



f-r-cox@comcast.net

# BIBLE CODE 490

<a href="#">PURPOSE</a>	<a href="#">EXODUS</a>	<a href="#">CODE 243</a>	<a href="#">CODE 427</a>	<a href="#">CODE 590</a>	<a href="#">CODE 166</a>
<a href="#">CODE 294</a>	<a href="#">CODE 251</a>	<a href="#">SUMMARY CODE 251</a>	<a href="#">SUMMARY CODE 490</a>	<a href="#">CODE 490</a>	<a href="#">CODE 666</a>

Related Topics:

- [KINGS](#)
- [MYTHS](#)
- [DUALITY](#)
- [Y-DNA](#)
- [GENETICS](#)
- [BOOKS](#)
- [LETTERS](#)

## Sabbaticals Based Upon an Exodus in 1255 BC

by Floyd R. Cox

An Exodus in 1255 BC (251 x 5) fits the profile for dating the Exodus. Table 1 illustrates the Sabbatical cycles after the Exodus down to 968 BC, when the first temple was founded, and on down to 520 BC, when the second temple was founded.

From 1255 to 968 BC, when Solomon founded the temple, there were 287 years, that is, 41 Sabbaticals. From 1255 to 961, when the temple was completed, there were 294 years, or 6 jubilees.

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 11<sup>th</sup> 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 was postponed until the autumn of the next year, because that was the beginning of the Jubilee year."

From 1255 (Exodus) to 520 BC (second temple), there were 735 years, that is, 105 Sabbaticals. From 1255 (Exodus) to 331 BC, when Alexander the Great conquered Jerusalem, there were 924 years, that is, 132 Sabbaticals. From 1255 (Exodus) to 457 BC, allegedly the beginning 70 weeks of Daniel 9, there were 798 years, that is, 114 Sabbaticals.

Alexander allowed the Jews to observe their Sabbaticals after October 12, 331 BC. This was the 27<sup>th</sup> sabbatical after the second temple was founded in 520 BC.

From 1255 (Exodus) to 37 BC (when Herod conquered Jerusalem), there were 1218 years (174 Sabbaticals). There were 331 years (19 Jubilees) from 968 to 37 BC. From Alexander (331 BC) to 37 BC (to Herod) there were 294 years (6 jubilees). From 1255 (Exodus), there were 1253 years (179 Sabbaticals) to 2 BC.

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

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

### Sabbatical Messianism

There is an interrelationship between the 251-year pattern and the Jubilee cycle, such as:

$$251 + 49 \text{ (one jubilee)} = 300$$

$$502 + 98 \text{ two jubilees} = 600$$

$$2510 \text{ (Adam to the Exodus)} - 854 \text{ (Flood to the Exodus)} = 1656 \text{ (Adam to the Flood)}$$

This implies that Sabbaticals and Jubilees might perhaps be used to predict the coming (or return) of the Messiah. Chrono-messian-ism (or Sabbatical Messianism) is the belief that we can calculate when the Messiah will come (or return) by using biblical chronology. The term was coined by Ben Zion

Wacholder, *Chronomessianism The Timing of Messianic Movements and the Calendar of Sabbatical Cycles*, Hebrew Union College Annual Vol 46 1975. Here are several examples:

1. The book of Jubilees divides previous eras into periods divisible by seven. The Israelites entered Canaan in the beginning of seven-year cycles, allegedly in **1272** BC. However, As in TABLE 2, the rabbinic society inserts a 50<sup>th</sup> year after every 49 years. Jephthah was in **972** BC, 300 years (six Jubilees) after the entry into Canaan (This was recorded as early as the Greek Septuagint, just after 280 BC). David was after 400 years, in **872** BC. Solomon founded the temple in 832, in his fourth year, and finished it in his 11<sup>th</sup> year, in **822** BC, the 50<sup>th</sup> year after David began to reign in **872**. Jerusalem was attacked in 709 BC, in a Jubilee year. The temple was burned after **422** BC, in the 750<sup>th</sup> year. Cyrus' decree to release the Jews was in **372** BC, in 900 years, that is, 50 years after Jerusalem burned.

Round numbers draw suspicion, and the rabbinic view also omits 166 years of Jewish history between Darius the Persian and Alexander of Greece. One begins to wonder how well the Jews have preserved the oracles of God.

After **422** BC, when Jerusalem was burned, the rabbinical view is that the 50-year pattern changed into a 49-year pattern thus making 490 years from **422** BC to **70** AD, when the second temple burned.

Jerusalem and Tyre were conquered for 70 years. Antiochus Epiphanes' attack on Jerusalem ended in **163** BC, in a Jubilee year.

John the Baptist began his mission in the 15<sup>th</sup> year of Tiberius, in a Sabbatical year. Jerusalem was destroyed in **70** AD, at the end of a Sabbatical year. The Bar Kochba revolt began in a Sabbatical and Jubilee year, in **132** AD.

2. Assuming that Daniel 9 is actually speaking of future 70 weeks, or 490 years, from the time Cyrus made a commandment (in 539 BC **instead of 373** BC) for the Jews to return from Babylon to Jerusalem, then the end of 490 years would be in about 49 BC ( $539 - 490 = 49$  BC). This would apply to Julius Caesar' time and would not address what would happen in the first century AD. 6. In the uncorrected rabbinical view, the Bar Kochba revolt was in 132 AD against the Roman occupiers ( $69$  AD +  $63 = 132$ ) ( $34$  AD +  $98 = 132$ ). The revolt ended in 135, when Simeon Bar Kochba was killed. This view required that Cyrus made his decree in 372 BC instead of 538.

3. However, if we determine that Daniel 9 is actually speaking of future 70 weeks, or 490 years, from the time Artaxerxes Longimanus allegedly made a commandment in 457 BC for the Jews to return from Babylon to Jerusalem, then the end of 490 years would be in about 34 AD ( $490 - 457 = 34$  AD). The last seven years would begin with John the Baptist beginning to preach in 28 AD, in the year after a Sabbatical, and Christ would die in the middle of the last seven years (Dan. 9:27). This would explain the hidden meaning of Christ reading a passage of Isaiah in the synagogue, which referred to his fulfilling the years of the Sabbatical and Jubilee.

In the corrected rabbinical view, the Bar Kochba revolt was in 132 AD, 98 years (two Jubilees) after 34 AD, when the alleged 490 years of Daniel 9 ended, which allegedly began in 457 BC. ( $34$  AD +  $98 = 132$  AD).

4. In the corrected rabbinical view, the first temple was destroyed in 587 BC, in the year after a Sabbatical (Jeremiah 34). This ended the era of the first temple. Farmers were told not to plant in the fall of the sixth year (589 BC) because the seventh year would begin in the next spring. The ram's horn was blown in the fall of the seventh year on the day of Atonement (588 BC) if the Jubilee would begin in the next spring (587 BC). Servants were to be released and debts canceled.

5. In the rabbinical view, the second temple was destroyed in 70 AD, in the year after a Sabbatical (Dan.9:26), 490 years after the first temple was destroyed allegedly in 421 BC. This era ended and was allegedly absorbed or succeeded by the Christian era.

7. The Millerites in 1843 thought that Daniel 9 is speaking of future 70 weeks, or 490 years, from the time Artaxerxes Longimanus allegedly made a commandment in 457 BC for Ezra to return from Babylon to Jerusalem. They calculated that the 2300 mornings and evenings (or years) mentioned in Daniel 8:14 would end in 1843 AD. Ellen G. White, who founded the Seventh Day Adventist Church was influenced by this view. Her parents were at the Miller farm in 1843, when "the Return" became "the Great Disappointment".

8. 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 2510 ( $251 \times 10$ ) years after 539.

9. Some have calculated that the Messiah would come in 2008 AD, 6,000 years after Creation in 3993 BC (for date of Creation, see TABLE 5 here: [CODE 166](#)).

**TABLE 2. Two Traditions for Sabbaticals & Jubilees**

<b>Rabbinical Exodus in 1312 BC</b>		<b>Exodus in 1255 BC</b>	<b>NOTE</b>
<b>50-Year Jubilee Cycle</b>		<b>49-Year Jubilee Cycle</b>	251 yrs and 49 yrs are related: $251 + 49 = 300$ $502 + 98 = 600$ $1656 + 854 = 2510$
Entry into Canaan	14 yrs after Entry		
	1272 / <b>1258 jubilee</b> (1258) 1222 / 1208 1 <sup>st</sup> jubilee 1072 / 1058 4 <sup>th</sup> jubilee 1022 / 1008 5 <sup>th</sup> jubilee Jephthah's 300 <sup>th</sup> yr (972) 972 / 958 6 <sup>th</sup> jubilee  David's 1 <sup>st</sup> yr (872) 872 / 858 8 <sup>th</sup> jubilee 822 / 808 9 <sup>th</sup> jubilee 772 / 758 10 <sup>th</sup> jubilee 722 / 708 11 <sup>th</sup> jubilee 672 / 658 12 <sup>th</sup> jubilee 622 / 604 13 <sup>th</sup> jubilee 572 / 558 14 <sup>th</sup> jubilee 522 / 508 15 <sup>th</sup> jubilee 472 / 458 16 <sup>th</sup> jubilee 422 / 405 17 <sup>th</sup> jubilee  <b>Jerusalem Burned (421)</b> <b>490 yrs before 70 AD</b>  Cyrus captures Babylon in 373 BC  490 yrs (373 + 118)  to  Bar Kochba revolt  <b>Jerusalem Burned (70)</b> <b>490 yrs after 421 BC</b> 118 / <b>132 AD</b> 28 <sup>th</sup> jubilee <b>132 Jubilee -Bar Kochba</b>	<b>1255 Exodus</b> 1206 1 <sup>st</sup> jubilee 1059 4 <sup>th</sup> jubilee 1010 5 <sup>th</sup> jubilee – David 968 961 6 <sup>th</sup> jubilee 926 Shishak 912 7 <sup>th</sup> jubilee 863 8 <sup>th</sup> jubilee 814 9 <sup>th</sup> jubilee 765 10 <sup>th</sup> jubilee 716 11 <sup>th</sup> jubilee 667 12 <sup>th</sup> jubilee 618 13 <sup>th</sup> jubilee 569 14 <sup>th</sup> jubilee 520 15 <sup>th</sup> jubilee 471 16 <sup>th</sup> jubilee 422 17 <sup>th</sup> jubilee  373 18 <sup>th</sup> jubilee (373) 331 (Alexander) 324 19 <sup>th</sup> jubilee 275 20 <sup>th</sup> jubilee 226 21 <sup>st</sup> jubilee 177 22 <sup>nd</sup> jubilee 128 BC 23 <sup>rd</sup> jubilee 79 24 <sup>th</sup> jubilee 30 BC 25 <sup>th</sup> jubilee 20 AD 26 <sup>th</sup> jubilee 27 AD 69 AD 27 <sup>th</sup> jubilee  118 AD 28 <sup>th</sup> jubilee <b>132 Sabbatical -Bar Kochba</b>	
	Rabbinical dates:  Known Sabbaticals 2510 AM / 1250 BC 4936 AM / 1175 AD 4955 AM / 1195 AD 5327 AM / 1567 AD 5525 AM / 1765 AD 5649 AM / 1889 AD	Future Sabbaticals 5775 AM / 2015 AD 5775 AM / 2015 AD 5775 AM / 2015 AD 5775 AM / 2015 AD 5775 AM / 2015 AD 5775 AM / 2015 AD	1966 / <b>1980</b> 66 <sup>th</sup> jub. 1980 / 1994 1987 / 2001 1994 / 2008 2001 / <u>2015</u> 2015 / 2022 2022 / <b>2029</b> 67 <sup>th</sup> jub.
			1. An Exodus in 1312 is followed by Jubilees in 1258 (14 <sup>th</sup> year after crossing the Jordan). The 1 <sup>st</sup> Sabbatical was <b>2510</b> years after Adam and supports the rabbinical view that Jubilees were 14 years after Jerusalem was burned (Ezek. 40:1), 14 years after Cyrus' decree to rebuild the temple, and the Bar Kochba revolt being 14 years after 118 AD. However, several events were counted from the entry in <b>1272</b> . <b>972</b> is Jephthah's 300 <sup>th</sup> year mentioned in Judges 11:26, 140 years before the temple (I Kings 6:1). <b>872</b> is David's first year. The 50-yr. Jubilees allegedly transform into a 49-yr. cycle after the temple burned in <b>422</b> and ends in 132 AD, 490 years after Cyrus' decree in <b>372</b> (actually 373 BC). The Bar Kochba revolt against Roman occupiers was allegedly 490 yrs + 14 after 373 BC, after Cyrus' decree (132=98 yrs after 34 AD and 63 years after 69 AD).  2. An Exodus in 1255 is counted backwards prior to 422 BC. Jubilees are in 1010 (David's first year), 961 (Solomon's 12 <sup>th</sup> year), & 520 BC (when 2 <sup>nd</sup> temple was founded). Sabbaticals are in 562, 457, 163, 135, 37 BC, 2015 AD. James Ussher's Jubilees were in 563 and 514 BC. Sabbaticals were in 710, 591, 584 and 514.  Early on, the Messiah was expected to come (or return) during the last seven years of a jubilee cycle, most likely in year one. This would explain the fervor in 27-34 AD, 69-70 AD and in 132 AD. <u>2029 AD (67<sup>th</sup> jubilee) is:</u> 2000 yrs after 29 AD (40 x 50), 1960 yrs after 69 AD (40 x 49).

## **Sabbaticals Based Upon 931 BC, When Israel separated from Judah**

Since there was a Sabbatical in 588 BC, just before the first temple was destroyed in 587 BC, some have moved this Sabbatical back to 590 BC, 70 years before 520 BC. So, these dates have influenced others to apply false dates to when the two temples were destroyed.

But there are too many conflicts in historical records of Sabbaticals to believe there has been only one long-range cycle. There was likely a cycle before the first temple, another cycle after ten tribes of Israel separated from the tribes of Judah and Levi worshipping in Jerusalem after the death of Solomon in 931 BC. Here is the evidence.

From 931 to 868 BC, the third year of Jehoshaphat, there were nine Sabbaticals. From 931 to 721, when Israel was captured by Assyria, there were 30 Sabbaticals. From 931 to 623 BC, when Josiah found Moses' book of the Law hidden in the temple, 42 Sabbaticals. From 931 to 609 BC, when Josiah died and Jerusalem lost her independence for 70 years, there were 44 Sabbaticals.

From 931 to 588 BC, when Jerusalem and her temple were burned by the Babylonians (Jer. 34 & 52:12), there were 343 years, that is, 49 Sabbaticals, that is, seven Jubilees.

From 931 to 539 BC, when Babylon fell and captives were released to return to Jerusalem, there were 392 years, that is, 56 Sabbaticals, that is, eight Jubilees.

### **Beginning Points for Counting Sabbaticals**

In TABLE 5, one tradition begins in 931 BC, at the time the house of Israel separated from the house of Judah with Sabbatical years in BC 700, 588, 574, 490, 01 and AD 71. The other tradition in TABLE 2 begins with an Exodus in 1255 BC having Sabbaticals in BC 702, 590, 576, 492, 02 and AD 69. There is a two-year difference in the two traditions worth noting.

There is also a two-year difference if we begin with the Exodus when compared with beginning at the conquest of Canaan, 40 years later.

1. The first option for counting the Sabbaticals begins with the Exodus, as in I Kings 6:1. There would be Sabbaticals in the 42<sup>nd</sup> and 49<sup>th</sup> years after the Exodus.

From the Exodus in 1255 BC to the temple in 968, there would be 287 years (41 Sabbaticals). From the entry in 1215 BC to the temple in 968, there would be 247 years, two years more than five jubilees (245 years). It's two years off.

There was a Sabbatical in 588 BC, and yet another tradition says there were Sabbaticals in 457, 422, 163 and 37 BC. The period between 588 and 163 (425 yrs.) or between 588 and 37 (551 yrs.) is not divisible by seven. These are also two years off.

The next sabbaticals would be in 5, 26, 33, 47, 54, 61 and 68 AD. However, the missing year 0 would add one year to each and change these to 6, 27, 34, 48, 55, 62 and 69 AD.

One tradition says the first temple was burned in 587 BC, in the first year of the 7-year cycle, and the second temple was burned in 70 AD, in the first year of the 7-year cycle. Yet the period from 587 BC to 70 AD (656 years) is not divisible by seven. It's two years off.

2. In a second option, the Samaritans began counting 40 years later, as instructed by Moses (Leviticus 25:2), when the Israelites crossed the Jordan River and entered Palestine. This was allegedly 2794 years (393 Jubilees) after Adam in the Samaritan view. The first Sabbaticals would be seven years after crossing the Jordan, in the 47<sup>th</sup> year after the Exodus and followed by a Sabbatical in the 54<sup>th</sup> year.

**Sabbaticals in these first two traditions would be two years apart.**

3. A third tradition begins after seven years of conquering the land. There would be a Sabbaticals in the 14<sup>th</sup> year after crossing the Jordan, in the 54<sup>th</sup> year after the Exodus. Archbishop James Ussher followed this viewpoint.

4. A fourth tradition is held by the rabbinical society. In their view, there were 850 years (17 x 50 years) from the crossing of the Jordan in 1272 BC to the destruction of the temple in 422 BC. However, the Jubilee cycle begins 14 years after crossing the Jordan with a Jubilee 14 years after the temple was destroyed in 422 BC and 14 years after the 490 years after Cyrus' commandment in 373 BC to rebuild Jerusalem. There would be Sabbaticals after the Exodus in the 61<sup>st</sup> year (40+14+7=61) and 68<sup>th</sup> year (40+14+7+7=68). Their dates omit 166 years between Darius of Persia and the arrival of Alexander of Greece. Their mistake was that Darius of 521-485 BC was not the Darius conquered by Alexander in 331 BC. 168 is divisible by seven, but 166 is two years off.

5. A fifth option would be to begin the Jubilee cycle in 931, when 10 tribes of Israel removed from the kingdom of Judah. This also dovetails with 721 BC, when the Assyrians removed the Israelites.

### **931 and 721 BC Another Cycle?**

There appears to be a Sabbatical cycle based upon the era of the Assyrian captivity of Israel in 721 BC (See TABLE 5). 98 years later, Josiah found Moses' Book of the Law, which was likely hidden in the temple in case the Assyrians conquered Jerusalem in 721 BC. So, in 623 everyone made a new covenant to keep every word found in the book including the Sabbaticals.

Josiah died 14 years later, in 609, 70 years before the fall of Babylon in 539, which ended with the release of captives held in Babylon, 70 years after King Josiah was killed, 70 years after Jerusalem lost her independence. These 70 years are important because they are mentioned by six prophets, Isaiah, Jeremiah, Daniel, Haggai and Zechariah and mentioned by Ezra, the high priest (2 Chronicles 36:21 / Ezra 1:1). A very important date during the first temple is found in Jeremiah 34, which was likely in 588-587, just before Jerusalem fell (133 years after the Assyrian captivity, 21 years after Josiah's death, 49 years before the fall of Babylon).

502 years (251 x 2) after 539-538 BC, in 37 BC, Herod conquered Jerusalem.

2510 years (251 x 10) after 539-538 BC brings us to 1972-1973 AD.

2520 years (360 x 7) after 539-538 BC brings us to 1982-1983 AD.

A new cycle could begin when a new, millennial kingdom is established in the future, but it does not have to be a continuation of those cycles followed during the tabernacle, first temple, second temple or Christian era. Nevertheless, Messianic movements tend to follow various Sabbaticals as times of redemption, forgiveness of debt or returning to one's homeland.

### **The 70 Sabbaticals (10 Jubilees, 490 Years) of Daniel 9**

Here is a riddle wrapped within an enigma. 25 million Seventh Day Adventists today believe the "time of the end" began in 1844 AD (<http://www.worldslastchance.com/yahuwahs-calendar/how-the-millerites-arrived-at-october-22-1844.html>), 2300 years after 457 BC. They also believe there were 490 years (70 weeks of years) from 457 BC to 34 AD (3½ years after the death of Christ).

So, it becomes important to revisit the above date, 457 BC, and explain that it was taken out of context, that it should have been be 539 BC in the first place, the time when Cyrus captured Babylon and made a commandment that the Jews be released from captivity and return to rebuild the temple in Jerusalem which would include a prince leaving his royal family residing in Babylon and returning to Jerusalem. The rabbinical tradition also begins the 490 years with Cyrus' decree. It was allegedly in 372 BC, 490 years before 119 AD, when Bar Kochba began to be recognized as the Messiah allegedly called to cast off the Roman tyranny. The Bar Kochba revolt, Sabbatical and Jubilee began 14 years later (See TABLE 4).

### **Hebrew Word for "Weeks" of Years**

In Daniel 9, Daniel desires to know how long it would be until the return to Jerusalem and the hidden meaning of the 70 years (10 weeks of years) in which Jerusalem lost her independence and was held captive by Egypt and Babylon from BC 609 to 539. Babylon had fallen, and the 70 years of servitude were over. So when would they return? Cyrus made his decree to allow the return in 539 from Babylon to Jerusalem. An angel told him the 70 years represent 70 weeks after Cyrus' decree, as in the following chart. The Hebrew word for "weeks" in Daniel 9 is the same used in Daniel 10, when Daniel fasted for three weeks (not 21 years).

Sabbatical messianism is based upon using the Hebrew word, *shavu'a*, which means Sabbaticals or weeks of years as allegedly used in the Greek Septuagint text early on. The context is about letting the land rest 10 Sabbaticals (70 years) because it had not enjoyed her rests every seventh year (2 Chron. 36:21-23). This was supported by Daniel 9 and Zechariah 1:2. Therefore, the Christian world says these represent 70 weeks of years, or 490 years, until the coming of the Messiah, before 34 AD. Christians need this version in order to condemn the Jews for not knowing exactly when their Messiah was predestined to come. It was allegedly revealed in Daniel 9.

Before and after 539 BC, there were sabbaticals in 721, 623, 609, 588 and 574 BC.

On the other hand, what if the angel actually meant there would be 70 weekly Sabbaths after Cyrus' decree until they would arrive with a prince, a son of king Jehoiachin, and begin building Jerusalem, perhaps by building an altar or by founding the temple?

Josephus, *Antiquities*, 11:4:1: "NOW in the seventh month after they were departed out of Babylon, both Jeshua the high priest, and Zorobabel the governor, sent messengers every way round about... He then built the altar on the same place it had formerly been built... But while they did this, they did not please the neighboring nations, who all of them bare an ill-will to them. They also celebrated the feast

of tabernacles at that time... and after they offered sacrifices, and what were called the daily sacrifices, and the oblations proper for the Sabbaths, and for all the holy festivals. Those also that had made vows performed them, and offered their sacrifices from the first day of the seventh month.

“They also began to build the temple, and gave a great deal of money to the masons and to the carpenters, and what was necessary for the maintenance of the workmen. The Sidonians also were very willing and ready to bring the cedar trees from Libanus, to bind them together, and to make a united float of them, and to bring them to the port of Joppa, for that was what Cyrus had commanded at first, and what was now done at the command of Darius.

“2. In the second year of their coming to Jerusalem, as the Jews were there in the second month, the building of the temple went on apace; and when they had laid its foundations on the first day of the second month of that second year (in April).”

Obviously from the chart, the 70th week is related to the Passover, when the armies of the governor of Samaria made Jerusalem desolate by stopping sacrificial offerings, stopping the rebuilding of the temple and stopping the rebuilding of Jerusalem's wall until 520 BC (Ezra 4:24).

Archbishop Ussher in his *Annals* (page 118) states that Sheshbezzar is the Chaldean name for the Hebrew, Zerubbabel. Page 119 says, “The Samaritans, by bribing certain couriers of Cyrus, disrupted the Jews in their work of building the temple. This was the reason for the three weeks of mourning by the prophet Daniel. He continued his fast, which had begun about the third day of the first month (moon) in the third year of Cyrus, throughout the whole time of the Feast of the Passover (days of Unleavened Bread). After this, on the twenty-fourth day of the first month (in March), while he stood on the bank of Hiddekel or the Tigris River, he had the vision of the kings of Persia, of Alexander the Great...”

	Sun	Mon	Tue	Wed	Thu	Fri	Sat
	Equinox	28	29	30	Oct.	2	3
539 BC, Babylon Falls	4	5	6	7	8	9	10
Darius' yr 1	11	12	13	14	15	16	17
	18	19	20	21	22	23	24
Cyrus in Babylon	25	26	27	28	29	30	31
Cyrus' yr 1	Nov.	2	3	4	5	6	7
	8	9	10	11	12	13	14
	15	16	17	18	19	20	21
	22	23	24	25	26	27	28
	29	30	Dec.	2	3	4	5
<b>Cyrus' Decree to rebuild the temple</b>	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
<b>-70 Weeks-</b>	20	21	22	23	24	25	26
538 BC 1	Solstice	28	29	30	31	Jan.	2
2							
3				(1 yr, 3 mo)			
4							
537 BC 66	26	Equinox	28	29	30	31	April
67	2	3	4	5	6	7	8 <sup>1</sup>
68	9 <sup>2</sup>	10 <sup>3</sup>	mourning	12 <sup>5</sup>	13 <sup>6</sup>	14 <sup>7</sup>	15 <sup>8</sup>
69	16 <sup>9</sup>	17 <sup>10</sup>	18 <sup>11</sup>	19 <sup>12</sup>	20 <sup>13</sup>	Passover	22 <sup>15</sup>
<u>70</u>	23 <sup>16</sup>	24 <sup>17</sup>	25 <sup>18</sup>	26 <sup>19</sup>	27 <sup>20</sup>	28 <sup>21</sup>	29 <sup>22</sup>
Temple founded	30 <sup>23</sup>	May <sup>24</sup>	25	26	27	28	29
Temple founded	30	1					

Sheshbezzar likely founded the temple on Apr. 23, 537 (on the day of the Wave Sheaf) (Ezra 3:8; 5:16).

(Foundation laid on the 2<sup>nd</sup> month of the 2<sup>nd</sup> yr “of their coming to the house” in 537 BC) (Ezra 3:8)

Daniel fasted 3 weeks until the 24<sup>th</sup> day, 1<sup>st</sup> moon, 3<sup>rd</sup> yr. Cyrus (May 1<sup>st</sup>) (Dan. 10:4)

539-538 is 49 years (one Jubilee) after 588-587, when the temple was burned.

## The Christian, Anti-Jewish View

The irony is that those who say 70 weeks in Daniel 9 represent 490 years never suggest that Daniel's three weeks of mourning represent 21 years in Daniel 10, and yet the same Hebrew word for "weeks" is used in both chapters.

The downside of the 490-year version is that speculation begets speculation. The Christian version is that Christ cut off the need of sacrificial offerings after 31 AD once and for all, in the middle of the last, the 70th week. Since this excludes the last 3½ years of the 490, these years allegedly end 2,000 years later as the fulfillment of the "last 3½ years" of Revelation 12 and 13. Mere speculation.

However, the desolation of Jerusalem spoken of by Daniel was allegedly fulfilled in 70 AD (compare Matthew 24:15 and Luke 21:20).

### Esther was just after 352 BC (+ 166 = 518 BC)

Archbishop Ussher's view is now called "the short chronology" for dating Ezra, Nehemiah and Esther (*Annals of the World*, pp. 126-130).

The context of the Hebrew Megillas Esther has the king of Persia beginning to rule in about 352 BC, about 70 years after the destruction of the temple in 422 BC. The 70 years should be 166 years earlier, in 518 and 588 BC.

Esther became queen of Persia, when the rebuilt temple was dedicated in the 7<sup>th</sup> year of the king, in 515 BC instead of in 468 BC. The difference is 47 years.

Ezra, the scribe, left Babylon on the 12<sup>th</sup> day of the 1<sup>st</sup> month of the 7<sup>th</sup> year of the king and came to Jerusalem in the 5<sup>th</sup> month. This was likely in 515 BC instead of in 457 BC (Ezra 7:7). The difference is 58 years. The book of Moses was read in the 7<sup>th</sup> month during the feast.

Nehemiah returned to Jerusalem in the 20<sup>th</sup> year of the king, in 502 BC instead of 444 BC. The difference again is 58 years.

There is evidence that supports this shorter chronology:

1. Esther's first cousin, Mordecai, was taken from Jerusalem to Babylon along with king Jeconiah in 598 BC. It is not likely they would still be alive after king Darius died in 485 BC.

Septuagint Version of Esther: "Mardocheus (Mordecai)... was of the captivity which Nabuchodonosor (Nebuchednezzar) king of Babylon had carried captive from Jerusalem, with Jachonias the king of Judea" ([http://ecmarsh.com/lxx-kjv/esther/est\\_002.htm](http://ecmarsh.com/lxx-kjv/esther/est_002.htm))

2. The king in Ezra and Nehemiah ruled at least 32 years (Neh. 5:14). This excludes Cyrus, Cambyses and Xerxes and would include only Darius and Artaxerxes as possible candidates within the lifetimes of Esther. Therefore, it is more likely that Esther was crowned in Darius' time, in his seventh year, in 515 BC, when the second temple was finished and dedicated.

After Jerusalem was restored, the Old Testament ends with a Samaritan marrying a priest's daughter and making his residence in the temple while the governor, Nehemiah, was visiting Persia after the 32<sup>nd</sup> year. (The Samaritans obstructed the tithing, sacrificing and temple worship and sent the temple priests back into farming. Upon Nehemiah's unexpected and sudden return, he expelled the Samaritan and restored the Levites along with the previous system of tithes and offerings.)

3. The context of the Hebrew book of Megillah Esther is in Persia, after the 70 years of desolation spoken of by Jeremiah the prophet. The rabbinic dates would be 421 (3339 AM) to 352 BC (3408 AM). (The dates were actually 166 years earlier, from 587 to 518 BC). The king's name is Achashvairosh (Ahasuerus). Persia conquered Palestine in 539 BC, but the rabbinic date is 373 BC. Alexander conquered Palestine and visited Jerusalem in a Sabbatical year, in 331 BC (however, the rabbinic date is 320 BC). So, according to these dates, Persia ruled Palestine only 42 years. It was actually 208 years.

4. The Greek Septuagint LXX, written around 280 BC, calls the king during Nehemiah's time, "Arthasastha". Josephus of 70 AD calls the king during Esther's time "Artaxerxes". The Greek LXX of Esther also calls him Artaxerxes. But it is not likely that Esther and Mordecai lived during the time of Artaxerxes I Longimanus who reigned from 464 to 424 BC. His 32<sup>nd</sup> year would have been in 432 BC. Mordecai lived during 598 BC, 166 years earlier. It is likely that Artaxerxes is a throne name like Pharaoh, Czar or Emperor. Artaxerxes I Longimanus would be a specific ruler.

By distorting the dates in Esther 166 years, we lose the ability to spot the 502 years between the founding of the second temple in 520 BC, the 502 years between 539 and 37 BC, the 502 years between 520 and Herod's temple in 18 BC. Moreover, we cannot connect the 502 years between 502 BC, when Nehemiah repaired Jerusalem's walls, and 1 AD of the Christian Era. More details here:

<http://bethelbaptistlondon.org/The%20Current%20Jewish%20Year.pdf>

## The Basic Issue

The long chronology is designed around the idea that Ezra returned to Jerusalem in 457 BC (instead of 515 BC), that is, about 490 years before Christ's ministry. The difference is 58 years (515- 457= 58). This version says the commandment to rebuild the temple and Jerusalem was in 457 BC instead of 539 BC, a difference of 82 years. Esther and Mordecai would not likely still be living in 457 BC if Mordecai had been captured by Babylon in 598 BC.

The long chronology does not acknowledge the proper context of the 70 weeks of Daniel 9. The context indicates that the 70 weeks were literally one year and 18 weeks after Cyrus' decree (after 539 BC) for the Jewish refugees of Babylon to return to Jerusalem. The short and long chronologies differ 82 years (539 – 457 = 82).

The Christian Era (or Current Era) begins in 1 CE (or 1 AD) and comes into focus as the ending of the last 251 years of the Old Testament (1004 BC to 1 AD) (502 BC to 1 AD). The Christian era was plagued with speculation and conjecture in trying to define its meaning when comparing it with the eras of the first and second temples. The end of the age, the end of the era of the second temple, was in 70 AD, as it was foretold by Christ (Mat. 24:2) and by John the Baptist (Mat. 3:12).

Sheshbezzar founded the temple (Ezra 5:16). The Wave Sheaf offering likely was on Sunday, Apr. 23, 537, just after the Passover on Friday. Ezra 3:8 says the temple was founded in the 2<sup>nd</sup> month of the 2<sup>nd</sup> yr of their arrival. This was before Zerubbabel's foundation in 520 BC.

Zerubbabel founded the temple again (Zech. 4:9), and began work on the 24<sup>th</sup> day, 6<sup>th</sup> mo., 2<sup>nd</sup> yr. of Darius (Haggai 1:15; 2:10, 18, 20) after Cyrus' previous decree was located by Darius. Likewise, some "scholars" have simply ignored the decree of 539 in order to create a false decree in 457 BC, 490 yrs. before 34 AD.

Josephus said the destruction of Jerusalem in 70 AD was a fulfillment of Daniel 9. Christ said, "When you see Jerusalem surrounded with armies, then know the desolation thereof is near" (Luke 21:20) and said it was foretold by the prophet Daniel (Mark 14:14).

502 years after 539, Herod the Great conquered Jerusalem in a sabbatical year, in 37 BC (based upon Zerubbabel's foundation of the second temple in 520 BC). In 20 BC, Herod told the Levites he would not dismantle the temple until he had first collected the new building materials on the site like Solomon had done. This likely took until 18 BC, 502 years after 520 BC.

By restoring the era of Jerusalem as 1004 BC, we find that Rome was founded 251 years later, in 753 BC, and Nehemiah completed the restoration of Jerusalem by repairing the final breach in its walls (except for its gates) in 502 BC. The Christian Era (or Current Era) begins in 1 CE (or 1 AD) and comes into focus as the end of the last 251 years of the Old Testament.

**TABLE 4.** In contrast to TABLE 4, there is actually a 49-year pattern (instead of 50) after the Assyrian captivity in 721 BC down to the 14<sup>th</sup> year after the temple was burned, that is, 574 BC. So, these Jubilees are in 721, 672, 623 and 574 BC (rabbinic Jubilees, therefore, should be minus 166 years, that is, in 555, 506, 457 and 408 BC).

However, Nebuchadnezzar's seven years of madness began in 569 BC, one Jubilee before 520. King Jeconiah was released from prison in 562, when Nebuchadnezzar died. So, the Jubilee in 574 BC (in Ezekiel 40:1) is in a different set of Jubilees.

In the Rabbinic view, a Jubilee was in 408 (574) BC, 14 years after the temple burned in 422. The Jubilee is sounded on the tenth day of the seventh month, on the day of Atonement, but the date in Ezekiel 1:1 is on the 10<sup>th</sup> day of the first month, in the spring. Jeconiah's reign ended, and his captivity began, on the 10<sup>th</sup> day of the first month.

Actually, Darius II decreed to build the temple, and Darius III was defeated by Alexander. Darius II's first year was in 521 BC, and Alexander defeated Darius III in 331 BC, but the rabbinical date is 321 BC (521-321= 200 yrs).



TABLE 4 is based upon *A Treatise on the Sabbatical Cycle and the Jubilee*, 1866, by Dr. B. Zuchermann, Professor at the Jewish Theological Seminary, in Breslau (now Wrocław, Poland). He had much influence on what is observed in Israel today.

Since the rabbinic dates are 166 years off, since 458 BC should actually be 623, and 422 BC should actually be 587, how much confidence should we place in the 480 years between the Exodus (1312 BC) and the temple (832 BC) and the 480 years between the temple (832 BC) and the founding of the second temple (352 BC)? How much confidence should we place in Jephthah being 300 years after the entrance and 140 years before the temple?

Kenneth Kitchen, for example, dates the exodus as 1260; Jack Finegan says 1250; Richard Hess says 1247; James Hoffmeier says 1270-1260. Why not 1255?

James Ussher says there were 479 years from the exodus to the temple, but the rabbinic has 480 (1312-832) and another 480 (832-352) to the second temple.

The rabbinic view says there were 850 years between 1272 BC (when Israel crossed the Jordan) and 422 BC (which was 490 years before an alleged Sabbatical in 68-69 AD).

Ussher's Jubilees began in the 7<sup>th</sup> year after crossing the Jordan, but the Rabbinic view says they began counting after the 14<sup>th</sup> year, in 1258 BC.

Therefore, Ussher in his *Annals of the World* defined David's first year in Hebron and Solomon's 12<sup>th</sup> year as being Jubilees, and the Ark was brought to Jerusalem in a Sabbatical year, in Solomon's 12<sup>th</sup> year.

Rabbinic Jubilees are associated with 872 (perhaps David's 1<sup>st</sup> year), and 822 (perhaps Solomon's 10<sup>th</sup> year), and 458 BC, when Josiah found the lost temple scroll (the book of Moses).

422 BC was 17 Jubilees (50 years each) after the Israelites entered the land in 1272 BC. Why the change? 422 is associated with when the first temple burned 70 Sabbaticals (490 years) before the second temple burned in 70 AD. These suddenly become 49-year Jubilees.

The Jubilee of 408 BC was 14 years after 422 when the temple was burned (Ezekiel 40:1). In 458 BC, Josiah found the lost scroll in the temple. 408 is 17 Jubilees (850 years) after 1258 (14 years after the Israelites entered the land).

**TABLE 4. The Rabbinic 50-year Jubilees**  
(For more information, Google for "code251.com")

Epoch	Rabbinic System BC -Uncorrected-	Alleged 50-year Jubilees
Exodus	1312	1312
Wilderness	40	54
Crossing the Jordan	1272	1258
Joshua conquers the land in 7 years	07	
	1265	
Joshua distributes the land in 7 years	07	50 yrs 50
Jubilees counted from 1258 BC, Joshua, and later the elders, rule 36 years	1258 36	
<u>First Jubilee in 1208</u>	1222	1208
16 Jubilees before 408 BC (Ezek. 40:1)	50	50
	1172	1158
	50	50
	1122	1108
	50	50
	1072	1058
	50	50
	1022	1008
	50	50
Jephthah's 300 years after 1272 (Judges 11:26)	972	958
140 years before the temple in 832 (1 Kings 6:1)	50	50
	922	908
	50	50
<u>David's first year in Hebron in 874, not 872</u>	872	858
	40	26
Temple begun in 832, in <u>Solomon's 4<sup>th</sup> year</u>	832	50 832
440 yrs after 1272, 480 yrs after 1312 (1 Kings 6:1), 140 years after 972 BC	10	24
<u>Solomon's 12<sup>th</sup> year in 822</u>	822	808
	100	100
	722	708
	100	100
	622	608
		100 50
Assyrian captivity of Israel in 558, <u>150 yrs</u> before 408 BC, 700 yrs after 1258 BC, <u>100 yrs</u> before 458 BC,	100	558 50
	522	508
	50	50
Josiah finds temple scroll, book of Moses in 458	472	458
	50	50
First temple burns – 850 yrs after 1272	422	408
17 <sup>th</sup> Jubilee in 408 BC – 850 yrs after 1258: <u>Ezekiel 40:1</u>	50	490 yrs
Cyrus' decree to rebuild temple in 372	372	358
Darius reigns 35 years - decree to rebuild temple	356	
Darius defeated by Alexander	321	
Sabbatical 490 yrs after 422 BC	AD 68-69	490 yrs
Temple Burned – Year one of seven	AD 69-70	
Bar Kokhba revolt against Rome in 132 AD	AD 119	AD 133

**TABLE 5. Historical Sabbaticals**

[http://en.wikipedia.org/wiki/Historical\\_Sabbatical\\_Years](http://en.wikipedia.org/wiki/Historical_Sabbatical_Years)

2207- 2206 BC = Birth of Shem  
 2109- 2108 = The Flood  
**1255-** = The **Exodus from Egypt** (251x 5= 1255 BC, a Jubilee Year)  
 1010-1009 = David's first year of reign (a Jubilee Yr.)  
 1004-1003 = yr. 7 David captures Jerusalem (251x4)  
 968 - 967 = yr. 7 Temple 287 years after the Exodus, 448 years before second temple.  
 961 - 960 = yr. 7 Solomon Dedicated Temple (Jubilee Yr.)

<http://www.ntslibrary.com/PDF%20Books%20II/Jones%20-%20Chronology%20of%20the%20OT.pdf>

931 BC = yr. 7 **Israel and Judah split into two kingdoms.**

**868-867** = yr. 7/ **Jubilee** (third yr. of Jehoshaphat: 2 Chron. 17:7-9).

**721-720** = yr. 7/**Jubilee** (Assyrian captivity of Israel)

**700-699** = yr. 7 (2 Kings 19:29; Isaiah 37:30)

**623-622** = yr. 7 Josiah's reformation? (49 x 2 after 721-720).

588-587 = yr. 7 (Jeremiah 34:8-10).

**574-573** = yr. 7/ **Jubilee** (Ezekiel 40:1; 49 x 3 after 721-720; 49 x 6 after 869-868).

**539-538 = 49 yrs after 588**

**Fall of Babylon**

**518-517** = 70 yrs after 588---

-28 yrs

**490-489** = 49 yrs after 539

-455 yrs

**35-34 BC** = yr. 7 \_\_\_\_\_

07-06 BC = yr. 7 **Sabbatical**

06-05 BC = yr. 6

05-04 BC = yr. 5

04-03 BC = yr. 4

03-02 BC = yr. 3

02-01 BC = yr. 2

**01 BC-01 AD** = yr. 1

**01-02 AD = yr. 7 Sabbatical**

02-03 AD = yr. 1 **Jubilee?**

03-04 AD = yr. 2

04-05 AD = yr. 3

05-06 AD = yr. 4

06-07 AD = yr. 5

07-08 AD = yr. 6

**08-09 AD** = yr. 7 **Sabbatical**

+63 yrs.

**71-72 AD** = yr. 7 **Sabbatical**

fall of Massada

**709-708 = Jubilee** – Hezekiah's 18<sup>th</sup> yr

**702- 701 = Sabbatical**– Hezekiah, 25<sup>th</sup> yr

569-568 = **Sabbatical** - Nebuchednezzar's madness for 7 years (49 years before 520)

562-561 = **Jubilee** – Jeconiah released

**After second temple founded (ruled by Persia, Greece and Rome)**

521-520 = Darius (also called "Artaxerxes" after 518 BC) crowned over Persia.

520-519 = **Sabbatical**. **Temple founded** in Jerusalem (Ezra 4:24, Haggai 2:10, 18).

519-518 = King makes a great feast. Queen Vashti rejected (Esther 1:3, 12).

**518-517** = King seeks a new queen 70 years after 588 (Zech. 7:1, 5).

516-515 = Temple finished (Ezra 6:15).

515-514 = Year 7 of Darius (Artaxerxes). Esther crowned (Esther 2:16) (first Purim).

513-512 = **Sabbatical** (49 years after Nebuchednezzar's madness for 7 years)  
 (42 years after king Jeconiah was released from prison)

**492-491 = Sabbatical**

**457-456 = Sabbatical** - False date for the beginning of the 70 weeks of Daniel 9.

**422-421 = Sabbatical** - False rabbinic date for destruction of the first temple,  
 that is, 490 yrs. (70 weeks) before 70 AD (as assumed from Daniel 9).

331-330 = yr. 7 **Sabbatical** **Alexander grants freedom in 7<sup>th</sup> years.**

**37- 36** = yr. 7 **Sabbatical** (Herod captured Jerusalem 502 years after 539 BC,  
 that is, 6 jubilees after 331 BC).

**03-02 BC = yr. 7 Sabbatical** (according to Zuckermann)

**02-01 BC = yr. 7 Sabbatical** (according to Wacholder)

01BC-01 AD = yr. 1

01-02 AD = yr. 2

02-03 AD = yr. 3

03-04 AD = yr. 4

04-05 AD = yr. 5

05-06 AD = yr. 6 **Sabbatical** (according to Zuckermann)

**06-07 AD** = yr. 7 **Sabbatical** (according to Wacholder)

+63 yrs.

68-69 AD = yr. 6 **Sabbatical** (according to Zuckermann)

**69-70 AD** = yr. 7 **Sabbatical** (according to Wacholder) Temple burned 490 yrs. after 422 fall of Jerusalem

134-35 AD = yr. 7

132-33 AD = yr. 7 Bar Kochba Revolt Sabbatical/Jubilee (Wacholder)

1961-1962 = yr. 7 **Sabbatical** (490 years x 4 after 01/02 AD = 1960 yrs.)

**1962-1963** = yr. 1 **Jubilee** (490 years x 4 after 02-03 AD = 1960 yrs.)

1972-1973 = (2510 years, 251 x 10, after the fall of Babylon in 539-538 BC)

1982-1983 = yr. 7 **Sabbatical** (2520 years after the fall of Babylon in 539-538 BC)

2009-2010 = (2008 yrs. after 01/02 AD) (251 x 8)

**2010-2011** = yr. 7 **Sabbatical** (49 yrs. after 1961-62)

**2011-2012** = yr. 1 **Jubilee** (40 yrs. after 1971-72)

Draft notes on Code 490

Floyd R. Cox, 1721 Mason Dixon Dr., West Lafayette, IN, 47906