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BIBLE CODE 251

PURPOSE	EXODUS	CODE 243	CODE 427	KINGS	CODE 166
CODE 294	CODE 251	SUMMARY CODE 251	SUMMARY CODE 490	CODE 490	CODE 666



Repetition of 251 Years Throughout the book of Genesis

by Floyd R. Cox

This website is a treasure hunt, looking for priceless gems hidden just beneath the surface. It uncovers a whole new insight into a mysterious time pattern hidden in the first book of Moses, which should have been placed in the margins of Genesis and preserved in its original version of the first 2510 years. Instead we have been exposed to time spans introduced by Archbishop James Ussher in the King James Version of the Bible, but he never found the 251-year pattern this present writer has discovered throughout the book of Genesis and elsewhere.

Ussher's work, *The Annals of the World*, was published in 1658, two years after his death.

It is a chronology back to Adam, 4,004 BC, a timeline for the births, deaths and other events in the years AM (After Man). Shem was born when Noah was 502 (251 x 2), and Shem continued to live for 502 years after the flood (Ussher: pages 21 & 27). Ussher states what happened in the years 1757, 2008, and 2259, but he never observed that these dates form a 251-year pattern:

0 AM (After Man): Creation of Adam

1757 AM: Birth of Peleg, fall of Babel & nations were dispersed (Ussher: page 21).

2008 AM: Birth of Abraham (Ussher: page 22).

2259 AM: Birth of Joseph (page 29).

2513 AM: The Exodus from Egypt (page 39).

Each of these numbers after Creation is divisible by 251 except 2513. It should be 2510 AM, but Ussher made a 3-year mistake for the period between Abraham and the exodus.

Moreover, other chronologists have used these same eras, and they are not some new way of manipulating the numbers for a sensational, new scheme for a "best seller".

Why read this Book?

Ussher's chronology has been used to create sensational speculation about "the beginning of the world" and "the ending of the world".

A famous Egyptologist/mathematician/astronomer in the 1800's said the passageway in the Great Pyramid measures 6,000 "pyramid inches" from the entrance of the pyramid to the entry of its King's Chamber, which allegedly represent 6,000 years until "the time of the end".

Other scholars say Egypt's dynasties are 700 years too long and offer their alternative views on how some dynasties should overlap or be arranged to match Ussher's timeline "found in the Bible". This work restores the original 251-year pattern of chronology back to the original setting of Genesis in 72 pages with 11 charts without applying it to prophecy for today.

This work is new and different, like another form of archaeology, digging into what's buried in the context of Genesis. There is a repetition of 251 years throughout the book of Genesis and elsewhere hidden just beneath the surface.

Observations are made, but each reader should determine their application. Are we observing a time sequence related to numerology? For sure, it doesn't take an imam, a chief rabbi, a Pope or a genius to see the simple 251-year timeline found in major Biblical events, but they haven't discovered it.

Shem outlived the Flood 502 years and died 101 years before Joseph was born. By mixing two versions of the story, one could wrongly surmise that Noah was age 251 at the Flood. Babel fell, and the nations were divided when Peleg was born, 101 years after the Flood, 251 Sabbaticals after Adam, and Abraham was born 251 years after Babel. Life spans of Abraham, Isaac and Jacob (175, 180, 147) totaled 502 years (251 x 2). This book puts everything in its proper context.

Repetition of 251 Years Throughout the book of Genesis

72 pages, 11 tables

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[GENETICS](#)

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BIBLE CODE 251

PURPOSE	CODE 251	EXODUS	CODE 294	CODE 490	KINGS	BOOKS
CODE 666	CODE 166	DUALITY	MYTHS	GENETICS	Y-DNA	LETTERS
CONCLUSIONS						

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Repetition of 251 Years from Joseph to the Exodus

73 pages, 18 tables

Repetition of 251 Years from Joseph to the Exodus

by Floyd R. Cox

Eventually, it became clear that the 251-year pattern I found is an integral, although hidden, part of the text. It actually belongs to the Bible and is not of any private ownership. These insights do not belong to me; I merely rediscovered them.

The 251-Year Era of Creation

The 251-Year Era of Joseph

The 251-Year Era of the Exodus

The 251-Year Era of Jerusalem

The patriarchs, Abraham, Isaac and Jacob, were in Joseph's family tree. Their life spans totaled 502 (251 x 2) years. Abraham lived 175, Isaac 180, Jacob 147.

Babel fell when Peleg was born, 251 sabbaticals after the creation of Adam. Abraham was born 251 years later, 251 years before the birth of Joseph. Jacob wanted to return home from his uncle in Syria in order to begin a new era after the birth of Joseph, but his uncle enticed him to stay another six years. Joseph was born to Jacob and Rachel 251 years after Abraham's birth (Genesis 30:25). Joseph entered Egypt at age 17 and became a co-ruler. This enabled his family to escape a famine when Joseph was 39, when Jacob was 130, and they spent 212 years in Egypt 212 years (39 + 212 = 251). They entered Egypt for 212 years and spent 39 years in the wilderness before conquering the east side of the Jordan (212 + 39 = 251).

Genesis ends with the promise that Joseph's bones would eventually return home from Egypt to be buried near his mother, Rachel, who had died during their return from Syria to Bethlehem, when Joseph was seven, when Jacob was 98.

Exodus begins with Moses carrying Joseph's 251-year-old bones from Egypt (Exodus 13:19), 430 years after Abraham was called (Exodus 12:41).

Abraham would have been 251 at Joseph's birth and his bones would have been age 502 at the Exodus, when Joseph's bones were 251 years old.

The 251-pattern has become mutilated beyond recognition. A couple of keys had to be found in order to restore it.

1. Joseph was 30 when he stood before Pharaoh, and Jacob was 130 when he entered Egypt in the 3rd year of drought, when Joseph was 39. So, Jacob was 91 at Joseph's birth (130 - 39 = 91).

2. According to Archbishop James Ussher, Moses's mother was Levi's daughter and was also Joseph's niece (Ussher: Page 34; Numbers 26:59).

3. Josephus after 70 AD wrote saying there were 2510 years from Adam to the Exodus (2510 + 592 = 3102 yrs to the temple) (*Antiquities* 8.3.1).

This simple pattern should enable each Israelite and each of us to relay the simple timeline of the Bible stories to the grandchildren: Adam was created in the beginning of all 251-year eras. In the 40th year in the wilderness, the 2550th year of Adam, Moses conquered the east side of the Jordan river and died. Thus ends the story according to Moses, and Joshua took over.

Note: According to W. F. Albright and S. Smith, Hammurabi died in about 1686-1674 BC. If so, Hammurabi may have been the "Aramphel" killed by Abraham before Abraham was age 86.

Why read this Book?

Repetition of 251 Years from Joseph to the Exodus is an update on Ussher's work of 1658 AD, which was an improvement on Eusebius' work of 325 AD, which was an improvement of Josephus' work of 70 AD. The Romans gave Josephus the books of the temple prior to burning the temple in 70 AD, which undoubtedly included the works of Ezra, Jerusalem's first priest after the return from Babylon, after 539 BC.

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PURPOSE	CODE 251	EXODUS	CODE 294	CODE 490	KINGS	BOOKS
CODE 666	CODE 166	DUALITY	MYTHS	GENETICS	Y-DNA	LETTERS
CONCLUSIONS						

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Repetition of 251 Years from the Exodus to the Era of Jerusalem

by Floyd R. Cox

Joseph was born 251 years after Abraham. He was 39 when his family entered Egypt and would have been 251 if he had lived until the exodus, when they took his bones from Egypt. Strangely nothing is recorded after the second year in the wilderness until the 39th year.

In the 39th year, Moses' brother and sister died, and this is 251 years after Joseph's family had entered Egypt. In the 40th year in the wilderness, Moses conquered the east side of the Jordan River and died. Thus ended the story according to Moses, and Joshua took over in crossing the Jordan.

Repetition of 251 Years from the Exodus to the Era of Jerusalem

105 pages, 18 tables

Exodus 2510 Years after Adam

The original figures of Josephus show 2510 (251 x 10) years from Adam to the Exodus and 592 years from the exodus to the temple (total of 3,102 years. See Josephus' *Antiquities* 8.3.1):

“SOLOMON began to build the temple in the fourth year of his reign, on the second month, which the Macedonians call *Artemisius*, and the Hebrews *Jur*, five hundred and ninety-two years after the Exodus out of Egypt; but one thousand and twenty years from Abraham's coming out of Mesopotamia into Canaan, and after the deluge one thousand four hundred and forty years; and from Adam, the first man who was created, until Solomon built the temple, there had passed in all three thousand one hundred and two years” (3102 – 592 = 2510 yrs.).

Temple 294 Years (6 Jubilees) after Exodus

Archbishop Ussher, in *The Annals of the World*, page 60, says David began ruling in a **jubilee year** and continued for seven years in Hebron. He says David conquered Jerusalem and, “The ark of the covenant... was now brought from Kirjathjearim in this **sabbatical year**... David rejoiced before it, and sang a song.”

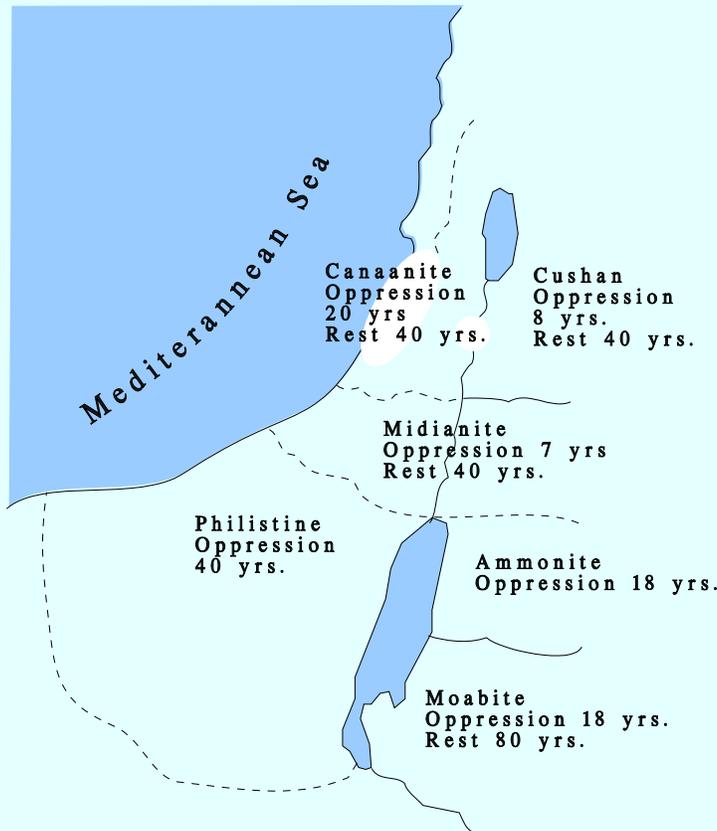
David ruled another 33 years in Jerusalem, and Solomon finished the temple in his 11th year. “...in the next Jubilee year... he (Solomon) brought the ark into the Holy of Holies in the temple” (Ussher: page 60). Ussher continues on page 67 saying, “In the eleventh year of Solomon's reign, in the eighth month, called Bul, the temple and its furnishings were completed. It had taken seven years and six months to build. The dedication of the temple of the temple was postponed until the autumn of the next year, because that was the beginning of the Jubilee year.”

TABLE 1. 251 Years from the Exodus to the Era of Jerusalem

BC	294 yrs (6 jubilees)	49 yrs. (1 jubilee)	251 yrs
1255 Exodus (251x5, a Jubilee Year)	1255		1255
1010 David's first year of reign (a Jubilee)	1010	1010	1010
1004 David captures Jerusalem (251x4, a Sabbatical)	1004	1004	1004
968 Temple founded	968	968	
961 Solomon Dedicated Temple (Jubilee)	961	961	
520 Second temple founded (a Sabbatical)			

This table is based upon having six generations (251 years) from the exodus to David. Nashon was David's ancestor during the exodus (Num. 1:7; 7:11). Ussher preferred having 479 years from the exodus to Solomon (as in I Kings 6:1).

TABLE 2. Locations of the Six Oppressions



<i>Oppressions</i>	
Cushan	08
Moabite	18
Canaanite	20
Midianite	07
Ammonite	18
Philistine	40
	111

Kenneth A. Kitchen and Jack Finegan place the exodus in about 1250 to 1260 BC, about 40 years before Pharaoh Merneptah of Egypt's Dynasty XIX. This only allows about 111 years for the oppressions and judges. In this view, the reigns of Abimilech, Tola, Jair, Jephthah, Ibsan Elon and Abdon (79 years altogether) are included in years in which the land had rest (200 years total), and this may explain how Jair, Jephthah, Moses' grandson and Aaron's grandson are still living at the end of Judges. The Ammonites were allied with the Philistines during the Ammonite Oppression (Judges 10:6). This may include Samson's 20 years (Judges 15:20). The Philistine Oppression undoubtedly included Eli's 40 years (I Sam. 4:18).

Why read this Book?

The 251-year pattern continues after the death of Moses. We could connect these sabbaticals with Shem being 98 (two jubilees) years old at the Flood; the exodus was 122 sabbaticals (854 years) after the Flood, which was likely six jubilees, or 294 years, before the temple was completed in 961. This would make **251 years from the exodus to David's seventh year in Hebron.**

Scholars debate whether this period from Exodus to David & Solomon should be **251 or 479 or 590 Years**, and we even find examples of each of these three beliefs in the first century. Do we include 111 years of the oppressions (to absorb 339 years of judges), or include 339 years of the judges (to absorb the 111 years of oppressions, as in I Kings 6:1), or do we count 450 years for both the 111 and 339 years of judges and oppressions (as in Acts 13:20)?

Note: A popular view places the Exodus in the time of Ramesses II as in the movie, *Exodus*. According to W. F. Albright and S. Smith, Hammurabi died in about 1686-1674 BC. If so, Hammurabi may have been the "Aramphel" killed by Abraham before Abraham was age 86.

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PURPOSE	CODE 251	EXODUS	CODE 294	CODE 490	KINGS	BOOKS
CODE 666	CODE 166	DUALITY	MYTHS	GENETICS	Y-DNA	LETTERS
CONCLUSIONS						

Repetition of 251 Years During the Era of Jerusalem

by Floyd R. Cox

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Repetition of 251 Years During the Era of Jerusalem

105 pages, 18 tables

Eusebius of Caesarea wrote his *Chronicle* in about 324 AD. On page 123 he says, "...from Solomon and the first building of the temple until the second year of Darius and the rebuilding of temple, is 502 years (251 x 2)". Perhaps he recognized the 251-year pattern. His date for the temple, then, was 1022 BC (520 + 502 = 1022). Rabbinic figures only allow 480 years.

Actually, there were 502 years from 1004 BC (when David conquered Jerusalem) to 502 BC (when Nehemiah rebuilt a portion of the wall of Jerusalem to finish the city's restoration). There were about 251 years from the 1st year of Solomon in 971 to the Assyrian captivity of Israel in 720 BC. During that time, the kings of Israel overlapped 30 years.

For the rabbinic dates, the founding of the temple was in 832 BC (but was actually in 968 BC for a difference of 136 years). The rabbinic dates were based upon the kings of Israel, not Judah, and did not allow them to overlap 30 years. So their date should have been 802 BC, and 166 years from 968 BC (968-166=802) (998-30=968) (832-30=802).

The rabbinic view also adds 166 years prior to Solomon's temple by choosing 479 years instead of 251 between the Exodus and the temple and by making Abraham's birth 1948 instead of 2008 after Adam (by subtracting 60 years between Abraham and his father and by delaying Abraham's calling about two years, until he was 75, which makes the Exodus 2448 instead of 2510 years after Adam. The difference is 62 years).

The rabbinic view also subtracts 36 years between Eli and David, which are equivalent to the 36 years from the capture of Jerusalem until the founding of the temple in 968. There were actually 56 years from Eli's death until David captured Jerusalem, when he brought in the Ark from the house of Abinadab. But in the rabbinic view, the Ark was with Abinadab only 20 years after Eli's death to David (I Sam. 7:1-2; II Sam. 6:3). Again, the difference is 36 years.

Reducing the overlapping reigns after Solomon from 277 to 247 years repairs this flaw. Otherwise, as in rabbinic tradition, there were 480 yrs. from 1312 to 832 BC and 480 yrs. from 832 to 352 BC. In 70 AD, the temple was burned 656 years after it was burned in 587 BC. The rabbinic view is that this was 490 years (in fulfillment of Daniel 9). The difference is 166 years.

TABLE 3. The Missing 166 Years of the Rabbinic System

	251-YEAR SYSTEM BC		RABBINIC SYSTEM BC	
			UNCORRECTED	CORRECTED -
Exodus	1255	-62=	1311	1317
			-479	-479
David Captures Jerusalem	1004	-166=		838
				-36
First Temple Founded	968	-166=	832	802
30 Overlapping Years	-247		277 - 30=	247
Sabbatical - Exile of Ten Tribes	721	-166=		555
				-98
Sabbatical - Temple Scroll Found	623	-166=		457
				-35
Sabbatical of 589-88 BC	588	-166=		422
First Temple Burned	587			421
Sabbatical - Fall of Babylon	539	-166=		373
70th Yr after 588 BC	518	-166=		352
Second Temple Finished	516	-166=		350
Esther Crowned Queen of Persia	515	-166=		349
Walls of Jerusalem Repaired	502	-166=		336
Sabbatical	AD 69			69
70 AD: temple burned again	70		70 AD: temple burned	70
656 yrs. after 587 BC			490 yrs. after 422 BC	



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Repetition of 251 Years During the Second Temple (to 70 AD)

by Floyd R. Cox

This work uncovers a whole new insight into the period of the second temple, which began with a decree made by Cyrus the Persian after 539, that is, 49 years after the Sabbatical observed in 588 BC (when the first temple was burned).

539 was also 70 years in which Jerusalem served the kings of Egypt and Babylon after 609 BC, as foretold by Jeremiah the prophet.

37 years after 539 Nehemiah restored Jerusalem's walls in 502 BC (251 x 2), in the 20th year of Darius "Ahasuerus", and he later returned to Persia in Darius' 32nd year. In his absence, a Samaritan made his residence in the new temple and sent priests back into farming.

The "Dragon" of Revelation 13

502 (251 x 2) years after Cyrus captured Babylon in 539, Jerusalem was conquered by Herod "the Great" and established his dynasty over all of Palestine. He began expanding the temple in 18 BC, 502 years after the temple was founded in 520 BC.

His expansion of the temple was referred to as "Herod's temple" to differentiate it from Ezra's second temple finished in 516 BC. Herod, a descendant of Abraham's grandson, Esau (Edom), and had a Samaritan wife named Malthace. He had innocent children killed in Bethlehem hoping to destroy the one destined to replace him as "King of the Jews" (Rev. 12:3).

His son, Herod Antipas, ruled in Nazareth where the family of Jesus lived. John the Baptist accused him unlawfully marrying his divorced sister-in-law, the wife of Phillip. So he reluctantly had John beheaded at the insistence of his new bride and her daughter. This Herod was in Jerusalem for the Passover when Jesus was put on trial for speaking against the temple.

The Herods, like the Pharisees, claimed to be Jews (Rev. 2:9). They gained power to appoint the priests for the temple, which could mean they had the power to replace God and reside in the temple themselves.

The Herods resided at Jericho, where Joshua fought. Jesus proclaimed the future fall of Jerusalem. Perhaps he led an invisible army as in the days of Cyrus.

The destruction of Herod's temple in 70 AD can be compared with Balaam who misled the Israelites near Jericho and compared with Joshua's battle at Jericho with seven trumpets. Joshua is Hebrew for the Greek, Jesus or can be compared with the return of Nehemiah to "clean the threshing floor", to expel a Pharisee residing in the temple

The Beast of Revelation 13:18

There were six emperors of Rome in the dynasty of Julius Caesar down to Nero Caesar whose name counts to 666 (Rev. 17:10). (Julius was not an emperor.) The Caesars gave Palestine to the Herods. Coins circulated in Palestine in the first century had the faces of the Caesars. The Herods gave their power to the Caesars (Rev. 13:2-4).

First Century Fulfillment of Jericho

The dragon of Revelation 12:4 is likely associated with the Herod dynasty. Herod the Great captured Jerusalem in 37 BC, 502 years after Cyrus captured Babylon in 539 BC.

In 39 AD, the Emperor banished Antipas and Herodias to Lyon, Gaul, in today's southern France. At about this time, Lazarus went to Cyprus, and Joseph of Arimathea allegedly took his niece (the mother of Jesus) to Lyon establishing the first Christian church in Europe. Revelation 2:13 mentions an Antipas who converted to Christianity.

His nephew, Herod Agrippa I, executed James and imprisoned Peter. Paul appeared before Herod Agrippa II to make his defense at the coastal port of Caesarea.

This adds new dimension to "those who say they are Jews, and are not, but are of the synagogue of Satan." And it reflects Balaam who taught Balak to cast a stumblingblock before the children of Israel. Balaam met the Israelites near Jericho. The Herods resided at

*Repetition of 251 Years
During the Second
Temple*

75 pages, 10 tables

Jericho. This associates the Herods living at Jericho with the “last days” in 70 AD.

Jerusalem was surrounded in 70 AD on the Passover, just before the annual Wave Sheaf Offering on Sunday. Jericho was surrounded by the Israelites on the Passover, just before the manna stopped on Sunday, on the day of the Wave Sheaf Offering, just before the priests went around the city with their seven trumpets for seven days of unleavened bread. On the seventh day, all seven trumpets and rams horns were blown as everyone yelled, and the walls fell down.

1 AD is $251 \text{ yrs.} \times 4$ after King David captured Jerusalem in 1004 BC. A crucifixion in 31 AD would be about 1,000 years after David died in 971 BC, when Solomon began to reign.

1931 AD is about 3,000 years after David’s death. The second temple was destroyed in 70 AD, about 1,000 years after ten tribes of Israel separated from the throne of Judah in 931 BC. 1971 was about 3,000 years after Israel separated from Judah. Likewise, the church departed from Jerusalem in 70 AD, at the end of the New Testament.

The Third Temple

Herod's temple was not likely a "third temple". Christ referred to his own body as a temple when he said, "Destroy this temple, and I will raise it back up in three days." This temple allegedly began in the Christian Era, perhaps in 4 BC or 1 AD, and survived the second temple, after 70 AD. This new era consisted of twelve tribes (Revelation 7:4); new judges over of each tribe (Mat. 19:28), new 70 elders (Luke 10:1), new two witnesses, and the Lamb is the temple of it (Rev. 21:22). Revelation 11 is likely about the last 3½ years of the second temple in 70 AD. This suggests that the Shikhanah (Holy Spirit) that had resided in the first two temples had transferred to the body of Christ. This would explain Acts 3:12.

Why read this Book?

Obviously the book offers many tables and other details of the period after 539 BC, the dynasty of the Herods 502 years later, and some new perspective on the book of Revelation. According to Archbishop James Ussher, Queen Esther was crowned in Persia the year after the second temple was completed in 516. Today we have the same threat of extinction of the state of Israel by Iran (Persia) as in the time that Esther and her Jewish relatives lived there.

Reasons for believing Darius was called Ahasuerus in Esther is explained in the tab labeled “code166”.

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The Big Picture

by Floyd R. Cox

The good news is that, even though there are 39 books in the Old Testament, we need to read only nine to get a complete chronology from Genesis to Nehemiah, from the beginning to the end of the Old Testament.

1. **Genesis begins a 251-year era:** covers 2259 years (251×9) to Joseph's birth, and he died in Egypt 110 years after that. Joseph would have been 251 if he had lived until the exodus, when they carried his bones from Egypt in the 2510th year of Adam. This takes us to the book of Exodus. Since these eras lasted 251 years, it would be tempting to conclude that the 251-year pattern was only used as a sequential timeline with no overlapping periods, but the life spans of Abraham, Isaac and Jacob consisted of 502 overlapping years. Shem lived 502 years after the flood, but these years do not merge with the 251-year pattern between Adam and the fall of Babel.

2. **Exodus begins a 251-year era:** After 39 years in the wilderness, Israel left Kadesh 251 years after the time Joseph's family had entered Egypt when he was age 39. Aaron and Miriam (Moses' siblings) both died at Kadesh, in the wilderness, in the 39th year, and Moses died in the 40th year, after conquering the land east of the Jordan River.

It would be tempting to conclude that, since Moses wrote the first five books, he was the creator of the 251-year pattern. However, starting with Exodus, the pattern outlives Moses and continues to the era of Jerusalem and perhaps to the Assyrian Captivity of Israel. Several problems need to be addressed and solved, such as, viewing the judges and kings as being contemporary or consecutive with each other. The choices become obvious in this work.

There were 6 generations from the exodus to David, 14 from Abraham to David (Matt. 1:17).

3. **Joshua:** After 40 years in the wilderness, the book of Joshua continues the timeline. Joshua ruled for 7 years and the elders ruled for 36 years. Or Joshua ruled for 7 years and the elders ruled for 33 years. Josephus says Joshua and the elders ruled for 43 years.

4. **Judges:** The judges ruled for 339 years, and the oppressions lasted 111 years. Together these lasted 450 years (Apostle Paul cited this version in Acts 13:20). However, 1st Kings 6: 1 says there were 479 years from the exodus to the temple. This would allow only 339 years for the judges and would absorb or include the 111 years of oppressions. Moreover, Matthew 1:17 (along with recent work of Kenneth Kitchen and Jack Finegan's *Handbook of Bible Chronology*) are compatible with the 111 years of oppressions, which would absorb or include the 339 overlapping years of judges (The oppressions were in separate areas of Israel, and the judges outlived the oppressions in their particular areas).

In another observation, when the tribe of Benjamin sinned, "Israel destroyed of the Benjaminites that day 25,100 men..." (251×100) (Judges 20:35).

5. **1st Samuel:** The book of 1st Samuel begins with the death of Eli and covers the reigns of Samuel, Saul and David (until David's 7th year) for a total of 56 years, until the beginning of 1st Chronicles. If the period of the judges lasted only 111 years, then David captured Jerusalem 251 years after the exodus.

6. **1st Chronicles begins a 251-year era.** It covers the 33-year reign of David after capturing Jerusalem, until the 1st year of Solomon, until the beginning of 2nd Chronicles.

7. **2nd Chronicles** covers the 1st year of Solomon and ends with the Assyrians capturing 10 of the 12 tribes of Israel, **251 years** after Solomon's 1st year, 33 years after the founding of Rome. It then covers David's dynasty and the house of Judah down to 539 BC, which ends their 70 years of subjection to Egypt and Babylon as their overlords, subjection which began with the death of king Josiah in 609. It ends with Cyrus conquering Babylon and making a decree to rebuild Jerusalem **and** its temple.

8. **Ezra** begins with the fall of Babylon and introduces Cyrus of Persia and Cyrus' decree (after 539 BC) to release the Jews to return from Babylon and Persia to rebuild their temple in Jerusalem. Herod captured Jerusalem 502 years later, in 37 BC, 502 years after 539. The temple was founded in 520 BC, 502 years before Herod's temple was enlarged in 18 BC.

Ezra also returned to Jerusalem in 515 BC, in the 7th year of Darius (Artaxerxes), for temple celebrations, when Esther became Queen of Persia (Ussher: page 128). The temple was completed earlier in 516 BC, in the 6th year of Darius, before the fall new year.

9. **Nehemiah** left Persia in the 20th year of Darius (Artaxerxes), in the **502nd** year of the capture of Jerusalem, and repaired the wall of Jerusalem in less than a year. Thus ends the restoration of

Jerusalem in **502 BC**.

Nehemiah remained the governor of Jerusalem until the 32nd year of Darius, when he visited Persia. In his absence, a “man of sin” married a Levite daughter and made his residence in the temple... until Nehemiah’s surprising return with vengeance.

Reasons for believing Darius was called Artaxerxes in Nehemiah is explained in the tab labeled “code166”.

Thus ends the Old Testament with a prediction of the future coming of Elijah the prophet (or John the Baptist) who would forewarn the Jews about the time of the end of the era of the temple during its last days, when God would cleanse His threshing floor with fire (Malachi 4:5; Matthew 3:4). The new era allegedly began in 1 AD.

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