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The 427-year Cycle - by Floyd R. Cox

Here's my sensational, new discovery in a nutshell about Creation and Intelligent Design. If there is a Designer, we should expect to find patterns, repetition and design throughout the ages. There are two cycles; one consists of 251 years, and one has 427 years, and these have been known long before Moses, long before the exodus. My theory suggests that 52 years need to be added before the flood, and 52 years need to be subtracted after the exodus as illustrated in TABLE 1-a and 1-b. How to remove 52 years after the exodus is on page six. Even without these corrections, the temple is still 427 times 7 after Adam.

Every archeologist wants to find the date of the exodus, but none have found the pattern it fits into. If they knew the pattern, they could also find the dates of Noah's flood and Creation. I Googled for "date of the exodus" and got, 605,000 hits! There's lots of interest.

There were 251 times 10 years from Adam to the exodus and 427 times two from the flood to the exodus as in TABLE 1-a. This means there were 1656 years from Adam to the flood just as we also find in Genesis 5 and 11. Abraham's first calling in Ur was likely 430 years before the exodus (Acts 7:2; Ex. 12:41).

Other eras of the Bible, such as, the fall of Babel, Abraham's calling, the temple and the fall of Babylon are not new. What is new is that, evidently, they were originally associated with the 251 and 427-year cycles as follows:

TABLE 1-a. The 427-year and 251-year Patterns to the Exodus (Masoretic Text)

The Masoreh text, from Adam to the fall of Babel, has 1757 (251 x 7) years, as in TABLE 1-a. The Samaritan text has 1708 (427 x 4) years, as in TABLE 1-b. The difference is 49 years, or one jubilee. Moreover, there are 479 years from the exodus to the temple (I Kings 6:1). If we add 479 to the 1656 years from Adam to the flood, we get 2135 years. Why is this important? Because 2135 is also divisible by 427 (2135 = 427 x 5). This means there were 427 years times seven, or 61 jubilees, from Adam to the temple!

As I will show, the entire chronology to the fall of Babylon may have originally consisted of a 427-year pattern. This means that, from Adam to the flood, there may have originally been 1708 years (427 x 4), not 1656, and, from the exodus to the temple, there may have originally been 427 years, not 479.

NOTE: The above revision is related with the Samaritan and Masoreh versions in the following ways:

1255 (251 x 5) + **401** = **1656** (the Masoreh flood)
1056 (Masoreh: Noah's birth) + 251 = 1307 (the Samaritan flood)
1656 (the Masoreh flood) + 52 = **1708** (427 x 4) (the flood)
1708 (427 x 4) + 49 = 1757 (251 x 7) (the Masoreh fall of Babel)
1255 (251 x 5) + 52 = 1307 (the Samaritan flood)
1255 (251 x 5) + 502 (251 x 2) = 1757 (the Masoreh fall of Babel)

1307 (Samaritan flood) + **401** = **1708 (427 x 4) (Samaritan fall of Babel)**
3957 BC (Creation) + 427 + **52** = **4436 BC (Samaritan Creation)**
1255 BC (251 x 5) + 427 = **1682 BC (Samaritan exodus)**
1656 + 26 = **1682 BC (Samaritan exodus)**
2562 (427 x 6) (Creation to exodus) – 2510 (251 x 10) = **52**
479 - 427 = **52**
1874 BC **(Abraham 75)** + (427 x 6 – **52**) + (427 + **52**) = **4436 BC**

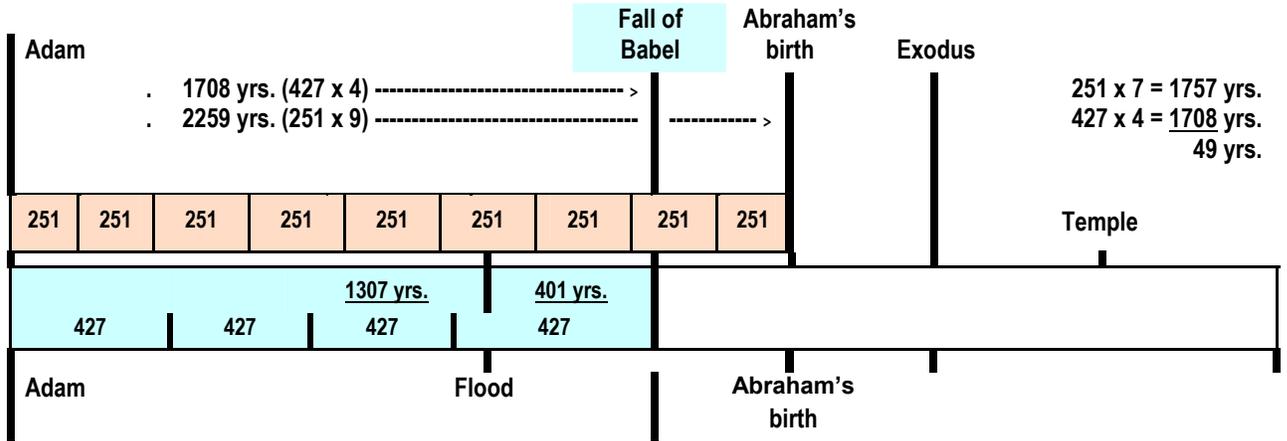**TABLE 1-b. The 251 & 427-year Patterns from Adam to Abraham (Samaritan Text)**

TABLE-1c. Three Views of the Era of Adam

	Book of Jubilees		Samaritan Text		Greek LXX Text	
	Age at son's birth		*Age at son's birth*		*Age at son's birth*	
Adam (3957 + 479 = 4436)	130	3957 BC	130	4436 BC	230	5504 BC
Seth	105		105		205	
Enos	90		90		190	
1st Cainan	70		70		170	
Mahalaleel	65		65		165	
Jared	62		62		162	
Enoch	65		65		165	
Methuselah	67		67		187	
Lamech	53		53		182	
Noah before flood	600		600		600	3248 BC
Flood	1307	2650 BC	1307	3129 BC	2256	Josephus' figure
Shem after flood	2		2		2	1656 + 600
Arphaxad (born 2 yrs. after flood)	35		135		135	
2nd Cainan				**401 yrs.**	130	
Salah	30		130		130	
Eber	34	**1708 yrs**	134	**427 x 4**	134	
Peleg	30		130		130	
Reu	32		132		132	
Serug	**251 yrs.** 57	551 yrs.	130	541 yrs.	130	
Nahor	62		29 or 79		79	
Terah	70		130 or 70		70	
Abraham	**352**		**952**	2177 BC	**1072**	2177 BC
	1659	2298 BC	**2259**	**< 251 x 9**	3328	
Abraham	100	2298 BC	100	2177 BC	100	2177 BC
Isaac	**251 yrs.** 60	**251 yrs.**	60	**251 yrs.**	60	
Jacob	91		91		91	
Joseph born		**2047 BC**		**1926 BC**		**1926 BC**

   NOTE: TABLE 5 illustrates how scribes manipulated the 251-year and 427-year cycles to create their own versions. It adds BC dates to the Book of Jubilees based upon an exodus in 1764 BC (2410 years after Adam), when the Hyksos (allegedly Hebrews) were expelled from Egypt. It uses known BC dates preserved in Samaritan chronology (exodus = 1683 BC, 2753 years after Adam, Creation = 4436 BC, 479 years after 3957 BC). Book of Jubilees has 2410 years from Adam to the exodus. Rabbinic has 241 years for the 1st temple. Book of Jubilees has 2450 years (49 x 50) from Adam to the Entry (half of 4900 years, which are 50 Jubilees). The book ends with the death of Moses and the entry across the Jordan River http://www.ccel.org/c/charles/pseudepigrapha/jubilee/1.htm.

   However, a tradition held by Eusebius and in Alexandria is that Abraham was born in 2016 BC. If we say he was born 2008 (251 x 8) years after Adam, then Creation would be in 4024 BC, which would be 6000 years before 1975 AD.

TABLE 1-d. 427 & 251-Year Patterns

Note: In the Masoretic text, Enoch's rapture was 141 sabbaticals (987 years) after Creation, and Shem was born two jubilees (98 years) before the flood. The rabbinical date for Creation is 3761 BC but was likely four jubilees (196 years) earlier, in 3957 BC. This suggests there were sabbatical and jubilee patterns of 7 years and 49 years before the flood. The Masoretic and Samaritan texts suggest there were also 427 and 251-year patterns. The flood in the Samaritan text is 251 years after Noah's birth in the Masoretic text.

Since I found these patterns, it seemed reasonable that I should investigate how and why changes were made in the texts. The first two columns in the following chart are speculation (i.e., 401 extra years are added to the Samaritan text). It is an attempt to restore an obvious 427-pattern consisting of 61 sabbaticals (7 x 61 = 427). I propose that the original text had 1708 years (427 x 4) to the flood, and the Samaritan version has 1307 years to the flood because someone deleted 401 years from the original (1708 – 401 = 1307). Methuselah was born 887 years after Adam and lived 168 plus 653 years to the year of the flood in 1708 (TABLE 2-b).

But why not just quote the sources we still have without speculating? Because, if it is reasonable to believe there was a 427-year pattern in the original, primary source, then that original source has been changed by someone and no longer exists. Noah allegedly preserved one text, not three different ones. Why do the Samaritan, Masoretic and Septuagint texts have different numbers between each generation? Did the original say Noah waited 502 years before having Shem? Sounds fishy, right?

If the *Book of Jubilees* dealt with sabbaticals and jubilees, which text was used? In *Jubilees* 5:22, "Noah made the ark in all respects as He commanded him, in the twenty-seventh jubilee of years (26 x 49 = 1274 yrs.), in the fifth week (4 x 7 = 28 yrs.) in the fifth year (on the new moon of the first month) [1307 After Man]." This statement supports the 1307 years of the Samaritan text (1274 + 28 + 5 = 1307).

	161-yr. Pattern	Samaritan Text Revised (+ 401 Yrs.)		Masoreh Text	
Gen. 5		**Antediluvian Patriarchs**			
Patriarchs	A.M.	A.M.		A.M.	(After Man)
1 Adam	0	0		0	
	161 (7 x 23)	130		130	
2 Seth	161	130	Septuagint	130	
	161 (7 x 23)	105	Text	105	
3 Enosh	322	235	says	235	
	161 (7 x 23)	90	190	90	
4 Kenan	483	325		325	
	161 (7 x 23)	70	170	70	
5 Mahalaleel	644	395		395	
	161 (7 x 23)	165 (was 65)	165	65	
6 Jared	805	560		460	
	161 (7 x 23)	162 (was 62)	162	162	
7 Enoch	966 +364=1330	722		622 +365=987 (7x 141)	
	161 (7 x 23)	165 (was 65)	165	65	
8 Methuselah	1127	887		687	
	161 (7 x 23)	168 (was 67)	167	187	
9 Lamech	1288	1055		874	
	161 (7 x 23)	53		182	
10 Noah	1449	1108		1056	
	161	502		502	
11 Shem	1610 (70 x 23)	1610 (70 x 23)		1558	
	98	98		98	
Date of Flood	1708 = 427 x 4	1708 (was 1307)		1656 +52= 1708	

Gen. 11   **Postdiluvian**

Patriarchs	A.M.		A.M.	After Man
11 Shem	1610	-52=	1558	
	100		100	
12 Arpachshad	1710	-52=	1658	
	35		35	
13 Shelah	1745	-52=	1693	
	30		30	
14 Eber	1775	-52=	1723	
	34		34	
15 Peleg	1809	-52=	1757 = 251 x 7	
	30		30	
16 Reu	1839	-52=	1787	
	32		32	
17 Serug	1871	-52=	1819	
	30		30	
18 Nahor	1901	-52=	1849	
	29 (79)		29	
19 Terah	1930	-52=	1878	
	130 (70)		130	
20 Abraham	2060	-52=	2008 = 251 x 8	
	75		75	
Abraham age 75	2135 = 427 x 5	-52=	2083	
	25		25	
21 Isaac	2160	-52=	2108	
	60		60	
22 Jacob	2220	-52=	2168	
	91		91	
23 Joseph	2311	-52=	2259 = 251 x 9	

	A.M.		A.M.	
Creation to Flood	1708	-52=	1656	
Flood to Abraham	352		352	
Total to Abraham	2060	-52=	2008	
Total to Abraham age 75	2135 = 427 x 5	-52=	2083	
Total to the Exodus	2562 = 427 x 6	-52=	2510 = 251 x 10	
Total to the Temple	2989 = 427 x 7			

   Sabbaticals before the flood seem evident. The rabbinical date for Creation, 3761 BC, is 6 jubilees, 196 years after 3957 BC, likely the date of Creation according to the Masoretic text.

Insights on the Samaritan Text

   Like the Samaritan Text, the Book of Jubilees has 1307 years from Adam to the flood. If the Samaritan text had allowed 29 instead of 79 for Nahor (as in the Masoretic text) and 130 years instead 70 years between Abraham and his father (as in the Masoretic text), there would have been 251 x 9 years instead of 251 x 8 years from Adam to Abraham.

   The Samaritan legend for Adam is in 4436 BC, that is, 479 years before Adam in the Massoreh text, in 3957 BC. There are also 479 years from the exodus to the temple in I Kings 6:1.

   The Samaritan legend has 2753 years from Adam in 4436 BC to the exodus in 1682 BC, 427 years before 1255 BC.

From the above chart, obviously the original Samaritan text could have been 401 years longer than the text extant today and the Masoreh text could have been 52 years longer than today's renditions of it. Methuselah lived until the year of the flood, so his 67-years had to be changed to 168. 1055 (After Man) + 653 = 1708.

The Samaritan text also has a 251-year pattern in that a flood in 1307 would be 251 years after Noah's birth in 1056 in the Masoretic text. The birth of Abraham would be in 2259 (251 x 9) if the flood were in 1307, and Joseph would be born in 2510 (251 x 10), and the exodus would be in 2761 (251 x 11). However, it is generally believed that the Samaritan exodus was 505, instead of 502, years after Abraham. This places Joshua's conquest 2794 years after Adam (2259 to Abraham + 505 to exodus + 40 to Joshua = 2794).

Others have dated the exodus as 505 years after Abraham, that is, 2513 years after Adam. In comparison, a version of the Septuagint has the flood 2262 years after Adam. 2513 minus 2262 equals 251.

BC	TABLE 2-a
3957	Creation
3810	Seth
3761	Rabbinical Creation
196 yrs.	= 28 x 7
3761	Rabbinical Creation
3663	Enosh
3516	Kenan
3369	Mahalelel
3222	Jared
3075	Enoch
2928	Methuselah
2781	Lamech
2634	Noah
2347	Shem
1414 yrs.	= 202 x 7
2347	Shem
2249	Flood
98 yrs.	= 14 x 7

TABLE 2-a adds 52 years to the King James (Masoreh) version and places the flood 1708 (427 x 4) years after Adam. Creation is 3957 BC, that is, four jubilees before the rabbinical date of Creation (49 x 4). The rabbinical calendar calculates the 19-year and sabbaticals from 3761. This chart would place the sabbaticals, 2989 years, from Adam to the first temple, from 3957 to 968 BC (427 x 7), and 427 years equal 61 sabbaticals (61 x 7). This cycle would allegedly place the temple 427-years after the exodus, in a sabbatical year, in 968 BC, i.e., 448 (7 x 64) years before the second temple in 520 BC.

If there were 479 years from the exodus to the temple or 439 years from Joshua's conquest of Canaan to the temple, then the temple was allegedly in 968 BC, two years before a sabbatical. The sabbatical would be in 966 BC, in year 441 (7 x 63). Jeremiah 34 implies that, before Jerusalem fell, a sabbatical began in the fall of 588 BC, and the temple was destroyed in the summer of 587 BC. Ezekiel 40:1 implies there was a sabbatical in 574 BC, i.e., 14 years after Jerusalem fell in 588-587. Babylon fell 49 years after 588, in 539 BC. It seems important to separate these two cycles. The two cycles are two years apart.

TABLE 2-a (based upon the worldview since Creation) sabbaticals merge with the seven years of Nebuchednezzar's madness, after 569 BC, and merge with the founding of the second temple in 520 BC and with Alexander's sabbatical of 331 BC. Alexander allowed the Jews to keep their sabbaticals after conquering Palestine in 331 BC (520 – 331 = 189). Herod conquered Jerusalem in the sabbatical of 37 BC, six jubilees (294 years) after 331 BC.

TABLE 2-b. 1708 years (427 x 4) from Adam to the Flood

Patriarch	Age at Son's Birth	Years Lived After Son's Birth (or Until the Flood)									Birth after Adam	Years after son's birth	Death after Adam
Adam	130										130	800	930
Seth	105	105									235	807	1042
Enos	90	90	90								325	815	1140
Cainan	70	70	70	70							395	840	1235
Mahalaleel	**165**	165	165	165	165						560	730	1290
Jared	**162**	162	162	162	162	162					722	685	1407
Enoch	**165**	165	165	165	165	165	165				887	200	1087
Methuselah	**168**	168	168	168	168	168	168	168			1055	**653**	**1708**
Lamech	53	53	53	53	53	53	53	53	53		53		
Noah	600	600	600	600	600	600	600	600	600	600	1108	600	**1708**
											600		
		1578	1473	1383	1273	1148	986	821	653	600	**1708**		

Flood	**1708** = 427 x 4
Shem	2
Arphaxad	35
Salah	30
Eber	34
Peleg	30
Reu	32
Serug	30
Nahor*	29
Abraham*	130
Age 75	75
	427
2135	= 427 x 5

In the 427-year pattern above, Methuselah died in the year of the flood, 1708 (1656 + 52) (1307 + 401).

Samaritan text says the flood was in 1307. Book of Jubilees says the flood was in the 27th jubilee (26 x 49 = 1274), the 5th sabbatical (4 x 7 = 28), the 6th day (5 x 1 = 5). These total 1307 (1274 + 28 + 5 = 1307).

Massoretic text says 1656;

Septuagint says 2256.

From the above chart, obviously the original Samaritan text could have been 401 years longer than the text extant today and the Masoreh text could have been 52 years longer than today's renditions of it. Methuselah lived until the year of the flood, so his 67-years had to be changed to 168. 1055 (After Man) + 653 = 1708.

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											Birth after Adam	Years after son's birth	Death after Adam

TABLE 2-b. 1708 years (427 x 4) from Adam to the Flood

Patriarch	Age at Son's Birth	Years Lived After Son's Birth (or Until the Flood)									Birth after Adam	Years after son's birth	Death after Adam
Adam	130										130	800	930
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Enos	90	90	90								325	815	1140
Cainan	70	70	70	70							395	840	1235
Mahalaleel	**165**	165	165	165	165						560	730	1290
Jared	**162**	162	162	162	162	162					722	685	1407
Enoch	**165**	165	165	165	165	165	165				887	200	1087
Methuselah	**168**	168	168	168	168	168	168	168			1055	**653**	**1708**
Lamech	53	53	53	53	53	53	53	53	53		53		
Noah	600	600	600	600	600	600	600	600	600	600	1108	600	**1708**
											600		
		1578	1473	1383	1273	1148	986	821	653	600	**1708**		

Flood	**1708**	= 427 x 4

Shem	2
Arphaxad	35
Salah	30
Eber	34
Peleg	30
Reu	32
Serug	30
Nahor*	29
Abraham*	130
Age 75	75
	427
2135	= 427 x 5

In the 427-year pattern above, Methuselah died in the year of the flood, 1708 (1656 + 52) (1307 + 401).

Samaritan text says the flood was in 1307. Book of Jubilees says the flood was in the 27th jubilee (26 x 49 = 1274), the 5th sabbatical (4 x 7 = 28), the 6th day (5 x 1 = 5). These total 1307 (1274 + 28 + 5 = 1307).

Massoretic text says 1656;

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427-year Pattern before the Flood?

Is there evidence of a 427-year pattern before the flood? To change the 1656 years in the Masoreh/King James to 1708 years (427 x 4), we need to add 52 years. In the Samaritan text there are 1307 years to the flood. To change 1307 years to 1708 years (427 x 4), we need to add 401 years as in TABLE 2-b. An extra 100 years is added to four generations (compare TABLE 3). The extra year is achieved by remembering that Methuselah lives until the year of the flood in other versions. Therefore, he would still live until the flood if we increased his age one year when he had Lamech and if we increase his life span one year, that is, compared with the Samaritan text. 401 years also fit into the 251-year pattern found in the Masoreh text. 1255 years (251 x 5) after Adam plus 401 years equals 1656 years to the flood. 401 years before the flood plus 101 years after the flood equals 502 (251 x 2) years to the fall of Babel. 401 years before the flood plus 352 years after the flood equals 753 years (251 x 3) to the birth of Abraham. More research is needed on these 401 years.

Is it fair to add a hundred years to four generations of the Samaritan text between Mahalaleel to Methuselah, as illustrated above? We must accept the idea that the Septuagint text gives Mahalaleel 165 years, Jared 162 years, Enoch 165 years and Methuselah 187 years. The Catholic Bible and the Masoreh (King James) text both accept 162 years for Jared and 187 years for Methuselah: http://code251.com/purpose-p2.html.

Note: Problems still remain. Why did they wait 130, 165, 187 or 502 years before having children? How could they live 969, 950, 930 or 962 years? Robert Vest in his Analysis of the Numbers in Genesis 5, says the Septuagint text was likely the primary document because in it Seth, for example, had Enosh at the age of 20.5 and lived another 70.7 years, that is, if the decimal point could logically be moved one place to the left: http://www.borderofinsanity.com/hosted/genesis-5-analysis.pdf. So, in this text, Adam had Seth at the age of 23, instead of 230. The Masoreh and Samaritan texts say he was 130 at Seth's birth. Moreover, if we convert the units from years into months, Mahalalel and Enoch would have fathered their sons when they were only five years old.

It is more logical to believe that the scribes were dealing with cycles known in their time, like 49, 251 and 427.

In the above example (TABLE 2-b), Abraham's 75th year was 427 years after the flood, 2135 years after Adam.

Moreover, there was likely one original version preserved by Noah, which came down to Moses, not three versions. Other scribes must not have felt prohibited in changing the original text if there was an original.

From Abraham's first calling in Ur, when he was 72, until the exodus, there were likely 430 years. From Abraham's second calling in Haran, when he was 75, to the exodus, there were likely 427 years (Acts 7:2-4).

Another note on 251 years: The Alexandrinus version of the Greek Septuagint text says there were 2262 years from Adam to the flood. Again, the numbers are different between generations. Others thought there were 2513 years from Adam to the exodus. 2513 minus 2262 equals 251! So the exodus was 251 years after the flood? Why do 251 years keep showing up? More research is needed.

TABLE 3. Samaritan Text From Adam to Abraham														
Patriarch	*Age at Son's Birth*	*Years Lived After Son's Birth (or Until the Flood)*									*Years after Adam*	*Years lived after son's birth*	*Died*	*Year of death or to flood*
Adam	130										130	800	930	
											130	800		930
Seth	105	105									105	807	912	
											235	807		1042
Enos	90	90	90								90	815	905	
											325	815		1140
Cainan	70	70	70	70							70	840	910	
											395	840		1235
Mahalaleel	65	65	65	65	65						65	730	895	
											460	730		1190
Jared	62	62	62	62	62	62					62	785	847	
											522	785		**1307**
Enoch	65	65	65	65	65	65	65				65	300	365	
											587	300		887
Methuselah	67	67	67	67	67	67	67	67			67	653	720	
											654	653		**1307**
Lamech	53	53	53	53	53	53	53	53	**53**		53	**600**	**653**	
											707	600		**1307**
Noah	600	600	600	600	600	600	600	600	**600**	600	**600**			**To flood**
Flood											**1307**	**To flood**		
Flood	1307	1177	1072	982	912	847	785	720	**653**	**600**				

Shem	2
Arphaxad	135
Salah	130
Eber	134
Peleg	130
Reu	132
Serug	130
Nahor*	29
Abraham*	130

Notes on Samaritan texts: In the Samaritan Text, Abraham was born in the 2259th year of Adam, which is 251x9. This would not be the case if he were born when his father was 70 of 130 and <u>if the text had not added 100 years to each of six generations</u> from Arphaxed to Serug.

The Samaritan Book of Joshua says, the cloud, which the Israelites followed for 40 years in the wilderness, "was lifted up on the first (day) of the first month, of the first year of Jubil (Jubilee) even from the beginning of the entering in of the children of Israel within the boundries of the assigned lands. And up to this time there had lapsed, of the days of the world as established by the law, <u>two thousand, seven hundred and ninety-four years</u> (2794), and this reckoning is correct, which the learned know by chronological computations based upon the era of the flood"

Note also the rabbinical repetition of 480 years between the 1312, 832 and 352. Likewise, the Samaritan date of Creation is 480 years before 3957 BC, likely the date of Creation in the Masoreh text.

952
2259
=251 x 9

Adam to Abraham 2259

Abraham to the exodus   505   Should be 502

Years in the wilderness   40

2794

Enter Era of Jerusalem

Let's move on to the next era.

And the Israelites were in the wilderness 39 years and conquered the land east of the Jordan in the 40th year. This 39th year would have been 251 years after Joseph was 39, when his family came into Egypt in the first place and stayed there 212 years.

We need to compare notes on the Exodus and 39 years in the wilderness and see how long it was until David conquered Jerusalem and was promised an unending dynasty! What are the odds that it again could have been 212 years after the 39 years in the wilderness?

Whenever a researcher sets a date for the exodus, such as, 1219 BC, 1447 BC or 1558 BC, which are 251, 479 or 590 years before the temple (968 BC), we should ask the researcher these three questions:

1.) Was this at a time when Egypt experienced a dramatic decline in her economy? We should expect this if she had experienced the ten plagues, lost her northern army in the sea, lost her firstborn, lost three million slaves, farmers and builders.

2.) Can we justify having a continuous 427-year pattern? We should be able to explain how the pre-flood era should be expanded 52 years, from 1656 years to 1708 years, and why the post exodus era should be reduced 52 years, from 479 to 427 years.

3.) What happened in Egypt 427 years before the temple?

Was this at a time when Egypt experienced a dramatic decline in her economy?
Three Dates for the Exodus

It appears that, before finding the 427-year pattern, there were <u>three basic views</u> on the period between the exodus and the temple.

1.) I Kings 6:1 says Solomon founded the temple 479 years after the exodus, in the 480th year.

2.) Josephus <u>originally had 2510 years from Adam to the exodus</u> plus <u>592 more years to the temple</u> (*Antiquities* 8.3.1). Acts 14 seems to agree with this. Classical Greeks preferred 590 years. During this time, the judges alone lasted 450 years.

3.) Kenneth Kitchen, Professor Emeritus and Honorary Research Fellow, University of Liverpool, England, thinks the Exodus was during the reign of Rameses II who began to reign in 1279 BC. Matthew 1 seems to agree with this. There were only seven generations from the exodus to king Solomon. And by Googling on the net, I found that Rameses' most beautiful wife, Queen Nefertari, for some strange, unknown reason allegedly died in 1255 BC.

And 1255 is equal to 251 times 5!

Almost every biblical chronologist I've studied dates the exodus in about 251, 479 or 590 years before the temple. These dates are rarely explained as being just before a drastic decline in Egypt's economy in about 1219, 1447 or 1558 BC as in TABLE 4.

TABLE 4. Three Basic Ways to Interpret the Judges

Exodus & Wilderness = >>>	40	40	40
Rulers during Joshua & Elders = >>>	43	43	43
Oppressions = 111 yrs., Judges = 339 yrs., and both down to Eli = 450 yrs.	**111**	**+ 339**	**= 450**
From Samuel to when David captures Jerusalem (or to the temple) = >>>	57	57	57
From Exodus to the capture of Jerusalem (or to the temple) = >>>	**251**	**479**	**590**

TABLE 5. Fourth Way to Interpret the Judges
The Original 427-year Pattern from Adam to the Fall of Babylon

Adam			Flood	Abraham Age 75	Exodus	Temple Founded	Fall of Babylon 539 BC
427 yrs.	427 yrs.	427 yrs.	<u>427 yrs. - 52</u>	427 yrs.	427 yrs.	<u>427 yrs.+ 52</u>	427 yrs.

Can we Justify having a Continuous 427-year pattern?

A schematic forcing all major events into patterns may imply there was an Intelligent Designer involved, but one can imagine what readers would think if all major events were exactly 427 years apart as in TABLE 5. I kings 6:1 says there were 479 years (not 480) from the exodus to the temple. Isn't it strange that this is 52 years more than 427 years? Genesis 5 and 11 say there were 1656 years from Adam to the flood. Isn't it strange that 1656 is 52 years less than 427 times four? Isn't it strange that these two figures, 1656 and 479, added together are divisible by 427 (427 x 5 = 1656 +427)? What are the odds?

Perhaps someone used a known 427-year pattern to construct a time chart back to Adam for his children. How long was it from Adam to the flood? 427 times 4. How long from Adam to when Abraham was called? 427 times 5. How long from Adam to the exodus? 427 times 6. How long from Adam to the temple? 427 times 7. How long from Adam to the fall of Babylon in 539 BC? 427 times 8.

However, archaeologists are not children. They take the numbers seriously. Discerning from the book of Judges that there were likely 479 years from the exodus to the temple (as in TABLE 4), they add an extra 52 years to the 427 years (427 + 52 = 479). As said, I Kings 6:1 has 479 years between the exodus and the temple.

In another legacy for the same period, the temple is 251 years after Ramesses the Great. Refer to TABLE 4. Discerning from the book of Judges, there were likely 251 years from the exodus to the temple (as in TABLE 4), they subtract 339 years of judges from the 590 years (590 – 339 = 251). Also go to: (http://code251.com/code243.html).”

A Greek Classical legacy on the same period has 590 years from the exodus to the temple (TABLE 4). (http://code251.com/code590.html). Discerning from the book of Judges that there were likely 590 years from the exodus to the temple, it adds an extra 111 years (of oppressions during the judges) (427 + 52 + 111 = 590), as in TABLE 4.

By moving 52 years from the era before the flood and by inserting 52 years after the exodus, these two changes would alter the 427-year pattern beyond recognition. Nevertheless, evidence of the original pattern would still remain. From Adam to the temple, there would still be 427 years times 7. From Adam to the fall of Babylon, there would still be 427 times 8. Primary evidence of the 427-years would still be found in the fact that 1656 years to the flood and 479 years from the exodus to the temple, if added together, equal 427 times 5!

However, these two changes would likely prevent all archaeologists from discovering the true date of the exodus and the real Pharaoh of the exodus. They always arrive at a time when Egypt's economy continues to thrive and expand her borders up to the Euphrates. So an Exodus 251, 479 or 590 years before the temple is not credible. A major drawback to these theories is that Thutmose I, II, Amenhotep II and Thutmose IV all ruled from Memphis and increased their borders along the Mediterranean up to the Euphrates river before the time of Amenhotep III, before 1393 BC. I need more information on how this could happen if the exodus were in their time. There should be signs of a major decline in Egypt's economy after the exodus. More research is needed. This same evidence of a decline is lacking 590 years, 479 years and 251 years before the temple and becomes a major drawback for accepting these dates.

What Happened 427 years before the Temple?

Without adding 52 years between the exodus and the temple, the exodus would be in about 1393 BC (966 + 427= 1393 BC) (1445 - 52= 1393 BC). Archeologist, Dr. Steven Collins, at the following link believes that Thutmose IV died in about 1393 BC and was the Pharaoh of the exodus about 427 years before the temple.

http://www.calvaryabq.org/services_detail.asp?ServiceID=923.

Amenhotep III (about age 12) son of Thutmose IV, ruled 38 years, and the Israelites were in the wilderness 38 years after the scouts returned from Canaan with a bad report (Deut. 2:14). But somehow Amenhotep III remained the richest man in the world until 1355 BC, until Amenhotep IV (Akhenaten) became the Pharaoh. Collins says there was a major setback during these 38 years. First, the Egyptian army lost in the sea needed replaced, but Egypt had another army along the Mediterranean near the Euphrates river. Amenhotep III withdrew his forces from the Euphrates, and they returned to Egypt, which enabled the Hittites (today's Turkey) to conquer Mitanni and strengthen Assyria. Second, Egypt also withdrew from Canaan, and the Kings of Canaan wrote to Egypt asking for help fighting the Apiru (Hebrew?) invaders. These are among the Amarna Letters.

Joshua likely entered Canaan at the beginning of the reign of Akhenaten, when both Joshua and Deborah wiped out Jabin, king of Hazor, and everything that breathed. Pleas for help ended after the eighth year of Akhenaten. Third, Amenhotep IV (Akhenaten) started believing in one god and ruled 16 years and died young. His widowed queen then wrote to the king of Hatti offering her throne over all of Egypt to his son if he would just come to Egypt and marry her. This was unheard of before. Fourth, King Tut (Tutankhamum) ruled nine years gathering massive fortunes probably borrowed from various tombs. His 18th Dynasty was coming to an end.

It is difficult to prove someone extracted 52 years prior to the flood or that 52 years were added after the exodus as in TABLE 5. Nevertheless, evidence of the original pattern would still remain. From Adam to the temple, there would still be 427 years times 7. From Adam to the fall of Babylon, there would still be 427 times 8. Primary evidence of the 427-years would still be found in the fact that 1656 years to the flood and 479 years from the exodus to the temple, if added together, equal 427 times 5!

These two changes would alter the 427-year pattern beyond recognition and would likely prevent all archaeologists from discovering the true date of the exodus and the real Pharaoh of the exodus. This is proven by the fact that every Egyptologist has a different date and a different Pharaoh of the exodus.

So, from our shared information and new insights, there were likely 122 sabbaticals from the flood to the exodus and 61 jubilees from Adam to the temple.

In conclusion, there appears to be four basic dates for the exodus, those being 251, 479, 590 and 427 years before the temple. And a fifth date could be 1255 BC, 251 years before David conquered Jerusalem and was promised an unending dynasty.

TABLE 6.
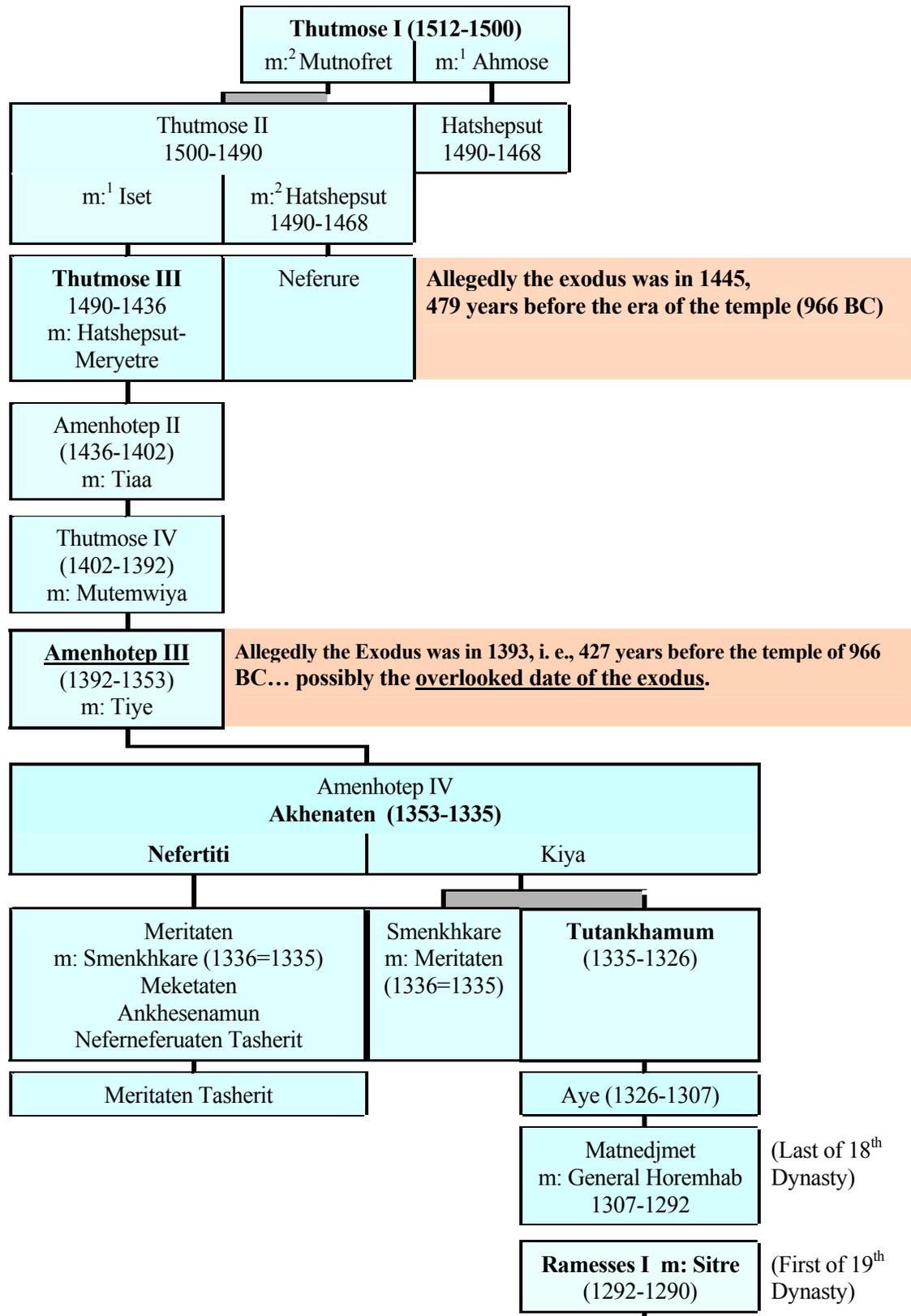### *From the Exodus to David and Solomon: Three Versions*

Time Period	251-yr. System		479-yr. Rabbinic System		590-yr. System		
PRIOR TO THE OPPRESSIONS							
Exodus & Wilderness	40	Joshua 13:29	40		40		
Joshua rules	25		25		25		
Elders rule	18		18		18		
TOTALS for the era	**83**		**83**		**83**		
OPPRESSIONS							
Cushan	8		0		8		
Moabites	18		0		18		
Jabin	20		0		20		
Midianites	7		0		7		
Ammonites	18		0		18		
Philistines	40		0		40		
TOTALS for oppressions	**111**		**00**		**111**		
JUDGES							
Othniel	0		40		40		
Ehud	0		80		80		
Shamgar	0		0		0		
Deborah	0		40		40		
Gideon	0		40		40		
Abimelech	0		3		3		
Tola	0	(Judges 11:26)	45		23		
Jair	0	291 yrs. after Joshua			22		
Jephthah	0	148 yrs. before the temple	31		6		
Ibsan	0	439 yrs. from Joshua to the temple			7		
Elon	0	(441 yrs. to a sabbatical)			10		
Abdon	0				8		
Samson	0		20		20		*111*
Eli	0		40		40		*339*
TOTALS for Era of Judges	**00**		**339**		**339**	*450*	*Acts 13:20*
KINGS							
Ark stolen by Philistines 20 years							
Samuel alone and fighting Philistines	10	I Sam. 7:2	10		10		
Samuel alone, peace with Philistines		I Sam. 7:13; 8:1		Acts 13:12			
Saul wars with Philistines	2	I Sam. 14:52	2		2		
David contemporary with Saul	6	II Sam. 2:10,11	6		6		
David contemporary with Ishbosheth	2	II Sam. 4:8; 5:3-6	2		2		
TOTALS for Era of Kings	**20**		**20**	II Sam. 6:2-3	**20**		
Jerusalem 37 yrs.							
David in Jerusalem	33	I Chron. 11:3-4	33	I Sam. 7:2	33	339	111
Solomon until temple is founded	4		4		4	140	140
						479	251
TOTALS for Era of Jerusalem	**251**		**479**		**590**		

Note: Josephus allows 37 more years for Samuel down to David's 7th year. The rabbinical view allows only 20 years during which the Ark was stolen and resided at the house of Abinadab until David removed it to Jerusalem. This likely explains why Ussher dated the dedication 43 years earlier, in 1004 BC instead of 961 BC.

TABLE 6 makes it obvious that Acts 13:20-21 is repeating the Greek Classical view from the Greek Septuagint text… that the judges lasted 450 years (111 + 339), and, after that, Saul ruled 40 years. In contrast, I Kings 6:1 says there were 479 years from the exodus to the temple.

Since the judges ruled in different areas of Israel, they could have overlapped 52 years instead of always being consecutive. Therefore, all three views of the period of the judges could be incorrect. Therefore, the temple could have been 427, instead of 479 years, after the exodus.

TABLE 6. Two theories for the Exodus in 1445 and 1393 BC

Thutmose I (1512-1500)
m:² Mutnofret   m:¹ Ahmose

Thutmose II
1500-1490

m:¹ Iset   m:² Hatshepsut
1490-1468

Hatshepsut
1490-1468

Thutmose III
1490-1436
m: Hatshepsut-
Meryetre

Neferure

**Allegedly the exodus was in 1445,
479 years before the era of the temple (966 BC)**

Amenhotep II
(1436-1402)
m: Tiaa

Thutmose IV
(1402-1392)
m: Mutemwiya

Amenhotep III
(1392-1353)
m: Tiye

Allegedly the Exodus was in 1393, i. e., 427 years before the temple of 966 BC… possibly the overlooked date of the exodus.

Amenhotep IV
Akhenaten (1353-1335)

Nefertiti   Kiya

Meritaten
m: Smenkhkare (1336=1335)
Meketaten
Ankhesenamun
Neferneferuaten Tasherit

Smenkhkare
m: Meritaten
(1336=1335)

Tutankhamum
(1335-1326)

Meritaten Tasherit

Aye (1326-1307)

Matnedjmet
m: General Horemhab
1307-1292

(Last of 18ᵗʰ Dynasty)

Ramesses I m: Sitre
(1292-1290)

(First of 19ᵗʰ Dynasty)

427 years equal 61 Sabbaticals

In 427 years, there are 61 sabbaticals.

From Adam to the temple, there are 2989 yrs (427 sabbaticals or 61 jubilees).

In 6,000 years, (actually 5978 yrs. since 6,000 is not evenly divisible by 49), there are 122 (61 x 2) jubilees.

427 years after Noah's flood, Abraham was age 75 (when his father died, when he first entered Canaan). It shows also that his 75th year was 427 years before the Exodus.

This means that Abraham's 75th year and the exodus were both in sabbatical years if they began counting sabbaticals after the flood. This is likely the original version (427 + 427 = 854 yrs.) (61 + 61 = 122 sabbaticals).

However, many use Exodus 12:40-41 to prove Abraham was called 430 years before the exodus, not 427 years. But 430 is not divisible by 7. It's three years off. Moreover, Acts 7:2-4 can be used to prove that Abraham was called before his father died, before he dwelled in Haran, before he was 75.

This becomes evidence that Abraham was called twice, once while he was 72, when he dwelled in Ur 430 years before the exodus and once when he dwelled in Haran, when he was 75, that is, 427 years before the exodus as in TABLE 6.

1393 BC (427 years before the temple) was a sabbatical year as illustrated in the following link: http://code251.com/code490-p9.html

Numerology or Science?

Some may ask, "Why would God divide time into 427-year cycles? To answer this, Genesis 1:14 says that the sun, moon, and stars (including planets) are "for signs, seasons, days and years." Can we find a 427-year cycle in astronomy? Moses would not have approved using numbers based on numerology or astrology. According to legend, the planets were created during the seven days of creation, when Adam was created.
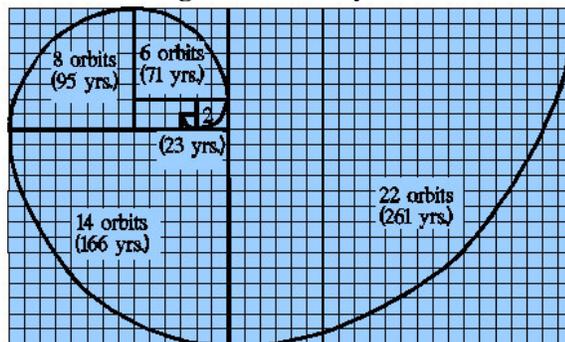
It is likely that the original version of the 427-year pattern was based upon a 427-year cycle, when Jupiter aligns with the sun, earth and a distant star. There is a lack of evidence that something else, anything else besides Jupiter, has a 427-year cycle. Jupiter aligns with the sun, earth and a distant star every 166 years (14 orbits), 261 years (22 orbits) and 427 years (36 orbits) (166 + 261 = 427).

Moses published the genealogies of Adam, Seth, Cain, Ishmael and Esau and did not likely restrict future scribes from inserting their own calculations between major events and their own numbers between each generation. Each of the three main versions of the Bible has different numbers.

Chaos and Confusion

From the above, it is understandable how almost every chronologist has a different belief system regarding biblical chronology, and it looks like none have been right.

The Origin of the 427-year Pattern

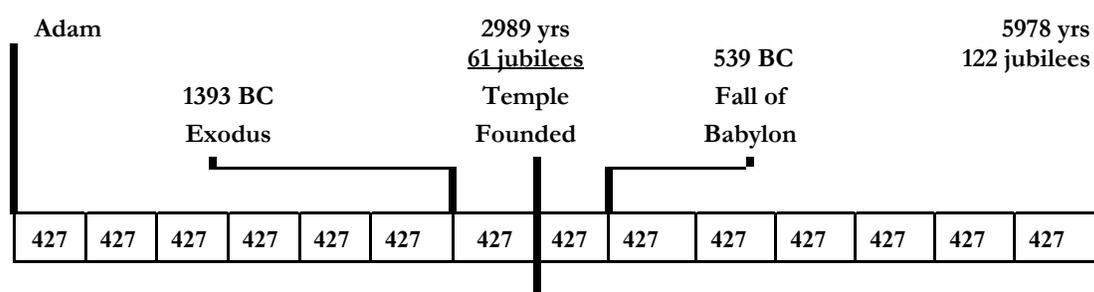| Years	Orbits
(11.862)	(1)
23.724	2
(35.586)	(3)
71.172	6
94.896	8
166.068	14
260.964	22
427.104	36

The Origin of the 251-year Pattern

It is likely that the original version of the 251-year pattern was based upon a 251-year cycle, when Venus aligns with the sun, earth and a distant star. There is a lack of evidence that something else, anything else besides Venus, has a 251-year cycle. Venus aligns with the sun, earth and a distant star every 224.695 days (1 orbit), 8 years (13 orbits), 243 years (395 orbits) and 251 years (408 orbits) (8 + 243 = 251).

Years	Orbits
(224.695 days)	1
8	13
243	395
251	408

TABLE 8. 427-year Pattern

In TABLE 8, Jupiter aligns with the sun and earth every 36 orbits, in 427 years, that is, in 61 sabbaticals. There were 61 jubilees from Adam to the temple (2989 yrs.). There were 122 sabbaticals between the flood and the exodus (854 yrs.). There are 122 jubilees in 6,000 years (actually 5978 yrs. because 6,000 is not evenly divisible by 49).

Adam							2989 yrs 61 jubilees Temple Founded		539 BC Fall of Babylon				5978 yrs 122 jubilees
1393 BC Exodus														
427	427	427	427	427	427	427	427	427	427	427	427	427	427	

Notes on TABLES 1 to 8

The Jupiter Cycle: Jupiter alignment with sun, earth & distant star:
= 36 orbits in 427.03 years, 72 orbits in 854.06 years.

1656 + 479 =	427 x 5
2510 + 479 =	427 x 7
1656 + 854 =	427 x 10

427 x 14 =	5978 (854 sabbaticals) (122 jubilees)
427 x 7 =	2989 Adam to temple, temple to 2021 AD (61 jubilees)
427 x 2 =	854 Flood to exodus = 122 sabbaticals
427 x 1 =	427 Flood to Abraham age 75
1656 + 479 =	427 x 5 = 2135 Abraham age 127, Sarah age 117
1656 + 854 + 479 =	2989 = 427 x 7 (= 427 sabbaticals = 61 jubilees)
854 x 7 =	5978 (854 sabbaticals)
49 x 122 =	5978 (122 jubilees)
98 x 61 =	5978 (122 jubilees)
966 BC – 539 BC =	427 yrs. (61 sabbaticals)
966 BC – 2023 (24) AD =	2989 yrs. (= 427 sabbaticals = 61 jubilees)
3955 BC – 966 BC =	2989 yrs. (= 427 sabbaticals = 61 jubilees)
3955 BC – 574 BC =	3381 yrs. (= 69 jubilees)
3955 BC – 539 BC =	3416 yrs. (427 x 8)
3955 BC–2023 (24) AD =	5978 yrs.
3955+1974 (75)+49 =	5978 yrs.
3955 BC (Adam) – 2510 =	1445 BC
3765 BC (Adam) – 2510 =	1255 BC
2989 x 2 =	5978 yrs.
5999 – 21 =	5978 = 3978 BC to 2022 AD

The 427-year cycles end in 539 BC, when Cyrus of Persia captured Babylon thus freeing the ?Jews to return to Jerusalem. This fulfilled the prophecies regarding Jewish transgressions during Solomon's forty years of over-taxation and having 700 wives and the prophecy regarding 390 years thereafter, when Israel and Judah forsook the law and went into captivity.

The new sabbatical cycle begins either with Nebuchednezzar's seven years of madness (569-562 BC) or with the founding of the second temple 49 years (one jubilee) later, in 520 BC, in the second year of Darius, king of Persia. This cycle continues to 331 BC, when Alexander of Greco-Macedonia allows the Jews to observe their sabbaticals without paying tax. Christ's ministry began in 27 AD, 588 years (12 jubilees) after the death of Nebuchednezzar in 562 BC.

So there is ample evidence that the original version of major events, from Adam in 3955 BC to the fall of Babylon in 539 BC, was somehow defined by the eight Jupiter cycles of 427 years, that is, 61 sabbaticals each

Planetary Alignments and Sabbaticals

The exodus story begins near the spring equinox, at the beginning of a lunar month, at the beginning of a new year. As we will also find, the exodus occurred when there was an alignment of the moon, Venus, Jupiter, earth, sun and a distant star, at the beginning of a new Venus cycle of 251 years, a new Jupiter cycle of 427 years and a new sabbatical cycle of 7 years.

A Google for "planetary alignment" produces 1,170,000 hits. Some posted by scientists dispel the myths that alignments can upset life on earth and deny that such alignments will link with major events of the past. Seems that the entire world is expecting the Higher Realm to intervene when the "time is right", when omens are defined (predetermined, predestined) by eclipses, conjunctions, molads, alignments and contrived sacred calendars.

Alignments with Jupiter also involve 61 sabbaticals, 122 sabbaticals, etc.

Archbishop James Ussher said that David's first year was in a jubilee year and that Solomon dedicated the temple in a jubilee year in his 12th year (*Annals* p. 67). If so, was the exodus in a sabbatical or jubilee year? Jacob's 14 years of serving Laban and Joseph's 14 years of fat and lean years before the exodus become clues. Evidently, there were seven-year periods in various other places.

One view is that the sabbatical cycles should actually begin with the flood, which is why TABLE 5 extends the sabbaticals on back to the birth of Noah's son, Shem, who was age 98 (two jubilees) at the flood, and Noah died 350 years after the flood (that is, 50 sabbaticals). These are clues that Sabbaticals should be counted from the flood.
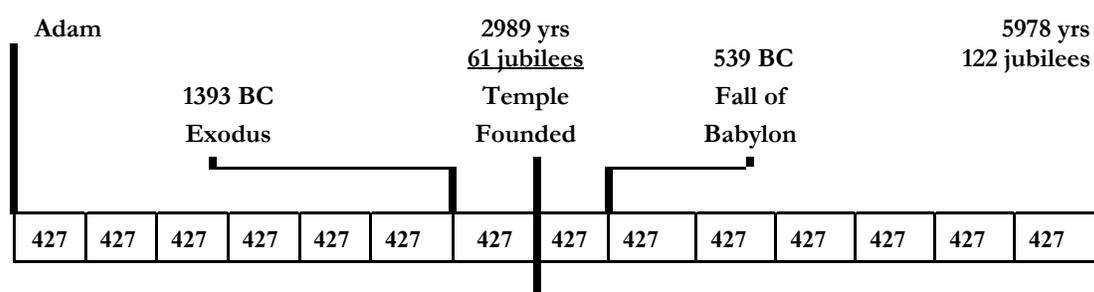
TABLE 7. *427-year Pattern*

Masoreh Text (Preserved in King James Version)

		427-yr. Jupiter Cycle -years after the Flood-	
Shem was 100 when he had Arphaxad <u>two years after the flood</u>			
Arphaxad born <u>two yrs. after the flood</u>		**2**	
Selah born when Arphaxad was 35		**35**	
Eber born when Selah was 30		**30**	
Peleg born when Eber was 34		**34**	
Reu born when Peleg was 30		**30**	
Serug born when Reu was 32		**32**	
Nahor born when Serug was 30		**30**	
Terah born when Nahor was 29		**29**	
Abraham born when Terah was 130		**<u>130</u>**	
From the flood to Abraham's birth, 352		**352**	
		<u>75</u>	
To Abraham's age 75		**427**	7x61 after the flood
From Abraham's age 75 to the exodus		**<u>427</u>**	7x122 after the flood
<u>From the flood to the exodus</u>	122 sabbaticals	**854**	

TABLE 8. 427-year Pattern

In TABLE 8, Jupiter aligns with the sun and earth every 36 orbits, in 427 years, that is, in 61 sabbaticals. There were 61 jubilees from Adam to the temple (2989 yrs.). There were 122 sabbaticals between the flood and the exodus (854 yrs.). There are 122 jubilees in 6,000 years (actually 5978 yrs. because 6,000 is not evenly divisible by 49).

Adam						2989 yrs 61 jubilees		539 BC					5978 yrs 122 jubilees
	1393 BC Exodus					Temple Founded		Fall of Babylon					
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Two-Year Discrepancy

We have received mixed signals regarding the sabbatical cycle. There are two different cycles, which are two years apart:

1.) From Jeremiah 34, Jerusalem fell in 587 BC, in the first year after a sabbatical. This agrees with having sabbaticals in:

1445 exodus 479 years before the temple (during the time of Dynasty XVIII)
1405 entry across the Jordan into Canaan 439 before the temple
966 founding of the temple
931 division of Israel and Judah into two kingdoms
868 third year of Jehoshaphat
721 Assyrian captivity of Israel
623 Josiah finds the lost Book of the Law in the temple: new covenant made
588 sabbatical mentioned in Jeremiah 34
574 jubilee 49 years after 623, 14 years after 588
539 fall of Babylon
2018 AD
2024 AD

2.) From rabbinic tradition, Jerusalem fell 166 years after 587, in 421 BC, in the first year after a sabbatical. This agrees with having sabbaticals in:

1447 exodus 479 years before the temple (during the time of Dynasty XVIII)
1407 entry across the Jordan into Canaan 439 before the temple
1393 <u>14 years after the entry</u>, first year of Amenhotep III
<u>968 founding of the temple</u>
509 Isaiah's jubilee according to Archbishop James Ussher
590 sabbatical mentioned in Jeremiah 34 according to Archbishop James Ussher
569 Nebuchednezzar's seven years as an animal, 49 years before 520.
<u>520 founding of the second temple, second year of Darius</u>
422 rabbinic date of the fall of Jerusalem
331 Alexander captured Jerusalem and Palestine
37 Herod the Great captured Jerusalem 294 years after 331
132 AD Bar Kochba revolt against the Romans
2015 AD
2022 AD

A logical conclusion is that the cycle descending from an entrance into Canaan in 1407 ceased to be documented and preserved after the fall of Babylon in 539 BC. The return from Babylon can be referred to as a second exodus. I have found no examples of a sabbatical being recorded which follows the 588-339 BC cycle after 539 BC.

If counting from an entry into Canaan in 1407 BC, then 1975 would be the 69th jubilee. From this, some have calculated that the Messiah would return in 1982, because this was 2520 years after the fall of Babylon in 539 BC. 1972 was <u>2510 (251 x 10)</u> years after 539.

From another angle, the entry into Canaan in 1407 follows with seven Jupiter periods of 427 years (2989 years) from Adam to the temple (3955 – 966 BC) and then 427 years from the temple in <u>966 to the fall of Babylon in 539 BC</u>. From after Adam, this would be 3416 years (488 sabbaticals, 64 jubilees after Adam or eight Jupiter cycles).

This would make 17 jubilees from 1407 BC to 574 BC (14 years after 588 BC) and there would be 18 jubilees from 1407 to 525 BC (<u>14 years after 539 BC</u>). Likewise, the rabbinical view is that a jubilee was 14 years after the fall of Jerusalem, on the tenth day, "at the beginning of the year", allegedly in the fall (based upon Ezekiel 40:1). This endorses the rabbinic legacy.

TABLE 9a. *Solution to the 1448 BC date of the Exodus – the Missing 136 Years*

Annals of the World		Ussher's dates		Conventional System		Rabbinical System 1272-422 BC = 17 x 50
				with 480 years from Exodus to the Temple		
Jubilees		BC		BC		BC
	Adam	4004	-43=	3961		3760
		-2513		-2513		-2448
	Exodus	1491	-43=	**1448**		-136= 1312
		-40		-40		-40
	Entry in Canaan	1451	-43=	1408		-136= 1272
		-6		-6		-6
	Conquest ends	1445	-43=	1402		-136= 1266
		-49		-49		< 440 > -49
Pg. 53 1st	**1st Jubilee**	1396	-43=	1353	**1st Jubilee**	-136= 1217
		-385	< 441 >	-385		-385
	Temple founded	1011	-43=	968	440 yrs. after 1408 BC	-136= 832
		7		7		7
Pg. 67 9th	**Temple dedicated**	1004	-43=	961	441 yrs. after 1402 BC	-136= 825
		441		441		
Pg. 110 18th	**Nebuchednezzar's**	563	-43=	520	**2nd temple founded in 18th Jubilee**	
18th Jubilee	**7 yrs. illness ends**			Year 3441 after Adam		

Notes on TABLE 9a

James Ussher made a fundamental mistake, which was repeated by the Conventional and Rabbinical versions. If the exodus were actually in 1447 BC, and the temple was 479 years later, then the temple was founded in 968 BC, 439 years after crossing the Jordan in 1407 BC. This means the sabbatical would have been in 966 BC, 441 years after crossing the Jordan (7 x 43).

The sabbaticals during the second temple in 520 BC were based upon the first temple being founded in a sabbatical year, in 968 BC (968 – 520 = 448 yrs.). Sabbaticals would more likely have been in 966, 588, 539 and 518 BC, and rabbinical sabbaticals to the present day would, therefore, be two years off.

This would confirm that Babylon fell in a sabbatical year, in 539 BC, 427 years after 966 BC. This supports the idea that Revelation repeats this by inferring that Babylon the Great also falls in a sabbatical or jubilee year.

James Ussher had 3484 years from Adam to the founding of the second temple (520 BC). The conventional system has 43 years less than that (3961 BC– 520 BC= 3441 years). Moreover, the years between Adam and the exodus should be 2510, not 2513, thus placing Adam in 3957, not 3961. There were 479 years from the exodus to the temple, not 480, thus placing the exodus in 1447, not 1448 BC. These two changes place Adam in 3957 BC, i.e., four jubilees before 3761 BC, the rabbinical date of Creation.

3957 – 968 = 2989 yrs. = 61 jubilees.

The rabbinical view has 2448 years from Adam to the exodus because it drops 62 years between Abraham and his father. It should also be 2510 years. Nevertheless, in the rabbinical view there are still 17 50-year jubilees, 850 years, from crossing the Jordan into Cainaan in 1272 BC to the fall of Jerusalem in 422 BC.

		Conventional System		Rabbinical System	
	Temple founded	968		-136=	832
		-247			-277
Sabbatical –	**Exile of ten tribes**	721		-166=	555
		-98			-98
Sabbatical –	**Temple Scroll found**	623		-166=	457
		-35			-35
Sabbatical –	**Sabbatical- Jer. 34**	588		-166=	422
		-1			-1
Sabbatical –	First temple burned	587		-166=	421

TABLE 9b. *Solution to the 1448 BC date of the Exodus – the Missing 136 Years*

Notes on TABLE 9b

Fall of Babylon in 539 began a Jubilee Year?

Ussher's sabbatical in 563 BC (when Nebuchednezzar ended seven years of living as a beast) is 28 years after his sabbatical in 591. In contrast, the rabbinical view says that Jerusalem fell in the first years after a sabbatical. In the conventional chronology, this sabbatical would have been in 588 BC as in Jeremiah 34.

With this in mind, perhaps the **fall of Babylon 49 years later, in 539, was at the beginning of a Jubilee Year.**

The rabbinic belief is that the jubilee cycle started 14 years after Joshua crossed the Jordan and repeated for 17 jubilees until 14 years after the fall of Jerusalem. It repeated again 49 years later, 14 years after the fall of Babylon.

Perhaps, on the other hand, Revelation speaks of the fall of "Babylon the Great" as being associated with the ram's horn. If so, then the fall of Jerusalem after 588 BC and the fall of Babylon 49 years later, in 539 BC, were likely in jubilee years, not 14 years later, but this does not support the rabbinic belief.

Likewise, Revelation reflects the legacy of Joshua surrounding Jericho and blowing seven trumpets and a ram's horn in the first year, not 14 years later. Some would use this idea to date the entry into Canaan as 1407 BC, 117 sabbaticals before 588.

The Missing 166 years from Solomon's Temple to 70 AD

TABLE 9b has 166 years missing in the rabbinic chronology as in the following link:

http://en.wikipedia.org/wiki/Missing_years_%28Jewish_calendar%29

Rabbinic tradition says there were 17 jubilees, 850 years, from the entry into Canaan in 1272 BC until the fall of Jerusalem in 422 BC. However, they reduced the Persian period 166 years and did not allow the kings to overlap 30 years. Actually, the entry was allegedly in 1408 BC.

Here are some dates before and after correcting the 166 years:

The exile in the sabbatical of 721 BC minus 166 years becomes 555 BC in the rabbinic.

The scroll of Moses found in 623 BC minus 166 years becomes 457 BC in rabbinic.

The sabbatical of 588 BC minus 166 years becomes 422 BC in rabbinic dates.

The temple burned in 587 BC minus 166 years becomes 421 BC in rabbinic dates.

The 10th sabbatical after 422 BC minus 166 years becomes 352 BC in rabbinic dates.

The 2nd temple dedicated and Esther crowned in 515 BC minus 166 years becomes 349 BC.

(515 is supported by Archbishop Ussher. 349 is also supported by Megillah Esther.)

Jerusalem's wall was likely repaired in 502 BC minus 166 years becomes 336 BC (only five years before Alexander).

To restore the Hebrew legend, the formula often followed is to add 166 years between events after the Assyrian captivity of Israel in 555 BC instead of 721 BC. We must add 136 years to the rabbinic date for the founding of the temple in 832 BC to obtain the "true date for the temple", that is, 968 BC. Then we must add 136 years to the rabbinic date for the exodus in 1312 BC to obtain the "true date of the exodus", that is, in 1448 BC, 480 years before the temple. We now know that Jerusalem actually fell after 588 BC instead of 422 BC for a difference of 166 years. We now know that the founding of the temple was actually in about 968 BC instead of 832 BC for a difference of about 136 years. Why not 166 years? Because the kings of Israel were merely counted consecutively instead of allowing 30 years of overlapping.

480 years between the exodus and the temple would allow enough time for Jephthah to be judging 300 years after the entrance into Canaan (Judges 11:26).

Counting Sabbaticals from 1255 BC

An exodus in 1255 BC also seems to fit the six generations from the exodus to David. This would be 17 jubilees (833 years) before 422, as in the rabbinical view, accept here we have 49-year jubilees. If counting sabbaticals from an exodus in 1255 BC, then 1980 AD would begin the 66th jubilee. 1987, 1994, 2001 and 2015 AD would be sabbaticals, as in the rabbinical tradition. But these do not align with 588 and 539 BC. They are two years earlier.

However, an entry in 1407 allows enough time for having 300 years from the entry to Jephthah, one of the judges (Judges 11:26), and also allows 479 years from the exodus to the temple (I Kings 6:1). In this view, there would be sabbaticals in 1987, 1994, 2001 and 2015 AD would be sabbaticals, as in the rabbinical tradition. But these do not align with 588 and 539 BC. They are two years earlier.

But neither 1255 nor 1407 allows 450 years for the judges alone (as in Acts 13:20).

I have shown that the exodus was likely 122 sabbaticals after the flood. As covered in previous discussions, there were several traditions that the exodus was allegedly in a sabbatical or jubilee year. One tradition was that the exodus was 2513 years after Adam, or 7 times 359. Another has the exodus as 2450 years after Adam, or 49 times 50.

One system uses 588 for the fall of Jerusalem. The other uses 422 BC, a difference of 166 years. It should be 168 years to keep them aligned. These are two years off.

If the exodus from Babylon were during the 588-539 cycle and continued in 520 BC, then the new cycle in 520 would be two years off. The fall of Jerusalem after 588 BC is 166 years before the alleged rabbinical fall of Jerusalem in 422 BC. 166 years are not divisible by seven. These 166 years would be two years off.

Perhaps 480 years are too much time for six generations between the exodus and king David, as we will cover below. Furthermore, these 480 years would not allow enough time for all the judges to rule 450 years as stated in Acts: 13:20. We must pick and choose which source we will accept.

The six generations between the exodus and David cannot likely be stretched 480 years. Since these generations are recorded repeatedly (in Ruth 4:19, Mat. 1:17 and Luke 3:31), it is not likely there are any gaps with unknown names. This begs the question of why have many highly esteemed chronologists rejected the 480 and 300 years in favor of an exodus during the reign of Ramesses II?
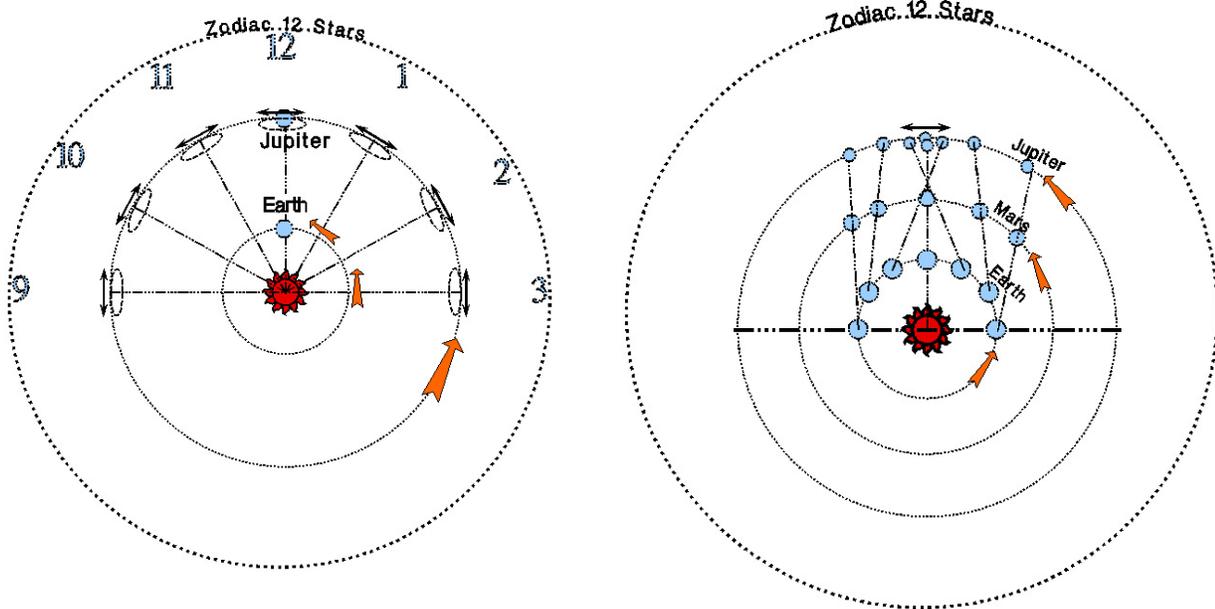
It is more likely that the exodus was in 1255 BC, 667 years before Jerusalem fell in 588/87 BC.

667 years represent 17 jubilees (17 x 49) after removing 166 years (833 years − 166 = 667 years) (833 years = 17 jubilees).

Primary Concern

There are several problems with accepting 479 years from the exodus to the temple.

1. Esteemed chronologists, such as Kenneth Kitchen and Jack Finegan, reject these 479 years in favor of about 251 years from the exodus to king David.

2. Sabbaticals after 1255 BC are in 968, 961, 569, 562, 520, etc. BC. Those after 1407 BC continued on down to 931, 868, 721, 623, 588, 574 and 539 BC, but we find no record of sabbaticals that follow the 588-539 cycle after 539 BC. They revert to the 562-520 cycle after 539.

3. There are only six generations from the exodus to the birth of David. It begs the question, how can six generations be stretched 479 years from the exodus to Solomon? Each generation would need to be about 100 years if there were 406 years from the exodus to David's birth. This contradicts David's statement, that normally, "The days of our years are threescore and ten (70)" (Psalms 90:10). In contrast, David died at age 70, and Solomon lived only about 56 years.

4. Seven generations after Shem, Noah's son, were Arphaxad, Salah, Eber, Peleg, Reu Serug, and Nahor. These seven generations lasted 230 years for an average of 33 years each in the King James/Masoreh text. Nevertheless, we are asked to believe there were 80 years between each generation between the exodus and David. David's great-great-great grandfather, Nahshon was Prince of Judah at the exodus, allegedly in 1447 BC – (Ex. 6:23; I Chr. 2:10).

Final note: From the earth, Jupiter appears to be retrograding, that is, moving backwards, against the stars as the earth moves directly between Jupiter and the sun each year, that is, 36 times in 427 years. Each yearly retrograde can be viewed as a clock having 12 years. Hence, a period of 120 years, 10 Jupiter cycles, are mentioned prior to Noah's flood (Gen. 6:3)..

Actually, Jupiter orbits the sun in 11.862 years. Each year Jupiter moves one-twelfth of the orbit around the sun and arises in the east in a new Zodiac constellation, until it revolves around all 12 signs of the Zodiac.