

ens” and “sixty two sevens” come in the period between 445 B.C. and A.D. 34 even though the whole period is less than 483 years. The sevens are shown in the chart on page 322.

A key point is that Daniel 9:26 says, “And after sixty and two sevens Messiah will be cut off” (וְאַחֲרֵי הַשְּׁבַעִים שָׁשִׁים וּשְׁנָיִם). This predicted that Messiah would die after the 62nd sabbatical year was finished. The word “after” (אַחֲרַי) means that it must be after the 62nd sabbatical year, and not during it. So the sixty-second sabbatical year after the seven sabbatical years (or 69th if you total them till Messiah) must be complete before Messiah dies.

Going back to the first sabbatical year, we find that the city must be built before it begins. This is because Nehemiah caused the debts to be canceled at the start of the seventh year, and the wall was finished before the Torah was read at the feast of Tabernacles. According to Deut. 31:10, this happened at the start of the seventh year:

Then Moses commanded them, saying, “At the edge of<sup>317</sup> seven years (מִקֵּץ שֶׁבַע שָׁנִים), in the set time of the year of the release, in the Feast of Booths, when all Israel comes to appear before Yāhweh your Almīghty at the place which he will choose, you shall read this Law in front of all Israel in their hearing.

Moses says that the Torah must be read “in...the year of release”; this also proves that the reading cannot be in the eighth year after the close of the feast of Tabernacles. Rather, it must be at the feast of Tabernacles “in” (בְּמֵעַד שְׁנַת הַשְּׁמִטָּה) the year of release. This is a

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<sup>317</sup> Follow the translation of Eben Ezra, “At the edge of seven years” (Deut. 31:10). The proof that the Hebrew word means the beginning edge of the seventh year is provided by the use in Jeremiah 34:14 with respect to Exodus 21:2. The Rabbinic Jews have the matter backwards when they say that the Torah should be read after the Sabbatical year in the eighth year. Eben Ezra corrected them, and proved that it was at the beginning point. The Rabbinic miscalculation finds its origin in the need to confuse Daniel 9 with respect to Messiah. The Hebrew word *miqqaets* (מִקֵּץ) means at the “boundary” or “edge” of something, and not strictly the “end” of it. It is a word meaning “extremity,” and may apply to a near extremity, or boundary, or a far boundary.