					EZEKIEL CALENDAR	
					(Spring or fall beginning of year?) Re Fall of E	port to zekiel
Siege	9				City	
10 11 1	2 <u>1</u> 2 Nisan	34	Ti 5 6	sri 7 8 3	Tisri 10 11 12 <u>1</u> 2 3 4 5 6 <u>7</u> 8 9 10 11 12 <u>1</u> 2 3 4 5 6 <u>7</u> 8 9 Nisan	10 11 12 <u>1</u> Nisan
				10	Tyre	
	all to				year .	
	ulian YEAR	Eze	kiel m	Year d	r Difference Character of Message Re in time	ference
в.с.	592*	5	4	5		1:1,2
	591	6	6	5		8:1
	590	7	5	10	17 mo. (29 mo. with Nisan regnal year)	20:1
-	/589*	9	10	10	Siege of Jerusalem beginsEzekiel's 12 mo wife dies	24:1
	588	10	10	12	9 mo. desolation (1)	29:1
1	586	11	1	7 -	2 mo.	30:20
Siege	586	11	3	1	38 da. (3)	31:1
and its	586	11	4	9	Zedekigh flees	
Messages	<u>586</u>	11_	5	10	1 mo. Jerusalem burnt) and Kings	
	586	11	?	1 -	fall of Jerusalem	26:1
	586	12	10	5	2 mo. Report to Ezekiel5 mo. after fall of city (17 mo. with Nisan regnal year)	33:21
	586	12	12	1	14 da.	32:1
	\$586	• 12	12	15		32:17
	572	25	7	10	Vision of new temple on day of [city	40:1
	570*	27	1	1 .	2.5 yrs. atonement14 years after fall of Fall of Tyre 3.25 yrs.	29:17
	567	30	4	5	3.25 yrs. Visions of God repeated (43:1-3)	1:1
	* Em	bolis	mic	year		
	1. T	he da	te o	f be	is recorded ginning the siege (9-10-10) by Ezekiel (24:1), by Write and twice by Jeremish (39:1 & 52:4 5). Since the same	er of date

- 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.

					Fall of E	port to zekiel
Siege	-9				City	12.
-				lsri	Tisri	
10 11	12 <u>1</u> 2 Nisan	34			9 10 11 12 1 2 3 4 5 6 $\frac{7}{7}$ 8 9 10 11 12 1 2 3 4 5 6 $\frac{7}{7}$ 8 9 Nisan Nisan	10 11 12 <u>1</u> Nisar
				10-		
	Fall to	fal	l re	gnal	year	
	Julian				r Difference Character of Message Re	ference
	YEAR	У	m	d	in time	
B.C.	592*	5	4	5 .		1:1,2
	591	6	6	5 .		8:1
	590	7	5	10	Law of God	20:1
	/589*	9	10	10 -	17 mo. (29 mo. with Nisan regnal year)	24:1
	1				12 mo wife dies	DIIT
	588	10	10	12 .	9 mo. desolation (1)	29:1
	586	11	1	7 -	2 mo. (2)	30:20
Siege	586	11	3	1	38 da.	31:1
and its	586	11	4	9	B 2 2 2 2 2 2 2	
Messages		11_	5	10	1 mo. Zedekian flees) Dates of Jeremiah Jerusalem burnt) and Kings 20 da.	
	586	11	?	1 ·)	26:1
	586	12	10	5	2 mo. Report to Ezekiel5 mo. after fall of 2 mo. city (17 mo. with Nisan regnal year)	33:21
	586	12	12	1 -	14 da.	32:1
	1586	12	12 12 15) Wail against Egypt		32:17	
	572	25	7	10	2.5 yrs. Vision of new temple on day of [city 2.5 yrs. atonement14 years after fall of	40:1
	570*	27	1	1	2.5 yrs. atonement14 years after fall of 	29:17
	567	30	4	5)Visions of God repeated (43:1-3)	1:1
	* Emb	olis	mic	year	8.	

is recorded

- 1. The date of beginning the siege (9-10-10) 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.

EZEKIEL CALENDAR (Spring or fall beginning of year?)

10 11 12 1 2 3 4 5 6 7 8 9 10 11 12 1 2 3 4 5 6 7 8 9 10 11 12 1 2 3 4 5 6 7 8 9 10 11 12 1

	Fall to						-
-	Julian YEAR	Eze	kiel	. Year d	Difference in time	Character of Message Re	ference
B.C.	592*	5	4	5	13 mo.	Visions of God by the river Chebar	1:1,2
	591	6	6	5		Idolatry in Jerusalem (P and K, p. 448)	8:1
	590	7	Б	10	11 mo.	Law of God	20:1
	589*	9	10	10		mo. with Nisan regnal year) Siege of Jerusalem beginsEzekiel's	24:1
	588	10	10	12	12 mo	wife dies Prophecy against Egypt40 years of	29:1
	586	11	1	7	9 mo.	desolation (1) Message against Pharaoh (2)	30:20
Class	586	11	3	1	а шо. 38 da.	Macsage against Pharach (3)	31:1
Siege and its Messages		11 11	45	9 10	1 mo.	Zedekiah flees) Dates of Jeremiah Jerusalem burnt) and Kings	
	586	11	?	1	20 da.	Message against Tyre, who rejoices at	
			1			fall of Jerusalem	26:1
	586	12	10	5	2 шо.	Report to Ezekiel5 mo. after fall of city (17 mo. with Nisan regnal year)	33:21
	586	12	12	1	14 da.	Message against Pharaoh (4)	32:1
	586	12	12	15		Wail against Egypt (5)	32:17
	572	25	7	10	2.5 yrs.	Vision of new temple on day of [city atonement14 years after fall of	40:1
	570*	27	1	1	3.25 yrs.	Fall of Tyre	29:17
	567	30	4	5		Visions of God repeated (43:1-3)	1:1

* Embolismic years.

is recorded

1. The date of beginning the siege (9-10-10) 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.

1							port to
ese						Fall of E	zckiel
+	9	-			10-		12-
10 11 :	12 1 2 1 Nisan	34	5 6	ST 8 9	10 11 12 1 2 Nisan	3456789101112123456789 Nisan	10 11 12 1 N.S
				- 10		11-12-	
1	fall to	fal	1 20	mal .	vear	Tyre	
	Julian YEAR			Year		Character of Message Re.	ference
B.C.	592*	5	4	5 .		Visions of God by the river Chebar	1:1,2
			1 - 2	}	13 mo.		
	591	6	6	5		Idolatry in Jerusalem (F and K, p. 448)	8:1
	590	7	5	100	11 mo.	Law of God	20:1
	000	-		i	17 mo. (29	mo. with Nisan regnal year)	2017
	589*	9	10	10 {		Siege of Jorusalem beginsEzekiel's	24:1
1	588	10	10	12 1	12 mo	wife dies Prophecy against Egypt40 years of	
	000	dutor	20	the L	9 mo.	desolation (1)	29:1
-	586	11	1	75		Message against Pharaoh (2)	30:20
			-	- {	2 mo.	1	
	586	11	3	13	20 J-	Message against Pharach (3)	31:1
Siege nd its.	586	11	4	-93	38 da.	Zedekiah flees) Datas of Insertab	
sages	586	11	5	10	1 mo.	Jerusalem burnt) Dates of Jeremiah	
	1		1	1	20 del.	,	
	586	11	?	15	1	Message against Tyre, who rejoices at fall of Jerusalem	26:1
	586	12	10	5 1	1	Report to Ezekiel 5 mo. after fall of	33:21
				. ?	2 mo.	city (17 mo. with Nisan regnal year)	
	586	12	22	1	1/ 2	Message against Pharaoh (4)	32:1
	586	12	12	15 /	14 da.	Wail against Egypt (5)	32:17
	572	25	7	10)		Vision of new temple on day of [city	
					2.5 yrs.	atonement-14 years after fall of	40:1
	570*	27	1	1 2	3.25 yrs.	Fall of Tyre	29:17
	567	30	4	55	0.00 9.100	Visions of God repeated (43:1-3)	1:1

is recorded

- 1. The date of beginning the siege (9-10-10) 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.



The Andrews University Center for Adventist Research is happy to make this item available for your private scholarly use. We trust this will help to deepen your understanding of the topic.

Warning Concerning Copyright Restrictions

This document may be protected by one or more United States or other nation's copyright laws. The copyright law of the United States allows, under certain conditions, for libraries and archives to furnish a photocopy or other reproduction to scholars for their private use. One of these specified conditions is that the photocopy or reproduction is not to be used for any purpose other than private study, scholarship, or research. This document's presence in digital format does not mean you have permission to publish, duplicate, or circulate it in any additional way. Any further use, beyond your own private scholarly use, is your responsibility, and must be in conformity to applicable laws. If you wish to reproduce or publish this document you will need to determine the copyright holder (usually the author or publisher, if any) and seek authorization from them. The Center for Adventist Research provides this document for your private scholarly use only.

The Center for Adventist Research

James White Library Andrews University 4190 Administration Drive Berrien Springs, MI 49104-1440 USA +001 269 471 3209 www.andrews.edu/library/car car@andrews.edu

Disclaimer on Physical Condition

By their very nature many older books and other text materials may not reproduce well for any number of reasons. These may include

- the binding being too tight thus impacting how well the text in the center of the page may be read,
- the text may not be totally straight,
- the printing may not be as sharp and crisp as we are used to today,
- the margins of pages may be less consistent and smaller than typical today.

This book or other text material may be subject to these or other limitations. We are sorry if the digitized result is less than excellent. We are doing the best we can, and trust you will still be able to read the text enough to aid your research. Note that the digitized items are rendered in black and white to reduce the file size. If you would like to see the full color/grayscale images, please contact the Center.

Disclaimer on Document Items

The views expressed in any term paper(s) in this file may or may not accurately use sources or contain sound scholarship. Furthermore, the views may or may not reflect the matured view of the author(s).