

The Mystery of Babylon

Jeremiah, the prophet, was told that Babylon would rule over the nations for 70 years, including Israel. As much as chronologists would like to find 70 years in which Babylon ruled over Israel, they have not been able to find them. Until 605/04 B.C. (3536), Israel was a vassal of Egypt. "The battle of Carchemish must have taken place in May/June 605 B.C. (3535), after which Nebuchadnezzar made conquests in "the Hatti-land," i.e., in Syria-Palestine, and then went back to Babylon to take the throne on Ululu 1 (Sept 7), 605.⁴²¹ So Babylon did not take control of Jerusalem until almost the fall of 605 B.C. Babylon lost their empire to the Persians in October 539 B.C., which is in year 3602. They gained control of Jerusalem in late 3535, and the total number of years of rule over Israel is only 1 ... 66 years, since 3602 was only a part year rule.

So where are the missing 3 ½ years! The mystery is understood by reading the prophecy correctly. It says that at the end of 70 years Babylon will become an everlasting devastation (Jer. 25:12). In fact, no one will dwell in it, and its bricks would not be used in other cities according to another prophecy. The Babylonian tree was cut down, but a stump was left for the end of days, when Babylon will be revived to fulfill the missing 3 ½ years, or 42 months (6171-6174) and then its destruction will come as prophesied in Isaiah, Jeremiah, and Revelation.

Now, like the gap in between the 69th and 70th sabbatical periods of Daniel 9, many chronologists and prophecy teachers complain that the gaps do not make sense, and that they are anomalous. But from whose point of view do they not make sense? Only from the point of view of the person who cannot see the big picture of biblical chronology and prophecy.

When the vast scope of the subject is comprehended, it will be seen that clock starting and stopping or counting with gaps in the eras is a regular feature of God's method of keeping track of certain eras. For example, the 1... 40 years of Judah's sin (Ezekiel 4:6) 3446-3470 & 3499-3500 & 3531-3543 is a composition of three distinct periods of sin.⁴²² Likewise the 390 years of Israel's sin are non-continuous, as are the seventy sabbatical and Jubilee years that Israel did not keep, as are the 480 years of 1 Kings 6:1. Since this is a regular feature, then it should be regarded as acceptable to divine intent and biblical interpretation.

Does this stopping the clock make biblical chronology more difficult? It makes gaining a solution to forgotten historical situations more difficult, but the solution once gained is more trustworthy, since it is almost impossible to imagine that the prophets could have colluded to think up

these discontinuous era's on their own. So historical chronology ends up on a firmer footing than just by chaining together so many eras. One can make a mistake or suppose that an era was missed, but the long discontinuous era is like a checksum or parity test of the chronology.

Discontinuous eras do make the prophetic portion of the chronology more mysterious and inscrutable. The Apostles expected the *End of Days* to come before the end of the first century. Yet, in the end, after all is said and done, the wise will agree with God that the gap made more sense. Such a feature keeps people guessing about the future.

Probably the main reason for this feature is that God has a regular habit of delaying a destruction or judgment when the subjects of the judgment repent of their sins. The gaps, then, appear to be contingent on human responses and conditions in the light of the divine plan.

Could there be gaps in the prophetic portion of the chronology that even I do not know about? I must confess that there may be, even if I assign an extremely small probability to it. However, if that happens, I am also sure that God will manage to keep humans guessing and at the same time make His fulfillment look like an ever more elegant outcome.

The Deeper Mystery Of Babylon's Insanity

Nebuchadnezzar ate grass like an animal for seven years. There is really only one block of years in his life where these seven years can be fit. This is the sabbatical period from 570/69 – 564/63 B.C., 3571-3577. This was just after his failed conquest of Tyre and his successful conquest of Egypt. He was at the height of his power and glory at the beginning of the seven years.

The prediction of his insanity was given at the beginning of 3570, 7/42, which is the seventh year. At the end of 12 months the prediction came true (Daniel 4:29) at the hour of the new moon of Tishri, and he was driven from among men until 7 years later on the new moon of Tishri for the year 3578, which is the year of Jubilee 1/50.

The king is the representative of Babylon. He says that it was *at the end of the days* that he *lifted his eyes unto heaven* (Daniel 4:34). The king was like a tree, under which all the animals sheltered. These animals represent the nations, which ate the fruit of Babylon. Babylon was to become insane for seven times, and the nations would not shelter in it for seven times.

Here is the mystery. Babylon will be put out of its empire of world domination. At the end of 66 years, in 539/38 B.C., year 3602, Babylon was put out of its Empire by Persia, and *at the end of days*, will be restored again for 3 ½ years, to rule and dominate mankind with a one world Empire for 42 months.

This final 3 ½ years, I believe will occur at the run up to the next Jubilee, (6175, 1/50,) which is the years 6171-6174. The total number of years that Babylon is out of power is 6171 – 3602 = 2569. There are 2569 years in the gap.

Before proceeding, I will review why the next Jubilee is significant: It falls 2000 years after the Passion of Christ, which is most agreeable to Hosea 6:1-3. The book of Daniel also said that knowledge would increase *at the end of days*. Human knowledge has grown exponentially during the last century, and continues to multiply. And if the book of Daniel

⁴²¹ See Finegan, §431 and §433, *Handbook of Biblical Chronology*, revised edition.

⁴²² *Seder Olam*; Guggenheimer, pg. 224 recomposes these years as 22 for Manasseh, 2 for Amon, 11 for Jehoiakim, and 5 for Zedekiah. My solution is in the tables.