 each	Equating years as part of the total atonement, the actual Cross payment plus Last David's inheritance, together fulfill Moses' prayer. Really the whole chapter 'answers' Moses' prayer; 90:15's equating prayer is used to create	9:24	Psalm 90:14-16 is 63 syllables, =84-21. Daniel 9:24 'maps' to it. Notice how Trib is left out. Also notice, 21 = # years left of the 70, when Daniel gets	v.10 b thru 12, =91	

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					Isaiah 53's metrical style for that reason.		this.		
16-17	56	Purim Voting Period 'script' testimony, incomplete 3640-3710 C	53:9,11 =56	God the Son will take on 'Hands' and die to satisfy atonement and make sons.		Notice the equating between the three 6's in Ps90:15, and three 6's in Dan9:24's Hebrew.	v.13 thru 14, =91		
Total	350	= 'the Play', Eternity Past thru Mill, 5 Voting Periods (@1050 years) had Israel Accepted Christ when He came. (Hence Church is inserted in lieu of the 50-year goyim 'jubilee', TO SAVE TIME.)	462		63		434		

Important Notes

A God is careful to distinguish what 'time' belongs to what group. Abraham's maturation 'cost' 390 years of 'Gentile time', 2046-1656; so to 'repay' it, the Jews have to have 390 years of slavery under 'Gentiles'. The extra 10 years was not God's doing, but Joseph's brothers, hence the prediction that it would be 400 years, in Genesis 15:13. On the flipside, David is born 400 years after the Exodus, in 1040BC. He is first crowned at Hebron when age 30, which was 430 years after the Exodus, thus tying to the amount of time Israel was in Egypt. David would have been 80 years old when the Temple was built, but he died 3 years earlier, 1Kings 1:1-2:39 tells that story (Shimei is executed the 3rd year after David's death). So David's age when Temple construction began, *would have been the same as Moses' age at the Exodus*, 1Kings 6:1.

B Messiah was initially scheduled to die 7 years later, which would have been 57 years before the Millennium was supposed to begin, 4200 from Adam minus 57=4143, 'our' 94AD. So, in the Mosaic Law, this intended future was commemorated in two ways: primarily, through Passover plus Pentecost equalling 57 days. (Jews and Christians misread Bible, thinking the count to Pentecost begins just after the FIRST night of Passover; but Numbers 28:26 clearly says to begin counting after the LAST DAY of Passover.) So the last 57 years of history are thus depicted, with 50 to 'harvest the Gentiles'; but that time plays in reverse. For Messiah would come, pay for sins, and then the 50 years to harvest the Gentiles would ensue, had Israel accepted Him when He came. The world would reject the message, thus the 7-year Tribulation reimburses Messiah for his Passion Week, as Passover memorialized in advance (death of the FirstBorn). Double-entendre: Jubilee = last 50 years of history, Isaiah 63, 'return'. Return of Messiah, so return to The Inheritance, so every 50 years under the Mosaic Law, *all property rights returned to the original owner-families when Israel conquered the Land*. Notice that until the 50th year, it's as if Israel's land were on 'lease' to other tenants. The 'lease' concept depicted the fact that those last 50 years, were 'Gentile time'. So Daniel 9:26 leaves the 50 in ellipsis, as Daniel 9 is focused only on Jewish 'sevens'.

So 63 means an extra '7', warning! So potentially 14 years before Jubilee aka Millennium's ending, if Israel didn't obey the Law on the sabbatical years. Which, she didn't, beginning under Rehoboam: 344 years from 930BC to 586BC = 49 missed sabbatical years=number of syllables in Daniel 9:4's opening dateline, *so he prays at the start of the 49th year* (=Daniel 9:1). So Moses' use of 63 in Psalm 90:1-3, tallies to his use of 56 as the meter in Psalm 90:16-17. For 63 represents the additional shortfall, since in the Law, the 57 was already memorialized. Its sum, 14, is thus deducted from what should have been a 70-syllable ending, in Psalm 90:16-17, and the verse content wryly prays for the RISING and ESTABLISHING of the 'work of our hands'. Yeah, *because they'd be BUILDING at that point, under pressure*. Daniel will thus pray the Psalm 90:16-17 prayer, in Daniel 9:4-19, carefully matching his meter to Moses' style. Paul will do the same thing, in Ephesians 1:15-23.

'Church Father' Eusebius slapped 70 onto the Temple's demise, ineptly deeming 70 as missed sabbatical years. Scholars have aped his mistake, ever since. So we don't ask (but should), *why does Israel return to the Land BEFORE the 70 years are up?* Instead, 'scholars' keep aping 'respectable' Eusebius, causing centuries of confusion that is wrongly blamed on the Bible. Yeah, instead of Bible, *the 'scholars' look at each other!* Most errors and debates over Bible are due to inept reading of it. Bible always gets blamed instead, while the humans make nice with each other in the name of 'Christian fellowship' or 'love'!

C Moses' embedded 56's (Ps90:7-10, 11-15) are also answered by these same Isa53 verses, plus Isa53:1-2, 5-6. Each group of Isaiah's 56-syllables, 'answers' more than one configuration of Moses' embedded 56's. Isa53:9,11 seem keyed mostly to Psalm 90:11-17 (three 56s, two of which are piggybacked). 53:1-2, 5-6 seem most keyed to Ps90:7-10's two piggybacked 56's. Ps90:8's 'secrets' is answered by Isa53:5's last clause (sewn up).

Ps90:13 is 14 syllables, and is EXACTLY answered by Isaiah 53:7 in the FIRST TWO clauses, which EXACTLY tie to the year 2nd Temple finished construction. Isaiah tracks time annually by *clause*; each clause benchmarks an important date in Israel's then-future, history. Paul will stress this in Eph1:10, which is the theme of the book, how God uses Church to tie up history.

D The 42-sevens parallel to 1050 and to David's Birth rejection is wryly stressed. For while Solomon still reigned, God promised Jeroboam that he would become king over Israel (excepting David's tribe, and instead of Rehoboam), if he obeyed God: 1Kings 11:31ff. Jeroboam instead rebelled, so usurpers followed. God then raised up Jehu, promised him until the 4th generation, 2Kings 15:12, which ends with Jeroboam II. After that, usurper kings came again to Samaria. So 754 or 753 BC represents the death of Jeroboam II from Jehu. Scholars have confused this date with the death of Uzziah (contracted nickname of King Azariah to distinguish him from the high priest bearing the same name), Isaiah 6:1. But Isaiah began his ministry earlier than that. So Isaiah's own account wittily begins at *both 746BC 42 sevens from David's birth, and 754-3BC, 42 sevens from Jeroboam II's death*. The latter,

ironically, is the same year as will later be claimed for the foundation of Rome. *Paul will play on that fact in Ephesians 1:3-4, thus introducing us to what might become the solution to our BC/AD dating problems.*

E The most current version of this Footnote E is in <http://www.brainout.net/DAN9V4-19HebOnePagerPARSED.RTF> (or pdf). The older text which follows below is still 90% + the same; this Note will remain until the differences are material. The above RTF, however, charts the meter and also shows its meaning and derivation after verse 14.

Daniel 9's rhetorical pattern is awesome. Each verse runs on two tracks. There is also a third track, reconciling the accumulated syllables in his prayer to both Isaiah 53 and Psalm 90. Let's start with the first two tracks. These are intertwined, like split-screen TV. They are revealed by the way Daniel parses his syllables per verse.

Remember something: *when you speak, you are also THINKING. What you say aloud, is only PART of your entire thought BEHIND what you say. And if you aim high in your words, you try to SHAPE what you say to enliven what you say.* One of the ways you can do that, is with meter. We all appreciate metered text. And, since here Daniel is talking to God Who Reads Thoughts, Daniel doesn't need to 'inform' God that he's metering his spoken words, to a TIMELINE. It will be 'read', anyway. And for us humans, it can be 'read' also, by the very fact he does meter his words, just as Psalm 90 and Isaiah 53's words are metered. *Same pattern, different 'sums'.* Since the prayer is so long, we can track what 'sums' he references. So let's do that, now.

Track 1, *Meleks March! Well, more like Prancing Kings..*

- ◆ **9:4**, dateline from Temple Destruction in calendar years: **49th**, beginning, Daniel prays. Divisible by 7, as a dateline should be. It acts as a prologue, so is not part of Track 1, but is part of **Track 3**.
- ◆ **9:5** is another dateline, this one **73 sevens** since 1050BC, when Israel rejected God as King. Thus Daniel also ropes to Moses' end point, which is important for **Track 3**. So it too, is not part of Track 1, but constitutes a setup prologue for **Track 2**.
- ◆ **9:6**, Daniel next starts a straight meter chronology, *God's Gift of human kings* -- beginning with David-crowned-at-Hebron, **40 syllables** -- and *God's gift of the prophets, to whom Israel closed her ears*. **Track 1 begins here, 1010BC, and runs co-terminously with Track 2.** So
- ◆ **9:7**, next, Solomon and his progeny, 69 syllables = years. Theme: how they didn't obey. So Daniel's text reflects that indictment, *God's gifted-from-David-through-2Sam7-promised kings, the fathers, the people -- all are shamefaced, guilty of rejecting Him, whether still in-country or scattered for being unfaithful, prior.* **9:7's 182 syllables in aggregate, divide by 7.** This is important for **Track 3**.
- ◆ It's embarrassing that the syllable count after David (9:6), never again exactly matches any one king's reign in a single verse; pointed snub, *they are indistinguished*. Kinda like 1Samuel 13 omits Saul's regnal years, until *that other Saul* tells us how many, Acts 13:20-21. Kinda like the ancient Egyptian practice of lumping a prior or successor king's year onto another. Of course, the Egyptian kings did it to lie, snub, cover up or claim unwarranted credit. God's not lying, but He is pointed. *Yeah, like not mentioning the 90's AD Roman church at all, until Rev 17.* Snob City becomes Snub City.
- ◆ In other words, *Daniel groups years differently*, as if unrelated to those kings. That will matter for **Track 2**.
- ◆ Throughout, Daniel uses doctrinally-pregnant meter, like 69, 30, 21, 36. Thus he *categorizes significance* of each period under reference. It's deliberately NOT palindromic.
- ◆ Yet for all the suspenseful meter, he relates an annual, relentless, sad, plodding march of text and therefore years, down to 607BC, when he was taken hostage, end verse **9:14**. Here he ends his summation of the Indictment and the Judgment God so often issued under the **Plodding Prophets, Track 2**. Daniel doesn't even finish the list of prancing, *rahabin* (=strutting) *ma'alayka meleks*. Why bother? And it's kinda cute, that 607-586 equals 21, 607-538=69 or 70, especially in light of Israel being 14 short. So chronologically, 403 syllables=years from David at Hebron (1010BC) in 9:6, until 9:14, in 607BC. So Tracks 1 and 2 march together, and stop at 607 BC.
- ◆ **Track 3, however, is the juridical backdrop, and it runs throughout his prayer.** 476 years march from 9:4, when Daniel begins the prayer: that's 14 short of her 490 allotment, when Israel used up her Time Bank. The Track 3 accounting is indexed by syllable totals in Psalm 90, and mainly in Isaiah 53, since the juridical basis for Daniel's prayer is the timeline of Isaiah 53, which Isaiah uses underneath his words. For Isaiah was also telling Israel her history to culminate in Messiah, as a warning that she would be negative. In other words, Isaiah 53 is indeed a prophecy of Messiah; but the reason He dies, is also due to our rejecting Him when He comes; God uses our rejection to generate the occasion for Him paying for our sins. God didn't make the unfair occasion; we did. So our rejection has a past, a prologue, a

process. So the Chapter also functions to warn Israel that what she'll do when He comes, is what she has always done, in any generation. (Daniel will key off this dual style of reporting right away, beginning in Dan9:5.)

- ◆ Isaiah metered each *clause* of Chapter 53, therefore, into timeline benchmarks; each clause 'maps' to Israel's then-future history, counting down to Messiah's death and victory. Therefore Daniel apes and maps to Isaiah, to show Israel's actual history occurred just as God had Isaiah predict, culminating in his capture and his prayer for her restoration. For God had Isaiah promise that, too. **The promise thus becomes the legal basis for Daniel's prayer, shown by his pointed indexing to Isaiah 53 key syllables.**

Track 2, PROPHETS PLOD

- ◆ **Dan9:6**, starts **1010 BC, 40 years=syllables**, Nathan and Gad, during **David's** reign; for the text of Daniel 9:6 says *God sent them but Israel didn't listen.*
- ◆ **Dan9:7**, starts **970 BC, 69 syllables; by the end, his prayer totals 182 syllables and is divisible by 7.** Text says *To God, Righteousness but to us shame even to this day, wherever we are, near or far* (in geography or time, from back then until when Daniel prays), *because we've been unfaithful to You.* Yeah, unnamed prophets talked to **Jeroboam** and then **Jehu**, etc. for the next 69 years, taking us down to circa 901BC. **Notice 69 itself is also divisible by 7, to show The Vote Is Short (of 70); yeah, shorthand for mene mene tekel upharsin.** Some kings -- shorthand for Israel as a whole -- some kings during that time walked with God, but only for awhile. Yeah, and when you read Kings and Chronicles, you find out who they were; that even from **Solomon** onward, a creeping paganism was sponsored. It's rather telling, that 2Kings 23's whole chapter is a laundry list of what Josiah cleaned up, like verse 13's "the high places.. which Solomon the king of Israel had built for .. Chemosh". You had to burn up your kids for that 'god'; so look how far Solomon fell from his 1Kings 9 fealty. **Daniel 9:7 'maps' to Psalm 90:7 and Isaiah 53:2's aggregate syllable counts of 133 (=182-49)**, to stress Juridical Cause for Temple downfall. In **Track 3**, we'll see how.
- ◆ **Dan9:8**, starts **901BC, 30 syllables.** Text says *God, to us shame: to our ruling kings, our fathers who (all) sinned against You.* So now we're smack dab in **Asa's** 11th year. So let's peek at 2Chronicles 14-15, which Jeremiah just wrote. Wow. Daniel sure knew his Bible. Notice 2Chron 14's first few verses, and then compare to 2Chron 15:19. *No wonder Dan9:8 uses the savior number, 30 syllables!* So Azariah son of Oded was the prophet, and **Asa** listened to him; so 30 years of prosperity out of 35.
- ◆ **Dan9:9**, starts **871BC, 21 syllables.** The verse is divisible by seven, but not in aggregate, showing this too was a special time. Text says *To God, Compassion and Rescue; for we have rebelled.* So watch how that theme is illustrated by the history Daniel tracks via his meter. For here, the prosperity tale ending verse 8, sours; now **Asa** turns to Ben-Hadad instead of to God, for security. So he's also turned away from Azariah son of Oded, 2Chron16. So God then sent Hanani to warn him, 2Chron16:7ff. So because Asa walked away from the Lord, he became diseased in his feet, and is again lumped with the sad march of past kings, again undistinguishable, just another statistic. But Chronicles of the Prophets, plodded on for 21 syllables=years ending Dan9:9, at 850BC. This separates out, **Jehoshaphat's** aka *God Governs* rule for that time; he'd begun ruling for his dad three years prior, no doubt due to his dad's foot disease, and started well. So we're not surprised that Daniel uses 21 syllables, the *Temple Rebuilding* number so prominent in Psalm 90's meter. 2Chron 17 tells Jehoshephat's story. Again, good teachers and prophets are popular -- we know that because they are named -- 2Chron17:7ff. Lots of names, in fact. Lots of teaching, too. Yeah, and one of those named prophets was sent to warn Jehoshephat, 2Chron 18, a guy named Micaiah. Yeah, and Jehoshephat wasn't governed by God on that day, but by *ahab* of Ahab. But the Prophets, plod on. So Hanani was on hand to revive Jehoshephat when he returned from his *ahab* folly, 2Chron19; Ahab, loving flattery, died that day. So, a respite: prophets enjoy name recognition and are popular in Judah through 2Chron 20:26, Battle of Berachah aka Valley of Jehoshephat, where God *Alone*, fought. Thus verse 9:9 closes with the end of his reign -- well, *two years prior.* Thus ended the *good* years. Almost to the finish line of his reign. *Almost.*
- ◆ **Dan9:10**, starts **850BC, 36 syllables.** Text says *We didn't listen to the Voice of the Lord Our God, to walk in His Commandments; which He gave to us by the hand of His Prophets.* Yeah, playing on Psalm 90:17's closing prayer with a sarcastic *look what we DID with Your hired hands!* So watch this historical tie: **JehoNOLONGERshephat** succumbed to ally with Israel again, 2Chron20:34. Whoops. So Dan9:10 allies *Jehoshephat's* ending syllables with the march of the Samarian kings, indistinguishable again. But God did send yet another Plodding Prophet, this one named Eliezer, 2Chron20:35. Then Jehoshephat was governed by God to die. Son **Jehoram** acted like a ram and killed all his

brothers, 2Chron21:4; he was in love with Samarian king Ahab's daughter, and married her. *No listening, no walking in Torah*, says Daniel 9:10. Yeah. 36 plodding syllables=years. God plodded out the *naviim*, here Elijah, 2Chron 21:12. So these 36 years were mostly Elijah's. And Jehoiada's, the high priest. But when the latter died, well.. even King **Joash** -- who started out so well -- reverted; but as 2Chron 24:19 says, God kept up the Plodding Prophets. As Dan9:10 says, so 2 Chron24:19 ends: 'they would not listen'. So much NOT, they stoned Zechariah, 2Chron24:20, *right there in the Temple!* So then Joash who ordered it (2Chron24:21), was himself murdered (v.25). Zechariah was Jehoiada's son; the latter reared Joash (2Chron 24:1-4).

- ◆ **Dan9:11**, starts **814BC, 58 syllables**. Text says *All Israel hebrewed away from Your Law; without exception, they turned away from hearing Your Voice*. Oh, how apt: still in **Joash's** time after he'd turned away, and then 18 years later *hish!* Psalm 90:6-7: having *yatzytz'd* like morning grass he dies *bahal, hema'd* at God and thus in God's 'anger'. Son **Amaziah** walks differently, so God keeps Marching Out Prophets, 2Chron 25:7, and hothead Amaziah listened briefly; then stopped, so God Marched out an *unnamed* prophet -- yeah, because they were all *persona non grata* again -- 2Chron 25:15, who of course was rejected; Israel aka Samaria thus wars against Judah, even robs God's Temple, 2Chron 25:23, circa 782BC; Amaziah was a pariah after that, finally was murdered; *but they gave him a nice burial*, 2Chron 25:25. That says much for hypocrisy. Jeremiah wrote Chronicles. Daniel was contemporary with him and Ezekiel. Daniel 9:11 thus says, *they hebrewed beyond Torah, didn't listen to Your Voice*, -- so pregnantly ends 58 syllables=years at 756BC, near the end of **Azariah** aka **Uzziah's** reign; when Isa52:13 and 1:1 say by meter, that Isaiah had begun to prophesy. Yeah, tying back to 1050BC where Moses left off, same ol' same ol' rejection, 42 sevens in Isaiah, also tying back to Moses in the same place, *I moedth*, where Isaiah 53 begins. **Track 3** will cover this fact in more detail.
- ◆ **Dan9:12**, starts **756BC, 58 syllables; by the end, his prayer totals 385 syllables and is divisible by 7**. Text says *Thus stands what God said to our rulers, that He would bring all this huge evil upon us; for under heaven, nothing has happened like what happened to Jerusalem*. God raises Isaiah, probably two years later, what a time. Leprosy time. *Qum* time. *Shophetaynu shephatunu* time: *governing, governed. Judging, judged. Mene mene tekul upharsin* coming up, *raah gadolah* begins. Another 58 syllables=years, now running for most of Isaiah's ministry, ending at 698BC when **Manasseh** is probably born. The Word Stands up and judges, His Word stands and executes, and *nothing under heaven has ever happened as bad as what happened to Jerusalem*. Daniel, of course, means Temple and City destruction under Nebuchadnezzar in 586, but Temple destruction is due to the apostasy during Isaiah's ministry, just as Isaiah 53 foretold, syllable by year, tracking Time from his time down to Messiah's Scheduled Death. **Daniel 9:12 'maps' to Psalm 90:10's strutting, writhing, trouble** clause, and to **Isaiah 53:4's Stricken By God**: each Chapter's aggregate syllables sum there at 203. So **Daniel maps to them at his own syllable 385** (-182=203), to stress Juridical Cause for Temple downfall. For the March of the Annual Syllables in Isaiah 53:4, ends at 586BC. In **Track 3**, we'll see more.

So what was that time? Time when Samaria would go down under Assyria, and Judah was almost enslaved, too. Time which began with a young **Azariah** and thus with promise, 36 syllables=years prior, during the first 22 syllables of Daniel 9:11, ending at its *beqol* -- but not yet *eka*, when daddy **Amaziah** died. 2Chron 26 tells his son Azariah aka Uzziah's story. *16, young, interested in God*. The year is 792, co-regnal with daddy. For Azariah it's *eka*, alright; but as 2Chron26 explains, the prosperity got to him by the time he was age 58, when he became fat-headed enough to offer in Temple, as if a priest. Namesake Azariah who really WAS the priest, stopped him, but God did so more: with leprosy. That year is 750; so our Daniel 9:12 syllable pointer stops at the sixth syllable, *wa yaqem et-d'vro* (or *d'vrai*) -- how apt, *for it stands on his forehead, whitening fast* -- son **Jotham** must now take over. Dad Uzziah broke out into *isolation*. If the scholars have rightly dated Jotham's takeover year (Bible doesn't say), 10 years later God will tell Azariah's soul, *shuvu!* To the tune, Daniel wryly notes here in 9:12, *asher dibber aleynu al shophat* -- no second *eynu*, since Uzziah is 3rd person singular, dying at that 16th syllable-year.

42 years remain in the verse-period, after he dies. *42 forward, 42 aft* in God's Ship of Spiritual State. So **Jotham** is still ruling for the next 6 of those remaining 42. So that's where Daniel 9:12 says *who ruled us to bring to us the great evil*, Jotham was more faithful to God, was not like the people (2 Chron 27:2). He maybe dies at age 42 (but see 2Kings 15:30, which implies that Jotham ruled longer, so maybe the 16 years is measured from a different starting or ending point). So now it's 734 or 735BC. The next 16 of the remaining 36 syllables=years, see **Ahaz** come to power. Now this was a really bad guy: see both 2Chron 28 and the 2Kings 16 passages. He goes for the baals, allies with Assyria against Aram, robs the Temple to bribe Assyria, and turned the Temple into an Assyrian-god house, so exciting Assyria that the latter's king came to the

Temple to make an offering (2Kings 16:13). And milquetoast Urijah the priest, obeyed! Ahaz defiled Solomon's laver and sea (verse 17), all to please Assyria. That tells you much: tallies to what Daniel said during that syllable-segment for Ahaz, *nothing like this has ever happened..* No kidding! Talk about *great evil!* Samaria goes down, and Judah is in trouble. So making nice with Assyria came at the expense of the Temple, finally closing it down. Yeah, great evil. And it didn't help him, either, 2Chron28:19-24. *Yeah, nothing like that ever happened before!*

(Scholars claim Samaria was taken 722BC, but the Bible seems to say it happened AGAIN in 712. That's when Isaiah 53:1 begins, too. There is a 10-year confusion relating to Samaria's kings; I suspect there are TWO takeover stories being told by Bible, with Hoshea being restored to power by Assyria after the first takeover. But I need to research that more. For the moment, here a 712BC *second* takeover is used as the chronology. Compare 2Kings 18:9-10 with prior verses on Hoshea. Shalmaneser is a TITLE, so might reference Sargon, too. Kings do change their names.)

So now it's 718BC. **Hezekiah** comes to power. 20 syllables remain in Daniel 9:12: *ne'esta tahat shamayim k'asher ne'esta b'Yerusalem.* Really interesting, since 2Kings 18:5 uses similar language *no king of Judah after him nor before him was like him* (in fealty). Ironic, then, that Isaiah 39 ends: *because you showed your riches to the Kings of Babylon, Jerusalem will go down.*

- Here, though, *God-is-My-Strength* had just started, and was busy undoing Ahaz' desecrations. **Hezekiah reopens the Temple** as soon as his dad dies, 2 Chron 29:2-3. It's **715BC**. Everything starts out well and the people are with him in turning back to the Lord. Indeed, there had never *been anything like this* since David, either, 2Chron30:25. After that, a concerted effort was made to get rid of paganism, and a wholehearted return to the Law.
- By year 6 Samaria is taken, 2Kings 18:10; that's 712BC, where Isaiah 53:1 begins. (Scholars date his reign three years later, starting 715BC. I don't think that's right; looks like he co-reigned with his dad between 718-715BC. Isaiah tallies to Manasseh if I use a 718BC date, which also tallies to the Kings passage just cited. So will proof the material more, to establish if there was a scholar error. It will become clear, if I go back far enough in the chronology of Scripture. Can't say something is wrong until and unless you can prove HOW it went wrong.)
- Yet 8 years later, now start of year 14 and 704BC, Hezekiah also robs the Temple and wrecks the very doors he repaired, to buy off Sennacharib, 2Kings 18:13-16.
- That only prompted more greed by Senna baby. Or, more likely, Senna baby came to pick it up but before he got there, Hezekiah changed his mind and rebelled, having listened to Isaiah. (The latter interpretation makes more sense, as there's neither censure nor a companion passage in 2Chron32 saying Hezekiah actually finished giving the money away. 2Kings 18:17 is an invasion by an enraged Sennacharib.) Here it's interesting to note that the same language Hezekiah uses in 2Chron32:7 about the Arm of the Lord. Isaiah's 53:1, runs during Hezekiah (first 3 clauses) and uses the same term. I made a video about it: <http://www.youtube.com/watch?v=CR8IVpPosEk>
- So Isaiah 36, as well as 2Chron 32 and 2Kings 18:17 et seq. unfold. The year? 704BC, not 701. For God gave a sign, 2Kings 19:29 -- two sabbatical years, typical for the 49th and 50th years Israel was supposed to observe. In the third year, she would be able to plant again. This time, it looks like the occupying army made it impossible or imprudent to plant crops (i.e., they have to stop up the water, 2Chron32:2-4); God flat promises they won't have to: He'll root them upward and downward (ibid). God had also promised Sennacharib would leave off the siege, 2Kings 19:28.
 - **So count: 704, year 1**, Sennacharib returns home or at least to Lachish, 2Chron32:7. Stalemate.
 - **Then year 2, 703BC** then
 - **702 Israel plants**, and in
 - **701, Sennacharib returns to besiege Jerusalem but limps home a failure**, his entire army wiped out, Isa37:36-8.. Don't expect Assyrian records for the period to admit this. In fact, their records claim he was victorious. *Liar, liar pants on fire.*
 - So as Isaiah 53:1's 10th through 12th syllables read, *Zeroa* -- Arm. Of the Lord. The King over the king, delivers on His Promise to send Sennacharib packing. Twice, really, having already warned him back in 704. So, this time he goes Home Alone. And his sons will eventually kill him for the disgrace, with Esarhaddon taking vengeance on them and taking the kingdom for himself, end Isaiah 37, 2Kings 19:35-37.
- **Year 17 starts, 701BC**. Such a high means a low must follow. And it does. Hezekiah becomes big-headed. So by year end, for his 18th anniversary God announces he's gonna die, *get your house in order, boy*. Apparently he was then childless (see his prayer in Isa38:9-20). He prays to God to be healed, 2 Kings 20, Isaiah 38,

2Chron32:24. God grants him 15 more years. So his total time ruling will be 32 years, three of which were under his dad Ahaz, thus 2Kings 18 tallies.

- **Year 18, 700BC** is thus marked by the Babylonian visit and dire warning, Isaiah 39. Of course, that's a year the Merodach Baladan had briefly thrown off Assyria for the second time.
- **Year 20, 698BC** is when **Manasseh** is born, and is made king at birth, co-ruling with his dad. Here Daniel 9:12 ends. Here we see why. Parallel in Isaiah 53:1 is *niglata, revealed?* Yeah, double-entendre, as usual. For due to Manasseh, God will reveal that *nothing will stop the Temple and the City from going down*. Repeating: **Daniel 9:12 'maps' to Psalm 90:10's strutting, writhing, trouble** clause, and to **Isaiah 53:4's Stricken By God**: each Chapter's aggregate syllables sum there at 203. So **Daniel maps to them at his own syllable 385 which ends verse 12** (-182=203), to stress Juridical Cause for Temple downfall. For the March of the Annual Syllables in Isaiah 53:4, ends at 586BC. Isaiah 53:1 through 12 totals 385 syllables, so Daniel is also referencing that whole section. In **Track 3**, we'll see more.

◆ **Dan9:13**, starts **698BC, 49 syllables; by the end, his prayer totals 434 syllables and is divisible by 7**. Text says *Just as written in the Law of Moses all this evil has come to us; yet we did not become griefstricken before the Lord Our God, to turn from our sins and wisen up in His Truth*. That sure characterizes **Manasseh**, who becomes king on his own twelve syllables into this verse, when **Hezekiah** dies (686BC): the 13th syllable begins Hebrew *ra'ah* =evil, and characterizes his accession. So 37 syllables remain in the verse. The first twelve years of his life he was king, but under his dad. So he dies at age 55, in 642BC..

- How does a kid become so evil so early? The boy quickly got to work when his dad died, 12 years into the verse. Or, his regents did, but the kid really bought into delightful practices like building altars to gods who bid you burn your kids, right inside the Temple. He burned some of his own kids, too. You can read all about it in 2Kings 21 and 2Chron33.
- Nothing in Isaiah shows Isaiah talked to him. But Isaiah's meter sure covers him, dating his sole reign beginning in the fourth clause of Isaiah 53:1 with *wa ka shresh, m'erez tziyyah*. Yeah, Parched Promised Land. Christ grows up despite it; Manasseh will **root** down IN it.
- But God did plod out the prophets, now unnamed, 2Chron 33:10. Again, the leader represents the people, so if he's bad, that means they are bad, too.
- So we're not surprised to read that the syllables spanning his sole reign in Isaiah 53:2, start at *shresh*, and end at Isaiah 53:3's *w'idua* -- yeah, when he dies, he knows both *holi* and God! So when Daniel writes *lo hilinu* in Daniel 9:13, it's rather poignant. Manasseh didn't become griefstricken and seek God, so he gets the grief of being put in chains, which Isaiah covers at the beginning of Isaiah 53:3, *niv'zeh wa hadal ishim* -- so Manasseh is forsaken, too; THEN he learned to *hamad* the Lord when captured by the king of Assyria at age 41; he repents, 2 Chron 33:11-13, is restored to power and removes the idols from the Temple (2Chron 33:15-16).
- So it looks like the beginning of Isaiah 53:3 was Manasseh's capture period. If so, then the corresponding syllables in Daniel would end his reign in 9:14, at *wa yishqod YehWah al* -- ironically that's what Manasseh was doing, too, for he got rid of the idols, and he goes **up** to God at the end. His Assyrian capture syllables in Daniel 9:13 would be *l'has'kil b'emeteka* -- which he did, when captured. As 2 Chronicles 3:13 says, *then Manasseh knew that the Lord, God!*

This just can't be a coincidence, how the syllables match the history. We all know Scripture is used this way, in both OT and NT. Keywords and parallel ideas, events. The Word is ALIVE, so it keeps on repeating in our lives. The Word is TRUTH, so its principles keep on playing in our lives. That's not a surprise. What's news, is the notion it would be indexed by syllable count, too. When the Lord in the Gospels applies Jonah's 3 days in the whale to Himself in Hades -- the actual Jonah passage is about Jonah and his discipline for sinning. But the *activity* can be analogous in many ways -- here positive, *Christ Victorious*. And you'll notice, it's a *number* tie. So why, especially since we are to identify with Christ and live like Him, wouldn't the Word that directly applies to Him, also apply to us in many other ways? We know it does, we invoke it often. Okay, then: this meter tagging is *just another way to reference* how the Word universally applies, and from Daniel we see how the referencing, works. They didn't have search engines or the Dewey Decimal system. They did have to count syllables. So they could and obviously did, index and reference Scripture by means of syllable counts. Doctrinally-pregnant, syllable counts.

This indexing is a valuable tool for hermeneutics and textual criticism. We can better know what the author means and how to interpret a passage -- especially the political football of Daniel 9 -- if we know the meter. We can also better know if we've got all the right real words from God, if we know the meter. Surely Isaiah 53's awesome balancing, and to real future history we can check -- is supernatural, and *yes Virginia, we have all his words, and there is only ONE 'Isaiah', thank you.* So the centuries' long debate over whether the Masoretic text is complete for Isaiah 53, has a YES answer we can prove. Moreover, we can prove only *one guy* wrote the whole book, since the metering is easily testable for uniformity and fit.

Amazing how some of the (deservedly!) most-respected Hebrew scholars of the 19th and 20th century, caved into the kant that the book of Isaiah was written by more than one person, because *excuse me, he uses different styles of rhetoric?* Do YOU only talk in one style? No: and I'll bet you mix slang with technical words, shift in and out of formal speech, even within one measly sentence! THAT IS NORMAL HUMAN EXPRESSION, every Bible writer uses it as well! So too, the meter proves it's one guy, since meter like speech, is like a fingerprint, when you have enough of it; *so I'm sorry, the fact he's so accurate IN ADVANCE, is due to GOD empowering him.* Pity our need to paper over scholar doubts, lack of faith, and hence errors, won't transcend **to respecting the Word of God, more:** we're all manassehs, *niv'zeh-*ing the Word of God to fit in with people?! *End Commercial Message.*

- **So our boy Manasseh lived another 15 years after he repented, just like his daddy. So Daniel 9:13 ends when Manasseh is 49** (nearly 50), but he'll live until he's 55 (nearly 56). Manasseh Voted, but was short. Voted, but his vote results in God announcing The Judgment, 2Kings 21:11-15. Daniel references it, in Dan 9:15.
- **Daniel 9:13 also 'maps' to Isaiah 53:6's *hiphgi(a)*, =hit:** Isaiah 53's aggregate syllables sum there at 252. That value is also equal to the number of years in ellipsis between Isaiah 52:15 and 53:1 -- Isaiah's total syllable count is 1078 including ellipsis, as his theme is First David to Last David, and the Last David is scheduled to die on the 1000th anniversary of David's death. (The other ellipsis is between Isaiah 53:10 and 11, 364 years, representing the time the Temple was standing. So the sum is 1078, not 1077, because you BEGIN your 1078th year when you celebrate your 1077th birthday.) In the Isaiah 53, syllable 252 (excluding ellipsis) also equals the year Daniel prays, very early in 538BC. So
- **Daniel maps to Isaiah 53:6 at his own syllable 434 which ends verse 13** (203+49), to stress Juridical Cause for Temple Rescue. God will thus tell Daniel in 9:25, that "62 sevens" will be granted (=434). So
- **God also maps to Isaiah 53:4** in His Reply: for the March of the Annual Syllables in Isaiah 53:4, ends at 586BC; notice that 49 years after that, is the 'seven sevens', in Daniel 9:25, though beginning at a different point in time, 446BC.
- **So God responds using Daniel's own meter, reimbursing it. Aha, now we know why those English numbers, are in the text!** In **Track 3**, we'll see this again; yet for the moment, let's peek at a further sampling of how Daniel tags his meter to Manasseh via Isaiah 53, with more awesome numeric irony:
 - In Isaiah 53:1-2, there are 70 syllables from 53:1 to the end of Manasseh's time, which ends at *w'idua*, in Isaiah 53:3.
 - So Manasseh's portion is 55 (nearly 56), corresponding to his age at death, and of course the 14 short is what happens as a result of his reign, 2Kings 21:11-15.
 - The next two syllables in Isaiah 53:3 after *w'idua* are *holi*, and stand for Amon's reign. After that, follow 31 syllables for Josiah, beginning at Isaiah 53:3's *uk'm'seter*.
 - Notice by the end of Isa53:3, it's the END of the 18th year of Josiah's reign, when he too says Isaiah 53:4's *Acken!* and institutes one of the best Passover celebrations, ever (2Chron35:18). (Jewish and to some extent Babylonian and Persian kings celebrated their anniversaries each Nisan, no matter when they came to power during the initial year. Regnal years are accounted per Nisan, not by the actual takeover. So Amon must have died early in the year. Passover is in Nisan, and begins a year. But it was the Josiah's 18th year for a long time BEFORE this celebration. So it might have been his real 18th year in elapsed time, and then 18th regnal year measured by Nisan. For there are 19 elapsed years, rounded. Moreover, as 2Chron34 and 35 reveal, the Temple etc. was first cleaned up, repaired, etc. That took time. Also bear in mind the Bible stresses ironies and paradoxes. So if it's his official 18th year at what should be the 19th in elapsed time, that's witty.)
 - Of course, Josiah gets fatheaded, too; he dies in battle, syllable *u makhov* in Isaiah 53:4 (no *eynu*, how clever). So after him, 23 more years=syllables, in Isaiah 53:4.

- 56 syllables total, after Manasseh (2+18+13+23). *Does '56' ring a bell?* That takes you to the end of Isa53:4, 126 years after Isaiah dates 53:1, down to 586BC; so Temple goes down, syllable 203 in Isaiah 53. Daniel tagged to it also, back in Daniel 9:12, as we saw.
- The actual denouement with Nebuchadnezzar began 21 years prior to the Temple's demise. 56-21=35. There were three deportations: first in 607BC, next in 597BC, and finally 586 ended the nation. Isaiah future-memorialized these. The 607 takeover is Isaiah 53:4's *u makhovenu s'balam* (end is 604); the 597BC deportation, is *wa anachnu hashavnuhu* (rounded); that's when Jeconiah is taken. Ezekiel began as a prophet to those in deportation in 592; so Isaiah devotes a pregnant clause to summarize Ezekiel's message: *Nagua! Mukeh!* Ezekiel will measure from this year, see Ezekiel 1:1-5. Isaiah memorializes Temple Down by *Elohim (u)munneh!* which ends verse 4.
- **So Daniel uses 49 syllables here in Daniel 9:13, to highlight multiple equidistances**, like Isaiah did in Isaiah 53:
 - 49 years after Manasseh was taken prisoner, Daniel is taken prisoner (656 versus 607).
 - 56 years after Jeconiah is taken, Daniel prays.
 - 56 years after the too-short vote of Manasseh who was nearly 56 when he died, Temple goes down.
 - So Daniel must pray at the beginning of the 49th year after it went down,
 - hence in the 49th anniversary of Manasseh's imprisonment, and partly due to Manasseh the extra 7 can't be reimbursed.
 - Daniel himself at this point has been captive for 69 years, and is at the beginning of his own 70th year of captivity.
 - There are 21 years left on the 70-year-Temple-Down Judgment.
 - Same as the number of years it will take to rebuild;
 - same as the number of years it took to bring the Temple down (607-586).
- ◆ **Dan9:14 starts 649BC, 42 syllables; by the end, his prayer totals 476 syllables and is divisible by 7; it ends in 607BC when Daniel is taken hostage.** Text says *The Lord was diligent to execute the evil; it came upon us; for the Lord Our God is Righteous to do everything He does; for we did not hear, His Voice.* Manasseh's last six years are in view for the first six syllables, as noted above. Then two syllables for Amon -- *holi* in Isaiah 53:3, *ha ra'* in Daniel 9:14 -- and now to **Josiah**. So, Josiah aaahhhing, *sees the evil* of his dad and grandad: now, he's in a position to do something about it. Notice the soundplay between *ra'ah, evil,* and *ra'ah, to see.* 34 syllables remain in the verse; the next 31, belong to Josiah. Obviously, since he was only 8 years old upon sole accession (2Kings 22:1), he didn't have any real authority, but instead regents. You find his story, in 2Kings 22-23, 2Chron34-35, early part of Jeremiah (before Chapter 17). Jeremiah wrote Chronicles. The purpose was to show from Israel's history, why she was disciplined. As we've seen, Daniel is constantly weaving his meter around Israel's history, drawing on Chronicles and on Isaiah's prophecy about that history.
- ◆ By the time **Josiah** was 16, he was interested in God, 2Chron34:3. By the time he was 20, he started a campaign to wipe out paganism, *ibid*. That's where Jeremiah comes in, who was a prophet since Josiah's thirteenth year (Jer1:1). What a story. Jeremiah's own dad was the high priest, Hilkiah, and apparently father and son were not on good terms.
- ◆ For in Josiah's 18th year (he's now 26 years old), Hilkiah FINDS THE BIBLE in the Temple, 2Kings 22:8, 2Chron34:13-15 -- *wow, didn't Hilkiah know it was there? Or is he playing politics?* For it was Jeremiah his own son, who found the Words, Jeremiah 15:16. Instead of going to his obviously-appointed son to get the Word as Josiah had ordered (2Kings 22:13), he goes to a wardrobe lady, Hulda (verse 14)! Understand, Jeremiah had already been prophesying for five years (see Jer 1:1). So when God says via Hulda to Josiah that he himself will not see the evil God has promised -- through Jeremiah, this "evil" promise had already been REPEATED for five years, not to mention in Isaiah! Oh and now Hilkiah claims to find the Bible? Okay: they were as shifty back then, as we in Christendom, today. Disgusting.
- ◆ Note well 2 Kings 23, what Josiah had to do, to clean up the Land.
- ◆ Note even more, 2Kings 23:26, which again expressly links Temple destruction to Manasseh's time. Now you know why Daniel's doing it, too.

- ◆ Josiah gets fat-headed, in the end. Back in 609BC, while Pharaoh Neco is on his way to Carchemish to fight with Nebuchadnezzar -- for Assyria's stronghold was there -- Josiah wanted to fight Neco due to his alliance with Assyria, 2Chron 35:20ff. As you'll see if you read the passage, Neco tried to dissuade Josiah from warring, but Josiah wouldn't listen. So, Josiah is slain. Any later progress by Neco against Nebuchadnezzar that year, is not recorded in Bible, but Neco was still alive, so presumably he went back to Egypt at some point before what we moderns call 'the' Battle of Carchemish.
- ◆ So when Josiah died, his sons continued to oppose Egypt, and the latter finally took hostages (the king), money, 2Chron 36 and 2Kings 23:31ff.
- ◆ So naturally Nebuchadnezzar, newly king under his dad, would go south on reconnaissance to create vassals as buffer states, to impede Egypt's ability to make war, invade, lend aid to Assyria. On his way down he noticed Jerusalem and took hostages, along with some of the Temple treasures. Daniel was part of this group. The initial plan was to insure fealty, since Israel was along the invasion route. That accounts for Nebuchadnezzar's leniency: he really wanted a good buffer, vassal state. However, from that time forward Israel's kings waffled in their relationship, alternately trying to get Egypt's help. So that ended Nebuchadnezzar's patience, in three successive campaigns (597, 592, and finally 588-586).
- ◆ Daniel cuts out most of this post-Josiah history, ending Dan9:14 to come full circle at 607BC, when he himself was deported to Babylon. So after Josiah, only three syllables=years are counted (rounding problem), to finish stating the case. These last three syllables (really two plus piggyback) are pithy: *b'qolo*, "to His Voice." Ouch.

Track 3, Righteousness Runs and Rules

Daniel grew up with the Law and its counting rules of cubits, holidays, sabbaths, syllables and kings; he was a teenager when taken hostage by Nebuchadnezzar. Scripture was as natural to him as breathing; including, its syllable counts. So in his prayer, Daniel meters what he says aloud, to the YEARS in history which brought him to where he is, praying for the Temple's Restoration. All along, he's been building his arguments as a good diplomat should, on precedence and God's TIME Promises -- hence the meter -- especially, in Isaiah 53. All along, he's been reconciling to God's Doctrine of Time, since Israel's very existence was a Time Promise to Abraham, who matured 54 years early. That time is 'owed' back to the Gentiles from whom he 'borrowed' time, in order to save Time. So now it's time to look at how Daniel's reconciled these Time Books, in order to understand the last half of his prayer, which runs from verse 15 to 19. For all that went before, is *precedence* for his petition in those verses. For he's petitioning the King of Kings, and it's necessary to justify the petition along the legal lines the King Himself had set forth, from Adam forward; from Abraham, forward. From the Exodus, forward. So let's see how Daniel's Reconciled Time, in those same verses 4-14.

- ◆ **Daniel tracks Isaiah 53 and Psalm 90**, tying at specific syllables; for both chapters were annual metered chronologies, too. The chronologies are prophetic, but primarily instructive; so that Israel (and by extrapolation, Church) -- would be encouraged to keep going. Paul will use this same metering method, so it's important to understand the structure in Daniel. For *Daniel 9 demonstrates he GOT the instruction, and now uses it to petition God for Temple Restoration*. Thus we can become instructed in how to read what he read, know what he knew, pray as he prayed. For Paul plays 'Daniel' in Ephesians 1:3-14, INSTRUCTING US TO DO THE SAME. And then Paul prays, modelled after Daniel, in Ephesians 1:15-23. So how did Daniel 'read' Isaiah 53 and Psalm 90?
- ◆ **First stop, the panoramic meaning of Psalm 90: TIME IS A LOAN.** It must be justified by someone supermaturing, at least one person, and at least every 490 and 1000 years, else the world ends. Additionally, believers the world over must vote to know God better during a 70-year period between the 490's. Else, the world ends. This was the burden of all believers since Adam's fall, and it was upgraded in Abraham, to ONLY Abraham's progeny. Of course, you became a 'son of Abraham' by doing what Abraham did, John 8:39. What did Abraham do? Genesis 15:6, he BELIEVED. So even were you a gentile 'stone', you'd become a son of Abraham if you did what he did, Luke 3:8, Matt3:9. It wasn't genetics, as Paul explains in Romans 4 and 9. Moreover, someone anywhere in the world who believed would be led to go where Abraham was, to Get The Instruction. That's why Abraham's Land Promise was the nexus of three continents. Made it easier for anyone, even travelling from America, to get there. People travelled a lot in the ancient world; it was cleaner, more economical and safer than staying put. Nomadic life was normal. So God would grant you TIME, if you wanted to learn Him; and of course that meant material benefits as well, so you could use the Time. After all, you'd need to have food, shelter, clothing in order to have enough health and therefore time, to study Him. *Seek ye first the Kingdom of God.. every spiritual blessing in the heavens...*

- ◆ **So Daniel first reconciles to Psalm 90 by citing his own time location, Daniel 9:4, 49 years after Temple Destruction.** That's what Moses did in Psalm 90:1-3, and 1-4 (as shown in the charts). So Daniel adopts the same convention. He also ties back to Psalm 90:5-7, and Psalm 90:10-11, to 'register' his 'vote'. Those passages in Psalm 90 each total 49 syllables, and their content referred to the 70-year believer voting periods per 1050 for the Adamic and then Noachic 1050's. So Daniel acknowledges PRECEDENCE for the time of his own vote. *Temple Down* means the world is in as dire a condition, as at the Flood. So by using 49 syllables pegged to Psalm 90 verses *about* the Flood, Daniel acknowledges that fact.
- ◆ **Daniel next reconciles to Psalm 90's end in Daniel 9:5,** where the aggregate total of his syllables is 73, representing 73 sevens: *the elapsed time from 1050BC when Israel rejected God as King, to when Daniel prays.* Thus Daniel acknowledges the warning at the end of Psalm 90, and this 'dateline' function serves to link what he says in his prayer, back to that warning, which of course Israel had not heeded. Again, precedence: she didn't heed back in 1050, but God graciously granted her human kings. So David became the promised King, and based on that promise the Temple=Messiah would come to exist. It is now Down, but through Moses and Isaiah, the Son and King was still Promised To Arrive: all he had to do, was VOTE. So in tying back to that Promise, Daniel in effect, invokes it.
- ◆ **Daniel next reconciles to Psalm 90:7, and to Isaiah 52:13 through 53:2. Each passage has an aggregate syllable count of 133 at those junctures.** Paul will do the same thing, in Ephesians. Why? *133 is the number of sevens in a 1050 MINUS the 120-year 'flood' voting period of Genesis 6, which set a precedence for subsequent voting.* So the last 120 years of any 490 or 560, is a Vote On Getting The Word. For that's how God used it, the first time: 120 years of warning. (See my 'Pass the Salt' Companion Video's description for linked videos walking you through those periods and their significance, from Adam through 2130 AD. We are in such a 120-year 'flood' period, now.)
- ◆ So whether believer (70-year, in the middle) or unbeliever (50-year, at the end) voting unit, it must be preceded with its opposite value (70+50 or 50+70), to provide for enough time to HEAR the Word of Warning. And if unheeded, *bam!* Destruction.

If you saw my GGS videos in Part 10, you saw how this 120 played for the Temple. It went down in 586BC. 120 years later, was the beginning of the regularly-scheduled believer voting window. Isaiah 53 balances to it, both via the 133 syllables, and by his balancing to the Temple's time grant which ended SEVEN YEARS WITHIN that voting window, which ran from 467-397 BC. Daniel is tracking to that window, which in his day, is 537-467=70 years from when the 49th year elapses. *Israel must get back to the Land before the 49th year ends; Temple construction must begin by that deadline, so the world will have 70 years' warning via Temple reconstruction.* People must be *informed*; there must be a *place* where they can go to get Bible. They must have *time* to know and *to go*. It's just like Noah building that boat. That's why Daniel prays at the *beginning* of the 49th year, as we saw in Daniel 9:4. So you see, the 133 is **conditioned** on the 49, which is why in Daniel 9:7, the aggregate syllables of 182-49, are used.

Preview of coming Pauline Attractions: Paul meters to the selfsame 133, in Ephesians 1:6: *EIS EPAINON DOXZES TES CHARITOS AUTOU*, "resulting in praise to the Glory of His Grace". Opposite result, from Psalm 90:7's *bahal*, Isaiah 53:2's *lo hashavnuhu*, Daniel's *lanu bosheth!*

See: this metering is on purpose. And it's picked up by Bible writers. Clever way to 'talk back to' a prior passage, in days when everyone memorized, papyri/parchments being too heavy and writing, messy!

This was the heart of the Psalm 90 warning: **VOTE, else Time ends with a flood!** (Yeah, of troops, as God will later have Gabriel explain, in Daniel 9:26.) That's why 14 syllables are 'hidden' in the Decree verses 1-4 of Psalm 90. Why the Adamic voting window of Psalm 90:5-8, references the Flood; for it was first announced via Enoch. Psalm 90:7 noted our sprouting arrogance and evening *bahal*, to go with our Isaiah 53:2 *wa lo hadar* dismissal. God mirrors our own anger back at us; and we're dried up, qvetching *yebeshes*.

Context in both places makes it obvious that man rejects God. Meter makes it obvious WHEN that rejection occurs. *You need to know both types of data to be properly informed. And it's easy even for a five-year-old, to count syllables and sing number songs.* So in translation, you are NOT informed. And thus will be flooded, for willful ignorance. For obviously Daniel had the information: he's using it in his meter, just as Isaiah had, and Moses had: which means, *the Jews were taught this information from childhood*, for Daniel was only a teenager when made hostage. But of course some modern Jews and we Christians, are clueless. Yet even a brainout can count syllables and learn the information, so there is no excuse. If you wanted to learn Bible, you'd know this. We obviously do not want to learn Bible. See: *it's about whether you learn and live on Bible, nothing else.*

If you read the content of Psalm 90 and Isaiah 53 even in translation, you'll notice they both center on *God's Vote versus Man's Vote Against God*. But from the meter, you know more. Psalm 90 through verse 7, sums up the final Millennial vote (yet future, verses 1-4), and the first millennial vote (Adam's period, verses 5-7). Psalm 90:8 is left out of Daniel's tally, because that's a final result, the Cross. *For the Last Seth will be the Appointed Substitute, and will become the Light of the Presence, thus buying our salvation* (reason for the perpetual light in the Tabernacle and Temple). In Isaiah 53, the Decree of God to Create Christ, versus our rejection of Him when He comes, is dramatically portrayed through Isaiah 53:2. So it's deliberate: 133 syllables = sum of Dan 9:5 through 9:7; summed syllables from Daniel 9:4 to end Daniel 9:7 is 182, divisible by 7. ***Daniel thus acknowledges that Time hangs on whether the Temple will be rebuilt.***

So the '133' functions simultaneously as a Doctrine of Time marker, as well as an indexing device to where in Psalm 90 and Isaiah 53, Daniel points when he prays. Paul used the '133' in exactly the same way.

◆ **This '133' tie also shows Daniel simultaneously accounts Time along two Davidic subtracks,**

a) from 1010BC, when David was crowned at Hebron. This subtrack begins its count in verse 6.

b) Daniel also accounts Time beginning in verse 4, tallying to Isaiah 53's own syllable count, from David's birth in 1040BC.

For Isaiah tracks from David's birth, since his theme was First David to Last David. We just saw above, what history Daniel covered and what he confessed about those years. From Exodus onward, Israel's history proved that *God miraculously delivers* over and over; even through hothead Asa and the Ethiopians Who God Defeated Single-Handed; Battle of Berachah and Jehoshaphat; Sennacharib limping home because Hezekiah merely prayed; Nebuchadnezzar and Cyrus converting, not to mention some famous Persian kings; *whoa! so much proof of God Defending His People! made Israel (in)famous!*

It was important she be (in)famous. People have to get information, and they are willing to get it more readily, if fame is used. Fame can be created by spectacular or popular or UNpopular news. This is the heart of advertising, to make the product *known*. Here, the issue was first to have a place *known* where people could *go to get Bible*. So **David was raised up at the end of the 120-year period ending 3150 from Adam**, aka our circa 1000 BC. He is literally born and dies in that last 50-year unbeliever voting window.

His Greater Son will also be born and die during what was supposed to be **the last 120-year window of history, from 4080 - 4200 from Adam's Fall**. That happened, too. In both cases, people nearby were either extremely delighted or extremely upset, so NEWS of these events travelled far and wide. Both persons were controversial, wildly successful, and hence loved and hated by millions. Remember, there was always a lot of travel through Israel. People walked. People talked. People then passed over, passed through, passed beyond aka *hebrewed out* to whatever intended destination, telling stories of these two persons, as they went. Gossip is popular. Especially, politically-incorrect or upsetting gossip. And it's pretty upsetting to hear that a red-headed handsome boy would be the progenitor of God Himself Who Would Execute a Bloodbath upon the Earth upon His Second Arrival. *Second*. First, He'd Come and give Due Diligence. Then would Pay for Sins *what god does the paying?* and then He'd return in full glory, *you better watch out*. This is why the story of both persons -- and especially the Last One - - spread infamously. It was tantamount to insulting all other nations and their religious notions.

And tantamount to offering real hope to people quivering under the horror of a Chemosh *you never knew if your 'friend' would turn you in to be burnt alive or worse your kids burnt alive and you had to lop off penises and skin people alive to show your love for these bloodthirsty gods who never paid YOU a damn thing*. People smile and nod and claim fealty, but in their heart of hearts they seek escape. The Real God offered it. People listened.

- ◆ **Next stop, Daniel 9:12: its sum=385 since the start of Daniel 9:4, and is divisible by 7.** The difference between Daniel 9:7's syllables and 9:12 = 203, which = Isaiah 53:4's ending syllable count. In Isaiah 53, syllable 203 marks Temple Destruction in 586BC, 126 years after Isaiah began his 'report' in Isa53:1. So notice how awesome is the *qum* and *shophat* language in Daniel 9:12, also about Temple Destruction. Cause for that Judgment was shown in Daniel 9:8-12, during 901-698BC. Syllable 203 in Daniel 9:12 is Manasseh's birth. Syllable 203 in Isaiah 53:4 is 10th Av 586BC, Jeremiah 52:13. So now read 2Kings 21:10-15: *due to Manasseh, God will destroy Temple and City with such rigor, BOTH ears will tingle in those hearing of it.*

Isaiah's own Temple Destruction marker at 203, Isaiah 53:4 (end) simply says, *God, Violated*. Ending Isaiah 53:4, are two words: Subject 'God' plus the pual of *ana*, better rendered as 'violated'. Shorthand, for what common people then will say of Christ, *afflicted by God!* But Christ IS God: Temple represents Him. Of course, syllable 203 in Psalm 90:10 occurs at 'strutting, labor, trouble'. Yeah, *awen* due to *awon*. So Daniel also ties to Psalm 90 at syllable 203.

D'ya think maybe Daniel counts his syllables in both places, when he crafts what words to speak, in Daniel 9:12? Oh yeah. Daniel's accounting on two time tracks simultaneously: Dan9:12 ends at his own syllable 203, which represents 698BC, Manasseh's birth; difference since he last 'sevened' his meter is 133, tallying to Isaiah 53:2's own 133 syllable marker on the result of Manasseh's birth, God's Decree to Destroy. AND THE DIFFERENCE IS 70. Again, Isaiah 53:2 covers what people say of Christ. Christ is the Temple the Temple depicts, *destroy this Temple and in 3 days I will rebuild it*. Israel treated the Temple with extreme disrespect, to put it mildly (i.e., prostitutes lived in it, 2Kings 23:6). Hence Isaiah's own syllable 203, represents Temple Destroyed, fulfilling the 2Kings 21 decree about Manasseh. Again, notice the 70-year difference, and how Daniel's deft wording, tracks to both Manasseh=Cause, and Temple Down=Result.

Kinda obvious tie, huh. Daniel may as well insert Isaiah 53:4's timeline *SMACK!* into Daniel 9:12. Which of course he did, via sevening meter. For Daniel 9:12's aggregate syllables are here 385, divisible by seven. Same as total syllable count in Isaiah 53:1 through 12. Metric 'incorporation by reference' technique any lawyer drools to have! Notice how, by matching 385 at 203, both in Isaiah 53, Daniel mates '385' to '203' at the end with *yaqem* at the beginning of 9:12. Daniel thus affirms Word=Messiah will end *STANDING*, too. Just as Isaiah says, ending 53:12!

You can't claim these numbers are coincidence. Too many are matched up with wit and even biting humor. Content ties. The chronology tracks. There are juridical doctrines expressed by the back-and-forth metric 'connections'. Alas, our modern minds aren't deft enough to appreciate that genius. We read Daniel 9 and sigh, 'oh, he was such a good Christian.' Eternally clueless, of course, to the scary depositional warning. These are kings. They often cried to the Lord, heard Him, but later clunked and clanged and then clodded off the stage of life. Our Church Bell Will Toll the Same Way; and when Heaven's Trumpet blows for our OWN *shuv*, we too will be *bosheth*-faced. Paul will warn about it in Eph 1:11, a verse perennially mistranslated, so we miss the specialized Greek term, *prothesin*: We are shewbread. *When it's stale, it's thrown out!* Yeah, parallel to Romans 11 graft-out analogy, which stays nicely ignored century after century. *End commercial message.*

- ◆ **So Daniel 9:13 is 49 syllables; begins at 698BC, ends at 649BC.** But in tagging addition to Isaiah 53's syllable 203, we come full circle from Temple Destruction back to Daniel's prayer dateline, 538BC. The 49th syllable takes us to Isaiah 53:6's *hiphgi(a)*. For Daniel, that's 'now'. So, Daniel prays per Psalm 90:16, to establish the Hands -- that God lay the Foundation again, bring the *hebrewing* sheep wandering along their own way, back to His Way in His Land at His Time for His Temple and His Glory.

Okie dokie. So in Haggai 2, anniversary of 2nd Temple Foundation 16 years after Daniel prays in 538BC, God 'arrives' to announce He will do just that: *for the hands He'd sent to rebuild, were hangin' kinda low to the ground, depressed*. So *twice* that 24 Chislew day, Seed aka Zeru-b'Bel, is given Word he'll be Seed of Christ -- *from that day forward*. Yeah. Chanukah declared, 357 years in advance. Yeah, One Born on Chanukah to Die at 33, 357+33=390, ending the same 390 Israel suffered from Egypt. Yeah, so Daniel 9:13 ends at 649BC, as well: 390 years after David's birth. For they are enslaved again, and only the Last David can free them.

Isaiah benchmarked the same future event at the beginning of the second clause in Isaiah 53:7, syllable 267, Year 521 or 522BC (depending on rounding), *wa lo yiph'tach pi'u*. Lamb of God opens His Mouth to Zerubabbel, *START BUILDING AGAIN!* so He will have a Body in which to go to His Death, humbly silent like a sheared ewe, the Temple the Temple lamb sacrifices would depict.

Could you ask for better interpretation proof, than tagged meter? Dan 9:13 verse content: *yes all this has happened to us, just as You gave Moses to warn us -- and yet even TODAY we don't 'return' to You, no repentance, no seeking Your Truth*. So who does the Returning? **God**. To Rescue. God To The Rescue, Week *Jakim*, 1 Chron 24 priestly course for 3rd week in Sivan or Chislew. *By His Hand He succeeds*, Isaiah 53:10.

Thus Daniel presents EVIDENCE before the Lord. God can read his thoughts as he talks. So he's careful to match up God's Own Depositions through Moses and Isaiah, tagging them to his own, using meter as ID tags for each period in Israel's history; for citations to the relevant depositional portions God already deposited in other prophets. All this, to sum up the Case of the Prancing Kings but Plodding Prophets. For his Summary Statement must end, with a Plea to Return.

Amazing what we miss, when we don't learn Bible Hebrew meter! **And of course God's reply in Daniel 9:24 and 25, also tags to Moses and Isaiah's 63-syllable sections; also explicitly tags to Daniel's 49 here!** But from translation, you've NO IDEA where Dan9:25's numbers came from!

So let's notice 9:13's text, again: *Just as written in the Law of Moses, that all this evil will come upon us; yet we don't become sick at heart, turn to the Lord Our God, away from our sins and [instead] prospering-by-wisdom from His Truth.* Yeah, from Manasseh until Josiah, Turn Away Time, 698-649BC. So God turned Temple to Toast: until this day, 538BC, *hiphgi(a)*.

Dan9:13 thus ends in another pregnant aggregate, divisible by seven: 434 syllables. 62 'weeks'. Time the Temple stood, plus the 70 years which will have elapsed since his own captivity, by year-end. Or, put another way, 69 years HAVE elapsed. Is 69 familiar? Also ties to Isaiah 53:12's syllable 434: *w'et atsumim, yahalleq* -- sharing out what? Well, the enemy has made Israel booty since 607 BC, first year of Nebuchadnezzar. *So Give us as many good days as we've raah gadolah.. make us glad.. establish the work of our hands.* Yeah, **Moses stopped Psalm 90 at 350 syllables. 434 is 84 more.**

So how about another 84-syllable decree, like the one Isaiah split in two? Yeah, tag again to Isaiah's own 434. **Daniel's prayer will run another 308 syllables, $84*3 + 56$, also equals $154*2$, which sevens is 1078, deadline for Messiah's death, 1000th anniversary of David's death, the sum of Isaiah 53's syllables INCLUDING those in ellipsis. So $84*4+56$, 392 syllables more than Psalm 90, $=364+28$.** The 28 is the shortfall 14, twice, which Isaiah 'debited' from his total. Negative use of time requires two positives. Israel had 126 years left in her Time Bank $950-586=364$ on the 490 from 950-460BC. So that leaves 14. **TWO Trib sevens can't be made up. She's overdrawn.**

Therefore, Daniel continually tallies his own timeline accounting to Isaiah 53's syllables, so to invoke them in his prayer; to claim their promise, as basis for his ending plea of reimbursement (beginning in verse 15). So as we saw from 9:5 onward, Daniel benchmarks at key syllable markers in Isaiah 53. In Daniel 9:12, he was 'at' Isaiah's syllable 203, too; yet also 'at' syllable 385, in his own prayer. We know that's true, since the DIFFERENCE between his last sevens 'paragraph' ending at syllable 182 and syllable 385, = 203. Daniel set up this tracking method back in 9:7. The difference between his first and second sevens paragraphs, was 133, ending at syllable 182 (Dan 9:7's syllable count compared to his verse 4). This method, of course, is what Moses and Isaiah used; so now Daniel uses their accounting method, to make his own.

Notice how clever and helpful this methodology, albeit complex. A complex tracking is harder to follow, but easier to prove and audit. Complexity dispels any question of coincidence, helps you validate not only the text you read, but also the text it references. Bible's textual authenticity is always debated; those debunking Bible are thus proven rather slipshod, especially since a complex auditing methodology provably exists WITHIN the text itself; yet people don't bother to use it, before pandering claims about a) authenticity, or b) interpretation. Whoops.

So Daniel 9:12's content had tied to the end of Isaiah 53:4 on purpose, Temple Destruction: Isaiah's last clause in 53:4, ends at 586BC. Content is FUTURE, Messiah-Our-Temple-Pays-For-Our-Sins.

Yet there won't BE a Messiah if no Temple, 1Kings 9.
 So the Promise of Messiah that IS Temple, went down.
 Just as Messiah Himself will do.
 So God will be faithful then,
 just as He was faithful to fulfill His Promise now (Dan9:13's content).
 So now Daniel claims
 the remaining Promised Years in Isaiah 53.
 Votes for them to happen.
 So, keeps on tracking after Isaiah 53's syllable 203,
 which syllables=years are contemporary history, to Daniel.

- ◆ **Dan 9:14 thus runs 42 syllables down to Daniel's own captivity, beginning 607BC;** in the tandem track from Isaiah 53, the same 42 syllables represent 562BC, tying AGAIN back to Isaiah 53's 203rd syllable, plus 42. Full circle, 2nd time, on time, his time. **So Daniel ends his summation of the March of Kings and Prophets, in yet another aggregate seven, totalling what? 476! 14 short of the 490,** adding 14 to Isaiah 53's 462 syllables! The 476 is also 126 more than Moses. On purpose, of course. So like Isaiah 53, Daniel split his 42's, as well. This one is first. (The second 42-syllable verse comes in Daniel 9:17, 164 syllables after Isaiah 53 had ended.) For it was God's Decree that Daniel be taken by Nebuchy baby. So he writes now, nearly 70 years later, summing up the Prancers and the Plodders, readying his Plea. For Daniel knows he's VOTING. That's what his own '70' was for. And of course, 607 is 42 sevens from when Asa turned to God, 901BC, beginning of Daniel 9:8.

Now we come to an interesting benchmark tie to Nebuchadnezzar. In Isaiah 53, syllables 203-245 cover the time from Temple Down in 586BC, to 544BC. During that time, Nebuchadnezzar goes mad, after doing the 90-foot Oscar thingy (Daniel 3). Rebelling against the meaning of his head-of-gold dream, he makes an huge body of gold, not just the head. *Oh King, Live Forever.* His madness is benchmarked at syllable 203+10, keyword *medukah* in Isaiah 53:5 -- 466 years from David's Birth (252 years in ellipsis between 52:15 and 53:1). So the madness occurs 476 years from Daniel's 9:5 dateline (from Psalm 90's end) in 1050BC. Nebuchadnezzar goes mad circa 575BC.

A seven-year civil war ensues. Nebuchadnezzar finally believes in Christ as then revealed, so God restores him to power, and from 569-562 the now-happy man finishes his rule and his life. So Daniel uses the sevening to benchmark the beginning of that civil war. *Goyim* king, this time. Still one God appointed, as long promised explicitly since *Isaiah Chapter 40. One whom Jeremiah was ordered to tell JEWISH kings to obey.* And because they didn't, Jerusalem went down.

This legal argument constitutes a basis for adding a 14 year credit. *God fulfilled His Promise, the years elapsed, Babylon was delivered, the king believed, so shouldn't Israel now be delivered, too?* So Daniel boldly tacks on 14 years to Isaiah's sum, now 476 instead of 462. Which of course, he was authorized to do, since Isaiah 53's march of the years, kept going on after syllable 203, and in the most pregnant section of the chapter: Messiah *medukah* (=crushed, corresponds to 575BC when Nebuchadnezzar was stricken), *musar* (=disciplined, corresponds to 569BC when Nebuchadnezzar is restored). Just as God promised He'd do, to Israel's captors. So the *musar* clause ends, benchmarking to Nebuchadnezzar's death (562 BC). *Crushed, disciplined, now in heaven.* Just like his Lord.

- ◆ Notice that the total time period is 46 years 607-562, in Daniel's own timeline to tally, next verse. (Daniel's Track 2 tally runs a verse 'behind' the Isaiah 53 timeline.) Daniel 9:14 ended at 607. 9:15 will end at 562. **{Self-note: finish this point and the rest of text meaning through verse 26.}**

F Lesser convergences, yet still significant: 49 sevens to the 490th anniversary of Hezekiah's death/Manasseh's sole rule, *for which God decreed Jerusalem would be destroyed, Isa39.* Also 49 sevens from finish 1st Temple construction to 1000th anniversary of Exodus.

G Notice Dan 9:24's 63 syllables, a Divine decree about 70 sevens; the last one of which, DOESN'T play in Israel's 'time'! Because God is careful to distinguish Time, and because the new Time begins piggybacked on the 'sundown' of the previous time (new day begins at sundown on the previous day), you'll often find a 2-year variance in Bible accounting. It's not merely due to our messed up BC/AD calendaring. In God's Accounting, if you are to count BOTH the beginning and the ending day/year as well as the time between, you'll have an extra 1 or 2 versus your own calculations. Or, an extra -1 or -2. So when you get dates within two days/years of what you expect, you must carefully analyze why. For you need to balance to *what God counts* in His Promise relative to the topic. Sometimes the stress is on both beginning and ending years; sometimes only on the beginning. Sometimes, only on the duration or the amount 'between'. The count will tell you which. Here, we saw that Moses' use of 63 meant also 64, referencing the shortfall in time of Messiah's death (because He'll die 64 years prior to the then-scheduled Millennium, 57+7). '63' in normal counting is also seven short. So notice how +1 also means the same as +0, *depending on what is stressed.*