STUDY IN OLD TESTAMENT SYNCHRONISMS

THE EZEKIEL DATES PART I

1. The Ezekiel Year. It is several times stated in the prophecy of Ezekiel that the dated years are counted according to the captivity years of Jehoiachin: (a) Ezek. 1:2; (b) Ezek. 33:21; (c) Ezek. 40:1; and (d) Ezek. 1:1,[1] which obviously is to be taken as a captivity-year date, since it reads, "In the thirtieth year . . . as I was among the captivity" (margin). This is a logical explanation for the much-discussed thirtieth year of Ezekiel 1. And to this four-part series can also be added the date in Ezek. 24:1--synchronal with Jer. 39:1 and 52:4, and with 2 Kings 25:1, where both Jeremiah and the writer of Kings tie the Jehoiachin captivity-year to their own chronological reckoning of Jewish and Babylonian kings. (Cf. also Jer. 52:31 and 2 Kings 25:27.) These specific dates introducing the captivity-year of Jehoiachin, together with indisputable Biblical synchronisms, establish a precise chronological framework--one that is based upon the Julian calendar, the Ptolemaic king series and Egyptian year, the Babylonian year, the Jewish year, the Ezekiel year, and the Haggai-Zachariah year.

Two well-authenticated lunar eclipses cited by Ptolemy[2] fix the relation of the Julian dating to these other forms of year, while the Cambyse

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[1] Note: Consistently, verses 2 and 3 represent the original superscription of the call vision and of the prophecy as a whole. This was repeated in the sixth year (Ezek. 8-11); and when finally, the temple vision is repeated again in the "30th" year--logically of the captivity--and the prophet sees the glory of God return from the east (43:1-3), and the glorious scenes of his call for the third time, most naturally he would introduce this last experience into the beginning of his prophetic series, which had already been written and dated in the order of occurrence.

[2] April 22, 621 B. C., 5th of Nabopolassar, and July 16, 523 B. C., 7th of Cambyses--Ptolemy, Claude, "Mathematical Syntaxis," Book 5, pp. 340,341. Tr. Halma, Paris, 1813.

"400" tablet[3] ties in the Persian calendar shortly before the dated messages of Haggai and Zechariah. One vital objective in this calendar review is to demonstrate the rules of correspondence that characterize the various forms of the ancient year; for, with the regnal outline established, the date synchronisms of the Bible and related literature can be verified.

But, to repeat, the Ezekiel year is the Jehoiachin captivity-year.

2. Year Limits. A primary feature of the problem involves the facts that (a) the regnal year of Jeremiah and Kings began with the seventh month Tisri in the autumn,[4] the year as a whole being harmonized to the Nisan moon and Passover date; (b) in definite contrast, the Babylonian year began with the first month Nisan in the spring;[5] (c) the Ptolemaic year, based upon Egyptian vague reckoning, began with the wandering 1 Thoth, and consequently had no accession year; (d) the Julian year, beginning with January 1, comes into the problem as a measuring stick of time, upon which the ancient eclipses can

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3 Sidersky, David, "Etude sur la chronologie Assyro-Babylonienne," p. 41. Paris, 1916.

4 Note: Nehemiah represents no change of regnal year between Kisleu and a point of time within Nisan (cf. Neh. 1:1 and 2:1). Hence he must have counted the year as changing in Tisri. The following from Chrysostom: "Among things to be looked into are the customs of the times, and the nature of the laws; and first of all, the perfidy of the Jews, who ever stood out boldly against God and Moses--who, exercising an edict of perversity or pride, name the month of September as the new year itself, in which also they appoint magistrates for themselves, whom they call archons, although they received from God through Moses the month of March as the beginning of the year."--Chrysostom, John, "Opera," Tome ii, p. 1292, Band C. 1547.

5 Zimmern, Henry, "Zum babylonischen Neujahrsfest," Aus den Berichten der philologisch-historischen Klasse der koniglich sachsischen Gesellschaft der Wissenschaften zu Leipzig. Band LVIII. Sitzung vom 12 Dezember, 1903. Zimmern, Heinrich D., "Das babylonische Neujahrsfest," Der Alte Orient gemeinverstandliche Darstellungen heransgegeben von der vorderasiatisch-agyptischen Gesellschaft. 25 Band. Heft 3. Zimmern, Heinrich, "Zum babylonischen Neujahrsfest II" s. 2. Vorgetragen fur die Berichte am 3 Februar 1917.

be recorded, and which thereby becomes a connecting link between the Ptolemaic year, and ancient regnal years. To the Babylonian and Persian regnal years, the Biblical years are tied, and it is the purpose of this argument to demonstrate by means of the Biblical synchronisms how all the various regnal series are correlated.

Although, from very ancient times, the Jews were accustomed to refer to their months by number, yet a month so designated in historical prophecy does not necessarily signify [illegible] as for example, the prophecies of Ezekiel, Haggai, and Zachariah, whose records indicate that their year began in the spring like the Jewish feast year, or possibly following Babylonian demand. For it is only according to spring reckoning that the Ezekiel dates will harmonize with the year of Jeremiah and the record in Kings.

3. Function and Purpose of the Ezekiel Dates. No other single book in the Bible has as many calendar dates, including year, month, and day, as the prophecy of Ezekiel--in all 14 dates. These dates are significant because not one of them is a feast date, and neither in connection is there named any special day of the week. Therefore, with the exception of the one synchronism in Ezek. 24:1, it can be definitely emphasized that the Ezekiel dates are not synchronical. Hence, they could not have been given specially to establish an Ezekiel chronological outline; for there is no evidence in the prophet's record to which astronomical or calendrical calculation of the dates can tie, and thereby identify a Biblical point of time. This absence of calendrical landmarks in Ezekiel, such as the Jewish Sabbath, or a particular feast, is outstanding, as compared with other dated records in Scripture.[6] Therefore, the

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[6] Such as Hezekiah's Sabbath consecration service on 17 Nisan (2 Chron. 29:17-28); Ezra's Sabbath reading of the law on 1 Tisri (Neh. 8:2-11); the Crucifixion on Friday, 14 Nisan.

conclusion is obvious that the dates in themselves have a primary function to verify and establish other regnal series than that of Ezekiel. And the very fact that the Ezekiel year coincides only in part with the Jeremiah-Kings year, gives to the Ezekiel dates the office of indicating which part.[7]

This is a telling relation between two different methods of counting a king's year--one that not only provides the records of Jeremiah and Kings with a needed chronological support, but, in turn, it nullifies some arguments which have arisen concerning the validity of the Ezekiel texts. The complete calculated series of the Ezekiel dates is listed on the last page of this study. The original dates were taken from the Authorized Version, and are presented, so far as is possible, in chronological order. This necessitated slight changes in the scriptural order, which, even so, shows methodical arrangement; and this fact in itself is witness to a specific object in introducing the dates--a conclusion freely admitted by students of prophecy. In general, the Ezekiel dates indicate an understood relation to their companion Jewish year, and to tragic events concerning the destruction of the city. Such a calendrical detail points to study and computation--the work of one mind and hand, "unmistakably the stamp of a single mind."[8] And yet, the divine influence of Jehovah upon the prophet must not be overshadowed.

4. Subject of the Ezekiel Prophecy. The subject of the first part of the Ezekiel prophecy pertains to the destruction of the ancient temple, and, with two or three exceptions, the dated messages focus upon this event. In vision, the prophet beholds the divine presence leave the temple, first lingering upon the threshold of the house, and then standing upon the mountain

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7 Demonstrated in Synchronisms III and IV.
8 Driver, S. R., "Introduction to the Literature of the Old Testament," p. 279. New York, 1898.

"on the east side of the city" (Ezek. 11:23). Similarly, Christ finally left the inner court of the second temple, and, sitting upon the mount of Olives east of the city, taught His disciples concerning the signs of His coming again.

In the second part of the Ezekiel prophecies, the prophet sees the glory of God return to the temple by way of the east gate. It was the very same glory which he saw leave the temple "when he came to prophesy that the city should be destroyed" (Ezek. 43:3, margin). Both Isaiah and the beloved John in raptured vision saw the glory of Jehovah--the Ezekiel glory--fill the whole earth. There is accordingly a spiritual fulfillment of the Ezekiel temple prophecy yet to come; but in connection, no date is given except that which marks the time of the vision (Ezek. 40:1 and 1:1).

Ezekiel-dated prophecies concerning Egypt--several in number--represent a warning to the Babylonian captives not to look for help from the south. Under the influence of lying prophets, the captive people had been led to expect a speedy return to the home land, and into the midst of this eager anticipation Ezekiel had been sent with the adverse, though divine, warning that Jerusalem was to be destroyed and the temple burnt; that the king was to be blinded and taken prisoner to Babylon; and--this from Jeremiah--that seventy years were to transpire before Israel could return. Ezekiel was angry and hot-spirited that he should be asked to deliver such a message (Ezek. 3:14). Accordingly, from henceforth to the fall of the city, he was not permitted to talk with the "house of Israel" except under the influence of divine command (Ezek. 3:27).

5. Time of the Prophecy. The Ezekiel prophecy consistently represents two kinds of time--past and future. It is only the historical past that is

dated, and the dates many of them cluster around one calamitous event--the destruction of the first temple. Again and again the prophet is brought in vision to the very occasion itself of some circumstance relating to the fall of the city, and the date recorded. He is informed when the siege begins, and on that very day apparently, his beloved wife dies. That date would not be forgotten! Six months after the burning of the city,[9] an escaped messenger from Jerusalem reports to Ezekiel, "The city is smitten." And "in the fourteenth year after" the prophet is taken in vision to a "very high mountain" in the land of Israel and shown a plan for the new temple.

But Ezekiel the priest was also able to foretell the very year when the temple would be destroyed--the time was not far distant from his own call in 592 B. C. In answer to divine command, he portrays upon a tile the siege of the city--the mount, the camp, and the batteringrams! Then the word that he, Ezekiel, a sin-bearing priest, is to symbolize the temple period in its entirety, and to the end of 430 days (390 for the house of Israel, and 40 for Judah), he is to bear the iniquity of the people. All that the prophet had to do was to add 430 years--each prophetic day representing a literal year--to the date of the dedication of the temple, and thereby would be obtained the fatal year when the period would expire, and the temple service cease. And from henceforth for many years no priest would bear the iniquity of Israel and Judah into the innermost temple court before the veil. This period of the Jewish captivity in Babylon was one which gave birth to nearly all the dated epochs of prophecy.[10]

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9 Synchronism III shows why this could not be a year and six months after.

10 Note: As an outstanding example may be mentioned the "Week" prophecy in Daniel 9, concerning which Fraidl insists that nearly all Christian exegetes "recognize in the prophecy a Messianic prediction."--Fraidl, Franz, "Die Exegese der Siebzig Wochen Daniels," Einleitung. Graz, 1883.

6. Date of the Prophecy. Many of the Ezekiel scenes are connected with actual events, and some of them are introduced in action by the prophet, as for example, the 430-day incident just mentioned, pointing to the forthcoming end of first temple worship; or the Zedekiah scene, depicting the blind king being led away to prison. Then again, other features of the prophecy are historical, like the death of Pelatiah, the beginning of the siege, and the death of the prophet's wife. But unless these enacted warnings were given before, or at the time of the event described, then the stern reality of the prophecy--its purpose and office--would be altogether nullified and lost.

The great scene of the prophecy is of course the restored temple glory--"visions of God" is the prophet's language. Only the one who actually saw these visions could possibly describe them. Furthermore, on account of the transcendant character of the temple vision, and from the fact that it was given three times, it is obvious that the prophetic records of Ezekiel must have been assembled and prepared for public reading soon after each message was given. This was the prophet's mission, and thus were the people of Israel to be prepared for the return to the homeland. A delayed writing of such messages could not do else than rob them of their spiritual character; while to place the prophecy centuries in advance of the Babylonian captivity leaves no prophet in the Exile during the seventy years to encourage and build up the stricken house of Israel.[11] In a situation similar to that of Ezekiel were Jeremiah and John the Revelator. Both these prophets committed their written messages to the people of their own day. Hence the conclusion is logical and consistent that Ezekiel was the prophet of the Exile, and that his messages

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[11] Note: After the fall of the city, Jeremiah was taken to Egypt, and Daniel remained tied to the Babylonian court.

and warnings were given in person to the people of the Babylonian captivity. Therefore, according to recognized principles of luni-solar time in the sixth century B. C., the Ezekiel chronology has been calculated.

In PART I, the primary features of the Ezekiel time problem have been analyzed--the designation and character of the Ezekiel year, the office and function of his fourteen dates, and, briefly, the date of the prophecy. Statements have been made, and conclusions drawn which are to be further demonstrated. To this end are presented nine synchronisms, which span the sixth century B. C., and which establish the correspondence between the regnal year of the Jewish prophets, and that of Babylon or Persia in this period.

NINE SYNCHRONISMS IN THE SIXTH CENTURY B. C. PART II

Preliminary to the analysis of SYNCHRONISM I should be noted the three lunar eclipses in this century, which link the Julian year to the Ptolemaic regnal year. This eclipse, as reported by Ptolemy, establishes the 5th year of Nabopolassar in 621 B. C., and the argument is as follows:

Ptolemy states that the eclipse occurred on 27/28 Athyr,[12] at the end of an interval of 126 Egyptian years, 86 days, and 17 hours, counted from the beginning of the Nabonassar era, as of Feb. 26, 747 B. C.--46077 days altogether, including day of the eclipse.[13] Eclipse year was therefore 621 B. C. (747 - 126).

Problem: To find the Julian date of 28 Athyr in 621 B. C.

Add to the Julian day number for Feb. 26, 747 B. C.--1448638--the number of days in the interval--46077--and this will give the Julian day number for 28 Athyr as 1494715. In Oppolzer's "Canon der Finsternisse," No. 901 of the lunar eclipses identifies this number with April 22, 621 B. C. (historical). [(126 x 365) + 87]

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12 Note: Ginzel explains Ptolemy's double dates as follows: "With observations made during the night and especially with those made after midnight, PTOLEMY gives a double day date, but contrariwise never with the day observations. This addition was necessary, if with the observations made in the morning dawn, there was to be no doubt left as to what day they applied." --"Chronologie," I Band, p. 162.

13 Ptolemäus, Claudius, "Mathematical Syntaxis," bk. V, p. 341. Tr. Halma. 1813.

This first eclipse, although partial, was seen in Babylon. The second--568 B.C.--was also partial, but was not seen in Babylon. However, it was calculated by the Babylonian astronomer in the 37th year of Nebuchadnezzar II. The full moon is recorded as occurring on the 14th Sivannu, which agrees with the eclipse in Oppolzer's Canon on July 4. This observation is found in "the most ancient astronomical observation text known today, worded in the detailed cuneiform of the Babylonian late period."[13-a] The third eclipse in the sixth century is described by Ptolemy, and also by the Cambyse "400" Tablet, which double-dates the eclipse. This astronomical event links together six calendars--Egyptian, Persian, Jewish, Julian, and the canons of Ptolemy and Oppolzer. Thus, in the sixth century B.C., are differentiated lunar dates by both Persian and Jewish reckoning.

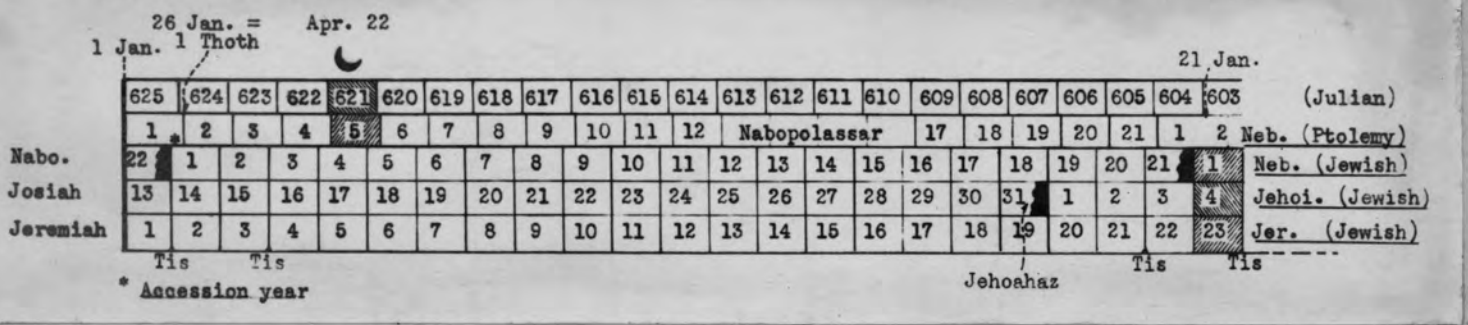
SYNCHRONISM I -- Jer. 25:1-3.

"The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that <u>was</u> the first year of Nebuchadrezzar king of Babylon;
"The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,
"From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that <u>is</u> the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened."

This Scripture unites together (1) the first year of Nebuchadnezzar (Jewish reckoning); (2) the 4th year of Jehoiakim; and (3) the 23rd year of Jeremiah's prophetic office. It also makes the first year of Jeremiah coincide with the 13th of Josiah. Included also in this regnal series must be interpolated the short reign of Jehoiahaz--3 months and 10 days. The following diagram taken from Table W illustrates the series:

13-a VAT4956 in the Near East Department of the Berlin Museum.--Neugebauer, P.V., and Weidner, Ernest F., "Ein astromischer Beobachtungstext aus dem 37. Jahre Nebukadnezars II. (- 567/66). <u>Berichte über die Verhandlungen der Königl. Sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Klasse.</u> 67. Band, 2. Heft, 1915.

SYNCHRONISM I



The lunar eclipse in 621 B. C. identifies Ptolemy's Egyptian year, beginning with 1 Thoth on January 26, with the 5th Nabopolassar. But by Jewish civil reckoning, the Nabopolassar year cannot be counted the 5th until the Tisri new year; and similarly, the Jewish 1st Nebuchadnezzar agrees with Ptolemy's 1st Nebuchadnezzar only between 1 Tisri and the subsequent 1 Thoth (January 21).

That the Jeremiah year changed on the 1st of Tisri is conclusive from Jer. 36:1-10. For the incident here described starts out in Jehoiakim's 4th year (verse 1), and shortly after, Baruch is instructed to read a message from Jeremiah on a certain "fasting day" (verse 6). But when Baruch reads the roll on this appointed fast in the ninth month, it is already the 5th year of Jehoiakim (verses 9 and 10). These details show that the regnal year had changed on 1 Tisri from the 4th of the king to the 5th. And that the 4th of Jehoiakim continued throughout the summer months, cf. Jer. 46:2-8, which describes Egypt as rising up with the Nile (time of summer solstice) to go north against Nebuchadnezzar at Carchemish in this same 4th regnal year.

The relationships in the diagram illustrating Synchronism I are accordingly based upon the historically recognized 1 Thoth new year employed by Ptolemy, the Jewish new year of Jeremiah, beginning in the autumn, and the lunar exlipse on April 22, 621 B. C. Thus the regnal outlines are established

by four kinds of reckoning: Ptolemy's canon, Oppolzer's canon, which records the eclipse, the Julian calendar, and the Biblical regnal year.

SYNCHRONISM II -- 2 Kings 24:12 (cf. margin).

"And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign."[14]

The foregoing text describes the period before the Jewish nation had become fully subject to the Babylonian lords. For, in the 4th year of Jehoiakim, the Jewish tribute to Nabopolassar had ceased, and this ultimately brought on war with Nebuchadnezzar.[15] Naturally then, we should expect the writer of Kings to employ the ancient Jewish reckoning,[16] as is demonstrated in Table W. Here the beginning of the first year of Jehoiachin's captivity coincides with the 8th of Nebuchadnezzar, thereby fully agreeing with Synchronism I.

That the Jehoiachin captivity year began in the spring may be concluded for several reasons:

1. If the Jehoiachin captivity year should be made to coincide exactly with the Zedekiah regnal year, both beginning in Tisri, then the 9th of Nebuchadnezzar instead of the Biblical "eighth year of his reign," would have to date the point of time when Jehoiachin was taken captive. Hence this arrangement is out! (Cf. Table W.)

2. From 2 Chron. 36:10, we learn that Nebuchadnezzar sent and took Jehoiachin captive "when the year was expired." The end of the year with Babylon was in the spring--cf. Ref. 5--and therefore the young king must have been taken captive in the spring. Furthermore, spring and summer were the time when ancient kings went forth to war; as in Jer. 46:7,8, which describes Egypt rising up with the rising of the Nile to go against Nebuchadnezzar. This offensive was in summer.

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14 Obviously, the eighth year of Nebuchadnezzar, for Jehoiachin reigned only 3 months and a few days.

15 Cf. 2 Kings 24:1. Rogers, Robert William, "History of Babylonia and Assyria," Vol. II, pp. 317,318. New York, 1900.

16 Scaliger argues that the Jews changed over to the Babylonian year, even from the beginning of Nabopolassar, but in this conclusion he is too early if we adhere to the Biblical account. (Cf. "De Emendatione Temporum," p. 79. Francofurt, 1593.)

3. Jeremiah likens Jehoiachin and his associate captives to "first ripe" figs. In Palestine, the earliest figs ripen in barley harvest. Hence this imagery implies that the youthful Jehoiachin was taken captive in the spring.

From Synchronism II therefore comes the deduction that the Zedekiah regnal year and Ezekiel's Jehoiachin-captivity year do not exactly coincide, but that the Ezekiel year begins six months earlier than the Zedekiah year--that is, in the spring. And in this respect, the Ezekiel year conformed to the Babylonian reckoning. Consequently, the conclusion is possible that during the seventy years of the Babylonian captivity, the Jews adopted the regnal year of the land of their captivity. But on the contrary, after the return to Jerusalem, we find the ancient Jewish calendation returning also, and little by little the year of the king began again to be reckoned from the month Tisri.[17] (Cf. Ezra 3:5,6.)

SYNCHRONISM III -- Ezek. 24:1,2; Jer. 52:4 and 39:1; 2 Kings 25:1.

"Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying,
"Son of man, write thee the name of this day, even of this same day: the king of Babylon set himself against Jerusalem this same day."

The text in Ezek. 24:1,2 is a true synchronism. This dated event is given four times in the Old Testament records, and at least by three different writers--possibly by four. In the two records of Jeremiah, the "ninth year" refers to the Jewish king Zedekiah, as also by the writer of 2 Kings 25:1. But in the case of Ezekiel, it is not consistent to interpret the "ninth year" as else than that of the Jehoiachin captivity year, for this is the Ezekiel year of record, as has already been shown. And to represent the prophet as employing two different kinds of designation for his regnal series,[18] without

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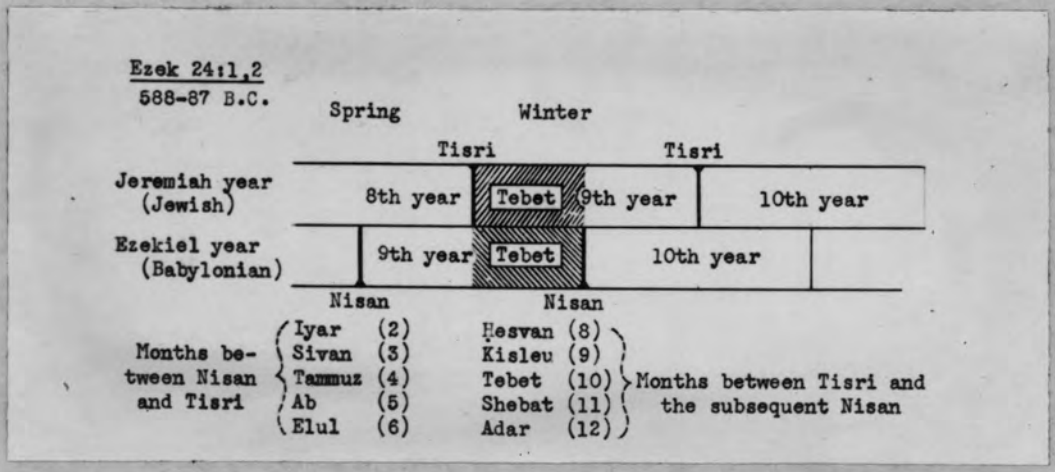
17 Note: This deduction is confirmed by the Nehemiah year, which we find beginning in the autumn. Cf. Neh. 1:1 and 2:1, where no change of year occurs between Kisleu and a point of time within the subsequent first month Nisan.

18 As for example, Harford, George Battersby, "Studies in the Book of Ezekiel," pp. 40,41. Cambridge, 1935.

so stating, would not only be an irregularity, but it would be a procedure wholly foreign to Ezekiel's outstanding methodology. The following enlargement from Table W illustrates Synchronism III, and further demonstrates the relation between the Ezekiel and Jeremiah years:



Argument: The dates of Ezekiel offer an exact method of tying his record to that of Jeremiah and the writer of Kings. The rule of correspondence is simple--one that brings harmony not only to the Ezekiel and Jeremiah years, but to all the Biblical regnal series, both Jewish and Babylonian. The rule follows:

Between spring and autumn--Nisan and Tisri--the Jeremiah or Jewish year is one less in number than the Ezekiel or Babylonian year. But between Tisri and the subsequent Nisan, both Jeremiah and Ezekiel hold to the same regnal number.

This difference in calendar reckoning is caused by facts which have already been proved, namely, that Jeremiah counted his year from Tisri, but Ezekiel, from Nisan.[19] In Synchronism III, the date specified for the beginning of the siege is 10 Tebet--an epoch between Tisri and Nisan. Hence, in this interval, Ezekiel's ninth year of Jehoiachin's captivity was also Jeremiah's ninth year of Zedekiah's reign. But if, for example, the siege of the

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19 Pages 10-12 of this Study.

city had begun in Tammuz, then there could have been no coincidence between the regnal numbers; for, in that event, Jeremiah and Kings would have reported the 8th year of Zedekiah as against Ezekiel's 9th of Jehoiachin's captivity for the beginning of the siege.

In Ezek. 26:1, the absence of the month and day makes it impossible to determine exactly the Zedekiah year. However, this date must be very close to the fall of the city because of its wasted condition spoken of by "Tyre."

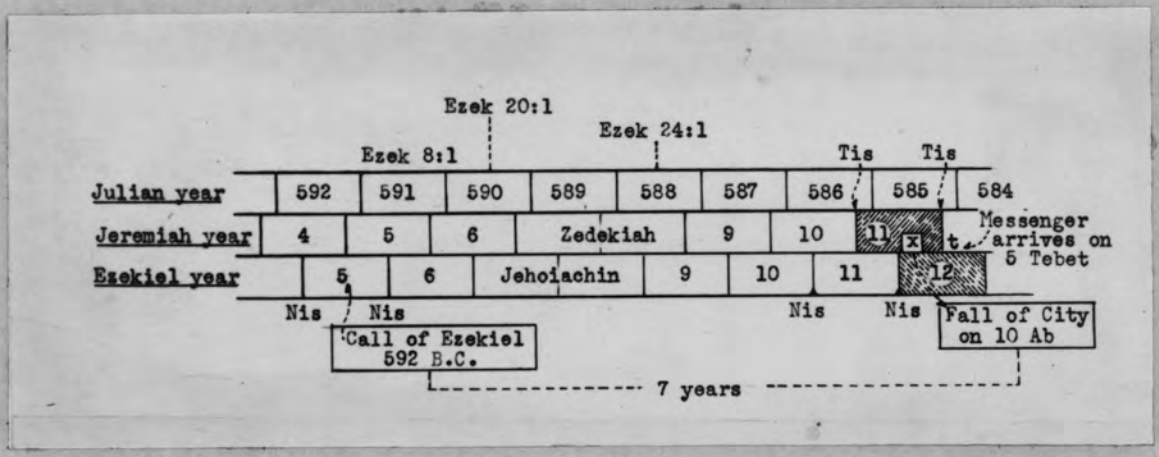
This important relationship between the Jewish and Babylonian regnal series enters into many Jewish problems in chronology. And its lack of recognition is perhaps responsible more than any other factor for the many different dates which are contimually being presented to mark some epoch, as for instance, the destruction of the first temple. The sixth century B. C. epochs, as also those of other periods of Scripture, fall into complete alignment when based (1) upon the Bible text, and (2) upon simple, but indispensable principles of chronology and calendation. This twofold method makes early Jewish calculation a certainty, and it offers a nearer approach to true Biblical interpretation in some fields where hitherto much perplexity has existed. The Bible text itself, in spite of many long arguments in philology, is our great answer to the genesis of the ancient Jewish calendar.

SYNCHRONISM IV -- Ezek. 33:21.

"And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

"Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the evening; and my mouth was opened, and I was no more dumb."

The majority of the Ezekiel dates fall in the first seven years of Ezekiel's prophetic office. The date in Ezekiel 33:21--one of the last--is after the fall of the city. It is explained by the following diagram:



Argument: Jerusalem was burned on 10 Ab (Kings and Jeremiah),[20] marked by "x" in the diagram. This date was between Nisan and Tisri. Therefore, in the summer, when, according to Kings, the regnal year was the 11th of Zedekiah, Ezekiel's Babylonian year was 12th "of our captivity." But when the messenger arrived on 5 Tebet--the third month after Tisri--this point of time would have been the 12th of Zedekiah if the king had lived. Consequently, the messenger must have arrived about five months after the city was smitten.

Both Canon Harford and Doctor Torrey think it possible that the messenger arrived one year and six months after the burning of the city. But if so, then Ezekiel's 12th would thereby check with the 12th of Jeremiah and of the writer of Kings in the summer, which is impossible. Other epochs also would clash, such as Ezekiel's 1st, which would be advanced to Nebuchadnezzar's 9th, contrary to 2 Kings 24:12.

According to Synchronism IV, therefore, Ezekiel thrusts into the Scripture account another new point of time--the arrival of the messenger on 5 Tebet--which harmonizes with the chronological outline of all the other sixth century B. C. incidents thus far presented. And it is important to observe

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20 Jer. 52:12 and 2 Kings 25:8. Note: The difference in date--10 Ab and 7 Ab--evidently represents a difference in event. The writer of Kings brings Nebuzar-adan and his army to the outskirts of Jerusalem on the 7th, while Jeremiah burns the city on the 10th.

from Table W that even though the 11th of Zedekiah corresponded to the Julian years 586-585 B. C., necessarily from Tisri to Tisri, the actual burning of the city on 10 Ab coincided only with 585 B. C., and not with 586 B. C., as so frequently stated.

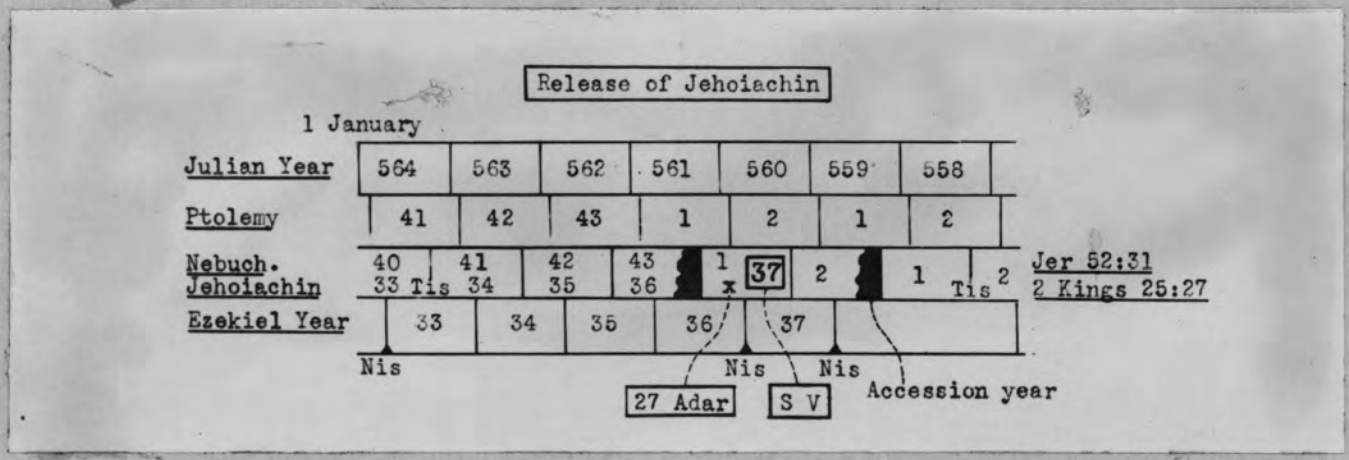
SYNCHRONISM V -- 2 Kings 25:27.

"And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the 12th month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison . . . "

The foregoing text, when put with 2 Kings 24:12, represents a double synchronism, which begins and ends the 37 years of Jehoiachin's captivity.

1. Beginning -- 1st of Jehoiachin coincides with 8th Nebuchadnezzar (2 Kings 24:12).
2. End -- 37th of Jehoiachin coincides with 1st of Evil-merodach, or Amêl-Marduk (2 Kings 25:27).

It is important to recognize that the foregoing coincident epochs are based upon the records of one hand only--the writer of Kings. In accordance with Jeremiah's practice, he obviously reckoned his years from Tisri. For only by such a chronological order, can the 37th of Jehoiachin, the first of Amêl-Marduk, and the 12th month Adar agree.



From the accompanying diagram it can be seen that the Scriptures make this synchronism from the outline of regnal years reckoned from Tisri, and not from a projected 37th year of Jehoiachin's captivity according to Ezekiel

reckoning from the spring. For in terms of Ezekiel, the 12th month in the 37th of Jehoiachin would coincide with the 2nd only of Amêl-Marduk, and not with the first.

A calendar synchronism also is found to be connected with 2 Kings 25:27, when it is compared with its companion text in Jer. 52:31. Here the reading is practically the same as in Kings, except for the 12th month date, which is given as the 25th instead of the 27th. That the prophet Jeremiah and the writer of Kings are dealing with two calendars on two different meridians has been recognized by some (cf. ref. page 26), as the following table illustrates:

560 B. C. 37th year of Jehoiachin's captivity. Twelfth month (Adar).

Jer. Civ. Time	(1)	Jerusalem (2) Jer. 52:31	Babylon (3) 2 Kings 25:31	
	M 21	24 A	26 A	M
	A 22	25 D =	27 D	Tu
	R 23	26 A	28 A	W
NEW MOON ↑	C 24.70*	27 R	29 R	T
	H 25	28 } 2.06 days	30	F } 1.06 days (Tr. Per.)
	26	29	1 N	S
	27	1 N	2 I	Su
	28	2 I	3 S	M
	29	3 S	4 A	Tu
	30	4 A	5 N	W
	31	5 N	6	T
	A 1	6	7	F
	P 2	7	8	S
	R 3	8	9	Su
	I 4	9	10	M
	L 5	10	11	Tu
	6	11	12	W
	7	12	13	T
FULL MOON ↓	8.47*	13	14	F
	9	14 Passover	15	S

Medium velocity = 14.77 days

* Ginzel's "Chronologie." In Babylon the moon's phase is nearly an hour later than in Jerusalem.

Argument: If the reckoning in Kings implies that the "27th" is on Thursday, while the "25th" of Jeremiah is on Tuesday, then it is clear that but one calendar is employed, and that the two writers simply chose two dates for the release of Jehoiachin. But, according to the accompanying table, this would involve a Nisan full moon in Babylonia on the 13th of the month, the

same as in Column 2, which is not characteristic of a Babylonian calendar--the 14th and 15th being commonly the days of full moon and of lunar eclipses in the tablets and texts of ancient Babylon.

Consequently, it is obvious that two calendars are employed in these two texts, and thus we have the equation--25 Adar = 27 Adar. On this basis the month Adar in Babylonia would have 30 days, as frequently happened in a purely observed calendar, while in Jerusalem, the Passover on the subsequent day to full moon would demand a 29-day Adar. The translation periods also differ by one day, the Babylonian Nisan, in this instance, beginning a day earlier than in Jerusalem.

This calendar synchronism--25 Adar (Jerusalem) = 27 Adar (Babylon) fully identifies the year 560 B. C. For, in the spring of either 562 or 561 B. C., the moon was advancing in slowest motion from conjunction to the paschal full moon, and hence could not possibly appear a day early at the beginning of the month Nisan.[21]

SYNCHRONISM VI -- Ptolemaic Lunar Eclipse and Cambyse "400" Tablet.

The Sixth Synchronism ties together the Egyptian, Persian, and Julian calendars, as also the canons of Ptolemy and Oppolzer--chronological records that span many centuries, and yet confirm by an astronomical argument the Biblical outline here presented.[22] The calendar epochs thus synchronized by eclipse, tablet, and canon are as follows:

Ptolemy's Lunar Eclipse[23]

Occurred --	17/18 Phamenoth, 1 hour before midnight, 7th of Cambyses.
"	At end of 224 Egyptian years, 196 days, 10 hours--81956 days in all from Feb. 26, 747 B. C., beginning of Nabonassar era.
Therefore	1448638 (J. D. Number for Feb. 26, 747) + 81956 = 1530594 = the J. D. N. for 17/18 Phamenoth in 523 B. C. (747 - 224).
But since	1530594 (J. D. N.) in Oppolzer's Canon = No. 1056 lunar eclipse on July 16, 523 B. C. (historical),
Therefore	Eclipse on 17/18 Phamenoth in 7th Cambyses = July 16, 523 B. C.

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21 In 562, the paschal waxing period = 15.52 days; in 561, 15.37 days.

22 Note: Oppolzer computed his eclipses according to constants based upon observation and Newton's law of gravitation. Although Oppolzer's philosophy differed from that of Ptolemy, yet the mathematical expansion of both series is the same, except for small periodic terms. For Ptolemy did not have accurate observations, nor the correct mathematical theory. Similarly, the constants of Oppolzer were not as accurate as those employed today. Nevertheless, the difference in calculation by these two computers is not sufficient to break the coincidence of their eclipse records.

23 Ptolemaus, Claudius, "Handbuch der Astronomie," Erster Band, p. 308. Tr. Manitius. Leipzig, 1912.

Cambyse "400" Tablet -- Persian Reckoning[24]

Persian date of eclipse --
14 Dazu (14th Tammuz), 3 hours after nightfall, 7th Cambyses.

Calculation of date --
Conjunction = Apr 5.05, 523 B. C. Bab. C. T.[25]
Full Moon = Apr 19.62 " " " "[26]
Hence Waxing Per. = 14.57 days (one of the short intervals)[27]
Therefore Translation Period must be proportionately short

Translation of the Persian New Moon --

Argument: In this instance, the moon was in fast motion--requiring only 14.57 days to advance from conjunction to full moon. Therefore we must allow the observers in Persia an early phasis in keeping with calendar law. There are only two sunsets from which to choose--April 5 and April 6. But if we place the phasis on April 5, then it will occur on the same day as conjunction--an astronomical event that almost never occurs.[28] Therefore, the phasis must be dated near sunset of April 6, making the 1st day of Nisan coincide with April 6/7.[29]

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24 Translated by Strassmaier: Sidersky, David, "Etude sur la chronologie Assyro-Babylonienne," p. 41. Paris, 1916.

25 Ginzel, F. K., "Handbuch der mathematischen und technischen Chronologie," I Band, Tafel III (Neumonde), p. 549. Note: Ptolemy's July 16 date for the eclipse, near which we should obviously expect to find the 14 Tammuz Persian date, points to the April conjunction as the one nearest to the 1st day of Nisan.

26 Full moon computed from Robert Schram's "Kalendariographische," Leipzig, 1908.

27 When the moon's waxing period is long, so also is the translation period, and vice versa. Waxing period limits are 13.91 days to 15.65 days.

28 "Indeed the rarest instances are those of the old moon and of the earliest phasis on the same day in a plane horizon."--Hevelius, Johan, "Selenographia," p. 275. Gedanum, 1647.

29 That this Julian date--April 7 for 1 Nisan--was the same in both Persia and Jerusalem, can be shown from the Jewish passover, which always occurred after full moon, and not on it. (In 523 B. C., the April moon fulled on Apr. 19.58 in Jerusalem by Schram calculation. The passover was therefore

We now have for comparison several different designations for the day itself of the lunar eclipse under discussion; and the various days in progress at the time of the eclipse are here diagrammed according to their specified relation:

In this accompanying diagram, all the distinctive names for the eclipse day have been inserted in their defined positions. In the scientific record of Alexandria, the phenomenon occurred on 17 Phamenoth; on the Cambyse Tablet, it was 14 Tammuz; in Ptolemy's computation, the 197th day after 0 Thoth of the eclipse year; in Oppolzer's Canon, it was July 16, or J. D. N. 1530594.

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on April 20, making 1 Nisan to occur on April 7, the same as in Persia.) But according to Ptolemy, the Cambyse 400 Tablet, and Oppolzer's Canon, the Tammuz moon must have fulled in Persia on July 16, "one hour before midnight," when the lunar eclipse occurred. The Persians called this date 14 Tammuz. But in order to so arrange their calendar, they would have to allow only 101 days from 1 Nisan (not incl.) to 14 Tammuz (incl.), the new moon probably being seen a day early at the end of Sivan, which with the Jews would have 30 days. Consequently, by Jewish reckoning, the interval from 1 Nisan to 14 Tammuz was counted as 102 days, because the Jewish feast period had to alternate 30 and 29 days. On this account, therefore, the ancient Jews had an element of calculation in their calendar that the Babylonians did not have. And inasmuch as they kept a double-day new moon feast at the end of every 30-day month--cf. 1 Sam. 20:5,18,24,27; and "Opera" of Horace, Sermonum, Lib. I. IX, lines 67-74--they had to know when the 30-day months should convene on the calendar. Consequently, in the instance of the Cambyse eclipse, Ptolemy, the Persians, and the Jews had different calendar dates for the event as illustrated in the diagram following.

Consequently, all these descriptive terms must be coincident. But we have one variation in the Ginzel Jewish calculation, which has 14 Tammuz on July 17/18, thereby making the Jewish 13 Tammuz check with the Persian "14 Tammuz." Such antedating of the Jewish calendar by the Babylonian has been observed by Scaliger, who mentions several other instances in the sixth century B. C.[30] He states that he does not know the cause of the existing difference. But it is most essential to know that such a variation existed in those ancient times, for it has an important bearing upon the calculation of the Assuan Papyri in the fifth century B. C., and is an indicator of just what calendar that Jewish military colony in Egypt employed.

As has been before mentioned, a major cause of confusion among computers has been the lack of a precise rule defining the correspondence between primitive luni-solar calendars, such as the ancient Babylonian and the ancient Jewish. In a special sense the Cambyse Tablet, calculated in Persian time, which had taken over from Babylon, supplies this need: (1) by marking its 14 Tammuz date by an eclipse; (2) by offering relationship to any other luni-solar calendar by means of the eclipse-dated Tammuz; and (3) thereby establishing a relationship, or rule of correspondence. It has remained for history and chronology of late centuries to discover that in ancient luni-solar calendation an eastern and western date existed--with a difference of one and even two days.[31] From the authorities at our disposal, one fact is outstanding, namely, that the eastern date was commonly the later date.

Consequently, the lunar eclipse upon which Synchronism VI is based was

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30 Scaliger, Joseph, "De Emendatione Temporum," pp. 77, 78. Francofurt, 1593.

31 Jewish Quarterly Review, Vol. 10, 1897, p. 153; Vol. 11, p. 107. "Fragmente syrischer und arabischer Historiker," edited by Prof. Baethgen, text p. 84, translation p. 141.

not only well authenticated, and of major importance in verifying the regnal outline in the sixth century B. C., but it offers to posterity a means of computing the relationship between luni-solar calendars of the Babylonians and Jews.

SYNCHRONISM VII -- Zech. 7:1-3.

"And it came to pass in the fourth year of king Darius that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu;

"When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the Lord,

"And to speak unto the priests which were in the house of the Lord of hosts, and to the prophets . . ."

This text in Zechariah offers an important date synchronism for sixth century Bible records. It can be stated that, in general, the Scripture synchronisms of this period are regnal in character, and that they establish the chronological outline preparatory to important dates in the ensuing century. This date in Zechariah is therefore significant. The Biblical reasoning is as follows:

Argument: The 4th year of Darius corresponded in Kisleu to the year 518 B. C. (cf. Table W). The second temple was not yet finished (Ezra 6:15), but still it was so far completed that prayer and worship could be conducted, along with the customary offerings (Ezra 6:9,10). The hour of evening sacrifice occurred "between the two evenings," toward the end of the day (Num. 28:4), and this was the propitious time for prophets to commune with Jehovah (1 Kings 18:36; Dan. 9:21,22).

On this occasion, a group of men had been sent by the princes in Bethel (cf. A. R. V. or original text) to pray and to make request of God with reference to the fasts. There was no ark in the most holy place, and probably no Urim or Thummim on the breast of the high priest Joshua (Ezra 2:63). Zechariah himself has had a message for Joshua two years previously (Zech. 3:1-8).

The date 4 Kisleu (Zech. 7:1) corresponds to the time of the answer from God to Zechariah. It was Sunday, December 8.[32] The response from Jehovah occurred on neither feast nor fast, and yet priests and prophets had gathered together in the temple, and worshipers had already made their

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[32] In 518 B. C., 1 Nisan = Friday (cf. Table ~~VII~~ IX). Therefore 1 Tisri = Sunday--always 2 days later in the week than 1 Nisan--and 4 Kisleu = Sunday because year 518/517 had 355 days, and hence Hesvan had an extra day, 30 in all. Compute these dates from Tables VII and ~~VIII~~ IX.

intercession. It is not inconsistent to place the intercession at the close of the Jewish Sabbath, to which service the delegation had obviously been sent from nearby Bethel, being assured of finding priests and prophets in the temple during the hours of Sabbath worship, but especially at the hour of evening sacrifice and prayer. The incident in Zech. 7:1-3 therefore ties itself to the sunset beginning of 4 Kisleu, and not to the sunset ending, which would have delayed the response to 5 Kisleu.

The year 518 B. C. is the only year between 520 and 516 B. C. whose 4 Kisleu had any propinquity at all to the Jewish Sabbath or its ensuing Sunday (cf. Table VII and VIII). The date therefore in itself is confirmatory of the 4th of Darius and its Julian counterpart as 518 B. C. The importance of this synchronism relates to the fact that by tying the 4th of Darius to 518/517 B. C., the Jewish decree in the 2nd year of Darius (Ezra 5 and 6) is also verified as 520/519 B. C. And therein lies the synchronism of an obscure date by Zechariah the prophet.

There were in all three historical decrees relating to the return of the Jews from Babylon, and each one is confirmed by a Scripture synchronism as follows:

1. Decree of Cyrus. Foundation of temple was laid in second year of the return from Babylon, on the 24th day (Hag. 2:15-18) of the 2nd month (Ezra 3:8). This was Sunday (cf. Table VII). No possibility therefore of dating the incident a day earlier, that is, on the Jewish Sabbath, nor a day later, thus causing the passover in that year to occur on the second day after full moon. Date is thus locked in place, and year is identified.

2. Decree of Darius. Explained in foregoing argument re Zechariah 7:1. With reference to the dates of Darius, Richard A. Parker makes the important statement "that the traditional date of 522 for Darius' accession is correct and that, no matter how one may be inclined to interpret the tablet material, it must be accommodated to that date."[33]

3. Decree of Artaxerxes. The 7th of Artaxerxes is established in many ways as 457 B. C. It is the only year that harmonizes with the regnal years of the Aramaic papyri. There are at least three important synchronisms found in the Ezra-Nehemiah context of the Bible that identify 457 B. C. as the 7th of Artaxerxes:

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33 Parker, Richard A., The American Journal of Semitic Languages and Literatures, July, 1941, p. 285. University of Chicago Press.

a. 457 B. C. is the only year in a period of 16 years with a 1 Nisan on Thursday, an essential date to Ezra's schedule of Sabbath observance.[34]

b. In the year 444 B. C., which Nehemiah counted the 20th of Artaxerxes, Nehemiah started building the wall on 4 Ab, which was Sunday (cf. Tables VII and VIII), and finished on 25 Elul (Neh. 6:15). Hence, this period of wall building could not have started a day earlier on account of the Sabbath, and there is no evidence for cutting one day off from the month Ab in order to delay the 25th of Elul. Therefore this period is locked in position, and thereby identifies the year.[35]

c. Another synchronism relating to the reign of Artaxerxes ties in with his 21st year when Ezra read the law to his people on the first day of the [illegible]

Nehemiah also presents another argument why that first day of the seventh month was the Sabbath day. In Num. 10:10 the Jewish Sabbath is referred to as the "day of your gladness." (Cf. 1 Chron. 23:31, where the special days are again listed in connection with the burnt sacrifices.) Similarly, the prophet Isaiah calls the Sabbath "a delight." But on the occasion in Nehemiah 8, the people were mourning and weeping because they had heard the law. Then the Tirshatha corrected them--"Mourn not, nor weep . . . This day is holy unto the Lord your God, and the joy of the Lord is your strength!" In other words, it was the day of gladness, delight, and joy, to which tears were no fit accompaniment. It was the day when "all the sons of God shouted for joy" (Job 38:7).

Haggai and Zechariah were prophets in Jerusalem from the second year of the Persian king Darius and on. During the second year of Darius, there are mentioned in the records of these prophets five dates which indicate exactly how the beginning of the Jewish year was reckoned at that time. The following is the series:

No change of year

1. 1st of 6th month (Elul) -- 2nd year of Darius -- Haggai 1:1
2. 24th " " " " -- 2nd year of Darius -- Haggai 1:15
3. 24th of 9th month (Kis) -- 2nd year of Darius -- Haggai 2:10
4. ? 8th month (Hes) -- 2nd year of Darius -- Zechariah 1:1
5. 24th of 11th month (Seb) -- 2nd year of Darius -- Zechariah 1:7

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34 Cf. The Ministry, November and December, 1942.

35 The Spirit of prophecy also identifies the year 444 B. C. in stating that Nehemiah waited "four months" for a favorable opportunity in which to present his case to the king. (White, E. G., "Prophets and Kings," p. 630. Conflict Edition.) In a common year, like 444 B. C., there were four months only from a day in Kisleu to the same day in Nisan; but in embolismic years, like 445 and 443, this interval was five months, on account of the intercalary month Veadar. Consequently, it was neither in the year 445, nor in 443,

a. 457 B. C. is the only year in a period of 16 years with a 1 Nisan on Thursday, an essential date to Ezra's schedule of Sabbath observance.[34]

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c. Another synchronism relating to the reign of Artaxerxes ties in with his 21st year when Ezra read the law to his people on the first day of the seventh month (Neh. 8:1-7). This was in the year 443 B. C.--the subsequent year to Nehemiah's first coming to Jerusalem. Table VII shows that in 443 B. C., the first day of Tisri was the Jewish Sabbath. Three times in Nehemiah 8, the context declares that the day was "holy," and twice that it was "holy unto the Lord." Such words were never applied to the ancient convocation, which was sometimes called "your sabbath," as in Lev. 23:32, or "an holy convocation unto you" (Lev. 23:27). On the contrary, only the seventh-day Sabbath was called "holy unto the Lord," as is stressed in Neh. 8:9,10,11. Consequently, both the Bible and the calendar agree that Ezra read the law on the Sabbath day.

SYNCHRONISM VIII -- The Haggai-Zechariah Year.

Haggai and Zechariah were prophets in Jerusalem from the second year of the Persian king Darius and on. During the second year of Darius, there are mentioned in the records of these prophets five dates which indicate exactly how the beginning of the Jewish year was reckoned at that time. The following is the series:

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35 The Spirit of prophecy also identifies the year 444 B. C. in stating that Nehemiah waited "four months" for a favorable opportunity in which to present his case to the king. (White, E. G., "Prophets and Kings," p. 630. Conflict Edition.) In a common year, like 444 B. C., there were four months only from a day in Kisleu to the same day in Nisan; but in embolismic years, like 445 and 443, this interval was five months, on account of the intercalary month Veadar. Consequently, it was neither in the year 445, nor in 443,

According to these dates, there was no change of the regnal year between the sixth month Elul, and the 11th month Sebat. The regnal year was counted as the second of Darius during all these months, and no regnal change occurred in the 7th month Tisri as in the time of Jeremiah. The Jewish people at this time must therefore have reckoned the year from the spring, following the example of Ezekiel and the captives throughout the seventy years. But when the temple was finished, and in the fifth century B. C., Ezra began to teach Jewish law in Jerusalem, then we find the Jewish regnal year restored as from Tisri to Tisri. **Unless these regnal changes are understood, the Biblical dates will not agree with the chronological outline.**

SUMMARY -- PART III

For seven years, Ezekiel's warnings were received with mocking derision. False prophets contended that with the help of Egypt the captives would shortly return to their homeland. Step by step, dating his messages, the prophet portrays the doom hanging over the ancient city. Ezekiel himself is a pathetic sign of disaster. But when Jerusalem falls, then all the events foretold in detail are "suddenly and brilliantly confirmed"--this from Canon Driver.

The prophecy of Ezekiel is here presented as an orderly example of Biblical chronology, both with respect to its own methodical arrangement, but especially in relation to other regnal series. Thus the chronological outline of the sixth century B. C. is fully established by the Old Testament prophets--Ezekiel, Jeremiah, the writer of Kings, Haggai, and Zechariah. And their records are verified by astronomy and archeology, and by the Christian era computers--Ptolemy, Oppolzer, and Scaliger, the inventor of the Julian day

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when Nehemiah came to Jerusalem to repair the broken-down wall. It was, instead, in the summer of 444 B. C., which was the latter part of the 20th regnal year of the Persian king.

numbers. Though the Bible is not a treatise on calendar science, yet a detailed study of its dates and numbers leads to a veritable store of chronological facts, which not only check with the principles of astronomy, but they reveal in action the laws that governed the primitive calendars, and their rules of correspondence. Among these looms large the stately majesty of the ancient Jewish week.

From a calendar standpoint, we would emphasize the importance of the following conclusions:

1. The Ezekiel regnal year, based upon Jehoiachin's captivity, was counted from the spring.

2. The fact that the prophet numbered his months, instead of employing the Babylonian names, challenges a late date for the prophecy.

3. The Ezekiel dates are the key to the rule of correspondence between the Ezekiel-Babylonian year, reckoned from the spring, and the Jeremiah-Jewish year beginning in the fall.

4. This rule demonstrates that from Nisan to Tisri, the Babylonian regnal year was one in advance of the Jewish, while from Tisri to Nisan, both regnal series were numbered the same.

5. It is similarly conclusive from the Bible and archeological sources that the luni-solar calendar of the ancient east had at times a later date--one or even two days--than the calendar of the west.

6. Ezekiel's regnal synchronisms, together with those of Jeremiah and the writer of Kings, definitely establish two key dates--the Julian year 585 B. C.--as marking the burning of the first temple, and the year 560 B. C. for the release of Jehoiachin.

7. Zechariah confirms the Jewish decree in the 2nd year of Darius by a date synchronism in the 4th year of the king's reign.

8. Calculated Scripture dates not only agree with the astronomy of the moon, but they reveal in action the laws pertaining to the ancient Jewish week.

9. The chronological outline of the Ezekiel-Jeremiah century is also pegged up by three lunar eclipses--621, 568, and 523 B. C.

Grace E. Amadon,
Washington, D. C.,
December, 1940.

OUTLINE OF THE JEHOIACHIN CAPTIVITY DATES
(Ezekiel, Jeremiah, Kings)

Reference	Regnal Year and Date	Julian Year and Date	Feria	Event
1. 2 Kings 24:12	Jehoiachin taken captive in the 8th year of Nebuchadnezzar	B. C.		(Writer of Kings)
2. Ezek. 1:2	5th year, 5 Tammuz	592, July 21	Sabbath*	Call of Ezekiel
3. Ezek 8:1	6th year, 5 Elul	591, Sept. 8	Sunday	Temple vision--idolatry in Jerusalem
4. Ezek 20:1	7th year, 10 Ab	590, Aug. 3	Sunday	Elders visit Ezekiel
5. Ezek 24:1	9th year, 10 Tebet	588-587, Jan. 6	Friday	Siege begins--Ezekiel's wife dies
6. Ezek 29:1	10th year, 12 Tebet	587-586, Jan. 27	Sabbath	Warning against Egypt
7. Ezek 30:20	11th year, 7 Nisan	586, Apr. 20	Friday	Message against Egypt
8. Ezek 31:1	11th year, 1 Sivan	586, June 12	Tuesday	Message against Pharaoh
9. Ezek 26:1	11th year ?	? ?	?	Tyre rejoices over Jerusalem laid waste
10. Ezek 33:21	12th year, 5 Tebet	585, Dec. 24	Sunday	"City is smitten"
11. Ezek 32:1	12th year, 1 Adar	585-584, Feb. 21	Sabbath	Message against Pharaoh
12. Ezek 32:17	12th year, 15 Adar	585-584, Mar. 6	Sabbath	Message against Egypt
13. Ezek 40:1	25th year, 10 Nisan	572, April 18	Sunday	Vision of new temple--14 years after city falls
14. Ezek 29:17	27th year, 1 Nisan	570, April 17	Monday	Message concerning Tyre and Nebuchadnezzar
15. Ezek 1:1	30th year, 5 Tammuz	567, July 15	Wednesday	Temple vision for the third time
16. Jer. 52:31	37th year, 25 Adar	560 B.C., Mar. 22	Tuesday	Jehoiachin released
2 Kings 25:27	" " 27 Adar	" Mar. 22	"	" "
	New Moon**	560, Mar. 24.74	"	Bab. Civ. Time

* This date is taken as 5 Tammuz because suggested by Ezek. 1:1.

** Scaliger reports that it was commonly customary in ancient times to begin war or any event of a serious nature on the day before new moon or full moon. --De Emendatione Temporum, Prolegomena, B2, Lugden, 1598. Similarly, Haman appointed 13th Adar, the day of full moon, for the destruction of the Jews (Esther 3:13). In the case of the release of Jehoiachin, the record, according to Kings, was 27 Adar--doubtless Babylonian calendar. However, Jer. 52:31 records that Jehoiachin was released on 25 Adar--by Jewish calendar. Michaelis also comes to the same conclusion that these two dates are based upon two calendars--one Babylonian, and the other Jewish.--Commentaries on the Laws of Moses, pp. 210,211. Tr. Smith. London, 1814.

JEWISH-CALENDAR WEEK TABLE VII

Nisan	Iyar	Sivan	Tammuz	Ab	Elul	Tisri	Hesvan	Kisleu	Tebet	Shebat	Adar	Veadar
1-	1	1	1	1	1	1	1	1	1-	1	1	1
2	2	2	2	2-	2	2	2	2	2	2	2	2
3	3	3	3-	3	3	3	3	3-	3	3	3	3
4	4	4	4	4	4	4	4-	4	4	4	4	4-
5	5	5-	5	5	5	5	5	5	5	5	5-	5
6	6-	6	6	6	6	6-	6	6	6	6	6	6
7	7	7	7	7	7-	7	7	7	7	7-	7	7
8-	8	8	8	8	8	8	8	8	8-	8	8	8
9	9	9	9	9-	9	9	9	9	9	9	9	9
10	10	10	10-	10	10	10	10	10-	10	10	10	10
11	11	11	11	11	11	11	11-	11	11	11	11	11-
12	12	12-	12	12	12	12	12	12	12	12	12-	12
13	13-	13	13	13	13	13-	13	13	13	13	13	13
14	14	14	14	14	14-	14	14	14	14	14-	14	14
15-	15	15	15	15	15	15	15	15	15-	15	15	15
16	16	16	16	16-	16	16	16	16	16	16	16	16
17	17	17	17-	17	17	17	17	17-	17	17	17	17
18	18	18	18	18	18	18	18-	18	18	18	18	18-
19	19	19-	19	19	19	19	19	19	19	19	19-	19
20	20-	20	20	20	20	20-	20	20	20	20	20	20
21	21	21	21	21	21-	21	21	21	21	21-	21	21
22-	22	22	22	22	22	22	22	22	22-	22	22	22
23	23	23	23	23-	23	23	23	23	23	23	23	23
24	24	24	24-	24	24	24	24	24-	24	24	24	24
25	25	25	25	25	25	25	25-	25	25	25	25	25-
26	26	26-	26	26	26	26	26	26	26	26	26-	26
27	27-	27	27	27	27	27-	27	27	27	27	27	27
28	28	28	28	28	28-	28	28	28	28	28-	28	28
29-	29	29	29	29	29	29	29	29	29-	29	29	29
30		30		30-		30	(30)	(30)		30	(30)	

From Table VII, the day of the week is determined for any Jewish date. Hyphens mark the beginning of the week from the first day of Nisan. Hence, upon whatever day of the week 1 Nisan falls, all the succeeding weeks to the last of Hesvan begin on the same week day. The 15th and 22nd of each month, throughout the whole year, are always the same day of the week as new moon day. These permanent calendar features make it possible easily to compute intervening dates between the marked weeks. If, for example, 1 Nisan is Tuesday, then every hyphened date for the first eight months is Tuesday; and 24 Elul, counting from Tuesday, 21 Elul, would be Friday. The first day of Tisri always occurs two days later in the week than 1 Nisan.

1. In a 354-day year, the weeks begin on the same day of the week throughout.

2. In a 355-day year, the weeks following Hesvan, which gains a day, begin a day later.

3. In embolismic years, the weeks in Veadar begin a day later than the weeks in Adar, to which has been added a day.

4. In a 383-day year, the weeks after Kisleu, which loses a day, and on to the end of Adar, begin a day earlier.

SIXTH CENTURY MOONS AND INTERVALS TABLE VIII

(Jerusalem Civil Time)

B.C.	Conjunction	1 Nisan	Day of Week	Tr. Period (Days)	Full Moon	14 Nisan	Waxing Period (Days)	Year Length (Days)
600*	Apr 15.68	Apr 18	Sun	2.09	Apr 30.02	May 1	14.34----	354
599	Apr 4.70	Apr 7	Thur	2.07	Apr 19.74	Apr 20	15.04----	355
598	Mar 24.89	Mar 28	Tues	2.87	Apr 9.40	Apr 10	15.51----	384
597*	Apr 11.78	Apr 15	Mon	2.99	Apr 27.30	Apr 28	15.52----	354
596	Apr 1.38	Apr 4	Fri	2.39	Apr 16.56	Apr 17	15.18----	384
595*	Apr 20.39	Apr 23	Thur	2.39	May 5.26	May 6	14.87----	354
594	Apr 10.08	Apr 12	Mon	1.69	Apr 24.29	Apr 25	14.21----	354
593	Mar 29.59	Mar 31	Fri	1.17	Apr 12.51	Apr 13	13.92----	384
592*	Apr 17.40	Apr 19	Thur	1.37	May 1.40	May 2	14.00----	355
591	Apr 6.49	Apr 9	Tues	2.28	Apr 21.04	Apr 22	14.55----	354
590	Mar 26.53	Mar 29	Sat	2.23	Apr 10.73	Apr 11	15.20----	384
589*	Apr 13.30	Apr 16	Fri	2.47	Apr 28.73	Apr 29	15.43----	355
588	Apr 2.71	Apr 6	Wed	3.06	Apr 18.20	Apr 19	15.49----	384
587*	Apr 21.69	Apr 25	Tues	3.07	May 7.00	May 8	15.31----	354
586	Apr 11.40	Apr 14	Sat	2.37	Apr 26.07	Apr 27	14.67----	354
585	Mar 31.05	Apr 2	Wed	1.72	Apr 14.12	Apr 15	14.07----	384
584*	Apr 18.97	Apr 21	Tues	1.80	May 3.44	May 4	14.47----	354
583	Apr 8.27	Apr 10	Sat	1.50	Apr 22.37	Apr 23	14.10----	355
582	Mar 28.30	Mar 31	Thur	2.46	Apr 12.05	Apr 13	14.75----	384
581*	Apr 14.99	Apr 18	Wed	2.78	Apr 30.05	May 1	15.06----	354
580	Apr 4.19	Apr 7	Sun	2.58	Apr 19.70	Apr 20	15.51----	355
579	Mar 24.69	Mar 28	Fri	3.07	Apr 9.09	Apr 10	15.40----	384
578*	Apr 12.69	Apr 16	Thur	3.08	Apr 27.83	Apr 29	15.14----	354
577	Apr 1.39	Apr 4	Mon	2.38	Apr 15.87	Apr 17	14.48----	383
576*	Apr 20.39	Apr 22	Sat	1.38	May 4.57	May 5	14.18----	355
575	Apr 9.89	Apr 12	Thur	1.88	Apr 23.81	Apr 25	13.92----	354
574	Mar 30.07	Apr 1	Mon	1.68	Apr 13.34	Apr 14	14.27----	384
573*	Apr 16.77	Apr 19	Sun	2.00	May 1.35	May 2	14.58----	355
572	Apr 5.82	Apr 9	Fri	2.95	Apr 21.06	Apr 22	15.24----	354
571	Mar 26.11	Mar 29	Tues	2.65	Apr 10.64	Apr 11	15.53----	384
570*	Apr 14.03	Apr 17	Mon	2.74	Apr 29.50	Apr 30	15.47----	354
569	Apr 2.69	Apr 5	Fri	2.08	Apr 17.66	Apr 18	14.97----	384
568*	Apr 21.71	Apr 24	Thur	2.07	May 6.34	May 7	14.63----	354
567	Apr 11.36	Apr 13	Mon	1.41	Apr 25.40	Apr 26	14.04----	354
566	Mar 31.77	Apr 2	Fri	1.00	Apr 14.74	Apr 15	13.97----	384
565*	Apr 18.53	Apr 20	Thur	1.24	May 2.68	May 3	14.15----	355
564	Apr 7.58	Apr 10	Tues	2.19	Apr 22.36	Apr 23	14.78----	355
563	Mar 27.67	Mar 31	Sun	3.09	Apr 12.05	Apr 13	15.38----	384
562*	Apr 15.49	Apr 19	Sat	3.28	May 1.01	May 2	15.52----	354
561	Apr 4.01	Apr 7	Wed	2.76	Apr 19.38	Apr 20	15.37----	354
560	Mar 24.70	Mar 27	Sun	2.06	Apr 8.47	Apr 9	14.77----	384
559*	Apr 12.72	Apr 15	Sat	2.05	Apr 27.14	Apr 28	14.42----	354
558	Apr 2.32	Apr 4	Wed	1.45	Apr 16.28	Apr 17	13.96----	384
557*	Apr 20.18	Apr 22	Tues	1.59	May 4.12	May 5	13.94----	354
556	Apr 9.36	Apr 11	Sat	1.41	Apr 23.65	Apr 24	14.29----	355
555	Mar 29.38	Apr 1	Thur	2.39	Apr 13.36	Apr 14	14.98----	384
554*	Apr 17.10	Apr 20	Wed	2.67	May 2.37	May 3	15.27----	355
553	Apr 5.42	Apr 9	Mon	3.35	Apr 20.96	Apr 22	15.54----	354
552	Mar 26.00	Mar 29	Fri	2.76	Apr 10.24	Apr 11	15.24----	384
551*	Apr 14.02	Apr 17	Thur	2.75	Apr 28.95	Apr 30	14.93----	

* The asterisk marks the years having a Veadar month.
Conjunction dates are taken from Ginzel. Full moon dates computed from Schram.

SIXTH CENTURY MOONS AND INTERVALS TABLE IX

(Jerusalem Civil Time)

B.C.	Conjunction 1 Nisan	Day of Week	Trans. Period (Days)	Full Moon	14 Nisan	Waxing Period (Days)	Year Length (Days)
550	Apr 3.71--Apr 6	Mon	2.06	Apr 17.97	Apr 19	14.26----	383
549*	Apr 21.67--Apr 23	Sat	1.06	May 5.69	May 6	14.02----	355
548	Apr 11.07--Apr 13	Thur	1.70	Apr 25.04	Apr 26	13.97----	354
547	Mar 31.17--Apr 2	Mon	1.54	Apr 14.66	Apr 15	14.49----	384
546*	Apr 18.86--Apr 21	Sun	1.91	May 3.68	May 4	14.82----	355
545	Apr 6.97--Apr 10	Fri	2.80	Apr 22.37	Apr 23	15.40----	355
544	Mar 27.34--Mar 31	Wed	3.42	Apr 11.87	Apr 13	15.53----	383
543*	Apr 15.34--Apr 18	Mon	2.43	Apr 30.67	May 1	15.33----	355
542	Apr 5.04--Apr 8	Sat	2.73	Apr 19.75	Apr 21	14.71----	354
541	Mar 24.70--Mar 27	Wed	2.06	Apr 7.81	Apr 9	14.11----	383
540*	Apr 12.63--Apr 14	Mon	1.14	Apr 26.58	Apr 27	13.95----	355
539	Apr 1.94--Apr 4	Sat	1.83	Apr 16.02	Apr 17	14.08----	384
538*	Apr 20.65--Apr 23	Fri	2.13	May 4.98	May 6	14.33----	354
537	Apr 8.67--Apr 11	Tues	2.10	Apr 23.69	Apr 24	15.02----	355
536	Mar 28.85--Apr 1	Sun	2.91	Apr 13.35	Apr 14	15.50----	384
535*	Apr 16.74--Apr 20	Sat	3.03	May 2.26	May 3	15.52----	354
534	Apr 6.33--Apr 9	Wed	2.44	Apr 21.52	Apr 22	15.19----	354
533	Mar 26.03--Mar 28	Sun	1.73	Apr 9.56	Apr 10	14.53----	384
532*	Apr 14.05--Apr 16	Sat	1.72	Apr 28.25	Apr 29	14.20----	354
531	Apr 3.55--Apr 5	Wed	1.22	Apr 17.48	Apr 18	13.93----	384
530*	Apr 22.36--Apr 24	Tues	1.42	May 6.37	May 7	14.01----	355
529	Apr 10.46--Apr 13	Sun	2.31	Apr 24.99	Apr 26	14.53----	354
528	Mar 30.50--Apr 2	Thur	2.27	Apr 14.74	Apr 15	15.24----	384
527*	Apr 18.25--Apr 21	Wed	2.52	May 3.68	May 4	15.43----	355
526	Apr 7.68--Apr 11	Mon	3.09	Apr 23.16	Apr 24	15.48----	354
525	Mar 27.34--Mar 30	Fri	2.42	Apr 11.36	Apr 12	15.02----	384
524*	Apr 15.35--Apr 18	Thur	2.42	Apr 30.03	May 1	14.68----	354
523	Apr 5.01--Apr 7	Mon	1.76	Apr 19.08	Apr 20	14.57----	354
522	Mar 25.44--Mar 27	Fri	1.32	Apr 8.40	Apr 9	13.96----	384
521*	Apr 12.23--Apr 14	Thur	1.54	Apr 26.32	Apr 27	14.09----	355
520	Apr 1.28--Apr 4	Tues	2.49	Apr 16.01	Apr 17	14.73----	384
519*	Apr 19.95--Apr 23	Mon	2.83	May 5.01	May 6	15.06----	354
518	Apr 9.15--Apr 12	Fri	2.62	Apr 24.68	Apr 25	15.53----	355
517	Mar 28.65--Apr 1	Wed	3.11	Apr 13.06	Apr 14	15.41----	384
516*	Apr 16.64--Apr 20	Tues	3.13	May 1.81	May 3	15.17----	354
515	Apr 6.36--Apr 9	Sat	2.41	Apr 20.83	Apr 22	14.47----	354
514	Mar 26.97--Mar 29	Wed	1.78	Apr 9.95	Apr 11	13.98----	384
513*	Apr 13.86--Apr 16	Tues	1.91	Apr 27.77	Apr 29	13.91----	354
512	Apr 3.04--Apr 5	Sat	1.73	Apr 17.31	Apr 18	14.27----	384
511*	Apr 21.74--Apr 24	Fri	2.04	May 6.31	May 7	14.57----	355
510	Apr 10.78--Apr 14	Wed	2.99	Apr 26.01	Apr 27	15.23----	354
509	Mar 30.06--Apr 2	Sun	2.70	Apr 14.60	Apr 15	15.54----	384
508*	Apr 17.99--Apr 21	Sat	2.78	May 3.46	May 4	15.47----	354
507	Apr 7.66--Apr 10	Wed	2.11	Apr 22.64	Apr 23	14.98----	354
506	Mar 28.36--Mar 30	Sun	1.40	Apr 11.65	Apr 12	14.29----	384
505*	Apr 15.32--Apr 17	Sat	1.45	Apr 29.36	Apr 30	14.04----	354
504	Apr 4.74--Apr 6	Wed	1.03	Apr 18.70	Apr 19	13.96----	355
503	Mar 24.86--Mar 27	Mon	1.90	Apr 8.33	Apr 9	14.47----	384
502*	Apr 12.55--Apr 15	Sun	2.22	Apr 27.33	Apr 28	14.78----	355
501	Mar 31.63--Apr 4	Fri	3.14	Apr 16.00	Apr 17	15.37----	384

* The asterisk marks the years having a Veadar month.
Conjunction dates are taken from Ginzel. Full moon dates computed from Schram.

STUDY IN OLD TESTAMENT SYNCHRONISMS

THE EZEKIEL DATES PART I

1. The Ezekiel Year. It is several times stated in the prophecy of Ezekiel that the dated years are counted according to the captivity years of Jehoiachin: (a) Ezek. 1:2; (b) Ezek. 33:21; (c) Ezek. 40:1; and (d) Ezek. 1:1,[1] which obviously is to be taken as a captivity-year date, since it reads, "In the thirtieth year . . . as I was among the captivity" (margin). This is a logical explanation for the much-discussed thirtieth year of Ezekiel 1. And to this four-part series can also be added the date in Ezek. 24:1--synchronal with Jer. 39:1 and 52:4, and with 2 Kings 25:1, where both Jeremiah and the writer of Kings tie the Jehoiachin captivity-year to their own chronological reckoning of Jewish and Babylonian kings. (Cf. also Jer. 52:31 and 2 Kings 25:27.) These specific dates introducing the captivity-year of Jehoiachin, together with indisputable Biblical synchronisms, establish a precise chronological framework--one that is based upon the Julian calendar, the Ptolemaic king series and Egyptian year, the Babylonian year, the Jewish year, the Ezekiel year, and the Haggai-Zachariah year.

Two well-authenticated lunar eclipses cited by Ptolemy[2] fix the relation of the Julian dating to these other forms of year, while the Cambyse

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[1] Note: Consistently, verses 2 and 3 represent the original superscription of the call vision and of the prophecy as a whole. This was repeated in the sixth year (Ezek. 8-11); and when finally, the temple vision is repeated again in the "30th" year--logically of the captivity--and the prophet sees the glory of God return from the east (43:1-3), and the glorious scenes of his call for the third time, most naturally he would introduce this last experience into the beginning of his prophetic series, which had already been written and dated in the order of occurrence.

[2] April 22, 621 B. C., 5th of Nabopolassar, and July 16, 523 B. C., 7th of Cambyses--Ptolemy, Claude, "Mathematical Syntaxis," Book 5, pp. 340,341. Tr. Halma, Paris, 1813.

"400" tablet[3] ties in the Persian calendar shortly before the dated messages of Haggai and Zechariah. One vital objective in this calendar review is to demonstrate the rules of correspondence that characterize the various forms of the ancient year; for, with the regnal outline established, the date synchronisms of the Bible and related literature can be verified.

But, to repeat, the Ezekiel year is the Jehoiachin captivity-year.

2. Year Limits. A primary feature of the problem involves the facts that (a) the regnal year of Jeremiah and Kings began with the seventh month Tisri in the autumn,[4] the year as a whole being harmonized to the Nisan moon and Passover date; (b) in definite contrast, the Babylonian year began with the first month Nisan in the spring;[5] (c) the Ptolemaic year, based upon Egyptian vague reckoning, began with the wandering 1 Thoth, and consequently had no accession year; (d) the Julian year, beginning with January 1, comes into the problem as a measuring stick of time, upon which the ancient eclipses can

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[3] Sidersky, David, "Etude sur la chronologie Assyro-Babylonienne," p. 41. Paris, 1916.

[4] Note: Nehemiah represents no change of regnal year between Kisleu and a point of time within Nisan (cf. Neh. 1:1 and 2:1). Hence he must have counted the year as changing in Tisri. The following from Chrysostom: "Among things to be looked into are the customs of the times, and the nature of the laws; and first of all, the perfidy of the Jews, who ever stood out boldly against God and Moses--who, exercising an edict of perversity or pride, name the month of September as the new year itself, in which also they appoint magistrates for themselves, whom they call archons, although they received from God through Moses the month of March as the beginning of the year."--Chrysostom, John, "Opera," Tome ii, p. 1292, Band C. 1547.

[5] Zimmern, Henry, "Zum babylonischen Neujahrsfest," Aus den Berichten der philologisch-historischen Klasse der königlich sächsischen Gesellschaft der Wissenschaften zu Leipzig. Band LVIII. Sitzung vom 12 Dezember, 1903. Zimmern, Heinrich D., "Das babylonische Neujahrsfest," Der Alte Orient gemeinverständliche Darstellungen heransgegeben von der vorderasiatisch-ägyptischen Gesellschaft. 25 Band. Heft 3. Zimmern, Heinrich, "Zum babylonischen Neujahrsfest II" s. 2. Vorgetragen für die Berichte am 3. Februar 1917.

be recorded, and which thereby becomes a connecting link between the Ptolemaic year, and ancient regnal years. To the Babylonian and Persian regnal years, the Biblical years are tied, by the Jewish prophets, and it is the purpose of this argument to demonstrate by means of the Biblical synchronisms how all the various regnal series are correlated.

Although, from very ancient times, the Jews were accustomed to refer to their months by number, yet a month so designated in historical prophecy does not necessarily imply the regnal year used, as for example, the prophecies of Ezekiel, Haggai, and Zachariah, whose records indicate that their year began in the spring like the Jewish feast year, or possibly was following Babylonian demand. For it is only according to spring reckoning that the Ezekiel dates will harmonize with the year of Jeremiah and the record in Kings.

3. Function and Purpose of the Ezekiel Dates. No other single book in the Bible has as many calendar dates, including year, month, and day, as the prophecy of Ezekiel--in all 14 dates. These dates are significant because not one of them is a feast date, and neither in connection is there named any special day of the week. Therefore, with the exception of the one synchronism in Ezek. 24:1, it can be definitely emphasized that the Ezekiel dates are not synchronical. Hence, they could not have been given specially to establish an Ezekiel chronological outline; for there is no evidence in the prophet's record to which astronomical or calendrical calculation of the dates can tie, and thereby identify a Biblical point of time. This absence of calendrical landmarks in Ezekiel, such as the Jewish Sabbath, or a particular feast, is outstanding, as compared with other dated records in Scripture.[6] Therefore, the

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[6] Such as Hezekiah's Sabbath consecration service on 17 Nisan (2 Chron. 29:17-28); Ezra's Sabbath reading of the law on 1 Tisri (Neh. 8:2-11); the Crucifixion on Friday, 14 Nisan.

conclusion is obvious that the dates in themselves have a primary function to verify and establish other regnal series than that of Ezekiel. And the very fact that the Ezekiel year coincides only in part with the Jeremiah-Kings year, gives to the Ezekiel dates the office of indicating which part.[7]

This is a telling relation between two different methods of counting a king's year--one that not only provides the records of Jeremiah and Kings with a needed chronological support, but, in turn, it nullifies some arguments which have arisen concerning the validity of the Ezekiel texts. The complete calculated series of the Ezekiel dates is listed on the last page of this study. The original dates were taken from the Authorized Version, and are presented, so far as is possible, in chronological order. This necessitated slight changes in the scriptural order, which, even so, shows methodical arrangement; and this fact in itself is witness to a specific object in introducing the dates--a conclusion freely admitted by students of prophecy. In general, the Ezekiel dates indicate an understood relation to their companion Jewish year, and to tragic events concerning the destruction of the city. Such a calendrical detail points to study and computation--the work of one mind and hand, "unmistakably the stamp of a single mind."[8] And yet, the divine influence of Jehovah upon the prophet must not be overshadowed.

4. Subject of the Ezekiel Prophecy. The subject of the first part of the Ezekiel prophecy pertains to the destruction of the ancient temple, and, with two or three exceptions, the dated messages focus upon this event. In vision, the prophet beholds the divine presence leave the temple, first lingering upon the threshold of the house, and then standing upon the mountain

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7 Demonstrated in Synchronisms III and IV.
8 Driver, S. R., "Introduction to the Literature of the Old Testament," p. 279. New York, 1898.

"on the east side of the city" (Ezek. 11:23). Similarly, Christ finally left the inner court of the second temple, and, sitting upon the mount of Olives east of the city, taught His disciples concerning the signs of His coming again.

In the second part of the Ezekiel prophecies, the prophet sees the glory of God return to the temple by way of the east gate. It was the very same glory which he saw leave the temple "when he came to prophesy that the city should be destroyed" (Ezek. 43:3, margin). Both Isaiah and the beloved John in raptured vision saw the glory of Jehovah--the Ezekiel glory--fill the whole earth. There is accordingly a spiritual fulfillment of the Ezekiel temple prophecy yet to come; but in connection, no date is given except that which marks the time of the vision (Ezek. 40:1 and 1:1).

Ezekiel-dated prophecies concerning Egypt--several in number--represent a warning to the Babylonian captives not to look for help from the south. Under the influence of lying prophets, the captive people had been led to expect a speedy return to the home land, and into the midst of this eager anticipation Ezekiel had been sent with the adverse, though divine, warning that Jerusalem was to be destroyed and the temple burnt; that the king was to be blinded and taken prisoner to Babylon; and--this from Jeremiah--that seventy years were to transpire before Israel could return. Ezekiel was angry and hot-spirited that he should be asked to deliver such a message (Ezek. 3:14). Accordingly, from henceforth to the fall of the city, he was not permitted to talk with the "house of Israel" except under the influence of divine command (Ezek. 3:27).

5. Time of the Prophecy. The Ezekiel prophecy ~~consistently~~ represents two kinds of time--past and future. It is only the historical past that is

STUDY IN OLD TESTAMENT SYNCHRONISMS

THE EZEKIEL DATES PART I

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[3] Sidersky, David, "Etude sur la chronologie Assyro-Babylonienne," p. 41. Paris, 1916.

[4] Note: Nehemiah represents no change of regnal year between Kisleu and a point of time within Nisan (cf. Neh. 1:1 and 2:1). Hence he must have counted the year as changing in Tisri. The following from Chrysostom: "Among things to be looked into are the customs of the times, and the nature of the laws; and first of all, the perfidy of the Jews, who ever stood out boldly against God and Moses--who, exercising an edict of perversity or pride, name the month of September as the new year itself, in which also they appoint magistrates for themselves, whom they call archons, although they received from God through Moses the month of March as the beginning of the year."--Chrysostom, John, "Opera," Tome ii, p. 1292, Band C. 1547.

[5] Zimmern, Henry, "Zum babylonischen Neujahrsfest," Aus den Berichten der philologisch-historischen Klasse der königlich sächsischen Gesellschaft der Wissenschaften zu Leipzig. Band LVIII. Sitzung vom 12 Dezember, 1903. Zimmern, Heinrich D., "Das babylonische Neujahrsfest," Der Alte Orient gemeinverständliche Darstellungen heransgegeben von der vorderasiatisch-ägyptischen Gesellschaft. 25 Band. Heft 3. Zimmern, Heinrich, "Zum babylonischen Neujahrsfest II" s. 2. Vorgetragen für die Berichte am 3. Februar 1917.

be recorded, and which thereby becomes a connecting link between the Ptolemaic year, and ancient regnal years. To the Babylonian and Persian regnal years, the Biblical years are tied by the Jewish prophets, and it is the purpose of this argument to demonstrate by means of the Biblical synchronisms how all the various regnal series are correlated.

Although, from very ancient times, the Jews were accustomed to refer to their months by number, yet a month so designated in historical prophecy does not necessarily imply the regnal year used, as for example, the prophecies of Ezekiel, Haggai, and Zachariah, whose records indicate that their year began in the spring like the Jewish feast year, or possibly was following Babylonian demand. For it is only according to spring reckoning that the Ezekiel dates will harmonize with the year of Jeremiah and the record in Kings.

3. Function and Purpose of the Ezekiel Dates. No other single book in the Bible has as many calendar dates, including year, month, and day, as the prophecy of Ezekiel--in all 14 dates. These dates are significant because not one of them is a feast date, and neither in connection is there named any special day of the week. Therefore, with the exception of the one synchronism in Ezek. 24:1, it can be definitely emphasized that the Ezekiel dates are not synchronical. Hence, they could not have been given specially to establish an Ezekiel chronological outline; for there is no evidence in the prophet's record to which astronomical or calendrical calculation of the dates can tie, and thereby identify a Biblical point of time. This absence of calendrical landmarks in Ezekiel, such as the Jewish Sabbath, or a particular feast, is outstanding, as compared with other dated records in Scripture.[6] Therefore, the

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6 Such as Hezekiah's Sabbath consecration service on 17 Nisan (2 Chron. 29:17-28); Ezra's Sabbath reading of the law on 1 Tisri (Neh. 8:2-11); the Crucifixion on Friday, 14 Nisan.

conclusion is obvious that the dates in themselves have a primary function to verify and establish other regnal series than that of Ezekiel. And the very fact that the Ezekiel year coincides only in part with the Jeremiah-Kings year, gives to the Ezekiel dates the office of indicating which part.[7]

This is a telling relation between two different methods of counting a king's year--one that not only provides the records of Jeremiah and Kings with a needed chronological support, but, in turn, it nullifies some arguments which have arisen concerning the validity of the Ezekiel texts. The complete calculated series of the Ezekiel dates is listed on the last page of this study. The original dates were taken from the Authorized Version, and are presented, so far as is possible, in chronological order. This necessitated slight changes in the scriptural order, which, even so, shows methodical arrangement; and this fact in itself is witness to a specific object in introducing the dates--a conclusion freely admitted by students of prophecy. In general, the Ezekiel dates indicate an understood relation to their companion Jewish year, and to tragic events concerning the destruction of the city. Such a calendrical detail points to study and computation--the work of one mind and hand, "unmistakably the stamp of a single mind."[8] And yet, the divine influence of Jehovah upon the prophet must not be overshadowed.

4. Subject of the Ezekiel Prophecy. The subject of the first part of the Ezekiel prophecy pertains to the destruction of the ancient temple, and, with two or three exceptions, the dated messages focus upon this event. In vision, the prophet beholds the divine presence leave the temple, first lingering upon the threshold of the house, and then standing upon the mountain

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7 Demonstrated in Synchronisms III and IV.
8 Driver, S. R., "Introduction to the Literature of the Old Testament," p. 279. New York, 1898.

"on the east side of the city" (Ezek. 11:23). Similarly, Christ finally left the inner court of the second temple, and, sitting upon the mount of Olives east of the city, taught His disciples concerning the signs of His coming again.

In the second part of the Ezekiel prophecies, the prophet sees the glory of God return to the temple by way of the east gate. It was the very same glory which he saw leave the temple "when he came to prophesy that the city should be destroyed" (Ezek. 43:3, margin). Both Isaiah and the beloved John in raptured vision saw the glory of Jehovah--the Ezekiel glory--fill the whole earth. There is accordingly a spiritual fulfillment of the Ezekiel temple prophecy yet to come; but in connection, no date is given except that which marks the time of the vision (Ezek. 40:1 and 1:1).

Ezekiel-dated prophecies concerning Egypt--several in number--represent a warning to the Babylonian captives not to look for help from the south. Under the influence of lying prophets, the captive people had been led to expect a speedy return to the home land, and into the midst of this eager anticipation Ezekiel had been sent with the adverse, though divine, warning that Jerusalem was to be destroyed and the temple burnt; that the king was to be blinded and taken prisoner to Babylon; and--this from Jeremiah--that seventy years were to transpire before Israel could return. Ezekiel was angry and hot-spirited that he should be asked to deliver such a message (Ezek. 3:14). Accordingly, from henceforth to the fall of the city, he was not permitted to talk with the "house of Israel" except under the influence of divine command (Ezek. 3:27).

5. Time of the Prophecy. The Ezekiel prophecy ~~consistently~~ represents two kinds of time--past and future. It is only the historical past that is

dated, and the dates many of them cluster around one calamitous event--the destruction of the first temple. Again and again the prophet is brought in vision to the very occasion itself of some circumstance relating to the fall of the city, and the date recorded. He is informed when the siege begins, and on that very day apparently, his beloved wife dies. That date would not be forgotten! Six months after the burning of the city,[9] an escaped messenger from Jerusalem reports to Ezekiel, "The city is smitten." And "in the fourteenth year after" the prophet is taken in vision to a "very high mountain" in the land of Israel and shown a plan for the new temple.

But Ezekiel the priest was also able to foretell the very year when the temple would be destroyed--the time was not far distant from his own call in 592 B. C. In answer to divine command, he portrays upon a tile the siege of the city--the mount, the camp, and the batteringrams! Then the word that he, Ezekiel, a sin-bearing priest, is to symbolize the temple period in its entirety, and to the end of 430 days (390 for the house of Israel, and 40 for Judah), he is to bear the iniquity of the people. All that the prophet had to do was to add 430 years--each prophetic day representing a literal year--to the date of the dedication of the temple, and thereby would be obtained the fatal year when the period would expire, and the temple service cease. And from henceforth for many years no priest would bear the iniquity of Israel and Judah into the innermost temple court before the veil. This period of the Jewish captivity in Babylon was one which gave birth to nearly all the dated epochs of prophecy.[10]

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[9] Synchronism III shows why this could not be a year and six months after.

[10] Note: As an outstanding example may be mentioned the "Week" prophecy in Daniel 9, concerning which Fraidl insists that nearly all Christian exegetes "recognize in the prophecy a Messianic prediction."--Fraidl, Franz, "Die Exegese der Siebzig Wochen Daniels," Einleitung. Graz, 1883.

6. Date of the Prophecy. Many of the Ezekiel scenes are therefore connected with actual events, and some of them are introduced in action by the prophet, as for example, the 430-day incident just mentioned, pointing to the forthcoming end of first temple worship in about seven years; or the Zedekiah scene, depicting the blind king being led away to prison. Then again, other historical features of the prophecy are ~~historical, like~~ the death of Pelatiah, the beginning of the siege, and the death of the prophet's wife. But unless these enacted warnings were given either before, or at the time of the event described, then the stern reality of the prophecy--its purpose and office--would be altogether nullified and lost.

The great scene of the prophecy is of course the restored temple glory--"visions of God" is the prophet's language. Only the one who actually saw these visions could possibly describe them. Furthermore, on account of the transcendant character of the temple vision, and from the fact that it was given three times, it is obvious that the prophetic records of Ezekiel must have been assembled and prepared for public reading soon after each message was given. This was the prophet's mission, and thus were the people of Israel to be prepared for the return to the homeland. A delayed writing of such messages could not do else than rob them of their spiritual character; while to place the prophecy centuries in advance of the Babylonian captivity leaves no prophet in the Exile during the seventy years to encourage and build up the stricken house of Israel.[11] In a situation similar to that of Ezekiel were Jeremiah and John the Revelator. Both these prophets committed their written messages to the people of their own day. Hence the conclusion is logical and consistent that Ezekiel was the prophet of the Exile, and that his messages

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[11] Note: After the fall of the city, Jeremiah was taken to Egypt, and Daniel remained tied to the Babylonian court.

and warnings were given in person to the people of the Babylonian captivity. Therefore, according to recognized principles of luni-solar time in the sixth century B. C., the Ezekiel chronology has here been calculated.

In PART I, the primary features of the Ezekiel time problem have been analyzed--the designation and character of the Ezekiel year, the office and function of his fourteen dates, and, briefly, the date of the prophecy. Statements have been made, and conclusions drawn which are to be further demonstrated. To this end are presented nine synchronisms, which span the sixth century B. C., and which establish the correspondence between the regnal year of the Jewish prophets, and that of Babylonia or Persia in this period.

NINE SYNCHRONISMS IN THE SIXTH CENTURY B. C. PART II

Preliminary to the analysis of SYNCHRONISM I should be noted the three lunar eclipses in this century which link the Julian year to the Ptolemaic regnal year. The first eclipse, as reported by Ptolemy, establishes the 5th year of Nabopolassar in 621 B. C., and the argument is as follows:

Ptolemy states that the eclipse occurred on 27/28 Athyr,[12] at the end of an interval of 126 Egyptian years, 86 days, and 17 hours, counted from the beginning of the Nabonassar era, as of Feb. 26, 747 B. C.--46077 days altogether, including day of the eclipse.[13] Eclipse year was therefore 621 B. C. (747 - 126).

Problem: To find the Julian date of 28 Athyr in 621 B. C.

Add to the Julian day number for Feb. 26, 747 B. C.--1448638--the number of days in the interval--46077--and this will give the Julian day number for 28 Athyr as 1494715. In Oppolzer's "Canon der Finsternisse," No. 901 of the lunar eclipses identifies this number with April 22, 621 B. C. (historical). [(126 x 365) + 87]

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12 Note: Ginzel explains Ptolemy's double dates as follows: "With observations made during the night and especially with those made after midnight, PTOLEMY gives a double day date, but contrariwise never with the day observations. This addition was necessary, if with the observations made in the morning dawn, there was to be no doubt left as to what day they applied." --"Chronologie," I Band, p. 162.

13 Ptolemäus, Claudius, "Mathematical Syntaxis," bk. V, p. 341. Tr. Halma. 1813.

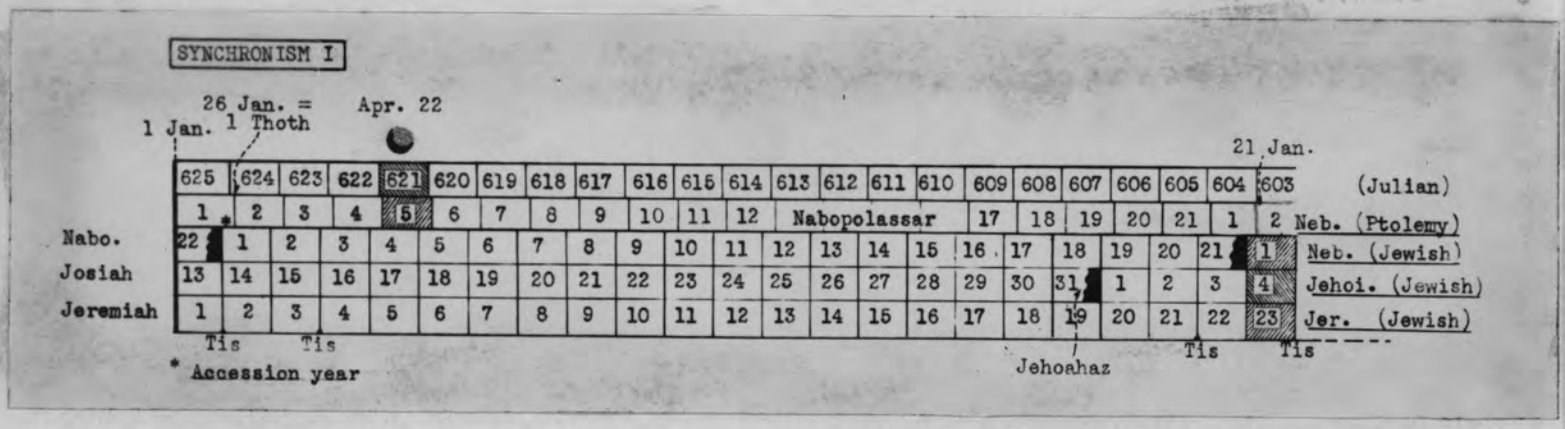
This first eclipse, although partial, was seen in Babylon. The second--568 B.C.--was also partial, but was not seen in Babylon. However, it was calculated by the Babylonian astronomer in the 37th year of Nebuchadnezzar II. The full moon is recorded as occurring on the 14th Sivannu, which agrees with the eclipse in Oppolzer's Canon on July 4. This observation is found in "the most ancient astronomical observation text known today, worded in the detailed cuneiform of the Babylonian late period."[13-a] The third eclipse in the sixth century is described by Ptolemy, and also by the Cambyse "400" Tablet, which double-dates the eclipse. This astronomical event links together six calendars--Egyptian, Persian, Jewish, Julian, and the canons of Ptolemy and Oppolzer. Thus, in the sixth century B.C., are differentiated lunar dates by both Persian and Jewish reckoning.

SYNCHRONISM I -- Jer. 25:1-3.

"The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadrezzar king of Babylon;
"The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,
"From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened."

This Scripture unites together (1) the first year of Nebuchadnezzar (Jewish reckoning); (2) the 4th year of Jehoiakim; and (3) the 23rd year of Jeremiah's prophetic office. It also makes the first year of Jeremiah coincide with the 13th of Josiah. Included also in this regnal series must be interpolated the short reign of Jehoiahaz--3 months and 10 days. The following diagram taken from Table W illustrates the series:

13-a VAT4956 in the Near East Department of the Berlin Museum. Neugebauer, P.V., and Weidner, Ernest F., "Ein astromischer Beobachtungstext aus dem 37. Jahre Nebukadnezars II. (= 567/66). Berichte über die Verhandlungen der Königl. Sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Klasse. 67. Band, 2. Heft, 1915.



The lunar eclipse in 621 B. C. identifies Ptolemy's Egyptian year, beginning with 1 Thoth on January 26, with the 5th Nabopolassar. But by Jewish civil reckoning, the Nabopolassar year cannot be counted the 5th until the Tisri new year; and similarly, the Jewish 1st Nebuchadnezzar agrees with Ptolemy's 1st Nebuchadnezzar only between 1 Tisri and the subsequent 1 Thoth (January 21).

That the Jeremiah year changed on the 1st of Tisri is conclusive from Jer. 36:1-10. For the incident here described starts out in Jehoiakim's 4th year (verse 1), and shortly after, Baruch is instructed to read a message from Jeremiah on a certain "fasting day" (verse 6). But when Baruch reads the roll on this appointed fast in the ninth month, it is already the 5th year of Jehoiakim (verses 9 and 10). These details show that the regnal year had changed on 1 Tisri from the 4th of the king to the 5th. And that the 4th of Jehoiakim continued throughout the summer months, cf. Jer. 46:2-8, which describes Egypt as rising up with the Nile (time of summer solstice) to go north against Nebuchadnezzar at Carchemish in this same 4th regnal year.

The relationships in the diagram illustrating Synchronism I are accordingly based upon the historically recognized 1 Thoth new year employed by Ptolemy, the Jewish new year of Jeremiah, beginning in the autumn, and the lunar exlipse on April 22, 621 B. C. Thus the regnal outlines are established

by four kinds of reckoning: Ptolemy's canon, Oppolzer's canon, which records the eclipse, the Julian calendar, and the Biblical regnal year.

SYNCHRONISM II -- 2 Kings 24:12 (cf. margin).

"And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign."[14]

The foregoing text belongs to the period before the Jewish nation had become fully subject to the Babylonian lords. For, in the 4th year of Jehoiakim, the Jewish tribute to Nabopolassar had ceased, and this ultimately brought on war with Nebuchadnezzar.[15] Naturally then, we should expect the writer of Kings to employ the ancient Jewish reckoning of the kings of Judah,[16] as is demonstrated in Table W -- that is, from Tisri to Tisri. Here the beginning of the first year of Jehoiachin's captivity coincides with the 8th of Nebuchadnezzar, thereby fully agreeing with Synchronism I. And in addition,

But that the Jehoiachin captivity year began in the spring may be concluded for several reasons:

1. If the Jehoiachin captivity year should be made to coincide exactly with the Zedekiah regnal year, both beginning in Tisri, then the 9th of Nebuchadnezzar instead of the Biblical "eighth year of his reign," would have to date the point of time when Jehoiachin was taken captive. Hence this arrangement is out! (Cf. Table W.)

2. From 2 Chron. 36:10, we learn that Nebuchadnezzar sent and took Jehoiachin captive "when the year was expired." The end of the year with Babylon was in the spring--cf. Ref. 5--and therefore the young king must have been taken captive in the spring. Furthermore, spring and summer were the time when ancient kings went forth to war; as in Jer. 46:7,8, which describes Egypt rising up with the rising of the Nile to go against Nebuchadnezzar. This offensive was in summer.

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[14] Obviously, the eighth year of Nebuchadnezzar, for Jehoiachin reigned only 3 months and a few days.

[15] Cf. 2 Kings 24:1. Rogers, Robert William, "History of Babylonia and Assyria," Vol. II, pp. 317,318. New York, 1900.

[16] Scaliger argues that the Jews changed over to the Babylonian year, even from the beginning of Nabopolassar, but in this conclusion he is too early if we adhere to the Biblical account. (Cf. "De Emendatione Temporum," p. 79. Francofurt, 1593.)

3. Jeremiah likens Jehoiachin and his associate captives to "first ripe" figs. In Palestine, the earliest figs ripen in barley harvest. Hence this imagery implies that the youthful Jehoiachin was taken captive in the spring.

From Synchronism II therefore comes the deduction that the Zedekiah regnal year and Ezekiel's Jehoiachin-captivity year do not exactly coincide, but that the Ezekiel year begins six months earlier than the Zedekiah year--that is, in the spring. And in this respect, the Ezekiel year conformed to the Babylonian reckoning. Consequently, the conclusion is possible that during the seventy years of the Babylonian captivity, the Jews adopted the regnal year of the land of their captivity. But on the contrary, after the return to Jerusalem, we find the ancient Jewish calendation returning also, and little by little the year of the king began again to be reckoned from the month Tisri.[17] (Cf. Ezra 3:5,6.)

SYNCHRONISM III -- Ezek. 24:1,2; Jer. 52:4 and 39:1; 2 Kings 25:1.

"Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying,
"Son of man, write thee the name of this day, even of this same day: the king of Babylon set himself against Jerusalem this same day."

The text in Ezek. 24:1,2 is a true synchronism. This dated event is given four times in the Old Testament records, and at least by three different writers--possibly by four. In the two records of Jeremiah, the "ninth year" refers to the Jewish king Zedekiah, as also by the writer of 2 Kings 25:1. But in the case of Ezekiel, it is not consistent to interpret the "ninth year" as else than that of the Jehoiachin captivity year, for this is the Ezekiel year of record, as has already been shown. And to represent the prophet as employing two different kinds of designation for his regnal series,[18] without

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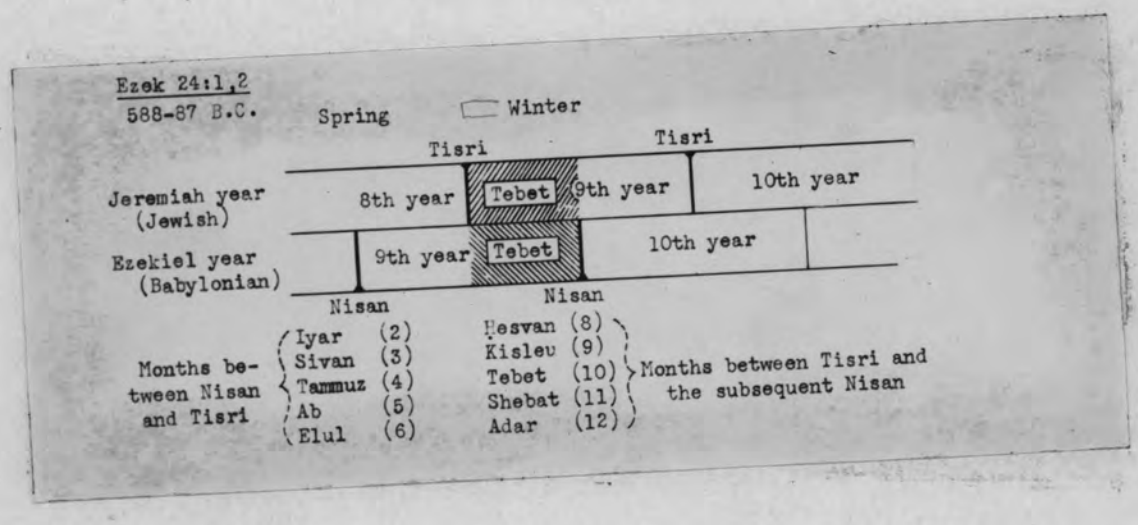
17 Note: This deduction is confirmed by the Nehemiah year, which we find beginning in the autumn. Cf. Neh. 1:1 and 2:1, where no change of year occurs between Kisleu and a point of time within the subsequent first month Nisan.

18 As for example, Harford, George Battersby, "Studies in the Book of Ezekiel," pp. 40,41. Cambridge, 1935.

so stating, would not only be an irregularity, but it would be a procedure wholly foreign to Ezekiel's outstanding methodology. The following enlargement from Table W illustrates Synchronism III, and further demonstrates the relation between the Ezekiel and Jeremiah years:



Argument: The dates of Ezekiel offer an exact method of tying his record to that of Jeremiah and the writer of Kings. The rule of correspondence is simple--one that brings harmony not only to the Ezekiel and Jeremiah years, but to all the Biblical regnal series, both Jewish and Babylonian. The rule follows:

Between spring and autumn--Nisan and Tisri--the Jeremiah or Jewish year is one less in number than the Ezekiel or Babylonian year. But between Tisri and the subsequent Nisan, both Jeremiah and Ezekiel hold to the same regnal number.

This difference in calendar reckoning is caused by facts which have already been proved, namely, that Jeremiah counted his year from Tisri, but Ezekiel, from Nisan.[19] In Synchronism III, the date specified for the beginning of the siege is 10 Tebet--an epoch between Tisri and Nisan. Hence, in this interval, Ezekiel's ninth year of Jehoiachin's captivity was also Jeremiah's ninth year of Zedekiah's reign. But if, for example, the siege of the

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19 Pages 10-12 of this Study.

city had begun in Tammuz, then there could have been no coincidence between the regnal numbers; for, in that event, Jeremiah and Kings would have reported the 8th year of Zedekiah as against Ezekiel's 9th of Jehoiachin's captivity for the beginning of the siege.

In Ezek. 26:1, the absence of the month and day makes it impossible to determine exactly the Zedekiah year. However, this date must be very close to the fall of the city because of its wasted condition spoken of by "Tyre."

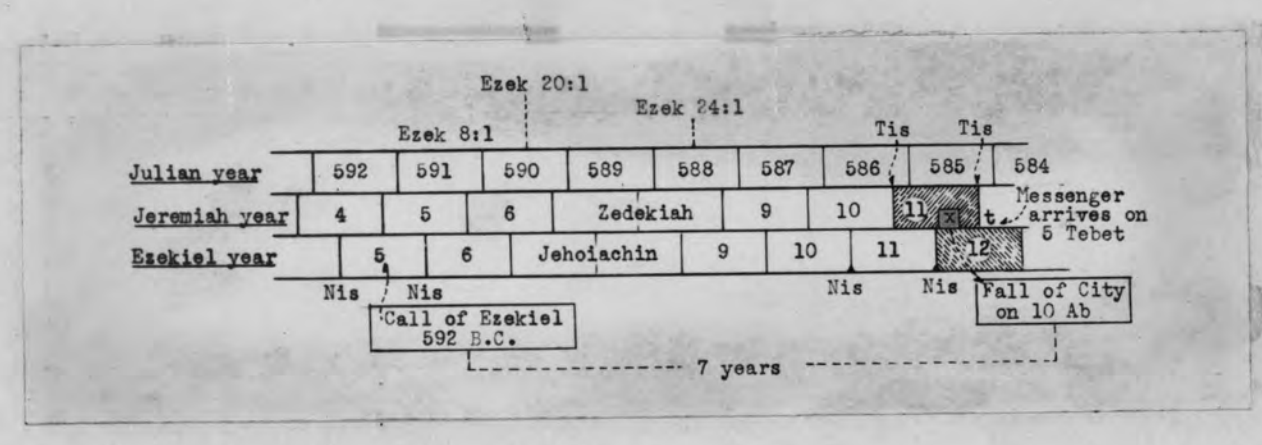
This important relationship between the Jewish and Babylonian regnal series enters into many Jewish problems in chronology. And its lack of recognition is perhaps responsible more than any other factor for the many different dates which are continually being presented to mark some epoch, as for instance, the destruction of the first temple. The sixth century B. C. epochs, as also those of other periods of Scripture, fall into complete alignment when based (1) upon the Bible text, and (2) upon simple, but indispensable principles of chronology and calendation. This twofold method makes early Jewish calculation a certainty, and it offers a nearer approach to true Biblical interpretation in some fields where hitherto much perplexity has existed. The Bible text itself, in spite of many long arguments in philology, is our great answer to the genesis of the ancient Jewish calendar.

SYNCHRONISM IV -- Ezek. 33:21.

"And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

"Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the evening; and my mouth was opened, and I was no more dumb."

The majority of the Ezekiel dates fall in the first seven years of Ezekiel's prophetic office. The date in Ezekiel 33:21--one of the last--is after the fall of the city. It is explained by the following diagram:



Argument: Jerusalem was burned on 10 Ab (Kings and Jeremiah),[20] marked by "x" in the diagram. This date was between Nisan and Tisri. Therefore, in the summer, when, according to Kings, the regnal year was the 11th of Zedekiah, Ezekiel's Babylonian year was 12th "of our captivity." But when the messenger arrived on 5 Tebet--the third month after Tisri--this point of time would have been the 12th of Zedekiah if the king had lived. Consequently, the messenger must have arrived about five months after the city was smitten.

Both Canon Harford and Doctor Torrey think it possible that the messenger arrived one year and six months after the burning of the city. But if so, then Ezekiel's 12th would thereby have been advanced, and would thus check with the 12th of Jeremiah and of the writer of Kings in the summer, which is impossible. Other epochs also would clash, such as Ezekiel's 1st, which would be advanced to Nebuchadnezzar's 9th, contrary to 2 Kings 24:12.

According to Synchronism IV, therefore, Ezekiel thrusts into the Scripture account another new point of time--the arrival of the messenger on 5 Tebet--which harmonizes with the chronological outline of all the other sixth century B. C. incidents thus far presented. And it is essential to observe

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[20] Jer. 52:12 and 2 Kings 25:8. Note: The difference in date--10 Ab and 7 Ab--evidently represents a difference in event. The writer of Kings brings Nebuzar-adan and his army to the outskirts of Jerusalem on the 7th, while Jeremiah burns the city on the 10th.

from Table W that even though the 11th of Zedekiah corresponded to the Julian years 586-585 B. C., necessarily from Tisri to Tisri,. the actual burning of the city on 10 Ab coincided only with 585 B. C., and not with 586 B. C., as so frequently stated.

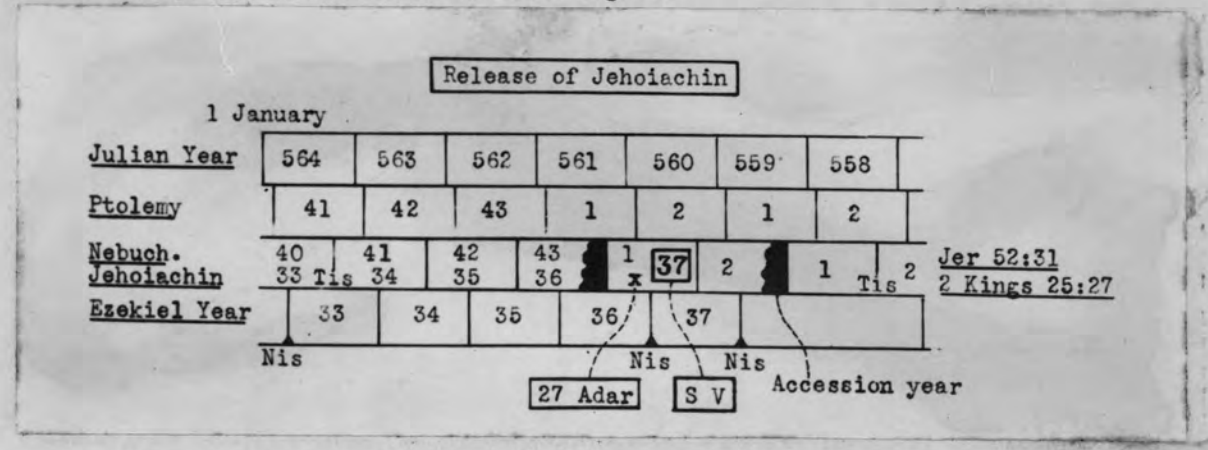
SYNCHRONISM V -- 2 Kings 25:27.

"And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the 12th month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison . . . "

The foregoing text, when put with 2 Kings 24:12, represents a double synchronism, which begins and ends the 37 years of Jehoiachin's captivity.

1. Beginning -- 1st of Jehoiachin coincides with 8th Nebuchadnezzar (2 Kings 24:12).
2. End -- 37th of Jehoiachin coincides with 1st of Evil-merodach, or Amêl-Marduk (2 Kings 25:27).

It is important to recognize that the foregoing coincident epochs are based upon the records of one hand only--the writer of Kings. In accordance with Jeremiah's practice, he obviously reckoned his years from Tisri. For only by such a chronological order, can the 37th of Jehoiachin, the first of Amêl-Marduk, and the 12th month Adar agree.



From the accompanying diagram it can be seen that the Scriptures make this synchronism from the outline of regnal years reckoned from Tisri, and not from a projected 37th year of Jehoiachin's captivity according to Ezekiel

reckoning from the spring. For in terms of Ezekiel, the 12th month in the 37th of Jehoiachin would coincide with the 2nd only of Amêl-Marduk, and not with the first — the "beginning" of his reign. The ancient texts of Babylon allow only two years for Amêl-Marduk after his accession.

A calendar synchronism also is found to be connected with 2 Kings 25:27, when it is compared with its companion text in Jer. 52:31. Here the reading is practically the same as in Kings, except for the 12th month date, which is given as the 25th instead of the 27th. That the prophet Jeremiah and the writer of Kings are dealing with two calendars on two different meridians has been recognized by some (cf. ref. page 26), as the following table illustrates:

560 B. C. 37th year of Jehoiachin's captivity. Twelfth month (Adar).

Jer. Civ. Time	(1)	Jerusalem (2) Jer. 52:31		Babylon (3) 2 Kings 25:31		
	M	21	24 A	26 A	M	
	A	22	25 D =	27 D	Tu	
	R	23	26 A	28 A	W	
NEW MOON	C	24.70*	27 R	29 R	T	
	H	25	28 } 2.06 days	30	F }	1.06 days (Tr. Per.)
		26	29	1 N	S	
		27	1 N	2 I	Su	
		28	2 I	3 S	M	
		29	3 S	4 A	Tu	
		30	4 A	5 N	W	
Medium velocity 14.77 days		31	5 N	6	T	
	A	1	6	7	F	
	P	2	7	8	S	
	R	3	8	9	Su	
	I	4	9	10	M	
	L	5	10	11	Tu	
		6	11	12	W	
		7	12	13	T	
FULL MOON		8.47*	13	14	F	
		9	14 Passover	15	S	

* Ginzel's "Chronologie." In Babylon the moon's phase is nearly an hour later than in Jerusalem.

Argument: If the reckoning in Kings implies that the "27th" is on Thursday, while the "25th" of Jeremiah is on Tuesday, then it is clear that but one calendar is employed, and that the two writers simply chose two dates for the release of Jehoiachin. But, according to the accompanying table, this would involve a Nisan full moon in Babylonia on the 13th of the month, the

same as in Column 2, which is not characteristic of a Babylonian calendar--the 14th and 15th being commonly the days of full moon and of lunar eclipses in the tablets and texts of ancient Babylon.

Consequently, it is obvious that two calendars are employed in these two texts, and thus we have the equation--25 Adar = 27 Adar. On this basis the month Adar in Babylonia would have 30 days, as frequently happened in a purely observed calendar, while in Jerusalem, the Passover on the subsequent day to full moon would demand a 29-day Adar. The translation periods also would differ by one day, the Babylonian Nisan, in this instance, beginning a day earlier than in Jerusalem.

This calendar synchronism--25 Adar (Jerusalem) = 27 Adar (Babylon) fully identifies the year 560 B. C. For, in the spring of either 562 or 561 B. C., the moon was advancing in slowest motion from conjunction to the paschal full moon, and hence could not possibly appear a day early at the beginning of the month Nisan.[21]

SYNCHRONISM VI -- Ptolemaic Lunar Eclipse and Cambyse "400" Tablet.

The Sixth Synchronism ties together the Egyptian, Persian, and Julian calendars, as also the canons of Ptolemy and Oppolzer--chronological records that span many centuries, and yet confirm by an astronomical argument the Biblical outline here presented.[22] The calendar epochs thus synchronized by eclipse, tablet, and canon are as follows:

Ptolemy's Lunar Eclipse[23]

Occurred --	17/18 Phamenoth, 1 hour before midnight, 7th of Cambyses.
"	At end of 224 Egyptian years, 196 days, 10 hours--81956 days in all from Feb. 26, 747 B. C., beginning of Nabonassar era.
Therefore	1448638 (J. D. Number for Feb. 26, 747) + 81956 = 1530594 = the J. D. N. for 17/18 Phamenoth in 523 B. C. (747 - 224).
But since	1530594 (J. D. N.) in Oppolzer's Canon = No. 1056 lunar eclipse on July 16, 523 B. C. (historical),
Therefore	Eclipse on 17/18 Phamenoth in 7th Cambyses = July 16, 523 B. C.

21 Moon's velocity during paschal waxing period in 560 B.C. was 14.77 days. 13 wt
In 562, the paschal waxing period = 15.52 days; in 561, 15.37 days.

22 Note: Oppolzer computed his eclipses according to constants based upon observation and Newton's law of gravitation. Although Oppolzer's philosophy differed from that of Ptolemy, yet the mathematical expansion of both series is the same, except for small periodic terms. For Ptolemy did not have accurate observations, nor the correct mathematical theory. Similarly, the constants of Oppolzer were not as accurate as those employed today. Nevertheless, the difference in calculation by these two computers is not sufficient to break the coincidence of their eclipse records.

23 Ptolemaus, Claudius, "Handbuch der Astronomie," Erster Band, p. 308. Tr. Manitius. Leipzig, 1912.

Cambyse "400" Tablet -- Persian Reckoning[24]

Persian date of eclipse --
14 Dazu (14th Tammuz), 3 hours after nightfall, 7th Cambyses.

Calculation of date --
Conjunction = Apr 5.05, 523 B. C. Bab. C. T.[25]
Full Moon = Apr 19.62 " " " [26]
Hence Waxing Per. = 14.57 days (one of the short intervals)[27]
Therefore Translation Period must also be proportionately short

Translation of the Persian New Moon --

Argument: In this instance, the moon was in fast motion--requiring only 14.57 days to advance from conjunction to full moon. Therefore we must allow the observers in Persia an early phasis in keeping with calendar law. There are only two sunsets from which to choose--April 5 and April 6. But if we place the phasis on April 5, then it will occur on the same day as conjunction--an astronomical event that almost never occurs.[28] Therefore, the phasis must be dated near sunset of April 6, making the 1st day of Nisan coincide with April 6/7.[29]

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[24] Translated by Strassmaier: Sidersky, David, "Etude sur la chronologie Assyro-Babylonienne," p. 41. Paris, 1916.

[25] Ginzel, F. K., "Handbuch der mathematischen und technischen Chronologie," I Band, Tafel III (Neumonde), p. 549. Note: Ptolemy's July 16 date for the eclipse, near which we should obviously expect to find the 14 Tammuz Persian date, points to the April conjunction as the one nearest to the 1st day of Nisan.

[26] Full moon computed from Robert Schram's "Kalendariographische," Leipzig, 1908.

[27] When the moon's waxing period is long, so also is the translation period, and vice versa. Waxing period limits are 13.91 days to 15.65 days.

[28] "Indeed the rarest instances are those of the old moon and of the earliest phasis on the same day in a plane horizon."--Hevelius, Johan, "Selenographia," p. 275. Gedanum, 1647.

[29] That this Julian date--April 7 for 1 Nisan--was the same in both Persia and Jerusalem, can be shown from the Jewish passover, which always occurred after full moon, and not on it. (In 523 B. C., the April moon fulled on Apr. 19.58 in Jerusalem by Schram calculation. The passover was therefore

We now have for comparison several different designations for the day itself of the lunar eclipse under discussion; and the various days in progress at the time of the eclipse are here diagrammed according to their specified relation:

In this accompanying diagram, all the distinctive names for the eclipse day have been inserted in their defined positions. In the scientific record of Alexandria, the phenomenon occurred on 17 Phamenoth; on the Cambyse Tablet, it was 14 Tammuz; in Ptolemy's computation, the 197th day after 0 Thoth of the eclipse year; in Oppolzer's Canon, it was July 16, or J. D. N. 1530594.

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on April 20, making 1 Nisan to occur on April 7, the same as in Persia.) But according to Ptolemy, the Cambyse 400 Tablet, and Oppolzer's Canon, the Tammuz moon must have fulled in Persia on July 16, "one hour before midnight," when the lunar eclipse occurred. The Persians called this date 14 Tammuz. But in order to so arrange their calendar, they would have to allow only 101 days from 1 Nisan (not incl.) to 14 Tammuz (incl.), the new moon probably being seen a day early at the end of Sivan, which with the Jews would have 30 days. Consequently, by Jewish reckoning, the interval from 1 Nisan to 14 Tammuz was counted as 102 days, because the Jewish feast period had to alternate 30 and 29 days. On this account, therefore, the ancient Jews had an element of calculation in their calendar that the Babylonians did not have. And inasmuch as they kept a double-day new moon feast at the end of every 30-day month--cf. 1 Sam. 20:5,18,24,27; and "Opera" of Horace, Sermonum, Lib. I. IX, lines 67-74--they had to know when the 30-day months should convene on the calendar. Consequently, in the instance of the Cambyse eclipse, Ptolemy, the Persians, and the Jews had different calendar dates for the event, as illustrated in the diagram following.— page 19.

Consequently, all these descriptive terms must be coincident. But we have one variation in the ~~Ginzel~~ Jewish passover calculation, which has 14 Tammuz on July 17/18, thereby making the Jewish 13 Tammuz check with the Persian "14 Tammuz." Such antedating of the Jewish calendar by the Babylonian has been observed by Scaliger, who mentions several other instances in the sixth century B. C.[30] He states that he does not know the cause of the existing difference. However, the Jewish passover was the cause. And it is most essential to know that such a variation existed in those ancient times, for it has an important bearing upon the calculation of the Assuan Papyri in the fifth century B. C., and is an indicator of just what calendar that Jewish military colony in Egypt employed— namely, a formerly observed calendar.

As has been before mentioned, a major cause of confusion among computers has been the lack of a precise rule defining the correspondence between primitive luni-solar calendars, such as the ancient Babylonian and the ancient Jewish. In a special sense the Cambyse Tablet, calculated in Persian time, which had taken over from Babylon, supplies this need: (1) by marking its 14 Tammuz date by an eclipse; (2) by offering relationship to any other luni-solar calendar by means of the eclipse-dated Tammuz; and (3) thereby establishing a relationship, or rule of correspondence. It has remained for history and chronology of late centuries to discover that in ancient luni-solar calendation an eastern and western date existed--with a difference of one and even two days.[31] From the authorities at our disposal, one fact is outstanding, namely, that the eastern date was commonly the later date.

Consequently, the lunar eclipse upon which Synchronism VI is based was

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[30] Scaliger, Joseph, "De Emendatione Temporum," pp. 77, 78. Francofurt, 1593.

[31] Jewish Quarterly Review, Vol. 10, 1897, p. 153; Vol. 11, p. 107. "Fragmente syrischer und arabischer Historiker," edited by Prof. Baethgen, text p. 84, translation p. 141.

not only well authenticated, and of major importance in verifying the regnal outline in the sixth century B. C., but it offers to posterity a means of computing the relationship between luni-solar calendars of the Babylonians and Jews.

SYNCHRONISM VII -- Zech. 7:1-3.

"And it came to pass in the fourth year of king Darius that the word of the Lord came unto Zechariah in the fourth day of the ninth month, even in Chisleu;

"When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the Lord,

"And to speak unto the priests which were in the house of the Lord of hosts, and to the prophets . . ."

This text in Zechariah offers an important date synchronism for sixth century Bible records. It can be stated that, in general, the Scripture synchronisms of this period are regnal in character, and that they establish the chronological outline preparatory to important dates in the ensuing century. This date in Zechariah is therefore significant. The Biblical reasoning is as follows:

Argument: The 4th year of Darius corresponded in Kisleu to the year 518 B. C. (cf. Table W). The second temple was not yet finished (Ezra 6:15), but still it was so far completed that prayer and worship could be conducted, along with the customary offerings (Ezra 6:9,10). The hour of evening sacrifice occurred "between the two evenings," toward the end of the day (Num. 28:4), and this was the propitious time for prophets to commune with Jehovah (1 Kings 18:36; Dan. 9:21,22).

On this occasion, a group of men had been sent by the princes in Bethel (cf. A. R. V. or original text) to pray and to make request of God with reference to the fasts. There was no ark in the most holy place, and probably no Urim or Thummim on the breast of the high priest Joshua (Ezra 2:63). Zechariah himself had had a message for Joshua two years previously (Zech. 3:1-8).

The date 4 Kisleu (Zech. 7:1) corresponds to the time of the answer from God to Zechariah. It was Sunday, December 8.[32] The response from Jehovah occurred on neither feast nor fast, and yet priests and prophets had gathered together in the temple, and worshipers had already made their

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[32] In 518 B. C., 1 Nisan = Friday (cf. Table ~~VII~~ IX). Therefore 1 Tisri = Sunday--always 2 days later in the week than 1 Nisan--and 4 Kisleu = Sunday because year 518/517 had 355 days, and hence Hesvan had an extra day, 30 in all. Compute these dates from Tables VII and ~~VIII~~ IX.

intercession. It is not inconsistent to place the intercession at the close of the Jewish Sabbath, to which service the delegation had obviously been sent from nearby Bethel, being assured of finding priests and prophets in the temple during the hours of Sabbath worship, but especially at the hour of evening sacrifice and prayer. The incident in Zech. 7:1-3 therefore ties itself to the sunset beginning of 4 Kisleu, and not to the sunset ending, which would have delayed the response to 5 Kisleu.

The year 518 B. C. is the only year between 520 and 516 B. C. whose 4 Kisleu had any propinquity at all to the Jewish Sabbath or its ensuing Sunday (cf. Table VII and ~~VIII~~ IX). The date therefore in itself is confirmatory of the 4th of Darius and its Julian counterpart as 518 B. C. The importance of this synchronism relates to the fact that by tying the 4th of Darius to 518/517 B. C., the Jewish decree in the 2nd year of Darius (Ezra 5 and 6) is also verified as 520/519 B. C. And therein lies the synchronism of an obscure date by Zechariah the prophet.

There were in all three historical decrees relating to the return of the Jews from Babylon, and each one is confirmed by a Scripture synchronism as follows:

1. Decree of Cyrus. Foundation of temple was laid in second year of the return from Babylon, on the 24th day (Hag. 2:15-18) of the 2nd month (Ezra 3:8). This was Sunday (cf. Table XI). No possibility therefore of dating the incident a day earlier, that is, on the Jewish Sabbath, nor a day later, thus causing the passover in that year to occur on the second day after full moon. Date is thus locked in place, and year is identified.

2. Decree of Darius. Explained in foregoing argument re Zechariah 7:1. With reference to the dates of Darius, Richard A. Parker makes the important statement "that the traditional date of 522 for Darius' accession is correct and that, no matter how one may be inclined to interpret the tablet material, it must be accommodated to that date."[33]

3. Decree of Artaxerxes. The 7th of Artaxerxes (Julian) is established in many ways as 457 B. C. It is the only year that harmonizes (this 7th) with the regnal years of the Aramaic papyri. There are at least three important synchronisms found in the Ezra-Nehemiah context of the Bible that identify 457 B. C. as the 7th of Artaxerxes:

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33 Parker, Richard A., The American Journal of Semitic Languages and Literatures, July, 1941, p. 285. University of Chicago Press.

a. 457 B. C. is the only year in a period of 16 years with a 1 Nisan on Thursday, an essential date to Ezra's schedule of Sabbath observance.[34]

b. In the year 444 B. C., which Nehemiah counted the 20th of Artaxerxes, Nehemiah started building the wall on 4 Ab, which was Sunday (cf. Tables VII), ~~and VIII),~~ and finished on 25 Elul (Neh. 6:15) in 52 days. Hence, this period of wall building could not have started a day earlier on account of the Sabbath, and ~~there is no evidence for cutting one day off from~~ the month Ab must therefore have had 30 days in Syria! ~~delay the 25th of Elul.~~ Therefore this period is locked in position, and thereby identifies the year.[35]

c. Another synchronism relating the to the reign of Artaxerxes ties in with Nehemiah also presents another argument why that first day of the seventh month was the Sabbath day, In Num. 10:10 the Jewish Sabbath is referred to as the "day of your gladness." (Cf. 1 Chron. 23:31, where the special days are again listed in connection with the burnt sacrifices.) Similarly, the prophet Isaiah calls the Sabbath "a delight." But on the occasion in Nehemiah 8, the people were mourning and weeping because they had heard the law. Then the Tirshatha corrected them--"Mourn not, nor weep . . . This day is holy unto the Lord your God, and the joy of the Lord is your strength!" In other words, it was the day of gladness, delight, and joy, to which tears were no fit accompaniment. It was the day when "all the sons of God shouted for joy" (Job 38:7). It was in truth the seventh day of the week.

although it was also a celebration of the 1st day of the 7th month by virtue of its

SYNCHRONISM VIII -- The Haggai-Zechariah Year.

Haggai and Zechariah were prophets in Jerusalem from the second year of the Persian king Darius and on. During the second year of Darius, there are mentioned in the records of these prophets five dates which indicate exactly how the beginning of the Jewish year was reckoned at that time. The following is the series:

No change of year

1. 1st of 6th month (Elul) -- 2nd year of Darius -- Haggai 1:1
2. 24th " " " " -- 2nd year of Darius -- Haggai 1:15
3. 24th of 9th month (Kis) -- 2nd year of Darius -- Haggai 2:10
4. ? 8th month (Hes) -- 2nd year of Darius -- Zechariah 1:1
5. 24th of 11th month (Seb) -- 2nd year of Darius -- Zechariah 1:7

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34 Cf. The Ministry, November and December, 1942.

35 ~~The Spirit of prophecy~~ also identifies the year 444 B. C. ~~in stating~~ in calling attention to the fact that Nehemiah waited "four months" for a favorable opportunity in which to present his case to the king. (White, E. G., "Prophets and Kings," p. 630. Conflict Edition.) In a common year, like 444 B. C., there were four months only from a day in Kisleu to the same day in Nisan; but in the embolismic years, like 445 and 443, this interval was five months, on account of the intercalary month Veadar. Consequently, it was neither in the year 445, nor in 443,

"Prophets and Kings"

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c. Another synchronism relating to the reign of Artaxerxes ties in with his 21st year when Ezra read the law to ~~his~~ the people on the first day of the seventh month (Neh. 8:1-7). This was in the year 443 B. C.--the subsequent year to Nehemiah's first coming to Jerusalem. Table ~~VII~~ X shows that in 443 B. C., the first day of Tisri was the Jewish Sabbath. Three times in Nehemiah 8, the context declares that the day was "holy," and twice that it was "holy unto the Lord." Such words were never applied to ~~the~~ same ancient convocation, which was sometimes called "your sabbath," as in Lev. 23:32, or "an holy convocation unto you" (Lev. 23:27). On the contrary, only the seventh-day Sabbath was called "holy unto the Lord," as ~~is~~ stressed in Neh. 8:9,10,11. Consequently, both the Bible and the calendar agree that Ezra read the law on the Sabbath day.

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[34] Cf. The Ministry, November and December, 1942.

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According to these dates, there was no change of the regnal year between the sixth month Elul, and the 11th month Sebat. The regnal year was counted as the second of Darius during all these months, and no regnal change occurred in the 7th month Tisri as in the time of Jeremiah. The Jewish people at this time must therefore have reckoned the year from the spring, following the example of Ezekiel and the captives throughout the seventy years. But when the temple was finished, and in the fifth century B. C., Ezra began to teach Jewish law in Jerusalem, then we find the Jewish regnal year restored as from Tisri to Tisri. Unless these regnal changes are understood, the Biblical dates will not agree with the chronological outline.

SUMMARY -- PART III

For seven years, Ezekiel's warnings were received with mocking derision. False prophets contended that with the help of Egypt the captives would shortly return to their homeland. Step by step, dating his messages, the prophet portrays the doom hanging over the ancient city. Ezekiel himself is a pathetic sign of disaster. But when Jerusalem falls, then all the events foretold in detail are "suddenly and brilliantly confirmed"--this from Canon Driver.

The prophecy of Ezekiel is here presented as an orderly example of Biblical chronology, both with respect to its own methodical arrangement, but especially in relation to other regnal series. Thus the chronological outline of the sixth century B. C. is fully established by the Old Testament prophets--Ezekiel, Jeremiah, the writer of Kings, Haggai, and Zechariah. And their records are verified by astronomy and archeology, and by the Christian era computers--Ptolemy, Oppolzer, and Scaliger, the inventor of the Julian day

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when Nehemiah came to Jerusalem to repair the broken-down wall. It was, instead, in the summer of 444 B. C., which was the latter part of the 20th regnal year of the Persian king.

SYNCHRONISM IX. The Sunar eclipse on July 4, in 678 B.C. - the 87th year of Nebuchadnezzar II

numbers. Though the Bible is not a treatise on calendar science, yet a detailed study of its dates and numbers leads to a veritable store of chronological facts, which not only check with the principles of astronomy, but they reveal in action the laws that governed the primitive calendars, and their rules of correspondence. Among these looms large the stately majesty of the ancient Jewish week.

From a calendar standpoint, we would emphasize the importance of the following conclusions:

1. The Ezekiel regnal year, based upon Jehoiachin's captivity, was counted from the spring.

2. The fact that the prophet numbered his months, instead of employing the Babylonian names, challenges a late date for the prophecy.

3. The Ezekiel dates are the key to the rule of correspondence between the Ezekiel-Babylonian year, reckoned from the spring, and the Jeremiah-Jewish year beginning in the fall.

4. This rule demonstrates that from Nisan to Tisri, the Babylonian regnal year was one in advance of the Jewish, while from Tisri to Nisan, both regnal series were numbered the same.

5. It is similarly conclusive from the Bible (frequently and archeological sources that the luni-solar calendar of the ancient east had ~~at times~~ a later date--one or even two days--than the calendar of the west (Jerusalem).

6. Ezekiel's regnal synchronisms, together with those of Jeremiah and the writer of Kings, definitely establish two key dates--the Julian year 585 B. C.--as marking the actual burning of the first temple, and the year 560 B. C. for the release of Jehoiachin. However, the whole lunar year during which the burning of the temple occurred, could be designated 586/585 B.C., but not as 586 B.C. alone.

7. Zechariah confirms the Jewish decree in the 2nd year of Darius by a date synchronism in the 4th year of the king's reign.

8. Calculated Scripture dates not only agree with the astronomy of the moon, but they reveal in action the laws pertaining to the ancient Jewish week.

9. The chronological outline of the Ezekiel-Jeremiah century is also pegged up by three lunar eclipses--621, 568, and 523 B. C.

Grace E. Amadon,
Washington, D. C.,
December, 1940.

JEWISH-CALENDAR WEEK TABLE VII

Nisan	Iyar	Sivan	Tammuz	Ab	Elul	Tisri	Hesvan	Kisleu	Tebet	Shebat	Adar	Veadar
1-	1	1	1	1	1	1	1	1	1-	1	1	1
2	2	2	2	2-	2	2	2	2	2	2	2	2
3	3	3	3-	3	3	3	3	3-	3	3	3	3
4	4	4	4	4	4	4	4-	4	4	4	4	4-
5	5	5-	5	5	5	5	5	5	5	5	5-	5
6	6-	6	6	6	6	6-	6	6	6	6	6	6
7	7	7	7	7	7-	7	7	7	7	7-	7	7
8-	8	8	8	8	8	8	8	8	8-	8	8	8
9	9	9	9	9-	9	9	9	9	9	9	9	9
10	10	10	10-	10	10	10	10	10-	10	10	10	10
11	11	11	11	11	11	11	11-	11	11	11	11	11-
12	12	12-	12	12	12	12	12	12	12	12	12-	12
13	13-	13	13	13	13	13-	13	13	13	13	13	13
14	14	14	14	14	14-	14	14	14	14	14-	14	14
15-	15	15	15	15	15	15	15	15	15-	15	15	15
16	16	16	16	16-	16	16	16	16	16	16	16	16
17	17	17	17-	17	17	17	17	17-	17	17	17	17
18	18	18	18	18	18	18	18-	18	18	18	18	18-
19	19	19-	19	19	19	19	19	19	19	19	19-	19
20	20-	20	20	20	20	20-	20	20	20	20	20	20
21	21	21	21	21	21-	21	21	21	21	21-	21	21
22-	22	22	22	22	22	22	22	22	22-	22	22	22
23	23	23	23	23-	23	23	23	23	23	23	23	23
24	24	24	24-	24	24	24	24	24-	24	24	24	24
25	25	25	25	25	25	25	25-	25	25	25	25	25-
26	26	26-	26	26	26	26	26	26	26	26	26-	26
27	27-	27	27	27	27	27-	27	27	27	27	27	27
28	28	28	28	28	28-	28	28	28	28	28-	28	28
29-	29	29	29	29	29	29	29	29	29-	29	29	29
30		30		30-		30	(30)	(30)		30	(30)	

From Table VII, the day of the week is determined for any Jewish date. Hyphens mark the beginning of the week from the first day of Nisan. Hence, upon whatever day of the week 1 Nisan falls, all the succeeding weeks to the last of Hesvan begin on the same week day. The 15th and 22nd of each month, throughout the whole year, are always the same day of the week as new moon day. These permanent calendar features make it possible easily to compute intervening dates between the marked weeks. If, for example, 1 Nisan is Tuesday, then every hyphened date for the first eight months is Tuesday; and 24 Elul, counting from Tuesday, 21 Elul, would be Friday. The first day of Tisri always occurs two days later in the week than 1 Nisan.

1. In a 354-day year, the weeks begin on the same day of the week throughout.

2. In a 355-day year, the weeks following Hesvan, which gains a day, begin a day later.

3. In embolismic years, the weeks in Veadar begin a day later than the weeks in Adar, to which has been added a day.

4. In a 383-day year, the weeks after Kisleu, which loses a day, and on to the end of Adar, begin a day earlier.

in Bible Heb. "during siege" and "whole year reckoned"

OUTLINE OF THE JEHOIACHIN CAPTIVITY DATES
(Ezekiel, Jeremiah, Kings)

	Reference	Regnal Year and Date	Julian Year and Date	Feria	Event
597	1. 2 Kings 24:12	Jehoiachin taken captive in the 8th year of Nebuchadnezzar (Writer of Kings)	B. C.		
592	2. Ezek 1:2	5th year, 5 Tammuz	592, July 21	Sabbath*	Call of Ezekiel
591	3. Ezek 8:1	6th year, 5 Elul	591, Sept. 8	Sunday	Temple vision--idolatry in Jerusalem
590	4. Ezek 20:1	7th year, 10 Ab	590, Aug. 3	Sunday	Elders visit Ezekiel
588	5. Ezek 24:1	9th year, 10 Tebet	588-587, Jan. 15	Monday	Siege begins--Ezekiel's wife dies
587	6. Ezek 29:1	10th year, 12 Tebet	587-586, Jan. 27	Sabbath	Warning against Egypt
586	7. Ezek 30:20	11th year, 7 Nisan	586, Apr. 20	Friday	Message against Egypt
586	8. Ezek 31:1	11th year, 1 Sivan	586, June 12	Tuesday	Message against Pharaoh
586	9. Ezek 26:1	11th year	?	?	Tyre rejoices over Jerusalem laid waste
585	10. Ezek 33:21	12th year, 5 Tebet	585, Dec. 24	Sunday	"City is smitten"
585	11. Ezek 32:1	12th year, 1 Adar	585-584, Feb. 21	Sabbath	Message against Pharaoh
585	12. Ezek 32:17	12th year, 15 Adar	585-584, Mar. 16	Sabbath	Message against Egypt
572	13. Ezek 40:1	25th year, 10 Nisan	572, April 18	Sunday	Vision of new temple--14 years after city falls
570	14. Ezek 29:17	27th year, 1 Nisan	570, April 17	Monday	Message concerning Tyre and Nebuchadnezzar
567	15. Ezek 1:1	30th year, 5 Tammuz	567, July 15	Wednesday	Temple vision for the third time
561	16. Jer. 52:31	37th year, 25 Adar	560 B.C., Mar. 22	Tuesday	Jehoiachin released
	2 Kings 25:27	" " 27 Adar	" Mar. 22	"	" "
		New Moon**	560, Mar. 24.74	"	Bab. Civ. Time

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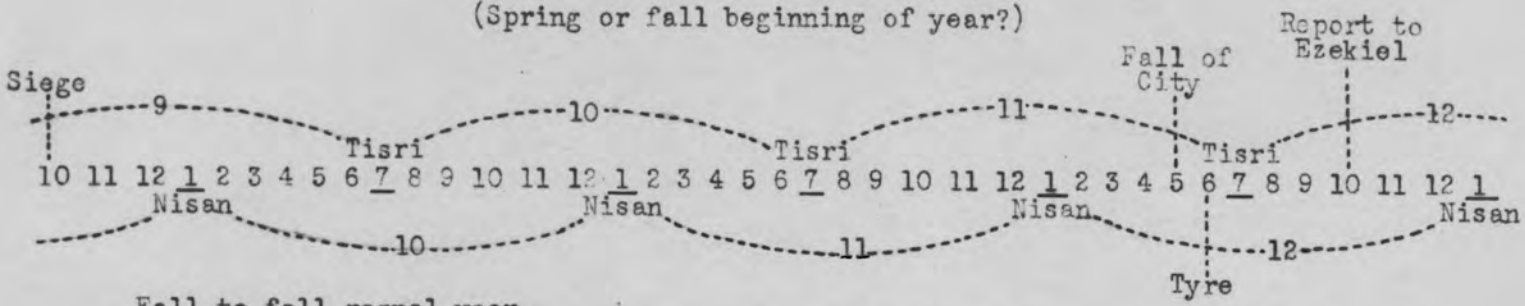
* This date is taken as 5 Tammuz because suggested by Ezek. 1:1.

** Scaliger reports that it was commonly customary in ancient times to begin war or any event of a serious nature on the day before new moon or full moon. --De Emendatione Temporum, Prolegomena, B2, Lugden, 1598. Similarly, Haman appointed 13th Adar, the day of full moon, for the destruction of the Jews (Esther 3:13). In the case of the release of Jehoiachin, the record, according to Kings, was 27 Adar--doubtless Babylonian calendar. However, Jer. 52:31 records that Jehoiachin was released on 25 Adar--by Jewish calendar. Michaelis also comes to the same conclusion that these two dates are based upon two calendars--one Babylonian, and the other Jewish.--Commentaries on the Laws of Moses, pp. 210,211. Tr. Smith. London, 1814.

EZEKIEL CALENDAR

(Spring or fall beginning of year?)



Fall to fall regnal year

	Julian YEAR	Ezekiel Year y	m	d	Difference in time	Character of Message	Reference
B.C.	592*	5	4	5		Visions of God by the river Chebar	1:1,2
					13 mo.		
	591	6	6	5		Idolatry in Jerusalem (P and K, p. 448)	8:1
					11 mo.		
	590	7	5	10		Law of God	20:1
					17 mo.	(29 mo. with Nisan regnal year)	
	589*	9	10	10		Siege of Jerusalem begins--Ezekiel's wife dies	24:1
					12 mo		
	588	10	10	12		Prophecy against Egypt--40 years of desolation (1)	29:1
					9 mo.		
	586	11	1	7		Message against Pharaoh (2)	30:20
					2 mo.		
	586	11	3	1		Message against Pharaoh (3)	31:1
Siege and its Messages					38 da.		
	586	11	4	9	1 mo.	Zedekiah flees	Dates of Jeremiah and Kings
	586	11	5	10		Jerusalem burnt	
					20 da.		
	586	11	?	1		Message against Tyre, who rejoices at fall of Jerusalem	26:1
	586	12	10	5	2 mo.	Report to Ezekiel--5 mo. after fall of city (17 mo. with Nisan regnal year)	33:21
	586	12	12	1		Message against Pharaoh (4)	32:1
					14 da.		
	586	12	12	15		Wail against Egypt (5)	32:17
	572	25	7	10	2.5 yrs.	Vision of new temple on day of atonement--14 years after fall of city	40:1
	570*	27	1	1		Fall of Tyre	29:17
					3.25 yrs.		
	567	30	4	5		Visions of God repeated (43:1-3)	1:1

* Embolismic years.

1. The date of beginning the siege (9-10-10) is recorded by Ezekiel (24:1), by Writer of 2 Kings (25:1), and twice by Jeremiah (39:1 & 52:4,5). Since the same date is used by all three writers, they obviously must have employed the same form of regnal year. Otherwise there would be a year's difference between Ezekiel and Jeremiah in their summer dates.
2. A fall to fall regnal year gives significance to Ezek.40:1, definitely showing that Ezekiel had the vision of the new temple on the 10th day of the 7th month--the Jewish day of atonement. To Ezekiel, the 7th month was obviously the "beginning of the year," the same as with Jeremiah and the writer of Kings. The 10th day of this month is the only feast date mentioned in the prophecy.

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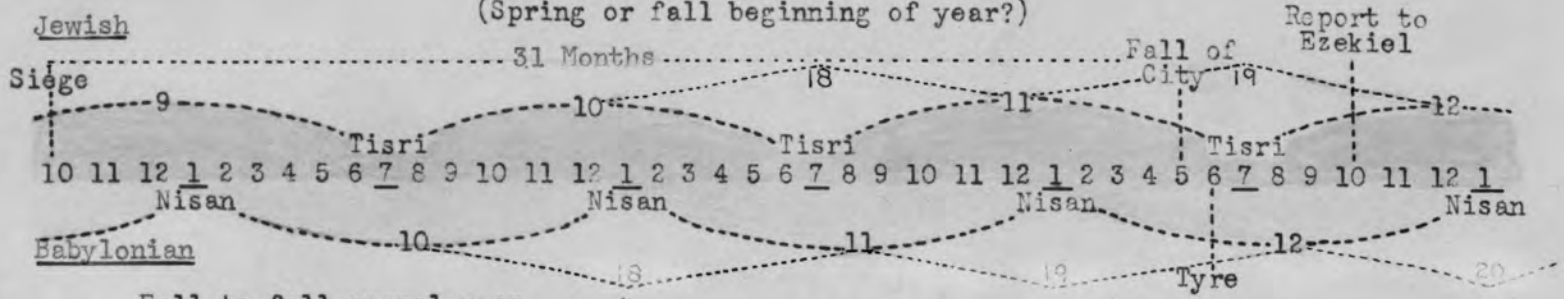
EZEKIEL CALENDAR

(Spring or fall beginning of year?)



Fall to fall regnal year

	Julian YEAR	Ezekiel y	m	d	Difference in time	Character of Message		Reference
B.C.	592*	5	4	5		Visions of God by the river Chebar		1:1,2
					13 mo.			
LXX = 6-5-5	591	6	6	5		Idolatry in Jerusalem (P and K, p. 448)		8:1
					11 mo.			
	590	7	5	10		Law of God		20:1
					17 mo. (29 mo. with Nisan regnal year)			
Jan. 17	589*	9	10	10		Siege of Jerusalem begins--Ezekiel's wife dies		24:1
					12 mo			
Captivity of Africa during siege "Seal", p. 94.	588	10	10	12		Prophecy against Egypt--40 years of desolation	(1)	29:1
					15 9 mo.			
	586	11	1	7		Message against Pharaoh	(2)	30:20
					2 mo.			
	586	11	3	1		Message against Pharaoh	(3)	31:1
					38 da.			
Siege and its Messages	586	11	4	9		Zedekiah flees	Dates of Jeremiah and Kings	
	586	11	5	10	1 mo.	Jerusalem burnt	Dates of Jeremiah and Kings	
			(6)		20 da.			
	586	11	?	1		Message against Tyre, who rejoices at fall of Jerusalem		26:1
	586	12	10	5		Report to Ezekiel--5 mo. after fall of city (17 mo. with Nisan regnal year)		33:21
					2 mo.			
LXX = 12-10-1	586	12	12	1		Message against Pharaoh	(4)	32:1
					14 da. 29			
LXX	586	12	1	15		Wail against Egypt	(5)	32:17
	572	25	7	10		Vision of new temple on day of [city atonement--14 years after fall of		40:1
					2.5 yrs.			
	570*	27	1	1		Fall of Tyre		29:17
					3.25 yrs.			
	567	30	4	5		Visions of God repeated (43:1-3)		1:1

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SYNCHRONISM ONE

Synchronism One relates to the Exode, which appears to go back in the line of time from the temple period about five hundred years. Between this ancient event and the temple date is the history of the judges of Israel -- a time problem in itself. Nevertheless, there are at least six lines of witness by which the time of the book of Judges may be calculated and oriented into the chronological outline, apparently without disaster to the scriptural figures. This testimony may be classified as follows:

A PERIOD SUMMARY

		Years	
1. Chronicler	- Exode to 4th Solomon (1 Kings 6:1)	480	
2. Paul	- Division of land to division of tribes (Acts 13:19, A.R.V.) .	450	"about"
	When the tribes break up, the inheritance begins to slip. Cf. 2 Chron. 11:14.		
3. Samuel in Judges	- Exode to 4th Solomon, excluding servitudes, and allowing 77 years for variable periods of Joshua and Samuel	480	
4. White, E.G.,	- Amalek to Agag (P. and P., p. 628)	400	
5. "	- Shiloh to captive ark (P. and P., p. 514).	300	
6. Jephthah	- Taking of Heshbon to Jephthah's own time (Judges 11:26) . . .	300	

If all the dated epochs in the book of Judges, including the individual reigns of the various rulers, and the years of the six servitudes, be added together, the total is 591 years, or thereabouts. But in the Period Summary here presented, not one figure comes within a hundred years of this estimate. Even the Chronicler is 111 years short. Furthermore, if, for example, Jephthah, or Ellen G. White, had each added 100 years to their periods, where could the additional time have been planted without producing abnormalities in the chronological setting? Either the age of Samuel becomes impossible, or the time of the Judges is out-distanced by the Exode, or the scriptural numbers have to be challenged. On the other hand, the years of the servitudes can be left out of the reckoning, some of which are obviously contemporary, if (1) Paul's epoch is interpreted in harmony with its original Greek text; that is, from the division of the land to the division of the tribes; and if (2) the "land rest" law -- several times mentioned in the Judges -- is given its logical meaning. The oft-repeated words, "and the land had rest" -- found four times in the Judges history -- can but refer to the ancient Levitical

land law, which required Israel to let the land rest every seventh year (Lev. 25:5). The observance of this agricultural law for the 200 years recorded, marks off a definite period of time, independent of the oppressions and their dated epochs, and of the undated rules of the ~~first five~~ early judges. Thus, the history is brought down to the end of Gideon's reign. On the basis of this interpretation of these epochal "rest" periods, the whole history from the Exode to the 4th of Solomon may be summarized in detail as follows:

Wilderness	40	
Joshua and Elders	51	(Difference between Jephthah's 300 years (Judges 11:26) and the 249 years from Othniel to Jephthah)
Land rests every 7th year	200	(Othniel, Ehud, Shamgar, Barak, Gideon -- no record how long each one ruled)
Abimelech 4 Tola 23 Jair 22	49	(If Abimelech reigned a little longer, the difference would have to be taken from the Joshua period)
Jephthah 6 Ibzan 8 Elon 10 Abdon 7	31	(Ark taken captive about this time -- had been 300 years at Shiloh)
Samuel	26*	(Samuel made judge 20 years after the ark left Shiloh -- he must have been about 50 years old)
Saul	40	(At the anointing of Saul, Samuel was "old." By this
David	40	outline, he was over 75. It would be impossible to
Solomon	3	add 100 years to his age)
	480	

* These 26 years span the period from Samuel's judgeship to the reign of Saul

So, in spite of an irregular arrangement of the account of the Israelite judges, their history presents one continuous chronological outline leading up to the time of Samuel. All the epochs are in agreement, and become a part of one and the same time argument.

Upon the fore-going basis, the earliest landmark of our problem -- the year of the Exode -- has been calculated. From the 4th of Solomon, in 1023 B.C., 480 years are taken, in harmony with 1 Kings 6:1. 1503 B.C. then becomes the date of the Exode. It now remains to check this year, determined first by the epochal method, with the luni-solar dates which Moses left on record. Of these, there are 12 or 14 that offer important coincidences relating to this very early Jewish history. The

synchronisms consist in the identification of a luni-solar date with a certain day of the week -- either the Sabbath day, or a working day. The following is the list:

B MOSAIC DATE SUMMARY

1. 14 Nisan (Thursday, April 24, 1503 B.C.) -- Passover (Ex. 12:6).
2. 1 Nisan (Friday, April 11) -- "it shall be the first month of the year to you."
3. 15 Nisan (Friday, April 25) -- Exodus, "on the morrow after the passover." "Before the morning broke, they were on the way" (P. and P., p. 281).
4. 15 Iyar (Sunday, May 25) -- Israel pitched in Zin (Ex. 16:1).
5. 15 Sivan (Monday, June 23) -- pitched in Sinai (Ex. 19:1) "Same day" (verse 1) could only mean the 15th of the month, for the "15th" had been mentioned twice before, and it was the only day of the month mentioned since the Passover.
6. 17 Sivan (Wednesday, June 25) -- Law given from Sinai (Ex. 19:16). On the 17th day of the second month -- the Flood (Gen. 7:11).
7. 27 Sivan (Sabbath, July 5) -- Moses enters the cloud on Sinai on the second Sabbath after the giving of the law (Ex. 24:16-18; P. and P., p. 313). It was the day before new moon. On the 27th day of the second month Noah left the ark (Gen. 8:14)
8. 1 Nisan (Wednesday, April 1, 2nd year, or 1502 B.C.) -- Moses sets up tabernacle and anoints it (Ex. 40:17). Tabernacle filled with glory (vse 34) and "fire was on it by night" (vse 38).
9. 14 Nisan (Tuesday, April 14) -- Passover (Num. 9:5).
10. 1 Iyar (Friday, May 1) -- numbering of Israel (Num. 1:18). This was the second census. Silver taken in the first census was used for the sockets of the sanctuary (Ex. 38:25-28).
11. 20 Iyar (Wednesday, May 20) -- Israel left Sinai (Num. 10:11).
12. 1 Ab (Monday, July 28, 40th year, 1464 B.C.) -- Aaron dies (Num. 33:38). It was the anniversary of his apostasy with the golden calf.
13. 1 Shebat (Wednesday, Jan. 21, 1463 B.C.) -- Law given the second time (Deut. 1:3). The law was repeated in the 40th year, but it was in Shebat, toward the end of the Jewish year. Hence it was in the spring of 1463 B.C.
14. 14 Nisan (Sunday, May 3, 1463 B.C. -- Passover (Josh. 5:10).

The full moon of Nisan governs all of the fore-going dates, for their years are reckoned from the year of the Exode, as first year, second year, fortieth year, etc. In 1503 B.C., the Passover was on Thursday, April 24, and it was the next day after the full moon in Jerusalem, or in Egypt, as there is only a few minutes difference between the two places. Inasmuch as the standard moon tables are not extended back to this early date, the full moon ~~which governs the Nisan dates has~~ of these early centuries have to be computed. For this purpose, Schram's calendar tables are used, and the page numbers in the problem here submitted are from Robert Schram's "Kalendariographische und Chronologische Tafeln," Leipzig, 1908. In these tables, the astronomical year, which is one less than the historical, is always employed. Hence the moon computation for 1503

B.C. (historical) will have to be made for 1502 B.C. (astronomical). The first step is to calculate the paschal full moon date. If the year is common, the April date is the one to be computed; if embolismic, the May date is chosen.

COMPUTATION OF PASCHAL FULL MOON -- 1503 B.C.

From Table are obtained the following details concerning the year 1503:

1503 Common Jewish year -- common Julian year -- January 1 equals Wednesday

1502 April 0	1 1 7 2 5 4 2	(Julian day number, Greenwich civil time)		p. 3
(a)	3 4 6	(diff.)	a_1° b_1°	
(b)	1 1 7 2 1 9 6 . 1 0	300 167	(num. next below April 0)	p. 357
(c)	3 5 4 . 3 7	344 388	(num. nearest to 346)	p. 358
Conjunction	1 1 7 2 5 5 0 . 4 7	644 (244) 555 (155)	(sum of lower two lines)	
	1 4 . 9 0		days (conjunction to full moon)	p. 359
	. 2 5			"
	. 0 9		(correction for Jerusalem civil time)	
	1 1 7 2 5 6 5 . 7 1		(Julian day number for April full moon)	
	1 1 7 2 5 4 2		(April 0 number is subtracted)	
	April 2 3 . 7 1		(Full moon date, Jerusalem civil time)	
Therefore	April 2 4 = 14 Nisan		(next day after full moon, but second day, if full moon occurs after sunset -- over .74)	
"	April 1 1 = 1 Nisan -- Friday		(13 days earlier)	
	(Day of week is counted off on Table)			

This ingenious method of computing the full moon is used in all standard almanac offices. (b) is the Julian day number of the conjunction date next previous to April 0 in the large interval table on page 357, and (c) is the additional figure to be added in order to get the conjunction date nearest to April 0. The corrective degrees under a_1 and b_1 are for the moon's two chief anomalies, or perturbations, and the sum of the amounts in columns a_1 and b_1 is, in each case, an index to the Table on page 359 for selecting the figures pertaining to the full moon. If the additions in Argument a_1 and b_1 go over 400, subtract 400 and use the differences, as 244 and 155. Then 244 checks with 14.90 days in Argument a and 155, with .25 in Argument b, page 359. Add up all the figures, and thus the fully corrected Julian day number for the full moon is calculated. Subtract from it the April 0 number, and obtain the Jewish full moon date in Jerusalem. The passover date as 14 Nisan then follows as the next day, or the second day, if the full moon occurs after sunset. 13 days are then subtracted to get 1 Nisan, and the day of the week is counted off on Table .

The passover full moon date is the governing factor to the whole Jewish calendar.

With this
date in hand for two successive years, every other date for the intervening year can be easily and accurately determined. The problem here presented for computing the Jewish full moon date, places in the hands of the student of chronology a standard method for determining all the early dates of Scripture. These are the earliest dates recorded in history, and the calculation of them gives the Bible its rightful and foremost rank in historical time.

The important synchronism in Summary B is the one that makes 27 Sivan coincide with the Sabbath day. The Bible plainly states that Moses went up into the cloud of Sinai on the Sabbath:

"and the seventh day he called unto Moses out of the midst of the cloud . . . And Moses went into the midst of the cloud, and gat him up into the mount."--Ex. 24:16, 18.

Patriarchs and Prophets also makes it emphatic that this "seventh day" was the Sabbath:

"Upon the seventh day, which was the Sabbath, Moses was called up into the cloud."--Patriarchs and Prophets, p. 313.

The following day-by-day schedule for the last half of the month Sivan in the year 1503 B.C. shows that the 27th day of the month was the Sabbath, according to the paschal full moon reckoning. It was the only Sabbath left in the month after the "seventy" were summoned into the mount (Ex. 24:9), right after the completion

1503 = July 0 = 1 1 7 2 6 3 3
(1502) 4 3 7
1 1 7 2 1 9 6.10 300 167
4 4 2.96 30 85
639.06 330 252
.79
.02
.09
639.96
633
July 6.96 = N. M. J.C.T.

With this
date in hand for two successive years, every other date for the intervening year can be easily and accurately determined. The problem here presented for computing the Jewish full moon date, places in the hands of the student of chronology a standard method for determining all the early dates of Scripture. These are the earliest dates recorded in history, and the calculation of them gives the Bible its rightful and foremost rank in historical time.

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Sivan

15 -- Monday	June	23	-- Israel came into the wilderness of Sinai (Ex. 19:1).
16 -- Tuesday	"	24	-- "to morrow let them wash their clothes" (verse 10).
17 -- Wednesday	"	25	-- "And it came to pass on the third day in the morning . . . And God spake all these words" (Ex. 19: 16; 20:1).
18 -- Thursday	"	26	-- Moses proclaims the judgments, builds altar, and
19 -- Friday	"	27	-- ratifies the covenant (Ex. 24:1-8).
20 -- Sabbath	"	28	-- Moses, Aaron, Nadab, Abihu and the "seventy" called into the mount (Ex. 24:9-11).
21 -- Sunday	"	29	-- Moses and Joshua go up into the mount (verse 13).
22 -- Monday	"	30	}
23 -- Tuesday	July	1	} Cloud covers the mount
24 -- Wednesday	"	2	}
25 -- Thursday	"	3	} for six days (vse 16)
26 -- Friday	"	4	}
27 -- Sabbath	"	5	"And the seventh day he calls unto Moses . . . And Moses went into the midst of the cloud" (vse 18).

July new moon (J.P.T.) = July 6.96

Those six days during which the cloud covered the mount, and Moses was waiting for a summons "to the presence-chamber of the Most High," corresponded to the first six days of the week. The accompanying outlines show that this is in harmony with the Bible record, and it certainly agrees with the passover reckoning.

Israel came into Zin on Sunday, 15 Iyar (Ex. 16:1), and staid a week on account of the manna. The events at Rephidim, the third encampment from Zin (Num. 33:14), which included the smiting of the rock, the battle with Amalek, the visit of Jethro, and the ultimate organization of Israel under rulers of thousands, hundreds, etc., could not possibly have all taken place in the last week of Iyar, and must have reached well into the month Sivan over another Sabbath. These first two weeks of the third month were spent by Moses in judging Israel (Ex. 18:16) making them "know the statutes of God, and His laws" — and it was the preparation needed for hearing the law at the voice of God, which occurred all too soon, the third day after pitching in Sinai. The 15th is therefore the earliest Monday in Sivan that the camp of Israel could consistently reach Sinai. Consequently, the "seventh day" in which God called to Moses to come up into the cloud, must have been the Sabbath, as Patriarchs and Prophets also declares. The paschal reckoning likewise makes it the Sabbath, and herein lies the synchronism. This is one of the earliest dates ~~recorded~~ in history to be calculated.

Of importance also, in Summary B, are the luni-solar dates that occur on the working days of the week. Thus Nos. 4, 5, 8, 10, 11, etc., represent activities that would not harmonize with the Jewish Sabbath, and the value of this negative check to the calendation here presented should not be overlooked. It is significant that the passover reckoning does not date on the Sabbath any of these working-day ~~experiences~~ events. Thus, the same form of luni-solar time that demonstrates the crucifixion date on Friday in the first century A.D., and the Elephantine papyri in the fifth century B.C., is equally efficient in dating up the ancient records of Moses in the 16th century B.C. Therefore, by a double certification -- (1) the contemporary epochs of the Chronicler, Paul, Samuel, Jephthah, and Ellen G. White, and (2) the calendar dates of Moses -- a heretofore challenged period of early history is calculated and placed

in definite historical time.

In summary, a description is given of the year of the Exode, stating its characteristics both from a calendrical and historical standpoint:

THE EXODE YEAR --

Biblical

1. It was a common Jewish year. The evidence is found in Ex. 9:31, where "the barley was in the ear," and the flax had gone to seed. The flax is pulled in March in Egypt (McCoan's "Egypt," p. 219), which is very early for earing barley. Nisan was the ear-month in Palestine, and hence it was called Abib. This was April, not March. Hence, the early maturing barley indicates that the Exode year was not embolismic, but common.

2. The 27th Sivan, when Moses entered the cloud on mount Sinai, was the Sabbath. ~~day.~~ In order for this coincidence to occur, the first day of Nisan had to be Friday. The Exode year therefore began on Friday.

3. The Law was given on Wednesday. Israel pitched in Sinai on the 15th of Sivan, which was Monday. The Law was given on the third day (Ex. 19:16), which was therefore Wednesday.

4. Second year also had an early spring. The tabernacle was built in about six months (P. and P., p. 350). If the second year spring had been late, bringing the first of Nisan near May, a whole month would have been added to tabernacle construction, allowing for it ~~between~~ seven and eight months. The building started in Elul, after Moses had been in Sinai twice 40 days. Accordingly, in the second year, the Nisan new year was early. Passover calendar has April 1 for 1 Nisan.

5. The first of Nisan in the second year was on Wednesday. This was the day that the tabernacle was erected, anointed, and dedicated (Ex. 40:17; Num. 7:84). The glory of God descended upon it by day, and fire by night. It is significant, therefore, that the same day of the week should be honoured as in the giving of the law.

6. In the fortieth year, 1 Shebat was on Wednesday. On this day, Moses repeated the Law. There was no glory descending, no fire! But Moses reminds the people that they had on this day "avouched the Lord" to be their God, and that the Lord had "avouched" them to be His peculiar people -- evidently referring to the double promises made at Sinai. It was fitting that the second law should be given on the same day of the week as the first, for it was not the same date.

7. The events on Wednesday, therefore, in Nos. 3, 5, and 6, seem to be an identifying relation to the year of the Exode. In other words, the Exode year has to be so calendar dated that --

1. 17 Sivan -- first year -- equals Wednesday.
2. 1 Nisan -- second year -- equals Wednesday.
3. 1 Shebat -- fortieth year -- equals Wednesday.

Over a period of 160 years (from 1628 to 1462), there are only four years that fulfill the fore-going characteristics of the Exode year. They are the years 1601, 1530, 1503, and 1462. Each one of these years is a common Jewish year. With each, the first day of Nisan is Friday. Each subsequent year, which is also common, begins on Wednesday, and in each fortieth year, the first of Shebat is also on Wednesday. But the year 1503 is the only one that agrees with the chronological outline that has been herein set forth, and that has been established by so many witnesses. Hence the year 1503 B.C. must be the Exode year.

SYNCHRONISM TWO

The dedication services of the first temple began with the removal of the ark from its humble tent in another part of the city. This occurred a week previous to the Feast of Tabernacles, and the whole feast period, including Tabernacles, is designated by the Chronicler as "seven days and seven days" (1 Kings 8:65). "Prophets and Kings" makes the order of events very plain:

"For seven days the multitudes from every part of the kingdom, from the borders of Hamath unto the river of Egypt,' 'a very great congregation,' kept a joyous feast. The week following was spent by the happy throng in observing the Feast of Tabernacles."--White, Ellen G., "Prophets and Kings," p. 45.

Inasmuch as the 15th of Tisri always marked the beginning of the Feast of Tabernacles, the dedication festivities must therefore have begun on the 8th of this month, and on this date, the ark was carried on the shoulders of the priests to its place in the new temple. On account of the disaster which had followed David's attempt to move the sacred tables of the law from the house of Abinadab, it must be contended that Solomon and the elders of Israel would make every effort to move the ark in a manner pleasing to the Law Giver. Consistently, a holy day would be chosen for the transport of the holy law of God. But inasmuch as neither new moon nor feast day were appointed for this purpose, it is reasonable to look for evidence whether or no the solemnly important 8th day of Tisri, in the 12th year of Solomon, was the Sabbath day.

Bible Argument—

As the ark was being placed in its oracle, a concourse of singers and trumpet priests "stood at the east end of the altar," and therefore near the east gate of the temple court. At their inspired burst of song and praise, a cloud of glory filled the house. Solomon understood the "significance of this cloud" ("Prophets and Kings," p. 39), and to the people he said, "The Lord hath said that He would dwell in the thick darkness" (2 Chron. 6:1). According to Ezekiel, "the Lord, the God of Israel," had entered the temple through the east gate of the inner court (Ezek. 44:1-3). In honour of this occurrence, the east gate was from henceforth shut during the six working days of the week, as the captive priest saw in vision, and was opened only on the Sabbath and new moons (Ezek. 46:1). By this significant memorial, the entrance of God's presence into the first temple was ever honoured and kept in mind by the opening of the east gate of the inner court on the Sabbath day. We see evidence of this time-honoured Sabbath remembrance

when Ezra read from the book of the law to the people who had assembled in the street before the east gate of ~~Jerusalem~~ the temple court (called "water gate" in Neh. 8:3). This was in the year 444 B.C., on the first day of Tisri, and ~~according to~~ by the passover reckoning, it was the Sabbath day. All the gates of the city were therefore shut (Neh. 13:19); ~~but~~ and Ezra stood on a pulpit of wood "before the street that was before the water gate." His position therefore must have been near the east gate of the temple court, which evidently had been ~~evidently~~ because it was opened ~~on~~ the Sabbath day.

The number of regnal years between the burning of the temple in 585 B.C. and the 11th year of Solomon, ~~when the temple was completed,~~ is 430, counting the interregnum between Amaziah and Uzziah as the generally accepted 11 years. The year 586 B.C., as the 19th of Nebuchadnezzar, when the temple was destroyed, is fixed by ~~the~~ two Ptolemaic eclipses. Counting back 430 years from this date, the result is 1016 B.C. for the 11th of Solomon. Hence the subsequent 1015 B.C. was the year of the dedication. By passover computation, the 8th of Tisri, in 1015 B.C., fell on the Sabbath day. Therefore, in Synchronism II, the Bible and the Calendar agree.

Other dates close to the year 1015, with an 8 Tisri falling on the Sabbath, ~~according to~~ by the passover moon calculation, are 1069, 1042, 1021, and 998 B.C. The year 1015 B.C. is chosen for the dedication, not only because the regnal years span the period from the finished temple to the date of its burning, but also because the total sum of the regnal years is exactly equivalent to Ezekiel's figure -- ~~the~~ his 430-year prophecy (Ezek. 4:4-6). He was given this vision in the month of Tammuz, 592 B.C., in the 5th year of Jehoiachin's captivity. As a temple priest, he was charged to bear the iniquity of the people for 430 years, a symbolic at the rate of a day for a year. This was a startling prophecy. By it Ezekiel would know that the temple had only ~~three~~ or ~~four~~ about seven years more to serve in the disposition of the sins of Israel and Judah. In vision he ~~had already~~ saw the glory of God depart from the temple by way of the east gate. ~~Already he had~~ was commanded to portray on a tile the whole siege of the ancient city. In another vision, ~~he had seen~~ were all slain who had not the mark of God.

Thus the Bible furnishes two ~~time~~ accounts that span the life of the temple service: (1) the regnal years, and (2) the Ezekiel prophecy. Both ~~accounts~~ records are equiva-

lent in time -- 430 years. The 1015 B.C. date for the dedication of the first temple is consequently supported by the Judaean king list, the Ezekiel temple prophecy, and the Sabbath-day synchronism on the 8th day of Tisri for that year, as demonstrated by the passover calendar and the Bible account.

(W)

BABYLONIAN KINGS

(Based upon L. Wood's 6th century outline)

(A Study in Old Testament Synchronisms)

Various Reckonings

1 January — 26 Jan = 1 Thoth — April 22

Julian Year	626	625	624	623	622	621	620	619	618	617	616	615	614	613	
Ptolemy		1	2	3	4	5	6	Nabopolassar			10	11	12	13	
Jeremiah or Jewish		22 A	1	2	3	4	5	6	Nabopolassar	9	10	11	12		
		13	14	15	16	17	18	Josiah		21	22	23	24	25	

Tis — Call of Jeremiah — Tis

Julian Year	612	611	610	609	608	607	606	605	604	603	602	601	600	599	
Ptolemy	14	15	16	17	18	19	20	21	1	2	Nebuchadnezzar			6	
Jeremiah or Jewish	13	14	15	16	17	18	19	20	21 A	1	Nebuchadnezzar 4			5	X.VI.1
	26	27	28	29	30	31 A	1	2	Jehoiakim S I	5	6	7	8		

Tis — 19 Jan = 1 Thoth — 23rd of Jeremiah — Tis

Julian Year	598	597	596	595	594	593	592	591	590	589	588	587	586	585	
Ptolemy	7	8	9	10	11	12	Nebuchadnezzar			16	Siege on 10 Tebet		19	20	
Jeremiah & Kings	6 Tis	7 Tis	8 Tis	9	10	Nebuchadnezzar			14	15	16	17 Tis	18 Tis	19	City falls on 10 Ab
Ezekiel	9	10	11 A	1	2	3	Zedekiah	6	7	8	9	10	11	S IV	Messenger arrives on 5 Tebet Dec 28
			S II	1	2	3	4	5 Jehoiachin's Captivity			9	10	11	12	

Nis Nis Nis Nis — Call of Ezekiel — Nis Nis

Julian Year	584	583	582	581	580	579	578	577	576	575	574	573	572	571
Ptolemy	21	22	23	24	25	26	Nebuchadnezzar			30	31	32	33	34
Jeremiah	1 20	2 21	3 22	etc	23	24	25	26	27	28	Nebuchadnezzar		13 32	14 33	
Ezekiel	13	14	15	Jehoiachin's Captivity			20	21	22	23	24	25	26		

Nis — 12 Jan = 1 Thoth — Nis

Julian Year	570	569	568 S IX	567	566	565	564	563	562	561	560	559	558	557	
Ptolemy	35	36	37	38	39	40	41	42	43	1	2	1	2	3	
Jeremiah & Kings	34 Tis	35	36	37	Nebuchadnezzar			41	42	43 A	SV 1	2 A	1	2	2 Kgs.25:27 Jer.52:31
Ezekiel	27	28	29	30	Jehoiachin's Captivity			(35)	(36)	37		2	3		

Nis — Nis — Amêl-Marduk ---------- Nergal Sarusur

Julian Year	556	555	554	553	552	551	550	549	548	547	546	545	544	543	
Ptolemy	4	1	2	3	4	5	6	7	8	Nabonidus		11	12	13	
Jewish	3	4 A	1	2	3	4	5	6	7	8	9	10	11	12	

Tis — Tis

Julian Year	542	541	540	539	538	537	536	535	534	533	532	531	530	529	
Ptolemy	14	15	16	17	1	2	3	4	Cyrus		7	8	9	1	
Jewish	13	14	15	16	17 A	1	2 A	1	2	3 Cyrus	4	5	6	7 A	

1 Jan — 2 Jan = 1 Thoth — July 16 — Darius the Mede — Nis — Tis

Julian Year	528	527	526	525	524	523	522	521	520	519	518	517	516	515	
Ptolemy	2	3	4	Cambyses		7	8	1	2	3	4	Darius I		7	
Persian	2	3	Cambyses		6	Nis S VI Nis	8	A 1	2	3	S VII Nis	5	6	Nis 7	
Zechariah	2	3	Cambyses	5	6	7	8	A 1	2	3	Darius I	5	6	7	
Jewish	Nis 1	Nis 2	3	4	5	6	7	Gaumata 1		S VIII 3	Tis 4				

A = Accession year. (Post dating.)

S I -- Links Jewish regnal year to Babylonian regnal year. Jer.25:1-3.

S II -- Ties Ezekiel year to the Kings' designation of Babylonian year. 2 Kings 24:12.

S III -- Unites Ezekiel year, Jeremiah year and year of Kings. Ezek.24:1.

S IV -- Relates Ezekiel year to year the Holy City fell. Ezek.33:21.

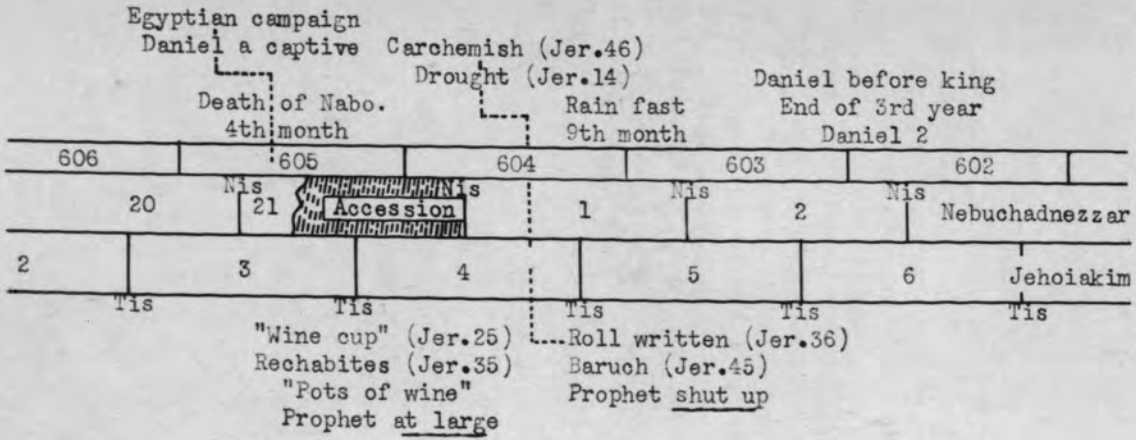
S V -- Ties Kings' year and Jeremiah year of captivity to Babylonian regnal year. 2 Kings 25:27 and [Jer.52:31. Not to month Adar

S VI -- Synchronizes Julian date, Persian date and Egyptian date. Cambyse "400" Tablet.

S VII -- Synchronizes the 4th Kisleu in the 4th year of Darius with 518 B.C. -- a date synchronism. Zach.7:1.

S VIII -- Identifies Haggai-Zachariah year with Persian year. Hag.1:1 and Zach.1:7.

S IX -- Ties full moon on 14 Sivan, July 4, 568 B.C. (Babylonian calendar) to 37th of Nebuchadnezzar II. Observation text reported by P.V. Neugebauer and E.F. Weidner, Leipzig, 1915.



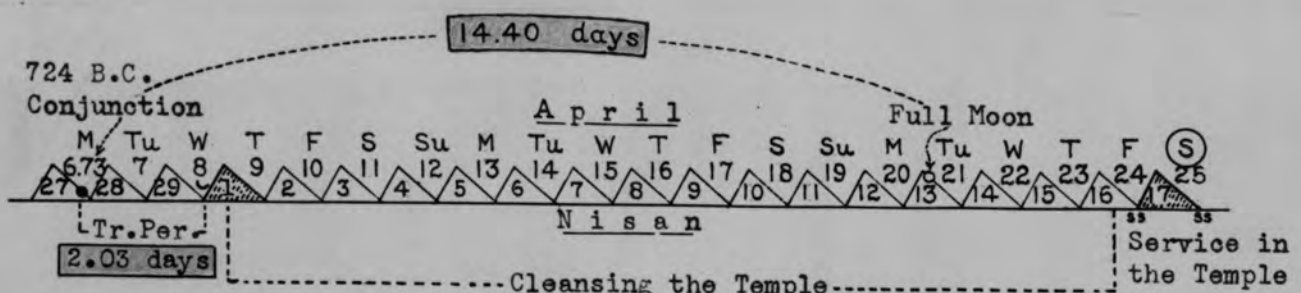
Nisan Translation Period in First Year of Hezekiah: The accompanying series of moon dates pertains to the first month of Hezekiah's first year. The moon's phases for this year are computed from Schram's Tables--cf. Appendix, Part II, Table "e".

First Year of Hezekiah
(724 B.C.)

1 Nisan	=	April 9, Thursday
Full Moon	=	April 21.13, J.C.T.
Conjunction	=	April 6.73, " Monday
Waxing Period	=	14.40 days (21.13 _ 6.73)
Tr. Period	=	April 22, Wednesday

The following diagram illustrates the Translation Period:

Figure 20



ASTRONOMICAL ARGUMENT: The position of the conjunction in 724 B.C. is such that the only possible length for the Tr. Period is either 1.03, 2.03, or 3.03 days. It cannot be more or less, nor can it be any intervening figure. The Waxing Period of 14.40 days points at once to 2.03 days as the corresponding translation interval. For, if it were 3.03 days, the Waxing Period would have to be at least 15 days long, while a Translation Period of 1.03 days would demand around 14 days only. (Cf. Table Q.) Hence 1 Nisan must have coincided with Thursday, April 9, and 17 Nisan, with Sabbath, April 25.

The Bible narrative is also conclusive that Hezekiah's temple service took place on the Sabbath, as indicated by (1) the number of animals in the burnt-offering, and (2) the blowing of the trumpets throughout the burnt sacrifice.

BIBLE ARGUMENT: (1) The special burnt-offering for the day was one "for all Israel" (verse 24). It was about seven times larger than usual (Num. 28:1-8). Ordinarily, on the Sabbath, a double burnt-offering was sacrificed, besides the regular continual, making six lambs in all for the day. Ezekiel suggests "six lambs" and "a ram" for the Sabbath (Ezek. 46:4). Consequently, Hezekiah's burnt-offering of seven rams and seven lambs was sufficiently large enough to identify the Sabbath service. The sin-offering of seven he goats was also similarly large.

Three Weeks' Campaign of Cestius Gallus Against the Jews in Judea

("Bella Judaeorum," Bk. II, ch. XIX)

The siege of Cestius against the Judean section of Jewry took place in the autumn of 66 A.D.[1] The last three weeks of this period Josephus outlines in detail -- from the first day of the feast of Tabernacles to the eighth day of Hesvan. The feast began on Friday, and ended on Sunday. The same chronology of the week is also shown by ~~Chart~~ Outline C. The Jews had come from the outlying cities of the land to keep their harvest feast of Tabernacles -- Lydda is mentioned (§ 2) -- and, in the mean time, the heavily armed twelfth legion of Cestius had advanced from Antipatris to Gabao, about seven miles northwest of Jerusalem. The Jews in the metropolis became excited, "left the feast," went "to the fight," and "without any consideration" for the rest of the seventh day (§ 2). By the time the Jewish soldiers had organized and ~~prepared~~ armed themselves to attack the large army of Cestius, and had marched to Gabao, the hours of Friday would be spent. Nevertheless, they had the light of the harvest full moon to guide their movements in ~~time of war.~~ the battle. The Jews fall upon the Romans, "break into their ranks," and "march through the midst of them," ultimately slaying five hundred and fifteen footmen and horse. The fighting began on the Sabbath day. The following statement by Josephus ~~helps~~ aids in ~~to~~ making a precise chronological arrangement of the first week of the siege:

"But as Cestius tarried there [Gabao] three days, the Jews seized upon the elevated parts of the city, and set watches at the entrances into the city, and appeared openly resolved not to rest when once the Romans should begin to march."--Bk. II, ch. XIX, § 2.

In other words, the Jews anticipated that Cestius would begin his maneuvers on the Sabbath day, as with other nations,[2] and were resolved not to lay off from fighting, even if it were the Sabbath. The following tabulation must therefore have been the order of events:

65 A.D.

	~~Chart~~ Outline C	Josephus Outline
T 15 - Friday		Jewish force "left the feast," and marched to Gabao.
I 16 - Sabbath		Jews fight the Roman army -- no consideration for Sabbath
S 17 - Sunday	M	Slain --
R 18 - Monday	T	515 Romans
I 19 - Tuesday	W (1)	22 Jews ("Bella," II.XIX.2)
20 - Wednesday	T (1)	
21 - Thursday	F (2)	= Cestius lays off fighting for 3 days (§ 2)
22 - Friday	S (3)	
23 - ~~Sabbath~~		Romans begin their march toward Jerusalem and Scopus -- Jews "resolved not to rest."

The foregoing is the Josephus order of events during the first week of the siege, and with this chronology, ~~Chart~~ Outline C is in ~~complete~~ harmony, which has its 15-Tisri feast date on Friday, and 16 Tisri on the Sabbath. For the last two weeks of the siege, Josephus gives much the same order of events. Cestius, it ~~seems~~ appears, allowed his cumbersome twelfth legion a three-day lay off every week, the rest period always coming toward the end of the week. Consequently, each fresh advance would tend to coincide with the Sabbath, when the Jews were supposed to cease from fighting. The arrangement of the fight during the last two weeks, including the Josephus dates, was as follows:

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1 "Cambridge Ancient History," Vol. X, p. 856. Cambridge, 1934.
Smith, William, "New Testament History," p. 126. New York, 1888.
Josephus, "Bella Judaeorum," Book II, ch. XIX, § 9. Cincinnati, 1844. Note: The twelfth year of Nero corresponded with 66 A.D. See Century Dictionary, Proper Names.

2 On account of the Sabbath, ancient nations took advantage of the Jews in time of war. Compare 1 Mac. 2:32-41; Antiquities, bk. XVIII, ch. IX. § 2.

Outline Chart C (A)		Josephus Outline (B)
22 - Sabbath	--	Cestius marches on Scopus (as above). Sends soldiers to siege corn
23 - Sunday		
24 - Monday		
25 - Tuesday		
26 - Wednesday	(1)	
27 - Thursday	(2)	= Cestius lays off again for 3 days (§ 4)
28 - Friday	(3)	
(29) - Sabbath	1	"On the fourth day...thirtieth of the month Hyperbereteus"; and 1st. day of siege
H 30 - Sunday	2	Cestius brings army into the city. People retreat to temple.
E 1 - Monday	3	= Cestius besieges walls for five days (§ 5)
S 2 - Tuesday	4	
V 3 - Wednesday	5	
A 4 -		"Retired from the city, without any reason in the world" (§ 7)
N 5 - Thursday	(1)	"Lay all night at the camp which was at Scopus"
6 - Friday	(2)	Went farther off next day, reached Gabao, staid two days.
7 - Sabbath	(3)	"On the third day...all the parts full of Jews" (§ 8) When night came on, "Romans fled to Bethhoron," and Jews watched for their coming out in the morning (§ 8) Cestius selects 400 for a morning guard to erect ensigns to deceive the Jews, while he flees that night with balance of the army (§ 9).
7		
(8) - Sunday		"In the morning," Jews saw the empty camp, slew the 400 guard, and "pursued after Cestius" (§ 9). Complete rout of the Romans that day -- the eighth day of the month Dius (Hesvan), "in the twelfth year of the reign of Nero" (§ 9).

13 Days

This day-by-day series of events recited by Josephus, in connection with the three weeks' siege of Cestius in Judea, is most remarkable. The account is so complete that it leaves no doubt as to the succession of week days and order of Sabbath days involved in the story. The first column (A), in the tabulation, gives the days of the week and their corresponding Jewish dates demanded by ~~Chart~~ Outline C. The second column (B) gives the order of events of the siege and their corresponding dates demanded by the Josephus text. Both series agree. Consequently, the dates of the siege of Cestius are another exact check upon the crucifixion calendar.

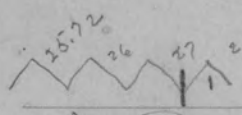
66 A.D.
Apr. 16 = 1 Nisan = W
21 Iyar = T

Ant. pp. 471, 472. 7 Elul, 65 a.D. = Sabbath.? Jan. 1 = Tu.

1 Nisan = March 28 = Th.

∴ 7 Elul = Th.

15 Ab = Wed + 2 days (Wax = 14.83)



28
30
100
2.03

Year of Revolt
This was doubtless year

Idem

7 Elul, 64 a.D. = ? Jan 1 = Sun.

1 Nisan = April 8 = Sun.

∴ 7 Elul = Sunday

Idem

7 Elul, 66 a.D. = ? Jan. 1 = Wed.

1 Nisan = April 16 = Wed.

∴ 7 Elul = Wed.

15 Ab = Tu + 2 days = Thurs.

Ant. pp. 464, 465

Syn. I

16 Iyar, 65 a.D = ? day

1 Nisan = Th.

∴ 16 Iyar = Sun.

∴ Incident must have = 7 Iyar.

15 Iyar = Sab.
8 Iyar = Sab.
1 Iyar = Sab.

Ant. 474-476

Defeat of Cestius 15 Tisri to 8 Heshvan = 3 weeks

Ant. 522
JGR., p. 66.

{3 Kislev, 69 a.D. = what date?
{1 Nisan = Apr 13 = Th.

69 = Su = Ve
70 = M = C

68, A.D. = 1 Nisan = Mar 25 =

Have to go back to 5th cent. B.C. to get 1 Nisan on Apr. 26 and 3 Kis on Dec. 27

Nero came to throne 13 October 54 a.D.

66 a.D.

65/66

7 Elul
5
8 Heshvan

3 weeks

22
30
8
60
21
39

54-55
55-56
56-57
57-58
58-59
59-60
60-61
61-62
62-63
63-64
64-65
65-66

66 A.D. January 1 = We Bella II, XIX, 2.

T-Sept.	15 – Friday	S
	16 – Sabbath	M
	17 – S	T
	18 – M	W
	19 – T	T
	20 – W	F
	21 – Th	S
	22 – F	S
	23 – S	M
	24 – S	T
	25 – M	W
	26 – T	T
	27 – W	F
	28 – Th	S
	29 – F	S
	30 – S	M
Hyperberetaeus	1 – S	T
	2 – M	W
	3 – T	T
	4 – W	F
	5 – Th	S
	6 – F	S
	7 – S	M
	8 – S = 8 Dius = T	

3

Tyrian Calendar

Dius = 1 = 18 Nov.
2 = 19
3 = 20
4 = 21
5 = 22
6 = 23
7 = 24
8 = 25 = Tues.

Dius = 30 days
Hyperberetaeus = 30 days.

If Josephus followed the Tyrian calendar which was solar, then there was no synchronism present in his record of the defeat of Cestius

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65 A.D. January 1 = Tues.
1 Nisan = March 28 = Th.

Corp. = 1 = 19 Sept. (Tyrian)
2 = 20
3 = 21
4 = 22
5 = 23
6 = 24
7 = 25 = Wed.

Gorpiaeus	6 = W = Manahem sets fire to their camp.	T
	7 = Th = High priest Ananias caught	W
	8 = F = Eleazar and his party assault Manahem who had gone to the temple to "worship in a pompous manner." Manahem fled and then caught and slain.	T
	9 = Sab = Metilius, Roman General appears, begs for mercy, turns Jew, and his soldiers all slain – this on Sabbath day. Bella II, 17.10.	F

2

---

65 A.D. January 1 = Tues. Bella II, XIV. 4, 5 and XV. 2
1 Nisan = Mar. 28 = Th.

Artemisius	1 – S = Could not be this Sabbath for there it would be the "next day" after the last day of Xanthicus!	
	2 – S	
	3 – M	
	4 – T	
	5 – W	
	6 – T	
	7 – F	
	8 – S = "Next day which was seventh day of the week" – Jews "caught up their books of the law," and retired to Narbata, 60 furlongs off.	
	9 – S	
	10 – M	
	11 – T	
	12 – W	
	13 – T	
	14 – F	
	15 – S	
	16 – S = Bernice (barefoot) beseeches Florus to spare the Jews and leave off slaughters.	
	17 – M = Jews send garments and lament those that had perished.	

(1 Artemisius = 19 May
∴ 16 Artemisius = June 3 = Mon.)
Tyrian Calendar

1

65 A.D. Jan 1 = T Mar 28 = 1 Nis = Thurs. 1 Tis = Sept-21 = Sab.
66 A.D. Jan 1 = W

Gorp. 1 19 Sept { = T in 65 / = F in 66 Elul 7 = Thurs
2 20 8 = Fri
3 21 (Sab) 9 = Murder on Sabbath
4 22
5 23
— 6 24 = W in 66 A.D.
{7 25
{8 26
9 27
10 28 (Sab)

Artemisus begins May 19
16 Artemis. = Bernice (in mediterranean) stood before Florus (15 Art. = Sab)
17 Artemis = Confusion in market place

I. S Art 1 May 19
d 2 — 20
3 — 21
r 4 — 22
5 — 28
6 — 24
7 — 25
S — 8 — 26
9 — 27
10 — 28
11 — 29
12 — 30
13 — 31
14 — 1 June
S — 15 — 2
16 — 8

Mar 28 = Thurs
29 — F
30 — S
31 — 2
Apr 1 — M
8
15
22
29 — M
30 — T
1 — W
8 — W
15 — W
16
17
18
19 — 2

J Hyper = 19 Oct. = S in 65 A.D.
2 in 66 A.D.

1 Dius (Heshvan) = 18 Nov = M in 65 A.D.
T in 66 A.D.

1-8-15-22-29 = S

(The shaded regnal years sustain Bible synchronisms)

1 January — 1 Tisri — 1 — 31 December — 30 December

Julian	528	527	526	525	524	523	522	521	520	519	518	517	516	515
N. Era	2	3	4	Cambyses		7	8	1	2	3	4	Darius I		7
Jewish	1	2	Cambyses		5	6	7	8	A *	1	2	Darius I	5	6

Gaumata

Julian	514	513	512	511	510	509	508	507	506	505	504	503	502	501
N.E.	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Jewish	7	8	9	10	11	12	13	14	15	16	17	18	19	20

Julian	500	499	498	497	496	495	494	493	492	491	490	489	488	487
N.E.	22	23	24	25	Darius I		28	29	30	31	32	33	34	35
Jewish	21	22	23	24	25	26	27	28	29	30	31	32	33	34

Julian	486	485	484	483	482	481	480	479	478	477	476	475	474	473
N.E.	36	1	Xerxes		4	5	6	7	8	9	10	11	12	Haman's [2]
Jewish	35	36	A *	1	2	3	4	5	6	7	8	9	10	11	12

Tis — Tis

Julian [3]	472	471	470	469	468	467	466	465	464	463	462	461	460	459
N.E.	Lot +	15 + "A"	16	17	18	19	20	21	Artaxerxes I	3	4	5	6	
Jewish	13	14	15	16	17	18	19	20	21	A *	1	2	3	4	5

Nis — Nis

Julian	458	457	456	455	454	453	452	451	450	449	448	447	446	445
N.E.	7	8	9	10	11	12	13	14	15	16	17	18	19 "E"	20 [4]
Jewish	6	7	8	9	10	11	12	13	14	15	16	17	18	19

Tis — Tis

Julian	444	443	442	441	440	439	438	437	436	435	434	433	432	431
N.E.	21	22	23	24	25	26	27	28	29	30	31	32	33	34
Jewish	20	21	22	23	24	25	26	27	28	29	30	31	32	33

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[1] Eclipse on July 16, 523 B.C., 7th Cambyses: Ptolemy, Claudius, "Mathematical Syntaxsis," Book 5, pp. 340, 341. Tr. Halma. Paris, 1813. Note: This eclipse of the moon is also confirmed by the Cambyse (400) Tablet, which, as translated by Strassmaier, says: "On the 7th of Cambyses, in the night of the 14th Dazu, 1-1/2 kasbu [3 hours] after the nightfall, the eclipse of the moon was entirely visible. It covered the northern half of the disk of the moon."--Sidersky, David, "Etude sur la chronologie Assyro-Babylonienne," p. 41. Paris, 1916.

[2] Esther 3:7. Note: The 12th year of Xerxes, Jewish reckoning, is the same as the 13th, Nab. Era.

[3] Papyrus "A" (Sayce and Cowley), "year 15 of King Xerxes," 18th Elul = 28th Pachons: Cowley, A., "Jewish Documents of the Time of Ezra," p. 30. London, 1919.

[4] Papyrus "E" (Sayce and Cowley), "year 19 of Artaxerxes the king," 3rd of Kisleu = 10th Mesore: Cowley, A., "Jewish Documents of the Time of Ezra," p. 42. London, 1919.

Note: The Aramaic dates of the Papyri found at Elephantine, are a little earlier in point of time than their corresponding Jewish dates on the Jerusalem meridian. This may have been due to Babylonian influence, which employed a shorter translation period than was customary among the ancient Jews. Nevertheless, the equated Egyptian and Aramaic dates are so nearly coincident with the Jewish, that they identify the Persian regnal years with their corresponding Julian years.

* Accession year.

(Y)

PERSIAN KINGS

1 January B.C. — 1 Tisri — (The shaded regnal years sustain synchronisms) — 20 December

Julian	486	485	484	483	482	481	480	479	478	477	476	475	474	473
N. Era	36	1	Xerxes		4	5	6	7	8	9	10	11	12	Haman's
Jewish	35	36	A	1	2	3	4	5	6	7	8	9	10	11	12	
Persian		35	36	1	2	3	4	5	6	7	8	9	10	11	12	

1 Nisan

Julian	472	471	470	469	468	467	466	465	464	463	462	461	460	459
N. Era	Lot	15 "A"	16	17	18	19	20	21	Artaxerxes I 3		4	5	6	
Jewish	13	14	15	16	17	18	19	"B" 20	21	A	1	2	3	4	5	
Persian		13	14	15	16	17	18	19	20	21	1	2	3	4	5	

Nisan Nisan

Julian	458	457	456	455	454	453	452	451	450	449	448	447	446	445
N. Era	7	8	9	10	11	12	13	14	15	16	17	18	19 "E"	20
Jewish	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
Persian		6	7	8	9	10	11	12	13	14	15	16	17	18	19	

Julian	444	443	442	441	440	439	438	437	436	435	434	433	432	431
N. Era	21	22	23	24	25	26	27	28	29	30	31	32	33	34
Jewish	20	21	22	23	"F" 24	25	26	27	28	29	30	31	32	33	
Persian		20	21	22	23	24	25	26	27	28	29	30	31	32	33	