

# 457BC Study Guide



Daniel 9:24-27 & Ezra 7:7-9



## Introduction

We will be looking into the prophetic waymark of 457BC using the sure or confirmed word of prophecy, which is prophesized in Daniel 9:24-27, and established in Ezra 7:7-9, in great detail. From supporting scriptures recorded in the Bible along with some recorded history.

Before you can study the 2300-day prophecy in Daniel 8 going forward in time, and also the 70 weeks prophecy in Daniel 9 which is a segment within the 2300-day prophecy, you need to understand it's chronological foundation of 457BC.

brethren we as Seventh-day Adventist Christians need to be able to explain these prophecies and their applications. For example, we tell everyone that 457BC marks the beginning of the 70-week time prophecy. But can we explain how that year was derived, or answer some simple questions about that year? Whether the question is of a subjective nature or from a scoffer, we need to be able to uphold the word of God. But first, let us look at a very important E.G.W. quote before we start to dig in.

Recorded in the 1976 devotional book published by Review and Herald called, Maranatha the Lord is coming, page 45¶2

**“I have been shown that many who profess to have a knowledge of present truth know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested they know not their great ignorance. And there are many in the church who take it for granted that they understand what they believe; but, until controversy arises, they do not know their own weakness. When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth...”**

Brethren with that being said, let's now overview how we are going to accomplish this important goal.

We are going to do this study in two parts, 1<sup>st</sup> determine the correct decree, 2<sup>nd</sup> establish the year 457BC. Please note that the items highlited in **yellow** are your reference material in the back of the folder

## **Part #1 Determine the Decree:**

So, let's begin by reading the scriptures that points to this prophetic waymark that we are looking for.

Daniel 9:24-27 – **(:24) Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.**

**(:25) Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.**

**(:26) And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.**

**(:27) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**

Now verses 26&27 takes us into and through the 70<sup>th</sup> week, but let's back up and review verse 25 and focus on the beginning and closing of the 69<sup>th</sup> week, and some of the characteristics.

Daniel 9:25 – **Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.**

**First**, we need to find a commandment or decree.

**Second**, that commandment or decree must encompass restoring Jerusalem as a nation and the building of Jerusalem as a whole not just the temple or the wall.

**Third**, God gave us a prophetic yard stick to see which commandment or decree historically fits, where it is stated, "unto the Messiah the prince shall be 7 weeks, and 3 score, and 2 weeks", and remember a score equals 20.

So, let's add this up  $7 + 60 + 2 = 69$  weeks.

And 69 weeks equals how many days?  $69 \times 7 = 483$

But let us not forget, in most but not all-time prophecies days equal years, here is a quick review.

**Ezekiel 4:6 – And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.**

**Numbers 14:34 - After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.**

**Isaiah 23:15 – And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot.**

But before we get to our first decree of study, remember it has to contain, restoring Jerusalem as a nation and the building of Jerusalem as a whole not just the temple or the wall.

Also, when we reach out 483 literal years, we should find the baptism of the Messiah Jesus Christ. We will be using Roman Reckoning for the counting of the days and years via the Julian calendar which predates the Gregorian calendar that we use today. They are very similar except for some of the names of the days and months; however, we will use the modern names of the months for better understanding but we will still be using Julian reckoning for the numbering of years. So, we need to learn a few things about this calendar system. In what later became AD526 Dionysius Exiguus added the BC/AD recording of years to the Julian calendar. BC meaning Before Christ, and as you go back in time, the counting of the years increases. AD represents Anno Domini, Latin for “in the year of our Lord”, and as you go forward in time on the AD side the numbers of the years increase also.

#### **BC/AD Chart**

Now there are two issues with this BC/AD system of recording calendar years.

First, 1BC to 1AD is one literal year, but when you add 1+1 it equals 2 numerical years for one literal year. That’s why when 457BC to AD27 you come up with 484 numerical years for 483 literal years. To further expound on this there is no zero (0) year, and please note there is no numerical expression for zero in the Roman numeral system.

The second issue with BC/AD system is, theologians believe that the actual year of Jesus’ birth where the Word became flesh, was between 4BC and 6BC. But this won’t have any effect on the 483-year prophecy because whatever time you take from the BC side you will have to add to the AD side, so when you re-add the two sides together you still come up with the same numerical value.

And back to the Julian calendar, please note, the Julian calendar went into effect on January 1st AUC 709\* which later was changed to 45BC as we previously discussed. Please keep in mind that historians have since taken this calendar system and back dated though history that is why we are using it here today. Now because of the topic and focus of our discussion today, we will not be going much past AD27, therefore, there will be no need to transition into the Gregorian calendar at this time which occurred in AD1582.

\*AUC=Ab urbe condita, meaning “From the founded city” of Rome 753BC.

Now let's start and take a look at Cyrus decree.

**Ezra 1:1-4 – (:1) Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, (:2) Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. (:3) Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. (:4) And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.**

Around 538BC Cyrus decreed to rebuild the Jerusalem temple only. Now because we are on the BC side of the Julian calendar, are we going to add or subtract the 483 years to move forward in time? (Subtract) So, 538-483=55BC, therefore this decree missed the mark twice. It only encompassed the temple and not only fell short of Jesus' baptism but also His became date too. This decree however did mark the end of the 70 years of captivity prophesized by Jeremiah in chapter 29, verse 10. Also see 2 Chronicles 36:21-23 and Daniel 9:2 concerning the 70 years of captivity not to be confused with the 70 weeks prophecy.

Move onto the Darius Decree.

**Ezra 5:17-6:3, 6:12 – (:17) Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter. (:1) Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. (:2) And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: (:3) In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; Then jump ahead to (:12) And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.**

Around 520BC Darius decreed to let the work of Cyrus decree to continue, but with speed. And remember this encompasses only the temple also, and 520BC - 483 years =37BC. This decree also fell short Jesus' anointing too.

Now we are going to purposely skip the Artaxerxes' decree in his 7<sup>th</sup> reginal year and move on to his 20<sup>th</sup> reginal year. We want to get the wrong decrees out of the way which many people get confused with concerning the 2300 days and 70 weeks.

**Nehemiah 2:1-9 – (:1) And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. (:2) Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, (:3) And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? (:4) Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. (:5) And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. (:6) And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. (:7) Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; (:8) And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me. (:9) Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.**

So here we see that Artaxerxes issued multiple letters to Nehemiah so he could go and start rebuilding the walls around Jerusalem. Daniel 9:25 does talk about rebuilding the walls in troublous times, however, these letters do not encompass the rebuilding of Jerusalem as a whole and as a society. Also, these letters were written in 444BC, so, let's use our 483-year prophetic yard stick. Now remember, when you are in the BC side of the Julian calendar do you add or subtract numerical years to move forward in time. (Subtract) Since we are starting the year 444BC, 483 literal years going forward will bring us to the AD side of the Julian calendar. Remember 1BC to AD1 is only 1 literal year, however, when you add 1+1 it equals 2. So, since we will be bridging the BC/AD transition, 483 literal years will numerically be expressed as 484 Years. Here we go, 484 Numerical years-444BC=AD40. Did we miss the waymark of the anointing of Jesus the Christ? (Yes) By how many years? (13 too many) And these letters were written in Artaxerxes' 20<sup>th</sup> reginal year, did he write a decree in his 7<sup>th</sup> reginal year? (Yes), and 20-13=7<sup>th</sup> reginal year. Also notice, didn't we just now subtract numerical years to go back in time? (Yes), this is because we are using Jewish reckoning of time used by the Jewish scribes in the Bible, and we will be looking into both Roman and Jewish reckoning a little deeper as we move on.

Next, turn your Bibles back to the book of Ezra chapter 7, and go to verses 11-26. First, we want to see if the body this decree fits the requirements stated in Daniel 9:25, to restore and build Jerusalem, as a whole, and not just the temple or walls. After that we will look into calendrical timing of this decree in Part #2.

**Ezra 7:11-26 – (:11) Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel. (:12) Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. (:13) I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. (:14) Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem (See Isaiah 1:1), according to the law of thy God which is in thine hand; (:15) And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, (:16) And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem: (:17) That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem. (:18) And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. (:19) The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. (:20) And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house. (:21) And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, (:22) Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. (:23) Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? (:24) Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. (:25) And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges (See Isaiah 1:26), which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. (:26) And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.**



So, in the body of this text we just read, there is a lot mentioned about restoring the sacrificial system, but this decree also encompassed Judah along with Jerusalem. It then states about restoring local government in verse :25 about setting up magistrates and judges. And let's look at another scripture to find out truly if this is the decree spoken to Daniel by the Angel Gabriel. Please turn your bibles to Isaiah chapter 1 Starting with verse 1.

**Isaiah 1:1 – The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.**

Here in Isaiah 1:1, Isaiah is in vision concerning what? Judah and Jerusalem as also stated in Ezra 7:14. Now we serve a loving God, even though this judgement is set in place and went into effect at a later time for 70 actual years, but, God also speaks about restoration in verse 26.

**Isaiah 1:26 – And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.**

So, God is also showing Isaiah about what will happen after this judgement comes to close, where in Ezra 7:25, Ezra was instructed by the king to set judges into place fulfilling Isaiah 1:26. And if we were to go back to the beginning of Daniel chapter 9, Daniel recognizes that this same 70-year judgment is coming to a close and he begins to pray, and in verse 25 the Angel Gabriel introduces this decree to Daniel which is also fulfilled in Ezra chapter 7:11-26 as we previously just read.

So, do we all agree that this decree recorded in Ezra 7:11-26, issued by king Artaxerxes, is the decree or command to fulfill Daniel 9:25? Let's now use our 483-year prophetic yard stick again. Since we are starting the year 457BC, 483 literal years going forward will bring us to the AD side of the Julian calendar again. And remember 1BC to AD1 is only 1 literal year, however, when you add 1+1 it equals 2. So, since we will be bridging the BC/AD transition again and 483 literal years will numerically be expressed as 484 Years. Here we go, 484 Numerical years – 457BC = AD27. Did we miss the waymark of the anointing of Jesus the Christ? No, not this time.

## **Part #2 Establish the year 457BC**

So, we are now going to focus on the timing of this decree and not the body of the decree anymore. That is why we previously started in Ezra 7:11 to get the body of the decree out of the way, now we are going to back up in scripture to establish the timing of this decree. Please turn you Bibles back to verse 1 of Ezra 7, and we will now read to verse 10.

**Ezra 7:1-10 – (:1) Now after these things, in the reign of Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah, (:2) The son of Shallum, the son of Zadok, the son of Ahitub, (:3) The son of Amariah, the son of Azariah, the son of Meraioth, (:4) The son of Zerariah, the son of Uzzi, the son of Bukki, (:5) The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: (:6) This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him. (:7) And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king. (:8) And he came to Jerusalem in the fifth month, which was in the seventh year of the king. (:9) For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. (:10) For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments.**

Let's go back to **Ezra 7:9 – For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.**

So, from the 1<sup>st</sup> day of the first month to the 1<sup>st</sup> day of the Fifth month is exactly 4 full months in which Ezra traveled westward some 500+ miles from Babylon to Jerusalem. And this occurred in the 7<sup>th</sup> reginal year of King Artaxerxes. These months recorded here in the book of Ezra, are they by Roman Reckoning Jan-May, or Jewish reckoning? (Jewish) Remember, we are still looking for 457BC by Roman reckoning, so we will eventually have to merge (put fingers together) the two calendrical systems together simultaneously. But first, let's take an **uneducated** look at Artaxerxes' 7<sup>th</sup> reginal year. Xerxes, Artaxerxes father was murdered in about the middle of August 465BC and recorded history also shows Artaxerxes reign began in 465BC also. So, when you subtract (465BC-7=458BC) 7 from 465BC you come up with mid-August 458BC as the end of his 7<sup>th</sup> reginal year (Use fingers). So, is this 465BC year of the beginning of Artaxerxes' reign, correct? Yes, it is, however there are three things we need to know:

**One**, Artaxerxes was not the heir to the throne his older brother was causing a delay in his assention, he assumed the throne somewhere between the end of September to the end of December 465BC.

**Two**, **(Roman Hebrew Months)** Jewish reckoning of years is either from spring to spring starting on Nisan 1, which is known as ceremonial calendar, or fall to fall starting on Tishri 1, which is

known as the civil calendar. By the way, theologians claim that the Northern and Southern Tribes of Israel used different reckoning from each other for recording reginal years of their kings, one using Nisan 1 and the other Tishri 1. Now don't let this Nisan 1 and Tishri 1 overwhelm you, If I say January 1, what does that mean to you? A new year, but by what reckoning? By Roman reckoning, so, by Jewish reckoning there is Nisan 1 which is also the beginning of months, see:

**Exodus 12:1&2 – (:1) And the LORD spake unto Moses and Aaron in the land of Egypt, saying, (:2) This month shall be unto you the beginning of months: it shall be the first month of the year to you.**

### **(Roman Hebrew Months)**

And there is also Tishri 1 which is the 1<sup>st</sup> day of the 7<sup>th</sup> month. The monthly cycles remain the same in either case it is just a matter of whether the 1<sup>st</sup> day of the 1<sup>st</sup> month or the 1<sup>st</sup> day of the 7<sup>th</sup> month is being used. And on a quick note, before the Babylonian captivity the Jewish months were primarily identified by numbering, however there are some recorded names such as the 2<sup>nd</sup> month called Zif (1 Kings 6:1), 7<sup>th</sup> month called Ethanim (1 Kings 8:2), and the 8<sup>th</sup> month called Bul (1 Kings 6:38). However, all the names currently used in the Jewish calendar today were the result of being changed during Babylonian captivity. And today you are hearing me say Jewish dates like Nisan 1 and Tishri 1, here I am using Roman recording methods when assembling the months and days so it will be easier when we compare January 1<sup>st</sup> with Nisan 1 or Tishri 1. However Jewish recording is actually Day, Month, Year, not Month, Day, Year. Now back to our second need to know topic, which Jewish reckoning was used for Artaxersus' reginal years?

Let's see what the Word of God has to say about the recording of Artaxersus' reginal years, see:

**Nehemiah 1:1 – The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,**

So, here in verse 1 of Nehemiah 1, the month of Chisleu or Kislev depending on the translation is being recorded by Jewish reckoning as Artaxersus' 20<sup>th</sup> reginal year. Now go back to our **Roman Hebrew months** chart, the month of Chisleu is the 9<sup>th</sup> month by Jewish Reckoning. Next, we will jump ahead to:

**Nehemiah 2:1 – And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.**

So, from Nehemiah 1:1 to 2:1 we have moved forward in time from the 9<sup>th</sup> month back into the 1<sup>st</sup> Jewish month called Nisan. This would be like going from September to January, and what would happen to the calendrical year in January? It would advance 1 year. But did Artaxersus'

reginal year advance 1 year when the passing of time reached the 1<sup>st</sup> month again? It could have, but, it didn't, it is still being recorded as Artaxersus' 20th reginal year. Therefore, because it did not advance his reginal year, the Scribes are using fall to fall reckoning for recording Artaxersus' reginal years which starts at the 1st day of the 7<sup>th</sup> month which is now called Tishri. And this method of recording Jewish years is still used today in the Hebrew Calendar.



Here we see within September 2022 in the fall/autumn season, on this Gregorian/Hebrew hybrid calendar, the Jewish year transitions from 5782 to 5783.



And here we see that the Jewish new year will occur on September 26<sup>th</sup> by Gregorian reckoning which is recorded as 1 Tishri by Jewish reckoning. Please note that the current Rabbinical Jewish calendars are based on projections of the lunar cycles and not observations, but keep in mind that observation method was still in use during these times of study today, which will be important to understand when studying the timing of the 70<sup>th</sup> week, and moving ahead to the next thing we need to know for this study.

**Three**, the third thing we need to know is, Jewish recording of the reginal years of kings is from the start of a full calendar year being used, so there is some rounding off going on. When a king departs a throne in the middle of a calendar year, that king is credited to the end of the calendar year, and the new king ascending to the throne, in the middle of the calendar year is in his or her ascension period till the new calendar year begins. But, let's prove this with the scriptures.

#### **(Recorded Reginal Years of Kings)**

So, did 20 of these 22 reginal periods recorded in the books of kings reign complete literal full years, all 20 of them? No, also the two that were recorded as only reigning for three months, probably never made to the beginning of their first reginal calendar year, whereas Ahaziah did and was credited with only 1 year.

But don't listen to me, let the Word of God show us the interpretation and application of the recording of the reginal years by Jewish reckoning.

Please turn your Bibles to:

**1 Kings 2:11 – And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.**

So, did David reign for exactly 40 years? No, in the book of kings the reginal periods were rounded off, but let's continue to prove it. Next please turn your Bibles to:

**2 Samuel 5:4 – David was thirty years old when he began to reign, and he reigned forty years.**

There it is again, the same 40 whole years, but let's see what verse 5 has to say:

**2 Samuel 5:5 – In Hebron he reigned over Judah seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah.**

There it is in verse 5, David served 40 ½ years, but was accredited for only 40 recorded years. So, somewhere a rounding off took place, did this occur at his departure or his ascension to the throne? The six months were rounded off of his ascension in Hebron.

You can also look this up in 2 Samuel 2:11 and 1 Chronicles 3:4 concerning this topic.

Let's review these last three important topics again before we continue:

**One**, Artaxersus was not the heir to the throne his older brother was causing a delay in his ascension.

**Two**, Concerning the recording of Artaxersus' reginal years, the scribes were using fall to fall reckoning, where the year begins on Tishri 1, which is 1<sup>st</sup> day of the 7<sup>th</sup> Hebrew month.

**Three**, The Jewish scribes recorded reginal years of kings starting from the beginning of a full calendar year using one of two reckonings. The period of time before the beginning of the calendar year is called the ascension period.

Before we break this all down, let's get familiar with merging the Roman and Jewish Calendars. Please go back to the **Roman Hebrew months** chart, notice that the Jewish months are recorded in between the Roman months. That is because the Jewish months in comparison to the Roman months move back and forth in time, one year Nisan 1 can occur in March the next year April. The reason for this, is the Reckoning for Jewish months is by the lunar cycles of the new moon,



which occur in about every  $29\frac{1}{2}$  days, thereby 12 out of the 19 Jewish years have only 354 days in it. So Jewish months will fall behind of our Roman months. In order to keep the Jewish calendar in line with the seasons and solar years a 13<sup>th</sup> month is added 7 times within 19 solar

years. When this is done Nisan 1 will occur again in April then creep its way back into our March, till the next 13<sup>th</sup> month is added again, this was originally done, so that the barley harvest would be ready in the first month for the wave offering during the feasts, which you can look this up in Leviticus chapter 23.

Are you ready now, let's put this all together? Please get out, **Artaxerxes 7<sup>th</sup> Reginal Year**. We are going to start at the top and work our way down.

1. August 465BC Xerxes, Artaxerxes' father is murdered by Artabanus.
2. Remember, Artaxerxes is not the immediate heir to his father's throne, his older brother was, delaying his ascension.
3. In 465BC, Tishri 1 occurred around mid-September, so, Artaxerxes would have to have ascended his father's throne after this time otherwise the book of Ezra chapter 7 would have recorded it as Artaxerxes' 8<sup>th</sup> reginal year instead of 7<sup>th</sup>. So, Artaxerxes would have to have ascended between late September and December.
4. Next January 1<sup>st</sup> comes around and we are now in the year 464BC, see note 2, a document cataloged as AP6, was discovered on the island of Elephantine in Egypt. The scribe recording this document, double dated this document using two different reckonings making it easy for historians to date it by Roman reckoning. They determined the date of this document to be January 2<sup>nd</sup> or 3<sup>rd</sup> 464BC. In this document it shows Artaxerxes has ascended the throne. Note, this is not the actual ascension date, but rather proves his ascension, and we now know Artaxerxes ascension period has already begun.
5. Tishri 1 in the Roman year of 464BC occurred in early October, at this time Artaxerxes transitioned from his ascension period to the beginning of his first full reginal year according to Jewish reckoning used by the scribes. So, here we have established the beginning Artaxerxes first reginal year in 464BC on Tishri 1.
6. Tishri 1 463BC began his 2<sup>nd</sup> reginal year.
7. Tishri 1 462BC began his 3<sup>rd</sup> reginal year.
8. Tishri 1 461BC began his 4<sup>th</sup> reginal year.
9. Tishri 1 460BC began his 5<sup>th</sup> reginal year.
10. Tishri 1 459BC began his 6<sup>th</sup> reginal year. **↓Also get out Roman Hebrew months↓**
11. Tishri 1 458BC began his 7<sup>th</sup> reginal year, which occurred near the end of September. So, when they say, Artaxerxes' 7<sup>th</sup> reginal year was in 458BC, that is true, however, it began in the fall of 458BC instead of ending in the summer of 458BC. Then, January 1<sup>st</sup> comes and we are now in the year 457BC by Roman reckoning, however we are still in Artaxerxes 7<sup>th</sup> reginal year by Jewish reckoning. On Nisan 1, still in 457BC, Ezra begins the 500+ mile journey from Babylon to Jerusalem. And with him was the Artaxerxes decree which would have to have been written before his departure. On Ab 1, also still in 457BC Ezra arrives at Jerusalem and reads the decree shortly after.

So, within the Roman year 457BC, and within Artaxerxes 7<sup>th</sup> reginal year which extends to the last day of Elul in the fall of 457BC, the decree prophesized by the prophet Daniel in chapter 9, verse 25, was written, carried to Jerusalem and then read before the people in July 457BC. But the decree actually went into effect in the fall of 457BC, which is probably when the work really got going again after planning and waiting for material.

Ellen G. White wrote this, concerning the timing of the Artaxerxes decree, which was re-published in the Adventist Pioneer Library, Volume 3, Number 2, Second Quarter 1993, on page 8, titled "like a tidal wave":

**"That which led to this... was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of 2300 days, went into effect in the autumn of the year 457BC, and not the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457BC, the 2300 years terminated in the autumn of 1844"**

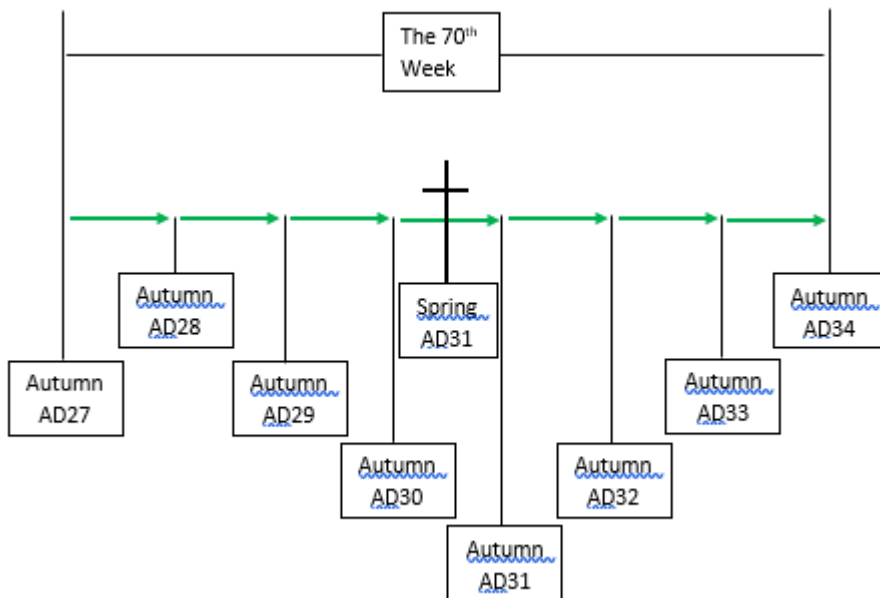
Now, if you are speaking with a non-Adventist, are you going to use an E. G. White quote? In most cases that can do more harm than good, but you can quote the Angel Gabriel concerning the timing of this decree going into effect. Let's see what the Angel Gabriel has to say recorded in:

Daniel 9:27 – **And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**

So, one week equals seven days, and in this prophecy, seven days equals seven years. And when you get into the middle of seven years you will find yourself in the **middle** of the fourth year hence 3 ½ years. So, was Jesus crucified in spring or the fall/autumn season? He was crucified in the spring time, and remember this occurred in the **middle** of this prophetic year within the 70<sup>th</sup> week.

(Please go to next page)





Therefore, if the spring season occurred in the middle of this 4<sup>th</sup> prophetic year, then these prophetic years begin and end in the fall/autumn seasons, which would also include the 457BC beginning and the AD1844 end of the 2300-day prophecy.

End of study, 2 Timothy 2:15

Notes:

Julian calendar last day, Thursday 10/04/AD1582; Gregorian calendar first day Friday 10/15/AD1582, 10 numerical days added, however the weekly cycle remained the same.