

unknown periods χ and σ are the basis of the **450** year figure in Acts 13:20. This also shows that there are no overlaps in the period of the judges, except for Samson, whose 20 years are qualified as occurring in the days of the Philistines.

450 years was an easy sum to add up by going through the book of Judges and first seven chapters of Samuel.

Calculating Samuel's Years

We already discovered $\chi = 14$. Finding σ for Samuel's years requires a proper understanding of the reference in 1st Kings 6:1 to the **480th** year. The key is that the phrase *for the going of the sons of Israel from the land of Egypt* is a reference to the annual Passover.¹²⁵ The Passover was regarded as Israel's independence day celebration, and a re-enactment of the Exodus, and so it became customary to count the number of official Passovers. The text says, "And it came to pass in the four hundred and eightieth year for the going-out of the children of Israel from the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of YHWH" (1 Kings 6:1, my translation). The Hebrew text does not say "The 480th year after". The verb לָצֵאת means *for going*. The verb is used in Exodus 13:3 for the *Exodus*. The sense is "the 480th year *for* GOING-OUT." This usage is parallel to "the 231st year *for* Independence" with reference to the United States. The 480th year does not mean it was 480 years *after* the Exodus. The language uses an ordinal number and a preposition, לְ, which is more ambiguous, meaning *pertaining to, for, with regard to*. What is being measured by the 480th year is the number of celebrations of Exodus or national independence.¹²⁶

Accordingly, if the national independence is interrupted by subservience to another nation, then the national celebration would have to be suspended until independence was recovered. The phrase *Going-Out* had double reference. It did not just refer to the original event. It

¹²⁵ לָצֵאת בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ-מִצְרַיִם. (1st Kings 6:1).

¹²⁶ Another clue is found in the meaning of the word "Israel". Translate the passage according to the meaning of *Israel*, "the 480th year of going out of the sons *fighting with God*," and refer "going out" as going up armed for war, as Israel left Egypt. Then it is clear that Israel only fought with God on their side when the Judges delivered them. They did not "go out" for victory during the servitudes.

"The name *Israel* is a common construction, using a verb with a theophoric element (אל, 'el) that usually indicates the subject of the verb. Here it means, "God fights." This name will replace the name Jacob; it will be both a promise and a call for faith. In essence, the Lord was saying that Jacob would have victory and receive the promises because God would fight for him... *You have fought*. The explanation of the name Israel includes a sound play. In Hebrew the verb translated "you have fought" (פָּרַץ, *sarita*) sounds like the name "Israel" (יִשְׂרָאֵל, *yisra'el*), meaning "God fights" (although some interpret the meaning as "he fights [with] God"). The name would evoke the memory of the fight and what it meant. A. Dillmann says that ever after this the name would tell the Israelites that, when Jacob contended successfully with God, he won the battle with man (*Genesis*, 2:279). To be successful with God meant that he had to be crippled in his own self-sufficiency (A. P. Ross, "Jacob at the Jabboq, Israel at Peniel," *BSac* 142 [1985]: 51-62)." (NET Bible 253.86; *Genesis* 32:82).

also referred to the annual celebrations of the original event. It is similar to the American English usage of the words *Independence Day*. In the original sense, this meant July 4, 1776. However, most often it is used to refer to the celebration day of this event. If national independence is interrupted, then the enumeration of the number of independence days would have to be interrupted until independence was restored.

In ancient times nations were much more likely to lose their independence for a period and then regain it later. In such cases, an era enumerating independence celebration would be suspended, and then pick up where it left off when sovereignty was recovered.

Therefore, 1st Kings 6:1 does not count the years during which Israel was enslaved to other nations. The **134** years of oppressions, therefore, are to be omitted from the total. The number of Passover celebrations is **40 + 7 + 14 + 40 + 80 + 40 + 40 + 23 + 22 + 6 + 7 + 10 + 8 + 40 + s + 40 + 40 + 4 = 480**. **461 + s = 480**, and $\sigma = 19$. On the other hand if the **134** years of oppressions are included, then $\sigma = 19 - 134 = -115 < 0$.

Clearly Samuel cannot judge for **-115** years. Since the actual number of years is already $>> 480$, the validity of the interpretation and calculation is confirmed. The first witness is that the time is already much greater than **480** (Total $>> 480$). The second is that the period of the Judges cannot be sufficiently shortened without doing violence to the texts.

The Jubilee of Saul's Second Year

The accuracy of this calculation is also confirmed by the Jubilee cycle. After adding Samuel's years ($\sigma = 19$), the first year of Saul will be **3038**. Divide by seven to see if this year is sabbatic: **3038 ÷ 7 = 434**. Seven divides evenly **434** times. So the first year of Saul is sabbatical: **49**. Is the next year a Jubilee? Divide by **49**: **3038 ÷ 49 = 62**. **49** divides evenly **62** times; therefore, the next year **3039** is a Jubilee: **1/50**.

Is there any confirmation that Saul's **2nd** year was a Jubilee? Yes. First Samuel 13:1-3 refers to Saul being *son of a year in his reigning, yea, two years he hath reigned over Israel* (Young's Literal Translation). This chronological notation introduces the occasion "and Saul hath blown with a trumpet through all the land" (vs.3) that alludes to the legislation for the Jubilee, "ye make the trumpet sound throughout all your land" (KJV, Leviticus 25:9). It should be kept in mind that there were no chapter and verse numbers in the bible in those days. The normal method back then for referencing a text was to quote a choice phrase from the text. For example, the books of the Torah are named from words that occur in the first verse of the book. Also, as literature was extremely limited, and the Torah was regularly read, everyone knew what you were talking about when a text was referred to.¹²⁷

This Jubilee synchronizes with the entry into the land. Israel entered the land in **2549**, and Saul blew the trumpet in **3039**. The difference, **3039 - 2549 = 490**, is **490**

¹²⁷ On the other hand, the biblical method is to speak in parables, which are easy to understand by those in touch with the word of God, but easy to conceal from those out of touch with the word.