

SOLOMON'S TEMPLE DESTROYED (DATED)

Scripture verses are NKJV; words in brackets [] were added by Bible translators;
words in parenthesis () and any underlining is my emphasis.

At the end of the article, *"Solomon's Temple Dedicated Dated On The Jubilee,"* the concluding statement directs the reader to the need of establishing the year of the temple's destruction. This would be the capstone that ties the Hebrew Calculated Calendar from the seven days of creation to the destruction of Solomon's Temple, which in turn is tied to the crucifixion of Christ, proving the whole Bible is chained by God to this calendar. Obviously, the beginning point would be the dedication of the temple and its use as the timeline of the kings of Judah and Israel to set the destruction date for Solomon's Temple. When studying the ascension of the kings of Israel and Judah it becomes clear that no absolute date could be established following this method—a method which many have unsuccessfully tried to do. For this reason, it was the prophecy of **Daniel 9** and its connection to the coming Messiah that correctly reveals this date. Utilizing the Hebrew calendar to show how to accurately date this prophetic time period, the year, the monthly date, and the day of the week of the destruction of Solomon's Temple will be revealed.

PROPHECY OF DANIEL 9

Daniel 9:22-27 contains the timing of a sequence of events. This is called the **Daniel 9 Prophecy**. This prophecy holds the secret that shows the true date of the destruction of Solomon's Temple to be 523 B.C. However, without the Hebrew calendar, which accurately dates this time period, it is not possible to date the destruction of Solomon's Temple.

Daniel writes this prophecy from the point of view that the date of the destruction is already known, giving the Jews of his time the future date for the crucifixion of the Messiah. This is unlike the people of the present age, who look back to verify the unknown date for the temple's destruction, assuming they know the date of the crucifixion. Utilizing the "Hebrew Calculated Calendar" along with the Calendar Generator and the **Daniel 9 Prophecy** reveals the date for this event.

The prophecies and historical record of the Bible can only be understood, and dated correctly into man's history, by the use of the Hebrew Calculated Calendar. As will be shown, not only will the exact year, month, day, and day of the week be revealed, but also a clear explanation of the sixty-nine-week portion of the seventy-week prophecy of **Daniel 9**. Conversely, if a single biblical date is found that does not agree with the whole, of necessity it nullifies the work as a whole. This work meets those criteria.

There are two major challenges that must be addressed in order to correctly understand the scriptures pertaining to this subject. These scriptures are found in the following books of the Bible: **II Kings**, **II Chronicles**, **Jeremiah**, **Ezekiel**, **Nehemiah**, and **Daniel**. Together they form a calendrical lattice in which every date in these books which pertain to this subject will be seen to be in agreement, thus validating this work, or any work claiming to accurately portray this prophecy.

DEFINING THE PROPHECY

The first challenge is to read **Daniel 9** without applying previous definitions of other authors who have manipulated plain prophetic statements to fit their belief in a series of presently accepted dates for these historical events. The second challenge is more difficult—which is to form a timeline that will correctly address all of the historical dating given in these books of the Bible. In the end they must all be shown to be in agreement, and all be fixed to an immovable calendar, a calendar that has been proven accurate by correctly showing the day of the week, and the monthly date of the year for any date, either A.D. or B.C.

USING THE RIGHT CALENDAR

Factually here on this Website is a calendar that is biblically, and historically accurate. The proof of this calendar can be found at by clicking on the heading “Calendar Generator.” A yearly calendar can be produced for any year from creation to the present, showing side by side, the Gregorian calendar (either AD or BC), the Hebrew Calculated Calendar, and the Solar Calendar. This Calendar Generator is traced in seven-day increments beginning at creation. The seven-day cycle of the solar calendar, which has never changed, is the unbroken Biblical standard of man’s history. The following is the calendar for the year of creation. The blue lines are the solar calendar in seven-day increments. The red lines are the corresponding seventh days of the Hebrew calculated calendar. The black lines are the Gregorian calendar with the corresponding seven-day increments.

BC

↓4046↑

Generate

God’s Clock Starts Time as We Know It & Adam’s Birth

YEAR 1 AM (AFTER MAN)

Passover	(Saturday) Apr 2	
Unleavened Bread	Apr 3	Apr 9
Pentecost	May 22	
Feast of Trumpets	Sep 13	
Day of Atonement	Sep 22	
Feast of Tabernacles	Sep 27	Oct 3
Last Great Day	Oct 4	

THE ABOVE DATES ARE OBSERVED THE PREVIOUS EVENING, AFTER SUNSET

Hebrew Calendar: 354 days
Solar Calendar: 365 days

Difference: -11 days
Last Year: 0 days

Differences: -11 days
See the End Result

Gregorian Calendar

Hebrew Calendar

Solar Calendar

Demonstration of Math

PREVIOUS YEAR

THE BELOW DATES REPRESENT THE SABBATHS OF EACH MONTH

NEXT YEAR

Mar	Apr					May				Jun				Jul					Aug
26	2	9	16	23	30	7	14	21	28	4	11	18	25	2	9	16	23	30	6
Nisan				Iyar				Sivan				Tamm				Av			
7	14	21	28	5	12	19	26	4	11	18	25	2	9	16	23	1	8	15	22
1																			
7	14	21	28	35	42	49	56	63	70	77	84	91	98	105	112	119	126	133	140
			Sep					Oct						Nov				Dec	
13	20	27	3	10	17	24	1	8	15	22	29	5	12	19	26	3	10	17	24
	Elul				Tish				Chesh			Kis						Tev	
29	6	13	20	27	5	12	19	26	3	10	17	24	2	9	16	23	30	7	14
147	154	161	168	175	182	189	196	203	210	217	224	231	238	245	252	259	266	273	280
4045	Jan				Feb				Mar				Apr					May	
31	7	14	21	28	4	11	18	25	4	11	18	25	1	8	15	22	29	6	13
		Shev				Adar			Nisan				Iyar						Sivan
21	28	6	13	20	27	4	11	18	25	3	10	17	24	1	8	15	22	29	7
												2							
287	294	301	308	315	322	329	336	343	350	357	364	6	13	20	27	34	41	48	55

The Bible contains specific, detailed dates, such as **Ezekiel 1:1-2** ***“Now it came to pass in the thirtieth year, in the fourth [month,] on the fifth [day] of the month, as I [was,] among the captives by the River Chebar, [that] the heavens were opened and I saw visions of God. On the fifth [day] of the month, which [was] in the fifth year of King Jehoiachin’s captivity,”*** A precise time is given: the thirtieth year, the fourth month, the fifth day, in the fifth year of Jehoiachin’s captivity. He was the second to the last King of Judah. This brings to light a question. Why did Ezekiel use the captivity of Jehoiachin instead of himself? The answer is the Jehoiachin’s lifetime is biblically traceable through the destruction of Solomon’s Temple, proving the historical accuracy of the Bible. Bible history is confirmed by the placing of its dates.

IMPORTANCE OF BIBLICAL DATES

Usually this is simply read over, ignoring the information, and continuing to read on in Ezekiel’s account of a very a dramatic event. At best, one might wonder as to its significance. The truth is that up until the present, no one possessed an accurate calendar with which to ascertain these dates which God put there for a reason. Remember, the Bible is God’s instruction book for man, and is an accurate history, which proves His might and control of man’s ultimate end.

Utilizing the Calendar Generator gives a time piece that allows the tracking of these mighty kingdoms and their leaders, who performed the will of the Ever-living to the exact days and years as He has determined. Through a series of men, the prophets of the Bible, a written record has been made available by the Father through His Son for all to know its importance in this present age. **John 4:33-34** ***“Therefore the disciples said to one another ‘Has anyone brought Him [anything] to eat?’ Jesus said to them, ‘My food is to do the will of Him who sent Me, and to finish His work,’”***—a work that began at creation, and is set to an exact timetable.

END TIME

In **Daniel 12:9** we read ***“And he said, go [your way,] Daniel, for the words are closed up and sealed till the time of the end.”*** We are now in that time. As God points out to Daniel in **verse 4**, ***“... and knowledge shall increase.”*** The word “increase” carries the meaning of multiplying. It is the advent of computers that has allowed this multiplying of knowledge and facilitated the development of the Calendar Generator that will accurately produce a three-tiered calendar, for any year—A. M., B. C., or A. D.

THE PROPHIZED DEATH OF THE MESSIAH

Daniel 9:2 ***“In the first year of his reign I, Daniel, understood by the books the number of years [specified] by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in desolations of Jerusalem.”***

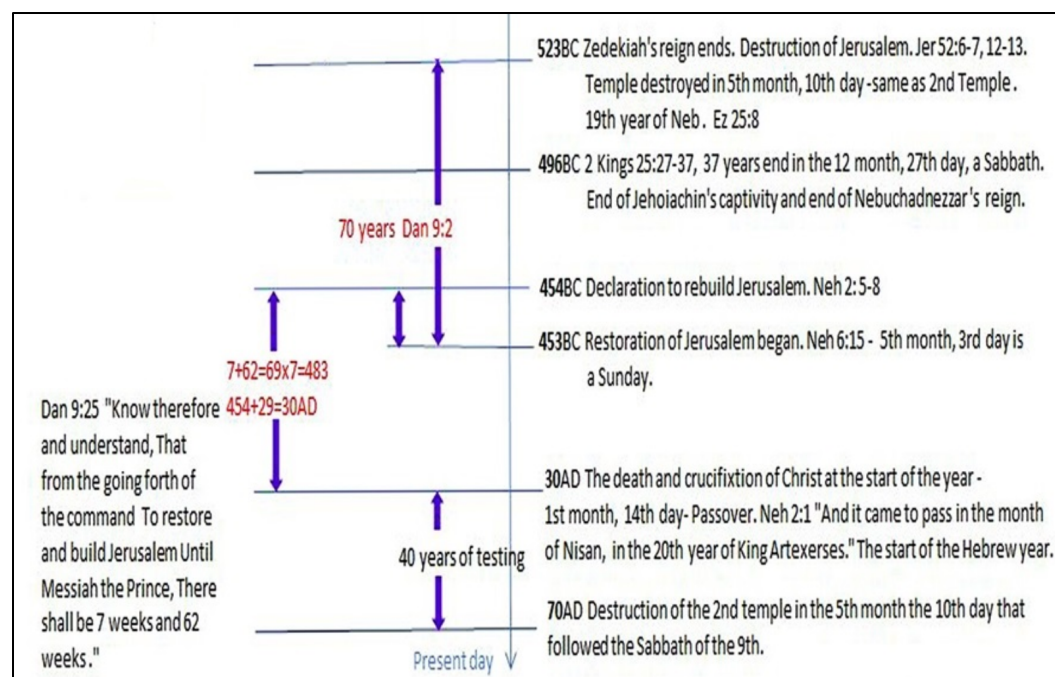
This is the first fact given—that the city would remain in a state of disrepair for 70 years. Therefore, the remaining prophecy of weeks should be understood in years and not days of a week. Those who are new to the study of prophesy need to know that times in prophesy are often represented as one day equaling one year. The next important time period is revealed in **Daniel 9:24** ***“Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.”*** The time period here is 70 weeks x 7 because there are seven days in each week. As explained above, in this prophesy days represent years. This results in 70 weeks x 7 years, or 490 years. This period of 490 years

is then broken into segments and defined in the next verses. It is the rebuilding of Jerusalem and the temple, and its relationship to the crucifixion of Christ, which is defined by **Chapter 9**. The time period must be in years because the topic of Jerusalem's desolation in **Daniel 9:2** is in years.

Daniel 9:25 *"Know therefore and understand, [That] from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, (this tells us the starting point for the 490 years) [There shall be] seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times."* Here Gabriel notes two time periods within the 490 years. He explains a time span of seven weeks ($7 \times 7 = 49$ years) and sixty-two weeks ($62 \times 7 = 434$ years); a total of sixty-nine weeks, or seven times sixty-nine, which equals 483 years, with the seven weeks Gabriel mentioned coming before the sixty-two weeks. This will leave a 7-year period that this article will not address, thus making the total years addressed not 490, but 483 years.

Daniel 9:26 states, *"And after the sixty-two weeks Messiah shall be cut off, but not for Himself; ..."* At the end of the sixty-two weeks, which followed the seven weeks, the Messiah is cut off—suffering the death penalty. This identifies the end point of the 62-week span (483 years after the proclamation). This article is written to only address the 483-year period, leaving the last 7 years untouched.

This places the crucifixion of the Messiah 483 years from the proclamation to rebuild Jerusalem; or conversely, from the proclamation to the crucifixion. Remember, it is counting from the order to rebuild, not from the actual work of restoring Jerusalem that gives this number. It is also understood that Jerusalem was to remain unrestored for seventy years. When adding these two intervals together the destruction date can be found. Then when did its destruction occur?



The answer to this question is found in **Jeremiah 52:12-13** ***“Now in the fifth month, on the tenth [day] of the month (which [was] the nineteenth year of King Nebuchadnezzar king of Babylon), Nebuzaradan, the captain of the guard, [who] served the king of Babylon, came to Jerusalem. He burned the house of the LORD and the king’s house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire.”***

SOLOMON’S TEMPLE DESTROYED

An important piece of history about this event is preserved by the Jewish authorities in the “Mishnah;” they note that the temple was destroyed on the 10th of Av as the Sabbath of the 9th had just concluded. This occurred in the fifth Hebrew month, Av. This means one of two things: its destruction was completed as the Sabbath day was ending on the 9th of Av, or it began as the Sabbath day was ending, resulting in the destruction the next day, meaning that Sunday would have been the 10th of Av. If this is compared to what Jerimiah says the problem is solved—Sunday. This is known by comparing these two statements as shown that the Sabbath day had to have been the 9th of Av. The temple was burned as the Sabbath day, the 9th of Av, was coming to an end, and the 10th day of Av, the first day of the week was beginning. Days of the Bible begin and end at sundown.

There are two important disasters in Jewish history: the destruction of the first and second temples in Jerusalem relating to a Sabbath on the 9th of Av. According to the Mishnah these two events occurred in exactly the same month, the same day of the week, in different years. Mishnah tract, Arakin 11B, Page 65, *“The day on which the temple was destroyed was the 9th of Av, and it was the going out of the Sabbath.”*

YEAR 3524 AM (AFTER MAN)

PREVIOUS YEAR

THE BELOW DATES REPRESENT THE SABBATHS OF EACH MONTH

NEXT YEAR

Jan				Feb				Mar					Apr				May		
5	12	19	26	2	9	16	23	2	9	16	23	30	6	13	20	27	4	11	18
Tev	Shev				Adar				Vea				Nisan					Iyar	
28	6	13	20	27	4	11	18	25	2	9	16	23	1	8	15	22	29	6	13
3523												3524							
294	301	308	315	322	329	336	343	350	357	364	6	13	20	27	34	41	48	55	62
Jun								Jul					Aug				Sep		
25	1	8	15	22	29	6	13	20	27	3	10	17	24	31	7	14	21	28	5
		Sivan					Tamm			Av					Elul				Tish
20	27	5	12	19	26	3	10	17	24	2	9	16	23	30	7	14	21	28	6
69	76	83	90	97	104	111	118	125	132	139	146	153	160	167	174	181	188	195	202
			Nov					Dec			522	Jan				Feb			
12	19	26	2	9	16	23	30	7	14	21	28	4	11	18	25	1	8	15	22
			Chesh				Kis					Tev				Shev			
13	20	27	4	11	18	25	2	9	16	23	30	7	14	21	28	6	13	20	27
209	216	223	230	237	244	251	258	265	272	279	286	293	300	307	314	321	328	335	342

YEAR 4116 AM (AFTER MAN)

PREVIOUS YEAR

THE BELOW DATES REPRESENT THE SABBATHS OF EACH MONTH

NEXT YEAR

Jan				Feb				Mar					Apr				May		
4	11	18	25	1	8	15	22	1	8	15	22	29	5	12	19	26	3	10	17
Tev	Shev				Adar				Ve				Nisan					Iyar	
28	6	13	20	27	4	11	18	25	2	9	16	23	1	8	15	22	29	6	13
4115											4116								
294	301	308	315	322	329	336	343	350	357	364	6	13	20	27	34	41	48	55	62
		Jun					Jul					Aug				Sep			Oct
24	31	7	14	21	28	5	12	19	26	2	9	16	23	30	6	13	20	27	4
		Sivan				Tamm				Av					Elul				Tish
20	27	5	12	19	26	3	10	17	24	2	9	16	23	30	7	14	21	28	6
69	76	83	90	97	104	111	118	125	132	139	146	153	160	167	174	181	188	195	202
			Nov					Dec			71	Jan					Feb		
11	18	25	1	8	15	22	29	6	13	20	27	3	10	17	24	31	7	14	21
			Chesh					Kis				Tev				Shev			
13	20	27	4	11	18	25	2	9	16	23	30	7	14	21	28	6	13	20	27
209	216	223	230	237	244	251	258	265	272	279	286	293	300	307	314	321	328	335	342

Mishnah tract Arakin 11B Page 65, "the same thing happened the second time. This statement shows the second temple was burned in 70 AD on the same day of the week, in the same month that Solomon's temple was burned." The Calendar Generator shows 70 AD having a Sabbath on the 9th day of the 5th month, confirming the above. The 9th of Av is a Sabbath of the 5th month, and it only happens in a year when the Feast of Trumpets falls on the second day of the week (Monday). By counting up the number of times this occurs in the Hebrew calendar in its 247-year

cycle, this occurs 70 times. In the 247 years, which constitutes a complete sequence of years of the Hebrew calendar, it can only occur seventy times. This can be confirmed by consulting Chart #5 (<https://bit.ly/3pMHa2L>) and studying the article, "A PROOF STUDY DATING BIBLICAL SABBATHS AND HOLY DAYS." (<https://bit.ly/3bmNx4F>)

The Feast of Trumpets only falls on a Monday 28% of the time. It now becomes an important key, a limiting factor that only allows the destruction of the temple to have occurred in a year having the Feast of Trumpets on a Monday.

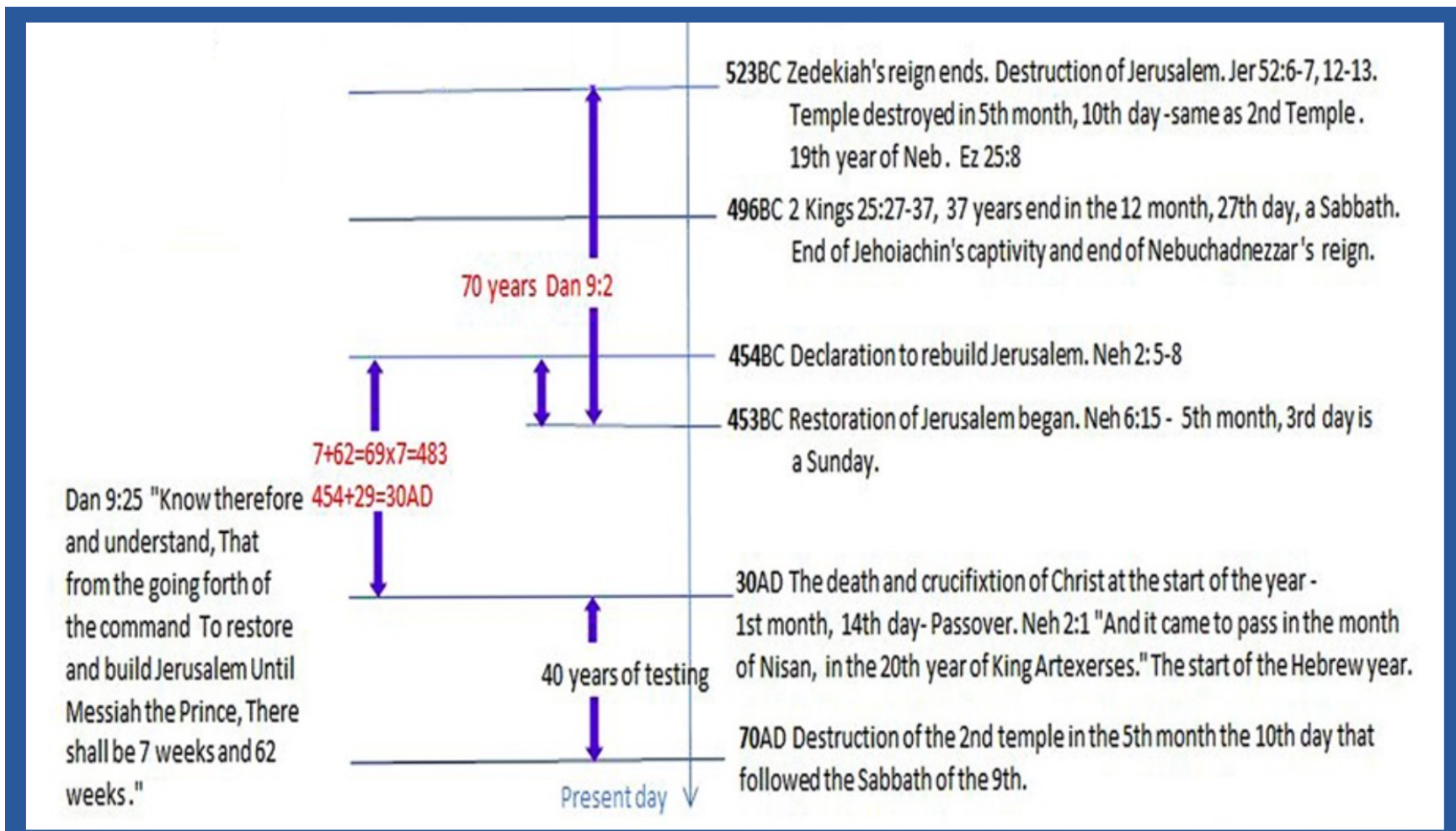
Presently there are three generally accepted dates for the destruction of Jerusalem and the temple. They are 585, 586 and 587 BC. The Calendar Generator shows that none of these years have the 9th of Av as a Sabbath. Therefore, this one simple fact proves these years to be wrong, and should clear the mind, allowing one to go forward and investigate when these important events actually occurred based on the Bible's own testimony, and not on secular history.

The accurate year of this destruction will be proven to be 523 B.C. By tracking backwards through the prophecy of **Daniel 9**, beginning with a known date, the death of the Messiah, and traversing back in time to find the destruction date that fits the requirement of having the 5th month with the 9th day as a Sabbath, and also meeting the number of years required by the prophecy, the year 523 B.C. is established.

It is acceptable to use secular history when it augments and clarifies the word of truth. The Bible is the only book containing the true history of man, and the fact that time may be accurately traced in increments starting with the seven-day creation week proves its veracity. This should make it clear that without understanding the Hebrew Calculated Calendar and its placement in history, it is not possible to know the date for the destruction of Solomon's temple.

In reviewing **Daniel 9**, the following time periods are found: (1) the city of Jerusalem will lay waste for seventy years, (2) the time period for the whole of the 70-week prophecy is 70×7 , or 490 years. (3) After 69×7 , or 483 years, the Messiah would be cut off by His sacrifice. It is this period of time that is addressed here. This 483 years is counted from the proclamation to rebuild Jerusalem, which is not the same year that the work to rebuild was begun. There is a difference in these two events, which will be accounted for.

In order to establish the date of the destruction of Solomon's temple, we begin with the fact that the temple was burned on the tenth of an Av that followed a Sabbath. We then add 70 years for the desolation of Jerusalem to the 483 years to the death of the Messiah from the proclamation to rebuild Jerusalem. By having these dates, it is now possible to trace these historic events through the use of the accurate calendar and its generator.



The total of these is 70 plus 483 or 553 years. Because of the gap in time between the declaration to rebuild and the actual work, there is approximately one years' time between the two.

However, this block of time is useful only if a fixed, known date can be determined on either end of the 483 years. At the present time the destruction date of Solomon's temple is not known, leaving the death of the Messiah as the known starting date from which it must be calculated.

WHEN WAS THE CRUCIFIXION DATE?

It has been established that the death of Herod, the Herod who ruled Judea at the time of Christ's birth, was in 4 B.C., (Wikipedia placed Herod the Great's reign at 37 B.C. to 4 B.C.) placing the birth of Christ in 5 B.C., and would move the crucifixion to an earlier date than that of 31 A.D. Having established His birth in 5 B.C., the start of His ministry would have been in the fall of 26 A.D. because **Luke 3:23** tells us ***"Now Jesus Himself began [His ministry at] about 30 years of age..."*** 30 A.D. has been confirmed historically by the five witnesses as reaffirmed by the following information from Alfred Edersheim, the respected scholar in his book, *"The Life and Times of Jesus the Messiah"* page 893 showing that His crucifixion was at the beginning of 30 A.D.

"And now a shudder (an earthquake) ran through Nature, as its Sun had set. We dare not do more than follow the rapid outlines of the Evangelistic narrative. As the first token, it records the rending of the Temple-Veil in two from the top downward to the bottom; as the second, the quaking of the earth, the rending of the rocks and the opening of the graves..."

While the rending of the Veil is recorded first, as being the most significant token to Israel, it may have been connected with the earthquake, although this alone might scarcely account for the tearing of so heavy a Veil from the top to the bottom. Even the latter circumstance has its significance. That some great catastrophe, betokening the impending destruction of the Temple, had occurred in the Sanctuary about this very time, is confirmed by not less than four mutually independent testimonies: those of Tacitus, of Josephus, of the Talmud, and of earliest Christian tradition. The most important of these are, of course, the Talmud and Josephus. The latter speaks of the mysterious extinction of the middle and chief light in the Golden Candlestick, forty years before the destruction of the temple; and both he and the Talmud refer to a supernatural opening by themselves of the great Temple-gates that had been previously closed, which was regarded as a portent of the coming destruction of the Temple."

In summary, the temple was destroyed by Titus in 70 A.D. Forty years before that date would be 30 A.D.—the year of the crucifixion! The number 40 represents God's time of testing.

Subtracting 30 A.D. from 483 years, and remembering that Christ's death occurred at the beginning of the year, thus 29 years needs to be subtracted, produces the year 454 B.C. as the year of declaration to rebuild Jerusalem. Adding 70 to 454, the year 524 B.C. is the first possible year for the destruction of Jerusalem and the temple.

By consulting the Calendar Generator there are two consecutive years that have the 9th of Av as a Sabbath; 524 and 523 B.C. Choosing the right date can be determined by looking at **Nehemiah 1:1-4**. ***"The words of Nehemiah the son of Hachaliah. It came to pass in the month Chisleu, (the ninth month) [in] the twentieth year, as I was in Shushan the citadel, that Hanani one of my brethren came with men from Judah; and I asked them concerning the Jews who had escaped, who had survived the captivity, and concerning Jerusalem. And they said to me, 'The survivors who are left from the captivity in the province [are] there in great distress and reproach. The wall of Jerusalem [is] also broken down and its gates [are] burned with fire.' So it was, when I heard these words that I sat down and wept, and mourned [for many] days; I was fasting and praying before the God of heaven."***

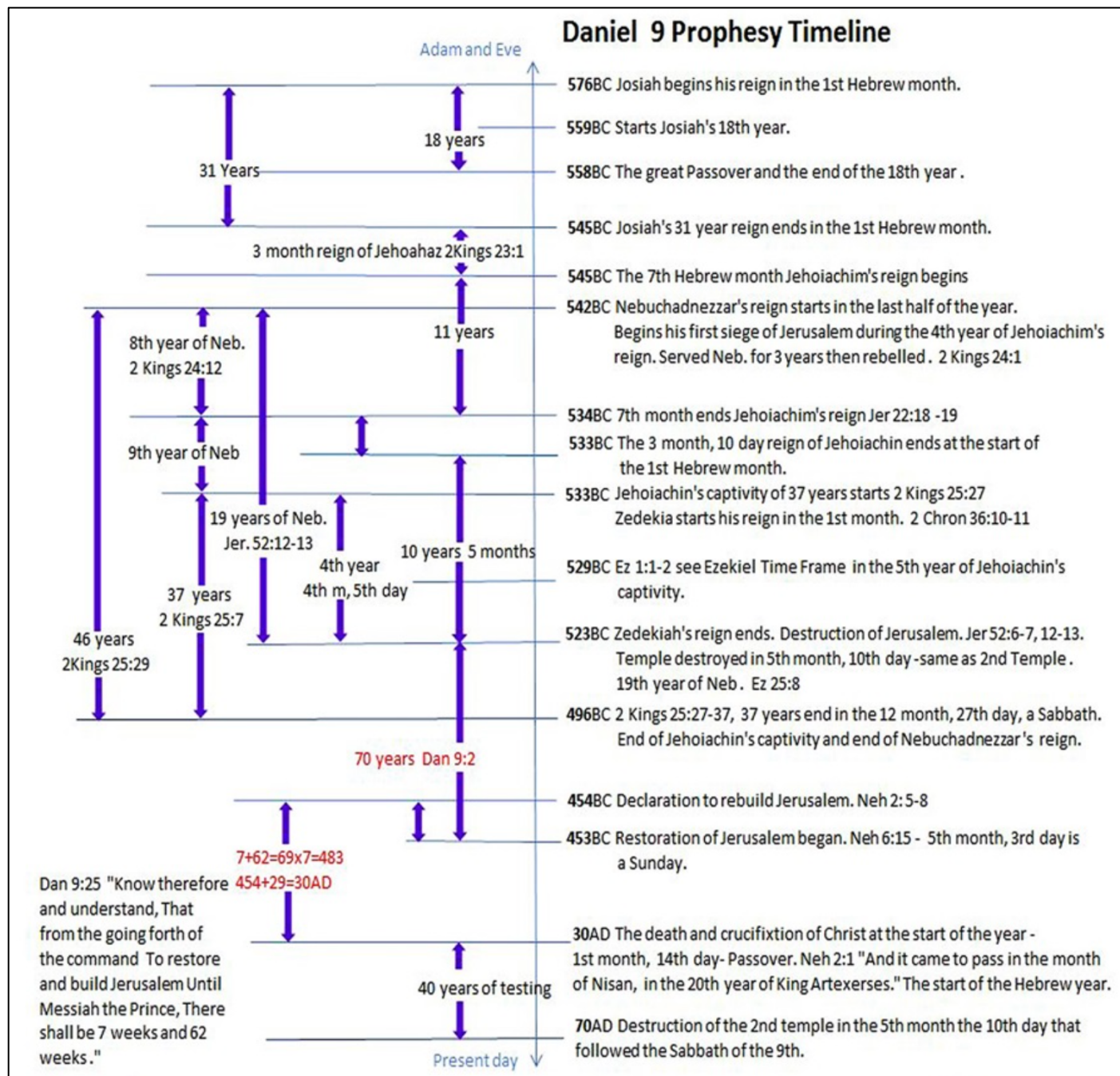
THE CALL TO RESTORE JERUSALEM

After fasting and praying about the plight of Jerusalem and its people, Nehemiah takes a request to the King. **Nehemiah 2:1-8** *"And it came to pass in the month of Nisan, in the twentieth year of the King Artaxerxes, [when] wine [was] before him, that I took the wine and gave it to the king. Now I had never been sad in his presence before. Therefore the king said to me, 'Why [is] your face sad, since you [are] not sick? This [is] nothing but sorrow of heart.' So I became dreadfully afraid, and said to the king, 'May the king live forever! Why should my face not be sad, when the city, the place of my fathers' tombs, [lies] waste, and its gates are burned with fire?' Then the king said to me, 'What do you request?' So I prayed to the God of heaven. And I said to the king, 'If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the cities of my fathers' tombs, that I may rebuild it.' Then the king said to me (the queen (his mother Esther) also sitting beside him), 'How long will your journey be? And when will you return?' So it pleased the King to send me; and I set him a time. Furthermore I said to the king, 'If it pleases the king, let letters be given to me for the governors [of the region] beyond the River, that they must permit me to pass through till I come to Judah, and a letter to Asaph the keeper of the king's forest, that he must give me timber to make beams for the gates of the citadel which [pertains] to the temple, for the city wall, and for the house that I will occupy.' And the king granted [them] to me according to the good hand of my God upon me."*

Nehemiah's request is made in the first month of the Hebrew year—Nisan—the same month in which our Savior was crucified, but still in the 20th year of Artaxerxes reign. This proclamation was made at Shushan which was about one thousand miles of overland travel from Jerusalem. It is understood that the work on the restoration of Jerusalem could not have begun in the year of the proclamation. The delivering of the king's orders, the preparation of the lumber and its transport to Jerusalem would have taken a year or more.

THE YEAR OF THE PROCLAMATION

The year of the proclamation, 454 B.C., was followed by a year and four months before the actual work began, correlating with the destruction of the temple as already has been noted, making 453 B.C. the actual year of the beginning of the work of the restoration of Jerusalem. Calculating the destruction year of Jerusalem and the first temple comes about by adding the 70 years that Jerusalem should be desolate. It must be added because B.C. years are in descending order, therefore the date is 523 B.C. The following written explanation will be more easily understood by consulting the Daniel 9 Prophecy timeline shown both here and in full page at the end of this article.



From this date, 523 B.C., all the remaining dates will be shown to be a calculated calendar of events as laid out in the Bible. **Jer. 52:6-7** *“By the fourth month, on the ninth day of the month, the famine had become so severe in the city that there was no food for the people of the land. Then the city wall was broken through, and all the men of war fled and went out of the city at night by the way of the gate between the two walls, which [was] by the king’s garden, even though the Chaldeans [were] near the city all around. And they went by way of the plain.”* Continuing in **verses 12 & 13** *“Now in the fifth month, on the tenth [day] of the month (which [was] the 19th year of King Nebuchadnezzar king of Babylon), Nebuzaradan, the captain of the guard, [who] served the king of Babylon, came to Jerusalem. He burned the house of the LORD and the king’s house; all the houses of Jerusalem, that is, all the houses of the great, he burned with fire.”*

LOOKING BACK

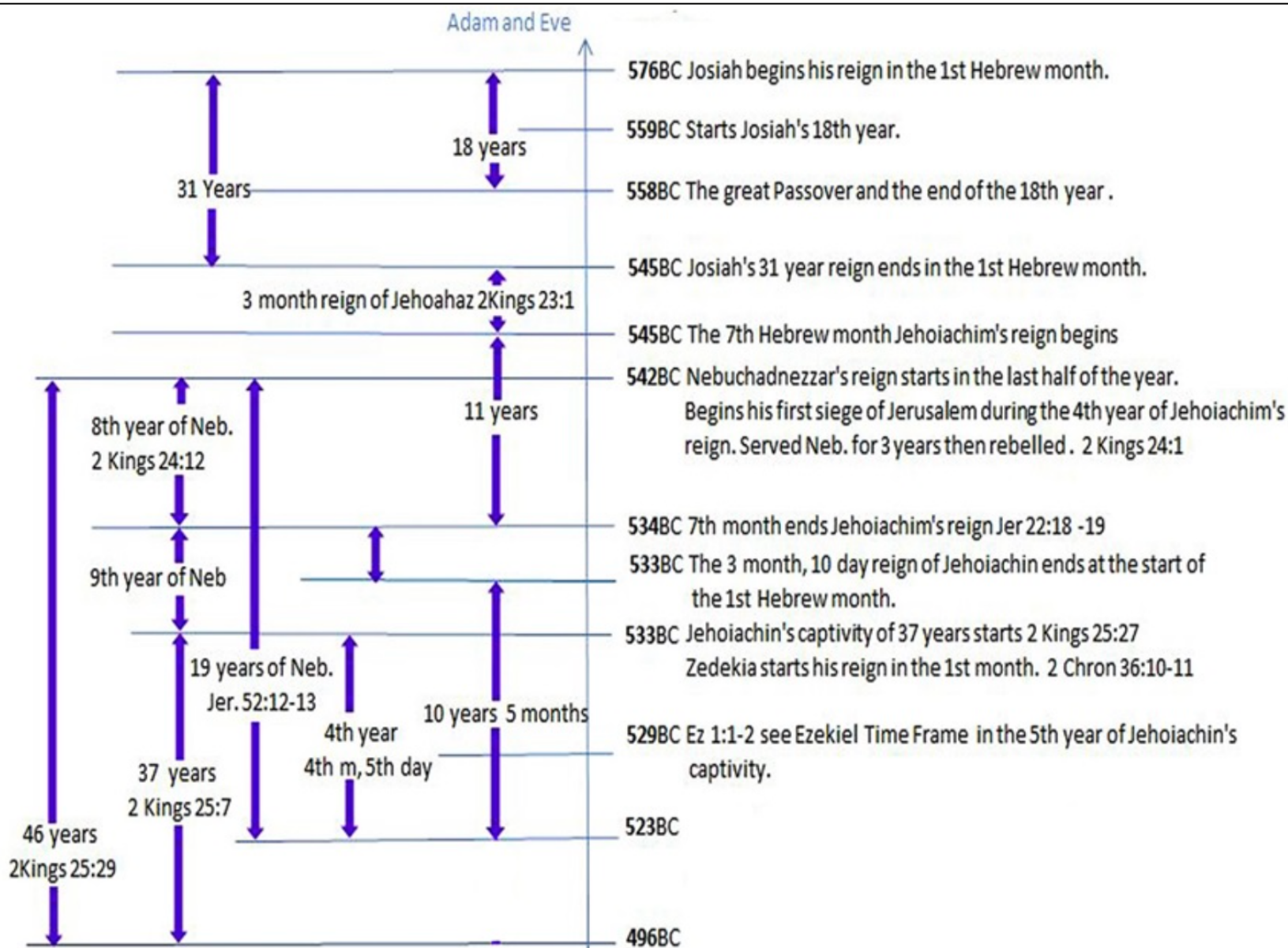
The preceding paragraph shows the destruction of the city and the temple occurred in Nebuchadnezzar’s 19th year, and this also occurred in the 11th year of Zedekiah’s reign. Both time periods happened in 523 B.C., in the Hebrew 4th month, the 9th day, a Friday, bringing Zedekiah’s reign in Jerusalem to a close.

Going back to the start of Zedekiah’s reign at the beginning of the year 533 B.C. means that his eleventh year started in the beginning of 523 B.C., thus he was in his eleventh year in the fourth month of the siege. Zedekiah started his reign right after Nebuchadnezzar removed Jehoiachin. **II Kings 24:8-9** *“Jehoiachin [was] eighteen years old when he became king, and he reigned in Jerusalem three months. His mother’s name was Nehushta the daughter of Elnathan of Jerusalem. And he did evil in the sight of the Lord.* At the turn of the year king Nebuchadnezzar summoned him and took him to Babylon, with the costly articles from the house of the Lord, and made Zedekiah, Jehoiakim’s brother, king over Judah and Jerusalem.”

Jehoiachin’s reign ended at the beginning of 533 B.C. (the turn of the year.) He had become king in the ninth Hebrew month of 534, which was a thirteen-month year. Jehoiakim’s reign ended in the ninth Hebrew month of 534 B.C., and he reigned eleven years. **II Chronicles 36:5** *“Jehoiakim [was] twenty-five years old when he became king, and he reigned eleven years in Jerusalem. And he did evil in the sight of the LORD his God.”*

The eighth or ninth month of 534 B.C. was the conclusion of Jehoiakim’s eleventh year. Therefore he ascended in 545 B.C. about the same time of the year. Jehoiakim became king because of Josiah’s defeat and death at the hand of Pharaoh Necho. This battle was fought at the beginning of the year, as this was the start of Pharaoh Necho’s campaign in support of Assyria against Babylon. **II Kings 23:29** *“In his days Pharaoh Necho king of Egypt went to the aid of the king of Assyria, to the River Euphrates; and King Josiah went against him. And [Pharaoh Necho] killed him at Megiddo when he confronted him.”*

At the death of Josiah Jehoahaz was made king and reigned three months. Adding to this a mourning period for Josiah, and the time it took the Pharaoh to sort out who to place on the throne (one he felt would be loyal to him,) it is now past the middle of the year 545 B.C. and accounts for the starting date for the eleven-year reign of Jehoiakim.



The above timeline is for both the Looking Back segment and Josiah's Reign segment.

JOSIAH'S REIGN

This year also marked the end of Josiah's reign of thirty-one years. **II Kings 22:1** *"Josiah [was] eight years old when he became king, and he reigned thirty-one years in Jerusalem..."* Therefore, he began his reign in B.C. 576. The years of his reign need to be known in order to show that all of the dates given by the independent writers of the books of the Bible relating to this time period are in complete agreement. His thirty-first year ended in the spring of 545 B.C. Therefore, the start of his eighteenth year, the year of his eradication of pagan worship and the great Passover celebration was 559 B.C. This great Passover was actually celebrated in the spring of 558 B.C. ending his eighteenth year.

The reason for the change in the B.C. year, without changing the year of Josiah's reign, is that the Gregorian year number changes in the middle of winter, and is not tied to the year of his reign, which is recorded in Hebrew calendar years. His reign began sometime in the spring because his death occurred in the spring. At this time in history military campaigns were started in the spring because of the unfavorable winter weather. This is when the Pharaoh Necho began his campaign to support the Assyrians in their war against Babylon.

THE BOOK FOUND

Both **II Kings** and **II Chronicles** confirm this dating. **II Kings 22:3,5,8,11** *"Now it came to pass in the eighteenth year of King Josiah [that] the king sent Shaphan the scribe, the son of Azaliah, the son of Meshullam, to the house of the LORD, saying: (5) And let them deliver into the hand of those doing the work, who are overseers in the house of the LORD; let them give it to those who [are] in the house of the LORD doing the work, to repair the damages of the house— (8) Then Hilkiah, the high priest said to Shaphan the scribe, 'I have found the Book of the Law in the house of the LORD.' And Hilkiah gave the book to Shaphan, and he read it." (11) "Now it happened, when the king heard the words of the Book of the Law, that he tore his clothes."*

It is clear by the action of the king that there was an almost total loss of the knowledge of the law and its penalties. The reading of these books brought into focus for the king why his nation was paying the penalty that surely follows breaking the laws of God. He realized his ignorance of them, so would the people of his nation.

JOSIAH SETS THE RIGHT PATH

After hearing the book of the law and realizing the great apostasy of his nation the king begins correcting the sins of the past. **II Kings 23:1-5** *"Now the king sent them to gather all the elders of Judah and Jerusalem to him. The king went up to the house of the LORD with all the men of Judah, and with him all the inhabitants of Jerusalem—the priests and the prophets and all the people, both small and great. And he read in their hearing all the words of the Book of the Covenant which had been found in the house of the LORD. Then the king stood by a pillar and made a covenant before the LORD, to follow the LORD and keep His commandments and His testimonies and His statutes, with all [his] heart and all [his] soul, to perform the words of this covenant that were written in this book. And all the people took a stand for the covenant. And the king commanded Hilkiah the high priest, the priests of the second order, and the doorkeepers, to bring out of the temple of the LORD all the articles that were made for Baal, for Asherah, and for all the host of heaven; and he burned them outside Jerusalem in the fields of Kidron, and carried their ashes to Bethel. Then he removed the idolatrous priests whom the kings of Judah had ordained to burn incense on the high places in the cities of Judah and in the places all around Jerusalem, and those who burned incense to Baal, to the sun, to the moon, to the constellations, and to all the host of heaven."*

It was not just a reading by the king that caused this change of heart, but it was a bringing to life the reason of why they were suffering with unhappy and unfulfilled lives. Just as **Nehemiah 8:1-9** shows, when the law and its understanding is taught the people repent. The book of Ezra shows Ezra was copying what Josiah had done before him and with the same result. **II Kings 23:3** *“... And all the people took a stand for the covenant.”*

PASSOVER OBSERVED

II Kings 23:21-23 *Then the king commanded all the people, saying, “Keep the Passover to the LORD your God, as [it is] written in this Book of the Covenant.” Such a Passover surely had never been held since the days of the judges who judged Israel, nor in all the days of the kings of Israel and the kings of Judah. But in the eighteenth year of King Josiah this Passover was held before the LORD in Jerusalem.”*

The dramatic effect that the reading of the books of Moses had on the king and the people is witnessed by his fervent actions of grinding to powder the instruments of pagan worship, just as described by the actions of Moses grinding the golden calf to powder. Josiah traveled the whole country, destroying the places of pagan worship. His actions described in **II Kings 23:1-21** occurred in his 18th year. That year culminates with the greatest Passover ever observed by any of the kings of Israel or Judah. Once the extensive requirements for planning and carrying out this Passover celebration were completed, along with the time to destroy the pagan idols, it would have taken the whole of Josiah’s eighteenth year. This shows that the year of Josiah’s reign was marked from spring to spring and covered parts of two Gregorian years. The Passover is held in the first month, Nisan, of the Hebrew year, which would occur near the end of March through the middle of April.

KINGS THAT FOLLOWED

The start of Josiah’s reign would occur in the first month of 576 B.C. and end in the first month of 545 B.C., resulting in the 31 years of his reign. Refer to **II Kings 22:1**. The next king to reign was Jehoahaz. He reigned from the 3rd thru the 6th month of 545 B.C. Then Jehoiakim began his reign in the 7th month of 545 B.C. and reigned until the 7th month of 534 B.C. (eleven years) as shown in **II Kings 23:36**. Jehoiachin was the next king, and he reigned 3 months—**II Kings 24:8**. Zedekiah reigned 10 years, 4 months, beginning his 11th year, and ended in 523 B.C. Reference **II Kings 25:1-3**. See the accompanying timeline for the Daniel 9 Prophecy.

II Kings 25:8-9 *And in the fifth month, on the seventh [day] of the month (which was the nineteenth year of King Nebuchadnezzar king of Babylon), Nebuzaradan the captain of the guard, a servant of the king of Babylon, came to Jerusalem. He burned the house of LORD and the king’s house; all the houses of Jerusalem, that is, all of the houses of the great, he burned with fire.”* Also reference **Jeremiah 52:12**. It has already been established in **Daniel 9:2** that Jerusalem would lay in ruins seventy years. Using BC 523 for the destruction of Solomon’s temple, minus the 70 years, 453 then is the beginning of the rebuilding of the wall of Jerusalem.

The proclamation to rebuild Jerusalem was made a year earlier in the first month of 454 B.C. The sixty-nine weeks of years, 483, would come to the crucifixion of Christ in the first month of A.D. 30.

There is an interesting relationship of time that deals with the captivity of Jehoiachin, and the events designated in the book of Ezekiel. This book has fourteen (two sevens) of specific dates which connect the previous dates into a whole accurate time frame, confirming the historical accuracy of the Bible, proving the Bible was written with the use of only one calendar—that is—the Hebrew Calculated Calendar.

<u>Bible Verses</u>	<u>Description</u>	<u>AM Year</u>	<u>BC Year</u>
Jeremiah 25:12	70-year Prophecy of the Fall of Babylon begins.	3514	533
II Chron 36:10-11	Zedekiah age 21 starts his 11-year reign in the first month. [20 th King of 20] {Zedekiah—Strong's H6667}	3514	533
Jeremiah 28:1	4 th year 5 th month of Zedekiah's reign the false prophet, Hananiah, gave his prophesy, and then God killed him in the 7 th month. The 5 th month is when the 1 st and 2 nd Temples were destroyed.	3517	530
Ezekiel 1:1-2 Ezekiel 3:16	Ezekiel starts his prophesy during the 5th year of Jehoiachin's captivity. Prophecy #1 - 5 th day, 4 th month Sabbath Prophecy #2 - 12 th day, 4 th month Sabbath	3518	529
Ezekiel 8:1-18	Prophecy #3 - Taken by vision to Jerusalem to see pagan worship at the Temple in the 6 th year, 6 th month, 5 th day. The 1 st Day of the week, Sunday, the day of worshipping the sun.	3519	528
Ezekiel 20:1	Elders of Israel come to enquire. Prophecy #4 - In the 7 th year, 6 th month, 5 th day. The 1 st Day of the week, Sunday.	3520	527
Ezekiel 24:1	Prophecy #5 - The day the King of Babylon set himself against Jerusalem the 9 th year, 10 th month, 10 th day—Thursday.	3522	525
Ezekiel 26:1	Prophecy #6 - Prophecy against Tyrus the 11 th year, 1 st day.	3524	523
Ezekiel 29:1	Prophecy #7 - Prophecy against Pharaoh and Egypt. The 11 th year, 1 st day—Sabbath.	3524	523
Ezekiel 31:1	Prophecy #8 - Prophecy against Egypt. The 11 th year, 3 rd month, 1 st day—Tuesday.	3524	523
Jeremiah 1:2	Jeremiah started in 13 th year of Josiah, and prophesied through the 11 th year of Zedekiah	3524	523
II Kings 25:2	This year marks the end of Zedekiah's reign.	3524	523
Jeremiah 25:10-11 Jeremiah 52:12-13 Leviticus 26:32-35	The destruction of Solomon's Temple (1st Temple). https://www.biblicalcalendarproof.net/calendar?GC_Year=523&GC_Era=BC https://bit.ly/3hUH01Z [shorter version for typing the link] [33] This is also the 19 th year of Nebuchadnezzar's reign, and the year of the 70 years of desolation that fulfilled the prophecy of Jeremiah 25:10-11; 52:12-13, and Leviticus 26:32-35. Reference the article: "The Destruction of Solomon's Temple Dated." https://biblicalcalendarproof.net/articles/destruction-solomons-temple-dated https://bit.ly/3hP8ar3 [shorter version for typing the link] [34]	3524	523
Ezekiel 32:1	Prophecy #9 - Prophecy against Pharaoh	3524	523
Ezekiel 32:17	Prophecy #10 - The 12 th year, 12 month, 15 th day, Sabbath	3525	522
Ezekiel 33:21	Prophecy #11 - 25 th year of our captivity 10 th month, 5 th day Sunday	3538	509
Ezekiel 40:1	Prophecy #12 - 25 th year, 1 st month, 10 th day. Sabbath	3538	509
Ezekiel 29:17-19	Prophecy #13 -Nebuchadnezzar was paid with the work against Tyre by the capture of Egypt 27 th year, 1 st month, 1 st day Sabbath.	3540	507
II Kings 25:7	This year marks the end of Jehoiachin's captivity.	3551	496
II Kings 25:29	The end of Nebuchadnezzar's 46-year reign/death.	3551	496

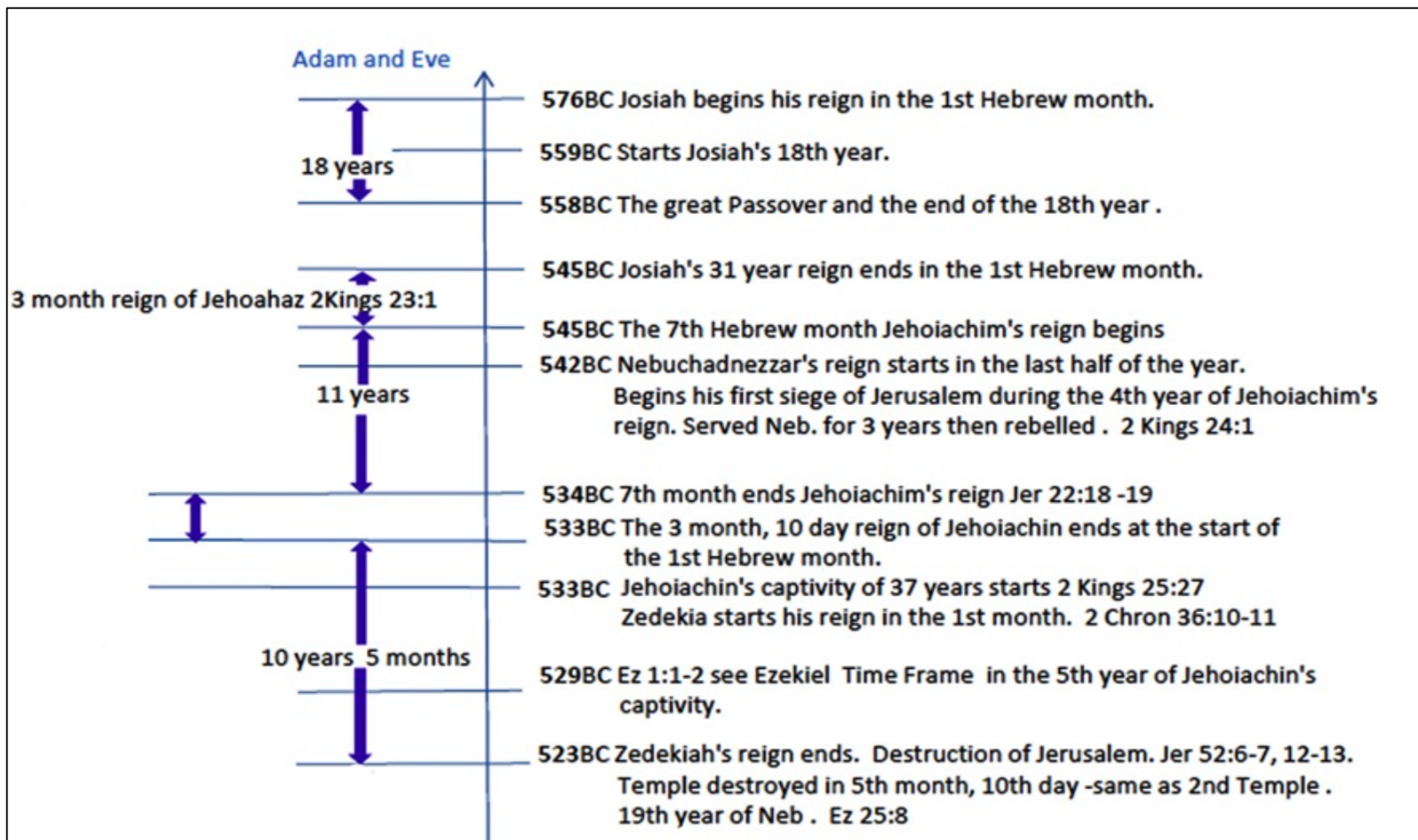
<u>Bible Verses</u>	<u>Description</u>	<u>AM Year</u>	<u>BC Year</u>
Daniel 5:25-31	Prophecy of the Fall of Babylon occurred 533 BC – 70 years, the end of the prophecy.	3584	463
Jeremiah 25:11	Prophecy of the Desolation of the whole land of Judah would be 70 years starts 523BC- 453 BC		
Nehemiah 2:5-8	Declaration to rebuild Jerusalem. https://www.biblicalcalendarproof.net/calendar?GC_Year=454&GC_Era=BC https://bit.ly/32PE9TG [shorter version for typing the link] [35]	3593	454
Nehemiah 6:15	Restoration of Jerusalem began in the 5 th month of the 3 rd day, a Sunday.	3594	453
Daniel 9:2	This completes the 70 years of desolation of Jerusalem.	3594	453
Daniel 9:25	Dedication of the 2 nd temple. https://www.biblicalcalendarproof.net/calendar?GC_Year=405&GC_Era=BC https://bit.ly/35Z0IN4 [shorter version for typing the link] [36]	3642	405
Luke 2:7-8	The birth of Jesus Christ in the fall of the year. https://www.biblicalcalendarproof.net/calendar?GC_Year=5&GC_Era=BC https://bit.ly/2G0uksU [shorter version for typing the link] [37]	4042	5

As an example, in **Ezekiel 1:1-2** God gives an exact time when He revealed Himself in all the glory of His portable throne. God does things for man to puzzle out. **Proverbs 25:2** *"[It is] the glory of God to conceal a matter, But the glory of kings [is] to search out a matter."*

God has put a lock on the history of the Bible that requires a key to open, and that lock is in understanding the Hebrew calendar from creation to the present. This passage in Ezekiel adds to the majesty of God who sets times and seasons. Quoting **Ezekiel 1:1-2** *"Now it came to pass in the thirtieth year, in the fourth [month,] on the fifth [day] of the month, as I [was] among the captives by the River Chebar, [that] the heavens were opened and I saw visions of God. On the fifth [day] of the month, which [was] in the fifth year of King Jehoiachin's captivity,"*

The thirty years must have great importance for God to have mentioned it, but what is the importance? He makes a point of adding it to the fifth year of Jehoiachin's captivity, which in turn is tied to the reign of the last five kings of Judah. Also, it is tied to the destruction of Jerusalem and the temple, and the proclamation to rebuild, down to the crucifixion of the Messiah. Interwoven into all of this is the reign of Nebuchadnezzar and his dealings with Judah and its kings. In addition, Ezekiel provides a detailed description of the temple that will serve as headquarters for the Kingdom of God and Christ's reign of one thousand years on this earth. Reference **Ezekiel 40:1** through **Ezekiel 48:35**.

As shown in the Daniel 9 Prophecy timeline, the captivity of Jehoiachin commenced in 533 B.C. Remember, by using the word "in" Ezekiel says that it was "during" the fifth year, and "during" the thirtieth year, meaning that only four years and twenty-nine years were complete. By subtracting four years and five months as Ezekiel states, the year 529 B.C., is established as Jehoiachin's 5th year of captivity. When adding the twenty-nine years of verse one to 529 B.C., the result is the year 558 B.C., which is the eighteenth year of Josiah's reign, a year in which he moved the nation from pagan worship back to the covenant of God, culminating in the great Passover in the eighteenth year of his reign.



In **Ezekiel 24:1-2** God speaks to Ezekiel in the ninth year, the tenth month, on the tenth day of the month, telling him that the king of Babylon has begun his siege against Jerusalem. The same date is recorded in **II Kings 25:1**. Ezekiel records the date from the captivity of Jehoiachin where **II Kings 25:1** uses the reign of Zedekiah. This account is written from observation, while the Ezekiel account is from inspiration of God given to Ezekiel in **Ezekiel 24:1-2**. Ezekiel is told of the siege of Jerusalem as it is taking place—a clear statement that the imprisonment of Jehoiachin and the elevation of Zedekiah to the throne happened at the same time, the beginning of 533 B.C. as shown in the **Daniel 9** timeline. Through Ezekiel, God gives fourteen dates tied to the captivity of Jehoiachin. A list is attached to this article for your convenience.

By reviewing the dates of this prophecy, which are historical events that happened in a certain time frame, it is seen that they fulfill the required number of 483 years of the prophecy, and clearly place the destruction of Solomon's temple in the year 523 B.C.

From the death of the Messiah in 30 A.D. (which required a Wednesday Passover, the 14th of Nisan) to the declaration to restore Jerusalem in 554 B.C. is the 483 years. See the article *"The Prophetic Days of Daniel 12:11-13,"* page 3, under the heading Christ the Passover Lamb, to the top of page 5, which establishes a Wednesday crucifixion—<https://bit.ly/3bmTKh4>. In turn, this fact limits the only possible year of His death to 30 A.D.

As already shown, Christ's birth was in 5 B.C., and the start of His ministry at age 30 years is confirmed in [Luke 3:23](#). Christ's birth was in the fall of 5 B.C., therefore his 30th year would be sometime in the year 26 A.D. The question becomes, at what month during 26 A.D. did He reach the age of 30 years? To the surprise of many in this world, it was not December 25th. The Bible points to a late summer or early-fall birth. The shepherds were in the fields with their flocks at the time of His birth, placing the beginning of Christ's ministry in the seventh Hebrew month, generally September on the present-day Gregorian calendar. This mid-year birth accounts for His ministry starting in the seventh month, and ending in the first month, resulting in three- and one-half years for His ministry.

By subtracting the 483 years of **Daniel 9** from the year of Christ's death, it produces the year 454 B.C.—the date of the declaration to rebuild Jerusalem. The actual work began in the next year 453 B.C. Adding the 70 years of desolation to the 453 years makes it 523 B.C., the year that Jerusalem and the temple were destroyed. That year in the Hebrew Calculated Calendar has the 5th month with a Sabbath on the 9th day. In turn, this binds the whole of the prophecy to the Hebrew Calculated Calendar, and without using it, it is impossible to accurately place any biblical events of the Bible.

This article proves that God uses the Hebrew Calculated Calendar to track time throughout the Bible from Genesis to Revelation. Then what is the lesson to be learned by God revealing that the whole of His instructions to man—the Bible—is built on the unmovable Hebrew Calculated Calendar? Does this not put a responsibility on the people of God to follow it in their worship of Him?

Don Roth (12-8-15) Revised 2021 10 28

