

INTELLIGENT DESIGN **Of The AGES**

The Original Eras Restored

"The first explanation of how Creation, the Flood,
the fall of Babel, Abraham's birth, the Exodus and the temple
were originally dated in antiquity."

Floyd R. Cox

*INTELLIGENT DESIGN
OF THE AGES:
The Original Eras Restored*

By Floyd R. Cox

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INTRODUCTION

Intelligent Design of the Ages offers new insight into how dates were originally set for Creation, the Flood, the fall of Babel, the birth of Abraham, the Exodus from Egypt, the era of Jerusalem and the era of Rome. These eras have been used by previous writers and are not new. However, it seems that nobody, until now, has listed and carefully analyzed the dates of these eras to discover their hidden numeric relationship. They actually form a mysterious 251-year pattern.

Next there are other patterns formed by 294 years, which are divisible by the 49 and 7-year cycles giving us the impression that all eras (not just the era of Creation!) are somehow related to some type of calendar or some kind of Intelligent Design!

How the Patterns Became Lost

The original patterns found in the design of the ages were known at one time. This is obvious from Josephus' figures showing there were 2510 years from Adam to the exodus from Egypt. It is obvious from Eusebius' statement that the first temple era lasted 502 years. The 2510 years before the exodus were divided into ten 251-year eras.

How was the pattern lost? First of all, the rabbinic tradition subtracted 166 years from the period of the Persians (between 539-332 BC). All classical writers merely added together the Judges and Kings in a consecutive manner, without overlapping reigns.

Significant Impact on Intelligent Design

These observations should have a significant impact on those promoting secular views of evolution. Probably not! It would require a major shift in an "accepted" paradigm. Nevertheless, mortals cannot live long enough to produce eras lasting well over 300 to 2,500 years! Need evidence for Intelligent Design? Why limit the topic to "Creation Versus Evolution" when there are so many other eras to examine?

Many "new insights" have come forth during the last century, which were supposed to harmonize Archaeology and the Bible. One "insight" was to view the Great Pyramid as the "Bible in stone" covering 6,000 years "from Creation" down to the "time of the end". One writer (admitting that the Egyptian dynasties were 700 years too long to fit within biblical dating of the Exodus and the Flood) lowered the 19th Dynasty 700 years. In more recent times, another writer claims to have solved the problem by lowering the 19th Dynasty 350 years. Bible scholars want history to harmonize with the Bible.

What is new is that major events in the books collected and written by Moses (from Adam to the Exodus) cover a space of 2510 years, not 2513 as commonly believed. Major events in the books collected and written by

Samuel (from the Exodus to the era of Jerusalem) cover a period of either 590, or 479 (as commonly believed), or 251 years. We get to choose! Why not choose 251?

Ussher's view implies the Ark was brought into Jerusalem in 1004 BC, when Solomon completed his temple, after seven years of construction. However, a minor diversion from Kitchen and Thiele's views imply that the Ark was brought into Jerusalem in 1004 BC, when David captured Jerusalem, after ruling in Hebron seven years! We get to choose!

Major events in the books collected and written by Ezra (from the era of Jerusalem to the restoration of the "House of God") span a period of 502 years, not 560 as commonly believed! The Assyrian Captivity of the northern Israelite tribes was in 720 BC, in the 251st year of Solomon. Just another coincidence? Ussher's view in 1700 shows the period consisted of 300 years (1016 to 716 BC). So we have a choice!

What is new is that, since the Current Era begins with year 1 C.E. and not with the birth of Christ, it supports the 251-year pattern. Before the Current Era, the era of Jerusalem begins in -1004, and the era of the founding of Rome is 251 years later, in -753. According to rabbinic figures, Nehemiah repairs the wall of Jerusalem in 502, not in 444 as is commonly believed.

Recognizing this pattern prevents a lot of wild speculation and conjecture about eras of the past and those yet to come. Readers will be pleasantly surprised as a few secret passages are unlocked, one at a time, leading from one era to the next unveiling the hidden pattern.

Preventing Wild Speculation and Conjecture

With all the speculation today on the rapture, Armageddon and the "end times", perhaps it is the right time to unveil the true context of the prophets. Endless turmoil we find today in the Middle East can be traced to speculation about a third temple replacing the Dome of the Rock in Jerusalem, and this speculation is based upon apocalyptic views of the prophets. Many of these ideas simply vanish once we read the books in their proper context and see their hidden, numeric structure.

Without a proper restoration of the *Era of Jerusalem*, the message of the prophets is often given an apocalyptic spin and misapplied to Jerusalem of today. This has attracted the Who's Who of the apocalypse with their latest revision about a third temple and the end of days. The context of the prophets has been misunderstood and misapplied by almost everyone today.

The prophets spoke of the destruction of Jerusalem and the temple, which would be followed by a restoration of all things, a New Jerusalem and another temple, and they left a detailed chronology of when these

things were to happen during the Era of Jerusalem. Ezekiel's vision of the New Jerusalem was 430 years into this era (Ezekiel 40 to 48). This is explained in advance in his fourth chapter.

In contrast to Ezekiel, Daniel undoubtedly knew from II Chronicles 36:21 that the land had not received her Sabbaths for 490 years and would be given rest for 70 years. Daniel was concerned about the end of these 70 years, especially the end of the last 70 weeks (490 days), before the second temple was founded May 9, -537. Nehemiah was concerned with the last act of restoring Jerusalem, which was to repair its walls in the 502nd year of the Era of Jerusalem (1004–502 BC).

Eras Do Not Last “Forever and Ever”

The Bible speaks about eras (aions) that had beginnings and endings, about the present evil era of the first century, about secrets being kept since the beginning era, about deeds that will not be forgiven “in this era or in the next era”, about the “harvest” at the end of the era. Christ was asked about the sign of his coming and the end of the era, “upon whom the ends of the era had come” (I Cor. 10:11). It speaks about times “throughout all eras”, an “era to come”, and an “era without end”. Christ, who existed before the foundation of the eras, was the one “by whom he (God) made the eras” that were designed by the words of his mouth. A study of these eras translated into English and the numeric pattern of the eras should provide considerable amount of belief in a Designer.

On the other hand, a considerable amount of misunderstanding and disbelief has resulted from the eras of our realm being misapplied to other realms, or confused with eternity that will follow the end of the eras of our realm. Preachers have often mistranslated aion, eon, and eros as, “eternity”, “forever, and ever”, “forever, ever and ever and ever”, whatever that means. There's no Greek equivalent.

Design of the Eras

The second temple was burned by the Romans in 70 AD, on the same day (Sunday), in the same week with the same week name (Jehoiarib), the same month, the same post-sabbatical year as when it was first burned in by the Babylonians in 587 BC. The first time followed a sabbatical proclaimed by Jeremiah in 588 BC, 12 jubilees before the first century. The Essenes preserved a sabbatical calendar that had only 52 weeks. It was 1.2422 days shorter than a full year, but there was evidently good reason for the shortage, which the Christian-professing realm has not seen! It lost 52 weeks in six jubilees and yet they somehow managed to keep the calendar in season by adding the missing 52 weeks periodically over the period of 294 years.

Restoring the 251-Year Pattern

Another point of confusion comes from rabbinic tradition that says the second temple was destroyed in 70 AD, 490 years after the destruction of the first temple in 421 BC. This is an interpretation of Daniel 9:27, where it may be implied that Jerusalem would be destroyed after 490 years. This interpretation subtracted 166 years from the era of the first temple, and these 166 years were then added to the eras prior to the first temple, primarily between the exodus and the temple. After we recognize these two manipulations and correct them, a curious, 251-year pattern emerges beginning with Adam and ending in the first century.

Prior to the era of Jerusalem, there is a 251-year pattern in the writings of Moses, from Genesis to the exodus of the Israelites from Egypt. After Moses this pattern continues in Joshua, Judges and Samuel, until the era of Jerusalem, and then the books of II Samuel and I Chronicles begin with David's dynasty ruling in Jerusalem after the end of Saul's dynasty. This was in 1004 BC (which equals 251 times four), 251 years after the exodus.

The first century Jewish historian, Josephus, divides his work in a like manner. He begins with Creation in Book 1, moves on to the exodus in Book 3, and starts Book 7 with the death of Saul and the beginning of David's rule from Jerusalem. Josephus' Book 8 and Book 9 cover the period from the death of David to the captivity of the 10 tribes of Israel. We now know this era from Solomon to the Captivity lasted 251 years.

There was an Era of Creation, an Era of the Exodus and an Era of Jerusalem. Next we skip past the Era of the Founding of Rome in -753 (the 251st year of the Era of Jerusalem) because it does not appear in biblical texts even though several biblical chronologists used it. In the 502nd year of David's dynasty, the book of Nehemiah begins in the 20th year of Darius "Artaxerxes", king of Persia. As evidence will show, this would have been in 502 BC, not 444 BC as many have come to wrongly believe.

This work will provide verifiable evidence of the dates supplied by Moses and evidence of the dates, -1004, -753 and -502, which preserve the pattern after the time of David on down to the first century. Last, but not least, we shall join the two ends in the middle by supplying a fitting date for the exodus.

We find the 251-year pattern of Moses being continued after David brought the Ark of the Covenant into Jerusalem beginning a new era for the Israelites and a new, non-ending dynasty for David.

Why is this pattern important? It is difficult, if not impossible, to discuss various topics related to Creation, the Flood, the Exodus, Revelation and other apocalyptic literature without the subject of time coming into the conversation, and, during the conversation, many will inject their own version of Creation or end-time events with everything neatly arranged based upon chronology. Why shouldn't the time of the beginning or the end be easy to figure? After all, doesn't the Bible give us a detailed time sequence from Creation all the way down to the present?

This is where conjecture enters the conversation. One can create his own original scheme for the fulfillment of biblical prophecy based upon his own private interpretation of biblical chronology.

251-Year Context of Each Writer

Evidence will show that Old Testament chronology is divided into 251-year epochs, such as, Creation, Fall of Babel, Birth of Abraham, Birth of Joseph, Exodus, and First Temple. These eras have been used by previous chronologists and are not new. For instance, Eusebius synchronized events after Abraham's birth with the "Year of Abraham" and stated that the temple lasted 502 years (251 x 2).

Viewing these as fifteen "chapters" gives us better understanding of the times each writer was living. Much of the confusion today about prophecy stems from a lack of understanding the era in which a prophet lived. Statements of Jeremiah, Ezekiel and Daniel are often taken completely out of context. We need to read the previous chapters before going on. It is obvious that, if we jump to the last chapter before reading the previous ones, we end up guessing what was said. This leads to wild speculation and conjecture.

6,000-Year Context

After exposure to the 251-year pattern presented here, we should rethink the concept that we are presently living at the end of a 6,000-year period since Adam. It is common knowledge that Archbishop Ussher set 4004 BC as the date of Creation, and, therefore, 1997 AD should have been the end of 6,000 years. Ussher's chronology was popularized after it was inserted into the English King James Version of the Bible in about 1690.

However, evidence will show that Barnabas (Paul's companion) thought he was living at the end of 6,000 years. This first century belief seems to indicate that the 6,000 years must have begun with an event prior to Adam.

Likewise, we should rethink some of our ideas about the "biblical date" of Creation. I too once thought understanding "end-time events" was cut-and-dry and rational, and it came as a rude awakening when I discovered that nobody has ever proven the date of the Exodus let alone the date of Creation, and it seems futile and irrational to prove and accept the former event (Creation) prior to first proving and accepting the latter event (the Exodus).

First Century Context

In order to understand what was believed in the first century, we need to explore at least three, basic, conflicting chronologies, which the Jews, especially the Greek-speaking Christians of Alexandria, were following in the first century. What archaeology and theology find today to be the "true chronology" has very little benefit to us in understanding what was believed during the time of the prophets or during the time of the Apostles.

The earliest biblical date one can establish with a fair degree of confidence is the time when David brought the Ark of the Covenant into Jerusalem and made it the perpetual headquarters where all Israelites would worship and be governed. It was the permanent location of David's dynasty. This was established in -1004, 36 years before the temple was founded in -968. Dates prior to 1004 enter the realm that separates history,

mythology, speculation and conjecture, and 1,004 appears to be our earliest, datable, biblical event.

Three Texts Were Accepted

For the period prior to this, the Greek-speaking Jews of the first century had three separate traditions regarding the time between the exodus and David. Evidence will show that the three traditions differed, basically, according to whether they accepted the years of the judges, the years of the oppressions or both. This is covered in chapter five.

In contrast, the Greeks considered the first datable event as being the fall of Troy in 1184-83, 432 years before the founding of Rome.

Precaution About Context and Pattern

We should proceed with caution. Before and after 1004, there is a curious, 251-year pattern that will be covered in detail later, in chapters five and six. Perhaps this pattern raises suspicion about its validity and invites us to prove it was the product of various scribes. For instance, the pattern during the lives of Abraham, Isaac and Jacob at times seems to be incompatible with the context of the story itself. Isaac is dying when he is about 100 or 120 (before Jacob serves Laban for 20 years) and yet Isaac continues to live another 60 or 100 years, 180 years altogether (Josephus says 185). We are tempted to seriously question our ideas associated with, or based upon, biblical chronology.

We find evidence of some tampering with biblical chronology in order to create pattern and design and to bring it into a realm controlled by Destiny. According to the rabbinic society, the tabernacle lasted exactly 480 years, and the first temple lasted exactly 480 years. And there is a 490-year period after 1004, which is associated with a 490-year period in Daniel, chapter nine. Daniel nine is covered in this present work in chapters three and four. Furthermore, Matthew says there are 14 generations from Abraham to David, 14 generations from David to the Babylonian captivity, and 14 generations from the Babylonian captivity to Christ. In order to create this pattern, Matthew had to overlook a couple of generations.

Chapter five builds upon the notion there were only six generations between the exodus and David, thus limiting the period to only about 251 years, instead of 479 or 590, forcing us to place the old covenant (which was made at the exodus) about 1260 years prior to the new covenant in the first century. Therefore, we need to place the exodus and David in their proper context.

Context With First Century

In other words, the Israelites may have crossed the Jordan into their promised land, but they remained in a spiritual wilderness for 1260 years until they could enter Christ's Spiritual Kingdom in the first century. Perhaps this is the hidden meaning of the 1260 "days" in Revelation 12. This is also supported by the idea that Christ was providing a new type of exodus where He is the Food from heaven, the Serpent on the stake, which takes away the sting of death. The first was only a type of the second (See TABLES 1 & 2).

Along this line of reasoning, Jericho fell when the Israelites crossed over the Jordan to enter their rest 40 years after the exodus, 1260 years before Jerusalem was destroyed in 70 AD. Perhaps the seven trumpets and the surrounding of Jericho on the Passover and days of unleavened bread are foreshadows of Jerusalem being surrounded in 70 AD on the Passover and days of unleavened bread. Can this be the true meaning of seven trumpets in Revelation? This view is supported by the Samaritan Book of Joshua and would be clearer if we could prove that Revelation was written prior to 70 AD, at about the time when Nero “the Beast” beheaded Paul like John and crucified Peter like Christ, both in 68 AD.

The End of the Eras (World)

The fall of the temple decidedly ended the old covenant worship, sacrificial offerings, Levitical priesthood and their abusive tithing system. We know that Christ in Matthew 24 foretold the destruction of the temple after armies would eventually surround Jerusalem, and we know this event was meant to fulfill Daniel’s prophecies. Haven’t Daniel, Revelation and Matthew 24 been used collectively to describe the end of the generation living in the first century and the end of the old covenant?

If we refrain from speculating on dates prior to 1004, perhaps we could find some safer analogies of what happened in the first century. The Ark entered Jerusalem in 1004 and resided in a new, temporary tabernacle for 33 years.

This was 1,000 years prior to Christ dwelling in a new, temporary “tabernacle” for 33 years, until 31 AD. Solomon seems to represent the Son of David who was to prepare the foundation, pillars, etc., for a permanent, immovable temple with unlimited boundaries throughout all eternity beginning in the first century, exactly 1,000 years after Solomon.

Solomon began his kingship by riding through Jerusalem on the king’s mule (an offspring of an donkey and a colt). Christ was likewise accepted when He rode through Jerusalem on a donkey while pulling a colt.

It becomes obvious that this work views chronology from a new perspective. Other works point out how Isaac, Abraham’s “only son”, was a type of Christ being sacrificed at Mt. Moriah (Jerusalem), but this work attempts to date the event, itself, in order to better understand its deeper meaning. The actual dates and space between dates become integral parts of the overall message.

Mystery of the Ages

The Mystery (and Intelligent Design) of the Ages was elegantly stated by Paul to the gentiles when he said, “If you have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery... Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel...”¹ And again he says, “I am a minister, according to the

¹ Ephesians 3:2-6.

dispensation... even the mystery which has been hid from ages and from generations...”² There is a mystery, “...which was kept secret since the eras began.”³

These kinds of observations are important in disclosing the true, hidden meaning of the Old and New Testaments, and they only inspire us to dig beneath the surface for more of these priceless, hidden jewels. Many of the gems are somehow associated, in one way or another, with investigating the subject of biblical chronology often despised, overlooked and totally neglected by even our best scholars.

Work Based Upon Observations Not Conclusions

Considerable effort has been made to make this research nondenominational and present it in a way that all faiths and all religious viewpoints are respected. It is written solely to raise some questions and provide rich insights into the Bible without jumping to conclusions and rushing to judgment. Readers should be free to draw their own conclusions. Using those insights to build a faith commitment is a private and personal matter for each reader.

When it comes to research in ancient history, all we can really do is quote our sources and record our observations. Problems arise when we rush to judgment, make a conjecture and jump to conclusions without considering all the evidence available.

Since there are over 55 tables included in this work, the reader will get the impression that this is a biblical reference book or handbook. True, some types of research cannot be written in such a way that it will be quickly read like a novel and still preserve vast amounts of data. For instance, a book on family genealogy will undoubtedly be written merely to preserve family research so that it will not be thrown away after the death of the researcher.

² Colossians 1:25-26.

³ Romans 16:25; 1 Corinthians 2:7-6-11.

CHAPTER ONE

THE MYSTERIOUS CHRISTIAN ERA And Why So Many Scrooges!

What's wrong with being a Scrooge? After all, isn't December 25 the ancient Roman festival of Saturnalia, which pagans changed into Christmas? After all, Christ was born when shepherds could watch their sheep all night without freezing, not in December! After all, it is generally believed that Christ was born in 4 BC, not at the beginning of the "Christian Era" of 1 AD! Scrooge has a million reasons!

Perhaps we don't know when Christ was born, but perhaps this could be the very reason December 25 and 1 AD were chosen in the first place. It was the best place to start, and the Christian era seems to have a far deeper, more symbolic meaning when we view it in its proper context.

The Context of 1 AD

First of all, it is important to know that 1 AD was the beginning of a 4-year cycle, 19-year cycle, 49-year cycle, 251-year cycle and several other eras already being observed in the pre-Christian world as in the following:

1. Year 1 AD began a new Jubilee cycle. It is well known that Jeremiah proclaimed a Sabbatical year in 588 BC (12 Jubilees before the Christian era). Everyone released their servants and then did an about face by going out and bringing them back into slavery. Therefore, Jerusalem went into slavery in the very next year, in 587 BC (Jer. 34:17).

2. Other evidence supports the 588 years (294×2) between Jeremiah 34 and the new Christian era of 1 AD!

One sect living at Qumran observed a calendar having only 364 days, exactly 52 weeks. Every year it lost 1.24218967 days! This extra time accumulates to five days in four years, seven days in six years, and 52 weeks in 294 years, in six Jubilees!

3. More evidence supports the 588 years (294×2) between Jeremiah 34 and the new Christian era of 1 AD!

Six Jubilees (294 solar years) equal 303 lunar years. (One solar year equals 1.0306889 lunar years.)

One lunar year (12 moons) consists of only 354.367056 days and needs 10.87463 more days to make a full, solar year. The lunar year comes 10.87463 days earlier in every solar year. In three years, the lunar year regresses backward 32.6238 days, a little over one moon. In 19 years the moon regresses backward 76.1224 days, a little over seven moons. In 33 years the moon regresses backward 358.86279 days, a little over 12 moons, and returns close to its original position in its original season. In 294 solar years (six Jubilees), the moon regresses backward 3197.8773 days equal to nine lunar years (9×12 moons) so that 294 solar years + 9 lunar years = 303 lunar years.

4. Year 1 AD began a new 50-year Jubilee cycle, according to Catholic tradition, which followed the 12 Jubilees from Jeremiah 34 and the new Christian era of 1 AD!

5. Year 1 AD began a new 19-year cycle. In 532 AD, Dionysus Exiguus determined that the new moons of the 19-year cycle would

reoccur in 532 AD on the same week day and month as it occurred in 1 AD. He had simply multiplied the 4-year, 7-year and 19-year cycles.

His scheme was used to calculate the 532-year Easter Cycle.

6. Year 1 AD also followed the 194th Olympic games ($194 \times 4 = 776$). The Olympic Era began in 776 BC and was observed every four years.

7. Year 1 AD also began a new era of 251 years. There was a peculiar, 251-year pattern, which has become extinct and needs to be restored. Rome was founded 753 years (251×3) before the Christian era. The Era of the Founding of Rome began 251 years after the Era of Jerusalem, when David brought the Ark into Jerusalem in 1004 BC (251×4). Eusebius in his *Chronicles*, openly states that he thought the temple was destroyed after existing for 502 years (251×2). The era of Rome began 251 years before Nehemiah completed Israel's return from Babylonia by restoring Jerusalem's wall in 502 BC.

These examples prove that several eras merged in 1 AD and formed some type of new era without a name. Should its name be associated with a Second Creation, a Second Adam, a Second Exodus, or perhaps a New Jerusalem?

In about 532, Dionysius suggested it should be called the "Christian Era", and to support this idea he placed the birth of Christ on December 25th, just before 1 AD. The Roman Consuls who began their term on January 1 also marked the years. How did January first get started? The official duties of Roman Consuls began on January first, 80 days before the equinox.

The Context of March 25th

It has long been known that the year is a day longer than 52 weeks. How was it known? On one particular day in the spring and on one particular day in the fall, the sun rises due east and sets due west. On this day, the daylight and nighttime are equal, which explains the name given to the day. It is called the "equinox" or "equal nights". If the equinox is on Sunday in year one, it will be on Monday in year two, on Tuesday in year three, but it is on Thursday in year four because it skips the extra day inserted in year four.

When Alexander conquered Egypt in 332 BC, he discovered that, on their 365-day calendar, annual events, such as the flooding of the Nile and the rising of eastern stars, such as Sirius, were one day earlier every four years. If the calendar happened to begin on the spring equinox in year one, the first day would be one day before the equinox in year four, two days before the equinox in year eight, and so forth. After 1461 years, the first day of the calendar would regress backwards throughout the entire year of 365 days. However, on the Egyptian calendar, the time lapsed would appear to be only 1460 years instead of 1461!

This information was used to date the rulers of the 18th and 19th dynasties but is often ignored by those wanting to "reform" Egyptian chronology.

When Alexander introduced his calendar into Egypt, the spring equinox was on March 25th, and he kept it on the 25th by inserting one day every four years. Thus, the years had 365.25 days.

If Alexander had lived 128 more years, he would undoubtedly have noticed that his calendar would have gained one day during that period. In 256 years, it would have gained two days. In 896 years, it would have gained a whole week! How could he have discovered the extra day? By simply checking the sun's shadow cast on the day of the equinox each year! Or by observing the one day each year when the sun arose 23½ degrees north shined down a well at noontime in southern Egypt. Alexandria was 30 degrees north.

Unfortunately, no correction was made, and the gain went practically unnoticed. The equinox came one day earlier (on March 24) after 200 BC, two days earlier (March 23) after 50 BC, three days earlier (on March 22) after 100 AD, and three days earlier (on March 21) after 250 AD. However, on the first century Julian calendar, the equinox remained on March 25.

The Context of December 25th

Unfortunately, Julius Caesar's Julian calendar of 45 BC retained March 25 as the date of the spring equinox, and this was the calendar date observed during the first century of the Christian era in the Roman world, and March 25 continued to be observed by our own 13 colonies until 1752 AD, when they switched to the Gregorian calendar! How did January first get started? The official duties of Roman Counsels began on January first, 80 days before the equinox.

Years continued to begin in March long after the first century. Quintiles was the 5th month; Sextilis was the 6th month; September was the 7th (not the 9th); October means 8th month; November means 9th month and December means the 10th month!

Long after the first century, the year was divided into four parts: March 25, June 25, September 25 and December 25. If a child were conceived on March 25 (perhaps like Christ), its birth would be nine months later, on December 25 (during "Christmas Season"). If conceived on June 25 (perhaps like John), its birth would be on March 25 (during Passover season). If conceived on December 25 (perhaps like Christ), it would be born on September 25 (during the feast of Tabernacles).

This might have several implications if we could show that Christ was born on the Passover (near March 25th) and later died on the Passover. After his birth, he was presented to the temple after 40 days. After his resurrection, his second birth, he was brought to the New Jerusalem after 40 days. All we know for sure is that we are speculating, which is just a small step from creating God in our own image.

It is well known that the Nicean Council of 325 AD finally adjusted the equinox to March 21, and adopted the first full moon as Easter.

We have heard of the great generosity of bishop St. Nicholas, who had attended the Nicean Council in 325. He must have read that, "True religion... is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." But spiteful skeptics and Scrooges lurked in a realm of shadows and ignorance willing to travel to the ends of the earth to obtain one proselyte, to pounce on him in due season and drag him back to Zion.

The Context of the Basic Message

Several languages, including Greek and Hebrew, have the same word for “conceived” and “born”. This supports the view that, when Christ entered the world, he was “conceived” and became flesh on December 25 and was “born” nine months later, during the next fall. Or, on the other hand, was he “born” on the 25th? We can get all entangled if we base our views on one version of chronology.

We need to stick to the basics. The overall, basic message is that Christ pre-existed, came down from heaven, became flesh, experienced the same trials as we all endure, and voluntarily died from exposure to people like us. Been singing “Someone Done Did Me Wrong”? You were born in a barn? You came from a poor family with 10 siblings? Big deal! We can no longer look upward and say, “But you just don’t understand!”

After three days and three nights, he conquered death and ascended from the pit at sunrise, just as Jerusalem began offering the first of the Firstfruits... in the very same hour in which the Pharaoh had anciently drowned in the Red Sea, at sunrise, on the first day of the week, during the days of Unleavened Bread. What a coincidence!

He became the fulfillment of the spring grain harvest, which provides our daily bread. Moreover, he fulfilled the fall grape harvest by going behind the veil with a blood offering not taken from bulls and goats.

This fulfillment might seem inappropriate and out of season because he made this offering in the spring. Before this time, the ritual was always performed in the fall. The veil of the temple was ripped in half, from top to bottom, in the spring.

These symbols, the bread, wine, spring and fall harvests, were produced by the times and seasons of the terrestrial realm of Jerusalem below. Nevertheless, these events reveal the power and reality of a Jerusalem in a higher realm.

Here’s an example: The Romans burned the temple in 70 AD at the very same time as when the Babylonians had burned it in 587 BC... in a post-sabbatical year, in the same month, in the same weekly cycle (Jehoiarib), and on the same day of the week (Sunday). What a coincidence! Or was it? What are the odds?

The resurrection is a type of new creation. On December 25th, the Sun of Righteousness saw a world in darkness and depression. He suddenly ended his retreat and began to return, gradually brightening each day, regenerating our world with newness of life, with grass, flowers, evergreen nests with eggs, and the firstfruits of spring. He increased our days making everything new.

We came forth from captivity into a barren land and have again seen the Burning Bush, the Manna from heaven, the water from a Rock in a desert land. We have again seen the Image mounted on a pole taking away the sting of death. We have again seen Moses ascend Mt. Sion to bring down a covenant on the day of Pentecost, when all creation was groaning in a desolate, barren land longing to cross over. Some die in the wilderness seeing the land of milk and honey from afar.

All creation was barren and awaited the rebirth, and then it happened. Near March 25th, the world was hatched from its bald, barren shell, and life was renewed. A new era had begun. Was the new era born on March 25 or merely conceived? What's the difference? These are just words we use!

So the Romans celebrated the winter solstice on December 25. So what? So the pagans had crosses and evergreen trees long before the first century. Big deal! So did the Christians pervert the pagan evergreen tree? Perhaps not! Isn't it just as possible that the evergreen Tree of Life existed long before the pagans who did the perverting... and that Christians did the restoring? Who perverted what? The promise was that the Tree of Life would be restored, and Christ is that tree (Jn. 15:1-5) as well as the light of the world. Both symbols are united in the same person. Perhaps he was the Burning Bush Moses saw. Where are the pagan sources for this belief? Sounds rather Christian to me!

So, What's the Problem?

Perhaps Christians began to meet on the winter solstice with their own sober, generous, cheerful version of celebrating the season in order to avoid others who were having drunken orgies? This new form of observance might have satisfied curious neighbors who belonged to the official church recognized by the state. Likewise, those who presently avoid Christmas have been known to do the same thing to get away from Christmas trees and Christmas parties... to keep them "unspotted from the world".

Perhaps Christian families traveled fifty miles to grandpa's house to see old friends and neighbors, to sit around the fireplace and cheer up the orphans and widows in the community. Is this wrong? Perhaps Christians withdrew from the world by creating their own version of celebration near the time of Saturnalia. Is this wrong? The winter solstice is an annual, astronomical event, which cannot be owned by Pagans, Jews, or anyone else. Nobody can own a rainbow, an eclipse, a spring equinox or a winter solstice.

I do see a problem if Christians were participating in wild, drunken orgies associated with Saturnalia, the feasts of January or the Brumalia.

It also seems wrong to say Christ was born just before 1 AD when the truth is that 1 AD represents the birth of the Christian Era, and is only symbolic, somewhat like the bread and wine, but every time our Senate signs a bill, we still use that date... and so does our President!

Precaution About Man-Made Calendars

Much of the prophetic speculation I've seen is based upon new moons, full moons and eclipses because the speculators prefer a lunar-solar calendar. Why? Because there are so many references they can quote about

new moons, full moons and possible dual meanings of the feast days during those times!

Perhaps Zechariah 14:16-19 speaks of all nations coming to Jerusalem to keep the feast of Tabernacles during the fall harvest full moon during the time of the second temple, verses 20-21). Sacrifices were to be annulled during the Christian era, at the end of the era of the second temple.

Perhaps Daniel 9:27 speaks of sacrifices being cut off on the Passover, during a full moon.

Months and years began with a new moon! The Passover and fall festival were during full moons! When the sun, moon and earth align, there is usually a new moon or a full moon, and these alignments often come in the form of a lunar or solar eclipse.

The 19-Year Gap

If we apply some type of significance to these “signs of heaven”, we need to be certain we are following the visible signs, not merely preserving the abstract calculations of a man-made calendar celebrating “days of postponements”.

How accurate are predictions based upon a 19-year calendar? If we have 12 moons per year, and insert seven extra moons (seven “leap years”) in 19 years, we will, in essence, be merging the lunar years and solar years into a lunar-solar calendar. However, after several 19-year cycles, a gap will gradually appear and significantly increase until it becomes a grand canyon!

In 19 years, there are 235 moons, which are a smidge longer than 19 years. How much longer?

In 19 years, the gap is about .08657 of a day.

In 190 years, the gap is about .8657 of a day.

In 1900 years, the gap is about 8.657 days!

All would agree that this amount of gap would require an adjustment of the calendar at least every 2,000 years. To do this the 19-year sequence needs to be postponed for a year. In the first century, the 13th moon was inserted in the years 2, 5, 7, 10, 13, 16, and 18. After a correction in 161 AD, the sequence was delayed to the years 3, 6, 8, 11, 14, 17, and 19, as in the present Hebrew calendar. This being the case, we cannot expect the 19-year cycle to repeat itself on the very same weekdays when we multiply these 19 years by 7, 14 or 28 (as found in the “Easter Cycle”). Such calculations will be off over 8.6 days in 1900 years!

CHAPTER TWO

SEVEN LAYERS OF REVELATION

The Era Destined to Fulfill All Previous Eras

Revelation is concerned with the dispensation of the hidden mystery of the fullness of time. “In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets” (Rev. 10:7).

Likewise, Paul’s gospel to all nations is referred to as the dispensation of the hidden mystery of the gospel of grace (Cor. 1:25; Eph. 1:10; 3:2; I Cor. 9:17).

To understand Revelation, we first need to understand that it was designed to unveil or reveal the hidden meaning of scripture already available prior to the first century. Likewise, the apostles were expounding the meaning of the scriptures. Christ indicated that he was called to fulfill the scriptures regarding himself and about Jerusalem. Likewise, Revelation is no different.

To understand Revelation, we need to realize there are several layers in the book. It reflects the history of Israel and Judah, stories of how God has dealt with Israel and Judah, protected them during various trials, brought them out of captivity, defeated their enemies and gave them a promised land. These stories are deposited one upon another to form a multi-layered composition of “Apocalyptic Literature”. Each layer has been purposely obscured.

To understand Revelation, we must be well acquainted with the eras of the Old Testament, because about 65% of Revelation is based upon allusions to the Old Testament.

The First Layer: The Exodus and Seven Plagues

The first layer reflects the time of the exodus, when the Israelites escaped from Egypt. Seven times the Pharaoh allowed them to leave and then hardened his heart seven times so they could not leave. The seventh time is associated with the blood of the lamb, a trip to the Red sea, where all the Israelites were baptized (I Cor. 10:1) and made white, where the Pharaoh and his armies drowned in the midst of the sea, on the same Sunday morning in which Christ was resurrected, when the Wave Sheaf, or first fruits, was to be offered up.

The blood of a lamb redeemed a nation.

Just as Moses ascended a mount to bring down the law of the old covenant, Christ ascended the heavenly mount to bring down the new. Both were on the day of Pentecost.

Revelation unveils the idea that, if God can do these things for his physical Israel, how much more he can do this for his spiritual Israel, his church, by bringing them out of spiritual bondage, out of spiritual captivity and slavery to the world (Rev. 11:15). The world is referred to as “Egypt and Sodom, where our Lord was crucified” (Rev. 11:8). This would include Jerusalem, Babylon, Rome and all nations that are responsible for his death. Prior to his crucifixion, Christ said, “Now shall the Prince of this world be cast down”.

TABLE 1. A Second Exodus Found in Revelation

<i>First Exodus</i>	<i>Second Exodus (in Revelation)</i>
<p>1. First time of plagues & refusal... a.) A rod changed into a serpent. b.) The Nile river changed into blood. c.) Frogs cover the land. <u>Pharaoh withdraws his promise</u> to free the Israelites after Moses removes the frogs.</p> <p>2. Second time of plagues & refusal... a.) Lice covers the land. b.) Flies cover the land. <u>Pharaoh withdraws his promise</u> to free the Israelites after Moses removes the flies.</p> <p>3. Third time of plagues & refusal... a.) Plague on domestic animals covers the land. b.) Israelite animals spared. <u>Pharaoh withdraws his promise</u> to free the Israelites after Moses removes the plague.</p> <p>4. Fourth time of plagues & refusal... a.) Boils on man and beast cover the land. b.) Pestilence covers the land. c.) Large hailstones and lightning cover the land. <u>Pharaoh withdraws his promise</u> to free the Israelites after Moses removes the boils, pestilence and hailstones.</p> <p>5. Fifth time of plagues & refusal... a.) Locusts cover the land. <u>Pharaoh withdraws his promise</u> to free the Israelites after Moses removes the locusts.</p> <p>6. Sixth time of plagues & refusal... a.) Darkness covers the land. b.) The Israelites continued to have light. <u>Pharaoh withdraws his promise</u> to free the Israelites after Moses removes the darkness.</p> <p>7. Seventh time of plagues & refusal... a.) Lamb’s blood on doorposts. b.) Death of all Egyptian firstborn. <u>Pharaoh tries to withdraw his promise</u> but is drowned in the Red Sea.</p>	<p>1. Rivers turned to blood.</p> <p>2. Pestilence.</p> <p>3. Sores. They “...blasphemed God...”</p> <p>4. Sores. Lightning mingled with hailstones one talent. They blasphemed God because of the plague.</p> <p>5. Locusts 5 months Neither repented they of their murders, etc...</p> <p>6. Darkness. They blasphemed God. Jerusalem divided into 3 parts.</p> <p>7. 12 tribes of Israelites: the first born of God, washed in the Lamb’s blood.</p>

This would mean the spiritual Pharaoh, Satan, was being cast down. “And they sang the song of Moses...” (Rev. 14:3; 15:3 & compare Ex. 15:1).

This battle is described in Revelation 12. A dragon tries to kill a “Manchild” at the time of his birth. The Manchild escapes into heaven at the time of his rebirth, when he is resurrected. Upon entering heaven, there was war between Christ’s angels and the dragon’s angels. The dragon and his angels were cast down to the earth, where they could persecute both the siblings and the mother of the Manchild.

In Revelation, to conquer the nations, God has the ability to plague the nations seven times, but, during each plague, they would be ruled by human nature, like the Pharaoh, and not release their captives (Rev. 9:20).

The connection with Exodus is obscured by the fact that 10 plagues were used against Egypt instead of seven. Seven times Egypt refused to let them go. “And men were scorched with great heat, and blasphemed the name of God, which has power over these plagues: and they repented not to give him glory... and repented not of their deeds.” The Euphrates is dried up, Christ’s armies come in as a thief in the night for the “last battle”, when “Babylon” falls in one hour (Rev. 16-17).

These interventions indicate that Christ has been exalted over all demons, all flesh and all things and has received power to come and go during our present lives to release his people. He is not glued to a chair in heaven. Paul discovered this on the road to Damascus. Physical Israel discovered this in 70 AD, when Jerusalem and her temple were destroyed.

Some reject this view saying, “If this world belongs to God and his Lamb, why is there so much imperfection and misery?” Daniel could have said the same thing, but instead he insisted that God sets up kings and brings down kings and is over the nations.

In Revelation, a Lamb assists a Lion. He is King of kings.

The Second Layer: Seven Trumpets at Jericho

In the second layer, we recall images of Joshua crossing the Jordan, entering the Promised Land, meeting the “Captain of the Hosts of the Lord”, surrounding Jericho with his priests all dressed in white carrying their seven trumpets (Joshua 5:13). On the seventh day, all seven trumpets were blown, and, when everyone yelled, the walls came tumbling down.

This was a physical Israel entering a physical rest. Revelation pictures a spiritual Israel entering a spiritual rest. As we find in Hebrews, “If Joshua had given them rest, then he would not have spoken of another day. There remains therefore a rest to the people of God” (Heb. 4:8-9).

This fall of Jericho (spiritual Babylon, Egypt, or Sodom) can be associated with Revelation, where seven trumpets are blown and where the seventh trumpet consists of seven trumpets, and the nations fall. Again, these interventions indicate that Christ has been exalted over all demons, all flesh and all things and has received power over the nations to release his people physically and spiritually. Physical Israel discovered this in 70 AD, when a spiritual Jerusalem and her temple conquered a physical Jerusalem and her temples predicted by John the Baptist and by Christ.

The Third Layer: The Golden Era of David and Solomon

In the third layer, Revelation reflects the time of David and Solomon. I should mention the Ark residing in a temporary, moveable dwelling for 33 years and Solomon riding through Jerusalem on a mule and being hailed, “God save the King” (I Kings 1:32-34). Wager a guess what these represent in the first century? More evidence of Intelligent Design?

Unlike today, there were 144,000 from 12 tribes (Rev. 7:3-8) and 24 elders “round about the throne” (Rev. 4:4). David had established a priestly cycle with 24 priests taking turns serving in the temple and 288,000 servants, that is, 144,000 x 2 (I Chronicles 27:1). There is an Ark of the Covenant, seven candles, victims lying under the alter waiting the day of vengeance.

In Revelation there is an ark of the covenant, which existed in David’s time, seven candles, and a censer of fire taken from the alter. David’s dynasty survived 1,000 years (1004-4 BC) until his son, the Messiah, was born to establish a New Covenant, a New Jerusalem (Rev. 20:6; 21:2), a world without end based upon the 12 apostles (Rev. 21:14) with the Tree of Life restored (Jn. 15:1-5), an era fulfilling all previous eras. In the New Jerusalem, there is no need for a temple because the Lamb is the temple (Rev. 21:22).

The Fourth Layer: Captivity Until the Coming of Cyrus

The fourth layer reflects the time when Israel and Judah are again in captivity as they were in Egypt and a time of a second exodus.

Jerusalem lost her independence for 70 years. Josiah was killed in 609 BC. King Jeconiah of Judah (Jehoiachin in Ezekiel) and his family were taken from Jerusalem to Babylon in 597 BC, and his successor, Zedekiah, ruled until the Babylonians killed him in 587 BC, when they captured Jerusalem.

Meanwhile, a false prophet rose up telling King Jeconiah not to plant vineyards nor build houses because, within two years, the captivity would end and the temple vessels would return to Jerusalem and “time is short”. Jeremiah the prophet responded saying they should plant vineyards and build houses because they would be in Babylon 70 years (Jer. 29:1-10).

One of the warnings in Revelation is about false prophets. After Christ was crucified, his apostles began to think time was short, but they had lots of time, at least 40 years, to preach and go to all nations. Later, in the 60's AD, they continued saying, "Time is short", and it was. This is the message of Revelation (Rev. 22:6, 10), and it reflects what was being said before the events of 70 AD, when Jerusalem and her temple were burned.

In 594 BC, Jeremiah wrote a book and told a prince to travel to Babylon and tie it to a stone and cast it into the Euphrates saying, "Thus shall Babylon fall" (Jer. 51:60-64). We find an obscure reflection of this in Revelation 18:21 in regards to the fall of a spiritual Babylon the Great.

In 587 BC, before Jerusalem fell to the Babylonians, an angel marks in the foreheads those who would be spared from being killed. These, if taken to Babylon, would later return (Ezek. 9:4). In Revelation 7:3, an angel marks in their foreheads those of each tribe of Israel. The "fat cows" were to die in Babylon or would return much leaner.

The remnant, which had been "sealed" returned to Jerusalem, were those "which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." (Compare the seven angels of Ezek. 9:2-3 and Rev. 14:9.)

In Revelation 9:14 and 16:12, the sixth angel, at an appointed time, dries up the Euphrates to make a way for the kings of the east. Likewise, in 539 BC, at the appointed time, Cyrus (the messiah, the "anointed one") dried up the Euphrates River to make a path for his kings of the east, Cyrus of Persia (today's Iran).

Isaiah had previously foretold that God would dry up the Euphrates for Cyrus (Isa. 44:27-28). Revelation speaks of an "angel" parting the Euphrates to make a path for the armies of the east. Both versions are about the fall of Babylon, one a physical Babylon and one, undoubtedly, a spiritual Babylon.

The armies had been prepared, "for an hour, and a day, and a month and a year." The Persians entered Babylon the same night in which the river was dried up, while the handwriting was on the wall, while the Babylonians were drinking from the vessels previously taken from the temple in Jerusalem.

The Feast of Tabernacles that year (539 BC) began on Saturday, October 10. Babylon fell on October 12, during that feast time, 427 years after Solomon's sixth year (539 BC + 427 = 966 BC) (971 BC - 5 = 966). 539 was 49 years after 588 BC (Jer 34).

The Fifth Layer: 70 Weeks After Cyrus' Decree

The fifth layer reflects the time immediately after the fall of Babylon, when physical Israel was free to return to end the desolation of Jerusalem and rebuild the temple.

Daniel became concerned about when the 70 years would actually end (Dan 9:2). Evidently, this was near the time of Cyrus' decree that Israel could return (Dan. 9:7). An angel appeared telling him about the end of desolation, the end of Israel's punishment, and the return of "Sheshbazzar", prince of Judah, the son of Jeconiah, (Ezra 1:8; Dan. 9:25).

The angel revealed that the rebuilding would begin in 70 weeks, 490 days, after Cyrus made his decree allowing them to return (as in Dan. 9:25; Ezra 1:1; II Chron. 36:22).

The date of that decree is not found in the Bible, but it is likely that, since Cyrus captured Babylon, the Jews had not yet begun to return in that particular year, and this was causing Daniel's distress. It is also likely the decree had not yet happened in Daniel 9.

Perhaps the date of the decree can be found by counting backwards 490 days (70 weeks) from the date the temple was actually founded (Ezra 3:8; Haggai 2:18).

The Problem With 490 Years

Many have interpreted these 490 days in Daniel 9 as the coming of a Messiah or Prince who would arrive in the first century, 490 years after a decree in 458 BC to rebuild Jerusalem. But, since 490 years after 539 BC would end in 49 BC, it does not end in the first century with the coming of Christ.

No problem! All we need to do is choose a later decree to rebuild Jerusalem. After all, there were several decrees! All we have to do is postpone the coming of Ezra 80 years! Just date Ezra's return as 457 BC (in the 7th year of Artaxerxes) to replace the one at the time of Cyrus in 537! Presto! The 490 years would then end at the "proper time" in the first century, in about 34 AD.

Just postpone the coming of Ezra and Nehemiah for 58 years! We could date Ezra's return as 458 BC to replace the one in 515 BC in the seventh year of Darius "Artaxerxes" and date the coming of Nehemiah as 444 BC instead of 502 C (the 20th year of Darius, also known as Artaxerxes, "Great Xerxes").

Very insidious! Presto! Again the 490 years end at the "proper time" in the first century, in about 34 AD!

However, this day-for-a-year senerio has several problems. How would we interpret Daniel 10, where Daniel is sick for three weeks (21 days)? How do we explain that he was actually sick for 21 years? The same

words are used in both Daniel 9 (for “70 weeks”) and in Daniel 10 (for “3 weeks”)!

By the time of Julius Africanus, there were already eight different theories about “Daniel’s 490 years”. It is not a new idea and was designed basically to condemn the Jews that “should have known better”. This also presents an opportunity to postpone the “last 3½ years” (at the end of the 490 years) until the end of 40 years after the crucifixion, or postpone the end until after 2,000 AD, which is a study in itself.

Very cunning, subtle and seductive!

The Return of the Two Witnesses

This period at the end of the 70 years is associated with two witnesses returning from Babylon to Jerusalem after the time of Cyrus to inspire the rebuilding of the temple (Zech. 4:11; Rev. 11:1-4). However, the two witnesses of Revelation are killed in Sodom and Egypt, “where our Lord was crucified”.

Regardless of who the two witnesses were, Revelation places them within the era of the temple, perhaps before its destruction in 70 AD (Rev. 11:1-2). Nevertheless, this scripture is used to prove the temple will be rebuilt after 2,000 AD, but problems arise when facing all the scriptures that indicate the temple with its sacrifices and priesthood have been abolished forever.

In the New Jerusalem, there is no need for a temple.

The Sixth Layer: The Return of Nehemiah

In the sixth layer, the temple has been rebuilt, and Nehemiah, the governor of Jerusalem, returns to rebuild and repair Jerusalem’s wall. He reintroduces the seven-year cycle, the year of release, tithing, etc., and ridding themselves of foreign wives. After 12 years, Nehemiah returned to his far-away country (Persia) to request permission of the king to return to Jerusalem as Governor, to renew his assignment. Only the king knew when he would allow Nehemiah to return as the governor of Jerusalem.

In his absence, a Syrian, a “man of sin”, intermarried into a priest’s family made his residence in the temple (Neh. 13:4-5), sent the priests back to farming (Neh. 13:10), and cut off sacrificial offerings and tithing.

The Governor, not saying how long he would be gone, returned without warning and “cleaned house”. Thus ends the Old Testament.

This is the only scripture that Paul could have used to support his belief that Christ’s coming would not occur until a “man of sin” sits in the temple claiming to be God (II Thes. 2:2-4). Evidently, Paul thought the man of sin would appear in his time, during the era of the temple, prior to 70 AD. Nevertheless, this scripture is quoted even today to prove Christ, a type of Nehemiah, will not return until a third temple is rebuilt.

Either Paul was interpreting this scripture about Nehemiah with sincere conviction, or he was claiming to have received this special insight directly from God. Usually his work was based upon interpreting the scriptures, not divining the events of 2,000 AD.

Problems arise when facing Paul's other statements indicating the temple, its sacrifices and Levitical priesthood, have been abolished forever. Paul thought Christ would return during his time, during the second temple.

The Seventh Layer: A "Manchild" Born to Defeat a "Dragon"

In the seventh layer, we know that Revelation is partially about the first century. First it includes the birth of a "Manchild" (Christ) who was threatened at birth by Herod. His mother escaped for 3½ years (Rev. 12:6), perhaps until Christ was weaned in 1 AD (note Gen. 21:8-10).

This period is also associated with the end of Christ's 3½-year ministry, Christ's death (Daniel 9:27), the 3½-year ministry of the two witnesses (Rev. 11:2-3), the 3½-year war with Rome from 66-70 AD, sacrifices being cut off (Mat 24:15; Daniel 9:27; 12:11) destruction of the Jerusalem in Daniel 9:26, and the capture of Jerusalem from 167 to 164 BC (book of Maccabees).

When the apostles inquired of Christ about the signs of the end of the age and the sign of his return, Christ answered that it would be when Jerusalem would eventually be surrounded by armies (Luke 21:20) and every stone of the temple would be cast down (Mark 13:2). He said, "This generation shall not pass away, till all be fulfilled" (Luke 21:32).

It would seem rather disingenuous if he were speaking of "this generation" after 2,000 AD. The context of the question and what the apostles would have understood from the answer must be considered. A key to understanding Revelation is to read it in its proper context.

First century Christians were in a spiritual battle against the old covenant, against an eye for an eye, and vengeance, against spiritual bondage, tyranny, anti-Semitism and anti-Christians.

They considered Nero to be the "Beast" whose name counted to 666 in several languages (Rev. 13:17-18). He lit his court at night by torching Christians. Nero was the sixth Emperor of Julius Caesar's dynasty of seven kings. He persecuted the church, crucified Peter like Christ and beheaded Paul like John the Baptist and, eventually, committed suicide. The seventh emperor (Vespasian) was living when his son (Titus) destroyed the temple in 70 AD (see Rev. 18).

The temple veil was rent in half in 31 AD, but the Levites closed it back together for 40 years.

This ended an era and began a new era. Domitian (Titus' brother) became Emperor from 81 to 96 AD, the eighth emperor of Caesar's dynasty (Rev. 17:11). By the time of his death, the Christian world was ready for a review of the history of Israel and Judah, stories of how God has dealt with his people, protected them during various trials, brought them out of captivity, defeated their enemies and gave them a promised land. Again the ugly head of tyranny was threatening with torture and death those who would not participate in public sacrifices to Domitian and other gods of the state.

From this vantage point, Revelation was not written merely for those living prior to the destruction of Jerusalem in 70 AD, but was also written to encourage Christians since that time.

Many suspect that Revelation was written prior to, and is partially about, a first century fall of Jerusalem in 70 AD. This being the case, why would it matter if it were written later, in about 96 AD? The date becomes important because Revelation was written to the seven churches to show them things, "...which must shortly come to pass... things which are, and things which shall be from now on (hereafter)."

It describes a new age, a New Jerusalem, a new covenant, a world without end, where a Lion dwells with a Lamb without a need for a physical temple (Rev. 21:22).

Jerusalem, the harlot seducing the kings of the world, is responsible for killing the saints (Rev. 17:6; Mat. 23:35).

In Revelation 21:22, there is no need for a temple (except Christ) just as there was no need after 70 AD. After the crucifixion, there was a great earthquake, which tore the temple veil allowing all mankind access to the Holy of Holies, but physical Israel sewed it back together, continued for another 40 years their daily sacrificing, continued depending upon the things of the temple for their security without going through Christ. These were destroyed in 70 AD.

Again, these interventions indicate that Christ has been exalted over all demons, all flesh and all things and has received power to come and go during our present lives and is not glued to a chair in heaven. Paul discovered this on the road to Damascus. Spiritual Israel discovered this in 70 AD, when Jerusalem and her temple were destroyed.

It doesn't matter if Revelation was written prior to 70 and published after 96 AD, as some claim. The story remains the same for us today.

Problems arise when Revelation makes allusions to the Old Testament for the first century audience and is misapplied to audiences after the first century. This approach has a miserable record over the past 2,000 years.

If some cannot discover how Revelation applies to the first century, how much less should we trust them to have the ability to apply

Revelation to today, especially those who are depending upon the things of the temple and are rejecting the new covenant.

Old and New Treasures:

The New Jerusalem Based Upon the New, Not the Old

Everybody wants to enter a perfect world, but nobody wants to become perfect in order to enter.

We have read about the fruit of the Tree of Life being taken away until it would, eventually, be restored. We have read about those of the first century expecting their Messiah to restore all things, fulfill all things and rule all things. However, nobody seems to grasp the idea that the Messiah is that restored Tree of Life. Like an evergreen, he is the main trunk, and all branches are attached to it.

To bear fruit, we like to think that our Colonial Fathers and lawmakers were likely grafted onto this tree. (Note that cult leaders often pretend to be the only branch of this tree trunk.)

Christ is the Tree of Life, and he is the light of the world. Put these together and we have a Tree of Light (Exodus 3:2). As the dawning of a new day, light prevails, casts out darkness and exposes those who love the nightlife.

What are the twelve manners of fruits of this Tree of Life? They are love, joy, peace, charity, mercy, faith, patience, kindness (goodness), temperance, meekness, and gentleness, and these will heal the nations.

There is forgiveness for believers who fail in their effort to share these with others, but unbelievers thrive on hate and vengeance while sharing vows for getting even. This is not likely the kingdom Abraham was seeking.

The kingdom may remain just a vision, just a blueprint seen on a drawing board. Like in the wilderness, the scouts of this kingdom... "All died, in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed they were strangers and pilgrims in a wilderness. For they that say such things declare plainly that they seek a country... but now they desire a better country, that is, an heavenly... for He has prepared for them a city."

TABLE 2. Old Things and New Things⁴

Old Things	Mat. 13:52	New Things	Mat. 13:52
Tree: Good and Evil	Gen. 3:20; Rom. 3:20.	Tree of Life	Jn. 15:1-5; Gen. 3:15.
Jerusalem Below	Gal. 4:25	Jerusalem Above	Gal. 4:26
Mt. Sinai Below	Gal. 4:25	Mt. Sinai Above	Gal. 4:25, 26; Heb. 12:18-22.
Old Covenant	Heb. 8:8, 13	New Covenant	Heb. 8:6, 8, 13; Gal. 4:24
Old Testament	Heb. 9:15; 12:24	New Testament	I Cor. 3:6
Law on Stones	II Cor. 3:3	Law in the Heart	II Cor. 3:3
Curse of Law	Gal. 3:10, 18	Grace	Rom. 6:14
Moses	Ex. 3:11; Deut. 18:15, 18	One Greater than Moses	Jn. 4:12; 8:53 Lk. 11:31, 32
First Exodus	Exodus 12:41	Second Exodus	Rev. 18:4
First Baptism	I Cor. 10:2	Second Baptism	I Cor. 10:2
First Pentecost	Exodus 19:1-20:1	Second Pentecost	Acts 2:1
Moses on “Mt. Sinai”	Heb. 12:18	Christ on “Mt. Sion”	Heb. 12:22
Moses’ tables of old covenant	Gal. 4:24	Christ’s tables of new covenant	Acts 2:1-4; II Cor. 3:3
Serpent on a Stake	Num. 21:9	Christ on the Cross	Jn. 3:14
Old Commandment	Exodus 20:1;	New Commandment	Jn. 13:34; I Jn. 2:8
Manna	Ex. 16:35	New Manna	Jn. 6:31, 49, 58
Leavened Bread	Mat. 16:6	Unleavened Bread	I Cor. 5:8
Wilderness Church	Acts 7:38	1st Century Church	Acts 2:37-42
Hired Shepherds	Jn. 10:5	True Shepherd	Jn. 10:4
Anti-Christians	II Jn. 7; I Jn. 2:18-22; 4:3	Christians	Acts 11:26
Jew	Acts 7:38; Rom. 3:2	Not Jews or Gentiles	Col. 3:11
Adam	I Cor. 15:45	Second Adam	Eph. 4:24; Col. 3:10; I Cor. 15:45
Old Creature	Gal. 6:15	New Creature	I Cor. 5:17
Old Wine Skins	Mk. 2:22	New Wine Skins	Mat. 9:17
Old Wine	Lk. 6:39	New Wine	Jn. 2:10; Acts 2:13
Flesh	Gal. 4:29	Spirit	Gal. 4:29; Jn. 3:6
Fruits of Flesh	Col. 3:5-9	Fruits of Spirit	Col 3:5-9
Hagar	Gal:4:25	Sarah	Gal. 4:26
Ishmael	Gal. 4:30	Isaac	Gal. 4:28
Bond Servants	Gal. 4:25, 30	Free Woman	Gal. 4:26; I Cor. 7:22
Former Rain	James 5:7; Deut. 11:14	Latter Rain	Jer. 5:24; Hos. 6:3; Joel 2:23
Moons & Seasons	Isa. 1:13, 14; Col. 2:8	Eternity	Col. 2:16-20; 3:1
Darkness	Jn. 3:19	Light	Jn. 3:21
Old Garment	Mat. 9:16	New Garment	Lk. 5:36-39
Soiled Garment	II Pet. 2:13; Jude 23	Spotless Garment	Eph. 5:27; Heb. 9:14
Clean Exterior	Mat. 23:25-28	Clean Interior	Mat. 23:26
The Dead	Mat. 8:22	The Resurrected	Eph. 2:6; Col. 2:12; Rom. 6:4-6
Earthly	I Cor. 15:47-49	Heavenly	Jn. 3:12
Evil Heart	Mat. 15:19	Pure Heart	Mat. 5:8

⁴ Some things in the “treasury” are antique and some are “brand new” (Mat. 13:52). “The law is holy” (Rom. 7:12). The old covenant, the temple, the priests and prophets were holy. However, the new covenant, the new temple, our new High Priest, and the apostles are the “New Treasure”.

Law of Tithing	Mal. 3:10-12	Law of Giving	II Cor. 9:6-7; Lk. 6:38; I Cor. 9:14-15.
Blind	Mat. 15:14	Sight	Jn. 14:26; 16:13
Goats	Mat. 25:33	Sheep	Mat. 25:33
Tares	Mat. 13:25	Wheat	Mat. 13:25

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Features of Jerusalem Applied to the New Jerusalem

Many have the impression that Revelation 21 speaks of a literal city with literal streets of gold, literal gates of pearls, literal river, literal trees with literal fruit. This is understandable because the first century had difficulty believing Christ was bread from heaven, the Tree of Life, or had water that could flow from bellies to quench thirst (Jn. 7:37).

The water from God's throne went forth in the first century while the nations were thirsty (Jn. 4:10, 14; 7:37-38). The leaves of the Tree of life were for healing the nations while they were ill (Rev. 21:2).

Likewise in Daniel's time, the nations had sickness, imperfections, and were not yet immortal. Still he said God rules over the kingdoms of the world exalting some and abasing others. We cannot look at the imperfections and conclude that God has not been in charge.

Moses ascended Mt. Sion to bring down the Old Covenant written on stone as a shadow of Christ ascending Mt Zion to bring down the New Covenant written upon our hearts.

Parts of a building are often used to describe the church, that is, the church is a temple (Eph. 2:21). Members are pillars (I Tim. 3:15). "You will call your walls Salvation, and your gates Praise..." (Eph. 3:8). Citizens inside the walls are at rest while all nations still have imperfections, sickness and are not immortal.

Outside the wall of Jerusalem was the valley of Hinnom much like our present-day 'landfills', where trash is thrown, burned up and buried. The English translators often used the word 'Hell' instead of the Hebrew word 'Ge-Henna' or 'Ge-Hinnom' which means 'valley of Hinnom'. "Outside the walls are the dogs, and sorcerers, and whoremongers, murderers, idolaters, and whosoever love to create lies" (Rev. 21:15). In 70 AD, the dead in Jerusalem were "cast down from the walls into the valleys beneath... Titus, in going his rounds along those valleys, saw them full of dead bodies..." (Josephus, *Wars*).

This is while all nations are still having imperfections, sickness and are not immortal. Outside the wall, there are the fearful and unbelieving, the 'dogs', the detestable, murderers, sorcerers, idolaters, and liars (Rev. 21:8; 22:14,15).

The 12 gates of the wall have the names of the 12 sons of Jacob (Rev. 21:12), but they are built upon the foundation of the prophets (Ephesians 2:20) and upon the foundation of the 12 apostles (Rev. 21:14). The 12 sons of Jacob are represented as 12 precious stones (Rev. 21:19; 20; Ex. 28:17-20). Those adopted by Abraham are referred to as precious stones, as Christ's jewels (Mat. 3:17).

The names of those inside the heavenly Jerusalem are written in a census book (Ex. 32:32; Rev. 20:15) to distinguish its citizens from impostors, spies and illegal emigrants.

In the New Jerusalem, the Lamb is the light (Rev. 21:11,23; I Pet. 2:9). Isaiah says, "...The Lord shall be unto you an everlasting light, and your God your glory" (Isa. 60:18, 19). This is referring to "the light of the glorious gospel of Christ" (II Cor. 4:4) and referring to Christians who are "children of light" (Eph. 5:8).

Other symbols offer the same message:

1. Christ is a type of Cyrus, the "Sun of Righteousness". Cyrus (the sun) rose from the east, dried up the Euphrates, conquered Babylon and became known to the Jews as a Messiah. Where the sun is, there is no darkness.

Just as Cyrus freed slaves from a physical captivity, he represents someone in the Christian era who would free his people from a Spiritual Babylon.

2. He was like the moon, which could totally "eclipse" the sun (the Father) and could reflect him fully during the full moon of the Passover. The moon has no light of its own, and he could do nothing of himself. Christ came to a world of darkness. Darkness represents a time when all mankind stumbled around blindly in the dark looking for their flashlights... something that would improve our vision of where we are and where we are going.

3. In one place Revelation says, this Tree of Life that yields its fruit every month. There are still months or moons during the Kingdom. In another place it says the City has no need of the sun or moon.

This is while there are still nations needing to be healed, still having imperfections, sickness and are not immortal.

The Christian era is not a time for doing nothing while we wait the dawning of a new day, "for thy light is come".

CHAPTER THREE

THE MYSTERIOUS ERA OF THE SECOND TEMPLE

Speculation on the 490, 1260 and 2300 Years of Daniel

Chapter One briefly introduces the Sabbatical of 588 BC and the beginning of 12 Jubilees from 587 BC to 1 AD.

Year 1 AD began a new Jubilee cycle. It is well known that Jeremiah proclaimed a Sabbatical year in 588 BC (12 Jubilees before the Christian era). In 588, everyone released their servants and then did an about face by going out and bringing them back into slavery. Therefore, Jerusalem was taken to Babylon, into slavery, in the very next year, in 587 BC (Jer. 34:17) along with much of the silver and gold vessels taken from the temple.

In 539, after one Jubilee of 49-years, at the time of the fall harvest, the king of Babylon was observing a festival using the vessels that had been taken from Solomon's temple. A hand appeared in the banquet room and began writing on a wall saying, "Your kingdom has come to an end and is being divided between the Medes and Persians". In that night the king of Babylon was slain and Darius the Median took the kingdom.

Speaking of "Intelligent Design", what better example can we find? This happened as though an unseen hand parted the Euphrates to allow the Armies of Cyrus a way to enter the mighty, indestructible wall of Babylon as though her gate was left wide open (Rev. 16:12).

Now in 539, in the first year of Cyrus king of Persia (the new king of Babylon), he made a proclamation that Jewish captives could return to Judea and rebuild Jerusalem and her temple (II Chron. 36:22-23; Dan. 9:25). God remembered his covenant. David will always have a remnant (Lk. 1:31-33).

539 Out of Context

The year of Cyrus' decree has been taken out of context since the beginning of the Christian era, and this is still happening!

One example is found in Jeremiah 28:1-4. King Jechoniah of Jerusalem and his queen had been taken to Babylon in 598 BC, and king Zedekiah replaced him. In the fourth year of Zedekiah, a false prophet told everyone the captives would return to Jerusalem "within two years", that is, by the year 592. This was 53 years before 539 when they actually returned.

Reminds me of a well-known TV minister, during recent times, who told his listeners they should send him their money for an "end time push", to warn the nations of the soon-coming end of the world as we know it. "Time is short; the end is near! No need to build houses and plant

vineyards. You will be leaving here, and you can't take houses with you! Just rent!" That was back in 1966, and he died in 1986. Perhaps things were delayed 70 years. Who knows?

Jeremiah's reply is found in chapter 29. They were to build houses, plant gardens and fruit trees, marry, have children and grandchildren... "Let not your prophets and your diviners, that be in the midst of you, deceive you... in my name: I have not sent them... After seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place."

Context of the Last 70 Weeks of the 70 Years

Another example of 539 being taken out of context is found in various "interpretations" of the meaning of the 70 years captivity in Babylon. The true meaning is found in Daniel 9.

After Cyrus took Babylon and made Daniel second in command, Daniel began to worry about the meaning of Jeremiah's 70 years (also described in 2Chronicles 36:21-23). Cyrus had made his decree, but the captives of Judah had not yet returned to rebuild the temple.

An angel appeared telling him that, "from the going forth of the commandment to restore and to build Jerusalem (not just the temple) to the coming of an anointed one, the prince, shall be seven weeks, 60 weeks and two more weeks (69 weeks)." Verse 27 speaks of the 70th week after Cyrus' decree.

Ezra 1 continues the context in the first year of Cyrus. In that year Cyrus brought forth the vessels of the temple, which the king of Babylon had taken from Jerusalem, and gave them to an anointed one, "the prince of Judah" (verse 8).

Some of the details are left out of Daniel 9 and Ezra 1. Nothing is mentioned about Cyrus co-ruling with his son, Cambyses, until the death of Cyrus. Nothing said about Cambyses ruling all of Syria, and appointing the governors of Samaria, Sodom and other realms that interfered with the rebuilding of the temple and sacrificial offerings. Nothing said about Cambyses' relationship with Nehemiah, the governor of Jerusalem. Nothing said about Cambyses capturing Egypt and beginning a new dynasty of rulers there.

Instead, the story continues in the book of Esther. We have no other choice than to refer to non-biblical records that say Atossa, a daughter of Cyrus, married king Cambyses and, after his death, she remarried king Darius while Jerusalem's temple was being rebuilt. (Queen Esther's name was Adassa.)

However, we can know that the temple was founded about 70 weeks after Cyrus had commanded that the Jews be freed to return (as in TABLE 3). Founding the temple represents the first phase of rebuilding all of Jerusalem.

In TABLE 3, Darius captures Babylon during her celebration, while she was drinking from vessels she took from Jerusalem's temple (Rev. 17:4-5), at the same time as the Jewish feast of Tabernacles. The 70 weeks begin with winter solstice and end 16.5 months later, near Passover, with the founding of Jerusalem's second temple. This marks the beginning point of rebuilding.

TABLE 3. The Last 70 Weeks to the End of 70 Years of Desolation: From Cyrus' Decree to Rebuild Jerusalem to the Founding the Temple								
	Sun	Mon	Tue	Wed	Thu	Fri	Sat	
19	Sep 27	28	29	30	Oct 1	2	3	October 539 BC
moons	4	Atonement	6	7	8	9	Tabernacles ⁵	7 th month (full moon)
↓	11	Darius captures Babylon		15	16	17		Oct 12/Tishrei 16
	18	19	20	21	22	23	8 th New Moon	
	25	26	Equinox	28	Cyrus enters Babylon⁶	30		Oct 29/Cheshvan 3
	Nov 1	2	3	4	5	6	7	
	8	Full Moon	10	11	12	13	14	
	15	16	17	18	19	20	21	
	22	9 th New Mo	24	25	26	27	28	9 th month (moon)
	29	30	Dec 1	2	3	4	5	
	6	7	8	Full	10	11	12	
70	13	14	15	16	17	18	19	
weeks	20	21	22	10 th New	24	25	26	10 th month (moon)
↓	Solstice	28	29	30	31	Jan 1	2	Jan. 538 B C
1	Cyrus' Decree to Rebuild Jerusalem and Her Temple							
2	3	4	5	6	Full	8	9	
3	10	11	12	13	14	15	16	
4	17	18	19	20	11 th New	22	23	11 th month (moon)
5	24	25	26	27	28	29	30	
6	31	Feb 1	2	3	4	5	Full	
7	7	8	9	10	11	12	13	
8	14	15	16	17	18	19	12 th New Mo	12 th month (moon)
9	21	22	23	24	25	26	27	
10	28	Mar 1	2	3	4	5	6	
11	Full	8	9	10	11	12	13	
12	14	15	16	17	18	19	20	
13	21	22	1 st Mo	24	25	26	Equinox	1 st month (moon)
14	28	29	30	31	Apr 1	2	3	& Cyrus' Yr. 2
15	4	Passover	6	7	8	9	10	
16	(Easter)		13	14	15	16	17	
17	18	19	2 nd New	21	22	23	24	2 nd month (moon)
18	25	26	27	28	29	30	May 1	
19	2		4	Full	6	7	8	
20	9	10	11	12	13	14	15	
21	16	17	18	19	3 rd New	21	22	3 rd month (moon)
22	23	24	25	26	27	28	29	
23	30	31	Jun 1	2	Full	4	5	Pentecost
24	6	7	8	7	8	9	10	
25	13	14	15	16	17	4 th New	19	4 th month (moon)
26	20	21	22	23	24	25	26	
27	Solstice	28	29	30	Jly 1	Full	3	
28	4	5	6	7	8	9	10	
29	11	12	13	14	15	16	17	
30	5 th New	19	20	21	22	23	24	5 th month (moon)
31	25	26	27	28	29	30	31	
32	Full Aug 1	2	3	4	5	6	7	

⁵ Holydays.com written in 1987; Festival dates from 3761 BC to 9000 AD. Designed and written by Dan Fricke.

⁶ Dan. 9:1-2.

INTELLIGENT DESIGN OF THE AGES
The Original Eras Restored

33	8	9	10	11	12	13	14	
34	15	6 th New	17	18	19	20	21	6 th month (moon)
35	22	23	24	25	26	27	28	
36	29	Full	31	Sep 1	2	3	4	
37	5	6	7	8	9	10	11	
38	12	13	14	7 th New	16	17	18	7 th (moon) Alter built'
39	19	20	21	22	23	24	25	Sacrifices Restored
40	26	Equinox	28	Full	30	Oct 1	2	First Feast of
41	3	4	5	6	7	8	9	Tabernacles Week
42	10	11	12	13	8 th New	15	16	8 th month (moon)
43	17	18	19	20	21	22	23	
44	24	25	26	27	28	Full	30	
45	31	Nov 1	2	3	4	5	6	
46	7	8	9	10	11	9 th New	13	9 th month (moon)
47	14	15	16	17	18	19	20	
48	21	22	23	24	25	26	27	
49	Full	29	30	Dec 1	2	3	4	
50	5	6	7	8	9	10	11	
51	10 th New Moon	13	14	15	16	17	18	10 th month (moon)
52	19	20	21	22	23	24	25	
53	26	Solstice	28	29	30	31	Jan 1	Jan. 537 BC
54	2	3	4	5	6	7	8	
55	9	11 th New	11	12	13	14	15	11 th month (moon)
56	16	17	18	19	20	21	22	
57	23	24	25	Full	27	28	29	
58	30	31	Feb 1	2	3	4	5	
59	6	7	8	12 th New	10	11	12	12 th month (moon)
60	13	14	15	16	17	18	19	
61	20	21	22	23	24	Full	26	
62	(62 weeks)	28	29	Mar 1	2	3	4	New Solar Year
63	5	6	7	8	9	13 th -1 st	11	13 th moon Jerusalem
64	12	13	14	15	16	17	18	1 st moon in Babylon
65	19	20	21	22	23	24	Full	
66	26	Equinox	28	29	30	31	Apr 1	Cyrus' yr. 3
67	2	3	4	5	6	7	1 st - 2 nd	1 st moon Jerusalem
68	2	3	4	5	6	7	8	2 nd moon in Babylon
69	9	10	11	12	13	Passover	15	
70	Easter	17	18	19 ⁸	20	21	22	Passover Week
	23	24	25	26	27	28	29	Daniel fasted in Babylon
								Until 24 th day, 1 st month

24th day: Temple Founded

Problem: The day in which the temple was founded is not given but has been immortalized in the following dates:

24th day of the 1st month, 3rd year of Cyrus, Daniel ends 3 weeks (21 days) of fasting (Dan. 10:1-4).

24th day of the 2nd month, 2nd year of their arrival at the temple site, they began to build (Ezra 3:8).

The work was forced to cease until the second year of Darius II (Ezra 4:24).

24th day of the 9th month, 2nd yr. of Darius II, even from the {same} day that the foundation of the Lord's temple was laid (in the time of Cyrus, Haggai 2:15-18).

24th day of the 9th month, 2nd year of Darius II, Haggai was called (Hag. 2:10, 20).

24th day of the 11th month, 2nd year of Darius II, Zechariah was called (Zech. 1:7).

Note: There seems to be a connection between the end of Daniel's fast in Babylon, which ended on the 24th day of the "1st month" and the founding of the temple in the days of Cyrus, possibly also on the 24th day of the 2nd month in Jerusalem. Perhaps the 13th month was inserted differently in Babylon.

⁷ Ezra 3:1-4.

⁸ Ezra 4:1-5. In the middle of the 70th week, after the temple was founded, Judah's adversaries frustrated all efforts to rebuild the temple until the rein of "Darius, even Artaxerxes" (6:14).

The Christianized Version: 539 Again Out of Context

This sounds quite different from literature we usually find circulating around today. The usual interpretation is that the 70 weeks represent 70 sabbaticals (490 years) until Christ, an “Anointed One”, would arrive in the first century. The trouble is that, if this were the case, the period could not begin in 539! Would be much too early!

What these “interpreters” have done is introduce a 58-year delay of Ezra’s return in 515 BC (when the priests returned to anoint the completed temple) and a 58-year delay of Nehemiah’s return in 502 BC (to rebuild and repair Jerusalem’s wall) and perhaps a 58-year delay of Esther’s marriage to a king of Persia.

When did Esther live? Even though Esther’s cousin Mordecai had been carried off to Babylon in 597, he is said to still be around in 468, when Esther allegedly marries the king of Persia. How old would he be in 468? Probably about 150! A bit old to become Prime Minister! Perhaps Esther married Cambyses 58 years earlier, in 526. Cambyses married Atossa, and Esther’s name was Adassa. After Cambyses’ death, Adassa was remarried to king Darius while the temple was being rebuilt.

By devising an 82-year delay (from 539 to 457) of the decree allowing captives to return to Jerusalem, several benefits would result:

1.) The 70 Sabbaticals would begin in 457 and end in 33 AD (or 34 AD since there was no “year 0”). This would place the Crucifixion in the middle of the last seven years of AD 28, 29, 30, 31, 32, 33 & 34 as interpreted from Daniel 9:27.

2.) Everyone would agree that this interpretation would add considerable amount of credibility and support for the Christian era and could be used to ridicule the Jews for not recognizing the arrival of their “Anointed One” in the first century.

However, this interpretation has several flaws when we stop to think for a moment. Stop to think! In the context, Daniel is wondering about when the 70-year captivity would end to allow the captives to return to rebuild the temple. An angel shows up saying the return won’t happen for 80 years! And then a mysterious prince will appear in another 490 years! “Wow! Now I understand!” Daniel says. “The 70 years will be fulfilled in 570 years from now! Thanks angel!”

Three Returns From Babylon and Persia

The 70 years must be viewed in proper context of the three returns from Babylon and Persia. Some arrived in Jerusalem and returned to Babylon and Persia, and some returned to Jerusalem a second time!

First it needs to be explained that Josephus said the Greeks called Cyrus “Artaxerxes”. Somewhere I read that the Hebrew for Artaxerxes is “Ahasuerus”. The Hebrew legend has Esther marrying Ahasuerus at the

end of the 70-year captivity. If so, Ahasuerus would have been Darius II (521-486), the captivity being from 587 to 517. The temple was completed in 516, in Darius' 6th year.

The Greek Septuagint says...

"1:1 And it came to pass after these things in the days of Artaxerxes, —(this Artaxerxes ruled over a hundred and twenty-seven provinces from India)—

2 in those days, when king Artaxerxes was on the throne in the city of Susa,

3 in the third year of his reign, he made a feast to his friends, and the other nations, and to the nobles of the Persians and Medes, and the chief of the satraps."

Our King James Version says his name was Ahasuerus, not Artaxerxes. Josephus says his name was Xerxes. For some reason, the context has obviously been obscured. Every Classical writer used a different name, and the rabbinic tradition left out 166 years of the Persian kings (explained later).

In Ezra 6 (King James version), the temple is completed in the 6th year of Darius, and Ezra 7 covers the 7th year of "Artaxerxes", which is probably the same king during the next year. Somehow his name changed because Darius' 6th year was in 514 and the 7th year of Artaxerxes (I) was 57 years later, in 457.

My suspicions were finally confirmed; *Seder Olam Rabbah*, the oldest Jewish history, agrees with this view; It says that Ezra returned in the year after the temple was completed, which would have been in the seventh year of Darius. Nehemiah actually repaired the wall during the 20th year of the reign of Darius "Artaxerxes", in 502 BC.

Esther marries Darius in his 7th year, when Ezra returns the 2nd time, this time with the priests. This may explain why Darius' son is named "Xerxes" and his grandson is "Artaxerxes (the first)".

Back to the three returns:

1. The first return was during the return of Zerubbabel, Jeshua, Nehemiah, Ezra and Mordecai (Ezra 2:2) in 538. Before the second return, Haggai, Zechariah, Zerubbabel and Joshua were already in Jerusalem (Ezra 5:1-2). In 537, Zerubbabel founded the temple 70 weeks after Cyrus' decree. The Hebrew word for "weeks" is the same as used in Daniel 10:1 speaking of three "weeks", that is, "21 days" (Dan. 10:13). Sanballat, the "little horn" of Cambyses, halted construction until the rein of Darius.

2. During the second return, Ezra arrived in 516-515, in the seventh year of Darius "Artaxerxes". The temple was already rebuilt. Ezra came with the first priests to serve in the newly completed, second temple. Jeshua, the high

priest, was already there (Zechariah 3:1). Zerubbabel, the Governor, founded and finished the temple.

3. In the 20th year of Darius “Artaxerxes” (502 BC), Nehemiah replaced Zerubbabel as the new Governor of Jerusalem. After the temple was completed (516 BC), Eliashib became the high priest (502 BC), when the wall was repaired and dedicated (Nehemiah 3:1).

When Nehemiah left Persia in 502, the queen (Esther?) was sitting beside Darius “Artaxerxes” (Neh. 2:6). In that year, the wall was built “...in the days of Joiakim the son of Jeshua, the son of Jozadak, and **in the days of Nehemiah the governor, and Ezra the priest, the scribe** (Neh. 12:26).”

Since Nehemiah returned from Persia in 502, he must have gone there after being in Jerusalem in 538, when the temple was founded (Ezra 2:2; 3:11).

He again went back to Persia in 490 (Neh. 13:6). At this time, Eliashib had gained the authority to allow Tobiah of Samaria to reside in the temple and to cut off support of the Levites. During this time, the Levites discontinued the offerings and temple service probably for about 3½ years.

Nehemiah had been governor for 12 years, from 502 to 490. After 490 he visited king Darius of Babylon probably for three or four years until the king died in 486 (Neh. 13:4, 6, 7).

When Nehemiah returned, he found the temple abandoned by the priests and occupied by a prince of Samaria, Tobiah. Eliashib was a son-in-law of Sanballat of Samaria who had fought to stop temple construction.

Eliashib was high priest in 502, during the repair of Jerusalem’s wall, while Nehemiah was visiting the king of Babylon.

Restoring the Priesthood

Upon returning to Jerusalem, Nehemiah threw out Tobiah’s household stuff, cleansed the chambers and set back up the proper vessels. He provided for the Levites, hallowed the Sabbaths and put away illegal marriages (Neh. 13:7-17).

490 BC seems to be a proper time for the prophecies of Malachi when he says, “The table of the LORD is polluted... Bring you all the tithes into the storehouse, that there may be meat in my house...” Likewise at this time, Joel said, “A nation is come up upon my land, strong, and whose teeth are the teeth of a lion... The meat offering and drink offering is cut off from the house of the LORD... Sanctify a fast, call a solemn assembly, gather the elders and all the land into the house of the LORD...” (Joel 1:6, 14). **Floyd R. Cox 4-21-04**

Influence of Modern “Reformers”

Until 1450 AD, the “end of the world”, life after death, and other beliefs were formed by those having access to expensive texts written one letter at a time. The masses were totally dependent on those who owned a Bible.

We are familiar with Luther’s arguments and criticism of Catholic dogma. Holland and Germany became a refuge for Protestants escaping

France. Many refugees moved to Scotland, Ireland, Wales and England and immigrated to America.

“6,000-Year Plan” Revisited

After 1600, certain Anglo-Irishmen developed some revolutionary approaches to understanding prophecy. For instance, James Ussher, a Protestant of Northern Ireland, published his chronology, which placed Creation in the year 4004 BC. This encouraged a revision of first century beliefs about the end of the world in 6,000 years.

Barnabus thought he was entering the promised rest in the first century even though none of the texts placed Creation anywhere near 6,000 BC. Therefore, in order for Christians of the first century to believe the rest they were entering was the fulfillment of 6,000 years, they must have been expecting Satan to become bound and come to an end after ruling for 6,000 years, which began long before Adam. We can only speculate.

490 Years Revisited

Many Northern Irish Protestants immigrated with William Penn along the Delaware in 1683. By 1800, private interpretations of Daniel and Revelation began to flourish in several languages, and the stage was set for William Miller and Alexander Campbell, who emigrated from Northern Ireland.

Miller speculated that Daniel 9 covers a period of 490 years (70 weeks of years) between the restoration of Jerusalem and the coming of the Messiah in the first century. He said the 490 years began in 457 BC and ended with the death of Christ in 33 AD.

This same conjecture is still being made today by descendants of Miller and Campbell, who have come to be known basically as Latter Day Saints (Mormons), and Seventh Day Adventists.

Moreover, Daniel 8 introduces another period, which Miller also began in 457 BC and ended after 2300 years, at the time of about 1844 AD.

By identifying 457 as the beginning point of the 490 and 2300 years, Miller thought he had succeeded in calculating Christ's first and second comings using nothing more than the Bible!

In 1840, he was using this new observation to predict that Christ's second coming would be after March 21, 1843!

One of the followers who gathered at Miller's farm in 1843 for "The Great Disappointment" was a 17-year old, Ellen Gould Harmon. Despite others who felt betrayed, Ellen was challenged to understand where the calculations went wrong (par for the course!).

Prior to her death 70 years later, she had written over 40 books! During her lifetime her followers grew to 136,000 in 1915. Today they exceed 11 million. However, since 1843, it seems that few have bothered to set the record straight about the ending of the 70 years in Babylon.

Setting the Record Straight!

Cyrus captured Babylon in 539 and made a decree allowing the Jews to return to Jerusalem. A prince of Judah returned with them (Ezra 1:8 and Daniel 9: 25), and the temple was founded 490 days later, 70 weeks after Cyrus' decree, just as it says.

The temple was restored in 516, in the sixth year of Darius, after being desolate 70 years. One of the captives taken to Babylon in 598 was Mordecai.

His first cousin, Esther, married king Ahasuerus of Persia. However, there is no king Ahasuerus in the Behistun Inscription, and this is confusing. Moreover, every classical record seems to have a different name for Ahasuerus!

We know that Darius (521-486) married Atossa, and Esther's name was also Adassa. If the Rabbinic tradition were correct, she married in about 515 BC, after the 70-year desolation, in the seventh year of "Achashveirosh".

She would not be a young "Miss Persia" in the time of king Xerxes or in the time of king Artaxerxes if she were Mordecai's first cousin (Esther 2:7). Since Atossa (Old Persian Hutaosâ) was a daughter of Cyrus the Persian, it seems very appropriate for her to somehow, however remotely, be involved with rebuilding Solomon's temple.

As evidence will show, Nehemiah returned in the 20th year of Darius, in 502 BC.

Historical Context of Megillas Esther

The following Jewish tradition regarding Esther supports the view that Esther lived at the end of the 70 years of captivity, as in Zechariah 7:1-5. The name of the king of Persia whom she married was Ahasuerus (Achashveirosh), but we know the king ruling at the end of the 70 years as Darius.

"The events described in Megillas Esther took place during the first exile of the Jewish people. In the year 3338 from the creation of the world [422 BCE] the Babylonian emperor Nevuchadnetzar destroyed the Holy Temple of Jerusalem and exiled the Jews. This exile had been predicted by the prophet Yirmiyahu (Jeremiah) who also prophesied that the exile would last for seventy years.

"Nevuchadnetzar ruled the Babylonian empire till his death in the year 3364 [396 BCE]. He was succeeded by his son Eveel Merodach. He was followed by his son Bal'shatzar.

"Then Babylon was conquered by Dar'yavesh [Darius] king of Madai. When Dar'yavesh died he was succeeded by Coresh [Cyrus] king of Persia. Daryavesh and Coresh were followed by Achashveirosh. Achashveirosh married Vashti, the daughter of Bal'shatzar.

"Chapter 1: In the third year of the reign of Achashveirosh, king of the Persian empire, in the capital, Shushan, King Achashveirosh decided to make a feast. The feast was for his court and the nobility of the entire empire, and it lasted for 180 days. After this feast he made a second feast for the entire population of Shushan for seven days. The queen, Vashti, also made a feast for the women.

"The Feast: Why did Achashveirosh make the feast in the third year of his reign? Our Sages teach us that Achashveirosh knew of the prophecy that the Jewish exile would only last seventy years. Achashveirosh was afraid of this, apparently because of the erosive effect it might have on his empire. According to Achashveirosh's accounting the 70 years ended on the third year of his reign. Believing this to prove that the prophecy would never be fulfilled, he celebrated..."

From this, we can see that Darius captured Babylon, not Cyrus, just as we find in Daniel. Cambyses who succeeded Cyrus is not mentioned. Nevertheless, it was by Darius II “Artaxerxes” or “Ahasuerus” who was king at the end of the 70 years. Esther married Ahasuerus in the seventh year of his reign, in the 72nd year of the captivity, in 515 BC, known in Esther as the “seventh year of Ahasuerus”. In Ezra it was called the “seventh year of Artaxerxes”. The queen’s name was Atossa, and Esther’s name was also Hadassah, or Atossa. She undoubtedly replaced the previous Atossa.

This helps explain how Esther’s first cousin, Mordecai, could still be alive. Evidently, his father, Kish, and Esther’s father were captured in Nebuchednezzar’s seventh year, in 598 BC (Esther 2:5-7). This being the case, Mordecai and Esther may have been born in Babylon in about 560 thus making Esther about 33 in 527, during the reign of Cambyses, and about 45 in 515, when she married Darius “Ahasuerus”.

Xerxes, the son of Darius, is unlikely to be the king Esther married because she and Mordecai would have been much too old when Darius died in 486.

Ezra returned from Babylon a second time, in 515, in the seventh year of “Artaxerxes”. The second temple was finished in 516 and dedicated in 515, in the seventh year of “Darius II”. Nehemiah repaired the wall of Jerusalem in the 20th year of “Artaxerxes”, in 502, not in 444 BC as is commonly believed. This will be covered more thoroughly in Chapter Four.

Daniel’s 70 literal weeks at the end of 70 literal years (when the sacrifices resumed and were then cut off and later resumed again) will also be charted in Chapter Four.

Examples of Christianizing the Scriptures

Today if we hear a speaker making a conjecture based on his own reasoning, without quoting his source, we tend to say, “Scripture please!” Or “Source please!” Nevertheless, many examples are available to support the idea that first century Christians expected the Christian era to become the fulfillment of all the eras of the Old Testament. Examples: Hebrews, Galatians and Revelation.

Abraham’s two wives came to represent the old and new covenants, one being of the flesh and one being of the spirit (Gal. 4:22-31). Ishmael represents circumcision of the flesh as in the Old Covenant. Isaac represents being circumcised in the Spirit.

The two olive trees in Zechariah 4:11 were useful in Revelation 11:4. The list is endless.

Today it becomes fashionable to quote various first century writers as though they are quoting Scripture or as though these writers were themselves making new Scripture. Speculation and conjecture about the “time of the end” gained popularity, much as it has in our modern times. Nehemiah’s absence after 490 BC and his return at the end of the Old Testament was being viewed as a shadow of things yet to come at the time of the end, during the second temple, which was burned in 70 AD.

What other Scripture could one be interpreting or be using as a reference?

When “the Governor” returns, will he find the people being faithfully tithing to the priests, observing the Sabbath and holy days and putting away strange wives? Would the priests remain faithful or abandon their duties of offering sacrifices during his 3½-year absence?

Would Samaritans, who claim to be Jews, be persecuting the priesthood, be taking away the tithe and daily sacrifices? Daniel had mentioned a “little horn” making his residence in the temple (Dan. 11:45). Would there be a “man of sin” residing in the temple when Christ returned? If there were, surely the “governor” would return unexpectedly and “clean house”.⁹ Nobody knew the day or hour of Nehemiah’s return perhaps because nobody knew when Darius would die.

The King James Version of the Old Testament ends in the time of Xerxes, the fourth king, while Joel, Malachi, and Nehemiah were restoring the priesthood and cleansing the temple by ridding it of Eliasib, Sanballat and his evil son-in-law.

The last verses in the Old Testament (Malachi 4:5-6) are quoted as the first verses in the book of Mark. The message warns of God cleansing his temple, his “threshingfloor”, by burning it with fire. This happened in 70 AD.

II Thessalonians 2:4: Paul’s “Man of Sin”

I made the following reconstruction of the original “man of sin” residing in the temple and thought it would be easier to understand and be more acceptable. This one scripture is used to create the belief that the temple will be rebuilt in our time. Paul makes the following statements, and we are encouraged to believe he was given special new insight directly from God. Paul usually explained the Scriptures as they applied to those living during the era of the second temple, which was burned in 70 AD.

- [1] Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,
- [2] That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
- [3] Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;
- [4] Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.
- [5] Remember ye not, that, when I was yet with you, I told you these things?
- [6] And now ye know what withholdeth that he might be revealed in his time.
- [7] For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.
- [8] And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming...

⁹ II Thes. 2:3-4.

Nehemiah 13:7: The Original “Man of Sin” in the Temple

Paul seems to be using the following references to construct his argument, and we are encouraged to believe he was given this special new insight directly from God.

Nehemiah 4:1-3, 7-8: In Artaxerxes’ 20th year (502 BC), Tobiah the Ammonite allied with Sanballatt the Horonite, Ashdod and other Arabs had armies to prevent Nehemiah from building the wall of Jerusalem. They gathered to fight Jerusalem and to stop construction of the wall.

Nehemiah 6:1, 12, 17-18: Tobiah the Ammonite allied with Sanballatt the Horonite and Gesham the Arab, enemies of Nehemiah, hired false prophets. Tobiah became son-in-law of Shechaniah, the son of Arah.

Nehemiah 13:4-6: Tobiah allied with Eliashib the priest and was given a residence in a chamber of the temple while Nehemiah was away visiting Artaxerxes in Persia, in Artaxerxes’ 32nd year.

Nehemiah 13:7-14: After Nehemiah’s visit, he returned to Jerusalem by surprise and found what evil Eliashib had done in giving Tobiah a residence in the temple chamber. Nehemiah cast out all of Tobiah’s household stuff from the temple and cleansed the chamber and restored the vessels, offerings, incense, Levites (who had all been driven back into farming), tithes and appointed times.

Nehemiah 13:28: A grandson of Eliashib (the high priest) was son-in-law of Sanballat the Heronite. They had defiled the priesthood, and Nehemiah chased him away. Thus we have the “time of the end” in the Old Testament.

Precautions About Paul’s Predictions for Today

What is strange about applying Paul’s man of sin to today is that the temple was destroyed in 70 AD (II Thes. 2:4). What is also strange is that Paul made several statements showing that he expected Christ’s return in his own time, before the temple was destroyed. Paul was beheaded in 68 AD. Moreover, what is particularly strange is that Paul consistently taught that temple sacrifices and the old covenant were abolished forever.

Paul and others continued to write letters defining the Christian era, and this continued until well after 532 AD, when the date, 1 AD, was invented by Dyonysus Exiguus, a date used today in North and South America, Europe, Australia, and most of the civilized world. **Floyd Cox, 1-24-06**

The Mysterious Era of the Second Temple is from a portion of *The Mysterious Eras of the Hebrews: The Original 251 Year Epochs Restored*. Author/Publisher, Floyd R. Cox.

CHAPTER FOUR

THE MYSTERIOUS 502-YEAR ERA OF THE FIRST TEMPLE

(Samuel, Chronicles, Ezra, Nehemiah and Esther)

Eusebius in his first book, *The Chronicle*, on page 123, says, "... from Solomon and the first building of the temple until the second year of Darius and the rebuilding of the temple, is 502 years {251 x 2}" as in TABLE 4a.

Prior to the temple, if the judges ruled in a consecutive order, there could have been 251 years from the exodus to the temple, and the exodus from Egypt may have been in the 2510th year (251 x 10) of Adam. (See chapter 5.)

TABLE 4a. The 502-Year Period of the First Temple¹⁰

*Figures of James
Ussher*

KINGS OF JUDAH AFTER TEMPLE IS FOUNDED		
Solomon's fourth year	I Kings 11:42	BC 1012 36
Jeroboam	I Kings 14:21	17
Abijah	I Kings 15:2	3
Asa	I Kings 15:10	41
Jehoshaphat	I Kings 22:42	25
Jehoram (Joram)	2 Kings 8:17	8
Ahaziah	2 Kings 8:26	1
Athaliah	2 Kings 11:3	6
Joash	2 Kings 12:2	40
Amaziah	2 Kings 14:2	29
Uzziah	2 Kings 15:2	52
Jotham	2 Kings 15:32	16
Ahaz	2 Kings 16:2	16
Hezekiah's 1 st yr.	2 Kings 18:2	6
Hezekiah's 6 th yr. Assyrian captivity	17:1	6
		296
After 6 th yr. of Hezekiah (After Assyrian Captivity)		23
Manasseh	2 Kings 22:2	55
Amon	2 Kings 21:19	2
Josiah	2 Kings 22:1	31
Jehoahaz	2 Kings 23:31	11
		(3)
Jehoiakim	2 Kings 23:36	11
Jehoiachin	2 Kings 24:8	3 mo
Zedekiah	2 Kings 24:11	11
Temple burned 11 th yr.		11
		136
		BC 580
Babylonian Captivity 2 Chronicles 36:21		70
		502
		510 BC (251 x 2)

Pattern From "Intelligent Design?"

¹⁰ Chronographers simply added the figures making all rulers consecutive. However, as Theile and Kitchen show, some rulers were actually contemporary and had dual reigns as in TABLE 5.

¹¹ The figures of Ussher may have preserved the correct figures of Eusebius for the era of the first temple. Eusebius states there were 502 years. Since the era of the temple (968 BC) was confused with the era of Jerusalem (1004 BC), the 502 years should be lowered eight years, 1004 to 502 BC (TABLE 7).

Some will say, “What’s wrong with being an evolutionist? After all, there’s no proof of the existence of ‘Intellectual Design’! After all, the whole issue is based upon how life began. Anything else is merely a distraction or clever diversion! After all, if there were Intelligent Design, how could there be so many stupid people? Why are stupid things allowed to happen?”

Perhaps we are too concerned with debates on Creation, which ignore other events requiring Intelligent Design, events that are much more verifiable!

Era of First Temple Plus 70 Years

Thus far I have mentioned that Jerusalem’s temple was destroyed twice, once in 587 BC and once in 70 AD. Both times were in a post-Sabbatical year, in the same month, in the same week (Jehoiarib), and on the same weekday, on Sunday.

I mentioned that six Jubilees, 294 solar years, consist of 303 lunar years. If we use a 52-week calendar, it loses 1.242189 days per year, one week in six years and 52 weeks in six Jubilees. This allowed the 24 families of priests to serve in the temple once in 24 weeks, twice in 48 weeks, six times in 144 weeks, seven times in 168 weeks and 13 times in six years.

I have mentioned that Jeremiah proclaimed a Sabbatical release of Jerusalem’s servants in 588 BC (49 x 12) but, after releasing them, Jerusalem went out and brought them back. This was 35 years (7 x 5) after Josiah’s new covenant to keep every word written in the five books of Moses, which had been lost. Therefore, as a punishment, all of Jerusalem was to be captured and become slaves to Babylon in 587 for 70 years.

The vessels of Solomon’s temple were captured and used by the Babylonians for one Jubilee, for 49 years (from 587 to 539 BC), until she fell in the night a hand appeared writing on a wall, saying that the Medes and Persians would capture Babylon in that very night! Haven’t we heard these stories? Perhaps not.

In 721, two Jubilees before Josiah’s reform, the Assyrians captured the northern ten tribes of Israel.

After 539, a decree went forth from king Cyrus of Persia to allow the captives of Jerusalem to return to restore and to rebuild the temple.

I have mentioned that the first temple was desolate for 70 years, until it was rebuilt and finished in the sixth year of Darius, in 516 BC. These 70 years had been revealed in advance by the prophet Jeremiah and were referred to in Daniel 9:2.

Context of the Era of Jerusalem

One of the best-kept secrets is about the books Ezra had written in Babylon and how they divided the history of Israel.

As will be covered in the next chapter, the books from Adam to the exodus cover 2510 years (251 x 10). The books from Exodus to Numbers were written after the 2510 years.

Then come Joshua and the Judges until Eli. I Samuel begins with Eli judging for 40 years during the time the Philistine Oppression of the Israelites (Judges 13:1). Eli dies, and the Ark is taken to the house of Abinadab for 20 years (I Sam. 7:2) during the time Samuel was a Judge. (We know that Samuel died I Samuel 25:1 and could not have written II Samuel.)

One version is that I Samuel ends 251 years after the exodus with the death of king Saul and his three sons (I Sam. 31), which is repeated, almost word for word, in I Chronicles 10. His fourth son takes the throne for two years, until the end of David’s seven-year reign in Hebron.

In David’s eighth year, he captures Jerusalem, brings in the Ark from the house of Abinadab (II Sam. 6:3) and reigns 33 more years, 40 years altogether.

Therefore, rabbinic chronology only allows 20 years from the death of Eli to the era of Jerusalem and 57 years from Eli to the founding of Solomon’s temple in his fourth year (I Kings 6:1).

However, other details seem to indicate there are 57 years from Eli’s death to the era of Jerusalem, when David brings in the Ark. Which tradition is correct?

Ezra ends the book of I Samuel with the era of Jerusalem, which begins when David captures Jerusalem. He then continues at this point and writes I Chronicles as in TABLE 4b.

Next, II Samuel and I Chronicles cover David’s 33 years in Jerusalem, while the Ark dwells in a portable, temporary shelter, until Solomon gives it a permanent, unmovable shelter.

TABLE 4b indicates that five different books begin with a 251-year era. II Samuel and I Chronicles cover the first 33 years of the Era of Jerusalem.

**TABLE 4b. 251 Year Epochs
 Reflected in the Structure of the Bible**

<i>Name of Book</i>	<i>Book Begins (In Year of Adam)</i>		<i>Book Begins (In Year BC)</i>	
Genesis	1		3765	251 x 15
Exodus	2510	251 x 10	1255	251 x 5
II Samuel	2761	251 x 11, covers 33 years	1004	251 x 4
I Chronicles	2761	251 x 11, covers 33 years	1004	251 x 4
I Kings	2794		971	
II Chronicles	2794		971	
Nehemiah	3263	251 x 13	502	251 x 2

TABLE 5. What Does the Text Say?
From Solomon's 4th Year to Zedekiah's 11th Year

<i>BC</i>	<i>Kings of Israel</i>		<i>Kings of Judah</i>	
968	Solomon's 4 th yr.	Builds temple		I Kings 6:1
931	Solomon's 40 th yr.		= Rehoboam's 1 st yr.	11:42
930	Jereboam's 2 nd yr.		= Rehoboam's 2 nd yr.	14:25
912	Jereboam's 20 th yr.		= Asa's 1 st yr.	15:9
873	Ahab's 1 st yr.		= Asa's 38 th yr.	16:29
870	Ahab's 4 th yr.		= Jehoshaphat's 1 st yr.	22:41
852	Ahab's 22 nd yr. (Ahab's death)			16:29
852	Joram's 1 st yr.	= Shalmaneser's 6 th	= Jehoshaphat's 18 th	II Kings 3:1
840	Jehu's 1 st yr.	= Shalmaneser's 18 th	= Athaliah 1st/Ahaziah's 1 st	8:25; 9:29
846	Jehu's 7 th yr.		= Athaliah's 7 th yr.	12:1
846	Jehu's 7 th yr.		= Joash's 1 st yr.	12:1
812	Jehoahaz's 1 st yr.		= Joash's 23 rd	13:1
796	Jehoahaz's 17 th yr.			13:1
796	Jehoash's 1 st yr.		= Joash's 37 th	13:10
795	Jehoash's 2 nd yr.		= Amaziah's 1 st yr.	dual reign
783	Jehoash's 16 th yr.			14:1; 12:1
783	Jeroboam's 1 st yr.	of sole rule	= Amaziah's 15 th yr.	14:23
769	Jeroboam's 14 th yr.		= Amaziah's 29 th yr.	14:2
769	Jeroboam's 27 th yr.		= Azariah's (Uzziah's) 1 st	of sole rule
765	Zachariah's 1 st yr.	Jeroboam's 31 st yr.	= Azariah's 38 th	15:1; 14:23
765	Shallum's 1 st yr.		= Azariah's 39 th	15:8
765	Menahem's 1 st yr.	Pul	= Azariah's 39 th	15:13
755	Menehem's 10 th yr.	Jeroboam's 41 st yr.		15:17
754	Pekahiah's 1 st		= Azariah's 50 th	15:17; 14:23
752	Pekah's 1 st		= Azariah's 52 nd	15:23
751	Pekah's 2 nd yr		= Jotham's 1 st	15:27
736			= Jotham's 16 th	15:32
736	Pikah's 17 th		= Ahaz's 1 st	15:33
733	Pikah's 20 th yr.	Tiglath Pileser		16:1
731	Hoshea's 1 st yr		= Jotham's 20 th	15:27
731	Hoshea's 1 st yr	Shalmaneser	= Ahaz's 12 th	15:30
729	Hoshea's 3 rd yr.		= Hezekiah's 1 st yr./ Ahaz's 16 th	17:1
724	Hoshea's 7 th yr	Shalmaneser	= Hezekiah's 4 th yr.	18:1; 16:2
722	Hoshea's 9 th yr.	Assyrian Captivity	= Hezekiah's 6 th yr.	18:9
713		Sennacherib	= Hezekiah's 14 th yr.	17:1, 6; 18:9, 10
698			= Hezekiah's 29 th yr.	18:13
697			= Manasseh's 1 st yr.	18:2
642			= Manasseh's 55 th yr.	21:1
640			= Amon's 2 nd yr.	21:1
639			= Josiah's 1 st yr.	21:19
623	Moses' scroll found in the temple		= Josiah's 18 th yr.	22:1
609	70 years before 539: Judah loses independ rule		= Josiah's 31 st yr.	22:3
609			= Jehoahaz's 3 mo.	22:1
598		Nebuchednezzar's 7 th yr.	= Jehoiakim's 11 th yr.	23:31
598			= Jehoiachin's 3 mo.	23:36
587	Babylonian Captivity	Nebuchednezzar's 19 th yr.	= Zedekiah's 11 th yr.	24:8
				25:2, 8-9

In TABLE 5, most of the reigns are not difficult to figure once we have made the effort to chart the information available from the text of I Kings and II Kings. The most difficulty we find in charting the information is of our own making. In several places, we tend to assume that the text is speaking of the king's first year when, in actuality, it is referring to the king's first year of sole rule as in TABLE 5.

Context of Israel's Captivity

In TABLE 5, Solomon begins to rule in 971 BC, 33 years after David captures Jerusalem. In his 250th year (in 721 BC) the Assyrians lead the Israelites into captivity. In 720 (the 251st year of Solomon) Sargon II destroys Samaria, Israel's capital city, and deports 27,280 Israelites to Halah, Habor and the cities of the Medes (II Kings 17:6) and replaces them with immigrants brought from Babylonia. This is verifiable.

According to the chronographer of II Kings, the captivity was in the sixth year of king Hezekiah. He continued ruling another 23 years after the captivity, and his son, Manasseh, ruled 55 years;¹² Amon ruled 2. Then Josiah ruled 32; Jehoiakim ruled 11, and Zedekiah ruled 11 years (TABLE 5), until the Babylonian captivity of Judah in 587 BC.

These figures place 133 years between the Assyrian captivity of Israel (in Hezekiah's 6th year) and the time when the temple was burned (in Zedekiah's 11th year) in 587 BC.

TABLE 6. The 251-Year Pattern After David

	BC		
David moves Ark to Jerusalem	1004	251 Yrs.	33 Yrs.
Death of David / Solomon crowned	971		
Rome founded ¹³	753	502 Yrs.	
Hezekiah's 6 th year (captivity)	721		
Hezekiah after 6 th year			
Manasseh			
Amon			
Josiah		753 Yrs.	
Jehoiakim			
Zedekiah (temple burned 11 th yr.)			
Nehemiah repairs Jerusalem's wall	502		
		251 Yrs.	
1255 years after exodus (Rev 12)	1 AD		
	31-34		33 Yrs.

¹² Theile suggests that, since Assyrian records suggest that Sennacherib invaded Jerusalem in 701 BC, in Hezekiah's 14th year. The 14th year must somehow be associated with the co-rule with his son, Manasseh, in preparation for Hezekiah's death in 697.

¹³ The era of Rome is associated with the dynasty that ruled in Troy 432 years earlier. The twins who conquered Rome in 753, Romulus and Remus, were direct descendents of the Trojan royal house that continued to reign over much of Italy from the island of Elba, once the summer residence of the Pope. The year 753 was 251 years after David captured Jerusalem in his eighth year (in 1004 BC). Several Jewish/Christian Chronographers have used the Era of the Founding of Rome.

Therefore, from these figures, the Assyrian captivity was in 721 BC (587 + 134). By working backward, prior to the Babylonian captivity, we can determine that Hezekiah's sixth year was near 721 BC as in TABLE 5.

Here's what II Kings says: Hoshea's 9th final year equals Hezekiah's 6th year (II Kings 18:10). This places Hezekiah's 6th year in 720 BC and his 29th year was in 697 BC, the year his son began to reign.

Confusion Over 1004 BC

According to Kitchen, **1004 BC** is the first year of the Era of Jerusalem when David captures Jerusalem and brings in the Ark and puts it in a temporary tabernacle. According to Ussher, **1004** was the eighth year of building the temple, and perhaps the year when Solomon brought in the Ark as in TABLE 7.

TABLE 7. Two Traditions For When the Ark Entered the Temple			
		<i>James Ussher</i>	<i>Kenneth A. Kitchen¹⁴</i>
Solomon's 4 th year (temple founded)		1012 BC	David's 1 st year 1012 ¹⁵ BC
Solomon's 12 th year: <u>Ark enters temple</u>		1004	David's 8 th yr.: <u>Ark enters tabernacle</u> 1004
			Solomon's 4 th year (temple founded) 968
			Solomon's 8 th year of building temple Ark enters temple 961
Solomon (after founding temple)	36		Solomon (after founding temple) 37
KINGS OF JUDAH Yrs. Reign			
Rehoboam	17	976	931
Abijah	3	959	914
Asa	41	956	912
Jehoshaphat	25	915	871
Jehoram (Joram) Ahab's death	8	890	853
Ahaziah	1	882	841
Athaliah	6	881	841
Joash	40	875	835
Amaziah	29	835	795
Uzziah	52	806	801
Jotham	(20?) 16	754	783
Ahaz	16	738	750
Hezekiah's 1 st yr.	6	722	727
Hezekiah after Assyrian Captivity	23	716	721
Manasseh	55	693	697
Amon	2	638	642
Josiah	31	636	640
Jehoahaz	3 yr	605	609
Jehoiakim	11	602	609
Jehoiachin	3 mo	602	598
Zedekiah	11	591	598-587
Temple burned 11 th yr.		580	587
Temple desolate & rebuilt in 70 yrs.		70	70
		510 502 years of the temple	517

¹⁴ *Biblical Archaeology Review*, Sept/Oct, 2001, Vol 27, No 4, p 34.

¹⁵ Kitchen places David's 1st year in 1009-1008 BC and has Solomon in 971-970 BC (BAR Sep-Oct 2001, pp 34). This allows 38 years for David instead of 40 (1009 - 38 = 971).

Hidden Aspects of the 33 Years

Just as David dwelled with a temporary tabernacle in Jerusalem 33 years, Christ lived in a temporary temple for 33 years. Early Catholic tradition is that Christ was born near 1 AD, which places Christ's death in 33 AD. Likewise, the Catholic jubilees are counted every fifty years from year 1 AD.

TABLE 8. 480 Years of the First Temple (Left Column)

<i>KINGS OF ISRAEL & JUDAH (Rabbinic Tradition)</i>			<i>KINGS OF JUDAH ONLY (Consecutive Kings)</i>		
King's 1 st Yr.			King's 1 st Yr.		
(833)	Solomon's 4 th yr.	36	1016	Solomon's 4 th yr.	36 yrs.
797	Jereboam	22	980	Rehoboam	17
775	Nadab	2	963	Abijah	3
773	Baasha	24	960	Asa	41
749	Elah	2	919	Jehoshaphat	25
747	Zimri	7 days			
747	Omri	12	894	Jehoram (Joram)	8
735	Ahab	22	886	Ahaziah	1
713	Ahaziah	2			
711	Joram (Jehoram)	12			
699	Jehu	28	885	Athaliah	6
671	Jehoahaz	17	879	Joash	40
654	Joash	16			
638	Jereboam II	41			
597	Zechariah	6 mo.	839	Amaziah	29
596 6/12	Shallum	1 mo.	810	Uzziah	52
596 7/12	Menahem	10			
586 7/12	Pekahiah	2	758	Jotham	16 (20) II K. 15:30
584 7/12	Pekah	20	742	Ahaz	16
564 7/12	Hoshea	9	726	Hezekiah	6
555 7/12	Hoshea's 9 th year (Assyrian captivity)		720	Hezekiah's 6 th year (Assyrian captivity)	
		241 +7 mo.			260 yrs.
KINGS OF JUDAH			KINGS OF JUDAH		
	After Hezekiah's 6 th year	23		After Hezekiah's 6 th year	23
532 7/12	Manasseh	55	697	Manasseh	55
477 7/12	Amon	2	642	Amon	2
475 7/12	Josiah	31	640	Josiah	31
444 7/12	Jehoahaz	3 mo.	609	Jehoahaz	3 mo.
444 10/12	Jehoiakim	11	609 3/12	Jehoiakim	11
433 10/12	Jehoiachin	3 mo.	598 3/12	Jehoiachin	3 mo.
432 1/12	Zedekiah	11	598 6/12	Zedekiah	11
421	(Temple destroyed)		587 6/12	(Temple destroyed)	
		133			133
Total Era of Jerusalem 410 +13 mo.			Total Era of Jerusalem 429 + 6 mo.		
	Period without 1 st temple	70		Period without 1 st temple	70
	351			517	
Total from 1st to 2nd temples 480 +13 mo.			Total from 1st to 2nd temples 499 + 6 mo.		

Note: TABLE 8 illustrates two traditions. In the rabbinic dates on the left, the

Assyrian captivity of Israel is 555 BC while others' date is 720 BC, for a difference of 165 years. After the temple is destroyed, the dates differ 166 years (587 – 421 = 166) (517 - 351 = 166).

The missing 166 years is corrected prior to the Era of Jerusalem. Rabbinic tradition on the left allows 2927 years from Adam to David's 7th year, whereas the 251-year pattern calls for 2761 years (251 x 11) to the Era of Jerusalem as in TABLE 13. The rabbinic date of Creation is 3761 BC.

TABLE 9. Rabbinic Dates During the First Temple

Rabbinic BCE 166 yrs. Inserted	Rabbinic BCE (Table 8)	Year of Creation	Year of Temple	Event
	3760	1		
998	832	2928	1	Temple begins. Solomon's fourth year.
991	825	2935	7	Temple completed
962	796	2964	36	Kingdom of Israel leaves Judah
905	739	3021	93	Ahab's first year over Israel
865	699	3061	133	Joash's first year over Judah
826	660	3100	172	Zechariah killed in the temple
811	645	3115	187	Uzziah's first year over Judah
727	561	3199	271	Hezekiah's first year over Judah
721	555	3205	277	Assyrian captivity of Israel.
713	547	3213	285	Sennacherib's army destroyed at Jerusalem
635	475	3285	357	Josiah's first year over Judah
628	462	3298	370	Jeremiah's calling begins
597	433	3327	399	Zedekiah's first year over Judah
594	428	3332	404	Ezekiel begins to prophesy
588	422	3338	410	Temple destroyed. Jews exiled to Babylon
536	370	3390	462	Decree of Cyrus for Jews to return to Jerusalem
529	363	3397	469	Esther marries "Ahasuerus" (Cambyses?)
522	356	3404	476	Haman killed
521	355	3405	477	Purim at the end of Esther
519	352	3407	480	Temple rebuilt

The Context of the Sabbatical of 588 BC

In 721 BC, 98 years (two Jubilees) before 623, the Assyrians captured the southern 10 tribes of Israelites and drove them into captivity.

In 623 BC, 35 years (five Sabbaticals) before 588, Josiah discovers the book of Moses that had been lost somewhere in the temple. After reading the book, he makes a decree that everyone will make a new covenant to keep everything written in the book, including the Sabbaticals and Jubilees.

I have mentioned that Year 1 AD began a new Jubilee cycle. It is well known that Jeremiah proclaims a Sabbatical year in 588 BC (12 Jubilees before the Christian era). Everyone releases their servants and then does an about face by going out and bringing them back into slavery. Therefore, Jerusalem goes into slavery in the very next year, in 587 BC (Jer. 34:17).

In the 30th year of Josiah's reform, in 593, Ezekiel is instructed to symbolically "lay siege against Jerusalem" and at the same time symbolically "bear the iniquities" of Israel by lying on his right side for

390 days and then bear the iniquities of Judah by lying on his left side 40 days. He wasn't to rise for over a year, for 430 days!¹⁶ In Ezekiel 4:6, each day represents a year. Therefore, this suggests that Jerusalem would be punished for what she had been doing for 430 years. II Chronicles seems to imply that the 430 years is referring to how long they had been breaking the Sabbaticals and Jubilees.

Another suggestion is that the 430 years ended when a vision of the restored Jerusalem was given to Ezekiel in 573 BC, one Jubilee after Josiah's reform, 14 years after Jerusalem "was smitten" (Ezek. 40:1). This vision would have been after the 430th year of the Era of Jerusalem (1004 - 430 = 574), 25 years before Cyrus captures Babylon as in TABLES 10 & 11.

If so, there seems to be some type of (excuse the expression) Intelligent Design going on here!

TABLE 10. David's Dynasty in Jerusalem 490 Years (70 Sabbaticals) Prior to the Second Temple (Daniel 9:25)

BC	Yr.	Era	
1004		<i>1st Jubilee, David moves Ark to Jerusalem. Makes Jerusalem capital of Israel.</i>	
971	33	<i>Era of Solomon</i>	
968	36	<i>Temple founded</i>	
612	392	<i>8th Jubilee, fall of Assyria</i>	430 Ezek. 3 & 40
605	399	<i>First year of Nebuchednezzar</i>	62 weeks Dan. 9
591	413	<i>Sabbatical before temple is burned (according to Eusebius)</i>	
573	431	Visions of Ezekiel 4 & 40	69 weeks
563	441	<i>9th Jubilee, death of Nebuchednezzar</i>	
537	467	<i>Second temple founded (Dan. 9)</i>	10 weeks
521	483	Building second temple resumed	70 yrs.
			1 week
514	490	<i>10th Jubilee, 2nd temple dedicated</i>	Dan. 9:27 Antiq. 11.5.7

The Era of Jerusalem Used by the Prophets

Evidence preserved by the prophets will show that the Era of Jerusalem began in 1004 BC, and Nehemiah performed the final act of rebuilding Jerusalem by repairing her wall in 502 BC (251 x 2), in the 20th year of Darius "Artaxerxes".

¹⁶ Ezek. 4:5-6.

The context of the prophet Ezekiel has been grossly misunderstood by almost everyone. He begins his message in 593 BC, in the 30th year of Josiah's reformation, after finding the five books of Moses, the Law, which had been lost.¹⁷ The 30th year was the fifth year of the captivity of king Jehoiachin (Jechoniah),¹⁸ the fifth year of Zedekiah, Judah's last king. This was six years before Jerusalem and her temple were captured in 587.

TABLE 11.
430 Years to the New Jerusalem
490 Years to the Completion of the Second Temple
502 Years to Restoring Jerusalem

Era	Year of Each Era				BC	Rabbinic Date BC
Era of Jerusalem (Davidic Covenant)	1				1004	
Era of Josiah's New Covenant Reform	381	1			623	-166 457
Era of Jehoiachin's Captivity	406	25	1		598	-166 432
Ezekiel 1-7	411	30	5		593	-166 427
Ezekiel 8-19	412	31	6		592	-166 426
Era of Jerusalem's Destruction	417	36	11	1	587	-166 421
Ezekiel 32-39	418	37	12	2	586	-166 420
Era of the restored Jerusalem (Ezek. 40)	430	49	24	14	574	-166 408
Jubilee (Ezekiel 40)	431				573	-166 407
Era of the Founding Second Temple	467				537	-166 371
Era of Completing Second Temple	490				514	-166 348
Era of Repairing Wall of Jerusalem	502				502	-166 336

In 593, Ezekiel was instructed to bear the iniquity of the house of Israel and the house of Judah 430 days altogether, "each day for a year". If the 430 days represents 430 years, when did the period begin, and when was it expected to end?

In 574, the 14th year after Jerusalem was "smitten by God". Ezekiel's message ends with visions of a New Jerusalem in chapter 40. Therefore, these visions were received 430 years after 1004 BC, in the 430th year of the era of Jerusalem. This was the 49th year of the era of Josiah's new covenant reformation. His message was about the New Jerusalem and, perhaps, the fulfillment of the year of Jubilee, the 50th year, as in TABLE 11.

¹⁷ Ezek. 1:1.

¹⁸ Ezek. 1:2

Josiah's reform was in the 98th year (2nd Jubilee) of the era of the Assyrian captivity of Israel (Hezekiah = 23, Manasseh = 55, Amon = 2, Josiah = 18th).

Since a seventh-year sabbatical was observed in Jeremiah 34, in 588 BC, in the year before the fall of Jerusalem, it may be assumed that the cycle was first restored at the time of Josiah's reformation, in 623, after the discovery of the book of Moses. This cycle seems to be a valid continuation of the sabbatical described in Isaiah 34:8; 35:3-5; 37:30 and Luke 4:18.

Early on, the year is measured in units of seven as in Daniel 9 and 10 and counting Sabbaths until Pentecost, and years are measured in units of Sabbaticals and the Jubilees.

Context of Daniel 9 and Ezekiel 3

Daniel, like Ezekiel, is often taken entirely out of context and applied to today's world events... during the alleged "time of the end". Today's scholars believe that Cyrus the Persian captured Babylon, not Darius the Mede. Scholars say there was no Darius the Mede but it is obvious, in Daniel 5:31 and 6:1, that Darius and Cyrus were two separate kings. They are the two "horns" of the ram pictured in Daniel 8:3. "Daniel prospered in the reign of Darius [the Mede], and in the reign of Cyrus the Persian" (Dan. 6:28). If we are confused about this, we will also be confused about Daniel 11:2. "Behold there shall stand up yet three more kings in Persia." In order to count to the fourth king, do we begin with Darius or Cyrus? The fourth king was to fight against the king of Greece.

The context of Daniel has been grossly misunderstood by almost everyone. For example, his 70 sabbaticals (chapter 9) should be associated with 1004 BC, the era of Jerusalem, and associated with 3761 BC, the "beginning of time". The year 1004 would have been a sabbatical. The context of Daniel 9 is about how long it would be until the end of a 70-year period of desolation foretold by Jeremiah and is about the land receiving its Sabbaticals by being desolate and is about the return of a prince of Judah (Sheshbazzar) to rebuild Jerusalem and her temple. Princes build cities and priests build temples. Ezra and Joshua were the priests who returned just prior to Daniel 9 to rebuild the temple. The last 70 literal weeks of Babylon's final 70 years will be charted in detail in Chapter Four.

Another Feature of the 33 Years

There were seven dictators who ruled Rome after it was founded in 753 BC, and there are seven kings mentioned in Revelation 17:10. "And there are seven kings: five are fallen, and one is, and the other is yet to come; and when he comes, he must continue a short space." This may somehow be applied to the era of Rome, when the house of Israel was led captive back into the wilderness,

away from their homeland, after the 33rd year of the founding of Rome. Seven dictators arose in Rome one after another, beginning in 753.

753 BC follows the 251st year of the Era of Jerusalem, and 720 BC is the 251st year of Solomon, when Israel went into captivity.

Previous writers usually focus on Nero, the sixth king from Julius Caesar, as bearing the mark of the beast, since the numerals of his name count to 666.

Context of the Books from Chronicles to Nehemiah

Some say that Ezra wrote I Chronicles and II Chronicles¹⁹ and that his writings include Ezra, Nehemiah and Esther. I Chronicles covers David’s 33 years in Jerusalem, and II Chronicles ends with king Cyrus of Persia capturing Babylon and issuing a commandment allowing the Jews to return from Persia to Jerusalem. The book of Ezra, itself, begins with this commandment, which allowed Ezra to return the first time in 538 BC and a second time in 515 BC. The book of Nehemiah describes Nehemiah’s return in 502, not in 444 BC as is commonly believed. Ezra’s writings covers an era of 502 years, from 1004 to 502 BC. According to the ancient Jewish history, *Seder Olam Rabbah*, Esther became queen at the end of Jerusalem’s 70-year desolation, at about the same time Ezra returned for the second time.

Daniel 9, Ezra 1, Nehemiah 1 and Esther 1 are all about what happened after Cyrus’ decree allowing the Jews to return to Jerusalem after 539 BC. These books should not be associated with decrees given in 458 or 444 BC. This became my second insight needed for understanding the proper time sequence.

We should not be surprised if we find a continuation of the 251-year pattern during the era of the temple and in the era of. It is expected because we have found the pattern repeated 11 times prior to David and Solomon.

I Chronicles covers David’s 33 years in Jerusalem, and this is followed by I & II Kings, books believed to be written by Jeremiah.²⁰ Jeremiah left a 33-year gap between Samuel’s writings and his own, but Ezra filled in these missing years. Ezra’s collection of books begins with the end of Saul’s dynasty at the beginning of the dynasty of David in the era of Jerusalem.

TABLE 12. The 251-Year Structure of the Books

Moses 251 x 10	← Gap →		Samuel with gap = 251 yrs	← Ezra 251 yrs. x 2 →			
Genesis	Numbers	Joshua	I Samuel	II Samuel I Chronicles	II Chronicles	Ezra	Nehemiah
	Exodus	Judges					

(Some have confused the time of David and the time of Solomon. Samuel dies at the end of I Samuel, but the next 33 years are covered in II Samuel, after Samuel’s death.)

¹⁹ See II Kings 21:25.

²⁰ See II Chronicles 35:27.

**TABLE 13. Comparison Between 251-Year System & Rabbinical System
The Missing 166-Years to the Temple**

	251-YR System		Rabbinic System		
	Age at son's birth				
Adam	3765 BC	130	130	3761 BC	3765 - 4 = 3761
Seth		105	105		
Enos		90	90		
Cainan		70	70		
Mahalaleel		65	65		
	251 x 7 =	1757 yrs.	1757 yrs.		
Jared		162	162		
Enoch		65	65		
Methuselah		187	187		
Lamech		182	182		
Noah		502	502		
born 600 yrs. before the flood of yr. 1656					
Shem (born 98 yrs. before flood)		100	100		
Arphaxad (born 2 yrs. after flood)		35	35		
Salah		30	30		
Eber		34	34		
Peleg		30	30		
Reu		32	32		
Serug		30	30		
		251 yrs.	191 yrs.		
Nahor		29	29		
Terah		130	70		
Abraham	1757 BC	2008	1948	1813 BC	2008 - 60 = 1948 1757 - 4 + 60 = 1813 BC
Abraham		100	100		
Isaac		2108	2048		
Jacob					
Judah					
Pherez	251 x 2 =	502 yrs.	500 yrs		
Hezron					
Ram					
Amminidab					
Nashon (Prince at the exodus)	1255 BC	2510	2448	1313 BC	1255 - 4 + 62 = 1313 BC
Exodus	1255 BC				
		251 yrs.	479 yrs.		
The "Temple"	1004 BC	2761	+ 166 = 2927		
Moses' Scroll Found	623 BC	- 166 = ²¹	457 BC		
Temple Destroyed	587 BC	-166 =	421 BC		
70 Yrs. Without Temple	517 BC	-166 =	351 BC		
Nehemiah repairs wall	502 BC	-166 =	336 BC		

²¹ Note the 166-year difference in the years for the temple. Also notice the 166-year difference in the dates after Josiah's reformation in 623 BC, when the Torah of Moses was discovered hidden in the temple.

**TABLE 14. The 251-Year System Compared to the Rabbinic System
From the Exodus (1312 BC) to the Era of Seleucid (312 BC)
The Missing 166 Years (518 – 352 BC)**

Century / Date of Event BC	251-Year System	Rabbinic System	Date of Event BC
1300			Exodus in 1312
1200	251 yrs.	480 yrs.	
1100			
1000			Era of Jerusalem 1004
900	486 yrs.		1st Temple founded in 832
800			
700			
600		480 yrs.	2 nd Temple built in 518
500	206 yrs.		↑ 166 years
400			↓ 2 nd Temple built in 352
			Era of Seleucid in 312
	Ends 943 yrs.	Ends 960 yrs.	

David's dynasty, starting with Solomon, continued for an era of 251 years, until the Assyrian captivity, and perhaps this would suggest that we should accept the idea that there were 251 years from the exodus to Solomon. However, this would change the date for the exodus from 1255 BC to 1219 BC and would change the date of Creation from 3765 BC to 3739 BC in the 251-year pattern. It would not allow us a reasonable explanation of how the rabbinic tradition evolved from the 251-year pattern. Furthermore, it would not place the exodus within the time frames suggested by recent chronographers such as Kitchen. There was a need for making a logical preference for one over the other. This became my third insight into solving this era.

I Kings begins 33 years into the era of Jerusalem with the coronation of Solomon. According to I Kings 6:1, Solomon's fourth year is the 480th year of the era of the exodus, 968 BC (I Kings 6:1). This would require that each generation to consist of 98 years, from the time of the entry across Jordan to the time of Solomon, and does not fit the context. The editor of I Kings was expressing his preference for using the 479-year

tradition instead of the 251-year or the 590-year systems. This is, undoubtedly, why we don't find this preference repeated by the editor of II Chronicles 3:2.

II Kings ends with the 70-year Babylonian captivity of Jerusalem and the release of king Jehoiachin of Jerusalem who had been in prison for 37 years, since 598 BC. Ezra begins after 539 BC with Sheshbazzar, a son of Jehoiachin, being given the vessels of the temple, which had been taken by the Babylonians. Sheshbazzar, probably another name for Zerubbabel,²² became considered as the "anointed one", the promised "Prince to Come".²³ Zerubbabel was the first governor of those returning to Jerusalem, and Nehemiah, who was also descended from David, replaced him as governor in 502 BC.

II Chronicles ends with the decree of Cyrus after 539 BC, which fulfilled the 70 years of Babylonian rule foretold by Jeremiah in 605 BC.²⁴ Jeremiah had written a book to the king of Judah in 605 BC about the coming captivity of Jerusalem, and the king burned it. Jeremiah wrote it again. Daniel was taken captive within that year. The king himself was taken captive in 598, and Jeremiah wrote him a letter telling him to build houses and plant gardens because they would be in Babylon until the end of 70 years.²⁵

The last 70 years have become a mystery because scholars, until recently, have not been able to unravel the first 420 years. The years of the kings of Judah are 19 years longer than the kings of Israel from Solomon down to the Assyrian captivity of Israel. The period was actually from 971 to 720 BC, that is, 251 years. There was a conquest by Shalmaneser V in 722 and a second conquest in 720 by Sargon II.²⁶ Sargon is the king who exiled Samaria and replaced the Israelites with immigrants from Babylon.

Even so early as Jerome, nine different schemes had been devised to explain the "490 years" of Daniel 9. The rabbinic scheme ended with the destruction of the second temple in 70 AD, which omitted 166 years, which were moved to the eras prior to the first temple. Other schemes ended the "490 years" with Christ's birth or his ministry. Dozens of recent schemes ended the "490 years" sometime during the past century.

One thing they all have in common is that none have taken Daniel 9 literally! None have interpreted the 70 weeks as 490 days just as they have interpreted the three weeks of Daniel's illness (in chapter 10) as 21 days. It's about time someone interpreted Daniel 9 literally!

²² Ezra 2:2

²³ Ezra 1:9; Dan. 9:25.

²⁴ Jer. 25:1, 13.

²⁵ Jer. 29:1-10; 36:1-2.

²⁶ Ephraim Stern, *Archaeology of the Land of the Bible*, pp 9, 43, 49, 105.

480 Years to End of 70 Year Without a Temple (TABLE 8)

The rabbinic tradition counts the kings of Israel down to the Assyrian Captivity (Hoshea's 9th year) and continues by counting the years of the kings of Judah down to the Babylonian Captivity (Zedekiah's 11th year). This method of counting allows 410 years for the first temple. By adding the 70 years without a temple prior to the second temple, we obtain the total found in the rabbinic tradition, 480 years. From these figures, we can see the rabbinic tradition allows 480 years for the period of the tabernacle after the exodus and 480 years for Solomon's temple. This is quite remarkable.

How the Era of the Temple Begins

David ruled 7 years in Hebron and 33 years in Jerusalem.²⁷ After his 7th year, he conquered Jerusalem and brought in the Ark and placed it into a new tabernacle, not in the one made by Moses²⁸ This new "tent" placed in Jerusalem becomes part of the new era of the first temple. After 33 years, David died, and Solomon became his successor.

In the 251st year of the era of Solomon, the Assyrians captured the northern kingdom of Israel taking most of the Israelites to the land of the Medes and Persians. These 251 years are from 971 to 721 (inclusive reckoning).

Thus, it is recorded that the Assyrian captivity was in the sixth year of Hezekiah of Judah, in the ninth year of Hoshea of Israel (II K. 18:10). This period has been well hidden and extremely hard to sift through and sort out. Chronographers throughout the centuries have left a legacy of their frustration trying to unravel the period of the kings of Israel. The irony is that all they had to do was to accept what has been carefully preserved in the text of I Kings and II Kings.

Is there absolute proof that Solomon's first year was in 971 and proof that the Assyrian Captivity was in 721? We will resolve this enigma by associating each reign with the year 971.

24 Priestly Courses and the 294-Year Era

A calendar merely unveils a new or revised way to display time as it really is. After the calendar is created or revealed, we may decide to use it to date events prior to its creation. This is called a proleptic calendar.

251 years after the exodus of 1255 BC, David captured Jerusalem and prepared for 33 years for building the temple until his death in 972. (See 2 Chr. 5:3, 13,14; 17:10-11.) His son, Solomon, continued collecting and manufacturing the temple as a prefab, making ready to transport and assemble in his fourth year, in 968. He finished the building in 962, after building for seven years.

²⁷ I Chron. 29:27.

²⁸ I Chron. 16:1.

Just before his death, David divided the Levite sons of Aaron into 24 districts in Judea and each served a week in the temple. Starting with Jehoiarib, they served 24 weeks and, again starting with Jehoiarib, completed 48 weeks. Again starting with Jehoiarib, they served the last four weeks of the year, and the second year began with Malchijah, the fifth course. The rotation continued until all 24 courses served seven rotations in 168 weeks. (Likewise, there are 168 hours in a week.) After six years the extra four weeks added to 24 weeks, and they began anew with the same first course as before.

Thus the priestly calendar consists of 52 weeks, or 364 days. Then, after 294 years, the 364-day year re-aligns with the 365.2422-day year. We can find such a 294-year period from the exodus to the completion of the temple, from 1255 BC to 962 BC. It consists of exactly six jubilees. This period defines how jubilees, sabbaticals, years, months, weeks, days and hours can begin and end, all at the very same time.

This may give added significance to the concept that the temple was burned in 70 AD by the Romans on the same weekday, the same week name (Jehoiarib), the same month, same post-sabbatical year, as it was burned in 587 BC by the Babylonians. Note: 294 years x 365.2424 days = 107,381.2424 days. 295 x 364 days = 107,380 days. Six jubilees = 107,381.2424 days. Therefore, in 294 years, 52 weeks, are lacking in the 364-day calendar. These weeks could have been intercalated, inserted, after every sixth year and after each 294-year era (42 x 7=294 and 49 x 6=294).

From Solomon's Reign in 971 to Ahab's Death in 853 (TABLE 5)

A simple method of finding Solomon's first year is by figuring backward from Shalmaneser's Monolith Inscription. The inscription indicates that Ahab of Israel was killed in the sixth year of Shalmaneser of Assyria. This was in -853-52. We can determine from Chronicles that Solomon began to reign about 120 years before Ahab's death. This is why Theile has -970 for Solomon, -930 for Jereboam, -910 for Asa, and -874 for Ahab. Ahab was killed after a 22-year reign, in -853.

Archbishop James Ussher (1650 AD) counted the kings of Judah in a consecutive manner, and his figures date the founding of the temple, Solomon's fourth year, as -1012. In this scenario, Solomon finished the temple after the feast of Tabernacles, in his eleventh year,²⁹ -1005. He then brought the Ark into the temple and dedicated the temple during the feast of Tabernacles, during his twelfth year, -1004.

However, evidence from Thiele and Kitchen indicates some kings of Judah reigned with their sons or with another king, and their reigns

²⁹ I Kings 6:38.

overlapped. In this method of reckoning (which agrees with Assyrian records and astronomy) the date when David brought the ark into Jerusalem in his eighth year, in about -1004. At this time, Jerusalem became the civil and religious center of all Israel.

At this point, something should be explained about I Kings 6:1, which says the temple was founded in the 480th year after the exodus. The Greek Jewish scholars exposed to the Alexandrian library thought the temple was founded 590 years after the exodus. In contrast to these two traditions, we should expect a third tradition in which the temple is founded 251 years after the exodus.

If the dates of Theile and Kitchen are true, that the exodus was about -1255, about 40 years before Pharaoh Merneptah, then the 251 years could end in about -1004, in the time of David.

This implies that all three traditions should be associated with the time of David but have, instead, been erroneously misapplied to the time of Solomon. If this is true, the three traditions should actually end in about -1004, 36 years earlier than -968.

This might also help explain why Josephus says the temple was founded in the 11th year of the reign of Hiram, king of Tyre. In actuality, Hiram was already ruling 36 years earlier, in the time of David.

Beginnings and endings of an epoch can be vague, tricky and easily misinterpreted.

732-720 (TABLE 15)

Pekah died in the year Damascus fell to the Assyrians in 732 BC, and Hoshea, the king of Samaria, died when Israel's capitol, the city of Samaria, was destroyed by Sargon II in 720. Some confusion has come from dating the reign of Pekah. Pekah's first year equals Azariah's 52nd year (II Kings 15:27-31). If Pekah's first year were in 752 BC, this would date Pekah's death in his 20th year as 732 BC.

By using this method of reckoning, the Assyrian captivity, therefore, was 251 years after Solomon began to collect materials for the temple in 971, in his first year. Solomon and Hiram prepared materials for the temple for 3 years and then built the temple for 7½ years, 11 years altogether, in round numbers. Josephus says Hiram built the temple in his 11th year (perhaps his 11th year of building). Actually Hiram was already king of Tyre 33 years prior to Solomon, in the time of David. Based upon this chronology, Solomon began to prepare these materials 1004 years (251 x 4) prior to 33 AD, and the Assyrian captivity was 753 years (251 x 3) before 33 AD.

**TABLE 15. Kings of Israel and Judah After Pekeh's Death (the Fall of Samaria)
From Hoshea's 1st Year to Zedekiah's 11th Year**

BC	Kings of Israel		Kings of Judah	
736	Pikah's 17 th		= Ahaz's 1 st	16:1
733	Pikah's 20 th yr.	Tiglath Pileser		15:27
731	Hoshea's 1 st yr		= Jotham's 20 th yr. (dual reign)	15:30
731	Hoshea's 1st yr	Shalmaneser	= Ahaz's 12th	17:1
729	Hoshea's 3 rd yr.		= Hezekiah's 1 st	18:1
724	Hoshea's 7 th yr	Shalmaneser	= Hezekiah's 4 th yr.	18:9
722	Hoshea's 9 th yr.		721 = Hezekiah's 6 th yr.	17:1, 6; 18:9, 10
		Sennacherib	713 = Hezekiah's 14 th yr.	18:13
			698 = Hezekiah's 29 th yr.	29 18:2
			697 = Manasseh's 1 st yr.	
			642 = Manasseh's 55 th yr.	55
			640 = Amon's 2 nd yr.	2
			609 = Josiah's 31 st yr.	31
			609 = Jehoahaz's 3 mo.	
			598 = Jehoiakim's 11 th yr.	11
			598 = Jehoiachin's 3 mo.	
Jerusalem captured = Nebuchednezzar's 19th 587			= Zedekiah's 11th yr.	11 18:1

139 yrs.

166 Extra Years (TABLES 11, 12 & 13)

The rabbinic system is 166 longer from Adam to the temple than the original 251-year system. The exodus-to-David period is expanded 166 years if we omit 62 years prior to the exodus and include only the judges 339 years of reign: (339-111-62=166). This replaces the 166 years subtracted after 623 BC, and the temple was destroyed in 421 BC instead of 587 BC. So the BC dates also differ 166 years. The date, 421 BC, has resulted from rabbinic interpretation of Daniel's 490 years.

Rabbinic tradition says the first temple was destroyed in 421 BC, 490 years before the second temple was destroyed in 70 AD. The 490 "days" of Daniel 9 were generally interpreted during the Christian era as 490 years, which were to be followed by the destruction of the temple in 70 AD. This will be addressed in the next chapter.

The 251-Years Continue?

The following chapter will unveil three separate traditions about the period of the Judges, each resulting from counting the periods of oppressions and judges in a consecutive manner. In each tradition, the judges and oppressions are not allowed to be contemporary. Present day chronologists should be aware of overlapping and contemporary reigns.

The era of David's tabernacle, 1004 BC, has been confused with the era of Solomon's temple, which began in 968 BC.

This confusion is evident. Josephus says Solomon reigned 80 years instead of 40. The Greek Septuagint says there were 440 years from the exodus to the temple instead of 480. Josephus says the temple was built in the eleventh year of king Hiram of Tyre, in the time of Solomon, but

Hiram was actually 36 years earlier, in the time of David, when David captured Jerusalem in 1004 BC.

The book of II Samuel covers David's 33-year reign in Jerusalem after Samuel's death.

However, the rabbinic tradition has 832 BC as the fourth year of Solomon, when the temple was founded, and 868 as the capture of Jerusalem in David's eighth year. Since this tradition reduces the Persian period 166 years, the actual date should be 1012 BC according to Archbishop Ussher if the kings are counted in a consecutive manner.

This should be sufficient evidence that the era of Jerusalem has become confused with the era of the temple.

If we can determine that Thiele is correct in dating the temple as 968 BC, then we can determine that David brought the Ark into Jerusalem 36 years earlier, in 1004 BC. This being the case, we can begin to unveil the following 251-year pattern from the exodus in 1255 (251 x 5), to the temple in 1004 BC (251 x 4) etc., back to the beginning in the time of Adam in about 3765 BC (251 x 15). **Floyd R. Cox. 1-01-2006.**

The Mysterious 502-Year Era of the First Temple is from a portion of *The Mysterious Eras of the Hebrews: The Original 251 Year Epochs Restored*.
Author/Publisher, Floyd R. Cox, frcox@insightbb.com.

CHAPTER FIVE

THE MYSTERIOUS 251-YEAR ERA OF THE EXODUS

Recent chronographers have used 1004 BC (251 x 4) as the beginning of the Era of Jerusalem. This era was revived in 1997 when the inhabitants of Jerusalem celebrated their 3,000th year since the city was first captured by king David in 1004 BC to make Jerusalem the center of religious worship and civil government for all Israelites.

Moreover, Kenneth Kitchen and Jack Finegan have suggested that a fitting date for the exodus is about 1262 to 1250 BC (the 17th year of Rameses II). The first mention of Israel in Egyptian records was in the "Israel Stella" written in Pharaoh Merneptah's fifth year, perhaps about 40 years after the exodus.

Perhaps the era from the exodus to the era of Jerusalem consisted of 251 years, from 1255 to 1004 BC. The years mentioned, 1262 to 1250, may provide some room for inserting another date for the exodus, such as 1255 (251 x 5), which would be 251 years before the Era of Jerusalem.

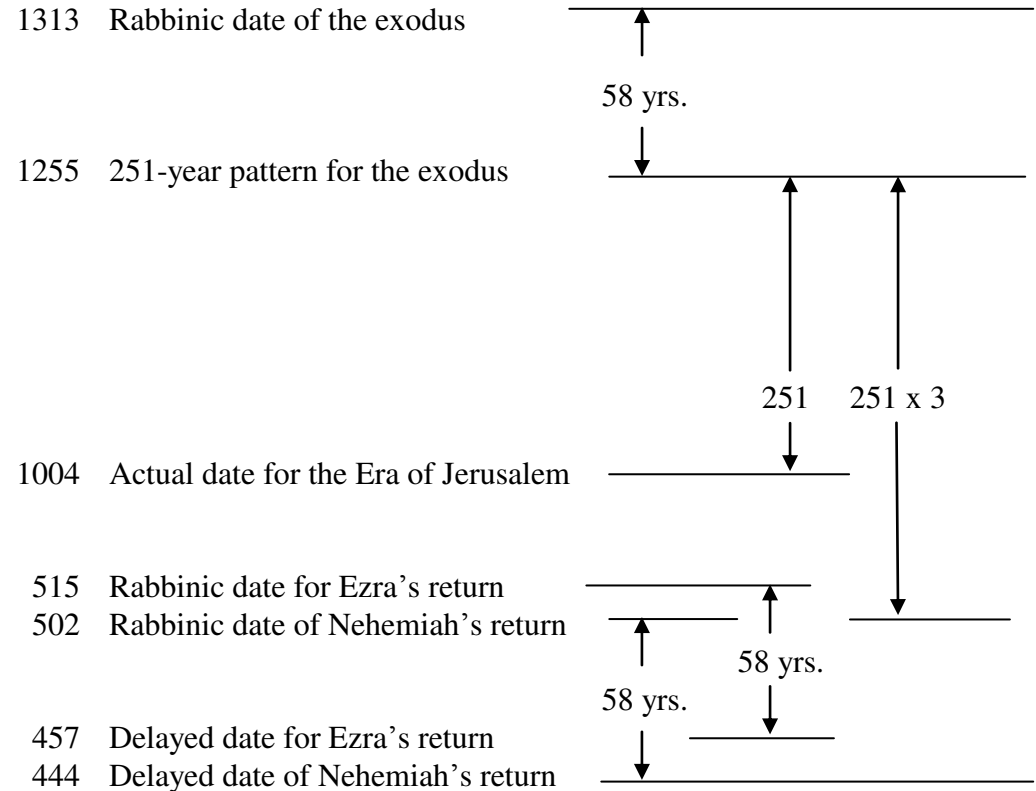
Is there compelling evidence for this?

First, we need to consider evidence presented in the next chapter, which demonstrates how there were ten 251-year eras during the 2510 years before the exodus beginning with the Era of "Creation". If we can support 1255 to 1004 as the era of the exodus, this would be evidence that a 251-year pattern from Creation to the exodus continues after the time of Moses.

Second, we need to consider the context of the rabbinic date for the Exodus, 1313 BC, and compare it with 1255 BC. They differ by 58 years. Next the rabbinic date for Nehemiah rebuilding the wall of Jerusalem is 502 BC. The delayed date for this event, 444 BC, is 58 years after 502 BC.

The accepted date for the Era of Jerusalem is 1004 BC. Thus we have accumulating evidence of a 251-year pattern as in TABLE 17.

Third, the generations from the exodus to David restrict the period to about 251 years. David's grandfather's great-grandfather was the prince of the tribe of Judah at the exodus (2 Chronicles 2:10). His grandfather's grandfather, Salmon, crossed the Jordan River into the Promised Land with Joshua and married Rahab (Matthew 1:5). David's grandfather married Ruth in the time of the Judges (Ruth 1:1). David's father lived in the time of Samuel (1 Samuel 16:10). There are no gaps in the story. These six generations are listed in Ruth 4:18, 1 Chronicles 2:11, and Matthew 1:4. These six generations from Moses to David present the most compelling evidence for believing there were 251 years from the era of the exodus. "So all the generations from Abraham to David are fourteen generations" (Matthew 1:17).

TABLE 16. The Exodus: 1255 or 1313 BC?

Fourth, we have testimony from Josephus, the Jewish historian living in the first century (who received the temple texts in 70 AD, when the temple was burned). If we accept his figures, there were 40 years in the wilderness, 25 years during Joshua's time, 18 years during the interim rule of the Elders, 111 years of Oppressions, 339 years of Judges, 20 years of Samuel's wars, 18 years of Samuel's peace, 12 years of Saul's wars, 5 years of Saul ruling contemporarily with David and 2 years of Saul's son ruling contemporarily with David. Then David captured Jerusalem after his seventh year.

These figures (40 + 25 + 18 + 111 + 20 + 18 + 12 + 5 + 2) equal 251 years by merely leaving out the 339 years of Judges! If we compress the 339 years of Judges into the 111 years of Oppressions, there are exactly 251 years for the Era of the Exodus to the Era of Jerusalem as in TABLE 17.

TABLE 17.
From the Exodus to David and Solomon: Three Versions

<i>Time Period</i>	<i>251-yr. System</i>		<i>Rabbinic System</i>	<i>590-yr. System</i>
PRIOR TO THE OPPRESSIONS				
Exodus & Wilderness	40	Joshua 13:29	40	40
Joshua rules	25	40 th Yr. in Wilderness	25	25
Elders rule	18		18	18
	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
	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		45	23
Jair	0			22
Jephthah	0		31	6
Ibsan	0			7
Elon	0			10
Abdon	0			8
Samson	0		20	111
Eli	0		40	339
	00		339	450
KINGS				
Samuel alone and fighting Philistines	20	I Sam. 7:2	10	10
Samuel alone, peace with Philistines	18	I Sam. 7:13; 8:1		18
Saul wars with Philistines	12	I Sam. 14:52	2	22
David contemporary with Saul	5	II Sam. 2:10,11	6	5
David contemporary with Ishbosheth	2	II Sam. 4:8; 5:3-6	2	2
<u>Jerusalem conquered in David's 8th year</u>		I Chron. 11:3-4		
	57		20	57
				II Sam. 6:2-3
TOTALS to Era of Jerusalem	251		422	590
David in Jerusalem			33	
<u>Solomon until temple is founded</u>			4	
			37	339
				111
				<u>140</u>
TOTALS from the exodus to the Era of Solomon's Temple			479	<u>140</u>
				479
				251

From Samuel to David and Solomon

A point of confusion is that rabbinic tradition (from Seder Olam) omitted 37 years from these figures of Josephus. In this view, the ark was taken to the house of Abinadab after the death of Eli. Then, after 20 years, David captured Jerusalem and brought the ark from the house of Abinadab into Jerusalem. If this were true, there could have been 251 years from the exodus to the temple as in I Kings 6:1. In Josephus's version, there would have been after 57 years to David, not 20. (To have 479 years to the temple, the 111 years of Oppression have to be removed.)

Using rabbinic figures, there would be 57 years to Solomon's temple. After the 20 years, David ruled in Jerusalem 33 years, and Solomon founded the temple in his fourth year (20 + 33 + 4 = 57).

We find some diversity in how to figure the period of the Judges. Acts 13:20 combines the 111 years of Oppressions with the 339 years of Judges giving the period a total of 450 years. This would mean the period from exodus to David lasted 590 years (as in TABLE 17) and implies that the six generations from the exodus to David would have averaged over 90 years for each! However, we find no evidence that women were continuously having children at the age of 90! Seems unreasonable, out of the question! Nevertheless, some will still show preference for the 479 years by claiming there were perhaps 12 generations instead of six!

TABLE 18.
The Days of the Weeks & Months When Jericho was Surrounded

SUN	MON	TUE	WED	THUR	FRI	SAT
1 41 ST yr. ³⁰ 1 st month 7 yrs. begin	2	3	4	5	6	7
8	9	10 Circumcism next to Jericho	11	12	13 Passover	14 Israelites at Jericho
15 Wave Sheaf Jericho Surrounded	16	17 Seven days of Seven days of	18 days of	19 Unleavened Circling	20 Bread Jericho	21 Jericho Falls

³⁰ *The Book of Jubilees*, Chapter 15, says, "And the cloud was lifted up on the first (day) of the first month, of the first year of the first period of seven years of the Jubil (Jubilee) even from the beginning of the entering in of the children of Israel..."

After examining several Greek sources, such as Josephus, it becomes clear that Classical writers thought the exodus was at the beginning of the 18th Dynasty of Egypt, when the Hyksos rulers were expelled from Egypt, about 590 years before the temple. **Floyd R. Cox 4-25-04**

The Context of Exterminating the Promised Land

Forty years after the lamb was slain at the exodus, the Godless inhabitants of the Promised Land were meant to be exterminated. Armies carrying seven trumpets surrounded Jericho, and her wall came tumbling down.

The calendar in the year the Israelites entered their promised land is illustrated in TABLE 18. It was in the first year of the seven-year cycle, the first year of the jubilee cycle, the 41st year after the Exodus.

The Israelites crossed the Jordan River on the 10th day of the first month. They observed the Passover on the 14th day, which fell on a Saturday that year, and they would have eaten the symbols after sundown, assuming they were available. After sunrise, on Sunday morning, the 15th day, they, for the first time, ate the barley and other grain, the “firstfruits” of the land. Prior to eating, they first made an offering of the first of the firstfruits.

TABLE 19.
When Jerusalem was Surrounded in 70 AD

SUN	MON	TUE	WED	THUR	FRI	SAT
1 1 st yr. of 7 (new moon)	2	3	4	5	6	7
8	9	10	11	12	13 Passover	14 Romans Surround Jerusalem
15 Wave Sheaf Offering... Manna Ends Jerusalem Surrounded	16	17 Seven	18 days of	19 Unleavened	20 Bread	21
25	26	27	28	29	30	Ab 1
2	3	4	5	6	7	8
9 Temple Burned	10	11	12	13		

From this time onward, the manna, which they had eaten for 40 years, ceased to appear. It ceased on Sunday, the same weekday in which they had crossed the Red sea, when the Pharaoh drowned. They went around Jericho the first time on that Sunday, the 15th, and on the seventh day, the 21st day of the month, they blew the seven trumpets, and the walls of Jericho fell down.

40-Year Shadow of The Time of The End

Now here's the enigma. Almost every Theologian can trace the Israelites' route for 50 days after the exodus to when they arrived at Mt. Sinai, on the day of Pentecost, when the Law was given and when their covenant was made. Likewise, they have no difficulty in tracing the New Testament church 50 days after the Resurrection, to when the church was established on the day of Pentecost. However, none seem to understand the relationship between the 40 years after the exodus, and the 40 years after the Resurrection. Again there appears to be some type of encryption, some type of Bible code being used.

The author of Hebrews seems to make the same observation. Hebrews was written between 63 and 70 AD (before Jerusalem was destroyed in 70 AD). About 40 years had passed, and the writer was acknowledging that he was living in what might prove to be his last sabbatical, his last seven years.

In chapter 4, he makes a strange analogy, saying that, "If Joshua had given the people a rest after forty years, he would not have spoken of another rest yet to come; let us enter that rest and not have unbelief as the Israelite lacked belief. There remains therefore a rest (Sabbatismos, a year of rest) for God's people." The author believed Christ's return was imminent (Heb. 10:36-37).

Perhaps the author had applied a "gap theory" to the 70 Sabbaticals of Daniel 9. Some had developed the idea that Christ was cut off in the middle of Daniel's 70th Sabbatical and would perhaps return 40 years later, just before the temple was burned. Perhaps this was hinted when Christ implied that 70 AD would fulfill the prophecies of Daniel (Dan. 24:15; Luke 12:39-40). Perhaps the last 3½ years of the 490 years were postponed until 66-70 AD.

The Millerites must have ended the "last 3½ years" in 1843 AD. Others have applied a 2,000-year gap between Christ's death and his expected return in about 2,000 AD, "the last 3½ years" beginning in 1997. Wrong again!

Why not allow a 40-year gap with "the last 3½ years" of the 490 years being postponed until 66-70 AD as implied by the author of Hebrews?

Striking Comparison

Two tables have been included to illustrate how the events of 31 AD coincide with the events of the exodus, and two other tables illustrate how the events of 70 AD coincide with the events surrounding the fall of Jericho.

After the exodus, God allowed the old covenant Israelites to exterminate the Godless people of Canaan after they had spent 40 years in a wilderness. Likewise in the first century, God allowed 40 years to tearing-down the temple along with its priesthood, its animal sacrifices, circumcision, clean and unclean meats, terrestrial times and seasonal observances... and to cut off the people who were dedicated to these things.

During these 40 years, several ministerial conferences revealed the church's authority to withdraw from old covenant practices... to view the old covenant as Godless idol worship. There would be a Spiritual Temple in a Spiritual Jerusalem that could be worshipped in all nations without coming to Jerusalem (Jn. 4:23).

When the Israelites surrounded Jericho, the first month began on a Sunday, and Joshua's armies surrounded Jericho on the Passover, the 14th, which was on a Saturday.

Likewise, in the 40th year after the Resurrection, the first month began on a Sunday, and the Roman armies surrounded Jerusalem on the Passover, the 14th, which was on a Saturday.

God used the Roman armies to surround Jerusalem, as foretold by Daniel (Mat. 24:15), to destroy the city along with its temple. "When you see Jerusalem surrounded with armies, then know the desolation thereof is nigh" (Luke 21:20).

The Romans first week of surrounding Jerusalem was during the seven days of unleavened bread, just as it was during the seven days the Israelites went around Jericho, from the 15th to the 21st. When the Israelites crossed the Jordan to destroy Jericho, the first month and the Passover fell on the same days. They would have made their Wave Sheaf offering (the first of the firstfruits) after sunrise, on the 15th.

A Spiritual Joshua

Jesus, in the Greek, is a form of "Joshua". In the first century, forty years after the Lamb was slain, the Roman armies exterminated and/or captured the Godless people of the old covenant, of the old temple, and of the old Jerusalem. The Romans surrounded Jerusalem for their final assault on the same day in which Joshua surrounded Jericho (Luke 21:20) as in TABLES 18 and 19.

God said, "Now have I given all these lands into the hand of Nebuchednezzar the king of Babylon, my servant... The nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land... Listen not to the words of your prophets that

prophecy unto you, saying, ‘Behold, the vessels of the Lord’s house shall now shortly be brought again from Babylon’: for they prophecy a lie unto you” (Jer. 27:6-16). Nebuchednezzar was God’s servant.

God also used Josephus, a son of a Levite priest, as an intercessor for the Jews trapped by the Romans in Jerusalem. He interpreted the Roman demands pleading to the Jews to no longer have confidence in the things of the temple for protection but, instead, to surrender to the Romans and live.

Christians believed it was God who sent these forces, while Christ stood at his right hand, to punish Jerusalem and to rescue the church. Simultaneously, Jerusalem had expected a Messiah to appear and defend her from the Romans! Seems that it was Jerusalem that was wrong.

Since the Jews were blinded and could not see that Christ was the replacement of the first-century temple, they could not see that it was actually God who was directing the Roman armies against them. In their blindness, they took an oath to depend on the God of their temple and the priesthood that had killed their Messiah. They faced their Last Judgment just as all nations wax worse until each eventually face a Final Judge with Christ sitting at the right hand of power (Mar. 6:11; Gen. 15:16; Jer. 25:12, 15-33).

After the war, the books found in the temple were given to Josephus, and the Romans paraded their rich bounty through the Wall of Titus down the main street of Rome.

Jericho a Foreshadow

We should begin to understand how God’s attack on Jericho is a shadow of Christ ruling on the right hand of the Father to bring all nations against Jerusalem, assembling the armies of Rome on the Mount of Olives, sending Josephus, at the age of 33, as a mediator between the Romans and Jews of Jerusalem.

We should begin to understand how God used the armies of Rome to destroy Jerusalem just as he used the Babylonians to destroy Jerusalem in the days of king Nebuchednezzar.

Then we should be able to “see” why the prophets described the mountains melting and flowing at God’s presence when he judges the nations... just as they melted and flowed at Mt. Sinai. And he can come and continues to come to judge the nations as necessary. He is not glued to a seat in heaven.

This is revolutionary because mainstream theology only speaks of Christ coming with the clouds of heaven in the future tense. They see no connection between the seven trumpets of Jericho and the seven trumpets described in Revelation (Rev. 15:1). God had used Babylon to conquer the Jews in the fifth century BC... to punish Jerusalem. In Jeremiah 25:9, God said, “I will send... Nebuchedrezzer, my servant... against all the nations round about (Jerusalem), and will utterly destroy them...”

God had used king Cyrus to conquer the nations. “The Lord stirred up the spirit of Cyrus, king of Persia...” (II Chron. 36:22). And Cyrus said, “All the kingdoms of the earth has the Lord God of heaven given me...” (verse 23).

Likewise, God also used the Romans for his own purpose to punish Jerusalem. This is a reminder of what happened in the time of Nebuchednezzar.

TABLE 20. Change in Message from Beginning to Ending of 40 Years

<i>Beginning of the New Testament, 27-30 AD</i>	<i>End of the New Testament, 57-70 AD</i>
<p>“This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Mat. 24:14).</p>	<p>“So then faith comes by the hearing, and the hearing by the word of God. But I say, ‘Have they not heard?’ Yes verily, their sound went into all the earth, and their words unto the ends of the world” (Rom. 10:17, 18).</p>
<p>“Then went this saying abroad among the brethren, that the disciple (John) should not die: yet Jesus said not unto him, ‘He shall not die’; but ‘If I will that he tarry <u>till I come</u>, what is that to you?’” (Jn. 21:23)</p>	<p>The 12 disciples were all killed from 44-70 AD except for John. Only John and Josephus become the chief witnesses of the destruction of Jerusalem and the end of the age.</p>
<p>Many things were to happen before the destruction and the end of the age, before the next age to come (Mat. 24:3-15), but “This generation shall not pass, till all these things be fulfilled” (Mat. 24:34).</p>	<p>“The world (or this age) passes away... it is the last time; and as you have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time” (I Jn. 2:17, 18).</p>
<p>After certain events... “There shall not be left one stone (of the temple) left here one upon another, that shall not be thrown down” (Mat. 24:2).</p>	<p>“...that day shall not come, except... that man of sin be revealed, the son of corruption who opposes and exalts himself above all that is called God... so that <u>he sits in the temple</u> of God, showing himself that he is God... whom the Lord will consume with the spirit of his mouth and will destroy with the brightness of <u>his coming</u>” (II Thes. 2:3, 4, 8). The temple was expected to still be standing when Christ comes (Rev. 11:1), and Jerusalem would be divided into three parts (Rev. 16:19). What encourages us to think this was speaking to a time prior to 70 AD? Jerusalem and its temple were destroyed in 70 AD.</p>
<p>You shall not have gone over the cities of Israel, till the Son of man be come” (Mat. 10:23).</p>	<p>The Romans’ entries through each of the three walls of Jerusalem have been dated. The three woes and five months are probably related to the destruction of the three walls of Jerusalem by the Romans and the five months that followed.</p>
<p>As for the wheat and the tares... “Let both grow together until the harvest: and in the time of harvest I will say to the reapers, ‘Gather you together the first of the tares, and bind them in bundles to burn them: but gather the wheat into my barn” (Mat. 13:30).</p>	<p>“Come out of her (Jerusalem and Judea) my people, that you be not partakers of her sins, and that you receive not of her plagues” (Rev. 18:4). “Let them that be in Judea flee into the mountains” (Mat. 24:16).</p>
	<p>“Another angel came out of the temple, crying with a loud voice to him that sat upon the cloud, ‘Thrust in your sickle, and reap: for the time is come for you to reap: for the harvest of the earth (the land) is ripe... for her grapes are ripe.’”</p>

Two Temples Destroyed 40 Years Apart

Christ gave two signs that he was the Messiah. The first was the “sign of Jonah”... that he would be in the grave for three days and three nights, that he would rise from the grave (Mat. 12:39-40; Lk. 11:29). The second sign was “when you see Jerusalem surrounded by armies” (Lk. 21:7, 20; Mat. 24:3). The second sign was fulfilled in the 40th year after the first. These two signs represent the destruction of two temples.

During the first century, Christ had two temples, which would be destroyed (Jn. 2:19-21; Mark 14:58; 15:29). While looking at the temple, he said to his disciples, “Destroy this temple, and in three days I will raise it up” (Jn. 2:19). John thought he spoke allegorically (using Bible code) about the temple of his body (Jn. 2:21).

Others thought he spoke only of Herod’s temple, which took 46 years to enlarge. Just before the Crucifixion, two false witnesses came to accuse Christ saying, “This fellow said, ‘I am able to destroy the temple of God and to build it in three days.’ ”

Neither John nor the others understood the duality of Christ’s statement, that he spoke of two temples being destroyed. He actually had two temples:

1. One was the temple of the new covenant, the temple of his flesh. Christ was literally filled with the God of the Old Testament, the God who dwelt in the temple as well as in heaven (Isa. 7:14; Jn. 1:2). Christ literally housed the Spirit, which had previously been housed in the temple of stone. He said every “stone” of this temple would be cast down (Mat. 24:2). This temple was torn down at the Crucifixion, in the beginning of 31 AD. This temple was to rise back up “after three days”.

Proof of Masada: Turning the Holy Days to Sorrow

No longer could they approach the heavens for protection and security with their old sacrificial offerings. What happened at Masada is their proof.

Just before the Jews of Masada committed suicide in 74 AD, Eleazar the priest expressed their plight in following manner, saying that,

“...God, who had of old taken the Jewish nation into his favor, had now condemned them to destruction...”

“...we weakly hoped to have preserved ourselves, and ourselves alone, still in a state of freedom, as if we had been guilty of no sins against God...”

“...this (persecution) was the effect of God’s anger against us for our manifold sins... the punishments of which we receive, not from the Romans, but from God himself...”

“...it is by the will of God, and by necessity, that we are to die; for it now appears that God has made such a decree against the whole Jewish nation... do not ascribe the occasion of your present condition to yourselves, nor think the Romans are the true occasion that this war we have had with them is become so destructive to us all: these things have not come to pass by their power, but a more powerful cause (of God) has intervened...” (Josephus, *Wars* 7.8.6).

Early the next morning, the Romans transcended the wall and entered Masada and, to their amazement, discovered the hundreds of bodies of those who had committed suicide after they had heard this speech on the Passover, the same day in which Christ died. Obviously, God’s presence had transferred from the temple to the Church. Obviously, the Jews could no longer petition the Father without first going through Christ.

The Samaritan Book of Joshua Compared With Revelation

The Samaritan Book of Joshua (translated into English in 1889) can be used to support the idea that Joshua’s battles to conquer the land of Canaan, by wiping out the Godless heathen, are a forerunner of Revelation and a shadow of Christ defeating the Godless, temple worshipping, anti-Christians of the first century. The symbols used in the book bear a stark resemblance to the symbols found in Revelation. “Joshua”, in Hebrew, is pronounced “Jesus” in Greek. This is reflected in Hebrews 4:8, “If Jesus (Joshua) had given them (the Israelites) rest, he would not have spoken of another day.”

In Samaritan (Samaritan) tradition, the Israelites east of the Jordan were given a copy of the five books of Moses. Their book of Joshua was not held to be of Divine inspiration but was greatly revered as an authentic history of the period.

In the Samaritan Book of Joshua, Jericho fell in the year 2794 of Adam, after crossing the Jordan river “on the first (day) of the first month, of the first year of the first period of seven years of the Jubil (Jubilee) even the beginning of the entering in of the children of Israil within the boundaries of the assigned lands.”³¹

In the 21st year in which the Israelites possessed the land, the king of Persia formed a confederation with the kings of Armenia, Asia Minor, Japheth, Syria, Sidon, and El-Qaumun, and they assembled at a place known as the Great Meadow (Mageddon or Megiddo) of El-Qaumun. Their army consisted of 2,160,000 (2,000 thousand). (Compare the

³¹ Samaritan Book of Joshua, chp 15. In the first century, this was 33 years after eleven 251-year cycles.

200,000 thousand of Revelation 9:16). There were also “foot-soldiers innumerable and countless”.

Joshua, having a crown inscribed with the name of the Lord, approached upon a white horse and sent for his armies east of the Jordan. The 2½ tribes east of the Jordan were grouped by the color of their horses; some were red, some white, others black and multi-colored. (Compare Revelation 6 and Zechariah 9.) They assembled at the Great Meadow (Armageddon). These Israelite hordes coming with their torches were compared with the rising of the moon in the east.

Joshua commanded the priests to sound with the two trumpets, and the trumpets of the angels were heard from heaven, and the sun stood still. “The horses plunged in blood up to their nostrils.” (Compare Revelation 14:20.) “Now this war was the last war that Yush’a witnessed; for the time of his death had drawn near.”

A New Beginning... After 40 Years, God Begins to Conquer Canaan

Joshua brought the Israelites into Canaan at the beginning of a jubilee year. They crossed the Jordan River and were circumcised on the tenth day of the first month (Josh. 4:23) as in TABLE 18. On the 14th day, they observed the Passover on the Sabbath day (Josh. 4:13; 5:3-5) where they camped at Gilgal at the border of Jericho.

Several things happened on the next day, on the 15th, as in TABLE 18. First of all, they had to offer the Wave Sheaf offering before they could eat of the barley harvest (Lev. 23:13).

Second, they began to eat of the unleavened bread made from the grain of the land for the first time in 40 years. Third, the manna they had eaten for 40 years ceased. Fourth, they went around Jericho for the first of seven days.

The 40,000-man Israelite army defeated Jericho during the last day of Unleavened Bread when they gave a great shout accompanied by seven trumpets, i. e., seven rams’ horns.

Now let us consider that Joshua in the Hebrew is rendered as “Jesus” in the Greek³². From this we can gain some insight into the identity of the prophet who was to come, one like unto Moses (Deut. 18:15). Joshua was used to eliminate Godless people of Canaan and replace them with His people of the old covenant. Likewise, Jesus was used to expel the Godless people of the old covenant and replace them with his people of the new covenant... to rid his land of the Levitical priesthood, temple worship, sacrificial offerings and abusive tithing... to bring his people into his New Kingdom.

³² Acts 7:45; Heb. 4:8. Compare Tables 81a and 81b.

From the preceding examples, it becomes obvious that the destruction of Jerusalem in 70 AD is the fulfillment of previous foreshadows such as the destruction of Jericho. Therefore, we should be careful **not to represent** the destruction of Jerusalem as a foreshadow of something yet to happen in our future.

When God's wrath is upon unruly nations and evil generations during this present age, Jerusalem is no exception (Rev. 11:8; Acts 2:19-22; Eph. 5:6-7; Col. 3:6). There is a time when iniquity becomes full (Gen. 15:16).

Precaution About the "Bible Code" and Being Presumptuous

Moses had warned that certain false prophets would arise who would be presumptuous and should be stoned. Since it is illegal to stone them today, perhaps we can just be leary. I tend to be a bit cynical, and this is probably as bad as being presumptuous. Perhaps we should just shine a light into their private chambers.

As mentioned above, a minister once told me he thought dinosaur bones were created in the first six days of Creation along with everything else 6,000 years ago. He said God might have done this just to test our faith, to see if we would remain faithful to his King James Version of the Bible.

A recent book, *The Bible Code*, claims that every letter in the first five books of Moses has been perfectly preserved in the Hebrew Masoreh version of the Bible. Also claims it has a numeric code which, when deciphered, reveals people and events of today. Sold lots of copies. Made big headlines. Inspired many debates. But nobody seemed to understand that the Masoreh version was preserved using only Hebrew consonants, without any vowels, until about 300 AD. The "code" required that both the consonants and vowels had to be perfectly preserved. The "code" required that Christians must go to the Hebrews to check it out.

Who supplied the vowels and where did they get them? Does my skepticism make me a non-believer? Should I turn to Jewish instead of Christian authorities?

A minister once told me that Ezekiel's message was actually for us today, not for the Jews held captive in Babylon. The temple described in chapters 40 to 48, he said, has never been built; so this means it remains yet to be built in our near future. Never mind that the context is about the temple in Jerusalem that had been destroyed, which needed to be rebuilt. Never mind that the same chapters say the altar would also be rebuilt and sacrificial offerings would be resumed. Never mind that the same chapters say the Levitical priesthood would resume their duties.

Does this mean that Zionism will eventually replace Christianity? That the Christian's present unction is to pass their baton to the Jews?

He quoted Zechariah 14 where it says that all nations will come up to Jerusalem and ask how to serve God and keep the feast of Tabernacles, but he skipped the verses where it speaks of sacrificial offerings and fleshpots in the temple. Probably sounded a bit antichristian.

Should this reference become preferred over others that say the sacrifices have been cut off once and for all?

Another minister told me that, in 539 BC, in the first year of Darius, the prophet Daniel foretold what would happen in 70 AD, when Roman armies would surround Jerusalem, and the Jews would be scattered into all nations. Christ seemed to be saying the very same thing in Mathew 24:15 and Luke 21:20. "This generation shall not pass until all these things be fulfilled" (Mat. 24:34). "Not one stone of this temple will be left upon another." (Mat. 24:2; Luke 19:44). The message of John the Baptist was about God cleansing his threshing floor (where his temple was built) and burning the chaff. Christ added that this would fulfill all things written by the prophets (Luke 21:22)

But this minister said "this generation" mentioned by Christ was not his generation in the first century. He was speaking about the last generation living the time we will see the signs of his coming.

Should I have agreed? Perhaps Christ's listeners would have responded, "Oh, you mean it won't happen for 2,000 years! Of course! Now I understand!

"The end", he continued, "was not to come until a 'man of sin' first stands in the holy place and sets in the temple. There's no temple now; so it must be rebuilt!"

Never mind that the temple was still standing when Paul made this statement (2 Thessalonians 2:3). Never mind that Christ said Jerusalem and her men of sin were responsible for killing all the prophets since righteous Abel. Never mind that Christ said, "Now shall the Prince of this land be cast out" (John 16:11; 12:31).

Never mind that Christ, after ascending to heaven, was present on the day of Pentecost, and his presence was considered equal to the sun turning into darkness, and the moon turning into blood, fire, vapor and smoke (Acts 2:18-20; Joel 2:28-32; John 14:18). Never mind that Paul heard Christ's voice and spent 3½ years with him in Arabia. Never mind that the other apostles believed him. Never mind that Paul said several things he could not have learned during those 3½ years, which he later corrected, that he saw things through a foggy, glass window and that prophecy was not lasting and was subject to failure.

Never mind that Christ was given power over all demons, all flesh and all things during the first century and that all the world received the gospel and were without excuse.

We are told that antichrists existed already in the first century. They were teaching that the Spirit was given to enable us to keep the law, more perfectly. To them this meant obedience to circumcision, obedience to sabbaths and the holy days and going to "spiritual Jews" instead of going directly to Christ.

How do we spot antichrists today? The apostles went to the ends of the earth to introduce the new era. The Pharisees went to the ends of the earth to find one proselyte to stick back in the old era, the one that was passing away. I guess not much has changed. **Floyd R. Cox 1-10-04**

CHAPTER SIX

THE MYSTERIOUS 251-YEAR ERA OF MOSES

From Creation to the Exodus

Once in a while we hear someone mention how people before the flood lived over 900 years. At least this is what the King James Version says.

A minister once told me that dinosaur bones were created during the same seven days the heavens and earth were created 6,000 years ago, and that this was done to try our faith, to see if we would be faithful to the King James Version of the Bible.

According to this version, Methuselah is born 782 years after creation, and he lives another 187 years and dies in 1656, the year of Noah's flood.

In the Samaritan version, Methuselah is born 587 years after creation and lives another 720 years, until the year of the flood, year 1307. In this text, Jared and Lamech also die in the year of the flood, but Enoch is taken somewhere to escape death (Hebrews 11:5).

In the King James text, Noah is born 1056 years after creation and lives another 600 years, until the flood. In the Samaritan version, Noah is born 707 years after creation and lives another 600 years before the flood. After the flood, he lives another 350 years, until the 1657th year of creation.

In the Greek Septuagint version, Noah is born 1656 years after creation (according to Josephus, a Jewish historian of the first century).

So we have three texts placing Noah's birth, the flood and Noah's death all within the same two years, the 1656-57th years of creation. And yet, "All Scripture is given by inspiration (II Tim. 3:16)." Which text should we prefer?

Now Consider a Hidden 251-Year Pattern

Are you aware that King James figures have a very curious, 251-year pattern? (Probably not because I discovered this myself since 1980.)

The pattern is important, not just because it affects what we might calculate as the "end times", but because, if the pattern is recognized as valid and not just a coincidence, it should also affect how we interpret the findings of archaeology. Why should scholars try to make their findings conform to the eras of creation, the flood, the fall of Babel, Abraham's birth, the exodus and the era of Jerusalem if they cannot explain how these eras were conceived in the first place?

From Adam to the dispersion from Babel there were 251 years times seven (251 Sabbaticals). (Compare Genesis 5 and 11.) From Adam to the birth of Abraham, there were 251 years times eight (compare chapters 11 and 12).

From Adam to the birth of Joseph (Rachel's firstborn), there were 251 years times nine.

Abraham was 100 when he had Isaac. Isaac was 60 when he had Jacob, and Jacob was 91 when he had Joseph, Rachel's firstborn. These figures add up to 251 years from Abraham's birth to Joseph's birth.

How do we know Jacob was 91 when his son, Joseph, was born? The answer is somewhat hidden in the story. There were seven good years and seven bad years in Egypt in Joseph's time. Joseph was 30 before the seven good years. Seven years later, before Egypt's first bad year, he was 37. Therefore, he was 38 before the second bad year and 39 before the third bad year, at which time Jacob came into Egypt at the age of 130 (Genesis 45:6 and 47:9).

Jacob was 130 when Joseph was 39; so he was 91 when Joseph was born ($130 - 39 = 91$).

The lifespan of Abraham, Isaac and Jacob cover 502 years, that is, 251 times two. Abraham lives 175; Isaac lives 180 and Jacob lives 147 years. This would also mean their lives had overlapped 251 years.

There were 2510 years (251 times ten) from Adam to the Israelites' exodus from Egypt. The exodus was 502 years after Abraham's birth, 430 years after he was called. He was called before he was 75, before his father died (Compare Genesis 12 and Acts 7:1-4).

The above series made me even more curious. I had covered the pattern all the way from Adam to Joseph, over 2259 years, and couldn't go back any further.

What next? This left me no other choice than to proceed into the history after Joseph. What would be the next great epoch, and would it fit into the 251-year pattern after the birth of Joseph?

This becomes a mystery because we are not told how many years the Israelites lived in Egypt. It becomes next to impossible to map out your destination if you don't know where you are. Genesis ends with vague information about four generation in Egypt and Exodus says the Israelites left Egypt after 430 years. 430 years from what? The solution is hidden in the 251-year pattern, but nobody has found it until now! Therefore, every scholar today invents his or her own solution.

One interesting observation is that the events forming the pattern (between the births of Noah, Shem, Peleg, Abraham, and Joseph) are all represented as being in the control of God. What about the year in which the Israelites left Egypt? Like the fall of Babel, wasn't the exodus also in the control of God?

This curiosity led me to the following evidence of a 251-year period between Joseph and the exodus from Egypt and evidence of a 502-year period between Abraham's birth and the exodus as in TABLE 22.

TABLE 21. From Adam to Joseph's Birth

		<i>Age at son's birth</i>		
	Adam	130		
	Seth	105		
	Enos	90		
	Cainan	70		
	Mahalaleel	65		
	Jared	162		
	Enoch	65		
	Methuselah	187		
	Lamech	182		
<u>Noah was 502 at Shem's birth</u>	<u>Noah</u>	502	³³	
<u>Shem died 502 yrs. after flood.</u> (502 = 251 x 2)	<u>Shem</u>	100		
	Arphaxad	35		
	Salah	30		
	Eber	34		
To Fall of Babel (Peleg's Birth)		1757	= 251 x 7	
	Peleg	30		
	Reu	32		
	Serug	30		
	Nahor	29		
	Terah	130		
To Abraham's birth		2008	= 251 x 8	After son's birth
	Abraham	100>	75
	Isaac	60>	120
	Jacob	91>	56
To Joseph's birth		2259	= 251 x 9	251
				Total life span ₃₄
				175
				180
				147
				502
				(251 x 2)

In Exodus 12:40, the Israelites left Egypt after 430 years. However, it doesn't say when these 430 years began.³⁵ Again, it is hidden:

³³ Two years after Noah's flood, Noah was 602 while his son, Shem, was 100. Noah was 502 (251 x 2) when Shem was born. Shem lived two years after the flood, prior to the birth of his son, Arphaxad, and he continued to live another 500 years³³. By using simple math, I found that Shem died 502 years (251 x 2) after the flood.

³⁴ 175 = 5² x 7. 180 = 6² x 5. 147 = 7² x 3.

“⁴⁰Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty³⁶ years. ⁴¹And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.”

Perhaps the period began when Abraham was called, before his father died. As previously mentioned, his father died when Abraham was 75.³⁷ Acts 7:2-4 says Abraham was called before his father died, before Abraham was 75. This is also implied when God told Abraham,

“I am the Lord that brought you out of Ur of the Chaldees (before reaching Haran), to give you this land to inherit it”.³⁸ Acts 7:1-4 supports this view: “¹Then said the high priest, Are these things so? ²And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, ³And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. ⁴Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.”

Abraham’s father died in Haran (or Charran) when he was 205,³⁹ and Abraham was 75. But Abraham was called in Mesopotamian Chaldea before he was 75.

Conjecture: If Abraham were called at the age of 72, there would have been 502 years between his birth and the exodus: 72 + 430 = 502. If this conjecture can be supported, it would place the birth of Abraham 502 years before the exodus. It also would place the birth of Joseph 251 years before the exodus because he was born 251 years after Abraham’s birth. And the birth of Isaac would be 402 years before the exodus.

In this case, the exodus is 2510 years (251 x 10) after Adam. There are 251 years times seven from Adam to the dispersion from Babel, 251 times eight from Adam to the birth of Abraham, 251 times nine from Adam to the birth of Joseph and, perhaps, 251 times ten from Adam to the exodus.

³⁵ Exodus 12:40.

³⁶ Jochebed must fill any gap between Levi’s death and Moses’ birth. If Joseph were 39 when Levi entered Egypt, and if Levi were in Egypt 93 years until he died and if Moses were 80 at the Exodus, these figures cover 212 years from the birth of Joseph to the Exodus. This would be 251 years if Jochebed could fill a gap of only 39 years, or perhaps a little more, beginning before the death Levi and ending with the birth of Moses. If she were born 50 years before Levi’s death, she would have to be 89 at Moses’ birth.

400 years in seem a bit too long for the Israelites to be in Egypt. Levi lived in Egypt 93 years and, and Moses was 80 at the exodus, and Jochebed would have been 227 when she had Moses if these must total 400 (93 + 227 + 80 = 400). However, these figures do not fit the story. Pharaoh’s daughter, after finding Moses as a child in a basket in the river, gave Moses to his mother to breastfeed.³⁶

³⁷ Genesis 11:31 and 12:4.

³⁸ Genesis 15:7.

³⁹ Genesis 11:32 and 12:4.

**TABLE 22. 430 Years
 From Abraham's Calling to the Exodus**

<i>Epoch</i>	<i>Original Figures</i>	<i>Rabbinic Figures</i>
Abraham's Birth	0	0
Abraham's Calling in Ur Before Reaching Haran ⁴⁰	72 ⁴¹	70
Yrs. to the Exodus	<u>430</u> ⁴²	<u>430</u>
Total	502 = 251 x 2	500

Now, can we find evidence for such a conjecture? Here are three main sources, which preserve this view of the year of Abraham's calling:

1.) Josephus, a first century, multi-lingual, Jewish historian, confirms the 2510 years from Adam to the exodus. He says, from Adam to the temple, there were 3102 years, and, from the exodus to the temple, 592 years. So, according to his figures, there were 2510 years from Adam to the exodus (3102 – 592 = 2510).⁴³

2.) Abraham would have been 502 if he had lived until the exodus, and Isaac would have been 402 years old if he lived until the exodus. The Book of Jasher (II Chron. 1:18) says, "Abraham (after he was 72) remained in the land of Haran three years, and... at this time (when he was 75) God told Abram, 'Arise now, take your wife... and go to the land of Canaan and remain there...'" (Jasher 13:3-5). This agrees with Acts 7:2-4.

3.) Moreover, rabbinic tradition says Abraham was called at the age of 70, that is 430 years before the exodus. Therefore, Abraham would have been 500 at the exodus and Isaac would have been born 400 years before the exodus in this tradition. To gain the extra two years, we would need to begin with the year in which Isaac was weaned, at which time Abraham ousted his older son, Ishmael, 400 years before the exodus as in TABLE 26.

In *Seder Olam Rabbah* as evident in the rabbinic view, Abraham was born 1948 years after Adam instead of 2008 (251 x 8), a difference of 60

⁴⁰ Acts. 7:2.

⁴¹ Rabbinic tradition has Abraham being called at the age of 70.

⁴² Exodus 12:40.

⁴³ Josephus, *Antiquities of the Jews*, 8.3.1.

years as in TABLE 26.⁴⁴ In rabbinic tradition Abraham was born when his father was 70 instead of 130 thereby reducing the period 60 years. The 60 years and the above two years need to be restored in the rabbinic chronology from Adam to Abraham's calling as in TABLE 26.

According to these figures, we can easily determine how long the Israelites were in Egypt prior to the exodus. This period can be figured by considering two details hidden in the story:

- 1.) Joseph's family came into Egypt before the third bad year, when Joseph was 39.
- 2.) Joseph would have been 251 if he had lived until the exodus. This would place the Israelites in Egypt 212 years ($251 - 39 = 212$).

**TABLE 23. 2510 Years
From Adam to the Exodus**

<i>Epoch</i>	<i>Original Figures</i>		<i>Rabbinic Figures</i>
Abraham's Birth (Yr. of Abraham)	2008	251 x 8	1948
Abraham's Calling in Ur Before Reaching Haran ⁴⁵	72	⁴⁶	70
Yrs. to the Exodus	<u>430</u>	⁴⁷	<u>430</u>
Total	2510	251 x 10	2448

The exodus was 400 years after Isaac was weaned instead of 400 years after Isaac's birth. Its rabbinical date of the exodus should be 2450 years after Adam, which is half of 4900 years. By adding the missing 60 years between Abraham and his father plus two years missing prior to Abraham's calling,⁴⁸ and we can restore the original 2510 years from the 2448 years of the rabbinic tradition, that is, from Adam to the exodus as in TABLE 26.

⁴⁴ This supports the 402 years from Isaac's birth to the exodus and would indicate that, to the exodus, there were 400 years after Isaac was weaned at the age of two, when Abraham was 102. By replacing the 60 missing years, we have 2510 years from Adam to the exodus ($2450 + 60 = 2510$). The corrected rabbinic date, 2450 years from Adam to the exodus, is half of 4900 years. (The Book of Jubilees subtracts 40 years from this period.)

The exodus was 502 years after Abraham's birth ($2450 - 1948 = 502$ and $2510 - 2008 = 502$), and 402 yrs. after Isaac's birth, and this infers that, in the original pattern, Abraham was called at the age of 72, 430 years before the exodus.

⁴⁵ Acts. 7:2.

⁴⁶ Rabbinic tradition has Abraham being called at the age of 70.

⁴⁷ Exodus 12:40.

⁴⁸ Note: If we add 60 years to this figure, 2450, we get 2510 years. The 60 years come from misreading Gen. 11:26 where it sounds like Abraham's father was only 70 when he had Abraham. But, upon closer inspection, we find that Abraham was 75 when his father died at the age of 205. Therefore, Abraham had to be born when his father was 130.

**TABLE 24. 251 Years
From Joseph's Birth to the Exodus**

<i>Epoch</i>	<i>Yrs.</i>	<i>Epoch</i>	<i>Yrs.</i>
Abraham's Birth (Yr. of Adam)	0	Abraham's Birth to Joseph's Birth	251
Abraham's Calling in Ur Before Reaching Haran ⁴⁹	72	Joseph's Birth to the Exodus	<u>251</u>
Yrs. to the Exodus	⁵⁰ ⁵¹		
	<u>430</u>		
Total	502		502

The death of Moses 40 years after the exodus was in the year before the Israelites entered Palestine. This was 252 years after Joseph's family had entered Egypt when Joseph was 39 ($251 - 39 + 40 = 252$). In the year prior to Moses' death, the Israelites left Kadesh-Barnea (their 38-year residence while in the wilderness) 251 years after Joseph's Israelite family had entered Egypt.

The rabbinic tradition has Abraham being called at the age of 70 instead of 72. In this case, he would be 100 at the birth of Isaac and 500 if he had lived until the exodus. If he were called at the age of 72, he would have been 502 if he had lived until the exodus, and Isaac would have been 402.

**TABLE 25. Details of the 251-Year System
Rabbinical System Cuts 60 Years From the 130 Before Abraham**

<i>Epoch</i>	<i>Original Figures</i>	<i>Rabbinic Figures</i>
	<i>Year of Creation</i>	<i>Yr. of Creation</i>
Creation of Adam	1	1
Flood	1656	1656
Birth of Abraham	2008	1948
Birth of Isaac	2108	2048

352 yrs. [] 452 yrs. 292 yrs. [] 392 yrs.

In other words, we are within two years of proving there is a continuous 251-year pattern from Adam to the exodus. It becomes very compelling that, considering the previous nine 251-year epochs and the

⁴⁹ Acts. 7:2.

⁵⁰ Rabbinic tradition has Abraham being called at the age of 70.

⁵¹ Exodus 12:40.

preponderance of the evidence for the 2510 years from Adam to the exodus, I personally am convinced the pattern continues at least until the exodus. How could there be a 251-year pattern from Adam to Babel, from Babel to Abraham, from Abraham to Joseph and not have a continuation of the pattern from Joseph to the exodus if it is within only two years?

True, there are conflicting views about the 430 years that lapsed in the year of the exodus. The rabbinic view is that this period began when Abram was 70; the Jewish Greeks say it was when Abraham was 75. But only 72 years fit perfectly with the 2510 years given by Josephus.

**TABLE 26. Details of the 251-Year System
Rabbinical System Cuts 2 More Years**

<i>Epoch</i>	<i>Original Figures</i>	<i>Deviation</i>	<i>Rabbinic Figures</i>
<i>Epoch</i>	<i>Year of Creation</i>		<i>Yr. of Creation</i>
Creation of Adam	1		1
Flood	1656		1656
Birth of Peleg (fall of Babel)	1757		??
Birth of Abraham	2008	-60 =	1948
Birth of Isaac	2108	-60 =	2048
Birth of Joseph	2259	-60 =	2199
	502 yrs.	402 yrs.	500
Exodus	2510	-62⁵² =	2448

These 251 Years Were Only Three or Four Generations

At this point, we need to fill in some of the missing details. Let's try another way to calculate how long the exodus was after Joseph's family entered Egypt. Josephus says that Moses' birth was about 170 years after Joseph's birth (251-80 = 171).⁵³

After Joseph's father and 11 brothers entered Egypt, the exodus was in the fourth generation. God told Abraham that his descendants would enter Egypt, "But in the fourth generation they shall come here (to Palestine) again."⁵⁴ Abraham's great-grandson, Joseph, entered Egypt and lived to see his third generation.⁵⁵ These three generations of Joseph were

⁵² At the exodus, the 251-year system is 62 years greater than the rabbinical system. This is essential in understanding the 166-year subtracted during the Persians, after the first temple.

⁵³ *Against Apion* 1.33 (299).

⁵⁴ Gen. 15:16.

⁵⁵ Genesis 50:23.

Manasseh, Machir and Gilead. Gilead and the other children of the third generation were brought up upon Joseph's knees.⁵⁶

The Israelites were in Egypt only three generations.⁵⁷ Very few seem to have discovered that Moses was the grandson of Levi, Joseph's older brother. It is somewhat hidden in the story. Levi's daughter, Jochebed, was Moses' mother.

Jochebed must fill any gap between Levi's death and Moses' birth. This gap is defined by the following.

Levi entered Egypt at the age of about 44, while Joseph was 39⁵⁸ and died at the age of 137. Since he was born about five years before Joseph, he lived in Egypt about 93 years (137-44=93).⁵⁹ Levi was already in Egypt when Jochebed was born.⁶⁰ Jochebed lived an unknown number of years (undoubtedly less than 80) before Moses was born (total years = 93+?+80).⁶¹ And Moses was only 80 at the Exodus.⁶² The editor mocks at us by teasingly daring us to find the elusive, missing figures.

TABLE 27. Puzzle: Missing Figures From Joseph & Levi to Moses

	Age at birth of son or daughter	Years lived in Canaan	Years lived in Egypt	Age at death	Age at the exodus
Levi	93?	44 ⁶³	93	137	
Kohath		Gen. 46:11		133	
Amram		0	137	137	
Jochebed (Levi's Daughter)	39?	0	119?	119?	119?
Moses	<u>80</u> 212		80		80

⁵⁶ Gen. 50:23.

⁵⁷ Genesis. 15:16.

⁵⁸ Genesis 29:34; 30:24

⁵⁹ Exodus 6:16.

⁶⁰ Num. 26:59.

⁶¹ Exodus 6:20; Numbers 26:59.

⁶² Exodus 7:7.

⁶³ Levi was the third son born to Jacob while Jacob served Laban for seven years, and Joseph was the eleventh son born to Jacob during those seven years. If Joseph were 39 when his family came to Egypt, Ruben, the oldest brother, was probably about 46; Simeon was about 45, and Levi was about 44. Before going into Egypt, Kohath was already born to Levi (Genesis 46), and Judah had sons old enough to marry (Genesis 38).

TABLE 28. 251-Year System Compared with Rabbinical System

	<i>Original Figures</i>		<i>Rabbinic Figures</i>	
<i>Epoch</i>	<i>Year of Adam</i>	<i>Deviation</i>	<i>Year of Adam</i>	
Birth of Isaac	2108		2048	
Birth of Joseph	2259		2199	
		402 ⁶⁴		400
Exodus	2510	-62	⁶⁵ 2448	

If the period in Egypt were 212 years (251–39), Jochebed may have been 39 when Moses was born ($93+39+80=212$) depending on how old Levi was when he had Jochebed. In this example, since she was born in Egypt, she was born before he was 93. He may have been only been 44, but this would make his daughter 88, a bit old for nursing her son, Moses.

“The name of Amram’s wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt”.⁶⁶

After reading this, can we in good faith extend the period in Egypt to cover 400 years? Genesis 15:13 says that Abraham’s descendants, “shall be a stranger in the land that is not theirs, and shall serve them; and they shall afflict them 400 years.” If this period were actually 400 years in Egypt, Moses’ mother would be breastfeeding him while she was 227 years old ($400=93-227-80$).⁶⁷ This seems a bit odd. The 400 years must include some time prior to the Israelites entering Egypt. This is, undoubtedly, why the Greek Septuagint adds the words, 430 years “in Egypt and in Canaan”.⁶⁸ This would include the time from Abraham’s

⁶⁴ The 400 years should have been calculated from when Isaac was weaned at the age of two, when Abraham exiled his son, Ishmael, into the wilderness. This was 30 years after Abraham was called. By adding the missing 60 years between Abraham and his father, and by adding the missing two years between the birth and weaning of Isaac, we obtain the 2510 years of the 251-year system. Rabbinic tradition has Abraham being called at the age of 70 instead of 72.

⁶⁵ At the exodus, the 251-year system is 62 years greater than the rabbinical system. This is fundamental in understanding the 166-year difference after the temple. Without cutting these 62 years, the 166 years difference would be increased to 228 years. Evidence provided in chapter two shows how the exodus-to-temple period was expanded 228 years, from 251 years to 479.

⁶⁷ Num. 26:59.

⁶⁸ Exodus 12:40. If they were in Egypt 430 years, why don’t their total ages stretch at least 430 years? Levi was in Egypt 93 years. Kohath (Moses’ grandfather) was in Egypt 133 years. Amram (Moses’ father) was in Egypt 137 years. Moses was in Egypt 80 years until the Exodus. Their total life spans in Egypt only stretch 343 years ($93 + 133 + 137 + 80 = 343$).

calling to the weaning of Isaac 30 years later, at the age of two. 400 years seem a bit too long for the Israelites to be in Egypt.

Levi lived in Egypt 93 years and, and Moses was 80 at the exodus, and Jochebed would have been 227 when she had Moses if these must total 400 years. However, these figures do not fit the story. Pharaoh's daughter, after finding Moses as a child in a basket in the river, gave Moses to his mother to breastfeed.⁶⁹

TABLE 29. A Concise Comparison

	Original Pattern	Age at son's birth		Rabbinic Figures	
Adam	3765 BC	130	130	3761 BC	$3761 + 4 = 3765$ BC
Seth		105	105		
Enos		90	90		
Cainan		70	70		
Mahalaleel		65	65		
		1757 yrs.	1757 yrs.		
Jared		162	162		
Enoch		65	65		
Methuselah		187	187		
Lamech		182	182		
Noah		502	502		
Born 600 yrs. before the flood of yr 1656					
Shem (born 98 yrs. before the flood)		100	100		
Arphaxad (born 2 yrs. after the flood)		35	35		
Salah		30	30		
Eber		34	34		
Peleg		30	30	2064 BC	$2064 + 4 = 2068$ BC
Reu		32	32		
Serug		30	30		
		251 yrs.	191 yrs.		
Nahor		29	29		
Terah		130	70		
Abraham	1757 BC	2008	-60 = 1948	1813 BC	$1813 + 4 - 60 = 1757$ BC
Abraham		100	100		
Isaac		2108	-60 = 2048		
Jacob					
Judah					
Pherez		502 yrs.	500 yrs		
Hezron					
Ram					
Amminidab					
Nashon (Prince at the exodus)		2510	-62 = 2448	1313 BC	$1313 + 4 - 62 = 1255$ ⁷⁰

⁶⁹ Ex. 2:7-9.

⁷⁰ The exodus was about 251 years before David brought the Ark into Jerusalem in 1004 BC. This is supported by the rabbinic chronology after restoring its missing 62 years. This dating is supported by Jack Finegan in his *Handbook of Biblical Chronology* when he says the exodus was about 40 years prior to the 5th year of Merneptah (son of Ramses II) and it is supported by Kenneth

Other Literature With 251-Year Eras

Some final notes on the 251-year eras.

The **Book of Jasher** places the birth of Cush two years after the Flood, and the birth of Nimrod **251 years** after the birth of Cush. Nimrod lives 215 years while ruling 185 years, until 468 years after the Flood, 2124 years after Adam.

Rabbinic chronology has Abraham born 1948 (2008–60) years after Adam, and he lives another 175 years, until 2123 years after Adam.

Other comparisons among versions are as follows. Note how the 251 years between Peleg and Abraham have different numbers, one based upon how old Terah was when he begat Abraham.

TABLE 30. Three Different Texts From Adam to Abraham

The 251-year pattern is evident in two other texts.

<i>Masoreh Text</i> (Preserved in King James Version)		<i>Samaritan Text</i>		<i>Book of Jubilees</i> (Preserved With Dead Sea Scrolls)	
Age at son's birth		Age at son's birth		Age at son's birth	
Noah born	1056		707		707 101 x 7
Noah's age at Flood	600	1056	600	251	600
Adam to Flood	1656	<u>-349</u> 707	1307	<u>+349</u> 600	1307

Noah's birth to Abraham		Noah's birth to Abraham		Noah's birth to Abraham	
Noah's birth:	1056	Noah's birth:	707	Noah's birth:	707 707
140 x 7		Age at son's birth		Age at son's birth	
Noah to Shem	502	502 to Shem	502		<u>502</u>
Shem	100		100		1209 yrs
Arphaxad	35		135		140 x 7
Salah	199 30		130		30
Eber	34		134		
Peleg	30	499 to Peleg	130	217 + 34 = 251	1625 yrs
Reu	32		132	Peleg	30
Serug	251 30	551 to Abraham	130	251	57
Nahor	29		29		<u>980 yrs =</u>
Terah	952 <u>130</u>	2259	<u>130</u>	<u>79</u>	140 x 7
		952 + 1307 = 2259		2249	
To Abraham's birth	2008		2259		1876 =
	(251 x 8)		(251 x 9)		268 x 7

Kitchen when he dates the associates the exodus with the death of a son of Ramesses II in 1262 BC.

TABLE 31. Three Views of the Era of Adam

	<i>Book of Jubilees</i> Age at son's birth	<i>Samaritan Text</i> Age at son's birth	<i>Greek LXX Text</i> Age at son's birth	
Adam (3956 + 479 = 4436)	130	3957 BC	130	4436 BC
Seth	105	<u>479 yrs</u>	105	<u>1068 yrs</u>
Enos	90	4436 BC	90	5504 BC
1 st Cainan	70		70	
Mahalaleel	65		65	
Jared	62		62	
Enoch	65		65	
Methuselah	67		67	
Lamech	53		53	
Noah before flood	600		600	
Flood	1307	2650 BC	1307	3129 BC
Shem after flood	2	+ 479 yrs	2	2256
Arphaxad (born 2 yrs. after the flood)	35	3129 BC	135	1656 + 600
2 nd Cainan	101	401		531 yrs
Salah	30	yrs	130	130
Eber (217-yr gap to Peleg + 34 = 251 yrs)	34		134	427 x 4
Peleg	30		130	130
Reu	32		132	132
Serug	57	251	130	or 54
				1
Nahor	62	yrs	29	< 79 yrs
Terah	70		130	< 70
Abraham	352	2298 BC	952	2177 BC
	Jub 11:13 1876 - 217 = 1659	-121 yrs	2259	< 251 x 9
		2177 BC		3328
Abraham	100	2298 BC	100	2177 BC
Isaac	251		60	251
		251		60
Jacob	yrs	yrs	91	yrs
Joseph (Judah)				91
(Pherez)				
(Hezron)	283	244		254
(Ram)	yrs	yrs		yrs.
(Amminidab)				
(Nashon, Prince at the exodus)	534	1763 BC	495	1683 BC
	Jub 50:4 2410 - 217 = 2193			505
	+217			1672 BC
Exodus	Jub 50:4	1763 BC	2753	1683 BC
Wilderness	40		40	3833
Death of Moses	Jub 50:4	2450	49 x 50	2793
Entry across Jordan	2451	1723 BC	2794	1642 BC

NOTE: **The Greek Text** takes liberty in adding 600 years more than the figures found in the Masoreh Text, Samaritan Text and Book of Jubilees before the flood. This is probably based upon other long lives after the flood, that is, Noah another 350 years, Shem another **502 years**, Arphaxad 35 + 402, Salah 30 + 403, Eber 34 + 430, Peleg 30 + 209, Reu 32 + 207, Serug 30 + 200, Nahor 29 + 119, Terah 130+75, Abraham 100+75, Isaac 180, Jacob 147, Joseph 110, Moses 119 and Eli 98.

TABLE 31 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).

The Rabbinic tradition is that Abraham was 70 when he was called, not 72, and his son, Isaac, would have been 400 if he had lived until the exodus. This tradition is being brought into question. Isaac would have been 402 years old at the exodus if Abraham were 502 at the exodus as in TABLES 28 and 28.

Abraham was 100 years older than Isaac. The 400 years are probably counted from the weaning of Isaac, from when he was about two years old, from the same time Abraham exiled his wife, Hagar, along with her son, Ishmael.⁷¹

According to Matthew 1:17, there were 14 generations from Abraham to David. We cannot expect this period to be longer than 753 years. As evidence will show, the 14 generations from David to the Babylonian Captivity consisted of 502 years. David's dynasty began to reign in Jerusalem 502 years before Jerusalem's wall was restored in 502 BC (1004 – 502). Matthew 1:17 also says there were 14 generations from the captivity until the birth of Christ, and we know the walls of Jerusalem were restored in 502 BC.

The 1260 Years of Revelation 12?

Moses led the Israelites into the first covenant at Mt. Sinai, and, after the first exodus, after wandering in a spiritual wilderness for 1260 years,⁷² God's people were offered a new covenant introduced by John and demonstrated by Christ. These two covenants were both made on the day of Pentecost. Just as Moses disappeared as he went up the mountain to bring down the Law, Christ ascended up into the clouds to bring down the Law in such a way that it would be written upon the heart. We acknowledge the fact that Moses returned with the Law, but we cannot seem to accept the idea that Christ personally brought down the Law on the day of Pentecost. And yet he said that, if he went away, he would send the Comforter and that he would personally would come to back to his 12 apostles in the first century.

Kitchen places the exodus at about 1262 BC. Finegan prefers 1250 BC. The "Israel Stela" indicates it was about 40 years before the 5th year of Merneptah, about 40 years before 1219 (medium dating).

⁷¹ Hagar came to represent the old covenant, which needed to be put away.⁷¹ The old covenant is an entirely different era prior to the new covenant. Abraham's "seed" was exiled to a wilderness for 400 years prior to the exodus just as the Israelites were exiled to a wilderness for 40 years after the exodus.

⁷² Revelation 12.

**TABLE 31. First Weeks & Months
From the Exodus to the day of Pentecost
When the “Church in the Wilderness” was Founded⁷³**

SUN	MON	TUES	WED	THUR	FRI	SAT
11	12	13	14 Preparation Day	1 st Month 15 Israel Leaves Egypt Num. 33:3 Camp at Succoth	16 Num. 33:5 Day 2 Camp at Etham	17 Num. 33:3 Day 3 Camp at Red sea
18 Pharaoh Drowns	19	20	21	22 First Week	23	24
23	24	25	26	27 Sixth Week	28	29
Sivan 1	2	3	4	3 rd Month 5 Reach Mt. Sinai Seventh Week Num. 19:1	6 1 day	7 2 days
8 3 rd day Pentecost Ten Command- ments	9	10	11	12	13	14

The Physical Exodus and the Spiritual Exodus

Jewish tradition (Rabbi Jose) dated the Exodus as Thursday, Nisan 15. This influenced the Pharisees to initially date Pentecost as Saturday, Sivan 7.

In the first century, there is an old exodus and a New Exodus, an old covenant and a New Covenant, an old testament and a New Testament, an old manna and the New Manna, the old water and the New Water, the old serpent on a stake and New Serpent on a stake that takes away the “sting of death”, an old Passover and a New Passover.

In the New Exodus, we have another Red Sea called “baptism”, and we have another prince of this world to cast down; we have an old Pentecost with old commandments and a New Pentecost with New Commandments, old things and new things as in TABLES 30 & 31.

⁷³ The Israelites reached the wilderness of Sin on Friday, the 15th of the second month where instructions were given for collecting manna during the following week.⁷³ They had reached Mt. Sinai in the third month, on the same weekday in which they had left Egypt (Ex. 19:1), and they were to be ready on the third day, on Sunday, on the day of Pentecost, for God to appear on Mt. Sinai (Ex. 19:11, 15, 16).

TABLE 32.
The Days of the Weeks & Months
From the Crucifixion to the Resurrection

SUN	MON	TUES	WED	THUR	FRI	SAT
11	12	13	14 Preparation Day	1 st Month Christ's 1 st day in grave	15 Christ's 2 nd day in grave	16 Christ's 3 rd day in grave
18 Christ's Resurrection	19	20	21	22 First Week	23	24
23	24	25	26	27 Sixth Week	28 40 th day after Resurrection Christ ascends	29
Sivan 1	2	3	4	5 Seventh Week	6 1 day	7 2 days
8 3 rd day Pentecost Holy Spirit Given	9	10	11	12	13	14

Note below ⁷⁴

The following TABLE 32 lists the plagues of the exodus and the seven times the Pharaoh refused to allow the Israelites to leave. These are compared to Revelation, where seven plagues are during a second exodus, perhaps a spiritual exodus from a spiritual Egypt, or spiritual Sodom found in all nations (Rev. 11:8).

⁷⁴ By comparing tables 30 & 31 there is an obvious parallel between the exodus of Moses' time and the second exodus of the first century. One is for founding the old covenant church in the wilderness on the day of Pentecost, and one is for founding the new covenant church on the day of Pentecost. In the former, the Pharaoh drowns, and, in the latter, our final enemy, death, is defeated. In the former, the law is written on stone tablets; in the latter, the law is written on our hearts.

TABLE 33. A Second Exodus Found in Revelation

<i>First Exodus</i>	<i>Second Exodus (in Revelation)</i>
<p>1. First time of plagues & refusal... a.) A rod changed into a serpent. b.) The Nile river changed into blood. c.) Frogs cover the land. <u>Pharaoh withdraws his promise</u> to free the Israelites after Moses removes the frogs.</p> <p>2. Second time of plagues & refusal... a.) Lice covers the land. b.) Flies cover the land. <u>Pharaoh withdraws his promise</u> to free the Israelites after Moses removes the flies.</p> <p>3. Third time of plagues & refusal... a.) Plague on domestic animals covers the land. b.) Israelite animals spared. <u>Pharaoh withdraws his promise</u> to free the Israelites after Moses removes the plague.</p> <p>4. Fourth time of plagues & refusal... a.) Boils on man and beast cover the land. b.) Pestilence covers the land. c.) Large hailstones and lightning cover the land. <u>Pharaoh withdraws his promise</u> to free the Israelites after Moses removes the boils, pestilence and hailstones.</p> <p>5. Fifth time of plagues & refusal... a.) Locusts cover the land. <u>Pharaoh withdraws his promise</u> to free the Israelites after Moses removes the locusts.</p> <p>6. Sixth time of plagues & refusal... a.) Darkness covers the land. b.) The Israelites continued to have light. <u>Pharaoh withdraws his promise</u> to free the Israelites after Moses removes the darkness.</p> <p>7. Seventh time of plagues & refusal... a.) Lamb's blood on doorposts. b.) Death of all Egyptian firstborn. <u>Pharaoh tries to withdraw his promise</u> but is drowned in the Red Sea.</p>	<p>1. Rivers turned to blood.</p> <p>2. Pestilence.</p> <p>3. Sores. They "...blasphemed God..."</p> <p>4. Sores. Lightening mingled with hailstones one talent. They blasphemed God because of the plague.</p> <p>5. Locusts 5 months Neither repented they of their murders, etc...</p> <p>6. Darkness. They blasphemed God. Jerusalem divided into 3 parts.</p> <p>7. 12 tribes of Israelites: the first born of God, washed in the Lamb's blood.</p>

It becomes obvious from TABLE 33 that Revelation is designed to reveal the hidden meaning of the Mysterious Eras of the Hebrews and the hidden meaning of Scripture by removing seven seals from The Book.

Likewise, each writer during the first century could introduce his or her topics in the same manner by saying, "My purpose here is to proclaimed the hidden meaning of the Old Testament."

APPENDIX

CHARTS, CALENDARS, AND ERAS

After discovering the Sabbatical Calendar (often called the Enoch Calendar or Qumran Calendar), we need to update our knowledge of how the Hebrews kept time. With some modern adjustments we have the following time units:

One solar year = 365.2421875

One lunar year = 354.379056

The year is based upon (365.25 x 128) minus 1, and this quantity is divided by 128 (= 365.2421875). A leap day must be left out every 128 years. Another equation giving the same remnant is achieved by dividing 31 by 128, which equals .2421875.

The Sabbatical Calendar has 52 weeks (364 days), which omits 1.2421875 days per year. These days accumulate to 364 days in 294 years as seen in these formulas:

- | | |
|-------------------------------------|--|
| 1.) $364 + 1.2421875 = 365.2421875$ | 4.) $365.2421875 \times 293 = 107,015$ |
| 2.) $365.2 / 1.2421875 = 294.$ | 5.) $364 \times 294 = 107,016$ |
| 3.) $19 + 14 = 33 + 19 = 52$ | |

TABLE 34. Hebrew Units of Time

TABLE 34. Hebrew Units of Time				
<i>Years</i>	=	<i>Days</i>	=	<i>Jubilees</i>
33 solar years	=	12,052.9922		
34 lunar years	=	12,048.4799		
24.5 solar years	=	8,948.4335	=	49 x .5
25.25 lunar years	=	8,948.0711		
49 solar years	=	17,896.8671	=	49 x 1
50.5 lunar years	=	17,896.1423		
98 solar years	=	35,793.7343	=	49 x 2
101 lunar years	=	35,792.2846		
196 solar years	=	71,587.4687	=	49 x 4
202 lunar years	=	71,584.5693		
245 solar years	=	89,484.3359	=	49 x 5
252.5 lunar years	=	89,480.7116		
294 solar years	=	107,381.2031	=	49 x 6
303 lunar years	=	107,376.8539		
392 solar years	=	143,174.9375	=	49 x 8
404 lunar years	=	143,169.1386		
490 solar years	=	178,968.6718	=	49 x 10
505 lunar years	=	178,961.4232		
588 solar years	=	214,762.4062	=	49 x 12
606 lunar years	=	214,753.7079		

TABLE 34. Hebrew Units of Time

	Day	Week	Month	Solar Year	Lunar Year	6 Years	19 Years	33 Years	49 Years	588 Years
Hours	12/24	168	~ 336							
Days		7	~ 28	364	354	2191				
Weeks			~ 4	52		313				214,032
Moons							228 +7	396 +12		
Lunar Yrs					1			34		606
Solar Yrs						6	19	33	42+7	49x12
Jubilees									1	12

Hours: There are 12 hours of daytime (John 11:9).

Weeks: There are 7 days or 168 hours in a week. 24 priests served a week each. There were 24 priests who served 48 + 4 weeks per year. All 24 served 7 times in 168 weeks, 13 times in 6 years (364 x 6 or 312 x 7) when an extra week is added.

Years: There are 52 weeks in a year, and the extra 1.24219 days are added as an extra week seven times in 28 years, 52 times in 294 years (6 Jubilees). (364 x 6 + 7 = 365.2 x 6).

33 years: There are about 34 lunar years in 33 solar years. This means that 12 extra moons have been added during the period.

294 years: There are about 303 lunar years in 294 solar years, and there are six Jubilees (49 years each).

588 years: There are about 606 lunar years in 588 solar years, which consist 12 Jubilees.

There is also a relationship between the 251-year and 490-year patterns:

251	+	49	=	300
502	+	98	=	600
753	+	147	=	900
1004	+	196	=	1200
1255	+	245	=	1500
1506	+	294	=	1800
1757	+	343	=	2100
2008	+	392	=	2400

Precaution:**Rabbinic Chronology for the Second Temple is 166 Years Off!**

Some have developed a paradigm in thinking that Jerusalem was proficient in accurately preserving “the oracles”; therefore, chronology cannot have major flaws. If this were true, why were the dates off 166 years for the period of the second temple? (Compare TABLES 35 & 37.)

King Josiah found Moses’ lost scroll in the temple in 623 BC, 35 years before Jeremiah’s sabbatical of 588 BC. However, instead of finding it in 623, the rabbinic chronology says it was 166 years later, in the year 457 BC. The first temple was destroyed in 587 BC, but the rabbinic date is 166 years later, in 421 BC (490 years before the destruction of the second temple). The 70 years without a temple ended in 517 BC. The Jewish calendar says it was 166 years later, in 351 BC. Nehemiah repaired the wall of Jerusalem in 502 BC, but the rabbinic tradition says it was 166 years later, in 336 BC, only four years before Alexander!

TABLE 35. 251-Year System Compared with Rabbinic System

<i>Epoch</i>	<i>251-Year System</i>	<i>Rabbinic System</i>	
	<i>BC</i>	<i>BC</i>	
Exodus	1255	1313	75
Entry into Canaan	1215	1272	
David brings Ark into Jerusalem ⁷⁶	1004	868	480
First temple founded	968	832	
Founding of Rome	753		480
Exile of ten tribes	721	573	
Josiah finds temple scroll	623	458	
First temple burned	587	422	
Second temple built ⁷⁸	517	352	
Walls of Jerusalem Repaired	502		

← 166 yrs. (inclusive)⁷⁷ →

As we will see later, 166 years were subtracted near the end of the first temple, but 166 extra years had previously been added before the first

⁷⁵ The rabbinic tradition omits 60 years between Abraham and his father, and omits another two years between Abraham and the exodus. By restoring these 62 years, the exodus would be in 1251 BC in the rabbinic tradition.

⁷⁶ There has been some confusion over David’s 8th year in 1004 BC. If we do not allow for overlapping years of the kings of Judah, Solomon’s 8th year appears to be in 1004 BC. David finished his new tabernacle by bringing the Ark into Jerusalem in his 7th year, and Solomon finished the temple in his 8th year of building. These two events are 43 years apart.

⁷⁷ The rabbinic tradition allows 166 more years from Adam to the exodus. These 166 years are deducted from the Persian period and is reflected in dates for Josiah down to Nehemiah.

⁷⁸ To accommodate the two 480-year periods, the rabbinical society moves the second temple down 136 years from 968 to 832. This, in effect, pushes the second temple downward into the reign of Darius III (352) instead of Darius II (518) and allows only about 20 years between the second temple and the coming of Alexander. This view had become influential prior to finding the Behistun Inscription and Cyrus Cylinder, which list the correct reigns of the kings of Persia.

temple. Chronology during the first temple is accurately preserved. Problems arise when we do not correctly overlap the kings of Israel and Judah as specified in I Kings and II Kings. Prior to the temple, there is a conflict between three different texts with three different chronologies. These will be covered in detail in the next two chapters.

Era of Jerusalem Confused with Era of the Temple

This explains why there could have been, from the exodus, 251 years to the Era of Jerusalem or 251 years from the exodus to the temple.

Evidence will show that the era of Solomon has been confused with the era of Jerusalem. The Greek Septuagint text says the temple began in the 440th year of the Exodus, whereas, according to I Kings 6:1, it was in the 480th year. Josephus says that Solomon reigned 80 years, but I Chronicles says he ruled 40 years. Josephus says king Hiram of Tyre built Solomon's temple in his 11th year of reign, but II Samuel shows Hiram ruling 37 years earlier, in the time of David.

Eusebius states there were 502 years (251 x 2) from the foundation of the first temple to the founding of the second temple. His *Chronicle* contained the years of various rulers down to the Nicean Council of 325 AD during the rule of Constantine.

In his first book, page 123, he says, "... from Solomon and the first building of the temple until the second year of Darius and the rebuilding of the temple, is 502 years."

In the following table, it becomes obvious that Archbishop James Ussher merely adds (without overlapping reigns) the 432 years of the kings of Judah (while ignoring the kings of Israel) down to the destruction of the temple and then adds another 70 years for the captivity. The 502 years end in the second year of king Darius of Persia. These 502 years naturally follow the alleged 251 years from the exodus to the temple as in TABLE 36.

TABLE 36. The 502-Year Period of the First Temple⁷⁹*Figures of James
Ussher*

KINGS OF JUDAH AFTER TEMPLE IS FOUNDED		
Solomon's fourth year	I Kings 11:42	BC 1012 36
Jeroboam	I Kings 14:21	17
Abijah	I Kings 15:2	3
Asa	I Kings 15:10	41
Jehoshaphat	I Kings 22:42	25
Jehoram (Joram)	2 Kings 8:17	8
Ahaziah	2 Kings 8:26	1
Athaliah	2 Kings 11:3	6
Joash	2 Kings 12:2	40
Amaziah	2 Kings 14:2	29
Uzziah	2 Kings 15:2	52
Jotham	2 Kings 15:32	16
Ahaz	2 Kings 16:2	16
Hezekiah's 1 st yr.	2 Kings 18:2	6
Hezekiah's 6 th yr. Assyrian captivity	17:1	
		296
After 6 th yr. of Hezekiah (After Assyrian Captivity)		23
Manasseh	2 Kings 22:2	55
Amon	2 Kings 21:19	2
Josiah	2 Kings 22:1	31
Jehoahaz	2 Kings 23:31	⁸⁰
		(3)
Jehoiakim	2 Kings 23:36	11
Jehoiachin	2 Kings 24:8	3 mo
Zedekiah	2 Kings 24:11	11
Temple burned 11 th yr.		
		136
		432
Babylonian Captivity	2 Chronicles 36:21	70
		502

⁷⁹ Chronographers simply added the figures making all rulers consecutive. However, as Theile and Kitchen show, some rulers were actually contemporary and had dual reigns.

⁸⁰ The figures of Ussher may have preserved the correct figures of Eusebius for the era of the first temple. Eusebius states there were 502 years.

**TABLE 37. The 251-Year System Compared to the Rabbinic System
 From the Exodus (1312 BC) to the Era of Seleucid (312 BC)
 The Missing 166 Years (518 – 352 BC)**

Century / Date of Event BC	251-Year System	Rabbinic System	Date of Event BC
1300			Exodus in 1312
1200	251 yrs.	480 yrs.	
1100			
1000			Era of Jerusalem 1004
900	486 yrs.	480 yrs.	
800			1st Temple founded in 832
700			
600		480 yrs.	
500	206 yrs.	480 yrs.	
400			
			2 nd Temple built in 518 166 years 2 nd Temple built in 352 Era of Seleucid in 312
	Ends 943 yrs.	Ends 960 yrs.	

The exodus-to-David period is expanded 166 years if we omit 62 years prior to the exodus and include only the judges 339 years of reign: (339-111-62=166). This replaces the 166 years subtracted after 623 BC.

**TABLE 38. Two Core Tradition for the Era of Jerusalem
517/536 Years**

KINGS OF ISRAEL & JUDAH (Rabbinic Tradition)			KINGS OF JUDAH ONLY (Usshur's Tradition)		
King's 1 st Yr.			King's 1 st Yr.		
870	David in Jerusalem	33 yrs.	1048	David in Jerusalem	33 yrs.
837	Solomon	4	1015	Solomon	4
(833)	Solomon's 4 th yr.	36	1011	Solomon's yrs left	36
797	Jeroboam	22	975	Jeroboam	17
775	Nadab	2	958	Abijah	3
773	Baasha	24	955	Asa	41
749	Elah	2	914	Jehoshaphat	25
747	Zimri	7 days			
747	Omri	12	889	Jehoram (Joram)	8
735	Ahab	22	881	Ahaziah	1
713	Ahaziah	2			
711	Joram (Jehoram)	12	880	Athaliah	6
699	Jehu	28	874	Joash	40
671	Jehoahaz	17			
654	Joash	16			
638	Jereboam II	41			
597	Zechariah	6 mo.	834	Amaziah	29
596 6/12	Shallum	1 mo.	805	Uzziah	52
596 7/12	Menahem	10			
586 7/12	Pekahiah	2	753	Jotham	16 (20) II K. 15:30
584 7/12	Pekah	20	737	Ahaz	16
564 7/12	Hoshea	9	721	Hezekiah	6
555 7/12	Hoshea's 9 th year (Assyrian captivity)		715	Hezekiah's 6 th year (Assyrian captivity)	
314 yrs.			333 yrs.		
KINGS OF JUDAH			KINGS OF JUDAH		
	After Hezekiah's 6 th year	23		After Hezekiah's 6 th year	23
532 7/12	Manasseh	55	692	Manasseh	55
477 7/12	Amon	2	637	Amon	2
475 7/12	Josiah	31	635	Josiah	31
444 7/12	Jehoahaz	3 mo.	604 3/12	Jehoahaz	3 mo.
444 10/12	Jehoiakim	11	604 3/12	Jehoiakim	11
433 10/12	Jehoiachin	3 mo.	593 3/12	Jehoiachin	3 mo.
432 1/12	Zedekiah	11	593 6/12	Zedekiah	11
421	(Temple destroyed)		582 6/12	(Temple destroyed)	
133			133		
Total Era of Jerusalem 447			Total Era of Jerusalem 466		
	Period without 1 st temple	70		Period without 1 st temple	70
	351			512	
Total from 1st to 2nd temples 517			Total from 1st to 2nd temples 536		

TABLE 39. Two Core Traditions: 480/499 Years of the first Temple

KINGS OF ISRAEL & JUDAH (Rabbinic Tradition)			KINGS OF JUDAH ONLY (King James Tradition)		
King's 1 st Yr.			King's 1 st Yr.		
(833)	Solomon's 4 th yr.	36	1016	Solomon's yrs left	36 yrs.
797	Jeroboam	22	980	Jeroboam	17
775	Nadab	2	963	Abijah	3
773	Baasha	24	960	Asa	41
749	Elah	2	919	Jehoshaphat	25
747	Zimri	7 days			
747	Omri	12	894	Jehoram (Joram)	8
735	Ahab	22	886	Ahaziah	1
713	Ahaziah	2			
711	Joram (Jehoram)	12			
699	Jehu	28	885	Athaliah	6
671	Jehoahaz	17	879	Joash	40
654	Joash	16			
638	Jeroboam II	41			
597	Zechariah	6 mo.	839	Amaziah	29
596 6/12	Shallum	1 mo.	810	Uzziah	52
596 7/12	Menahem	10			
586 7/12	Pekahiah	2	758	Jotham	16 (20) II K. 15:30
584 7/12	Pekah	20	742	Ahaz	16
564 7/12	Hoshea	9	726	Hezekiah	6
555 7/12	Hoshea's 9 th year (Assyrian captivity)		720	Hezekiah's 6 th year (Assyrian captivity)	
		241 +7 mo.			260 yrs.
KINGS OF JUDAH			KINGS OF JUDAH		
	After Hezekiah's 6 th year	23		After Hezekiah's 6 th year	23
532 7/12	Manasseh	55	697	Manasseh	55
477 7/12	Amon	2	642	Amon	2
475 7/12	Josiah	31	640	Josiah	31
444 7/12	Jehoahaz	3 mo.	609	Jehoahaz	3 mo.
444 10/12	Jehoiakim	11	609 3/12	Jehoiakim	11
433 10/12	Jehoiachin	3 mo.	598 3/12	Jehoiachin	3 mo.
432 1/12	Zedekiah	11	598 6/12	Zedekiah	11
421	(Temple destroyed)	+ 166 =	587 6/12	(Temple destroyed)	
		133			133
Total Era of Jerusalem 410 +13 mo.			Total Era of Jerusalem 429 + 6 mo.		
	Period without 1 st temple	70		Period without 1 st temple	70
	351			517	
Total from 1st to 2nd temples 480 +13 mo.			Total from 1st to 2nd temples 499 + 6 mo.		

Note: TABLE 39 illustrates two traditions. In the rabbinic dates on the left, the Assyrian captivity of Israel is 555 BC while Ussher's date is 720 for a difference of 165 years. After the temple is destroyed, the dates differ 166 years (587 - 421 = 166) (517 - 351 = 166).

The missing 166 years is corrected prior to the Era of Jerusalem. Rabbinic tradition on the left allows 2927 years from Adam to David's 7th year, whereas the 251-year pattern calls for 2761 years (251 x 11) to the Era of Jerusalem as in TABLES 41. The rabbinic date of Creation is 3761 BC.

TABLE 40. From Solomon's First Year Until the Captivity, 251 Years						
	BC	JUDAH		ISRAEL		REFERENCE
1	971	Solomon 40 yrs.				In 2 nd Kings
2	970					
219 ¹	753	51	Rome founded			
220 ²	752	52			Pekah 20 yrs.	15:27
221 ³	751	1	Jotham 16 yrs.	1		15:32-33
222 ⁴	750	2		2		
223 ⁵	749	3		3		
224 ⁶	748	4		4		
225 ⁷	747	5		5		
226 ⁸	746	6		6		
227 ⁹	745	7		7		
228 ¹⁰	744	8		8		
229 ¹¹	743	9		9		
230 ¹²	742	10		10		
231 ¹³	741	11		11		15:32
232 ¹⁴	740	12	1 Ahaz	12	1 Zechariah 6 mo.	15:8, 17
233 ¹⁵	739	13	2	13	1 (Shallum 1 mo.)	15:13
234 ¹⁶	738	14	3	14		
235 ¹⁷	737	15	4 JUDAH	15	ISRAEL	
236 ¹⁸	736	16	5	16		
237 ¹⁹	735	-	6 Ahaz's Sole reign	17		16:1-2
238 ²⁰	734	-	7	18		
239 ²¹	733	-	8	19		
240 ²²	732	20	9 Tiglath-pileser III	20	Pekah's death (Fall of Damascus)	15:27, 29-30
241 ²³	731		10		Gap	
242 ²⁴	730		11		"	
243 ²⁵	729		12		" Hoshea	17:1
244 ²⁶	728		13		1	
245 ²⁷	727		14		2	II Kings 18:1
246 ²⁸	726		15		3	
247 ²⁹	725		16	1 Hezekiah	4	16:2,20
248 ³⁰	724			2	5	
249 ³¹	723			3	6	
250 ³²	722		4 Captivity (Shalmaneser V)	7		
251 ³³	721		5	8		
	720		6 Sargon II destroys Samaria	9	Hoshea's death	

**TABLE 41. Accounts Written by Sargon and Sennacherib
(Showing They Were the Same King)**

Since Sargon’s accounts closely match the accounts of Sennacherib, they may be identified as the same person with two different names:

Sargon (king name):	Sennacherib (personal name):
"In my twelfth year of reign, Marduk-apal-iddina and Shuturnahundu, the Elamite ... I ... smote with the sword, and conquered ... "	"In my first campaign I accomplished the defeat of Merodach-baladan ... together with the army of Elam , his ally"
"Talta, king of the Ellipi ...	"... I turned and took the road to the land of the Ellipi. ...
Ispabara... fled into ... the fortress of Marubishti, ... "	Ispabara , their king, ... fled The cities of Marubishti and Akkuddu, ...
"Palaces of ivory, maple, boxwood, musukkani-wood, cedar, cypress, juniper, pine and pistachio, the Palace without Rival, for my royal abode...	"Thereon I had them build a palace of ivory, maple, boxwood, mulberry, cedar, cypress ... pistachio, the Palace without a Rival, for my royal abode.
Door-leaves of cypress and maple I bound with ... shining bronze and set them up in their gates. A portico, patterned after a Hittite palace , which in the tongue of Amurru they call a bit-hilanni , I built before their gates.	Great door-leaves of cypress , whose odour ... I bound with shining copper and set them up in their doors. A portico, patterned after a Hittite palace , which they call in the Amorite tongue a bit-hilani , I constructed inside them
Eight lions in pairs...	Eight lions...

TABLE 41 suggests the following synchronization:

Regnal Years of Sargon		Campaigns of Sennacherib	BC
Sargon’s 1 st year	=	Sennacherib’s 1 st campaign.	721
Sargon’s 9 th year	=	Sennacherib’s 3 rd campaign (Isa. 20:1-3).	713
Sargon’s 10 th year	=	<u>Hezekiah’s 14th year</u> (3-yr. siege).	712
Sargon’s 11 th year	=	<u>Hezekiah’s 15th year</u> (3-yr. siege).	711
Sargon’s 12 th year	=	Sennacherib’s 4 th campaign.	710
Sargon’s 13 th year over Assyria: “Babylon is fallen, is fallen”. (Isa. 21:9; Rev. 18:2).			709
Sargon’s 14 th year	=	Sennacherib’s 6 th campaign.	708
Sargon’s 15 th year	=	Sennacherib’s 7 th campaign.	707
Sargon’s 16 th year over Assyria is his 4 th year as king of Babylon.			706
Sargon’s 17 th year	=	Sennacherib’s 8 th campaign.	705
Sargon’s 18 th year.			704

Note: We thus have these synchronizations: 721 equals the 1st year of Sargon/Sennacherib of Assyria, which equals the 6th year of Hezekiah of Judah, which equals the 9th year of Hoshea of Israel, the year Samaria fell in the 251st year of Solomon.

TABLE 42. Comparison Between 251-Year System & Rabbinical System
The Missing 166-Years to the Temple

	251-YR System	Age at son's birth		Rabbinic System	
Adam	3765 BC	130	130	3761 BC	3765 - 4 = 3761
Seth		105	105		
Enos		90	90		
Cainan		70	70		
Mahalaleel		65	65		
		251 x 7 = 1757 yrs.	1757 yrs.		
Jared		162	162		
Enoch		65	65		
Methuselah		187	187		
Lamech		182	182		
Noah		502	502		
born 600 yrs. before the flood of yr. 1656					
Shem (born 98 yrs. before flood)		100	100		
Arphaxad (born 2 yrs. after flood)		35	35		
Salah		30	30		
Eber		34	34		
Peleg		30	30		
Reu		32	32		
Serug		30	30		
		251 yrs.	191 yrs.		
Nahor		29	29		
Terah		130	70		
Abraham	1757 BC	2008	1948	1813 BC	2008 - 60 = 1948 1757 - 4 + 60 = 1813 BC
Abraham		100	100		
Isaac		2108	2048		
Jacob					
Judah					
Pherez		251 x 2 = 502 yrs.	500 yrs.		
Hezron					
Ram					
Amminidab					
Nashon (Prince at the exodus)	1255 BC	2510	2448	1313 BC	1255 - 4 + 62 = 1313 BC
Exodus	1255 BC				
		251 yrs.	479 yrs.		
The "Temple"	1004 BC	2761	+ 166 =	2927	
Moses' Scroll Found	623 BC		- 166 = ⁸¹	457 BC	
Temple Destroyed	587 BC		-166 =	421 BC	
70 Yrs. Without Temple	517 BC		-166 =	351 BC	
Nehemiah repairs wall	502 BC		-166 =	336 BC	

⁸¹ Note the 166-year difference in the years for the temple. Also notice the 166-year difference in the dates after Josiah's reformation in 623 BC, when the Torah of Moses was discovered hidden in the temple.

TABLE 43. David's Dynasty in Jerusalem 430 Years (Almost 62 Sabbaticals) Prior to the New Jerusalem (Ezekiel 4 & 40)

BC	Yrs.	Era
1004		1st Jubilee, David moves Ark to Jerusalem. Makes Jerusalem capital of Israel.
971	33	<i>Era of Solomon</i>
968	36	<i>Temple founded</i>
612	392	<i>8th Jubilee, fall of Assyria</i>
605	399	<i>First year of Nebuchednezzar</i>
591	413	<i>Sabbatical before temple is burned (according to Eusebius)</i>
573	431	Visions of Ezekiel 4 & 40
563	441	<i>9th Jubilee, death of Nebuchednezzar</i>
537	467	<i>Second temple founded (Dan. 9)</i>
521	483	Building second temple resumed
514	490	<i>10th Jubilee, 2nd temple dedicated</i>

430 yrs.
Ezek. 3 & 40

69 "weeks" 62 "weeks" 70 yrs.

1 week Dan. 9:27
Antiq. 11.5.7

**TABLE 44. Overall Relationship
of the Oppressions and Judges During the Exodus-to-Temple Era (Three Views)**

<i>Time Period</i>	<i>251-yr. System</i>	<i>The 479-Year Rabbinic System (Exodus to Temple)</i>	<i>590-yr. Greek System (Exodus to Temple)</i>
3765 BC		3761 BC	5476 BC
ADAM TO ABRAHAM'S BIRTH			
1757 BC	2008	1813 BC	1948
2148 BC			3328
TO THE EXODUS			
Abraham's age when called	72	70	75
Years from his calling to the Exodus	430	430	430
1255 BC	502	1313 BC	500
1643 BC			505
PRIOR TO THE OPPRESSIONS			
Exodus & Wilderness	40	40	40
Joshua rules	25	25	25
Elders rule	18	18	18
1172 BC	83	1230 BC	83
1560 BC			83
OPPRESSIONS AND JUDGES			
Years of Oppressions	111	000	111
Years of Judges	000	339	339
1061 BC	111	891 BC	339
1110 BC			450
KINGS			
Samuel alone and fighting Philistines	20	I Sam. 7:2 10	Acts 13:12 10
Samuel alone, peace with Philistines	18	I Sam. 7:13; 8:1	Acts 13: 20 18
Saul wars with Philistines	12	I Sam. 14:52 2	22
David contemporary with Saul	5	II Sam. 2:10,11 6	5
David contemporary with Ishbosheth	2	II Sam. 4:8; 5:3-6 2	2
Era of Jerusalem in David's 8 th year		I Chron. 11:3-4	
David in Jerusalem	1004 BC 33	870-69 BC 33	1100 BC 33
Solomon until temple is founded	3	I Sam. 7:2; II Sam. 6:2-3 4	3
968 BC	93	833-32 BC	57
1017 BC			93
PERIOD OF THE FIRST TEMPLE			
Solomon after Founding the Temple	36	36	36
To the Assyrian Captivity	211	241	260
To the Babylonian Captivity	133	133	133
587 BC	381	423-22 BC	410
588 BC			429
TO CYRUS' DEFEAT OF BABYLON			
538 BC	49	474-73 BC	49
539 BC			49
TO DARIUS' TWENTIETH YEAR			
To Dyrus' First Year	17	17	18
To the Completion of the Second Temple	6	6	6
To the Repair of Jerusalem's Wall	13	13	13
502 BC	36	502 - 166 = 337-36 BC	36
502 BC			37
TOTALS	3263	3422	4974

We need to explore the features of various calendars in an attempt to understand how they may have begun. To do this, we need to address the following topics:

1.) According to Genesis, the first week began on Sunday, the first day, and ended on Saturday, the seventh day. However, the Jewish rabbinic calendar claims that their lunar calendar began on Wednesday, on the fourth day. This seems to be talking about the beginning the solar and lunar calendars, in the sense that it was the beginning of time.

If the sun was literally created on the evening and morning of the first day and light was divided from the darkness at that time, how is it that the sun and moon were created together on the fourth day? Again the day was separated from the night on the fourth day! If the sun was created on the fourth day, how could plants and trees have existed on the third day?

This seems to support the idea that it was the moon was “created” on the fourth day and, combined with the sun, to enable the appearance of “the signs of heaven”, the new moons, full moons, solar eclipses and lunar eclipses. It is the sun alone that creates the four seasons of the solar year.

2.) The first week could have begun with an alignment of the sun, moon and earth, with the moon eclipsing the sun. In this case, the moon may not have been visible until the after Tuesday night, and the lunar year would thus begin on Wednesday night, after sunset.

3.) Using a Sabbatical calendar with exactly 52 weeks, we obtain the following features:

TABLE 45. Sabbatical Calendar’s Beginning of Time				
<i>Year Begins BC</i>			<i>Days in February</i>	<i>Equinox is on</i>
3765	Sunday	March 1	28	Sunday, Mar. 22
3764	Monday	March 1	28	Monday, Mar. 23
3763	Tuesday	March 1	28	Tuesday, Mar. 24
3762	Wednesday	March 1	28	Wednesday, Mar. 25
3761	Friday	March 1	28	Friday, Mar. 27
3760	Saturday	March 1	35	Saturday, Mar. 28
3759	Sunday	March 1	28	Sunday, Mar. 22

In 3765 BC year could have begun on Sunday, March 1, with the spring equinox also occurring on Sunday (March 22). February has 4 weeks, 28 days.

In 3764 the year would again begin on Sunday, March 1, but the equinox would skip to Monday (March 23). At the end, February has 4 weeks, 28 days.

In 3763 the year would again begin on Sunday, March 1, but the equinox would skip to Tuesday (March 24). At the end, February has 4 weeks, 28 days.

In 3762 the year would again begin on Sunday March 1, but the equinox would skip to Wednesday (March 25). February has 4 weeks, 28 days.

In 3761 the year would again begin on Sunday March 1, but the equinox would skip two days, to Friday (March 27). At the end, February has 4 weeks, 28 days.

In 3760 the year would again begin on Sunday March 1, but the equinox would skip to Saturday (March 28). This time February has five weeks, 35 days.

In 3759 the year would again begin on Sunday March 1, but the equinox would again be on Sunday (March 22), as in the first week, since the extra week is added to the end of the previous February.

**TABLE 46. The First Spring After “Creation Week”
New Moon of Wednesday, April 17, 3765 BC
(The new moon was different on Wednesday, March 4, 3765)**

S	M	T	W	T	F	S	
“Creation”	2	3	¹ / New Moon	² / 5	³ / 6	1 st Sabbath	7 “Creation” Week
⁵ / 8	⁶ / 9	⁷ / 10	⁸ / 11	⁹ / 12	¹⁰ / 13	¹¹ / 14	14
¹² / 15	¹³ / 16	¹⁴ / FM	¹⁵ / 18	¹⁶ / 19	¹⁷ / 20	¹⁸ / 21	21
¹⁹ / 22 3765 BC, Yr. 1	²⁰ / 23 3764	²¹ / 24 3763	²² / 25 3762	²³ / 26 Leap	²⁴ / 27 3761	²⁵ / 28 3760, Yr. 6	28 Equinox Week Add week in yr. six
²⁶ / 1	²⁷ / 2	²⁸ / 3	²⁹ / 4	¹ / NM	² / 6	³ / 7	35
⁴ / 8	⁵ / 9	⁶ / 10	⁷ / 11	⁸ / 12	⁹ / 13	¹⁰ / 14	42
¹¹ / 15	¹² / 16	¹³ / 17	FM Passover	¹⁵ / 19	¹⁶ / 20	¹⁷ / 21	49
¹⁸ / 22	¹⁹ / 23	²⁰ / 24	²¹ / 25	²² / 26	²³ / 27	²⁴ / 28	56 Days
²⁵ / 1	²⁶ / 2	²⁷ / 3	²⁸ / 4	²⁹ / 5	³⁰ / 18	¹ / NM	63
² / 8	³ / 9	⁴ / 10	⁵ / 11	⁶ / 12	⁷ / 13	⁸ / 14	70
⁹ / 15	¹⁰ / 16	¹¹ / 17	¹² / 18	¹³ / 19	FM	¹⁵ / 21	77
¹⁶ / 22	¹⁷ / 23	¹⁸ / 24	¹⁹ / 26	²⁰ / 26	²¹ / 27	²² / 28	84
²³ / 29	²⁴ / 30	²⁵ / 31	²⁶ / 32	²⁷ / 33	²⁸ / 34	²⁹ / 35	91 Days

The following life spans seem to be related to the Sabbatical calendar. Notice how many life spans are divisible by 7 and 49:

TABLE 47. Life Spans and the Sabbatical Calendar

The following life spans are divisible by 7 and 49 (except 365 and 180)

(Gen. 5:23)	Enoch lived	365
(Gen. 5:28)	Lamech lived	182 before Noah was born (7 x 26)
(Gen. 25:7)	Abraham lived	175 (5 ² x 7)
(Gen. 25:38)	Isaac lived	180 (6 ² x 5)
(Gen. 47:28)	Jacob lived	147 (7 ² x 3)
(Gen. 11:25)	Nahor lived another	119 after Terah was born (7 x 17)
	Jacob lived	91 before Joseph was born (7 x 13)
(Gen. 11:26)	Terah lived	70 before sons were born (7 x 10)

**TABLE 48a. Leap Years Every 28 Years for Six Jubilees:
 Extra Weeks Added in Years 6, 12, 17, 23, etc. to the Year 294
 (Leap Year Omitted in Years 129 & 258)**

52 Weeks to Add	364-day yrs./ 28-Yr. Cycles						52 Weeks to Add	364-day yrs./ 28-Yr. Cycles							
1	1	2	3	4	5	6	26	142	143	144	145	146	147		
2	7	8		9	10	11	12	27	148	149		150	151	152	153
3		13	14	15	16		17	28		154	155	156	157		158
4	18	19	20		21	22	23	29	159	160	161		162	163	164
5	24		25	26	27	28		30	165		166	167	168	169	
6	29	30	31	32		33	34	31	170	171	172	173		174	175
7	35	36		37	38	39	40	32	176	177		178	179	180	181
8		41	42	43	44		45	33		182	183	184	185		186
9	46	47	48		49	50	51	34	187	188	189		190	191	192
10	52		53	54	55	56		35	193		194	195	196	197	
11	57	58	59	60		61	62	36	198	199	200	201		202	203
12	63	64		65	66	67	68	37	204	205		206	207	208	209
13		69	70	71	72		73	38		210	211	212	213		214
14	74	75	76		77	78	79	39	215	216	217		218	219	220
15	80		81	82	83	84		40	221		222	223	224	225	
16	85	86	87	88		89	90	41	226	227	228	229		230	231
17	91	92		93	94	95	96	42	232	233		234	235	236	237
18		97	98	99	100		101	43		238	239	240	241		242
19	102	103	104		105	106	107	44	243	244	245		246	247	248
20	108		109	110	111	112		45	249		250	251	252	253	
21	113	114	115	116		117	118	46	254	255	256	257	258	259	260
22	119	120		121	122	123	124	47	261	262		263	264	265	266
23		125	126	127	128	129	130	48		267	268	269	270		271
24	131	132	133		134	135	136	49	272	273	274		275	276	277
25	137		138	139	140	141		50	278		279	280	281	282	
								51	283	284	285	286		287	288
								52	289	290		291	292	293	294

Solar Adjustment Using Leap Weeks

A simple method is to add a “leap week” to February every 5 or 6 years, 5 leap weeks in 28 years, 50 leap weeks in 280 years... 52 leap weeks in 294 years (in 6 jubilees) in the years 6, 12, 17, 23, 28, 34, 40, etc. as in TABLE 47. To keep the seasons in tact, there needs to be five “leap weeks” in 28 years as in TABLES 47 and 48a. The “leap days” alone (if omitted every 4 years) add up to 7 days in 28 years. The other four weeks (28 days) come from the 365th day missing from each year from the 364-day calendar.

On the other hand, an easy way to turn our Gregorian calendar into a 52-week (364-day) calendar is to simply omit February 28 every year and to omit February 29 every four years. Everyone is familiar with how

February is used for adjusting the calendar every four years. It can also be used to add 1.24219 days, $1 + (31/128)$, every year by adding a week every 5 or 6 years as in TABLE 47. In a Sabbatical calendar, these 1.24219 days missing in February each year need to be replaced in February... as leap weeks every five or six years instead of leap days every four years.

In both the Gregorian and Sabbatical calendars, February should consist of 28.2421 days, $28 + (31/128)$. Divide $(365.25 \times 128 - 1)$ by $128 = 365.2421$.

An easy way to remember how to insert the extra weeks is to subtract 0, 5, 11, 16 or 22 from each cycle of 28, 56, 84, 112, etc. as in TABLE 47.

128 years: One Day Too Many

The Sabbatical calendar and Julian calendar both consist of 365.25-day years for the first 896 years (128×7). At this point, the Sabbatical and Julian calendars need to omit one leap week in the 896th year to make them align with the Gregorian calendar, which omits seven leap years every 900 years (in century years divisible by 400).

The year is actually 365.24219 days, but the calendar of Julius Caesar and Sabbatical calendar have 365.25 days and gains one day every 128 years ($365.25 - 365.24219 = .00781$).

In leap years, February adds one extra day every 128 years 7.81 extra days every 1,000 years when compared to real time. The Gregorian calendar should correct this by omitting a leap year nearest the 128th year, but instead it omits leap years in centuries divisible by 400. This means 2000 AD is a leap year, and 2100, 2200 and 2300 are not. 2400 is a leap year, but 2500, 2600, and 2700 are not. 400 years = 146,097 days ($365.25 \times 400 - 3$) = 20,871 weeks (52.1775×400).

Accuracy of the Sabbatical Calendar

To check the accuracy of the above TABLE 47, go to the 28th year. 28 years x 364 days equal 1,456 weeks (10,192 days). Since there are actually 1460.9687 weeks (10,226.781 days), five weeks need to be added as in TABLE 47.

Next go to the 130th year. 130 years x 364 days equal 6,760 weeks (47,320 days). Since there are actually 6,783.0691 weeks (47,481.484 days), 23 weeks (161.484 days) need to be added as in TABLE 47.

Next go to the 294th year. 294 years x 364 days equal 15,288 weeks (107,016 days). Since there are actually 15,340.171 weeks (107,381.2 days), 52 weeks (365.2 days) need to be added (TABLE 47).

However, after doing all this, there is still one day too many every 128 years, and a week needs to be avoided every 896 years. The Solution? Simply add the leap week one day later in the week every 129 years, during the normal leap year, in February, as in TABLE 48a. This is close to perfection!

**TABLE 48b. Extra Weeks Added in February, in Years 6, 12, 17, 23, to Year 294
(Leap Year Omitted in century Years 100, 200, 300, 500, 600, 700, 900)**

52 Weeks to Add	364-day yrs./ 28-Yr. Cycles						52 Weeks to Add	364-day yrs./ 28-Yr. Cycles							
1	2001	2	3	4		5	6	26	142	143	144	145		146	147
2	7	8		9	10	11	12	27	148	149		150	151	152	153
3		13	14	15	16		17	28		154	155	156	157		158
4	18	19	20		21	22	23	29	159	160	161		162	163	164
5	24		25	26	27	28		30	165		166	167	168	169	
6	29	30	31	32		33	34	31	170	171	172	173		174	175
7	35	36		37	38	39	40	32	176	177		178	179	180	181
8		41	42	43	44		45	33		182	183	184	185		186
9	46	47	48		49	50	51	34	187	188	189		190	191	192
10	52		53	54	55	56		35	193		194	195	196	197	
11	57	58	59	60		61	62	36	198	199	200	201	202	203	204
12	63	64		65	66	67	68	37	205	206		207	208	209	210
13		69	70	71	72		73	38		211	212	213	214		215
14	74	75	76		77	78	79	39	216	217	218		219	220	221
15	80		81	82	83	84		40	222		223	224	225	226	
16	85	86	87	88		89	90	41	227	228	229	230		231	232
17	91	92		93	94	95	96	42	233	234		235	236	237	238
18		97	98	99	2100	2101	102	43		239	240	241	242		243
19	103	104	105		106	107	108	44	244	245	246		247	248	249
20	109		110	111	112	113		45	250		251	252	253	254	
21	114	115	116	117		118	119	46	254	255	256	257		258	259
22	120	121		122	123	124	125	47	260	261		262	263	264	265
23		126	127	128	129		130	48		266	267	268	269	270	271
24	131	132	133		134	135	136	49	272	273	274		275	276	277
25	137		138	139	140	141		50	278		279	280	281	282	
								51	283	284	285	286		287	288
								52	289	290		291	292	293	294

TABLE 48b: In the Gregorian calendar, the

leap year is omitted in century years divisible by 400. This means 2000 AD is a leap year, and 2100, 2200 and 2300 are not. 2400 is a leap year, but 2500, 2600, and 2700 are not. To align the Sabbatical calendar with The Gregorian calendar, these leap days accumulate for 900 years (or 128 x 7) and are omitted in February by omitting one leap week from the Sabbatical calendar. This will result in the loss of one week in 900 years (2000-2900 AD), which is about equal to dropping one day every 128 years (128 x 7 = 896).

Note: TABLE 48b uses a convention where February, 2001, begins its four “weeks” (28 years) on Sunday. This is only for simplicity. Actually, February begins on a new week, new 19-year and 28-year cycles in 1998, not 2001. This is why the century years do not appear in the four-year spaces in February.

$$400 \text{ years} = 146,097 \text{ days } (365.25 \times 400 - 3).$$

$$= 20,871 \text{ weeks } (52.1775 \times 400)$$

	295	296	297	298		299	
	300	301	302	303	304	305	306
	307		308	309	310	311	312
	313	314	315	316		317	318
	319	320		321	322	323	324
		325	326	327	328		329
	330	331	332		333	334	335
	336		337	338	339	340	
	341	342	343	344		345	346
	347	348		349	350	351	352
		353	354	355	356		357
	358	359	360		361	362	363
	364		365	366	367	368	
	369	370	371	372		373	374
	375	376		377	378	379	380
		381	382	383	384		385
	386	387	388		389	390	391
	392		393	394	395	396	
	397	398	399	400	401	402	403
	404	405		407	408	409	410

TABLE 49. Gregorian Calendar: Leap Days into Leap Weeks

February from 1998 to 2025 (28 Years)

Small numbers = Sabbatical calendar, Large numbers = Gregorian calendar,

N=New Moon, **F**=Full Moon (12th **N** = ~30-60 days before 1st **N**)

The following (larger numbers) is our regular 365.25-day Gregorian calendar with leap days added every four years. The smaller numbers represent a 364-day Sabbatical-type calendar with leap weeks added every five to six years. Days and weeks are added in February.

1-1998 (Yr. 1 of 19-yr. Cycle)

S	M	T	W	T	F	S
^{1/} 1	^{2/} 2	^{3/} 3	^{4/} 4	^{5/} 5	^{6/} 6	^{7/} 7
1	2	3	4	5	6	7
^{8/} 8	^{9/} 9	^{10/1} 10	^{11/} 11	^{12/} 12	^{13/} 13	^{14/} 14
8	9	0	F	12	13	14
^{15/} 15	^{16/} 16	^{17/} 17	^{18/} 18	^{19/} 19	^{20/} 20	^{21/} 21
15	16	17	18	19	20	21
^{22/} 22	^{23/} 23	^{24/} 24	^{25/} 25	^{26/} 26	^{27/} 27	^{28/} 28
22	23	24	25	N	27	28

1st N= March 28 (as in TABLE 117).

2-1999 February

	^{2/} 1	^{3/} 2	^{4/} 3	^{5/} 4	^{6/} 5	^{7/} 6
	1	2	3	4	5	6
^{8/} 7	^{9/} 8	^{10/} 9	^{11/} 10	^{12/} 11	^{13/} 12	^{14/} 13
7	8	9	10	11	12	13
^{15/} 14	^{16/} 15	^{17/} 16	^{18/} 17	^{19/} 18	^{20/} 19	^{21/} 20
14	15	N	17	18	19	20
^{22/} 21	^{23/} 22	^{24/} 23	^{25/} 24	^{26/} 25	^{27/} 26	^{28/} 27
21	22	23	24	25	26	27
^{1/} 28						
28						

3-2000 (Leap Year) February

		^{3/} 1	^{4/} 2	^{5/} 3	^{6/} 4	^{7/} 5
		1	2	3	4	N
^{8/} 6	^{9/} 7	^{10/} 8	^{11/} 9	^{12/} 10	^{13/} 11	^{14/} 12
6	7	8	9	10	11	12
^{15/1} 3	^{16/} 14	^{17/} 15	^{18/} 16	^{19/} 17	^{20/} 18	^{21/} 19
3	14	15	16	17	18	F
^{22/} 20	^{23/} 21	^{24/} 22	^{25/} 23	^{26/} 24	^{27/} 25	^{28/} 26
20	21	22	23	24	25	26
^{1/} 27	^{2/} 28	^{3/} 29	13 th			
27	28	29	N			

4-2001 February

			^{5/} 1	^{6/} 2	^{7/} 3	
			1	2	3	
^{8/} 4	^{9/} 5	^{10/} 6	^{11/} 7	^{12/} 8	^{13/} 9	^{14/} 10
4	5	6	7	F	9	10
^{15/} 11	^{16/} 12	^{17/} 13	^{18/} 14	^{19/} 15	^{20/} 16	^{21/} 17
11	12	13	14	15	16	17
^{22/1} 8	^{23/} 19	^{24/} 20	^{25/} 21	^{26/} 22	^{27/} 23	^{28/} 24
8	19	20	21	22	N	24
^{1/} 25	^{2/} 26	^{3/} 27	^{4/} 28			
25	26	27	28			

5-2002 (490 x 4 + 42) February

S	M	T	W	T	F	S
					^{6/} 1	^{7/} 2
					1	2
^{8/} 3	^{9/} 4	^{10/} 5	^{11/} 6	^{12/} 7	^{13/} 8	^{14/} 9
3	4	5	6	7	8	9
^{15/} 10	^{16/} 11	^{17/} 12	^{18/} 13	^{19/} 14	^{20/} 15	^{21/} 16
10	11	N	13	14	15	16
^{22/} 17	^{23/} 18	^{24/} 19	^{25/} 20	^{26/} 21	^{27/} 22	^{28/} 23
17	18	19	20	21	22	23
^{1/} 24	^{2/} 25	^{3/} 26	^{4/} 27	^{5/} 28		
24	25	26	F	28		

6-2003 February, Year 6

						^{7/} 1
						N
^{8/} 2	^{9/} 3	^{10/} 4	^{11/} 5	^{12/} 6	^{13/} 7	^{14/} 8
2	3	4	5	6	7	8
^{15/} 9	^{16/} 10	^{17/} 11	^{18/} 12	^{19/} 13	^{20/} 14	^{21/} 15
9	10	11	12	13	14	15
^{22/} 17	^{23/} 18	^{24/} 19	^{25/} 20	^{26/} 21	^{27/} 22	^{28/} 23
F	17	18	19	20	21	22
^{29/} 23	^{30/} 24	^{31/} 25	^{32/} 26	^{33/} 27	^{34/} 28	^{35/} 1
23	24	25	26	27	28	1

7-2004 (Leap Year) February

^{1/} 1	^{2/} 2	^{3/} 3	^{4/} 4	^{5/} 5	^{6/} 6	^{7/} 7
1	2	3	4	5	F	7
^{8/} 8	^{9/} 9	^{10/} 10	^{11/} 11	^{12/} 12	^{13/} 13	^{14/} 14
8	9	10	11	12	13	14
^{15/} 15	^{16/} 16	^{17/} 17	^{18/} 18	^{19/} 19	^{20/} 20	^{21/} 21
15	16	17	18	19	N	21
^{22/} 22	^{23/} 23	^{24/} 24	^{25/} 25	^{26/} 26	^{27/} 27	^{28/} 28
22	23	24	25	26	27	28
^{1/} 29						
29						

8-2005 February

		^{3/} 1	^{4/} 2	^{5/} 3	^{6/} 4	^{7/} 5
		1	2	3	4	5
^{8/} 6	^{9/} 7	^{10/} 8	^{11/} 9	^{12/} 10	^{13/} 11	^{14/} 12
6	7	8	9	N	11	12
^{15/} 13	^{16/} 14	^{17/} 15	^{18/} 16	^{19/} 17	^{20/} 18	^{21/} 19
13	14	15	16	17	18	19
^{22/} 20	^{23/} 21	^{24/} 22	^{25/} 23	^{26/} 24	^{27/} 25	^{28/} 26
20	21	22	23	F	25	26
^{1/} 27	^{2/} 28					
27	28					

INTELLIGENT DESIGN OF THE AGES
The Original Eras Restored

9-2006 February

S	M	T	W	T	F	S
			4/ N	5/ 2	6/ 3	7/ 4
8/ 5	9/ 6	10/ 7	11/ 8	12/ 9	13/ 10	14/ 11
15/ 12	16/ F	17/ 4	18/ 5	19/ 16	20/ 7	21/ 8
22/ 19	23/ 20	24/ 21	25/ 22	26/ 23	27/ 24	28/ 25
1/ 26	2/ 27	3/ N	13 th New			

10-2007 February

S	M	T	W	T	F	S
			5/ 1	6/ F	7/ 3	
8/ 4	9/ 5	10/ 6	11/ 7	12/ 8	13/ 9	14/ 10
15/ 11	16/ 12	17/ 13	18/ 14	19/ 5	20/ N	21/ 17
22/ 18	23/ 19	24/ 20	25/ 21	26/ 22	27/ 23	28/ 24
1/ 25	2/ 26	3/ 27	4/ 28			

11-2008 (Leap Year) February, Year 11

S	M	T	W	T	F	S
			6/ 1	7/ 2		
8/ 3	9/ 4	10/ 5	11/ N	12/ 7	13/ 8	14/ 9
15/ 10	16/ 11	17/ 12	18/ 13	19/ 14	20/ 15	21/ 16
22/ 17	23/ 18	24/ 19	25/ 20	26/ F	27/ 22	28/ 23
1/ 24	2/ 25	3/ 26	4/ 27	5/ 28	6/ 29	7/ 29

12-2009 (490 x 4 + 49) February

S	M	T	W	T	F	S
8/ 1	9/ 2	10/ 3	11/ 4	12/ 5	13/ 6	14/ 7
15/ 8	16/ F	17/ 10	18/ 11	19/ 12	20/ 13	21/ 14
22/ 15	23/ 16	24/ 17	25/ 18	26/ 19	27/ 20	28/ 21
29/ 22	30/ 23	231/ N	32/ 25	33/ 26	34/ 27	35/ 28

13-2010 February

S	M	T	W	T	F	S
	2/ 1	3/ 2	4/ 3	5/ 4	6/ 5	7/ 6
8/ 7	9/ 8	10/ 9	11/ 10	12/ 11	13/ 12	14/ 13
15/ N	16/ 15	17/ 16	18/ 17	19/ 18	20/ 19	21/ 20
22/ 21	23/ 22	24/ 23	25/ 24	26/ 25	27/ 26	28/ 27
1/ F						

14-2011 February

S	M	T	W	T	F	S
		3/ 1	4/ 2	5/ N	6/ 4	7/ 5
8/ 6	9/ 7	10/ 8	11/ 9	12/ 10	13/ 11	14/ 12
15/ 13	16/ 14	17/ 15	18/ 16	19/ 17	20/ F	21/ 19
22/ 20	23/ 21	24/ 22	25/ 23	26/ 24	27/ 25	28/ 26
1/ 27	2/ 28	13 th New				

15-2012 (Leap Year) February

S	M	T	W	T	F	S
			4/ 1	5/ 2	6/ 3	7/ 4
8/ 5	9/ 6	10/ 7	11/ 8	12/ 9	13/ 10	14/ 11
15/ 12	16/ 13	17/ 14	18/ 15	19/ 16	20/ 17	21/ 18
22/ 19	23/ 20	24/ N	25/ 22	26/ 23	27/ 24	28/ 25
1/ 26	2/ 27	3/ 28	4/ 29			

16-2013 February

S	M	T	W	T	F	S
					6/ 1	7/ 2
8/ 3	9/ 4	10/ 5	11/ 6	12/ 7	13/ 8	14/ 9
15/ N	16/ 11	17/ 12	18/ 13	19/ 14	20/ 15	21/ 16
22/ 17	23/ 18	24/ 19	25/ 20	26/ 21	27/ 22	28/ 23
1/ 24	2/ F	3/ 26	4/ 27	5/ 28		

Note: The 12th or 13th new moons in February are important because the Last Day of Unleavened Bread (the eighth day after Passover) is 50 days after the 12th new moon (or 13th in a leap month) each year. (12th moon = 29.5 days. Passover = 14 days plus 7 days of Unleavened Bread.) (29+14+7=50.) Pentecost is the 50th day after the Sunday during the days of Unleavened Bread and is, therefore, 94-100 days (in the 14th week) after the 12th new moon.

17-2014 February, Year 17

S	M	T	W	T	F	S
					N	7/ 1
8/ 2	9/ 3	10/ 4	11/ 5	12/ 6	13/ 7	14/ 8
15/ 9	16/ 10	17/ 11	18/ 12	19/ 13	20/ 14	21/ 15
22/ 16	23/ 17	24/ 18	25/ 19	26/ 20	27/ 21	28/ 22
29/ 16	30/ 17	31/ 18	32/ 19	33/ 20	34/ 21	35/ 22
23	24	25	26	27	28	N

12th New
3rd Extra Week
13th New

2-21-2018 February

S	M	T	W	T	F	S
				5/ 1	6/ 2	7/ 3
8/ 4	9/ 5	10/ 6	11/ 7	12/ 8	13/ 9	14/ 10
15/ 11	16/ 12	17/ 13	18/ 14	19/ 15	20/ 16	21/ 17
22/ 18	23/ 19	24/ 20	25/ 21	26/ 22	27/ 23	28/ 24
1/ 25	2/ 26	3/ 27	4/ 28			

12th New

18-2015 February

1/ 1	2/ 2	3/ 3	4/ 4	5/ 5	6/ 6	7/ 7
8/ 8	9/ 9	10/ 10	11/ 11	12/ 12	13/ 13	14/ 14
15/ 15	16/ 16	17/ 17	18/ 18	19/ 19	20/ 20	21/ 21
22/ 22	23/ 23	24/ 24	25/ 25	26/ 26	27/ 27	28/ 28

12th New

3-22-2019 February, Year 3

					6/ 1	7/ 2
8/ 3	9/ 4	10/ 5	11/ 6	12/ 7	13/ 8	14/ 9
15/ 10	16/ 11	17/ 12	18/ 13	19/ 14	20/ 15	21/ 16
22/ 17	23/ 18	24/ 19	25/ 20	26/ 21	27/ 22	28/ 23
1/ 24	2/ 25	3/ 26	4/ 27	5/ 28	6/ 1	7/ 2

12th New

19-2016 (490 x 4 + 56) (Leap Year)

	2/ 1	3/ 2	4/ 3	5/ 4	6/ 5	7/ 6
8/ 7	9/ 8	10/ 9	11/ 10	12/ 11	13/ 12	14/ 13
15/ 14	16/ 15	17/ 16	18/ 17	19/ 18	20/ 19	21/ 20
22/ 21	23/ 22	24/ 23	25/ 24	26/ 25	27/ 26	28/ 27
1/ 28	2/ 29	3/ 13 th New				

12th New
4th Extra Week

4-23-2020 (Leap Year) February

						7/ 1
8/ 2	9/ 3	10/ 4	11/ 5	12/ 6	13/ 7	14/ 8
15/ 9	16/ 10	17/ 11	18/ 12	19/ 13	20/ 14	21/ 15
22/ 16	23/ 17	24/ 18	25/ 19	26/ 20	27/ 21	28/ 22
29/ 16	30/ 17	31/ 18	32/ 19	33/ 20	34/ 21	35/ 22
1/ 28	2/ 29	3/ 13 th New				

13th New

1-20-2017 February

			4/ 1	5/ 2	6/ 3	7/ 4
8/ 5	9/ 6	10/ 7	11/ 8	12/ 9	13/ 10	14/ 11
15/ 12	16/ 13	17/ 14	18/ 15	19/ 16	20/ 17	21/ 18
22/ 19	23/ 20	24/ 21	25/ 22	26/ 23	27/ 24	28/ 25
1/ 28	2/ 27	3/ 28				

12th New

5-24-2021 February

			2/ 1	3/ 2	4/ 3	5/ 4	6/ 5	7/ 6
8/ 7	9/ 8	10/ 9	11/ 10	12/ 11	13/ 12	14/ 13	15/ 14	16/ 15
17/ 16	18/ 17	19/ 18	20/ 19	21/ 20	22/ 21	23/ 22	24/ 23	25/ 24
26/ 25	27/ 26	28/ 27	29/ 28	30/ 29	31/ 30	32/ 31	33/ 1	34/ 2
1/ 28	2/ 27	3/ 28						

12th New

1st N= March 28 (as in TABLE 1).

INTELLIGENT DESIGN OF THE AGES
The Original Eras Restored

6-25-2022 February

S	M	T	W	T	F	S
		3 [/]	4 [/]	5 [/]	6 [/]	7 [/]
		N	2	3	4	5
8 [/]	9 [/]	10 [/]	11 [/]	12 [/]	13 [/]	14 [/]
6	7	8	9	10	11	12
15 [/]	16 [/]	17 [/]	18 [/]	19 [/]	20 [/]	21 [/]
13	14	15	F	17	18	19
22 [/]	23 [/]	24 [/]	25 [/]	26 [/]	27 [/]	28 [/]
20	21	22	23	24	25	26
1 [/]	2 [/]	13 th				
27	28	New				

7-26-2023 (490 x 4+ 63) February

			4 [/]	5 [/]	6 [/]	7 [/]
			1	2	3	4
8 [/]	9 [/]	10 [/]	11 [/]	12 [/]	13 [/]	14 [/]
F	6	7	8	9	10	11
15 [/]	16 [/]	17 [/]	18 [/]	19 [/]	20 [/]	21 [/]
12	13	14	15	16	17	18
22 [/]	23 [/]	24 [/]	25 [/]	26 [/]	27 [/]	28 [/]
19	N	21	22	23	24	25
1 [/]	2 [/]	3 [/]				
26	27	28				

10-29-2026 February (Same as year 1)

1 [/]	2 [/]	3 [/]	4 [/]	5 [/]	6 [/]	7 [/]
F	2	3	4	5	6	7
8 [/]	9 [/]	10 [/]	11 [/]	12 [/]	13 [/]	14 [/]
8	9	10	11	12	13	14
15 [/]	16 [/]	17 [/]	18 [/]	19 [/]	20 [/]	21 [/]
15	16	N	18	19	20	21
22 [/]	23 [/]	24 [/]	25 [/]	26 [/]	27 [/]	28 [/]
22	23	24	25	26	27	28

8-27-2024 (Leap Year) February

				5 [/]	6 [/]	7 [/]
				1	2	3
8 [/]	9 [/]	10 [/]	11 [/]	12 [/]	13 [/]	14 [/]
4	5	6	7	8	N	10
15 [/]	16 [/]	17 [/]	18 [/]	19 [/]	20 [/]	21 [/]
11	12	13	14	15	16	17
22 [/]	23 [/]	24 [/]	25 [/]	26 [/]	27 [/]	28 [/]
18	19	20	21	22	23	F
1 [/]	2 [/]	3 [/]	4 [/]	5 [/]		
25	26	27	28	29		

9-28-2025 February, Year 9

S	M	T	W	T	F	S
						7 [/]
		N				1
8 [/]	9 [/]	10 [/]	11 [/]	12 [/]	13 [/]	14 [/]
2	3	4	5	6	7	8
15 [/]	16 [/]	17 [/]	18 [/]	19 [/]	20 [/]	21 [/]
9	10	11	F	13	14	15
22 [/]	23 [/]	24 [/]	25 [/]	26 [/]	27 [/]	28 [/]
16	17	18	19	20	21	22
29 [/]	30 [/]	31 [/]	32 [/]	33 [/]	34 [/]	35 [/]
23	24	25	26	27	N	1

**Conversion of the Gregorian Solar Calendar
Into A Lunar-Solar Sabbatical Calendar**

There are several hints that various biblical stories were based upon a 364-day sabbatical calendar instead of a 365-day solar calendar. For instance, Jacob fled from Esau when he was 77 years old. He worked for his uncle for seven years (until he was 84) to marry Rachel but was instead given her sister, Leah. So, he worked another seven years to marry Rachel, and at the end (when he was 91) Joseph was born. He worked another six years (until he was 97) to receive cattle. He returned to his brother, Esau, in his 98th year, when Rachel died giving birth to Benjamin. Two jubilees equal 98 years. Jacob lived another jubilee and died at the age of 147. Notice how a sabbatical calendar also divides the years into weeks and 91-day seasons:

**TABLE 50. Four 91-Day Seasons in 52 Weeks (Extracted From Gregorian Calendar)
Based on the tradition that the calendar began on Sunday
(Winter=31+29+31) (Spring=30+31+30) (Summer=31+30+30) (Fall=31+30+30)**

	S	M	T	W	T	F	S		S	M	T	W	T	F	S	
Jan	1	2	3	4	5	6	7	Jly	1	2	3	4	5	6	7	
	8	9	10	11	12	13	14		8	9	10	11	12	13	14	
	15	16	17	18	19	20	21		15	16	17	18	19	20	21	
	22	23	24	25	26	27	28		22	23	24	25	26	27	28	
	29	30	31						29	30	31					
Feb				1	2	3	4	Aug				1	2	3	4	
	5	6	7	8	9	10	11		5	6	7	8	9	10	11	
	12	13	14	15	16	17	18		12	13	14	15	16	17	18	
	19	20	21	22	23	24	25		19	20	21	22	23	24	25	
	26	27	28	29					26	27	28	29	30	31		
Mar					1	2	3	Sep						1	2	
	4	5	6	7	8	9	10		3	4	5	6	7	8	9	
	11	12	13	14	15	16	17		10	11	12	13	14	15	16	
Equinox Wk.	18	19	20	21	22	23	24	91 st	17	18	19	20	21	22	23	Equinox Wk.
	25	26	27	28	29	30	31		24	25	26	27	28	29	30	91 st
Apr	1	2	3	4	5	6	7		1	2	3	4	5	6	7	
	8	9	10	11	12	13	14		8	9	10	11	12	13	14	
	15	16	17	18	19	20	21		15	16	17	18	19	20	21	
	22	23	24	25	26	27	28		22	23	24	25	26	27	28	
	29	30							29	30	31					
May				1	2	3	4	5	Nov				1	2	3	4
	6	7	8	9	10	11	12		5	6	7	8	9	10	11	
	13	14	15	16	17	18	19		12	13	14	15	16	17	18	
	20	21	22	23	24	25	26		19	20	21	22	23	24	25	
	27	28	29	30	31				26	27	28	29	30			
Jun					1	2		Dec						1	2	
	3	4	5	6	7	8	9		3	4	5	6	7	8	9	
	10	11	12	13	14	15	16		10	11	12	13	14	15	16	
Solstice Wk.	17	18	19	20	21	22	23	91 st	17	18	19	20	21	22	23	Solstice Wk.
	24	25	26	27	28	29	30		24	25	26	27	28	29	30	91 st

The main attraction of a 52-week (364-day) calendar is that it allows each year, and each of the four quarters of a year (91 days) to begin on a Sunday, at

the beginning of a week and to end on a Saturday, at the end of a week. This pattern is restored to the Gregorian calendar by simply moving August 31 back to February 29. Augustus Caesar had removed February 29 and moved it to August 31. By simply dropping the last day, December 31, a 364-day calendar can be created

TABLE 51. Four 91-Day Seasons in 52 Weeks (Extracted From Gregorian Calendar) Based on the tradition that the calendar began with a new moon on the fourth day (Winter=31+29+31) (Spring=30+31+30) (Summer=31+30+30) (Fall=31+30+30)

	S	M	T	W	T	F	S		S	M	T	W	T	F	S	
Jan				1	2	3	4		Jly			1	2	3	4	
	5	6	7	8	9	10	11			5	6	7	8	9	10	11
	12	13	14	15	16	17	18			12	13	14	15	16	17	18
	19	20	21	22	23	24	25			19	20	21	22	23	24	25
	26	27	28	29	30	31				26	27	28	29	30	31	
Feb							1		Aug							1
	2	3	4	5	6	7	8			2	3	4	5	6	7	8
	9	10	11	12	13	14	15			9	10	11	12	13	14	15
	16	17	18	19	20	21	22			16	17	18	19	20	21	22
	23	24	25	26	27	28	29			23	24	25	26	27	28	29
										30	31					
Mar	1	2	3	4	5	6	7		Sep		1	2	3	4	5	6
	8	9	10	11	12	13	14			3	8	9	10	11	12	13
	15	16	17	18	19	20	21			10	15	16	17	18	19	20
Equinox Wk.	22	23	24	25	26	27	28			17	22	23	24	25	26	27
	29	30	31	91st						24	29	30	91st			
Apr				1	2	3	4		Oct			1	2	3	4	
	5	6	7	8	9	10	11			5	6	7	8	9	10	11
	12	13	14	15	16	17	18			12	13	14	15	16	17	18
	19	20	21	22	23	24	25			19	20	21	22	23	24	25
	26	27	28	29	30					26	27	28	29	30	31	
May						1	2		Nov							1
	3	4	5	6	7	8	9			2	3	4	5	6	7	8
	10	11	12	13	14	15	16			9	10	11	12	13	14	15
	17	18	19	20	21	22	23			16	17	18	19	20	21	22
	24	25	26	27	28	29	30			23	24	25	26	27	28	29
	31									30						
Jun		1	2	3	4	5	6		Dec		1	2	3	4	5	6
	7	8	9	10	11	12	13			7	8	9	10	11	12	13
	14	15	16	17	18	19	20			14	15	16	17	18	19	20
Solstice Wk.	21	22	23	24	25	26	27			21	22	23	24	25	26	27
	28	29	30	91st						28	29	30	31			91st

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Calendars gained a day every 128 years. There is an obvious similarity between Alexander's pre-Roman calendar and the Qumran sabbatical calendar. After Alexander captured Egypt, he introduced them to the Macedonian calendar in 327. It had 365.25 days, and the equinox was actually on March 25, not just on his calendar. How did Alexander determine the equinox should be on March 25? There are three likely answers:

a. Using the Alexandrian/Julian proleptic⁸² calendars, we can extrapolate backwards to the time of Solomon. In BC 327 the equinox was on March 25; 128 years earlier (in 456) it was on March 26; 128 years earlier (in 584) it was on March 27; 128 years earlier (in 712) it was on March 28; 128 years earlier (in 840) it was on March 29; 128 years earlier (in 968), when Solomon founded his temple) it was on March 30. Before Solomon, it was in April on the proleptic Julian calendar. However, we lack evidence of such antiquity.

TABLE 52. The Qumran Sabbatical Calendar
Based on the tradition the calendar began on the fourth day, Wednesday
(Today's Month Names Added)

91-day seasons with months of 30, 30 & 31 days
much like the Julian calendar before Augustus moved February 29 to August 31

S M T W T F S							S M T W T F S														
Jan							1	2	3	4	Jly							1	2	3	4
	5	6	7	8	9	10	11				5	6	7	8	9	10	11				
	12	13	14	15	16	17	18				12	13	14	15	16	17	18				
	19	20	21	22	23	24	25				19	20	21	22	23	24	25				
	26	27	28	29	30						26	27	28	29	30						
Feb							1	2			Aug							1	2		
	3	4	5	6	7	8	9				3	4	5	6	7	8	9				
	10	11	12	13	14	15	16				10	11	12	13	14	15	16				
	17	18	19	20	21	22	23				17	18	19	20	21	22	23				
	24	25	26	27	28	29	30				24	25	26	27	28	29	30				
	31	32	33	34	35	Leap week every 5-6 yrs.															
Mar	1	2	3	4	5	6	7			Sep	1	2	3	4	5	6	7				
	8	9	10	11	12	13	14				8	9	10	11	12	13	14				
	15	16	17	18	19	20	21				15	16	17	18	19	20	21				
Equinox Wk.	22	23	24	25	26	27	28				22	23	24	25	26	27	28				
	29	30	31							91 st	29	30	31						91 st		
Apr							1	2	3	4	Oct							1	2	3	4
	5	6	7	8	9	10	11				5	6	7	8	9	10	11				
	12	13	14	15	16	17	18				12	13	14	15	16	17	18				
	19	20	21	22	23	24	25				19	20	21	22	23	24	25				
	26	27	28	29	30						26	27	28	29	30						
May							1	2			Nov							1	2		
	3	4	5	6	7	8	9				3	4	5	6	7	8	9				
	10	11	12	13	14	15	16				10	11	12	13	14	15	16				
	17	18	19	20	21	22	23				17	18	19	20	21	22	23				
	24	25	26	27	28	29	30				24	25	26	27	28	29	30				
Jun	1	2	3	4	5	6	7			Dec	1	2	3	4	5	6	7				
	8	9	10	11	12	13	14				8	9	10	11	12	13	14				
	15	16	17	18	19	20	21				15	16	17	18	19	20	21				
Solstice Wk.	22	23	24	25	26	27	28				22	23	24	25	26	27	28				
	29	30	31							91 st	29	30	31						91 st		

b. Alexander probably inherited the knowledge from the Egyptians that years should have 365.25 days. For thousands of years, the Egyptian calendar had only 365 days, and it became evident that the annual rising of the star, Sirius, and the flooding of the Nile came one day later, on the Egyptian calendar, every four years. In every fourth year, the first day of their month, Thoth, came one day earlier than the annual rising of Sirius, and the flooding of the Nile, and the gap

⁸² Proleptic calendar is a calendar that is used to date events prior to when the calendar was created. This is done by extrapolating.

widened and revolved around the entire year in 1460 years (1460 years equaled 1461 Egyptian years). The Egyptian proleptic calendar repeated Thoth one on the same date every 1460 years in the years BC 1321, 2781 and 4241. (Note the rabbinic date for the beginning of their calendar is 3761. This is 480 years after 4241.)

By adding one day every four years, Sirius and the flooding of the Nile stayed on the same dates on the calendar each year. Nevertheless, even after inserting the leap years, the calendar still gained one day every 128 years, 11.4 days every 1460 years.

c. Alexander probably obtained the date of the equinox, March 25, from a source that had a much more advanced calendar that was able to flawlessly preserve the equinox on March 25. This would be represented by the solar calendar that began on Sunday while the lunar calendar began on Wednesday in Genesis One.

Evidently the Egyptians, Greeks, and Romans had the wrong system. The calendar of Alexander and Caesar continued to define the equinox as March 25 for over 2,000 years, until the time of George Washington, but their calendars did not have a system that would keep the equinox on March 25. The equinox slipped a day every 128 years, 11.4 days every 1460 years... but not adjusted on their calendars.

Julius Caesar's Julian calendar of 45 BC preserved the spring equinox as being on March 25 even though it was actually observable as being on March 23, and later March 22, using a sundial. He undoubtedly inherited his calendar from Alexander and made a few changes.

TABLE 53. The 28-Day Sabbatical Calendar With an Extra Week

**91-day seasons with months of 28, 28 & 35 days
 much like the Julian calendar before Augustus moved February 29 to August 31**

	S	M	T	W	T	F	S		S	M	T	W	T	F	S		
Jan	1	2	3	4	5	6	7	Jly	1	2	3	4	5	6	7		
	8	9	10	11	12	13	14		8	9	10	11	12	13	14		
	15	16	17	18	19	20	21		15	16	17	18	19	20	21		
	22	23	24	25	26	27	28		22	23	24	25	26	27	28		
Feb	1	2	3	4	5	6	7	Aug	1	2	3	4	5	6	7		
	8	9	10	11	12	13	14		8	9	10	11	12	13	14		
	15	16	17	18	19	20	21		15	16	17	18	19	20	21		
	22	23	24	25	26	27	28		22	23	24	25	26	27	28		
Mar	1	2	3	4	5	6	7	Sep	1	2	3	4	5	6	7		
	8	9	10	11	12	13	14		8	9	10	11	12	13	14		
	15	16	17	18	19	20	21		15	16	17	18	19	20	21		
Equinox Wk.	22	23	24	25	26	27	28		22	23	24	25	26	27	28	Equinox Wk.	
Extra Wk.	29	30	31	32	33	34	35	91 st	29	30	31	32	33	34	35	91 st	
Apr	1	2	3	4	5	6	7	Oct	1	2	3	4	5	6	7		
	8	9	10	11	12	13	14		8	9	10	11	12	13	14		
	15	16	17	18	19	20	21		15	16	17	18	19	20	21		
	22	23	24	25	26	27	28		22	23	24	25	26	27	28		
May	1	2	3	4	5	6	7	Nov	1	2	3	4	5	6	7		
	8	9	10	11	12	13	14		8	9	10	11	12	13	14		
	15	16	17	18	19	20	21		15	16	17	18	19	20	21		
	22	23	24	25	26	27	28		22	23	24	25	26	27	28		
Jun	1	2	3	4	5	6	7	Dec	1	2	3	4	5	6	7		
	8	9	10	11	12	13	14		8	9	10	11	12	13	14		
	15	16	17	18	19	20	21		15	16	17	18	19	20	21		
Solstice Wk.	22	23	24	25	26	27	28		22	23	24	25	26	27	28	Solstice Wk.	
Extra Wk.	29	30	31	32	33	34	35	91 st	29	30	31	32	33	34	35	91 st	

TABLE 54. The 19-Year Cycle (1960-2008)
With Intercalation in Years 3, 6, 8, 11, 14, 17, & 19 (as in the present Jewish calendar)

19 Yrs.	AD	New Moons March 8- March 29	New Moons March 29- April 7	Passover	Pentecost
1	1960	Mar 27		Apr 13	
2	1961	Mar 16		Mar 31	
3	1962	Mar 5	Apr 4	Apr. 18	June 10
4	1963	Mar 25		Apr. 8	
5	1964	Mar 14		Mar 27	
6	1965	Mar 3	Apr 2	Apr. 16	
7	1966	Mar 22		Apr. 4	
8	1967	Mar 10	Apr 9	Apr. 24	June 18
9	1968	Mar 28		Apr. 12	
10	1969	Mar 18		Apr. 2	
11	1970	Mar 7	Apr 6	Apr. 20	
12	1971	Mar 26		Apr. 9	
13	1972	Mar 15		Mar 29	
14	1973	Mar 4	Apr 3	Apr. 16	
15	1974	Mar 23		Apr. 6	
16	1975	Mar 12		Mar 26	
17	1976	Mar 1	Mar 29	Apr 14	
18	1977	Mar 19		Apr. 2	
19	1978	Mar 8	Apr 7	Apr. 21	June 11
1	1979	Mar 28		Apr. 11	
2	1980	Mar 16		Mar 31	
3	1981	Mar 5	Apr 4	Apr. 18	June 7
4	1982	Mar 25		Apr. 7	
5	1983	Mar 14		Mar 28	
6	1984	Mar 2	Apr 1	Apr. 16	
7	1985	Mar 21		Apr. 5	
8	1986	Mar 10	Apr 9	Apr. 23	June 15
9	1987	Mar 29		Apr. 13	
10	1988	Mar 18		Apr. 1	
11	1989	Mar 7	Apr 6	Apr. 19	June 11
12	1990	Mar 26		Apr. 9	
13	1991	Mar 16		Mar 29	
14	1992	Mar 4	Apr 3	Apr. 17	June 7
15	1993	Mar 23		Apr. 5	
16	1994	Mar 12		Mar 26	
17	1995	Mar 1	Mar 29	Apr 14	
18	1996	Mar 20		Apr. 4	
19	1997	Mar 8	Apr 7	Apr. 21	June 15
1	1998	Mar 28		Apr. 10	
2	1999	Mar 17		Mar 31	
3	2000	Mar 5	Apr 5	Apr. 19	June 11
4	2001	Mar 25		Apr. 7	
5	2002	Mar 14		Mar 27	
6	2003	Mar 2	Apr 3	Apr 16	June 8
7	2004	Mar 23		Apr. 5	
8	2005	Mar 9	Apr 9	Apr. 23	June 12
9	2006	Mar 29		Apr. 12	
10	2007	Mar 19		Apr. 2	
11	2008	Mar 7	Apr 6	Apr. 19	June 8

1959 completes 301 x 19.

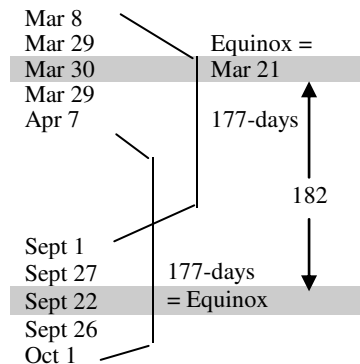
Mar 5 = Extra 13th month

Solar eclipse Friday, April 8, 2005,
at conjunction of 1st month.

Summer = June 21

Obviously, the spring new year does not begin with the new moon closest to the spring equinox (Mar. 21) if the fall new year begins with the new moon closest to the fall equinox (Sep. 22). Equinoxes are 182 days apart.

1978 completes 302 x 19.



1997 completes 303 x 19.

Spring new year rotates around the 177th day prior to the fall new year (not around the spring equinox).

Solar eclipse Friday, April 8, 2005,
at conjunction of 1st month.

Solar eclipse on Oct 3.
Lunar eclipses on Apr. 24/Oct. 17

TABLE 55. The 19-Year Cycle (1960-2008)
With Intercalation in Years 3, 6, 9, 11, 14, 17, & 19 (as in present-day calculations)

19 Yrs.	AD	New Moons March 8-March 29	New Moons March 29-April 7	Days Before April 7	Extra Moons Added
1	1960	Mar 28		10.8751	
2	1961	Mar 17		21.7502	
3	1962	Mar 6	Apr 3	3.0948	1
4	1963	Mar 24		13.9681	
5	1964	Mar 14		24.8449	
6	1965	Mar 4	Apr 1	6.1896	2
7	1966	Mar 21		17.0647	
8	1967	Mar 11	Apr. 9	27.7502	
9	1968	Mar 1	Mar 29	9.2844	3
10	1969	Mar 18		20.1592	
11	1970	Mar 8	Apr 5	1.5037	4
12	1971	Mar 26		12.3792	
13	1972	Mar 15		23.7543	
14	1973	Mar 5	Apr 2	4.5984	5
15	1974	Mar 23		15.4735	
16	1975	Mar 12		26.3486	
17	1976	Mar 3	Mar 31	7.6931	6
18	1977	Mar 20		18.5682	
19	1978	Mar 9	Apr 7	29.4433	7
1	1979	Mar 28		10.8751	
2	1980	Mar 17		21.7502	
3	1981	Mar 6	Apr 3	3.0948	1
4	1982	Mar 24		13.9681	
5	1983	Mar 14		24.8449	
6	1984	Mar 4	Apr 1	6.1896	2
7	1985	Mar 21		17.0647	
8	1986	Mar 11	Apr 9	27.7502	
9	1987	Mar 1	Mar 29	9.2844	3
10	1988	Mar 18		20.1592	
11	1989	Mar 8	Apr 5	1.5037	4
12	1990	Mar 26		12.3792	
13	1991	Mar 15		23.7543	
33-14	1992	Mar 5	12 th leap moon= 34 th lunar year		5
15	1993	Mar 23		15.4735	
16	1994	Mar 12		26.3486	
17	1995	Mar 3	Mar 31	7.6931	6
18	1996	Mar 20		18.5682	
19	1997	Mar 9	Apr 7	29.4433	7
1	1998	Mar 28		10.8751	
2	1999	Mar 17		21.7502	
3	2000	Mar 6	Apr 3	3.0948	1
4	2001	Mar 24		13.9681	
5	2002	Mar 14		24.8449	
6	2003	Mar 4	Apr 1	6.1896	2
7	2004	Mar 21		17.0647	
8	2005	Mar 11	Apr 9	27.7502	
9	2006	Mar 1	Mar 29	9.2844	3
10	2007	Mar 18		20.1592	
11	2008	Mar 8	Apr 5	1.5037	4

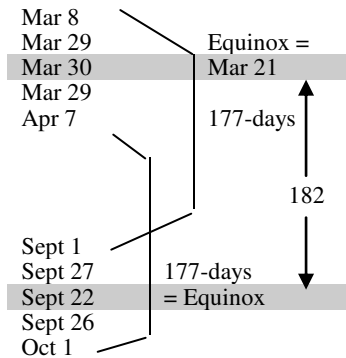
$365.24219 - 354.367 = 10.8751$
= Extra 13th month

Solar eclipse Friday, April 8, 2005,
at conjunction of 2nd month.

Summer = June 21

Obviously, the spring new year does not begin with the new moon closest to the spring equinox (Mar. 21) if the fall new year begins with the new moon closest to the fall equinox (Sep. 22). Equinoxes are 182 days apart.

1978 completes 302 x 19.



1997 completes 303 x 19.

Solar eclipse Friday, April 8, 2005,
at conjunction of 2nd month.

Solar eclipse on Oct 3.
Lunar eclipses on Apr. 24/Oct. 17

**TABLE 56. Recent Solar Eclipses⁸³, Cycle of 18 Years, 11 Days, 8 Hours⁸⁴
Saros 129 runs from Oct. 03, 1103 to Feb. 21, 2528 AD (1424.38 yrs.)⁸⁵**

2-24-1933	3-07-1951	3-18-1969	3-29-1987	4-08-2005	4-20-2023
8-21-1933	9-01-1951	9-11-1969	9-23-1987	10-03-2005	10-14-2023
2-14-1934	2-25-1952	3-07-1970	3-18-1988	3-29-2006	4-08-2024
8-10-1934	8-20-1952	8-31-1970	9-11-1988	9-22-2006	10-02-2024
2-03-1935	2-14-1953	(2-25-) 1971	(3-07-) 1989	(3-19-) 2007	3-29-2025
6-30-1935	7-11-1953	7-22-1971			
7-30-1935	8-09-1953	8-20-1971	8-31-1989	9-11-2007	9-21-2025
12-25-1936	1-05-1954	1-16-1972	1-26-1990	2-07-2008	2-17-2026
6-19-1936	6-30-1954	7-10-1972	7-22-1990	8-01-2008	8-12-2026
12-13-1937	12-25-1955	1-04-1973	1-15-1991	1-26-2009	2-06-2027
6-08-1937	6-20-1955	6-30-1973	7-11-1991	7-22-2009	8-02-2027
12-02-1938	12-14-1956	12-24-1974	1-04-1992	1-15-2010	1-26-2028
5-29-1938	6-08-1956	6-20-1974	6-30-1992	7-11-2010	7-22-2028
11-21-1939	12-02-1957	12-13-1975	12-24-1993	1-04-2011	1-14-2029
1939	4-30-1957	5-11-1975	5-21-1993	6-01-2011	6-12-2029
4-19-1939	(4-29-) 1957	(6-09-) 1975	(6-20-) 1993	7-01-2011	7-11-2029
10-12-1939	10-23-1957	11-03-1975	11-13-1993	11-25-2011	12-05-2029
4-07-1940	4-19-1958	4-29-1976	5-10-1994	5-20-2012	6-01-2030
10-01-1940	10-12-1958	10-23-1976	11-03-1994	11-13-2012	11-25-2030
3-27-1941	4-08-1959	4-18-1977	4-29-1995	5-10-2012	5-21-2031
9-21-1941	10-02-1959	10-12-1977	10-24-1995	11-03-2013	11-14-2031
3-16-1942	3-27-1960	(4-07-) 1978	4-17-1996	4-29-2014	5-09-2032
9-10-1942	9-20-1960	(10-01-) 1978	10-12-1996	10-23-2014	11-03-2032
2-04-1943	2-15-1961	2-26-1979	3-09-1997	3-20-2015	3-30-2033
8-01-1943	8-11-1961	8-22-1979	9-02-1997	9-13-2015	9-23-2033
1-25-1944	2-05-1962	(2-16-) 1980	2-26-1998	3-09-2015	3-20-2034
7-20-1944	7-31-1962	8-10-1980	8-22-1998	9-01-2016	9-12-2034
1-14-1945	1-25-1963	2-04-1981	2-16-1999	2-26-2017	3-09-2035
7-09-1945	7-20-1963	7-31-1981	8-11-1999	8-21-2017	9-02-2035
1-03-1946	1-14-1964	(1-25-) 1982	2-05-2000	2-15-2018	2-27-2036
5-30-1946	6-10-1964	6-21-1982	7-01-2000	7-13-2018	7-23-2036
6-29-1946	7-09-1964	7-20-1982	7-31-2000	8-11-2018	2-21-2036
11-23-1946	12-04-1964	12-15-1982	12-25-2000	1-06-2019	1-16-2037
5-20-1947	5-30-1965	6-11-1983	6-21-2001	7-02-2019	7-13-2037
11-12-1947	11-23-1965	12-04-1983	12-14-2001	12-26-2019	1-05-2037
5-09-1948	5-20-1966	5-30-1984	6-10-2002	6-21-2020	7-02-2038
11-01-1948	11-12-1966	11-22-1984	12-04-2002	12-14-2020	12-26-2038
4-28-1949	5-09-1967	5-19-1985	5-31-2003	6-10-2021	6-21-2039
10-21-1949	11-02-1967	11-12-1985	11-23-2003	12-04-2021	12-15-2039
3-18-1950	3-28-1968	4-08-1986	4-19-2004	4-30-2022	5-11-2040
9-12-1950	9-22-1968	10-03-1986	10-14-2004	10-25-2022	11-04-2040

= 18-year cycle (223 lunations)

= 19-year cycle (235 lunations)

⁸³ Solar eclipses occur on new moons. Lunar eclipses are during full moons.

⁸⁴ Eclipse cycle (223 moons) ends about 354 days (12 moons) before the end of 19-years (235 moons), 11.3333 days after the end of the 18-year cycle.

⁸⁵ Calculations by Fred Espenak, NASA/GSFC, *Fifty Year Canon of Solar Eclipses: 1986-2035*.

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