

Daniel 9:4-19, Hebrew with Meter Parsing and Notes

You might need to download the Hebrew fonts to read this document: <http://www.bibleworks.com/fonts.html> . Those fonts are copyrighted, and are free for download from BibleWorks. The text below is pasted from BibleWorks 5, which at that point was BHS. Text has not been altered, though sometimes the vowel points won't show properly in Word. I raised the Hebrew text 5pts, which helps; accents, shewas and seghols tend to squish. Don't change margins. In Word, Hebrew text won't justify properly, either.

Helpful Word tip: if you right-click then select Customize, and then drag out the Web blue arrows to your icon line from the Commands tab, you can use Word like your browser.

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Summary and Meter Import

Daniel 9 is a metered prayer; God's reply in Daniel 9:24-25 is also metered. Its text in every translation, explicitly uses numbers based on Daniel's meter; but you can't see that meter, in translation. Moreover, the meter style is the same as used in both Psalm 90 and Isaiah 53; and by use of meter, Daniel 'tags' specific verses and phrases, in those two passages. Paul will 'tag' Daniel, Isaiah and Moses the same way, in Ephesians 1:3-14; Paul will also ape the same meter style in all its characteristics, proving for us the fact that ***meter was used as a MAJOR COMMUNICATION ENGINE FOR DOCTRINE, as much as the explicit text, itself.*** Hence knowing the meter, dramatically alters how you read and interpret not only Daniel 9, but all prophecy, and many doctrines, *especially Trinity*. For one of the ways God communicates DECREE, is by trebling: *all Members AGREE*.

How we read Bible history is affected, too: for just as Moses and Isaiah, Daniel meters his prayer into a *chronology* of both past and future. Moreover, Daniel meter-maps *back to* both Isaiah and Moses' chronologies, as *legal precedence* for his petition. Unlike them, Daniel's meter is syncopated, not uniformly symmetrical; to illustrate the sad history of Israel's bad voting via the history of its kings; starts with David and ends at 607BC, when Daniel was taken captive, verses 13 (Time Track 2) and 14 (Time Track 1).

Prayer Outline, as shown by the metered bookends on page 3 and 4:

- ◆ **Daniel 9:4-9:13, The Indictment**, 434 syllables, @49 syllables in each verse 4 and 13, **bookend a full-circle timeline** starting from when Daniel prays in 538BC, going back to David's Kingship at Hebron, then annually forward to 538BC, when Daniel prays (using Time Track 2, see page 4). The Indictment Crux is *sub-bookended* in palindromic 58's, verses 11 and 12. This covers Isaiah's ministry, ending with Manasseh's capture and repentance; as a result, **TEMPLE DOWN** was irrevocable, 2Kings 21:11-15, 23:26, 24:3. So Daniel *organizes his meter* to circle on the root reason why he was captured, and why he prays 'now'.
- ◆ **Daniel 9:14-9:19, The Petition**. 9:14 is a standalone sevened preamble of 42 syllables (first bookend), summarizing the case. The Petition has three subparagraphs.
- ◆ The **9:14 subparagraph ends with 9:17** (second 42-syllable bookend), Sum = **64 threes** (not sevens).
- ◆ The 2nd subparagraph's closing bookend at **Verse 18**, metered at 69 syllables, 'ropes' back to its *first* 69-syllable bookend in Daniel 9:7, where the bad time began (under Solomon), and it runs **194 threes** (not sevens). Excluding the overlap, **verse 18 alone = 23 threes**. The hanging-chad seven owed on the 49 missed sabbatical years, can't play pre-Messiah. So 7 is in ellipsis.
- ◆ **Verse 19** is the third subparagraph, truncated to 47 syllables. Would be 54 = reimbursement due Gentiles for Abraham's too-early maturation, = **18 threes and equals the meter God will use in Daniel 9:27**.
- ◆ Sum of all three subparagraphs (without overlap) = **105 threes**, including the ellipsis. **105** also equals 15 sevens.
- ◆ **Paul will use these Daniel threesomes**, to craft his meter for the three sets of anaphora bookends in Ephesians 1:3-14 (i.e., opening the *eudokian* anaphora at syllable 105, in Ephesians 1:6; and ending the anaphora's last bookend, also at 105). So clearly he parallels Daniel's prayer and God's answer, on purpose. You can't see any of this in translation, for the rhetorical style is to **give generic words a historical underpinning**, just as Moses did, in Psalm 90. Like, an anthem.

Daniel 9:4-19 Summary and Meter Import, continued

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Daniel's historical use of meter was annotated in <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc> , starting at Footnote E. The related Kings and Chronicles verses were listed, so the reader can 'track' that history, with Daniel's prayer. **An updated copy of that Footnote E text follows at the end of THIS document; this document's content SUPERCEDES the link copy.** Eventually, Footnote E will be removed from the above link, and the reader will be referred here. I apologize for this piecemeal material, but I publish it as I learn it, and then must go back and edit.

Again, Paul plays Daniel, in Ephesians 1:3-14. You will misinterpret Ephesians if you don't know how Paul uses meter; if you don't know how Paul plays on Daniel. So <http://www.brainout.net/Ephesians1REPARSED.doc> covers the Ephesians passage, and contains a comprehensive list of all associated videos and documents.

In sum, this document shows how Daniel's words are timed to history, via the meter. For he keys his words to the *time periods* he references in that meter. After he completes the historical indictment in Daniel 9:13, he starts to use meter as the *basis for his petition to God* to restore the Temple -- which means, restoring the Time. Daniel calculates how much time, via meter. God thus responds to Daniel's calculations. God also lists the meters Daniel uses, which to us in English are 70, 49, 7, 62 (434). We don't know where those numbers come from, in English. So we don't know **why** God subdivides the time as He does. *So we have miscalculated what Daniel 9:24-27 means, for centuries!*

Hence this document shows Daniel's meter, so we can know what Daniel meant by what he said, WHY he asked God for those units of Time, and WHY God responded as He did. Thus we can finally calculate Daniel 9 correctly. And hence, understand what Paul means in Ephesians 1:3-14, as well.

URL of this document: <http://www.brainout.net/DAN9V4-19HebOnePagerPARSED.RTF> . Pdf: <http://www.brainout.net/DAN9V4-19HebOnePagerPARSED.pdf> . The pdf version can't 'read' the intra-document navigation links. You have to use the RTF in Word or a word processor which can 'see' the links. WordPerfect can read the links, but it cannot properly read the formatting, in any WordPerfect version I have (through X4). So don't use WordPerfect. This document was written in Word 2002 upgrades, so should be readable in any version of Word; though Word 2007 has many bugs and might not display older Word documents properly. (I didn't test Word 2010.) If your version of Word can't read the document well, let me know and maybe I can convert it to your version.

Daniel 9:4-19 (underlined subscripted or superscripted text inside the 'boxes', are hyperlinked notes. So are verse numbers, at far right.)

9:4 וַתִּפְּלֶלֶה לַיהוָה אֱלֹהֵי 10 וְאֶתְוַדָּה וְאָמְרָה 5 אֲנִי אֲדַנִּי 5 הָאֵל הַגָּדוֹל 5 וְהַנּוֹרָא 4 שֹׁמֵר הַבְּרִית 5
 9:5 וְהַחֲסֹד 4 לְאֹהֲבָיו 4 וּלְשֹׁמְרֵי מִצְוֹתָיו: 7 49^a 49
 9:6 חֲטָאנוּ וְעֹוֵנוּ 6 (וְהִרְשַׁעְנוּ) [וְהִרְשַׁעְנוּ] וּמִרְדְּנוּ 6 וְסוּר מִמִּצְוֹתֶיךָ 6 וּמִמִּשְׁפָּטֶיךָ: 6 73^b 24
 9:7 וְלֹא שָׁמַעְנוּ אֶל-עֲבָדֶיךָ הַנְּבִיאִים 14 אֲשֶׁר דִּבְרוּ בְּשִׁמְךָ 7 אֶל-מַלְכֵינוּ שְׂרִינוּ וְאֲבֹתֵינוּ 12 וְאֵל כָּל-עַם הָאָרֶץ: 7 113^c 40
 9:8 לְךָ אֲדַנִּי הַצְדָקָה 9 וְלָנוּ בִשְׁתַּת הַפָּנִים 8 כִּי־זֶה הָיָה לְאִישׁ יְהוּדָה 9 וְלִיוֹשְׁבֵי יְרוּשָׁלַם 8 וְלִכְלל-יִשְׂרָאֵל
 9:9 הַקְּרֹבִים 9 וְהַרְחָקִים בְּכָל-הָאָרְצוֹת 10 אֲשֶׁר הִדְחַתְּם שֵׁם בְּמַעַלְמֶם 10 אֲשֶׁר מַעַלְוֹבֶיךָ: 6 182 133^d 69
 9:10 יְהוָה לָנוּ בִשְׁתַּת הַפָּנִים 9 לְמַלְכֵינוּ לְשְׂרִינוּ 9 וְלְאֲבֹתֵינוּ אֲשֶׁר חֲטָאנוּ לְךָ: 12 212^e 30
 9:11 לְאֲדַנִּי אֱלֹהֵינוּ הַרְחָמִים וְהַסְּלַחֹת 15 כִּי מִרְדְּנוּ בּוֹ: 6 233^f 21
 9:12 וְלֹא שָׁמַעְנוּ בְּקוֹל יְהוָה אֱלֹהֵינוּ 12 לְלַכֹּת בְּתוֹרָתוֹ 7 אֲשֶׁר נָתַן לְפָנֵינוּ 8 בְּיַד עֲבָדָיו הַנְּבִיאִים: 9 269^g 36
 9:13 וְכָל-יִשְׂרָאֵל עָבְרוּ אֶת-תּוֹרַתְךָ 12 וְסוּר לְבַלְתִּי שְׂמוֹעַ בְּקִלְךָ 12 וּתְתַךְ עָלֵינוּ הָאֵלֶּה 9 וְהַשְׁבַּעַה
 9:14 אֲשֶׁר כָּתוּבָה בְּתוֹרַת 12 מֹשֶׁה עֲבַד-הָאֱלֹהִים 8 כִּי חֲטָאנוּ לוֹ: 5 327^h 58
 9:15 וַיִּקַּם אֹתָם (דְּבָרָיו) [דְּבָרָיו] 6 אֲשֶׁר-דָּבַר עָלֵינוּ 7 וְעַל שְׁפָטֵינוּ 5 אֲשֶׁר שִׁפְטוּנוּ 6 לְהַבִּיא עָלֵינוּ 6 רַעַה
 9:16 גְּדֹלָה 5 אֲשֶׁר לֹא-נַעֲשִׂתָהּ 6 תַּחַת כָּל-הַשָּׁמַיִם 7 כְּאֲשֶׁר נַעֲשִׂתָהּ בִירוּשָׁלַם: 10 385 203^h 58
 9:17 כְּאֲשֶׁר כָּתוּב בְּתוֹרַת מֹשֶׁה 9 אֵת כָּל-הַרַעַה הַזֹּאת בָּאָה עָלֵינוּ 12 וְלֹא-חָלִינוּ 5 אֶת-פָּנָיו יְהוָה
 9:18 אֱלֹהֵינוּ 9 לָשׁוּב מֵעֹוֹנוֹנוּ 6 וְלִהְשִׁיב בְּאִמְתְּךָ: 8 434 49^{a,i} 49
 9:19 וַיִּשְׁקַד יְהוָה עַל-הַרַעַה 9 וַיְבִיאָה עָלֵינוּ 7 כִּי-צִדִּיק יְהוָה אֱלֹהֵינוּ 9 עַל-כָּל-מַעֲשָׂיו אֲשֶׁר עָשָׂה 9
 9:20 וְלֹא שָׁמַעְנוּ בְּקוֹלוֹ: 8 476 42^j 42
 9:21 וַעֲתָה אֲדַנִּי אֱלֹהֵינוּ 10 אֲשֶׁר הוֹצֵאתָ אֶת-עַמְּךָ מֵאֶרֶץ מִצְרַיִם בְּיַד חֲזָקָה 20 וַתַּעֲשֶׂלֶךְ שֵׁם 6 כִּי־זֶם
 9:22 הַזֶּה 4 חֲטָאנוּ רִשְׁעָנוּ: 6 522 46
 9:23 אֲדַנִּי כְּכָל-צְדָקְתְּךָ 10 יִשְׁבֹּנָא אִפְךָ וְחֲמַתְךָ 10 מֵעִירְךָ יְרוּשָׁלַם תִּרְ-קִדְשֶׁךָ 12 כִּי בְחֲטָאֵינוּ וּבַעֲוֹנוֹת
 9:24 אֲבֹתֵינוּ 12 יְרוּשָׁלַם וְעַמְּךָ 8 לְחַרְפָּה לְכָל-סְבִיבֹתֵינוּ: 10 584^k 62
 9:25 וַעֲתָה שָׁמַע אֱלֹהֵינוּ 9 אֶל-תְּפִלַּת עֲבָדֶיךָ 7 וְאֶל-תְּחִנּוֹתֵינוּ 6 וְהָאֵר פְּנֶיךָ 6 עַל-מִקְדָּשְׁךָ 5 הַשָּׁמַיִם לְמַעַן אֲדַנִּי: 9 626^j 42
 9:26 הִטָּה אֱלֹהֵינוּ 5 אֲזַנְךָ וּשְׁמַע 7 (פְּקַחָה) [פְּקַחָה] עֵינֶיךָ 5 וּרְאֵה שְׂמֹמֹתֵינוּ 8 וְהַעִיר אֲשֶׁר-נִקְרָא שִׁמְךָ
 9:27 עָלֶיךָ 12 כִּי לֹא עַל-צְדָקְתֵינוּ 8 אֲנַחְנוּ מִפִּילִים 6 תְּחַנּוּנוֹתֵינוּ לְפָנֶיךָ 9 כִּי עַל-רַחֲמֶיךָ הַרְבִּים: 9 695^l 69
 9:28 אֲדַנִּי שָׁמַעָה 6 אֲדַנִּי סִלַּחָה 6 אֲדַנִּי הַקְּשִׁיבָה 7 וַעֲשֵׂה אֶל-תְּאֵחֶר לְמַעַנְךָ אֱלֹהֵי 14 כִּי-שִׁמְךָ נִקְרָא
 9:29 עַל-עִירְךָ וְעַל-עַמְּךָ: 14 742 266^m 47

Daniel 9:4-19 Meter Chronology Chart

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(underlined text hyperlinks to Notes in this doc)

Verse	Syllab	Cum Syllab	Diff	Track1	Track 1 Meaning	Track 2 and <u>Track 3</u> Time, Meaning ^A
9:4	49	49	0	538BC	Dateline use of meter, 49 years from TEMPLE DOWN , start of that year, Daniel prays, between November 539 and April 538 BC.	Same, 538BC . Compare Daniel 5:31 with Ezra 1:1. Kings accounted their years beginning on Nisan, even if they began rule earlier.
9:5	24	73		same	Second dateline, 73 sevens, dated from 1050BC . So we know Daniel picks up where Moses left off, in the timeline.	So we know Daniel picks up as Isaiah did, in Isaiah's timeline: with David.
9:6	40	113		1010-970BC	David's reign, starting at Hebron	
9:7	69	182	133	970-901BC	Solomon through Asa's 11th year	649BC , Manasseh's capture: tie to Isaiah 53:2's end, syllable 133 . Paul will also tag it.
9:8	30	212		901-871BC	Asa's good years	
9:9	21	233		971-850BC	Rest of Asa (now bad), through Jehoshaphat's good years	
9:10	36	269		850-814BC	Rest of Jehoshaphat (now bad) through Joash's good and beginning bad years.	
9:11	58	327		814-756BC	Joash (bad) through Azariah aka Uzziah (to 6 years before he is stricken with leprosy).	Juridical cause of Temple-Down, bookends of failure. Lateness.
9:12	58	385	203	756-698BC	Start of Isaiah's ministry; Azariah through birth of Manasseh	586BC , TEMPLE DOWN ; tie to Isa53:4's end, syllable 203 .
9:13	49	434	49	698-649BC	Manasseh to his capture and change of heart	Full-circle from v.4 back to 538BC , year Daniel prays; tie to 'hiphgi(a)' in Isaiah 53:6, syllable 252 . Paul will also tag it.
9:14	42	476	42	649-607BC	Rest of Manasseh through Daniel's capture. Full-circle Irony : Daniel prays at start of his 70th year of captivity for Temple to be rebuilt, so believers can be free to vote for God.	538-496BC , ending syllable 294 in Isaiah 53:7, <i>ne'elama wa lo</i> and clause end in Psalm 90:15 , <i>give us as many good days as we had bad</i> . This will be the key to God's 'reimbursing' answer.
9:15	46	522 ^{B,C}		607-561BC	Capture to Nebuchadnezzar's death and start of 490th year after 1050BC , where Psalm 90:17 ended. Daniel invokes Psalm 90:15-17 for the Voting period Moses tagged (467-397BC) ; so God metrically answers w/ Dan 9:24-27 (i.e., reimburses the 70 twice). Daniel's vote is EQUIDISTANT, here: 70 years later, the 70-year voting period begins (538-70= 467 BC, start of voting period.)	496-450BC. Historical (from-Adam) 70-year Voting period begins 467BC, preceded by Esther , followed by rebuilding the newly-burnt Jerusalem wall in 446 or 444. 450BC ties to Isa53:9 clause 2 (w'et), in time; end clause ties to 444. Tie to syllable 340 in Psalm90:17 , 'establish the work of our hands' ('for him', the 'us' @syllable 341 is cut out).
9:16	62	584 ^C		561-499BC	Nebuch's death to rise of Darius the Great; the ' Persian Wars '.	450-388BC , rise of Greece and Peloponnesian wars
9:17	42	626 ^D		499-457BC	Historical Voting period (after 7th 490 from Adam) begins 467BC, ends 397BC . The 49 in Dan9:25 ends at 397BC, completes OT Canon.	388-346BC , decline of Persia, rise of Macedon
9:18	69	695 ^E		457-388BC	Voting Period , rise of Greece and Peloponnesian wars	346-284BC Alexander and <i>wars of Diadochi</i> post-Alexander
9:19	47	742 ^{B,E}	266	388-341BC	rise of Macedon and Alexander	284-238BC , rise of Rome due to the Punic Wars .

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A. Track 2 and 3 use the 'Diff' column to tie in Isaiah 53's and finally Psalm 90's syllables, *cumulatively*; thus the chronology is faster.

B. *Daniel 9:15's 46 syllables is a palindromic sum: Daniel's prayer is 23 years after Nebuchadnezzar's death* (dateline tying backward, beginning of year); *23 years before, end of God's decreed deadline for Temple rebuilding, 516BC* (dateline tying forward, end of year). *He is also 70 years from the upcoming 70-year voting period which will begin in 467 BC.* That's another time palindrome. (Time equidistance and number Palindromes are hallmarks in Bible Hebrew meter, idea of showing the 'circle' of Time returning to fulfill God's Purpose.) There are other meanings to the 46, but I've not yet figured them all out. However, **Daniel still tracks to Psalm 90, from verse 16 now: next 46 syllables after syllable 294 in Psalm 90** (which ended its verse 15), Daniel now tags. **That's all of Psalm 90:16 up to the last 10 syllables of verse 17; Daniel cuts off the 'nu' from aleynu -- meaning, establish HIM** (becomes 3rd person masc singular). Whose hands? Messiah, the God who will take ON Hands, Isaiah 52:13, 53:1, 53:10C. (My pastor had a field day pointing that out in his exegesis on Isaiah 53, Lessons 26-28.)

Daniel also still tracks Isaiah 53, but at 397BC Isaiah inserts a *364-year ellipsis* for the promise of 1st Temple's standing years being restored, end Isaiah 53:10. So **Daniel updates Isaiah: Daniel textually 'ropes' Isaiah 53:10 to Psalm 90:17 'establish the work of our hands' -- to establishing MESSIAH**, which of course is what Isaiah 53:10 is about -- 'by His Hand, He succeeds'. Thus Daniel cleverly truncates Psalm 90:17's 'aleynu' to 'aley' at the 340th syllable of Psalm 90. In Hebrew that changes the meaning to, 'establish the work of our hands for HIM' -- Messiah.

So notice the cleverness:

- ◆ **Isaiah 53 syllable 340, is 450 BC, four or seven years before Nehemiah will learn of a new attack on Jerusalem, which results in her wall going down again, Nehemiah 1:1ff. Daniel is tying forward to that time, by benchmarking Isaiah 53 syllable 340, in Daniel 9:15.** [Easton's Dictionary says Nehemiah returned 446BC. The doubled-70 time grant you'll see accounted below, also has the second (of three) 70's ending at 446BC, to reimburse for Temple being built by the 516BC deadline of Jeremiah 25:11-12, 29:10-11, etc. ISBE and other sources claim Nehemiah went to Jerusalem in 444BC, and Isaiah 53:9's 2nd clause pregnantly ends at that year also: *and associated with a rich man, in His Deaths*. Many people mistake Nehemiah's coming as the time of a decree GOING forth, to calculate Daniel 9:25's seven and sixty-two weeks; since the numbers then balance to the Crucifixion, if one uses solar years as one should. But Nehemiah's surprise in 446 or 444 shows that Jerusalem had already been long rebuilt; only its wall was **newly** down, with associated wreckage. He rebuilt it in 52 days, Neh 6:15. So the point of the passage is to prove that **Jerusalem had already been rebuilt by the 446BC deadline** per God's decree, not any king's; as you'll see, in <http://www.brainout.net/Dan924HebParsed.pdf> .]
- ◆ But also, **Isaiah 53:10 syllable 390 (b'yado) = 397BC**, end of the historical **Voting Period** referenced at the end of **Psalm 90, about which Daniel votes --**
- ◆ **Isaiah 53:10, metrically replies to Psalm 90:17** via the same 1/2 voting meter (**35**), and **Isaiah uses 'hand'** to tie as well. So, Daniel does the same thing: **Dan9:15, using 'hand'**.
- ◆ *After all, the God who delivered them from Egypt, was to become the Passover Lamb, per Isaiah 53:10 contract.* See how the association between 'Egypt' and 'hand' evokes Moses (who Daniel named in his 9:13) -- and 'hand' in Isaiah 53:10 thus links to Passover, birthday of the nation? See how Bible's meter is as deft and deliberate, as its *textual* incorporation by reference?

So Daniel now shifts, here in 9:15, to Future Accounting Meter. That's why he makes another equidistant dateline. He now accounts Time *based on what God already told him about the future*, and based on the PROMISE in the ellipsis of Temple years in Isaiah 53 (after verse 10, before verse 11) -- to tally years for his petition to restore the Temple, and thus Time itself. Daniel's language is strong, for he invokes Numbers 14:12-19, when God offered to destroy Israel and begin again with only Moses. At this point, instead of tagging directly to Moses and Isaiah's syllables by cumulative differences between his metered paragraphs (for Time Track 2), beginning in verse 16, **Daniel instead will tag his own prayer's meter**, based on the *new* information God gave him about that future, from Daniel 3 forward.

So for what follows, notice that previously Daniel had last 'sevens' at verse 14. Cumulative tally there, was 476. Hence Daniel's syllables will next seven, at Dan9:19's end, the difference (from verse 14) being 266 = 38 sevens = 126+70+70. 126 reimburses unlapsed promised 1st-Temple Time = 70+49+7; it will play as another 70 from 516BC-446BC, to get to Voting period. 266 = 252 + 14. Thus he invokes a LIKE REIMBURSEMENT, tagging the *ellipsis* of 252 syllables=years between Isaiah 52:15 and 53:1 (to align from David's Death to 712BC with Hezekiah @53:1's start). So notice: the **364 ellipsis + 252 ellipsis** in Isaiah = 616, minus the **126 unlapsed 1st-Temple Time (offset) = 490!** See, he balances Time like credits and debits, 'obeying' Psalm 90:15!

Syllable sum **742** in v.19 is **8 sevens short** of # of sevens in Allotted Time for mankind, 750*7=5250 = Psalm 90 Allotment. So God replies with this meter in Dan 9:24-27, see <http://www.brainout.net/Dan924HebParsed.pdf> . More about this follows in [Note E](#), below.

Daniel 9:4-19 Meter Chronology Chart Note B, continued

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Paul picks up at this point, metering his 'dateline' paragraph when Christ would have been age 56, in Ephesians 1:4. Paul also piggybacks the same factors to craft his *epainon* anaphora as 67 and 38 threes, see <http://www.brainout.net/Ephesians1REPARSED.doc>. Just as Daniel had tagged Isaiah and Moses by differentials between sevened paragraphs, Paul metrically tags Dan9:14 through Dan9:19, to 'answer' Daniel's petition.

- ◆ For Daniel 9:14-19's sum with ellipsis: $266+42+7=315$.
- ◆ In Paul, $(67+38) \times 3$.

Thus Paul emphasizes continuity of God's Will and Purpose to Glorify Christ. This helps us to grasp how Paul 'reads' Daniel 9's meter. Briefly put, in Ephesians 1:3-14, Paul crafted three anaphora 'bookends': material *between* the bookends is the 'content', just as Daniel uses 49 69 58 58 49 42 42 69 bookends, here.

- ◆ **First** Paul crafts a *eudokian* anaphora, metered at 77 threes or 33 sevens. Tying to, Christ as 77th Son Who Dies at Age 33, the Good Will and Pleasure of Father to make us sons in the Son (verse 5), Who became the Asset Portfolio we can 'eat', now that He is revealed (verse 9); as a result of which we become Temple Shewbread and Firstfruits, like Him (verse 12). **The summed meter is 231 syllables = Daniel 9:24-27, God's Reply to Daniel.** So this anaphora *updates* that reply with God's Will and Purpose for Church, as 'inside' what God told Daniel: hence the witty hidden-from-eternity-past *musterion* language of *Pleromatos Pregnant Time*, a theme Paul never tires of repeating in Romans 8, Galatians 4, and of course in Ephesians.
- ◆ **The 'eat', Temple Shewbread, and Firstfruits are themselves a third anaphora**, which in the above REPARSED link I call 'Temple Trio'. **Its meter is a 70 plus a 42**, signifying VOTING and GENERATION BUILDING, respectively. **Sum is 112 = 56 x 2**, aka 16 sevens. So the Trio 'replies' to **Daniel 9:25+26 = 114 syllables**, since your 57th year begins piggybacked on your 56th birthday: *Time won't complete to Millennium if Church isn't made into Shewbread from THE Shewbread, as that's the Plan.* Keywords in the Temple Trio are *proetheto* (Eph 1: 9), *prothesin* (1:11), and *proelpikotas* (1:12).
- ◆ **Between the other two anaphora is the epainon anaphora, at 67 + 38 threes = 105 threes**, aka 45 sevens. As noted above, the 105 threes = **Daniel 9:14-17**. So, even as the *eudokian* anaphora was a full reply to Daniel 9:24-27, this *epainon* anaphora fully 'replies' to Daniel 9:14-19. Let's see why.
 - The *epainon* anaphora is birthed by the *eudokian*, also in **Ephesians 1:6**. Greek *epainon*'s translation 'praise', doesn't properly convey the fact that **Glory is REFLECTED in whatever or whomever will be used to CREATE that praise.**
 - In **Ephesians 1:12**, the next use of the *epainon* anaphora, we find out that the 'praise', is US. Meaning, we will REFLECT CHRIST, which of course we learn in other verses as well (like 1John 2:26-3:2, 1Cor 13, later in Ephesians, Revelation 4).
 - In **Eph1:14 the epainon anaphora completes, and we learn that the Holy Spirit makes us INTO His Glory. THE Glory. Shekinah Glory**, 10th priestly course name, 2nd week of Chislew, which in some years = the Lord's Birthday on Chanukah aka Christmas (especially since Pope Gregory cut 10 days out of the Julian calendar).
 - **Thus we see the tie back to Daniel, and Temple.** Daniel prayed for the Temple to be rebuilt. It was. *But then The Temple the Temple Depicted, was Rejected when He came, Man of Sorrows still By His Hand Succeeding at the Cross, paying for l'rabbim, the people.*
 - So would the Temple Get His Promised Time, or would Time END? **62nd week hadn't yet completed!**
 - **Enter, Church. Paul's metrical theme is four 'quarters' of 91 each:** sum of the number of sabbatical years in a 490, and the number of Jubilees in a 1050, inter alia. Setup for the two-walls analogy, in Ephesians 2. **Hence a 'Year' of Church, to Complete Time.** [Also sum of the number of sabbatical years in a 560, see page 15 of <http://www.brainout.net/TenWaysThisTimelineDiffers.doc>.]
- ◆ **So just as Daniel's prayer completed Time so Church could be born from HE WHO HAD NO DESCENDANTS, Church Bride Body of Christ will complete its 'Year' so that Israel can be reborn in Ezekiel 37, at the Second Advent.** (Nerd note: Ezekiel 37 graphically depicts RESURRECTION of the PEOPLE of Israel. So it never refers to a current political entity.)

Daniel 9:4-19 Meter Chronology Chart Note C

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C. Since the **266=126+70+70**, **The last two 70's require more explaining.** The first 70 is in the 126; 48 of it, elapsed; the 49th was beginning, when Daniel prays. So all 49 will be eligible for reimbursement at the end of the year, but can't play until the *second* 70, completes. **Reimbursement is First in, First out.** So when the first 70 of Jeremiah 25:11-13 (etc.) completes -- even though the 49 currently occurring is part of it -- **the JUDGMENT is a separate accounting item, and thus subject to separate reimbursement.** So when that *second* 70 completes, only then can the reimbursement of the 49, play. So the 70 plays back-to-back, 586-446BC. Then the 49 can be reimbursed. That's why Daniel's 49-metered paragraphs reference but don't request, the 49 reimbursement. Those years are accounted here instead, as part of the *initial* **126** still owing on 1st-Temple time. **That time must be reimbursed first, before new Time can be granted.**

So Daniel 9:16 invokes *hem'teka* from Psalm 90:7 (its only occurrence), and his *Yashav-nu* from Psalm 90:13, **thus juridically spanning his petition basis for the 62 weeks, from Adam's Fall to Moses.** This is a tack-on to the basis he'd already established, in verses 6-13, with the history of Israel's kings. So now the juridical basis of his petition, goes all the way back to Adam. Which means, he balances his petition to ALL of Allotted History (5250 years, the span in Psalm 90.)

Daniel had calculated the allowable time left, so metrically asks for the **62 weeks in Dan 9:16**; so he makes *sotto-voce* tie back to when his prayer totalled **434** syllables, end Dan9:13; which God grants, in Daniel 9:25 and 26. Idea of voting for *what God told him of the future*, to actually occur: for God to reimburse 364-year 1st-Temple standing time (which Isaiah 53 ellided between 53:10 and 11), plus a 70-year tack-on. Here's his reasoning: *since reimbursing the first 70 only cancels negative time, another 70 is needed to 'return' Time to its positive purpose.* So Daniel invokes the Psalm 90:15 'equal time' clause, hence = **62 'weeks'**. Daniel's prayer is a CONCLUSION based on what he'd been told.

And how do we know all this? From his preceding meter counts, and meter tagging. Meter tells us what he was THINKING, as he prayed the words.

- ◆ Daniel 9:13 summed **434 syllables, which is the 62 weeks** -- of SPENT time. Past. In Time Track 2, ALL the past, up to the day he prays. Thus he concluded the indictment begun in verse 4=**49** syllables; hence Daniel 9:13 also is **49** syllables, a *closing* bookend, with **434** as its sum, content, start to end. **56 SHORT.** [This is where Paul will pick up, and why Paul also meters Eph 1:3-14 at 434 syllables. This is why, like Daniel, Isaiah and Moses, Paul uses metered bookends, too.]
- ◆ **So this bad past is basis for reimbursement**, since Daniel showed the time was spent negatively. Negative time means its purpose was not fulfilled, so it needs to be reimbursed, mirrored; restitution made for loss, under the Mosaic Law. Which required **paying DOUBLE: Exo 22:4, 7, 9; Rev. 18:6.** That applies to Time, too.
- ◆ Then, Daniel began the hiatal paragraph **9:14**, really the preamble of his petition, which brought the **new syllable total to 476, 14 short.** Here he begins a new bookend of **42** syllables, which he'll repeat to 'close', in 9:17. This bookend is **64 threes**, not sevens: 626 syllables at the end of 9:17, minus 434 syllables end verse 13.
- ◆ **This new total is a full-circle accounting up to his 607BC captivity on Time Track 1, Daniel 9:14; but now future, on Time Track 2.** Daniel 9:15 continues it, **46** syllables more, as we saw in [Note B](#). So as of **Daniel 9:15**, both Time Track 1 and 2 are going into the future. *A future God had told him*, since Daniel 2.
- ◆ **So Daniel next sets up two requests for Time Future: reimbursement claim for the 62 weeks SPENT; and, reimbursement claim of the 14 which will be OVERspent, due to Temple reconstruction in that future.** The 62-weeks' reimbursement request occupies **verse 16**, which is **part of the 64 threes**, and nominally spans the period of the expected Reconstruction (in Time Track 2), until the **next historical Voting Window** from Adam's Fall, which begins **467BC**. He had already benchmarked that Voting Window back in 9:15 (again via Time Track 2).
- ◆ **The actual 62-syllable division of the Time -- as well as this petition for NEW TIME of 62 weeks** -- covers the prophecy he was given back since Daniel 2 of the **MAN OF HISTORY**, which he now has been experiencing: the end of Babylon, and rise of Persia. Due to first-in, first-out reimbursement, the 62 weeks wouldn't begin until 397BC, when the voting window closes: 586-70-70-49=397BC. Ergo verse 16, covering the period when the 62 weeks is needed (in Time Track 2) -- is 62 syllables long.
- ◆ **So notice how he's using what he learned:** verse 16 is based on Numbers 14:12-19 reasoning, *due to our sins we are a reproach and surrounded, so relent Your All-Righteous anger against Your City, Your Holy Hill.* See how the meter gives you context for what he says? For God's numbers, in response?
- ◆ **So now we have a Time Justice problem. Due to God's Doubling Restitution Law, the 1st-Temple Down Judgment of 70 years BEING spent, must be reimbursed.** Psalm 90:15, *give us as many good days as we had, bad.*

Daniel 9:4-19 Meter Chronology Chart Note C, continued

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- ◆ **So that means 140 years must play, from the Time Temple Went Down -- but the 1st Temple's remaining 'time bank' was only 126 years**, as Isaiah had long warned (950BC dedication, 1Kings 8:1 - 586BC destruction, Jeremiah 52:11-13 is 490-126 years, = 364). Ergo, **14** short, just as Moses first warned by cutting off **14** from Psalm 90:16+17; which Daniel invokes in Dan9:15, to justify his **476**, in Daniel 9:14. Ergo, negative time needing reimbursement. Clever, huh. Daniel was a great lawyer.
- ◆ **Now for the third 70. The 62 weeks aka syllables in Daniel 9:16, not only represent bad time already spent and thus due restitution; but good time which likewise gets reward: the 364 years the Temple stood.** However bad Israel was, **THE TEMPLE STOOD**, and it deserves a reward; so he says in verse 16, *turn away your anger from your City, Your Holy Hill*. Not based on the people, *but based on the Temple being there*, 1Kings 9 contract. **Here's his legal argument:** If while standing Temple got hit with a **70**, now being paid off; then a **new 70** is due if Temple stands another **364 years in the future**. No wonder Nebuchadnezzar put Daniel in charge of empire.
- ◆ **Note next how Track 1 and 2 intertwine, how Daniel balances between them both.** Tally up the number of years' difference between the END of Time Track 1, and the BEGINNING of Time Track 2, in Daniel 9:14. Treat it as 70 (really, the start of 70th year): 607-538 are the years *between* the two Time Tracks.
- ◆ **Now, do the same thing for each number pair between Time Tracks, through verse 19. What did you get when you subtracted verse 19's ending 341BC from its Time Track 2 beginning 284BC? The familiar 57?**

Well, whaddya know -- that equals the difference between 750-742, with the 750 = number of sevens in a 1050, the very theme of Daniel's prayer (he's praying for his own 1050 to be completed). And what is 57? Oh, the number of years per Mosaic Law which precedes what? THE MILLENNIUM, long depicted as the sum of Passover and Pentecost, Jubilee and Trib, which equals Messiah's deadline for death. (End of 56 = beginning of 57, like in any birthday.) For David died 963BC, so Messiah must die no later than 1000 years after that, which Isaiah 53 used for his Chronology of 1078 (David's birth to end Messiah = 1078 syllables = 154 sevens). No more Time remains.

- ◆ **Now, again subtract the difference between the ENDING Time Track 1 date in Daniel 9:7, and the date in Time Track 2.** What's the difference between the two Time Tracks? Ahhhh, **252 years**, equals the interval between David's death (really, late in 963BC) and 712 BC that Isaiah used, ellipsis between Isaiah 52:15 and 53:1; and **252** years, between when Asa goes bad, and Manasseh turns good (too late to stop Temple Down)!
- ◆ Of course, by **verse 19**, the sevened *differential* (Daniel now tagging *himself*), equals **266**. (End verse 19's syllable count of **742**, minus the end of verse 14's syllable count of **476**.) Then divided by 2, = **133**.
- ◆ **133** is the sum of **63**, number metaphor of God's Decree set up in Psalm 90:1-3 and reflected in Isaiah 53:9+10 or 10+11; and,
- ◆ **70**, meaning VOTE. Ouch.
- ◆ That **133** is also the number of sevens absent the 120 year Flood precedence (70+50, four generations) in a 1050. Witness: 1050 = 150 sevens -120 = 931 years, at *start* of year = 133 sevens.
- ◆ And the Temple went down, 120 years *before the next historical Voting period*, 586-466BC (rounding for the fact Temple fell in August).
- ◆ **133** equals **Isaiah 52:13 through end of 53:2**, when Manasseh is taken captive, which prompts his repentance, but doesn't change **God's Decree That the Temple Will Go Down**, 2Kings 21:11-15, 23:26, 24:3.
- ◆ Also **133** = sum of **Isaiah 53:9-12, God's other Decree, which saves everyone**. God talking, in both Isaiah sections.
- ◆ Also, Psalm 90:7 is the **133rd** syllable, Adamic pre-Flood observation that *men die apoplectic at God in His 'anger'* (mirroring theirs, of course). That's awfully apt to what Daniel says in his own 9:7, huh. *Shamefaced*.
- ◆ And of course Daniel uses **hemateka keyword** uniquely in **Psalm 90:7**, here in **Daniel 9:16 to ask for the 62 weeks** -- balancing Juridical Time all the way back to Adam, as we saw at the beginning of this [Note C](#).

Wow, meter sure conveys a lot of doctrine *you can prove was in Daniel's mind* -- as these are his own syllable counts -- but you can't see much from the text, huh. Meter which everyone used to index, cross-reference, quote, entertain -- no TV, computers, file cabinets. *Since a book required two oxen to carry it, you learned to memorize prodigiously and fast. And you enjoyed so doing, to evocative meter which exhibited vital doctrine!*

Daniel 9:4-19 Meter Chronology Chart Note D

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D. Daniel 9:17's 42 syllables, is one-half 84 = God's Complete Decree in Psalm 90. The 42 is a generation-building number prominent in both **Psalm 90:11-13, any pair among Psalm 90:4, 8, 9, 16; and Isaiah 52:13+14, 53:12**. So Daniel tags these passages for his text in his verses 17 and 14, using them as bookends, like Isaiah did, so to sum at 84.

Thus text from verse 14-17, forms a thematic subunit, a **PLEA FOR GOD'S DECREE** -- God's Decree to Rebuild, *not a human king's!* -- with tagged metrical references as 'citations'. Note how in all same-metered passages, God expresses His Decree, or is asked to make one. Including verse 14 (the preamble), this subparagraph sums **64 threes**. Excluding it, **50 threes**. 50 threes equals 150, and 150 sevens are in a 1050. What's left over? 14! Get the wit? **Notice that the threes are symbolic, for they represent Decree Relationships, whereas the sevens, are real time**. A kind of Divine Shorthand you could mull over while threshing wheat, waiting in line for the priest to take your animal sacrifice, etc. **DECREE RELATED TO TIME**.

- ◆ **Setup was verse 13**, closing The Indictment. Verse 13 referenced the Written Word which had prescribed all this disaster, and Daniel now prepares to cite that Same Word, for happier prescriptions.
- ◆ **Verse 14**, *You Watched Over The Evil*, invokes Jeremiah 1, almond metaphor, and 1Kings 9 contract; this is a 42-syllable preamble, first bookend and divisible by seven. Its corollary claim, by verse 17: *JUST AS YOU WATCHED OVER THE EVIL AS A CONSEQUENCE OF YOUR WORD, NOW WATCH OVER YOUR PROMISES* -- invoking Psalm 90:12-15, especially verse 15's 'equality-of-days' clause. [Ergo meter is paired, mirrored, circular, coming back to where it started, as Daniel does with verses 4, 13, 14, the latter two tagging full-circle back to verse 4.]
- ◆ **Verse 15**, *You Brought Us Out Of Egypt so You would be glorified*, invokes Numbers 14:12-19;
- ◆ **Verse 16**, *Turn From Your Anger Because We (Due To Our Sins) Are A Reproach, And Surrounded*. Ibid.
- ◆ Then **verse 17**, closing with the same *w'attah* ("and now") which began this subsection, *Listen To The Prayer And Supplication Of Your Servant, And Make Your Face Shine (Again) On Your Desolated Holy Sanctuary: to make Reply, Adonai!* Again invokes Numbers 14, how Moses' face shone, Temple Filling (Shecaniah, 10th priestly course in 1Chron24); and Numbers 6, about how one's 'face' shines when illuminated with Truth. So too, 1Kings 9, *when someone prays toward Your Holy House, You will hear...*
- ◆ Thus you know again why Matthew 1, uses 42 -- to show Moses', Daniel's prayer and Isaiah's prophecy, all got answered by God -- by generating Messiah.

E. Daniel 9:18's 69, admits that the first seven of the Petitioned seventy-sevens, can't play pre-Messiah; just as Isaiah 53:8 showed, balancing to 460BC, the end of 1st Temple's Time. The 126 remainder ended there; **14 short** of the 140 years due on negatively-elapsed time, which instead ends 446BC. So Isaiah 53's syllables end at 462, not 490. Temple was rebuilt by 516BC (Isaiah 53:7, end clause 2). *For the sake of the upcoming Voting period, the 7 due on the 49, cannot play pre-Messiah*. Again, *first in, first out*. The first loss, is the 7 on the 49. **So it has to be ensconced inside the 62 weeks he just requested, which end with Messiah's lifetime**.

Notice how the 69 is bookended since verse 7, when Solomon began ruling. Thus you know Daniel's talking about THIS 'seven', not a different one. He accounts the whole period as responsible for the SHORTNESS of that one week. Sum since Daniel 9:7 (which began Time Track 2) is 194 threes; Verse 18 alone is 23 threes. God never says Israel *missed 70 years*. Easy to know that, too: *Saul to Temple Down, 464 years*. Yet heeding Eusebius not Bible, teachers claim *oh, Israel missed 70 sabbatical years*. Sigh. We know Solomon didn't miss any sabbatical years, as God gave him to write Ecclesiastes and Proverbs. So look: 930BC Rehoboam begins. 586BC, Temple goes down. 49*7=343 years. 930-586=344 years. *Daniel's prayer would get a 'no' answer, if more missed sabbatical years of 'rest' had to play*. But they **did** return just after he prayed in 538BC, witness Ezra, Haggai, etc. So how can that 7 be made up? It can't; Israel must be ON the Land; and each year she is, *more sabbatical years accrue*.

So Daniel here debits the extra seven as unplayable, until Messiah. Messiah was allotted 40 years, so that seven *could* play during His Time. Unknown to Christendom, Messiah was allotted the same lifetime as David ruled,

- ◆ for **Messiah had to be born a King no later than the 1000th anniversary of David's Kingship**.
- ◆ Isaiah thus metered Time in **Isaiah 53, theme of First David to Last David**, 1078 syllables, with two huge ellipses.
- ◆ **First ellipsis was 252 years** between **Isaiah 52:15** and **53:1**, spanning the number of years **between David's death at age 77** (hence 52:13-15=77 syllables), and when **Isaiah ministers to Hezekiah, in 712BC**. That's when his chronology becomes current and prophetic, counting down to the end of Allotted Time.
- ◆ **Second ellipsis, 364 years between Isaiah 53:10 and 11**, resulting in a countdown to 37AD (use solar years, not lunar). Promise of Temple Standing Time, Reimbursed. That's when the 62 weeks begins. *Messiah was scheduled to die at the end of the 70-tack on, sum of Isaiah 53:11-12, as the text shows*.

Daniel 9:4-19 Meter Chronology Chart Note E, continued

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- ◆ For **Messiah must be born a King no later than 1004BC-1000**, since David died 963BC per 1Kings 6:1; he became King of all Israel in 1004BC.
- ◆ Thus **Messiah can die by the 1000th anniversary of David's death**. No later.
- ◆ **So the extra seven due can play then, for Messiah is the Redeemer of Time**. *He must successfully die BEFORE David's last 1000-year time grant runs out, which is co-terminous.*
- ◆ **So the 62nd week, belongs to Messiah**. *If He dies successfully ANY TIME during that week, the extra seven can be redeemed.*

Notice how this 69 proves the interpretational value of meter. Dan 9:18's words are very musical. Generic, like Psalm 90. Why? You can claim his words show his emotion, confidence in God's Mercy, surely; **but once you know his meter, you know what Daniel THINKS as he talks**. Since you know 69 was the meter in 9:7, and since you know Daniel tags Isaiah and Psalm 90 via the *differential* between his own sevened paragraphs, you know Daniel 9:7's **first 69** 'bookend' for Time Track 2, *also* referenced Manasseh and the 2 Kings 24 promise, **TEMPLE WOULD GO DOWN**. So now the generic words have a context. It's like *Star Spangled Banner* -- our anthem's words have special meaning only discernible due to their 'backstory'. Else, 'fuzzball'. Pretend you found its lyrics absent context, 1000 years from now. Pretend America is long-gone, and you must analyze this 'artifact' all by itself: *whose 'rockets red glare'? Whose 'flag'? Star Wars? Sports flag, knight's flag? Many flags have stars, and what does 'spangled' mean?* See: our national anthem is fuzzball, based on words alone.

Chronology meter shows the historical meaning *behind* the words; especially, since you had to memorize by syllable counts, anyway. Bigger bang for the buck. Moreover, we always have thoughts and ideas behind our words. Note how deftly Bible meter tells you what they are: tagging other passages, bookending -- and doctrinal meaning of the numbers, themselves. So now you are *inside* Daniel's head; now *certain* what the verses mean, and in a full-bodied way. In translation the text is another churchy droning; you learn nothing. Or worse, you get the false idea that God has eyes or ears, or that He's impressed by long-winded speeches and compliments.

Nothing in the text makes you know Daniel has gone through a litany of Israel's history by her kings, though you see him say 'kings' and 'fathers' repeatedly; but it's only obvious *which* kings and 'fathers', from the meter. Daniel benchmarked the good and bad times, made sure his syllable counts balanced to 490, showing when and why short; and, *which other Bible verses* on the same subject, tied. He did all this, simply by the *meter*. So now you're not surprised to see a **69**: *Israel must be debited 'one week' for that hanging-chad 7*. And you know it's part of **Messiah's 62nd week from Isaiah53, just as Daniel invokes**; that He actually dies SEVEN YEARS SHORT of His Allotment, at the START of that 'week'. **So you know there are TWO SEVENS yet to play: this one, and the Trib**. Thus Paul pregnantly meters Ephesians 1:10, @ **14**.

F. Daniel 9:19's last accounting item is thus a net 47, balancing the LAST seven, to the Time Debt owed the Gentiles. It's a net 47+7 in ellipsis = 54, to reimburse the Gentiles for Abraham's too-early maturation. Again, Daniel's prayer is a conclusion from Bible, plus prophecy he directly received from God. So, he calculates: *pray @ start year 49; 21 years left on the 70*. So 54+21-14=47. The **14** is a foreknown debit as Israel would be reimbursed the doubled **70**, but only had 126 years in her Time Bank. The 54, must close Israel's 'time'.

Christendom is uninformed how God accounts Time, so mistakes Daniel 9. Dispensationalism is known, but as it is originally *Jewish*, Christendom largely rejects it.

- **Adam to Abraham** was supposed to run 2100 years; but due to the Flood, Noah matured early and thus Abraham had to as well, To SAVE TIME FROM ENDING.
- **Abraham's maturation**, like Noah's, occurred 54 years *prior to* a deadline: for Noah, deadline was the end of the Flood voting period, 1610 from Adam's fall, but he supermatured by 1556; for Abraham, deadline equalled 2100 after Adam's Fall; but he supermatured by 2046 (when Noah's 490 ran out).
- **This dual 54-years-early created a running DUAL time credit**, as illustrated by Noah **entering and leaving** the boat 57 days AFTER his birthday, in Genesis 7:11 (LXX text, not Hebrew). **Noah was IN the boat for a complete year**, ending Genesis 8:14.
- **So notice: 57 + 365 + 57 = 479. + 21 = 490**. More about how this pattern sets a precedence for all history, will be covered on the next page.
- For now, just notice **that paired 54 became a paired 57**. How, is yet unclear: there are several ways to account it, and I'm yet not sure which method God uses.
- **So 57 ended up an additional hanging chad on the 'end' of Jewish Time**, and would be encoded in the Mosaic Law for that reason. Hence Daniel's reconciliation must balance to it. And he does so, here. **So Daniel 9:19 balances to that 57**, not to the end of the Abrahamic 2100. For the last 57, completes that 2100.

Daniel 9:4-19 Meter Chronology Chart Note F, continued

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- o For **Abraham** is the founder of the Jewish people, as God promised in Genesis 12, 15, 17.
- o So Abraham's '57' must be debited against the 2100 owed Israel, such that
- o **Israel still gets her 2100 years, but 57 years prior to 4200 from Adam, a 'time of the Gentiles' must be inserted to 'repay' that credit.**
- o Again, the actual years owed are **54**; hence the **Tribulation is split**, the first half being for Israel, and the last half being against her.
- o All this was hard-coded into the **Mosaic Law as Jubilee, Passover, Pentecost.**
- o So the 57, sometimes expressed as 56 to exclude date of entry or exit, is the most prominent feature in Hebrew meter.
- o **Messiah thus had to die by 4200 - 57 years = the 1000th anniversary of David's Death**; for that as well, was the OUTER LIMIT of Time for Israel.
- o **Hence Daniel leaves the extra 57 in ellipsis.** It is excluded from his summed tally, by 9:19. (Noah's too-early 54 acts like the 57-day PRE-Flood warning period for the Jews, and is the precedence for Passover WEEK plus Pentecost = 57 days, Numbers 28:26ff. Noah had entered the boat on the equivalent of Pentecost, see <http://www.brainout.net/FloodChronoREVISED.doc>.)

Now, about 'Year'. Just before **Moses dies** at the beginning of the **1051st year after the Flood**, he crafts the **Psalm 90 Meter of Time** for Israel to recall: so she'd know what Time it is. **He crafts Psalm 90 to reconcile to both 490 and a 'Year', precedence of the Flood Year**, as she long knew from the Mosaic Law: **490 = 364 + 70 + 56 aka 420 + 70.**

[365+57, from Noah's birthday to his exit from the Ark, minus days of entry and exit = 420. Noah was born on what would become Passover. Thus Israel could recall her timing of Passover Week plus Pentecost as akin to the 57 days prior to Noah's entry into the Ark, and 57 days after his birthday, when he left. Flood's Year became the Pattern of History and Israel's calendar. See Jack Lewis' compilation of the mss and ancient commentary, http://books.google.com/books/about/A_study_of_the_interpretation_of_Noah_an.html?id=mO_H2IVTyhKC.]

Hence Daniel 9:14-19 spans 365 years, 57 of which are in ellipsis at the end. As we saw from the disparity between Time Track 1 and 2 in Note C, Daniel 9:7 started with a disparity of **252** years. It dwindled down to **70** years, by Daniel 9:14. Disparity finally ends at **57**, by Daniel 9:19; so his final syllable sum of **742**, reflects the **56** shortfall (minus day of exit).

Moses used 350, to stress Israel's 'Year' would fall short by an additional **14** (sum 364 excludes the day of exit, since that would be the Millennium). **Isaiah 53** had used **462** and says the same thing, accounting instead from the **490** system; hence the double-debit of **14** aka **21** years *Rebuilding* plus the prophesied extra **7**-year shortfall due to missed sabbatical years.

Daniel in effect now balances both to 'Year' and to **490**. We've seen from the Chronology Chart how he reconciles to 490. Now we're seeing how he does it to 'Year'. [It took only seven years to build the First Temple, but it wasn't dedicated until the beginning of the 21st year, 1Kings 6 - 8. Israel would spend the doubled sevens in hiatus. So too, she built the 2nd Temple foundation as soon as she got settled in the Land, finishing the foundation on 24 Chislew 537BC, Ezra 3:1, 6-11 compared with Daniel 5:31, Haggai 2. Then did nothing, as the neighbors took advantage of Cyrus' absence, stirring up trouble (Ezra 4, etc).]

So Dan9:14-19's Petition To Restore Time explicitly runs 308 syllables: 742 - 434 = 308, # of days Noah was in Ark on his 601st birthday (use LXX text for the numbers, see <http://www.brainout.net/FloodChronoREVISED.doc>). **Then in ellipsis, + 57 = days Noah waited after his birthday** before God told him to leave, Gen 8:13-14.

Idea: life down here is like being in the Ark. Paul will use that 'Year' doctrine, to create four metered 'quarters' for Church, in Ephesians 1:3-14. He already likened the Ark Time to pregnancy, in Romans 8. (In Greek; it's not clear in English, except that KJV's 'travail' helps you notice a pregnancy analogy.) He makes 'pregnancy' his meter in Ephesians 1:3-14, too. *Bride of Christ must bear kids, since Christ was pregnant with her, on the Cross.* She was birthed due to His Death, so now is used to birth the Brith Bridge back to the Rebirth of Israel in the Millennium, so to fulfill all those OT promises. It's the Wifely thing to do.

Daniel also seems to know Israel will reject Messiah: Dan 9:19's 47 = **40** years Temple stands to reimburse 'the Land' for Israel's late entry (see Paul account it in Acts 13:20ff). Plus, the Tribulation. [Paul tags the 47, in his fifth clause of Ephesians 1:3.]

So you'll notice in Daniel 9:18 and 19, TWO SEVENS are severally accounted; both of them must play post-Messiah's Advent. Once He arrives and successfully pays, Time renews.

Daniel 9:4-19 Meter Chronology Chart Note F, continued

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Those **TWO SEVENS** were the overage, so are accounted net. **There were, a total of five.** The **third seven** was another hiatus of seven years (making 14, gross); but it was offset by a **fourth seven**, the time spent actually rebuilding the Temple seven years (537BC plus 521 through end of 516BC, finishing 3 Adar, Ezra 6:15). You could instead account the second of the **TWO SEVENS** as the actual rebuilding time instead of hiatal time. Here, I just treated the values on a first in, first out basis. It's clear Daniel netted the values and why, but I'm not sure whether he did it by character, or by occurrence-in-time. So I chose the latter.

The **fifth seven** is the Tribulation. In other accounting bases the third and fourth sevens either add to or offset the first **TWO SEVENS**, so can be confusing. With respect to the **490**, the Tribulation was always part of the last **57** years, since Abraham matured 53.5 years early; so his 'credit' is repaid the Gentiles during that time, leaving the 7 year piece as half-Gentile, half-Jewish in terms of people 'owed'. The other **50** was separately promised for Harvesting the Gentiles and hence the basis for Jubilee and Pentecost in the Mosaic Law; but it plays 'inside' the **57**. Hence the accounting issues with respect to the first **TWO SEVENS** during the hiatal Temple Rebuilding period, have been knotty to explain. But hopefully you now see their import, and Daniel's accounting of them.

For you see Daniel's cry, verse 19: *For Your city and Your people are called by YOUR Name!* You now know he's got the *goyim* in mind, *all salvation hangs on God defending His People*, never mind they are wrong, *what about the Gentiles who need to hear, Isaiah 52:15; who need the Temple up and running during the upcoming Voting period, 467-397BC? WHAT ABOUT THE TIME OWED THE GENTILES, who need to Hope In His Name!* Sheer Numbers 14:12ff reasoning, just like Moses.

This, prayed by a guy enslaved in a golden cage for 70 years. No evidence he married or had a social life. In charge of one of the greatest kingdoms of the ancient world. Discharged, from 562-539BC when *mene mene tekel upharsin*, Nebuchadnezzar's nasty grandkid who desecrated Temple goblets, was that same night slain by a long-besieging Gobyra; and then, Daniel was put in charge by an uncle of Cyrus, Darius the Mede, who became Daniel's friend; who died beginning Daniel 10. Daniel was retired, afterwards. (Hence his three weeks of no nice food or washing. Daniel 10:1 is a notarial declaration just after Darius died, followed by Daniel's own written testimony.) So, now in his 90's, Daniel again witnessed court intrigues over Cambyses, while Cyrus too was off campaigning, during which he'd die (530BC). [Daniel 1, three years of training for service, means Daniel had to be 17 or 27 when taken. Age for government service was either 20 or 30. By Daniel 9, he's been in captivity for 70 years.]

Due to Daniel's prayer, you and I are alive today. And now you know the meaning of '**47**', you know he had us in mind. Isaiah 52:15 is a Decree that the *goyim* who never heard of Him will know and well understand Him. It's 35 syllables. Daniel of course knew that. So notice: 47-12=35. And 35, is half a vote. Here, Daniel's. Just as Moses voted in Numbers 14:12-19, Psalm 90:12-15, and bid the Jews vote in Psalm 90:16+17. So a Jew of the 12 tribes now logs his vote, as a plea for God to vote His '35', too. Based on, the Gentiles. So God voted 'Yes'. And we Church, thus exist. All this will be the theme of Eph1:3-14, Paul playing Daniel, in Eph1:15-23, 3:15-19. It's the Wifely Thing to do.

People don't balance Bible's numbers, dismiss Revelation as allegorical, are slipshod with prophecy passages; so they don't accurately account for pre-Trib Rapture, *even if they believe in it*. Which, most Christians don't. Meter here dispels all arguments and alternatives: *Tribulation has been owed Israel long before Church existed, due to Abraham, so Rapture can ONLY be pre-Trib*. We only exist due to that same fact: Israel is owed the Time, we are the Bridge Back to that Time, so Christ will arrive ON Time for the **PROMISED TIME OWED HIM**. So it's not about how much we should suffer, but about How Much He Already *DID* Suffer.

Moreover, we begin to appreciate better, the fact that God keeps His Promises. If by contrast we blithely butcher the OT to claim that Church takes over from Israel, like Harold Camping did for his goofball Doomsday predictions (see <http://www.brainout.net/CampingTimelineGaffes1.doc> and <http://www.brainout.net/CampingTimelineGaffes2.doc>), we spit in His Face. We call Him a liar. We make Israel think that Christ is her enemy. Which we are, not Him. So we become His enemy, and must be punished. So then whatever we correctly said about Him, also looks wrong. It's time to stop compromising the Bible in the name of Christian unity and start unifying with God's Word. Then the Jews will see how He vindicates their hope. It's the Wifely thing, to do!

Once upon a time, Israel learned Bible meter like we learn our ABC's. To some extent, she still does. Wouldn't it be nice if we Christians learned it? Then we'd not be so confused or bored, reading Bible! *End Commercial Message.*

Pronunciation Notes

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Generally, any language deteriorates over time in three ways:

- 1) Speech is slurred by later generations, so both consonants and vowels tend to lose their once-distinctive sounds. *So for example, different 'a' sounds would tend to slur into just one 'a' sound by lazy speakers; 'h' or 't' sounds made in different parts of the mouth would tend to all sound the same, being sounded alike in the same part of the mouth.*
- 2) Syllables are more rushed due to laziness-of-speech by later generations, often resulting in contractions in the later speech which the ancient speech did not have. *So, for example, 'shema', the command to 'hear' in Deut 6:4, is called 'sh'ma' today, with a flat 'a' (like in Baal).*
- 3) Ancient vowels including diphthongs were often compounds of their stand-alone sounds, with crisp pronunciation of each standalone vowel; but in later, lazier speech the ending sound of the vowel (or diphthong) tended to 'take over'. *So for example, an 'ai' combination was pronounced ah+ee, but treated as one syllable. In later speech, the 'ee' sound 'takes over' and the 'ah' sound is swallowed.*

Consequently, to parse ancient Bible Hebrew, care must be taken not to use modern Hebrew conventions; sadly, even seminaries today give into using modern Hebrew speech patterns, passing them off as ancient; the same sad political game is played with Bible Greek. Thus you miss important meter information, and have the confusing and useless debates going on today over what is Bible text, whether it has meter, etc. *Better scholars know to ignore the push by modern Hebrew and Greek 'scholars' to use their modern tongue versus the Bible's own.* This battle has gone on for centuries. *Apparently those wanting us to adopt the modern pronunciation consider Bible THEIR property because its language is similar; so they want to claim the way THEY say it, is THE way to say it. Of course, then they want to claim THEIR interpretation of it, is THE interpretation of it, since it is written in THEIR language.*

Seminaries do warn their students to disregard all diacritical marks in the Bible (vowel points and Greek marks for accents or pronunciation). However in practice often this warning goes unheeded. Thus mistranslations occur. (Famously in James 4:5, where *pros* is mistakenly capitalized, so modern readers think a) James is quoting, and b) is starting a new sentence. He's not doing either. The fact that *pros* takes the accusative of *hostility* is also ignored by readers of the Greek text, hence the mistranslation turns the Holy Spirit into a sinner, and everyone scratches his head!)

That being said, there *is* ancient ellision where the ending of a previous word is much like the beginning of the next, and the *waw* (now called 'vav') was often swallowed or piggybacked as a slight breath onto the word it prefixed, so is not accounted as a separate syllable. Also, in poetic speech for the sake of euphony or flow, ellision will occur. But it will be sparing. Especially in legal speech, you don't assume ellision or contraction. So just try to say the words aloud; you'll readily see when ellision or contraction is necessary. That's how I parsed the text here, as well as for Psalm 90 and Isaiah 53.

Parsing speech should be natural, never artificial. Daniel is talking; Isaiah was talking; Moses was talking; Paul is talking. So the natural speech, not some artificial construct, should be used, in Bible. People memorized it that way, so we should parse it that way, too. Else we'll miss what God is saying, via the meter.

So you might want to revise the parsing, here; then you'll have to account for Daniel's meter, afresh. Even one syllable's change might alter the tracking. **Thus we see Bible Hebrew meter is self-auditing:** if I made a mistake in counting, you'll know! *And then will you tell me? Thank you!*

Legend Notes on colors, numbers, and ^{lower-case superscripted} letters

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Pink numbers are syllable counts per phrase in Hebrew. Because the actual clauses are long, syllable counts often break by phrase, for easier reading.

Black small-font numbers are syllable counts for each verse.

Blue larger font numbers are aggregate syllable counts when the aggregate is NOT divisible by 7.

Orange numbers are aggregate syllable counts when the aggregate IS divisible by 7. That is the standard metered 'paragraph', a rhetorical style of accounting for time underneath the words, which began under Moses (or prior, I didn't check). I also shaded such paragraphs with a 'space' of yellow to make them easier to spot in printouts.

Other shaded numbers are 'matched' up, to show the meter is deliberately repeated, same style as used by Moses in Psalm 90 and Isaiah in Chapter 53.

Teal ^{superscripted} numbers represent the syllable count between the current paragraph and the one prior. For example, Daniel 9:7's 182 syllables is divisible by 7; last such 'paragraph' was the end of verse 4, and the difference between 182 and 49, is 133. The syllable counts generally tie to Psalm 90, Isaiah 53, or Eph1:3-14, as follows:

a '49' represents the missed sabbatical years for which Israel was judged, presaged by Ps90:5-7, 10-11. Cause for the Trib, since 7 years due on the 49 missed are also sabbatical years, and cannot be made up without going past David's time grants (the last of which ends 1000 years after his death, aka 37AD). Notice how Daniel stresses the 49 again, in verse 13's summary, *that STILL Israel did not repent during the 48 elapsed years now into the 49th year*, when Daniel prays. Daniel thus bookends his indictment summary with 49: verse 4 starts, verse 13 ends. Paul stresses these facts in his Eph1:3-14 meter pattern, as 21+28 and 14 combos, plus an explicit 49 in verses 10-11, to show Church will likewise fail.

b '24' is the syllable count in Psalm 90:1 OR :2. Notice the poignant tie in content; what Millennial believers will be saying, what the Jews should have been saying, versus what Daniel is confessing, in 9:5. **'73'** is the aggregate syllable count Paul taps in Ephesians 1:4's third clause, to warn when the Temple will be destroyed, in his *Anno-Domini* accounting.

c '113' pregnantly ties to *ka shoresh m'erets tsiyyah* in Isaiah 53:2 -- syllable count is the same at the end of that phrase. **'40'** is the famous number of years in the wilderness. Some theologians realize that because Israel was 40 years late in getting into the Land, the Temple would have to stay standing another 40 years after her 'time' to 'reimburse' for the lateness.

d '133' is a major accumulated balance point in each Isaiah 53 and Psalm 90. Balances to Psalm 90:7's end, and to *each* Isa52:13-53:2, 53:9-12's syllable counts. Isaiah deliberately matched those two 'paragraphs' at 133. Each of them conveys God's Decree and Foreknowledge of our rejection. (In between both sections, Isaiah plays the representative believer seeing Christ there on earth, being rejected and judged for our sins.) **'182'** might tie to Isaiah 53:4's *u makhovenu* and Psalm 90:10's *y'mei shanotenu* given the content tie, but I'm not yet sure tracking is meant to tie to *a middle* of a clause at the exact syllable. Am still testing that idea.

'69', of course, is the 69 sevens. Gabriel will be dispatched to provide that, as everyone knows even from translation of Daniel 9:24-27.

e '30' is a 'savior' number. Idea that the ruler 'saves' his people. Joseph became vizier at age 30 (Gen41:46), David became king at age 30 (2Sam5:4), the Lord announced Himself at age 30 (Luke 3:23).

Notes on colors, numbers, and ^{lower-case superscripted} letters, continued

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f '21' is the syllable count used in Ps 90:4,7,8,16. Represents TEMPLE Building Time when Israel was IN the Land (537-516BC), and time Jacob spent *outside* the Land getting a wife (likely precedence, considering the 14). $2x=42$, GENERATION BUILDING, used in Isa52:13-14, Matthew 1.

g There are various combinations of **36's** in each Psalm 90 and Isaiah 53. Psalm 90 pairs a 15 with a 21 in verses 3-4, 7-8. Isaiah uses quadrupled 9-clauses in Isa53:1-2b,53:3b-4a. Not sure how to interpret the Daniel tie, other than the obvious Trinity-completes-everything meaning.

h There are various combinations related to **'58'**. The association is $49+7$ but also the number of days between Passover and Pentecost, between Pentecost and 9th Av. If you count the beginning AND the ending dates, you get 58 (by Bible's calendar under David, not using Judaism's calendar). If you only count one of them, you get 57. So '58' stresses that Israel wasn't observing her holidays. For in Bible's calendar, the holidays are all mirrors: Booths mirrors Passover, Chanukah mirrors Pentecost. So to stress *both* beginning and ending of the dates in the first 'half' of her year, is to stress ALL her holidays as being in breach (i.e., if she's not counting time rightly or not observing the holidays in the 'left' half of her calendar, she'll be off in the 'right' half as well). I tried to show all this in my <http://www.brainout.net/HebCal.htm>.

That webpage also lists the priestly courses under David. *If each priest relieved his predecessor 2.625 hours later than the previous relief, all the courses would have equal time in serving during a SOLAR year.* For, the priestly courses corresponded to the number of **hours** in a DAY (idea of a priest being needed before God every HOUR); not, number of months, weeks, or days in a year. The months were 30 days long, each. *Thus the 'drift' of the year DURING the year, would nonetheless result in each day of each month falling exactly on the anniversary of its preceding year, so long as the priests did this relieving -- which would only complete at the vernal equinox, when the new solar year was to begin.* So long as Israel observed this method, she'd stay on time with no hassles, every year. Sometime after Solomon she strayed off, and of course eventually stopped even observing her holidays.

The '58' doubled would thus represent Passover to Pentecost, counting both beginning and ending; plus, Pentecost to 9th Av when the Temple goes down (Jeremiah 52:12-13).. twice. Second time is called Tish b'Av today by the Jews, and represents the date the 2nd Temple burned down, which we call 28-29 August, 70AD. It would be 73 AD as Paul seems to warn about in his second clause of Eph1:4's meter. See, allegedly Christ was born the 753rd year from the founding of Rome; the Catholics somehow truncated that to 750BC, and thus chopped off three years. *As a result, you can't really just add 3 years to our AD dates or subtract 3 from our BC dates: each scholar's AD and BC dates aren't uniformly determined.* So commonly-accepted dates need to be vetted for **how** their BC or AD result was derived. Years prior to 45BC also might be derived from non-Roman sources, so again you can't just add or subtract a uniform number. You must first know **how** the 'scholar' derived the date.

'203' is the total number of syllables in Isaiah 52:13 through the end of verse 4, where in Isaiah's annual chronology (at syllable 203) the Temple is destroyed. Obviously Daniel ties his verse to the end of Isa53:4.

'385' is the total number of syllables in Isaiah 53:1-53:12, where Isaiah begins his own report of his own time. The prior verses in Isaiah 53 (from 52:13 in our English Bibles) pick up the time baton from Moses (who stopped his annual chronology at 1050BC); 42 sevens (Isa52:13-14 is 42 syllables) representing 754 BC when Jeroboam II died (1050-754 or 3, probably with adjustment for beginning and ending of year); and also 1040 BC when David was born: 252 years in ellipsis between Isaiah 52:15 and 53:1, if syllable 1 is David's birth year. Daniel's prayer meter will reference those 252 years AFTER he finishes the 490 indictment (chopping off the 14 years overbudgeted) in Daniel 9:13. (Daniel 9:15-19's syllables equal 266, which is $252+14$.)

Notes on colors, numbers, and ^{lower-case superscripted} letters, continued

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i '434' Obviously Daniel 9:25 is patterned from Daniel's prayer meter in this verse 13. That meter is patterned from the 49s (see note **a** above), and also from Isaiah 53, which leaves 364 years in ellipsis between 53:10 and 11; it represents Temple Standing Time. Isaiah had plotted that prophetically, by starting Isa53:1 in 712 BC, which was 126 years before the Temple would go down. Then, counting to syllable 203, is 586BC, which is 126 years short of the Temple's allotment from 950BC to 460BC. Isaiah thus also predicts the Temple restoration and the 70 years, showing how the 126 years is made up again, ending at the same 460BC. That makes the Temple's past time eligible for reimbursement upon its predicted completion. *So Daniel sums syllables in ellipsis plus Isaiah 53:11-12, to get his 434-year subtotal, here.* That, of course, equals the 62 weeks, hence God's reimbursement reply in verse 25. Notice how the 49 precedes, reimbursing for the 49 missed sabbatical years, thus causing the second 7. However, since those are new years, the *second* seven can be part of the 434 -- but notice how that second seven becomes **the 62nd week**. Paul will use that fact as the basis for his meter (which totals 434), since Christ was killed seven years earlier than scheduled, in Eph1:3-14. That's why Eph1:15-23 is a prayer parallel to Daniel's here, and why Ephesians 2 talks about Two Temples. And all that, plays out Moses prayer in Psalm 90:15!

j '42' is a palindrome in Ps 90:11-13, 14-15, and any two of its 21's, noted in **f** above. Paul will repeat that palindrome in Eph 1:6-7 (adds up to 42 using Isaiah's style, forward and backward). Also, 1/2 of Ps90:1-4. Isaiah makes Isa52:13-14 into 42 syllables, as explained above regarding '**385**', but the 42 is also used to show how the Psalm 90 decree (verses 1-4) is answered by God from First to Last David, so Isaiah splits the 2nd 42 into Isa53:12, the victorious ending.

'476' is pregnantly short of 490 by the famous 14 syllables, ending Daniel's legal summation of the case, and the deserved punishment which also gave rise to the 14 shortfall. **So after this, Daniel invokes Psalm 90:16-17 to make his prayer** -- his petition after verse 14 is an elaborate form of the very petition Moses recorded. So Daniel claims reimbursement based on Psalm 90:15 using this meter, having summarized the court case *through* verse 14. Since both Psalm 90 and Isaiah 53 are less than 476 syllables, Daniel in essence is keying off them both to make a petition for NEW time.

k '62' of course, is the 62 weeks; petition for reimbursement based on the 364 ellipsis years representing 1st Temple's Standing Time, plus Isaiah 53:11-12. Idea to realize the purpose of that prophecy.

l '69' of course, is the 69 weeks that Daniel requests, since he already knows the last week can't play: it is an added 7 sabbatical years owed on the 48 (and soon 49) years just elapsed: that's why Isaiah 53:9-10 debits seven years in the 2nd (reimbursed) 70 years (which play from 516AD to 446AD).

m '742' ends his petition, which equals 490+252+14, aka 252+364+126. See also footnote **h**. He's doing some very sophisticated accounting here -- dating back to the Flood, just like Moses does. Some of that sophistication is explained in Footnote E's [Track 3](#).

Footnote E from <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>

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E 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.

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 keys off this dual style, 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, hence his pointed indexing to Isaiah 53 key syllables.**

Footnote E from <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>, continued

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**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 Jehoaida'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 *yatzyitz'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, *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 tekel 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 apostacy 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.

Footnote E from <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>, continued

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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*.

Footnote E from <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>, continued

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- 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 heal him, 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*. Daniel is thinking of 1Kings 9 contract, Leviticus 26, Deut 28, when he talks. 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 shoresh, 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 *shoresh*, 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!*

Footnote E from <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>, continued

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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.

Footnote E from <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>, continued

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- **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).

Footnote E from <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>, continued

[Dan9:4-19](#) [ChronoChart](#) [ChartNotes](#) [Pronunciation](#) [Legend](#) [Footnote E](#) [Meleks March](#) [Prophets Plod](#) [Righteousness Runs](#) Verse notes: [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) [10](#) [11](#) [12](#) [13](#) [14](#) 15 16 17 18 19

- ◆ **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 *aaahhng*, *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.

Footnote E from <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>, continued

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- ◆ **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.***

Footnote E from <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>, continued

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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.

Footnote E from <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>, continued

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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), which is **203+49**, syllable **252**. 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 Chislev 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, too: 390 years after David's birth. For they are enslaved again: 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 Zerubabel, *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 Chislev. *By His Hand He succeeds*, Isaiah 53:10.

Footnote E from <http://www.brainout.net/Ps90Isa53Dan9Eph1.doc>, continued

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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.

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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.

- ◆ **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 252nd syllable, plus 42 =294. 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, and yet on Track 2, tags the 294th syllable of Moses, which was what? Psalm 90:15's end, *asking God for EQUAL TIME!* 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 Daniel 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, Dan9:15. 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.}**