

LESSON 9

This week our author begins by summarising his studies to date, in order to make his paramount assertion: “Thus, we have the essence of the 1844 prophecy, firmly rooted not only in massive world historical empires but in the Cross.” Although I will not take the time now, as in reviewing Lesson 8, to revisit my objections, let me protest at very least that *by no means has he verified even the temporal heart of his Church’s prime dogma!* For there is **no certainty** about the outset of those 70 “weeks” of Dan. 9:24-27. And there is **no evidence** that they *begin* with the 2,300 evenings-mornings of 8:14. So I will devote my review to his apologia for the purported year-day ideology of prophetic interpretation, which he has *assumed* to date.

Our Author’s Polemic

In his material for study on Sunday, 20th August, our author asks rhetorically: “What justification do we have in making this assumption that these were not literal but prophetic times and that we should use the day-year principle while interpreting them?”

Clearly within both Daniel 7 and Daniel 8 themselves, given the context in which they operate (massive world empires that, beginning in antiquity and culminating in the end of the world, cover thousands of years of history), it hardly makes sense that the major time prophecies in them would be literal; that is, in the case of Daniel 7 covering only three and a half years and in Daniel 8 about six years and three months (or 2,300 literal days). These time frames hardly do justice to the magnitude of the events depicted in the visions.

Once, though, the day-year principle is applied, the time prophecies make more sense, fitting in much better with the scale of events in which they are depicted.

He also poses another question enshrining another surmise which historicists are perfectly content to leave standing in the interests of their crucial year-day ideology: “What evidence do you see that we are living in ‘the end’ that Daniel talked about?”

Likewise, our author refuses to read the various “weeks” of Dan. 9:24-27 as literal:

[R]egardless of the dates one used for the command to restore and to rebuild Jerusalem and for the ministry of Jesus, there were clearly more than seventy literal weeks between the two events. Taken literally, the prophecy becomes meaningless. How interesting, however, that if the day-year principle is applied, the prophecy works perfectly, bringing us right to Jesus. Thus, in a real sense, *the ministry of Jesus, as revealed in Daniel 9, proves the validity of the day-year principle.* [stress supplied]

Really!? Let me remind our author, with as much enthusiasm as he brings to his sectarian task, that *his latter sentiment is sheer, emotive nonsense.* As I have verified fully enough, especially in critiquing his Lessons 7 and 8, a Messianic interpretation of the 70 “weeks” is fraught with so many **enigmas** that it segregates even its conservative translators clear down their middle! Whatever, our author continues thus:

Some people... argue that the word for “weeks” in Daniel 9:24 means “weeks of years,” thus each of those weeks are seven years. Therefore, we have 70 “weeks of years,” which comes to 490 years.

The only problem, however, is that the word translated “weeks” in Daniel 9:24 never appears anywhere else in the Bible other than as “weeks.” It never means “weeks of years.”

In Daniel 10:2, 3 the same word appears as in Daniel 9:24, and it obviously doesn’t mean “weeks of years.” (Daniel fasted 3 weeks of years, or 21 years?) Also, even if one accepted the error that the word in Daniel 9:24 means “weeks of years,” a week of years is still seven years, the same number of years as if you used the day-year principle. Thus, the day-year principle is so ingrained in the prophecy that a scholarly concoction devised to get rid of the principle only affirms it instead! [Monday]

All in good time I will respond to our author’s evident ignorance here. But for now, let it suffice that I challenge him to prove his virtually *ad hominem* charge that this option is *a scholarly contrivance devised as a nemesis of his year-day ideology.*

Meantime, he insists that the 70 “weeks” forecast “demands the day-year principle”:

The 70-week prophecy comes to 490 years. The 2,300 days, if literal, come to a little more than six years. Could 490 years be “cut off” from a little more than six years? Of course not. From 2,300 years? Of course. Hence here’s more evidence that the day-year principle must be applied to the 2,300-day prophecy, as well. It makes no sense to apply the principle to the 70 weeks, which is only part of the 2,300 days, and not apply it to the 2,300 days, as well. [Tuesday]

Having already demonstrated that *there is not one shred of valid evidence for this “cut off” thesis,* I may save some time by moving on without any further comment. Our author quotes one reference in support of his confident assertion that, for the

2,300 evenings-mornings, at least, “Not only is this idea not an Adventist innovation, it has been used by other scholars on these same prophecies long before us.”

He further invites his students: “Look up Numbers 14:34 and Ezekiel 4:5, 6. Though in and of themselves not proving the day-year principle, what evidence do they give for it?” Likewise, he urges: “Look up these texts, all found early in the Bible (*Gen. 5:14, 5:23, 9:29*). What link do they show between days and years in the Bible?” It would have been helpful to some of his students had he specified some more literal translation like NASB here. For in many others the crucial phrase *all the days* is rendered more idiomatically in modern English. Whatever, it is convenient here to include his closing comments, which make the identical point via OT poetry:

Scholars... have shown evidence for the link between days and years in Hebrew poetry, where days are used in parallel to years, showing a semantic link between the two time periods:

“Are thy days as the days of man?
Are thy years as man’s days.”—Job 10:5
“Days should speak, and multitude of years
should teach wisdom.”—Job 32:7
“I have considered the days of old,
the years of ancient times.”—Psalm 77:5

In each of these cases, days and years were saying basically the same thing; that is, they were different words used to convey the same idea. Though these parallels don’t prove, in and of themselves, the day-year principle, they do show that in the Hebrew mind, days and years were linked.

Back to Wednesday, 23rd August, our author really expects his pupils to dig deeply:

Read the question in Daniel 8:13 again. When you do, you realize that the word *concerning* does not appear in the Hebrew, nor does Hebrew grammar allow for it. Thus, the question isn’t just about the activity of the little horn. Instead, the question is about everything depicted in the chapter, which includes the vision about the ram and the goat (Media-Persia and Greece), as well as the activity of the little horn (pagan and papal Rome). A literal translation would read, “How long the vision, the daily, and the transgression of desolation to give the sanctuary and the host a trampling.” In other words, the question lists everything that happened in the vision. In fact, the word for “vision” in verse 13 is *hazon*, which, as we saw earlier, deals with the ram and the goat and the little horn; that is, Media-Persia, Greece, and Rome.

(Having already rebutted this point on *ḥāzôn*, I need not address it again this week.)

The question, then, could be paraphrased like this: *How long will all these things, from the rise of Media-Persia, the rise of Greece, and finally to Rome’s attack on Christ’s heavenly ministry, be allowed to go on?*

Read the literal translation of the text given above. Why does this show that the 2,300 days cannot be taken as literal time? If literal, how could it cover all the events depicted in the question?

The point should be obvious: The 2,300 days must cover all the events depicted in the vision of Daniel 8; that is, Media-Persia, Greece, Rome, and the sanctuary cleansed. A literal 2,300-day period of time does not even begin to cover one of those kingdoms, much less all. On the other hand, with the day-year principle, the problem is instantly solved. Twenty-three hundred years, rather than a little more than six, cover the events in question. [all stress original]

For Thursday, 24th August, our author revisits an argument from 19th July, Lesson 4:

Daniel 7 is... filled with all sorts of symbols, or images, that are not to be taken literally. Thus, why should we take the prophetic time given in it as literal, when almost everything else is symbolic?

Read Daniel 8. In the same vein as the last question, what evidence do we have that the time period here should be viewed as symbolic, not literal, as well?

Daniel 8 is no more about flying goats (*vs. 5*) than Daniel 7 was about beasts with iron teeth (*vs. 7*). Instead, these were symbolic; in the same way, the time periods given were symbolic, as well.

Yet except for the following, fresh point, I may move on. For my protest still stands: there are enough *literal* elements in such forecasts to prove this polemic specious.

[O]f the three time periods we’ve been looking at—the “time, times, and the dividing of time” (*Dan. 7:25*); the “two thousand and three hundred days” (*Dan. 8:14*); and the “seventy weeks” (*Dan. 9:24*)—none is written in the common way that time is expressed. For example, instead of saying 2,300 days, why didn’t Gabriel say that the sanctuary would be cleansed in “six years, three months, and twenty days”? In 2 Samuel 5:5, the text says that the king “reigned over Judah seven years and six months” as opposed to 2,700 days. It’s the same with the two other time prophecies...

At this point our author suddenly broadens his students’ horizons by posing these non-theological questions, so pregnant with *sectarian* and *sociological* elements!!

Given what we’ve studied, why is the day-year principle so important to us as Adventists? **What would happen to our *whole* prophetic foundation were this principle thrown out?** [stress supplied]

Evaluation

This polemic consists in quite a mixed bag of arguments ranging from the evidently weighty to the rather trite. I intend to commence my response with those upon which, to all intents and purposes, most of the other more salient points depend.

For example, in his *Daniel on Solid Ground* (Washington, 1988), 90, Seventh-day Adventist apologist, the late Dr. Arthur J. Ferch, explained it thus: “While the book of Daniel does not state this principle explicitly, Daniel 9:24-27 provides an internal key by which the time prophecies in the remaining chapters may be understood.”

The 70 “Weeks” of Dan. 9:24-27

Our author’s claim that the Hebrew noun *šābûa*^c behind *week(s)*, Dan. 9:24-27, means no seven, *actual* days is valid, even though, manifestly, he does not realise why. This he may have done had he probed his precise insight regarding the predictive time periods of the Book of Daniel that “none is written in the common way that time is expressed.” Rather, he appears blinded by his naïve opinion that, beyond 9:24-27, *šābûa*^c “never appears anywhere else in the Bible other than as ‘weeks.’ It never means ‘weeks of years.’” For, although he is *superficially* accurate, *by no means* is this “a scholarly concoction devised to get rid of the (year-day) principle”.

First, the broad principle, which our author could easily have grasped had he taken the fine lead offered by his apologetic colleague, the retired Dr. William H. Shea. As we will observe very shortly, Shea argues that Daniel may have modelled the 70 “weeks” of Dan. 9 upon the Sabbatical Year edict of Lev. 25. Consequently, the *theology* behind Sabbatical years may... add some significance to the events prophesied in chapter 9. In Sabbatical years the slaves were to be released and land was to revert to original owners. Such a connection can be seen with the events of 457 B.C. at the beginning of the 70 weeks. [stress supplied]

(“Unity of Daniel”, *Symposium on Daniel* (Washington, 1986), 226). We will return in due course for adequate details, hopefully, to render this extreme brevity intelligible. Let me clarify, though, that in all references to Shea, I omit *all* of his apologia for the year-day ideology. For my task is to critique the polemic of our lesson author alone.

For now, the time unit of 8, “evening-morning”, is no more symbolic than “week”. For, within its context, replete with such sanctuary *symbolism* as ram and goat – typical sacrificial animals, as in Lev. 5:14-18 and 4:22-28 respectively – and references to Yahweh’s *literal* tabernacle, the manifest, albeit tacit, invitation is to equate this temporal unit *evening-morning* and the extremely evocative Hebrew noun *tāmîd*.

Although *tāmîd* is routinely rendered *daily sacrifice*, 8:11, 12, 13; 11:31; 12:11, NIV, compare GNB, NLT, a better translation is *continual burnt-offering*, ACV,^a compare JPS,^β WEB.^γ For this noun denotes more than the priests’ regular, *daily* duties, as in Lev. 24:1-4, behind *continually*. It applies equally to their routine, *Sabbath* duties, as in 5-8, back of *regularly*. Compare the *perpetual* significance of priestly garments, as rendered *always/continually* in Ex. 28:29, 30, 38. Most frequently, it applies to the *incessancy* of the burnt offerings of the sanctuary cultus, as in Ex. 29:38-43; Nu. 28:1-8. In brief, *tāmîd* eloquently bespeaks the *routine* operation of Yahweh’s *entire* cultus.

Probing more deeply still, at times *tāmîd* is employed by extension to denote the *continuous* care which Yahweh offers his saints, as in Ps. 40:11; 71:3; Isa. 58:11, and likewise, the devotion which they should *ever* return, as in Ps. 34:1; 105:4; Hos. 12:6.

It follows that, glancing at the summary of each Creation *day*, as in Gen. 1:5b, in Dan. 8 the temporal unit *evening-morning* most probably echoes this *routine* operation because its fundamental building block was its *daily* schedule. In this light, in passing, I for one see no cause to read the 2,300 units in 14 except as 2,300 *literal* days, not 1,150, and certainly not 2,300 *literal* years. Yet in due course my final decision should reflect the cogency of our author’s *grammatical/syntactical* polemic.

^a *A Conservative Version*, trans. Dr. Walter L. Porter. Non-dated, in the public domain.

^β *Jewish Publication Society Old Testament*. Non-dated, Jewish Publication Society.

^γ *World English Bible*, 1997 revision of ASV, in the Public Domain [burnt-offering supplied in all three].

Secondly, Shea's argument for the nexus between the 70 "weeks" of Dan. 9 and the Sabbatical Year edict of Lev. 25. After six years of routine agriculture, "in the seventh year the land is to have a *sabbath* of rest," 4. The parallel directive is: "The land is to have a *year* of rest," 5. That is, "a word with more specific connections to individual days" – *šabbāt* – "has been applied by analogy... to individual years." (*Selected Studies on Prophetic Interpretation* (Silver Spring, 1992²), 83-85, quoting 84.)

Shea might have added that, until Yahweh's decree, *šabbāt* *always* meant *Sabbath*, or by extension, *week*, Lev. 23:15, *infra*. It *never* meant *year*. Following its *instantaneous extension of meaning*, it could mean *either*, depending upon its context.

Shea appeals likewise to the Jubilee legislation, Lev. 25:8: "Count off seven sabbaths of years—seven times seven years—so that the seven sabbaths of years amount to a period of forty-nine years." (*Ibid.*, 85f.) Turning to the decisive noun *šābûāʿ* (*Ibid.*, 93f.), Dan. 9 is bounded by two prophetic periods, reference to Jeremiah's prophecy of the 70 years of captivity, 2, and Daniel's 70 *šābuʿîm* (a special plural of *šābûāʿ*) themselves, 24-27. These are linked in that the latter forecast is given in answer to Daniel's prayer about the former. The two periods also chime through the common number 70: mediated through Jeremiah's 70 years – ten cycles of septennial Sabbaths – Daniel's 70 *šābuʿîm* are ten cycles of seven septennial Sabbaths.

The crucial question then becomes, Is any year-day principle operative in Dan. 9? The simple answer is, *Not when it is absent from Lev. 25*. For Shea has missed another, extremely salient link between these chapters. First, though, it is helpful to ensure that we grasp the essence of this ideology. According to exponents of the year-day principle, a specific period cited in terms of *days* is read as literal *years*. For example, those 1,260 symbolic *days* of Rev. 12:6 represent 1,260 literal *years* of papal supremacy from A.D. 538 to 1798. That is, *this prophecy is viewed as treating this one event. It has no interest whatever in 1,260 literal days. Nor does any forecast cover the latter, even as a historical antecedent. This distinction is decisive!*

In this light, a close look at the precise dynamics operative in Lev. 25 is instructive. *There is no specific Sabbath day to be understood as a specific sabbatical year.* Yahweh merely applies the noun *šabbāt*, which usually means the weekly seventh day, to each seventh year. Now *context alone is arbitral in interpretation*. Likewise, in Dan. 9, Gabriel simply gives the noun *šābûāʿ*, with the normal nuance week of seven days, the *additional meaning, week of seven years. Context alone arbitrates between them from Daniel's day onward. No conversion formula is needed. The sense seven years inheres in šābûāʿ from the instant Gabriel mouths it in Dan. 9:24.*

Even if it did not, any year-day principle should not be extended to Daniel's other time prophecies without invitation. Dan. 9:24-27 is a very special case with an extremely well defined background which his other time periods simply do not share.

Indeed, this crucial noun *šābûāʿ* is well worth probing even further. It occurs only twenty times in the entire OT. Outside the Book of Daniel, by far its most frequent reference is to the Feast of Weeks – Ex. 34:22; Nu. 28:26; Deut. 16:10, 16; 2 Chr. 8:13 – consistently in the plural. Manifest reference is to the seven weeks of harvest preceding the feast, Deut. 16:9. It does not refer to the seven days *per se* of this feast.

What counts here is this. The Feast of Weeks confirms that *šābûāʿ and šabbāt are synonyms*. The latter is the regular noun for *Sabbath*. Yet it also means *week* in the command, "count off seven full weeks," Lev. 23:15. For seven full *Sabbaths* makes little sense in this context. This directive, fundamental to the Feast of Weeks, is repeated in Deut. 16:9. Only, *this time the relevant noun is šābûāʿ, not šabbāt*. In a very genuine sense, therefore, the foundation for the former's dynamic extension of import in Dan. 9, on Gabriel's lips, was laid way back in the nation's initial exodus from captivity, first in the Feast of Weeks statute, then in the Jubilee Year legislation.

Shea is perfectly correct, therefore, that the "theology behind Sabbatical years may ... add some significance to the events prophesied in (Daniel) chapter 9." For *šābûāʿ* has very special import in this prophecy, so rich in promises of *restoration!* Basic-

ally, every seventh year debts should be cancelled, Deut. 15:9; Neh. 10:31, and slaves set free, Ex. 21:2; Deut. 15:12; Jer. 34:14. Each Jubilee year, “the year of freedom”, Eze. 46:17, however, everyone should return to his clan and property, Lev. 25:10, 13, including servants, 39-41. If necessary, property should revert to its original owner, 28.

The parallels with the promised restoration of Dan. 9 are most manifest indeed! At the outset of the 70 *šābu‘îm*, Yahweh’s contrite people were indeed freed and allowed to return to their own land, 25. The greater liberation, though, to be gained before their completion, would be from sinfulness of every possible complexion, 24. I have elaborated adequately about this in Addendum A of my review of Lesson 8.

“But what about the Feast of Weeks?”, my more astute readers will likely object. “Have you really explained the employment of this eloquent noun *šābûa‘* in Dan. 9 unless the prophecy bespeaks *harvest*?” An excellent point! But my readers need not fear. In general, the harvest motif refers both to gathering Yahweh’s people from captivity, as in Isa. 27:12f., and to the overthrow of Babylon the great oppressor, Jer. 51:33. In particular, it is striking that, in Deut. 16:9, *the only passage to apply šābûa‘ to the actual process of harvest*, the Feast of Weeks should be the ideal time to rejoice that they have all returned from captivity and settled in their own land, 11f.!

Before moving on to Dan. 8, it may be helpful, in light of our author’s appeal, both here and in closing Lesson 6, to earlier exegetes, to notice that Seventh-day Adventism’s renowned historian, the late Dr. LeRoy E. Froom, has spoken on this matter. However, his rather lengthy comments are better confined to my Addendum A.

The Grammar/Syntax of Dan. 8:13

Regardless, does our author paraphrase aright the climactic question of Dan. 8:13 thus: *How long will all these things, from the rise of Media-Persia, the rise of Greece, and finally to Rome’s attack on Christ’s heavenly ministry, be allowed to go on?* All too typically, here our author proves the wise old adage, a little knowledge is a dangerous thing. For, although he is *superficially* correct in his grammar/syntax – its particular feature termed the *construct chain*, the details of which need not detain our laity, would need to be present in 13b to justify the translation *concerning* – far too naïvely he has accepted the apologia of the late Dr. Gerhard F. Hasel, from whom he seems to have borrowed it (“The ‘Little Horn,’ the Heavenly Sanctuary and the Time of the End: a Study of Daniel 8:9-14”, *Symposium on Daniel*, 434f.)

In brief, Hasel failed to specify that, in Hebrew, relationship can be well expressed other than through its construct chain. For example, the common preposition *lê* approximates an English dative with the sense *to* or *for*. This includes the idiom of possession as in Eze. 30:3, where it replaces the normal construct chain even in the towering expression *day of Yahweh!* In Dan. 8, the preposition *lê* is twice applied to our prime noun *ḥāzôn*, and both times, behind *concerns*, 17, 26, *reference* is clearly the most cogent nuance. So their most natural sense is: “The vision will be fulfilled, by and large, in the time of the end.” This is clearest in 19, even though the noun *vision* is wanting in the Hebrew. For Gabriel’s promise, “I am going to tell you what will happen”, is precisely equivalent to “the vision concerns...”, 17.

That is, even though *ḥāzôn* covers the rise and fall of both Medo-Persia and Greece, 3-8, 20-22, *Daniel can write as if it refers ONLY to the time of the End*, 17, 26. Compare 11:14, where the heavenly envoy forecasts: “The violent men among your own people will rebel in *fulfilment* of the vision (*ḥāzôn*)”. In a long list of details, *does this single small incident fulfil the entire vision? Of course not!* Compare the very limited scope of the same *How long?* query in 12:6, where a time period clearly applies to a mere portion, not the whole, of a greatly extended vision. Likewise, 8:13 has *an extremely limited temporal perspective* – the one *expressly* detailed. Specifically, Daniel details the 2,300 “evenings-mornings”, which are mostly *eschatological* in so transparent a context. So *they can scarcely be other than completely literal!* Moreover, Daniel’s manifest interest concerning those 2,300 “evenings-mornings” is in what occupies *most* of the question of 13 – *the atrocities of that Little Horn*.

Eschatological Perspective

The relevant Hebrew noun behind *end* in Dan. 8:17, 19 is *qēs*. It is exegetically important to observe, therefore, that precisely the *same* noun is employed in 9:26 (*bis*), as well as in 11:35, 40; 12:4, 9. This raises the significant question: Is the 70 *šābuʿîm* forecast *eschatological* just like that of the 2,300 “evenings-mornings”? If I have deduced correctly, in reviewing Lesson 8, that in 9:26c the plural substantival participle *šōmēmôt* behind *desolations* echoes those atrocities of the Little Horn forecast in 8 and 11, I have no option but to conclude that both prophecies – the 2,300 “evenings-mornings” and the 70 *šābuʿîm* – have a common *terminus* in the *Eschaton*, not a common *outset*, as our author contends over his Church’s crucial, prime dogma! And that scarcely needs stressing as a fatal blow to our author’s *entire* polemic!

Background Evidence?

It remains for me this week to evaluate two evidential details which our ever diligent author suggests as a backdrop to his Church’s year-day, interpretive ideology.

First, what evidence do Nu. 14:34 and Eze. 4:5, 6 offer? In brief, *none whatever!!* Indeed, Dr. William G. Johnsson, long term Editor of Seventh-day Adventism’s principal journal, concedes that they present “a rather weak case”, “Three years after Glacier View”, *Adventist Review*, 22nd September, 1983, 3. In brief, *both records involve two distinct events*. And that is not how the year-day principle is applied in prophecy by its devotees, as we have just observed. Moreover, in Nu. 14:34 a *past* day stands for a *future* year. In contrast, as they view the principle, in prophecy a *future* day stands for a *future* year. However, even though Eze. 4:5, 6 is prophetic, it is even more remote from any so-called year-day predictions than Nu. 14:34. For it completely reverses the order of the latter in linking *past* years with *future* days.

The fundamental problem here has always been that Seventh-day Adventism has long clung desperately to these two proof-texts which it inherited from the abortive Millerite era. Yet *neither has ever been intended as any principle of prophetic interpretation*, any more than the thousand years for a day or its inverse in 2 Pet. 3:8.

Secondly, our author is certainly correct that “in the Hebrew mind, days and years were linked.” However, it is nothing short of astounding that he should so meekly mimic his apologetic colleague, Dr. Shea (*Selected Studies on Prophetic Interpretation*, 79-83) in virtually insulting the intelligence even of his lay readers with such utterly appalling *twaddle!* For *none of this, prose or poetry, has anything whatever to do with the one-to-one correspondence between a day and a year so crucial to the year-day principle*. The nexus in the Hebrew mind between days and years was *precisely* the same as ours today: a *single* year was composed of **365** days.

Summary

Our author’s major appeal, in seeking to validate his Church’s crucial, year-day principle of prophetic interpretation, is to the cardinal noun *šābûaʿ* in Dan. 9:24-27. Yet he fails to appreciate that there is no transformation, through this principle or any other, between its routine meaning *week* and its obvious purport *year* in this passage. Just as the noun *šabbāt* acquires the *additional* nuance *year as* Yahweh announces his Sabbatical year command, so also its synonym *šābûaʿ* acquires the *additional* nuance *year as* Gabriel proclaims his 70 *šābuʿîm* prophecy, so rich in harvest hope.

Our author’s other salient appeal is to the grammar/syntax of Dan. 8:13, by which he attempts to verify that the 2,300 “evenings-mornings” embrace *every* detail of their prophecy. However, either through sheer ignorance or extreme economy with the sacred truth, he fails to mention that, in proximate verses, a precisely *parallel* element of Hebrew grammar/syntax proves beyond all quibble that these 2,300 “evenings-mornings” are *eschatological*. Moreover, as manifest in his final vision, Daniel is well able to write as if they apply to the atrocities of the Little Horn *alone*. Add to all of this that the 70 *šābuʿîm* of 9:24-27 climax *eschatologically* in these very atrocities, and there really is *nothing* of our author’s case for minor points to bolster!

Addendum A

It may be helpful, in light of our author's appeal, both here and in closing Lesson 6, to earlier exegetes, to notice what Seventh-day Adventism's renowned historian, the late Dr. LeRoy E. Froom, asserts about the origin of the year-day equation. He gives all of the credit to pre-Christian, Jewish expositors, despite the very dubious circumstances in which it sprouts amongst their Greek translations of Dan. 9:24-27!

The original Alexandrian version of Daniel avoided Hebraisms which that of Theodotion subsequently restored, but the earlier translation contained glosses on the text, and in the historical portion expressions appear that were evidently intended to make the narrative more acceptable and understandable. In the passage on the seventy weeks in Daniel 9, attempts were made to modify the text so as to give it the obvious appearance of an early fulfillment, in the time of Antiochus Epiphanes. There are noticeable differences between this paraphrasing of the text of Daniel 9 and the Masoretic Hebrew text which is the basis of our English versions.

The first twenty-three verses are faithfully rendered..., but the reconstruction of the vision of the seventy weeks (verses 24-27) makes the real intent of the original scarcely recognizable. The translator not only turns commentator but dismembers the text. Then he attempts, rather unsuccessfully, to put together again what was once a glorious, far-reaching prophecy. The result is a distortion and confusion of this four-verse section. In verse 24 the term "anoint" is replaced by "gladden." In verse 25 the differences are many—not a single clause remaining intact. The date from which the prophecy was designed to start disappears—the only idea left being the rebuilding of Jerusalem. So the key to the timing was definitely taken away. That made any application, as to time, well-nigh impossible.

In verse 26 there is an expansion of the "threescore and two weeks" period into "seven and seventy and sixty-two." Instead of the "cutting off" of "the anointed one," a double action concerning the anointing is made out—the anointing to be removed, and the anointed one to be corrupted or destroyed, as well as the city and the sanctuary.

In verse 27, instead of "seven weeks, and threescore and two weeks," we find "seven and seventy times and 62 of years"—the significantly interpretative phrase "of years" being inserted...

The significant point here is the phrase "62 of years." Sixty-two what of years? Evidently, from the context of the seventy-week prophecy, it must mean sixty-two weeks of years.

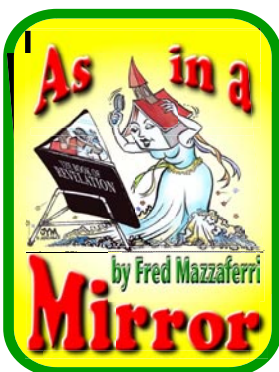
Then, the confirming of the covenant with many for "one week" is replaced by "the covenant shall have power with many," and the "one week" by "many weeks." Finally, the "midst of the week" becomes "the end of the week." This amazing performance of mangling the prophecy, in an attempt to apply it prematurely, would inevitably neutralize any clear prophetic basis for an advent expectancy at the time of the first advent, except in the Hebrew originals. Such was the serious aspect of this Alexandrian translator's attempt to tamper with the reading of Daniel 9:24-27 in the Greek. [*The Prophetic Faith of our Fathers I* (Washington, 1950), 173f.]

Striking and significant is the injection of the interpretative "of years" into the numerals of the prophecy of the seventy weeks. It should be noted that in this first interpretation of Daniel, giving mere flashes of third century B.C. prophetic understanding, the first recorded exposition of time prophecy appears—the application concerning the "sixty-two of years" in the seventy weeks pertaining to the Jews... This prophetic exposition "of years, [sic]" hints of the year-day principle, which was later to become an abiding heritage in the Christian Era, and never to be lost throughout succeeding centuries by either Jewish or Christian expositors... [*Ibid.*, 175f.]

However, as H. C. Leupold wisely protests, the diction of sacred Scripture should be evaluated in strictest accordance with the standard of God's Word itself, not by

Jewish productions... written five and more centuries later. This late meaning of the term would at the most indicate that the Jews had very likely begun rather early to put this meaning into the word. Though this would suggest a rather long tradition for such usage, tradition must be tested by those means which are the church's ancient safeguards; and only when such tradition can meet every legitimate test can it be accepted. Unfortunately, the tradition involved has no sure foundation. [*Exposition of Daniel* (Minneapolis, 1949), 408, compare 406.]

Addendum B



By way of reminder, even as our author has borrowed largely from the DARCOM apologia spawned by the Desmond Ford fiasco, so also my book *As in a Mirror* is the source of some of my current rebuttal. This comprehensive, 320-page critique of Seventh-day Adventism's crucial, year-day principle of prophetic interpretation as defended in that series is a mine of information, then, for readers who may desire to delve deeper. It is available through the web site hosting this series: <http://truthorfables.com/Mazzaferri.htm> (see at bottom of page).