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| 1. Jeshua | I1-3616 (with Zerubbabel, 529 B.C.) |
| 2. Joiakim | I1-3663 |
| 3. Eliashib | I1-3696 (with Nehemiah, 444 B.C.) |
| 4. Joiada | I1-3733 |
| 5. Jonathan ¹⁸⁷ | I1-3745 (contemporary of Ezra, 397 B.C.) |
| 6. Jaddua | I1-3787 (lived till Alexander's Conquest) |

Daniel 9:24-27

The Books

Daniel says that he understood from the "books"¹⁸⁸ that the Babylonian exile would last **70** years. He goes on to mention Jeremiah, who wrote only one *book* touching on the subject of the **70** years. However, Daniel says he understood the matter from "books". Evidently, Jeremiah was not the only book. What was the other book?

While Chronicles does mention the sacred years in conjunction with the **70**-year exile¹⁸⁹, it was not written at the time of Daniel 9. Chronicles was not written until after the **1**st year of Cyrus (Cambyses) in **3613**. The other book that Daniel is referring to, then, is not 2nd Chronicles. It is Leviticus. In this book, the connection is made between Israel's profanation of the sacred years and their exilic punishment.¹⁹⁰

Perhaps also, Daniel read Ezekiel's prophecy, and calculated the sum of the **390** years and the **40** years;¹⁹¹ if he added these two numbers to obtain **430**, and did some simple estimating, dividing by **7** and **49**, he would see that these **430** years would contain **70** sacred years.¹⁹² If not, Leviticus 26:34 alone was probably enough to conclude that Israel's **70**-year exile was related to seventy sacred years, "Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy here Sabbaths."

The Principle of the Discontinuous Era

It has been observed in the preceding sections that these **1** ... **70** broken sacred years actually exist, being tallied during the years of Israel and Judah's rebellions. In addition, it is important to note that the series is discontinuous: Years **1-2** are followed by a **40**-year gap, which is filled by the judgeship of Othniel son of Kenaz, *anno* **2577-2617**. This judgeship is followed by years **3-5** and then a gap; **6-8**; a gap; then **9** by itself; another gap; and **10-12**; a gap, then **13-19**; a gap, then **20-22**; a gap, then **23-64**; a gap, then **65-67**; a gap; and **68** by itself; a final gap, then **69-70**. This phenomenon illustrates the principle of the suspended era

¹⁸⁸ Daniel 9:2. Dated the 1st year of *Darius the Mede*. This was the Cyrus who conquered Babylon in October **539 B.C.** Daniel understood the matter in this year. He may have been hoping that the exile for him and his friends would end in **535 B.C.**; the prayer begun in 9:3 is probably a summary of his prayers up to this year on Yom Kippur. Daniel was to experience a "Great Disappointment," however, because the end of the Babylonian Hegemony was to be delayed to the end of days.

¹⁸⁹ 2nd Chronicles 36:21.

¹⁹⁰ Leviticus 26:34, 26:43.

¹⁹¹ Ezekiel 4:5. This was revealed in *anno* **3548**, well before the prophecy of Daniel 9. Ezekiel would have been a famous accredited prophet by the time Gabriel spoke to Daniel, and his prophesy published. Daniel was a known political figure, and recognized prophet, so there is good reason to suppose Daniel knew of Ezekiel's work.

¹⁹² By estimation: $430 \div 49 = 8.77$ Jubilee's; $430 \div 7 = 61.42 \rightarrow 7^{\text{th}}$ -year sabbaticals. Add $8.77 + 61.42 = 70.19$ total sacred year sabbaticals. In fact, the true numbers are 6 Jubilees, plus **64** $\rightarrow 7^{\text{th}}$ year sabbaticals, so that $6 + 64 = 70$.

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¹⁸⁷ This High Priest is mentioned in the Elephantine Papyri and by Ezra when he went to Jerusalem (Ezra 10:6). Josephus says he was compelled to slay his brother.