

Five Steps to determine the date of the Exodus

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Only one date can satisfy the specifications necessary for the date of the Exodus. That date is 1437 B.C. This date is determined in five steps:

Step 1.

God's Calendar Defined – God's Year is Spring to Spring

By His own authority, God reintroduced His calendar to Israel two weeks before the Exodus occurred. God's calendar was unlike the Egyptian summer-to-summer calendar which the Hebrews observed at the time. In fact, God's calendar began in the Spring – almost four months earlier.

New Year's Day (Nisan 1) in God's calendar is determined by the first new moon (conjunction), on or after the Vernal Equinox. The location of Nisan 1 determines the day for Passover (Nisan 15). Although the alignment of the Vernal Equinox with the Sun and the moon is not explicitly stated in Scripture, Jesus demonstrated the truth on this topic when He observed Passover with His disciples just before His death. (More on this in a moment.)

Notice how God's calendar was observed just before the Exodus:

Exodus 12:2 "This month is to be for you the first month, the first month of your year."

Exodus 12:3 Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household.

Exodus 12:5 The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats.

Exodus 12:6 Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight [just before the fifteenth day of the month arrives at sundown].

Leviticus 23:6 On the fifteenth day of that month the Lord's Feast of Unleavened Bread begins; for seven days you must eat bread made without yeast.

God's calendar is based on a lunar-solar year. Sometimes, God's year has 355 days (12 moons) and sometimes it has 384 days (13 moons). For example, in 1994 the Spring equinox occurred on March 20. The first new moon *on or after* March 20 occurred in the Eastern Time Zone on April 11. So, April 11, 1994 was Nisan 1 in God's calendar. Remember, at conjunction, a new moon is totally dark whereas a full moon is fully illuminated.

After considering the 1994 example above, one might ask, "How are the days between the

equinox on March 20 and the beginning of the new year on April 12 counted?” Answer: The old year doesn’t end until New Year’s Day occurs. Because God’s year can have 12 or 13 lunar months in it – depending on the alignment of the Earth, Sun and Moon, a 13th month, called Adar II, occurs every three years. This extra month every third year is something like the extra day added to Gregorian/Julian calendar every fourth year. So, just think of the 13th month as a “leap month.”

Like the Jews, the Babylonians observed a Spring to Spring calendar, but the Babylonians started their month (and New Year’s day) with the first sighting of a new moon crescent instead of using conjunction (a totally dark moon). When Israel was exiled to Babylon, the Jews adopted the practice of sighting a new moon crescent to determine the first day of a month and they have maintained this practice to the current time.

After the Babylonian empire fell, the Medes and Persians came to power. Some years after setting up their empire, the Medes and Persians changed their calendar from a Spring to Spring calendar to a Fall to Fall calendar.* (Because they were grateful to the Persians for setting them free from Babylonian captivity and providing the means to restore and rebuild Jerusalem, the Jews adopted the new Persian Fall-to-Fall civil calendar so that their civil records would be dated with dates that were synchronous throughout the Persian realm.) Even though this became the practice, the Fall-to-Fall civil calendar of the Medes and Persians and the calendar of God were not co-mingled. Therefore, many documents in ancient times were double and even triple dated if three different calendars were in use. Bible writers during the post-exilic period sometimes date events with two dates, but the two calendars are distinct and separate because they do not share the same New Year’s Day.

* See “Old Iranian Calendars” by S. H. Taqizadeh, (printed and published under the patronage of the Royal Asiatic Society), 1938.

For example, notice these two passages: **"The words of Nehemiah son of Hacaliah: In the month of Kislev in the twentieth year, while I was in the citadel of Susa..."** (Nehemiah 1:1)

"In the month of Nisan in the twentieth year of King Artaxerxes, when wine was brought for him, I took the wine and gave it to the king. I had not been sad in his presence before..." (Nehemiah 2:1)

Nehemiah dates the first text as the month of Kislev (ninth month of God's year) with the 20th year of Artaxerxes (20th year of the Persian king's rule). Then, Nehemiah dates the second passage as occurring in the month of Nisan (first month of God's year) which is still within the 20th year of Artaxerxes’ rule. Are the events in the book of Nehemiah out of chronological order or is there a simple reconciliation needed between two calendars? The answer is simple. Here's a harmony of Nehemiah’s statements:

they wanted to be able to eat the Passover. So Pilate came out to them and asked, "What charges are you bringing against this man?"

John 19:31 Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down.

3. It was a sin to observe Passover at any other time that what God declared

Num 9:13 But if a man who is ceremonially clean and not on a journey fails to celebrate the Passover, that person must be cut off from his people because he did not present the Lord's offering at the appointed time. That man will bear the consequences of his sin.

4. In Christ's day, two calendars were used. Some Jews observed Nisan 1 according to conjunction, others, according to the sighting of the new moon crescent.

The emperor Constantine used the competing observance of two Passovers during the month of Nisan to prove that Christians should not depend upon the Jews to determine the correct time for Passover (the observance of Easter was determined by the time for Passover in those days). Notice his denigrating comments: "We ought not, therefore, to have anything in common with the Jews, for the Savior has shown us another way; our worship follows a more legitimate and more convenient course; and consequently, in unanimously adopting this mode, we desire, dearest brethren, to separate ourselves from the detestable company of the Jews, for it is truly shameful for us to hear them boast that without their direction we could not keep this feast [of Easter at the proper time]. How can they be in the right, they who, after the death of the Savior, have no longer been led by reason but by wild violence, as their delusions may urge them? They do not possess the truth in this Easter question; for in their blindness and repugnance to all improvement, they frequently celebrate two Passovers in the same year. (Eusebius, Vita Const., Lib iii., 18-20, insertions mine)

5. Astronomical Data Answers the Question

There is thoroughly tested and widely accepted astronomical data for A.D. 30 that is accurate to within two hours. There is sufficient evidence to prove beyond reasonable debate that Jesus was crucified on Friday, April 7, A.D. 30. If we allow Bible history and the synchrony of God's Calendar to resolve the question of the time of Christ's death, all of the data presented in the Gospels concerning Christ's passion week harmoniously fits together. In fact, A.D. 30 is the *only* year during which all of the events described in Scripture could have occurred.

How Israel Measured Time

Before we examine the timing of Christ's death, a few words about how time is measured in the Bible is necessary. The Jews measured time *inclusively*. Any part of a year, month or day counted as a whole unit. Notice the words of Luke:

Luke 3:1 In the fifteenth year of the reign of Tiberius Caesar--when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abilene--

Luke 3:21 When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened

Luke 3:22 and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

Luke 3:23 Now Jesus himself was about thirty years old when he began his ministry.

History says that on August 19, A.D. 14, Augustus died. Tiberius manipulated the Senate for a few weeks and did not allow it to name him emperor for almost a month. On September 17, A.D. 27, Tiberius became the emperor of Rome at age 56. Because this is what history says, we find that Luke follows the Jewish custom of inclusive dating. This means Luke counted the ascension year of Tiberius as "year 1," even though the ascension year was just a few days in length before a new civil year began on Tishri 1. Josephus also followed this practice when he dated the reigns of the Herods. (Antiquities xv. 5.2; xvii. 8.1) The Mishnah further confirms this method of Jewish regnal reckoning. (Mishnah Rosh Hashanah 1.1)

During the time of Christ, the Jews continued to observe the Persian Fall-to-Fall civil calendar even though Julius Caesar had imposed the Julian calendar (January to January) on the world in 45 B.C. The first month of the Persian Fall-to-Fall calendar was the seventh month (Tishri) of religious year. Therefore, when Tiberius ascended to the throne on September 17, A.D. 14, he did so during a Jewish civil year that ended about one month later (on October 12, A.D. 14.) But Luke counted September 17 to October 12 as "Year 1" because Tiberius, counting inclusively, ascended to the throne that year! Therefore, the Jews regarded the following civil year Tishri 1 to Tishri 1 (October 12, A.D. 14 to October 03, A.D. 15), as the second year of Tiberius' reign.

Luke's Account: The Reign of Tiberius Caesar

Year 1 = A.D. 14/14 (September 17 - October 12)

Year 2 = A.D. 14/15 (Tishri 1 to Tishri 1)

Year 3 = A.D. 15/16 (Tishri 1 to Tishri 1)

Year 4 = A.D. 16/17 Etc.

Year 5 = A.D. 17/18

Year 6 = A.D. 18/19

Year 7 = A.D. 19/20

Year 8 = A.D. 20/21

Year 9 = A.D. 21/22

Year 10 = A.D. 22/23

Year 11 = A.D. 23/24

Year 12 = A.D. 24/25

Year 13 = A.D. 25/26

Year 14 = A.D. 26/27

Year 15 = A.D. 27/28

The fifteenth year of Tiberius Caesar is defined above in the Persian Fall-to-Fall calendar as Tishri 1 to Tishri 1 (October 19, A.D. 27 through November 6, A.D. 28). According to the Julian calendar, Jewish use of the Persian calendar, Luke's report and Daniel's prophecy, Jesus was baptized in the fall of A.D. 27, sometime after Tishri 1. Because four methods of counting time are brought together for one event, we can eliminate all wiggle room and precisely locate Christ's baptism.

Just as Gabriel stated in the 6th century B.C., Jesus arrived at the banks of the Jordan River where John baptized Him right on time. Jesus began His public ministry in the Sunday year of A.D. 27, which happens to be a Sunday year, the first year of the seventieth week! God's timing is astonishing.

Because the ancients measured time inclusively and we typically use exclusive counting today, some confusion exists about the death of Jesus. For example, if someone came to your home on Tuesday and left on Wednesday, the ancients would measure the time your guest visited in your home to be two days and two nights – Tuesday and Wednesday – even though the actual time was less than twenty-four hours. Because a day consists of a dark portion and a light portion, any length of time that covers parts of two days was called “two days and two nights.” This inclusive method for measuring time explains how Jesus could be dead for three days and three nights (Matthew 12:40), even though the Bible says the Father resurrected Jesus *on* – not after – the third day (Acts 10:40), which was Sunday, the first day of the week. (John 20:1-5) Because of inclusive reckoning, it was said that Jesus was in the tomb for three days and three nights: Friday, Sabbath and Sunday. However, He died on Friday afternoon, rested in the Tomb on Sabbath and was resurrected early on Sunday morning. The number of hours that Jesus was dead was less than forty hours (approximately two hours on Friday afternoon, twenty-four hours on Sabbath and ten to twelve hours on Sunday). The timing of this matter will be demonstrated beyond the point of reasonable controversy!

One more point about the inclusive measurement of time. There are *eighteen prophetic time periods in Daniel and Revelation, and from God's perspective, all of them use inclusive reckoning*. The decree by Artaxerxes in 457 B.C. was issued on or about Nisan 1 in the Spring of 457 B.C. (We know for a fact that Ezra left the Ahava Canal with the decree in his possession on the 12th day of Nisan. Ezra 8:31) The point here is that 457 B.C. is the first year of the seventy weeks and 457 B.C. is *included* within the count of 490 years. This demonstrates the use of inclusive counting. Furthermore, the forty years Israelites spent in the wilderness was measured with inclusive reckoning. (Deuteronomy 2:14; Numbers 14:34) Also, the three days allotted to Pharaoh's cupbearer was measured with inclusive reckoning. (Genesis 40:12,13)

One Moon – Two Months

History says the Jews abandoned God's “new moon” synchrony for determining the beginning of a new month. In its place, they adopted the Babylonian method of sighting the first crescent of a new moon to determine the beginning of a month. Even today, Jews and Moslems continue the practice of sighting the crescent of a new moon to determine the beginning of a religious month.

God's synchrony for starting a new month is based on the alignment of Earth, the Sun and moon. A new moon occurs when the center of the moon aligns with an imaginary line that runs between the center of the Earth and the Sun. When the centers of all three orbs are aligned, conjunction occurs. Since a new moon cannot be seen when the moon is between Earth and the Sun, (the side of the moon facing Earth receives no light and is thus invisible) the moment of conjunction has to be calculated. The calculation of a new moon is not difficult: Most of the time, the second night of total darkness after the moon fades from view is the day during which conjunction occurs. (See Numbers 28:14; 1 Samuel 20:24-27; Isaiah 66:23.)

Of course, when two different methods for starting a given month are used, there are two different results. The difference between these two methods is usually two days. The sighting of the new crescent of a moon occurs in Jerusalem anywhere between sixteen to forty hours after conjunction. Because there are two methods for starting a new month (thus, two calendars) in the New Testament, there is confusion about the timing of Christ's death.

The Bible indicates that Jesus and His disciples (and some other Jews) observed Passover according to God's calendar, even though the nation of Israel observed its national Passover according to the Babylonian method for starting a new month. (Mark 14; John 13) Since the moon determines the first day of the month for calendars, the position of the moon plays an important role in determining the date for Passover during the year that Jesus was crucified. God commanded the Passover lamb to be slain on Nisan 14 as the day was ending, and after roasting the lamb for a few hours, it was to be eaten at midnight on the fifteenth day of the first month. Any deviation from this command was sin. (Numbers 9:13) We know that the Lord passed over Egypt at midnight on the fifteenth of Nisan. (Exodus 12; Leviticus 23:5,6; Numbers 28:16,17; Luke 22:1-8) *Therefore, any attempt to determine a date and time for the death of Jesus has to address the astronomical position of a new moon for Nisan 1, as well as the first sighting of the crescent of a new moon.*

After the Babylonian captivity, some Jews observed Passover according to conjunction and others observed Passover according to the sighting of the New Moon crescent. This meant that within the nation, two Feasts of Passover were found during Nisan. This conflict (and many other contradictory issues) gave the Romans another reason to mock the Jews. Even as late as the fourth century A.D., the emperor Constantine used the competing observance of two Passovers during the month of Nisan to prove that Christians should not depend upon the Jews to determine the correct time for Passover (the observance of Easter was determined by the time for Passover in those days). Notice his denigrating comments: "We ought not, therefore, to have anything in common with the Jews, for the Savior has shown us another way; our worship follows a more legitimate and more convenient course; and consequently, in unanimously adopting this mode, we desire, dearest brethren, to separate ourselves from the detestable company of the Jews, for it is truly shameful for us to hear them boast that without their direction we could not keep this feast [of Easter at the proper time]. How can they be in the right, they who, after the death of the Savior, have no longer been led by reason but by wild violence, as their delusions may urge them? They do not possess the truth in this Easter question; for in their

blindness and repugnance to all improvement, they frequently celebrate two Passovers in the same year. (Eusebius, Vita Const., Lib iii., 18-20, insertions mine) To end a long running controversy over whether Easter should be observed on the date of Christ's resurrection or on the day of His resurrection, Constantine determined the date for Easter for all Christians: Easter will be the first Sunday after the first new moon after the Spring Equinox.

Two Passovers in One Week!

When Jesus came to Earth, He came to declare the truth on many issues which the Jews had distorted. The presence of two calendars (and the observance of two Passovers) in Israel solves an interesting mystery, namely, how Jesus could observe Passover at its appointed time with His disciples in the upper room (on Nisan 15 – Mark 14:14-16), and within the same year, also die at the time of the national Passover which took place on Nisan 15. (John 19:14-31) The solution to this mystery is quite simple. Jesus and His disciples observed Passover in the upper room according to God's synchrony for the month (conjunction to conjunction) but Jesus died on the cross according to the Babylonian method of starting a new month (the sighting of the first crescent of a new moon)! Since the observance of two religious calendars was common at the time of Christ, Gospel writers do not mention the conflicting calendars except to note the presence of two Passovers during the year of Christ's death. For two thousand years, this silence has caused a lot of controversy and I hope the following explanation eliminates the confusion.

Jesus died on Friday afternoon, April 7, A.D. 30, which is the precise year required by Daniel 9! Even though most Christians accept A.D. 30 as the year of Christ's death, few understand that it is in the middle of the seventieth week and even fewer understand how this date is determined.

Daniel 9:27 says, “. . . **In the middle of the 'seven' [or week] he will put an end to sacrifice and offering.**” Gabriel said that Jesus would die in the middle year of the seventieth week.

70th Week

S	M	T	W	T	F	S
27	28	29	30	31	32	33

Step 1

Solar and lunar tables posted at the United States Naval Observatory (USNO) website offer astronomical data covering the years during which Jesus was on Earth. This data has been carefully verified by several astronomers through the years and is accurate to within one or two hours. The dates and times from the USNO are given in Universal Time. Notice the date of the equinox and the time of conjunction for years A.D. 29-31, especially notice the days of the week:

A.D. 29 Vernal Equinox: Tuesday, March 22, 4 p.m.
 First New Moon on or after Equinox: Saturday, April 2, 5 p.m.

A.D. 30 Vernal Equinox: Wednesday, March 22, 10 p.m.

First New Moon on or after Equinox: Wednesday, March 22, 6 p.m.

A.D. 31 Vernal Equinox: Friday, March 23, 3 a.m.

First New Moon on or after Equinox: Tuesday, April 10, 12 noon

Source: <http://aa.usno.navy.mil/AA/faq/docs/springphenom.html> *

*The USNO website changes frequently, so this link may not work. However, search for Spring Phenomenon and you will find the tables.

Step 2

According to the dates and times published by the USNO, a new moon occurred on the same night as the Equinox in A.D. 30. (Jerusalem local time for the new moon was 8 p.m. and for the Equinox, midnight.) Since a new moon and the Equinox occurred on the same day, a new month and a new year began on Wednesday night, March 22, Universal Time. Converting Universal Time to Bible Time: Wednesday night, March 22 becomes Thursday, March 23 and Nisan 1. This translation is necessary because a day in God's calendar begins at sundown. (Genesis 1; Leviticus 23:32) Notice in calendar below that New Year's day (Nisan 1) occurred on Thursday and Passover (Nisan 15) occurred on a Thursday in A.D. 30.

New Moon Calendar Jesus Ate Passover Thursday Night (April 6), Nisan 15, A.D. 30

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Sabbath
---	---	---	---	Nisan 1 March 23	Nisan 2 March 24	Nisan 3 March 25
Nisan 4 March 26	Nisan 5 March 27	Nisan 6 March 28	Nisan 7 March 29	Nisan 8 March 30	Nisan 9 March 31	Nisan 10 April 1
Nisan 11 April 2	Nisan 12 April 3	Nisan 13 April 4	Nisan 14 April 5	Nisan 15 April 6	Nisan 16 April 7	Nisan 17 April 8

Jesus and His disciples observed Passover according to God's calendar. This means that Jesus and His disciples ate the Passover together on Thursday night at midnight as required by law. (Remember, in God's calendar night precedes light.) We know that God required the Jews to slay the Passover lamb near sundown on Nisan 14. (Exodus 12:6) In this case, the disciples killed the paschal lamb about sundown on Wednesday afternoon and they roasted it until about midnight on Thursday, Nisan 15. Jesus and His disciples then celebrated the Passover at midnight, for it was at midnight that the Lord passed over Egypt. (Exodus 11:4)

From its origin at the time of the Exodus, the Jubilee calendar operated Spring to Spring and the annual feasts and ceremonies were synchronized with it. (As I said earlier, the Jews did not observe a Fall to Fall civil calendar until eight centuries after the Exodus.)

For the moment, consider the alignment of Jubilee cycles from the Exodus in 1437 B.C. and the decree of Artaxerxes in 457 B.C.:

Counting Weeks from the Exodus (1437 B.C.) and the Decree of Artaxerxes (457 B.C.)

Sun	Mon	Tue	Wed	Thu	Fri	Sab	Weeks Since Decree	Weeks Since Exodus
1437 B.C. Exodus	1436	1435	1434	1433	1432	1431	--	1
---	---	---	---	---	---	---	---	---
457 B.C.	456	455	454	453	452	451	1 st	141
450	449	448	447	446	---	---	2 nd	142
Weeks 3 through 68								
A.D. 20	21	22	23	24	25	26	69 th	209
A.D. 27	28	29	A.D. 30	31	32	33	70 th	210
34	35	36	37	---	---		71 st	211

Step 3.

A.D. 30 is the middle year of the 70th week

If A.D. 30 = Wednesday year then the following is true (based on the weekly cycle of seven days):

- 457 B.C. = Sunday year**
- 1437 B.C. = Sunday year**
- 1388 B.C. = Sunday year**
- A.D. 30 = Wednesday year**
- 1994 = Sunday year**

The 70 weeks prophecy began in the **Spring** of Sunday year (457 B.C.) with the decree of Artaxerxes and the 70 weeks ended in the Spring of A.D. 34. A total of 490 years (counting from Spring to Spring) fully elapsed. The decree by Artaxerxes was issued in the first days of the

month of Nisan, probably on Nisan 1 – as a new year’s gift from the king to Ezra. See Ezra 6:19; 7:9 & 8:31.

Step 4.

The Bible pinpoints the location of a Jubilee year as occurring during the 15th year of King Hezekiah.

Isaiah 36:1 "In the fourteenth year of King Hezekiah's reign, Sennacherib king of Assyria attacked all the fortified cities of Judah and captured them. {37:30} "This will be the sign for you, O Hezekiah: "This year you will eat what grows by itself, and the second year [the 15th year] what springs from that. But in the third year sow and reap, plant vineyards and eat their fruit." [insertions mine]

This Sabbath year / Jubilee year combination can be accurately located because (1) King Sennacherib has to be in power and (2) we know that Jubilee years are always Sunday years. History says that Sennacherib came to power in 705 B.C. So, the 15th year of Hezekiah has to occur after 705 B.C. and the first Sunday year after 705 B.C. is 702 B.C.

We can determine if Sunday year 702 B.C., is a Jubilee year. Here's how:

We will start with the well known and widely accepted date of 586 B.C. when Jerusalem was finally destroyed by Nebuchadnezzar. We will count backwards from that date through the reign of kings to Hezekiah's 15th year:

	<u>Regnal</u>	<u>Actual</u>	<u>Date</u>
1. Hezekiah*	15	11	702
2. Manasseh	55	54	692
3. Amon	2	2	638
4. Josiah	31	29	636
5. Jehoiakim	11	10	607
6. Jehoiachin	0.25	0.25	597
7. Zedekiah	11	11	596
8. Jerusalem's destruction --->			586
Total	125.25	118	

A regnal year is counted as a year on the throne – even if it is only a partial year. A regnal year is also credited to a king even if two kings reign at the same time. For example, David and Solomon (father and son) were kings of Israel at the same time. The Bible says they both reigned 40 years, but the actual number of years they reigned over Israel does not equal 80 years. This is because their reigns ran concurrently for a few years. Such were the customs in ancient times. Often, the outgoing king stayed on the throne to stabilize the authority of the incoming king if he was a young heir to the throne. Because there are overlapping reigns, the regnal years and the number of elapsed years are different. The difference between regnal and actual years in

my list is 6.75 years. Seven years is well within the number of years allowed by scholars for this time-period. (They typically estimate the difference to be about 10 years.)

*In Hezekiah's 14th year, he was given a promise of 15 more years of life – so his total reign would last 29 years. The Jubilee year promised to Hezekiah occurred during his 15th year on the throne -- leaving him 14 more years of life. He placed his son, Manasseh, on the throne when the child turned 12 years old to establish him as king before he died (after all, Hezekiah knew the year of his forthcoming death). Thus, Hezekiah reigned for a total of 29 years, but he reigned alone for less than 26 years.

Summarizing: From the death of Jesus in the middle year of the 70th week (A.D. 30 is a Wednesday year), we can determine the date and location of all Sunday years. Hezekiah's 15th year is a Sunday/Jubilee year combination which follows a 49th Sabbatical year. **We also know that Hezekiah's 15th year has to occur after Sennacherib comes to power in 705 B.C.** One date, **702 B.C.**, exclusively satisfies the parameters set forth. Other Sunday years are either too late or too early to satisfy all of the specifications. (Most scholars on this time-period date the 15th year of Hezekiah as 701 B.C. – a difference of one year. This is remarkable when you consider they are not using the Jubilee calendar to determine this date.)

Notice the impact of this conclusion:

If 702 B.C. is correctly identified as a Jubilee year then, the decree of Artaxerxes in 457 B.C. falls on a Jubilee year because **457 B.C.** is a 49 year multiple of **702 B.C.**! When one Jubilee year is known, we can calculate all Jubilee years -- forward or backward. For example, A.D. 34 is a Sunday year, and it is a Jubilee year.

In addition, there is special harmony between 702 B.C. and 457 B.C. The prophecy in Daniel 9:25 indicates that the decree to restore and rebuild Jerusalem would occur at the beginning of a Jubilee cycle. The prophecy states: "Know and understand this: From the **issuing of the decree** to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, **there will be seven 'sevens,'** [a Jubilee cycle of 49 years] and **'sixty-two' sevens...."**

Sixty-nine weeks, or 483 years is described as two units of seven 'sevens' and sixty-two 'sevens' because seven 'sevens' define a Jubilee cycle (Leviticus 25:8). In other words, God told Israel that the decree marking the beginning of the 70 weeks would occur in a Jubilee year. Four decrees were issued for the restoration of Jerusalem, but only one occurred during a Jubilee year and it occurred in the Spring, on or about Nisan 1, New Year's Day. (See Ezra 7, Ezra 8:31)

Summary: God defined a calendar for Israel at the time of the Exodus. The year of the Exodus is year 1 in the Jubilee calendar. It is a Sunday year because it is the first year in the Jubilee calendar and the Sunday year of the Exodus will align with 702 B.C., 457 B.C., the 70 weeks, and of course, the 70th week. Mathematically, these dates align without conflict! Furthermore, since the year of the Exodus is the first year of the first Jubilee cycle, the seventh year Sabbath

points back to deliverance from bondage much like the seventh day Sabbath points back to the first day of Creation.

Step 5.

1 Kings 6:1 "In the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, the second month, he began to build the temple of the LORD."

The Week of Seven Weeks Is Aligned with the Exodus, 1437 B.C.

	Sunday Year	Monday Year	Tuesday Year	Wed Year	Thursday Year	Friday Year	Sabbath Year	
Sunday Week	Exodus 1437 B.C.	1436	1435	1434	1433	1432	1431 (Year 7)	Week 1
Mon Week	1430	1429	1428	1427	1426	1425	1424 (Year 14)	Week 2
Tue Week	1423	1422	1421	1420	1419	1418	1417 (Year 21)	Week 3
Wed Week	1416	1415	1414	1413	1412	1411	1410 (Year 28)	Week 4
Thu Week	1409	1408	1407	1406	1405	1404	1403 (Year 35)	Week 5
Fri Week	1402	1401	1400	1399	1398	1397	1396 (Year 42)	Week 6
Sabbath Week	1395	1394	1393	1392	1391	1390	1389 (Year 49)	Week 7
Jubilee Cycle #2								
Sunday Week	Jubilee 1388 B.C.	1387	1386	1385	1384	1383	1382 (Year 7)	Week 1
Mon Week	1381	1380	1379	1378	1377	1376	1375 (Year 14)	Week 2
Tue Week	1374	1373	1372	1371	1370	1369	1368 (Year 21)	Week 3

Now, we measure from the year of the Exodus to Solomon's fourth year on the throne. We know the distance is 480 years. If we can pin down the years of Solomon's reign, we can find the date of the Exodus.

Providentially, there is a widely tested and accepted date for the death of King Ahab. He was killed in 852 B.C. This is important because we know that the distance between Solomon's 4th year and Ahab's death is a maximum distance of 120 regnal years (106 actual years).

Here are the regnal years from Solomon's 4th year to Ahab's death:

Solomon:	36 more years (Solomon reigned 40 years total)
Jeroboam:	22 years
Nadab:	2 years
Baasha	24 years
Elah	2 years
Zimri	1 week
Omri	12 years (5 years co-regent)
Ahab	<u>22</u> years
Total:	120 regnal years

Therefore:

The date of Ahab's death:	852 B.C.
Plus regnal years to Solomon:	120
Plus 480 back to Exodus:	<u>480</u>
	1452 B.C.

BUT: 1452 B.C. is not a Jubilee year nor is 1452 a Sunday year.

Moving to the closest Jubilee year:

Ahab's death:	852 B.C.
Add 106 actual years:	106
Add 480 to Exodus:	<u>480</u>
	1437 B.C.

Again, the 14 year difference between regnal and actual years is within tolerance for the succession of these 8 kings. (Scholars vary on the the difference between regnal and actual for this period. Some say as few as five years and others say 10. However, the problem is that records of who reigned concurrently are non-existent.)

However, 1437 B.C. is the **only year that qualifies for the Exodus. 1437 B.C. is a Sunday year, a**

Jubilee year and it occurs within the time-frame allotted by Scripture. All other Jubilee years are too near or too far away from the regnal or actual reigns of the kings to qualify.

Based on the certainty of 702 B.C., 457 B.C. and the dating of the 70th week (which precisely centers on the death of Jesus in A.D. 30), 1437 B.C. solves the mystery. This date aligns with the Exodus, the 4th year of Solomon's reign, Hezekiah's Jubilee year, the decree to restore and rebuild Jerusalem and the death of Jesus in A.D. 30.

1. 1486 B.C.
2. 1437 B.C. <--
3. 1388 B.C.
4. 1339 B.C.

Therefore, 1437 B.C. becomes the exclusive date of the Exodus and the expiration of 70 complete Jubilee cycles (3,430 years) occurred on April 11, 1994!