

The
MYSTERIOUS ERAS
Of The HEBREWS:

The Original 251 Year Epochs Restored

"The first logical 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

*THE MYSTERIOUS ERAS OF THE HEBREWS:
The Original 251 Year Epochs Restored*

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INTRODUCTION

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 view the books in their proper context and see their hidden structure as in the following table.

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 first temple, which would be followed by a restoration of all things, a New Jerusalem and a second 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 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 April 16, 537 BC. 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).

Prior to the era of Jerusalem, there is a curious, 251-year pattern in the writings of Moses, from Genesis to the exodus of the Israelites from Egypt. After Moses, this pattern continues until the era of Jerusalem, and 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.

251-Year Structure of the Books

251 x 10		251 yrs.				251 yrs. x 2				

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 chronologically. Why shouldn't the time of the beginning or the end be easy to figure out? 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.

Evidence will show that Old Testament chronology is divided into fifteen 251-year epochs, such as, Creation, Fall of Babel, Birth of Abraham, Birth of Joseph, Exodus, and First Temple. These epochs have been used by previous chronographers and are not new. For instance, Eusebius synchronized events after Abraham's birth with the "Year of Abraham".

Viewing these epochs as fifteen "chapters" gives us better understanding of the times in which a writer was living. Much of the confusion today about prophecy stems from a lack of understanding the epoch 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.

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).

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 BC, 36 years before the temple was founded in 968 BC. 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.

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 chapters one and two.

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

We should proceed with caution. Before and after 1004, there is a curious, 251-year pattern covered in chapters one and two, which raises suspicion about its validity. The pattern during the lives of Abraham, Isaac and Jacob seems to be incompatible with the context of the story itself and tempts us to seriously question our ideas associated with, or based upon, biblical chronology. Isaac is dying when he is about 100 or 120, before Jacob serves Laban for 20 years, and yet Isaac lives 180 years (Josephus says 185).

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 Chapter 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 omit a couple of generations.

Chapter Two 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.

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.

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 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.

The Mystery 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 dispensation... even the mystery which has been hid from ages and from generations..."² There is a mystery, "...which was kept secret since the world 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.

Since there are over 88 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 our 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.

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

Sources are included, which others simply omit from their own, personal scheme of chronology. 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.

¹ Ephesians 3:2-6.

² Colossians 1:25-26.

³ Romans 16:25; 1 Corinthians 2:7-11.

CHAPTER ONE THE EPOCHS OF MOSES

The Original 251 Year Epochs in Genesis and Exodus Covering 2510 Years

PART A. Genesis: From Adam to the Birth of Joseph, 251 Years x 9

Are you aware that much of what we have accepted as “Bible Chronology” has a very curious pattern to it? From Adam to the dispersion from Babel there were 251 years times seven (251 Sabbaticals). From Adam to the birth of Abraham, there were 251 years times eight. From Adam to the birth of Joseph, there were 251 years times nine, and there were 251 years times ten from Adam to the Israelites’ exodus from Egypt as in TABLE 1.⁴

What we are about to explore in more detail is this curious, 251-year pattern which has been left hidden until now, a pattern which can be found in all the writings of Moses¹, from Genesis to the exodus of the Israelites from Egypt.

We would have known nothing of these epochs if Moses had not preserved them for us. Since Moses wrote the first five books, perhaps he created the 251-year pattern.

The 251-year pattern is important to consider because, if the pattern is recognized and considered to be credible and not just a coincidence, it should affect how we interpret the findings of archaeology. Why should scholars try to make their findings conform to these epochs if they cannot determine how Creation, the flood, the fall of Babel, Abraham’s birth, the exodus and the temple were originally dated in antiquity?

It should affect how we base our speculation on what was happening in the first century. Regrettably, some charlatans will also use this pattern to make wild conjecture to predict what is yet to happen. It is difficult, if not impossible, to discuss various topics related to 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 end-time events with everything neatly arranged chronologically. Why shouldn’t the time of the end be easy to figure out? After all, doesn’t the Bible give us a detailed time sequence from Creation all the way down to the present?

**TABLE 1. *The 251-Year Pattern
From Adam to the Time of Christ***

<i>Epoch</i>	<i>Years After Adam</i>		<i>BC</i>
Creation of Adam* ⁵	0		3765
Birth of Peleg (fall of Babel)	1757	251 x 7	2008
Birth of Abraham*	2008	251 x 8	1757
Birth of Joseph	2259	251 x 9	1506
Exodus*	2510	251 x 10	1255

⁴ Masoreh text preserved in the King James Version.

⁵ Asterisk (*) = Eras used by previous chronographers. Notice that the dates BC are divisible by 251.

My First Insight: From Abraham to Joseph

In 1980, I found a curious mathematical structure in the lives of Abraham, Isaac and Jacob. Abraham's life span equals 175 years ($5^2 \times 7$), Isaac's is 180 years ($6^2 \times 5$), and Jacob lived 147 years ($7^2 \times 3$). The total life spans of all three, Abraham, Isaac and Jacob, equal 502 years (251×2).

The total for the period from Abraham's birth to Joseph's birth consist of 251 years, exactly half of the total life spans of Abraham, Isaac and Jacob. There were 251 years from Abraham's birth to Joseph's birth: 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.

This would also mean their lives had overlapped 251 years as in TABLE 2a.

TABLE 2a. *Abraham's Birth to Joseph's Birth*

	<i>Age at son's birth</i>		Years lived after son's birth	Total life span ⁶
Abraham	100➤	75	175
Isaac	60➤	120	180
Jacob	<u>91</u>➤	<u>56</u>	<u>147</u>
Years to Joseph's birth	251		251	502 (251 x 2)

A definite 251-year pattern began to emerge and become very interesting.

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 years⁷. 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 130⁸.

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

I immediately recognized the pattern as being a valid observation; it looked too contrary to random history. My first impression was that it represented a hidden code rather than true chronology, and so I endeavored to extend the pattern on back in time to see if it covered only the time of the patriarchs (Abraham, Isaac, Jacob and Joseph) or whether it could be expanded into the era prior to Abraham. How far could I go with this? Where would this kind of pattern eventually take us?

My first observation of the pattern seemed interesting. At first it did not seem to amount to much more than just a coincidence.

⁶ $175 = 5^2 \times 7$. $180 = 6^2 \times 5$. $147 = 7^2 \times 3$.

⁷ Genesis 41:46

⁸ Genesis 45:6 and 47:9

TABLE 2b. Abraham's Birth to Joseph's Birth

	<i>Age at son's birth</i>		<i>Years lived after son's birth</i>	<i>Total life span⁹</i>
Abraham	100 $5^2 \times 4$	→	75 $5^2 \times 3$	175 $5^2 \times 7$
Isaac	60 6×10	→	120 6×20	180 6×30 $6^2 \times 5$
Jacob	91 <u>7×13</u>	→	56 <u>7×8</u>	147 7×21 <u>$7^2 \times 3$</u>
Years to Joseph's birth	251		251	502

Second Insight: From Babel to Abraham, 251 Years

What next? Did the pattern exist prior to Abraham's birth? I knew that Babel fell, and the nations were dispersed from Babel, when Peleg was born, and so I counted the years from father to son, from Peleg to Abraham's birth¹⁰. Peleg = 30; Reu = 32; Serug = 30; Nahor = 29, and Terah was 130 when Abraham was born¹¹. Abraham's father died at the age of 205, when Abraham was 75¹². So, Abraham's father was 130 when Abraham was born.

I discovered that these figures total 251 years! $30 + 32 + 30 + 29 + 130 = 251$! From this, I found that Abraham was born 251 years after Peleg was born. So, after the nations were dispersed from Babel, there were 251 years until Abraham's birth according to the Masoreh text preserved in the King James Version.

The connection between Peleg's birth, the fall of Babel, and the 251 years to Abraham's birth appears to be hidden in the story. I had to go looking for it.

TABLE 3. From the Fall of Babel to Abraham's Birth

	<i>Age at son's birth</i>	
fall of Babel = year of Peleg's birth	Peleg	30
	Reu	32
	Serug	30
	Nahor	29
	Terah	<u>130</u>
	Abraham	251 Years to Abraham's birth

⁹ $175 = 5^2 \times 7$. $180 = 6^2 \times 5$. $147 = 7^2 \times 3$.

¹⁰ Genesis 10:25; I Chron. 1:19. "And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided..."

¹¹ Genesis 11:18-26

¹² Genesis 11:32-12:4

Third Insight: From Adam to the fall of the Tower of Babylon, 251 x 7 years

I was becoming convinced of the odds against this time pattern being repeated so many times just by accident: the fall of Babel, the birth of Abraham and the birth of Joseph.

What next? Perhaps Creation fits in! We can derive the years from Adam to the fall of Babel by counting the time between births from Adam to Peleg¹³. These are equal to 1757 years (251 x 7) according to the Masoretic text preserved in the King James Version as in TABLE 5 and the following quote from Genesis, chapters 5 and 11:

130	<p>Genesis 5. ^{1:}This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; ^{2:}Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.</p> <p>^{3:}And Adam lived an <u>hundred and thirty</u> years, and begat a son in his own likeness, after his image; and called his name Seth: ^{4:}And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: ^{5:}And all the days that Adam lived were nine hundred and thirty years: and he died.</p>
105	<p>^{6:}And Seth lived an <u>hundred and five</u> years, and begat Enos: ^{7:}And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters: ^{8:}And all the days of Seth were nine hundred and twelve years: and he died.</p>
90	<p>^{9:}And Enos lived <u>ninety</u> years, and begat Cainan: ^{10:}And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: ^{11:}And all the days of Enos were nine hundred and five years: and he died.</p>
70	<p>^{12:}And Cainan lived <u>seventy</u> years, and begat Mahalaleel: ^{13:}And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: ^{14:}And all the days of Cainan were nine hundred and ten years: and he died.</p>
65	<p>^{15:}And Mahalaleel lived <u>sixty and five</u> years, and begat Jared: ^{16:}And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: ^{17:}And all the days of Mahalaleel were eight hundred ninety and five years: and he died.</p>
162	<p>^{18:}And Jared lived an <u>hundred sixty and two</u> years, and he begat Enoch: ^{19:}And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: ^{20:}And all the days of Jared were nine hundred sixty and two years: and he died.</p>
65	<p>^{21:}And Enoch lived <u>sixty and five</u> years, and begat Methuselah: ^{22:}And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: ^{23:}And all the days of Enoch were three hundred sixty and five years: ^{24:}And Enoch walked with God: and he was not; for God took him.</p>
187	<p>^{25:}And Methuselah lived an <u>hundred eighty and seven</u> years, and begat Lamech: ^{26:}And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: ^{27:}And all the days of Methuselah were nine hundred sixty and nine years: and he died.</p>
182 1056	<p>^{28:}And Lamech lived an <u>hundred eighty and two</u> years, and begat a son: ^{29:}And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. ^{30:}And Lamech lived after he begat</p>
from Adam to Noah's birth	<p>Noah five hundred ninety and five years, and begat sons and daughters: ^{31:}And all the days of Lamech were seven hundred seventy and seven years: and he died.</p> <p>^{32:}And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.</p>

¹³ Genesis, chapters 5 & 11.

TABLE 4. 251-Year Pattern in Two Different Texts

<i>Masoreh Text (Preserved in King James Version)</i>		<i>Samaritan Text</i>		
<i>Age at son's birth</i>		<i>Age at son's birth</i>		
Adam	130	Adam	130	
Seth	105	Seth	105	
Enos	90	Enos	90	
Cainan	70	Cainan	70	
Mahalaleel	65	Mahalaleel	65	
Jared	162	Jared	62	
Enoch	65	Enoch	65	
Methuselah	187	Methuselah	67	
Lamech	<u>182</u>	Lamech	<u>53</u>	
Noah born	1056	Noah born	707	1307
Noah's age at Flood	<u>600</u>	Noah's age at Flood	<u>600</u>	-1056
Adam to Flood	1656	Adam to Flood	1307	251

Genesis 11.

¹:And the whole earth was of one language, and of one speech. ²:And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. ³:And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. ⁴:And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. ⁵:And the LORD came down to see the city and the tower, which the children of men builded. ⁶:And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. ⁷:Go to, let us go down, and there confound their language, that they may not understand one another's speech.

⁸:So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. ⁹:Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

¹⁰:These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood.¹⁵ ¹¹: And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

¹²: And Arphaxad lived five and thirty years, and begat Salah: ¹³: And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

¹⁴: And Salah lived thirty years, and begat Eber: ¹⁵: And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

¹⁶: And Eber lived four and thirty years, and begat Peleg...¹⁶

At flood
Noah was
600
1656¹⁴

2
35
30
34
1757
Terah born

¹⁴ Noah was 600 at the flood.

¹⁵ Noah was 602 when Shem was 100, two years after the flood. Noah was 502 when Shem was born.

¹⁶ Babel fell and the people were scattered when Peleg was born (Gen. 10:25).

From these figures of Genesis 5 and 11, we can determine there were 1757 years from Adam to the Birth of Peleg, from Adam to the fall of Babel as in TABLE 5, and 251 can divide 1757 evenly! It equals 251 times seven.

Again, I knew that 251 could rarely divide numbers evenly. The pattern, which was being unveiled, could not have developed by accident.

TABLE 5 summarizes what we've covered so far, and TABLE 6 shows how the Massoreh text allows 2008 (251 x 8) years to Abraham's birth whereas the Samaritan text has 2259 years (251 x 9). If these texts were attempting to preserve historical dates of events, how could they differ exactly 251 years?

TABLE 5. 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	¹⁷		
<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	Total life span ¹⁸
	Abraham	100	→	75	175
	Isaac	60	→	120	180
	Jacob	91	→	56	147
To Joseph's birth		2259	= 251 x 9	251	502 (251 x 2)

¹⁷ 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 years¹⁷. By using simple math, I found that Shem died 502 years (251 x 2) after the flood.

¹⁸ 175 = 5² x 7. 180 = 6² x 5. 147 = 7² x 3.

TABLE 6. 251 Year Pattern in Two Different Texts

<i>Masoreh Text (Preserved in King James Version)</i>		<i>Samaritan Text</i>		
<i>Age at son's birth</i>		<i>Age at son's birth</i>		
Adam	130	Adam	130	
Seth	105	Seth	105	
Enos	90	Enos	90	
Cainan	70	Cainan	70	
Mahalaleel	65	Mahalaleel	65	
Jared	162	Jared	62	
Enoch	65	Enoch	65	
Methuselah	187	Methuselah	67	
Lamech	<u>182</u>	Lamech	<u>53</u>	
Noah born	1056	Noah born	707	1307 – 1056 = 251
Noah's age at Flood	<u>600</u>	Noah's age at Flood	<u>600</u>	
Adam to Flood	1656	Adam to Flood	1307	
Noah's birth to Abraham		Noah's birth to Abraham		
	1056		707	
<i>Age at son's birth</i>		<i>Age at son's birth</i>		
Noah	502	Noah	502	
Shem	100	Shem	100	Shem was 100, Noah was 602 when Arphaxad was born. ¹⁹
Arphaxad	35	Arphaxad	135	
Salah	30	Salah	130	
Eber	34	Eber	134	
Peleg	30	Peleg	130	
Reu	32	Reu	132	
Serug	30	Serug	130	
Nahor	29	Nahor	29	
Terah	<u>130</u>	Terah	<u>130</u>	2259
To Abraham's birth	2008	To Abraham's birth	2259	<u>2008</u>
	(251 x 8)		(251 x 9)	251

¹⁹ Gen 11:2.

PART B. The Fourth Insight: From Joseph to Moses, 251 Years

The above series, which has been unveiled in PART A, 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. 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 7.

In Exodus 12:40, the Israelites left Egypt after 430 years. However, it doesn't say when these 430 years began.²⁰ Again, it is hidden:

“⁴⁰Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty²¹ 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.”

**TABLE 7. 430 Years
From Abraham's Calling to the Exodus**

<i>Epoch</i>	<i>Years</i>
Abraham's Birth	0
Abraham's Calling in Ur Before Reaching Haran ²²	72
Yrs. to the Exodus	<u>430</u> ²³
Total	502 = 251 x 2

²⁰ Exodus 12:40.

²¹ 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.²¹

²² Acts. 7:2.

²³ Exodus 12:40.

**TABLE 8. 2510 Years
From Adam to the Exodus**

<i>Epoch</i>	<i>After Adam</i>	
Abraham's Birth (Yr. of Abraham)	2008	251 x 8
Abraham's Calling in Ur Before Reaching Haran ²⁴	72	
Yrs. to the Exodus	<u>430</u>	²⁵
Total	2510	251 x 10

Perhaps the period began when Abraham was called, before his father died. As previously mentioned, his father died when Abraham was 75.²⁶ 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".²⁷ Acts 7:1-4 supports this view: ^{1:}Then said the high priest, Are these things so? ^{2:}And 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, ^{3:}And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. ^{4:}Then 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 205,²⁸ 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.

Now, can we find evidence for such a conjecture? Here are two 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).²⁹

²⁴ Acts. 7:2.

²⁵ Exodus 12:40.

²⁶ Genesis 11:31 and 12:4.

²⁷ Genesis 15:7.

²⁸ Genesis 11:32 and 12:4.

²⁹ Josephus, Antiquities of the Jews, 8.3.1.

- 2.) Isaac would be 402 years old if he lived until the exodus if he were weaned at the age of two, 400 years before the exodus as in TABLE 11. Isaac would be 402 and his father, Abraham, 502 years old (251 x 2) at the exodus. According to *Seder Olam Rabbah* and the Jewish rabbinical society, Abraham was born 1948 years after Adam instead of 2008 (251 x 8), a difference of 60 years as in TABLE 10.³⁰ In rabbinic tradition Abraham is born when his father is 70 instead of 130 thereby reducing the period 60 years.

**TABLE 9. 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 ³¹	72		
Yrs. to the Exodus	<u>430</u>	Joseph's Birth to the Exodus	<u>251</u>
Total	502		502

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).

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. Add the missing 60 years between Abraham and his father,³³ and we have restored the original 2510 years from Adam to the exodus.

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 as in TABLES 23 and 25.

³⁰ 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.

³¹ Acts. 7:2.

³² Exodus 12:40.

³³ 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 10. Details of the 251-Year System
Rabbinical Systems Cuts 60 Years**

<i>Epoch</i>	<i>251-Year System</i>	<i>Rabbinical System</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.

**TABLE 11. Details of the 251-Year System
Rabbinical Systems Cuts 2 More Years**

<i>Epoch</i>	<i>251-Year System</i>	<i>Deviation</i>	<i>Rabbinical System</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
Exodus	2510	-62³⁴ =	2448

502 yrs. [] 402 yrs. [] 400

³⁴ At the exodus, the 251-year system is 62 years greater than the rabbinical system. This is essential in understanding the 166-year difference during the Persians, after the temple.

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 ($251-80 = 171$).³⁵

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."³⁶ Abraham's great-grandson, Joseph, entered Egypt and lived to see his third generation.³⁷ These three generations of Joseph were Manasseh, Machir and Gilead. Gilead and the other children of the third generation were brought up upon Joseph's knees.³⁸

TABLE 12. Time Between Genesis and Exodus

	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 ³⁹	93	137	Had died
Kohath		?	?	133	Had died
Amram		0	137	137	Had died
(married Jochebed)	39?	0	119?	119?	119?
Moses	<u>80</u>		80		Still living
	212				

The Israelites were in Egypt only three generations.⁴⁰ 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 39⁴¹ and died at the age of 137. Since he was born about five years before Joseph, he lived in Egypt about 93 years ($137-44=93$).⁴² Levi was already in Egypt when Jochebed was born.⁴³ Jochebed lived an unknown number of years (undoubtedly less than 80) before Moses was born (total years = $93+?+80$).⁴⁴ And Moses was only 80 at the Exodus.⁴⁵

³⁵ *Against Apion* 1.33 (299).

³⁶ Gen. 15:16.

³⁷ Genesis 50:23.

³⁸ Gen. 50:23.

³⁹ 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).

⁴⁰ Genesis. 15:16.

⁴¹ Genesis 29:34; 30:24

⁴² Exodus 6:16.

⁴³ Num. 26:59.

⁴⁴ Exodus 6:20; Numbers 26:59.

⁴⁵ Exodus 7:7.

If the period were 251 years, Jochebed must have been 78 when Moses was born ($93+78+80=251$).

Can the period in Egypt be extended 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 ($400=93-227-80$).⁴⁶ 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".⁴⁷ This would include the time from Abraham's calling to the weaning of Isaac 30 years later, at the age of two.

TABLE 13. 251-Year System Compared with Rabbinical System

Epoch	251-Year System		Rabbinical System	
	Year of Adam	Deviation	Year of Adam	
Birth of Isaac	2108	-60	2048	400
Birth of Joseph	2259	-60	2199	
Exodus	2510	-62	⁴⁹ 2448	

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. 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.⁵⁰

The Rabbinic tradition is that Abraham's 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 TABLE 11. Abraham was 100 years older than Isaac. The 400 years are probably counted from the weaning of Isaac,

⁴⁷ 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 ($93 + 133 + 137 + 80 = 343$).

⁴⁸ 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. 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.

⁴⁹ 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.

⁵⁰ Ex. 2:7-9.

from when he was about two years old, from the same time Abraham exiled his wife, Haggar, along with her son, Ishmael.⁵¹

Matthew 1:17 says there were 14 generations from Abraham to David as in TABLE 17, and, 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 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 as will be covered in Chapter Four.

TABLE 14. A Concise Comparison

	251-Yr. System		Rabbinical 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		
		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		
Reu		32	32		
Serug		30	30		
		251 yrs.	191 yrs.		
Nahor		29	29		
Terah		130	70		
Abraham		2008	-60 = 1948	1813 BC	1757 - 4 + 60 = 1813
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	1255 – 4 + 62 = 1313⁵²
1255 BC					

⁵¹ Haggar came to represent the old covenant, which needed to be put away.⁵¹ 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.

⁵² 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

1255 BC



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

TABLE 15. First Weeks & Months
From the Exodus to the day of Pentecost
When the “Church in the Wilderness” was Founded

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
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

Note below ⁵³

⁵³ 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.⁵³ 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).

Summery of Problems Solved From Adam to the Exodus

The following sums up the three basic problems confronted in this first chapter in order to compare the original 251-year pattern with the rabbinical tradition.

- | | | |
|---|--|-----------|
| 1. Rabbinic figures show Abraham being born when his father is 70, not 130. They subtracted <u>60 years</u> from the 251-year pattern. | | -60 years |
| 2. Rabbinic chronology places the exodus 400 years after Isaac's birth. There is evidence the exodus was 402 after Isaac, 502 years after Abraham. The rabbinic subtracts <u>2 years</u> from the 251-year pattern. | | - 2 years |
| 3. Many chronographers count the exodus as 430 years from the time Abraham was 75, when he entered the land of Canaan, after his father died. This would make 505 years to the exodus (75 + 430 = 505 years). According to the 251-year pattern, the 430 years began when he was called out of Ur, before his father died at the age of 72 (Acts 7:2-4; Gen. 15:7). | | |

Summery of New Insights in Chapter One

In this chapter, we began by enumerating each new insight encountered (in our quest to uncover the 251-year epochs in the writings of Moses) without making any attempt to draw any conclusions from what has been observed.

Here is a summery of new insights disclosed thus far:

1. The lives of the Patriarchs, Abraham, Isaac, Jacob and Joseph have a 251-year pattern and mathematical structure.
2. There were 251 years from the fall of Babel to Abraham's birth and 502 years from the fall of Babel to Joseph's birth.
3. There were 1757 years from Adam to the fall of Babel. This period equals 251 times 7.
4. In the Samaritan text, the flood was 251 years after Noah's birth in the Masoreh text preserved in the King James Version.
5. Noah was 502 when Shem was born.
6. Shem died 502 years after the flood. This period equals 251 times 2.
7. The Masoreh text places Abraham's birth 2008 years after Adam. This period equals 251 times 8. The Samaritan text places his birth 251 years later, in the year 2259.
8. The Masoreh text has Isaac dying just after Esau and Jacob were 40, when Isaac was about 100. Therefore, it seems unbelievable that he continued to live 80 more years. This being the case, the numbers found in the text may not agree with the story itself.
9. In the Masoreh text, from Abraham's calling to the exodus from Egypt, there were 430 years. This means the exodus was 502 years after Abraham's birth and 251 years after Joseph's birth.
10. The rabbinic tradition would agree with the 251-year tradition if it had not removed 60 years between Abraham and his father and another 2 years between Isaac and the exodus.
11. There were only three generations between Joseph and the exodus, and the exodus was in the fourth generation.
12. In the 251-year tradition, the exodus would have been in 1255 BC, which equals 251 times 5. If the rabbinic tradition replaced the missing 62 years, the date of the exodus would be 1251 BC, instead of 1313 BC. Efforts will be made to understand how 1255 became confused with 1251 BC.

CHAPTER TWO

The Epochs Continue From Moses to David (In Joshua, Judges and I Samuel)

PART A. Exodus Continues the Pattern

The Sixth Insight: Six Generations From the Exodus to David

How long was it from the exodus to David? Our first clue is found in Matthew 1:

¹:“The book of the generation of Jesus Christ, the son of David, the son of Abraham.
²:Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
³:And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; ⁴:And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; ⁵:And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; ⁶:And Jesse begat David the king... ¹⁷:“So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.”

If there are 14 generations from Abraham to David, there must be six generations from Nashon to David (as in TABLE 17) because Nashon was the Prince of Judah at the exodus.⁵⁴

**TABLE 17. Six Generations from the Exodus to David⁵⁵
14 Generations From Abraham**

			1. Abraham		
			2. Isaac		
			3. Jacob		
			4. Judah		
			5. Pherez		
			6. Hezron		<i>I Chron. 2:18-</i>
			7. Ram		<i>I Chron. 2:9, 18</i>
			8. Amminadab		
Aaron	Exodus	1.	9. Nashon		<i>Numbers 1:7; I Chron. 2:10</i>
Ithmar	<i>Ex. 40:15</i>	2.	10. Salmon	(Entry)	<i>Matthew 1:5</i>
Eli	<i>I Sam. 2:27-28</i>	3.	11. Boaz		<i>Ruth 4:13</i>
Phinehas	<i>I Sam. 4:19</i>	4.	12. Obed		<i>Ruth 4:17</i>
Ahitub	<i>I Sam. 4:21; 14:3</i>	5.	13. Jessee		
Ahimelech	<i>I Sam. 14:3; 22:11</i>	6.	14. David		
	<i>Ruth 4:20-22</i>				<i>Ruth 4:13-22;</i>
	<i>I Chron. 2:11-15;</i>				<i>I Chron. 2:3-15; Matthew 1:2-</i>
	<i>Matthew 1:4-6;</i>				<i>6; Luke 3:31-34</i>
	<i>Luke 3:31-32</i>				

How long should we expect these six generations to last? I Kings 6:1 says the temple was founded in the 480th year after the exodus. According to this, the Davidic Covenant would have been in the 37th year prior to the temple, in the 443rd year of the era of the

⁵⁴ Numbers 1:7; I Chron 2:10.

⁵⁵ If seven generations last 251 years, this is consistent with the 28 (7 x 4) generations from David to Christ lasting 1,004 years (251 x 4) as in Matthew 1:17.

exodus. The Greek Septuagint says the temple was built in the 440th year after the exodus. Last, but not least, Acts 13 says there were 450 years just for the period of the judges:

“¹⁷:The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. ¹⁸:And about the time of forty years suffered he their manners in the wilderness. ¹⁹:And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. ²⁰:And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. ²¹:And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.”

Obviously, something is wrong when our sources do not agree. One says six generations, one says 440 years, one says 443 years from the exodus to David and Solomon, and one says 450 years just for the judges plus 40 for the reign of Saul. How can the differences be reconciled? How do we explain the differences in these conflicting traditions? Our second insight comes from evidence that the oppressions and judges together equal 450 years as in TABLE 18.

TABLE 18. Three Basic Systems of Chronology From Joshua to Samuel

<i>Epoch</i>	<i>111 yrs.</i>	<i>339 yrs.</i>	<i>450 yrs.</i>
OPPRESSIONS			
Cushan	8		8
Moabites	18		18
Jabin	20		20
Midianites	7		7
Ammonites	18		18
Philistines	40		40
	111		111
JUDGES			
Othniel		40	40
Ehud		80	80
Shamgar		0	0
Deborah		40	40
Gideon		40	40
Abimelech		3	3
Tola		23	23
Jair		22	22
Jephthah		6	6
Ibsan		7	7
Elon		10	10
Abdon		8	8
Samson		20	20
Eli		40	40
	000	339	339
Period of the Judges <i>until Samuel</i>	111	339	450

Our third insight comes from comparing these three traditions represented in TABLE 18. If we accept the 450 years for the judges, the period from the exodus to David is 590 years. If the judges lasted 339 years, the exodus-to-David period is 479 years. However, if the judges lasted 111 years, there were 251 years to David as in TABLES 19 and 20. Obviously, six generations should not occupy a period as large as 479 or 590 years.

**TABLE 19. From the Exodus to the Tabernacle in David's 8th Yr.
The 479 Year System Adds 228 Years**

Time Period	251-yr. System		479-yr. System		590-yr. System
PRIOR TO THE OPPRESSIONS					
Exodus & Wilderness	40		40		40
Conquering the land	25		25		25
Interim	18		18		18
	83 ⁵⁶		83 ⁵⁷		83
OPPRESSIONS					
Cushan	8				8
Moabites	18				18
Jabin	20				20
Midianites	7				7
Ammonites	18				18
Philistines	40				40
	111 ⁵⁸				111
JUDGES					
Othniel			40		40
Ehud			80		80
Shamgar			0		0
Deborah			40	111	40
Gideon			40	<u>339</u>	40
Abimelech			3	450	3
Tola			23	Acts 13:20	23
Jair			22		22
Jephthah			6		6
Ibsan			7		7
Elon			10		10
Abdon			8		8
Samson			20		20
Eli			40		40
			339		339
KINGS					
Samuel Alone	10		10		10
Samuel & Saul	40	(18+22)	40	Acts 13:21	40
David's 8th year.	7		7	I Kings 2:11	7
	57		57		57
TOTALS	251		479	+ 111 =	590

⁵⁶ Josephus allows 25 years for Joshua (*Antiquities* 5.1.29) and another 18 years prior to the 1st oppression (6.5.4) making the period of Joshua to consist of 43 years. The context of Joshua indicates there were seven years as in TABLE 21. The rabbinic chronology and Samaritan Book of Joshua both allow 45 years for Joshua.

⁵⁷ The events in the book of Joshua seem to take place in 7 years. The remainder of Joshua's life overlaps the events in the book of Judges.

⁵⁸ The Judges ruled for an additional 339 years expanding the period of the judges to 450 years as in Acts 13:19-21. There has been some confusion over David's 8th year in 1004 BC.

⁵⁹ Josephus says Samuel reigned with Eli 12 years and with Saul 18 years. This implies that Saul's reign succeeded Eli's. However, Samuel ruled alone 20 years after the Philistines captured the ark. Saul was undoubtedly over the armies 18 years before he became the king of Israel. David was anointed to become king about 12 years before he ruled 7 years in Hebron at the ages of 30 to 37. These figures still add to 57 years (20 + 18 + 12 + 7 = 57).

TABLE 20. Judges until Jephthah and Eli Only 71 Years							
<i>Josh. 11-15</i> <i>Jud. 1,2,3</i>	<i>Jud. 3</i>	<i>Josh. 11</i> <i>Jud. 4,5</i>	<i>Josh. 18</i> <i>Jud. 6-10</i>	<i>Jud. 10-12</i>	<i>Jud. 3:31; 13:21</i>	<i>Ruth 1:1</i> <i>1 Sam. 1-14</i>	<i>BC</i>
Exodus						Wilderness 40	1255-1215
						Conquering the land 25	1215-1190
						Interim 18	1190-1172
						8	1172-1164
						18	1164-1146
						20	1146-1126
						7	1126-1119
						111 yrs.	1119-1101
						Philistines 40	1101-1061
						Eli 40	1101-1061
						Samuel alone 10	1061-1051
						Acts 13:20	1051-1011
						Samuel & Saul 40	1051-1011
						David 7	1011-1004
Temple						251	

TABLE 20 suggests that there actually could be 251 years from the exodus to the Davidic Covenant if we count only the 111 years of the oppressions.

Recent Chronographers have used 1004 BC as the beginning of the Era of Jerusalem. It has not been contrived here to fit the previous 251-year pattern covered in Chapter One. In 1997 AD, the inhabitants of Jerusalem celebrated their 3,000th year since the city was first captured by David to make it the center of religious and civil government for all Israelites. Therefore, even today the Jews consider 1004 BC as the year of the Davidic Covenant.

Furthermore, Kenneth Kitchen and Jack Finegan have suggested that a fitting date for the exodus is about 1250 to 1262 BC, at least 40 years before the “Israel Stela” was written in Pharaoh Merneptah’s fifth year. This is about 250 years before the Era of Jerusalem.

If the exodus were in about 1255 BC and if Jerusalem was captured in 1004 BC, we can determine that the period lasted about 251 years. This fourth insight allows us to begin dating previous epochs, such as, Joseph, Abraham, the fall of Babel and Creation.

TABLE 21. Six Generations from the Exodus to David⁶⁰			
<i>12 Generations from Abraham to David</i>			
		1. Abraham	
		2. Isaac	
		3. Jacob	
		4. Levi	
		5. Kohath & Jochabed	
		6. Amran & Jochabed	
<i>6 Generations from the exodus to David</i>			
E x o d u s	1.	7. Aaron (Exodus)	
	2.	8. Ithmar (Entry)	<i>Ex. 40:15</i>
	3.	9. Eli	<i>1 Sam. 2:27-28</i>
	4.	10. Phinehas	<i>1 Sam. 4:19</i>
	5.	11. Ahitub	<i>1 Sam. 4:21; 14:3</i>
	D a v i d	6.	12. Ahimelech

⁶⁰ If 7 generations last 251 years, this is consistent with the 28 (7 x 4) generations from David to Christ lasting 1,004 years (251 x 4) as in Matthew 1:17.

**PART B. The Third Insight:
The 251-Year Pattern Continues After the Exodus**

Needless to say, the series of ten 251-year epochs of Moses, which are covered in Chapter One, made me even more curious. They begin with Adam and cover 2,510 years, all the way to the Exodus. Would the pattern continue after Moses? If it does, what would be the next great epoch, and would it immediately follow the ten 251-year epochs in the writings of Moses? What would be the eleventh epoch?

This becomes a mystery because we are not told how many years Joshua reigned before the judges began to rule. Here again, it becomes next to impossible to map out your destination if you don't know where you are.

After the exodus, Joshua begins with clear information about Caleb being 40 when he scouted the land of Canaan during the Israelites' second year in the wilderness, and he was 85 when Joshua divided and distributed the land to the tribes of Israel.

The book of Judges ends in the time of Moses' grandson, Jonathan, and Aaron's grandson, Phinehas. One of the judges, Jephthah, is a son of Gilead, the son of Machir, the son of Manasseh, the son of Joseph, and Joseph had lived long enough to tutor his great grandchildren, the children of Machir, by setting them on his lap.⁶¹ Another judge, Jair, was a grandson of one of Machir's children.⁶²

The solution to the Joshua-Judges period is hidden in the 251-year pattern, but nobody has found it until now! Therefore, every scholar today invents his or her own solution.

What would be the next great epoch, and would it branch off from Moses' 251-year pattern? As said before, the events forming the pattern (the births of Noah, Shem, Peleg, Abraham, and Joseph) are all represented as being in the control of God.

What about the year of the Davidic Covenant, the year in which David captured Jerusalem and brought in the Ark of the Covenant into Jerusalem and made for it a new tent, which is often referred to as a "temple"? Like the fall of Babel and the exodus, wasn't this also in the control of God?

TABLE 22. From Adam to David, 2761 Years (251 x 11)

<i>Event</i>	<i>Year of Adam</i>	<i>251-Yr Cycles</i>
Creation of Adam		
Birth of Peleg (fall of Babel)	1757	251 x 7
Birth of Abraham	2008	251 x 8
Birth of Joseph	2259	251 x 9
Exodus*	2510	251 x 10
Davidic Covenant*	2761	251 x 11

⁶¹ Genesis 50:23; 1 Chronicles 7:16-17.

⁶² 1 Chronicles 2:21-22.

Fourth Insight: First Signs of the Pattern After the Exodus

As covered in Chapter One, the Israelites left Egypt 251 years after the birth of Joseph. They went through the wilderness and reached Mt. Sinai in their first year. They left Mt. Sinai and entered Kadeshbarnea during their second year, when Caleb was 40. Their 38 years in Kadeshbarnea plus the first year make a total of 39 years in the wilderness. Moses conquered the area east of the Jordan and died in the 40th year.

Since the Israelites entered Egypt when Joseph was 39, these first 39 years in the wilderness ended a 251-year period of the Israelites' residence in Egypt and in the wilderness as in TABLE 23. This becomes the first hint that the pattern may continue after the exodus.

TABLE 23. Israelites' 251 Years in Egypt and in the Wilderness

<i>Israelites' History</i>	<i>Years After Entering Egypt</i>	<i>Year of the Exodus</i>	<i>Year of Moses' Birth</i>	<i>Year of Creation⁶³</i>
Entry Into Egypt (Jacob was 130, Joseph was 39)		39		
Exodus from Egypt	212	251	80	2510
Last Year in Kadeshbarnea (the 39 th Year in the Wilderness ⁶⁴)	251	39	119	2549
Moses Conquers East Side of Jordan (in the 40 th Year) ⁶⁵	252	40	120	2550
Joshua Conquers West Side of Jordan (in the 41 st Year)	253	41	121	2551

The year of the exodus begins in the 251st year of Joseph's birth and ends with the first day of the second year in the wilderness, when the tabernacle is set up. Leviticus was written during this first year.

Numbers begins in the first day of the second year and ends with the 251st year the Israelites were in Egypt and in the wilderness as in TABLE 23. Moses conquered the area east of the Jordan in the 252nd year and wrote the book of Deuteronomy during that last year. Joshua conquered the area west of the Jordan in the 253rd year. His southern battles are in his 10th chapter, and his northern battles are in chapter 11.

⁶³ The Masoreh Text preserved in the King James Version.

⁶⁴ Deuteronomy 2:14 says the Israelites were in Kadeshbarnea (in the wilderness) 38 years. They entered Kadeshbarnea in their second year in the wilderness (Numbers 1:1).

⁶⁵ In the *Samaritan Book of Joshua*, Moses conquers the land east of the Jordan in a Sabbatical year, and Joshua conquers the land west of the Jordan in one year, in a Jubilee year, which occurs after every 49th year.

TABLE 24. Samaritan Text From Adam to Abraham

<i>Patriarch</i>	<i>Age at Son's Birth</i>	<i>Years Lived After Son's Birth (or Until the Flood)</i>										<i>Total Life Span</i>
Adam	130											930
Seth	105	105										912
Enos	90	90	90									905
Cainan	70	70	70	70								910
Mahalaleel	65	65	65	65	65							895
Jared	62	62	62	62	62	62						847
Enoch	65	65	65	65	65	65	65					365
Methuselah	67	67	67	67	67	67	67	67				720
Lamech	53	53	53	53	53	53	53	53	53			653
Noah	502	502	502	502	502	502	502	502	502	502		950
Shem	98	98	98	98	98	98	98	98	98	98	98	600
Flood	1307	1177	1072	982	912	847	785	720	653	600	98	
Shem	2	<p>Notes on Samaritan texts: In the Samaritan Text, Abraham was born in the 2259th year of Adam, which is 251x9. This would not be the case if he were born when his father was 70 instead of 130.</p> <p>The Samaritan Book of Joshua says, the cloud, which the Israelites followed for 40 years in the wilderness, "was lifted up on the first (day) of the first month, of the first year of Jubil (Jubilee) even from the beginning of the entering in of the children of Israel within the boundaries of the assigned lands. And up to this time there had lapsed, of the days of the world as established by the law, <u>two thousand, seven hundred and ninety-four years</u>, and this reckoning is correct, which the learned know by chronological computations based upon the era of the flood"</p>										
Arphaxad	135											
Salah	130											
Eber	134											
Peleg	130											
Reu	132											
Serug	130											
Nahor*	29											
Terah	130											
Abraham*	2259											

TABLE 25. Two Traditions From Adam to the Entry into Canaan

<i>Masoretic</i>	<i>Samaritan</i>	(Original figures)
2008	2259	From Adam to Abraham's birth
<u>251</u>	<u>251</u>	
2259	2510	From Adam to Joseph's birth
<u>30</u>	<u>30</u>	
2289	2540	From Adam to Joseph's Reign
<u>9</u>	<u>9</u>	
2298	2549	From Adam to Israelites Entry into Egypt
<u>212</u>	<u>205</u>	
2510	2754	From Adam to the Exodus
<u>40</u>	<u>40</u>	
2550	2794	From Adam to the 40 th year in the Wilderness

*Note: The Masoreh text says Jacob was 130 when he entered Egypt, while Joseph was 39. Therefore, Joseph was born when Jacob was 91. Notice that 130 – 39 = 91. The Samaritan figures indicate the Israelites were in Egypt and wilderness 245 years (half of 490 years) while the Masoretic text indicates 252 years.

By changing Nahor to 79, instead of the original 29, and by changing Terah to 70, instead of the original 130, the Samaritans were able to reduce the birth of Abraham 10 years, from 2259 to 2249. This also reduced the entry into Egypt 10 years, from the original 2549 to 2539. They expanded the time in Egypt from the original 205 to 215 years, which is half of the 430 years stated in Exodus 12:40. Notice that these few changes remove all traces of the original, 251-year pattern. Evidently, the

Samaritans were more interested in the 7-year and Jubilee patterns.

The Samaritan Tradition

I had known for 20 years that the Samaritan Book of Joshua says the Israelites entered Canaan in a Jubilee year, after the Sabbatical, in the year of Adam 2793 in their chronology. I had also known their date for Abraham (2259) was 251 years later than the Masoreh Text date for Abraham (2008). The Samaritan date for the exodus is 2753.

However, on April 22, 2002, I became puzzled when trying to make the 251-year pattern fit the context of the story. Isaac was dying after Jacob and Esau were 40, before Jacob stold Esau's birthright and fled to Haran. And yet the pattern is based upon Isaac dying at the age of 180 (Gen. 35:28).

Isaac was 100 when Esau and Jacob were 40, and he was 137 when they were 77, when Jacob allegedly fled to Haran for 20 years. So, according to these figures, Isaac was dying for 43 years, from the age of 137 to 180.

According to the story, Isaac was 40 when he married; Esau was 40 when he married, and Jacob was seeking a wife when he went to Haran. Jacob's mission to find a wife immediately follows the marriage of Esau, his twin brother. Therefore, the context seems to have Isaac dying at the age of 100, while Jacob and Esau are 40, but the pattern has Isaac dying when he is 180.

If Isaac were dying shortly after Esau and Jacob are 40, this would possibly support the Samaritan tradition. Joseph may have been born 39 years earlier, when Jacob was 52 instead of 91. This could place the Israelites in Egypt 251 years instead of 212!

However, the text goes on to say that Isaac died after Jacob returned from Haran, and was buried by Jacob and Esau. This speculation is merely based upon reasonable times for Jacob to marry four wives and produce 12 sons and a daughter prior to Isaac's death.

PART C. Joshua: The First Seven Years in Canaan

From the exodus to the temple, there are only two periods, which are vague and cause considerable difficulty. We are told that Joshua dies at the age of 110, but we are not told whether or not he died immediately after the seven years of conquering the land.

We are told that the judges were "until Samuel the prophet" (Acts 13:21), and we are told that Saul ruled 40 years (Acts 13:21), but how long Samuel ruled is missing.

Only Seven Years For Joshua (From Joshua 1:1 to Judges 2:9)

From just reading the books of Joshua and Judges instead of blindly accepting someone else's interpretation, we get the impression there are only seven years from the events of Joshua 1:1 to the events of Judges 2:9 as evident in TABLE 21. If Joshua lived on after the first seven years, his reign undoubtedly overlapped the reign of Othniel and other judges prior to Deborah. Since Othniel and Caleb were given Hebron in the book of Joshua, and they were also given Hebron in the book of Judges, Joshua must have still been alive in the book of Judges. His reign must have overlapped some of the oppression. There is also a mystery when we read that Joshua killed king Jabin of Hazor prior to the end of the first seven years of conquering the land, and yet king Jabin of Hazor is still around 53 years later in the time of Deborah.

TABLE 26. Caleb's Age Until His Inheritance (Joshua 14:7-10)

<i>After Exodus</i>	<i>Caleb's Age</i>	<i>Event</i>
2	40	Joshua 14:7 says Caleb was 40 when he scouted Canaan in the 2 nd year in the wilderness (Num. 10:11, 12; 13:1).
39	77	The Israelites left Kadesh-barnea after being there 38 years (Deut. 2:14).
40	78	Moses conquers land east of Jordan and gives it to 2½ tribes in the 40 th year (Deut. 1:3; 2:7).
<i>Yr. After Entry</i>		
1	79	Joshua leads the Israelites to Gilgal, in Canaan, on the 10 th day of the 1 st month in the 41 st year (Josh. 4:19).
2	80	
3	81	
4	82	
5	83	
6	84	
7	85	Camping in Gilgal, Joshua gives inheritance to Caleb's tribe, Judah, and to Joseph's tribe while Caleb is 85 (14:6-10).
7	85	Camping in Shiloh, Joshua gives inheritance first to Benjamin and then to the remaining six tribes (18:1).
7	85	Joshua ends his distribution in chapter 22 by sending 2½ tribes from Shiloh to possess their new land east of the Jordan (22:9).
?	?	Joshua "was old" in chapter 13:1, and he was "waxed old" in chapter 23:1. In chapter 24:1 Joshua makes a covenant at Shechem & dies at age 110 in verse 33. Joseph's bones are buried in Ephraim in verse 25, and Eleazar, Aaron's son, dies in verse 33.

**TABLE 27. Overlapping Between Joshua and Judges
The Seven Years of Joshua with Caleb**

<i>Quotes From Joshua</i>	<i>Quotes From Judges</i>
14:7, 10, 15 When Caleb scouted the land of Canaan in the second year of the exodus, he was 40 (Joshua 14:7). <u>After Caleb was 85</u> , he conquered Hebron and Arba's three sons (Anakims).	1:1, 10-13, 20 <u>After the death of Joshua</u> , Caleb conquered Hebron and the three sons of Anak.
24:28-31 28. "So Joshua let the people depart, every man unto his inheritance. 29. "And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died being 110 years old. 30. "And they buried him in the border of his inheritance in Timnathserah, which is in mount Ephraim, on the north side of the hill Gaash. 31. "And all Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, and which had known all the works of the Lord, that he had done for Israel."	2:6-9 6. "And when Joshua had let the people go the children of Israel went every man unto his inheritance to possess the land. 8. "And Joshua the son of Nun, the servant of the Lord, died being 110 years old. 9. "And they buried him in the border of his inheritance in Timnathserah, which is in mount Ephraim, on the north side of the hill Gaash. 7. "And all Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen the great works of the Lord, that he did for Israel.

Fifth Insight: The 251-Year Period Depends Upon Josephus

We could add 36 years to the seven years between Moses and the judges. Josephus allows a total of 43 years for Joshua and an "Interim" period. However, to still maintain the 251 years, we would need to subtract 36 years from the 57 years of Samuel, Saul and David, which would leave them only 21 years. See TABLE 28.

This may explain why these 36 years may have been subtracted from the Era of Jerusalem by confusing it with the fourth year of Solomon, when he founded the temple. Josephus says that Solomon built the temple in the 11th year of king Hiram of Tyre, but we know Hiram was already a king when David conquered Jerusalem 36 years before the temple.

The Era of Jerusalem, the Davidic Covenant of an unending dynasty began with David's desire to build a temple in 1004 BC, 36 years before Solomon began to build. David's new tabernacle, which was often called a temple, was the actual beginning of the Era of the First Temple.

The Pattern Continues into the Realm of BC From the Exodus to David

There are 251 years from Joseph to the exodus. What happens 251 years after the exodus? As in TABLE 27, there were six generations from the exodus to David. Matthew 1:17 says there were fourteen generations from David to the Babylonian Captivity (1004 to 502 BC) and 14 generations from the Babylonian Captivity to Christ (502 BC to the first century). In each case, seven generations consist of about 250 years, not 480 or 590.

To support this position, we need an endorsement from Kenneth Kitchen, a highly respected authority on chronography in recent years. Since Kitchen places the exodus in 1262 BC, in the 17th year of Ramesses II⁶⁶, and, since Finegan prefers 1250⁶⁷, it is reasonable that some other date between 1262 and 1250 might also be acceptable. These dates may provide some room for inserting another date such as 1255 (251 x 5).

If we can find evidence that the exodus was in 1255 BC (251 x 5) and that the Davidic Covenant was in 1004 BC (251 x 4), this becomes evidence of a ninth insight.

The Years of Samuel, Saul and David

After covering the period of the judges and the time of Joshua, we have yet to unravel the details of the reigns of Samuel, Saul and David. Evidence, as in TABLE 28, will support the concept that David conquered Jerusalem 251 years after the exodus.

TABLE 28. Samuel's Missing Years

<i>Event</i>	<i>Years</i>	<i>David's Age</i>	<i>Reference in I Samuel</i>
Eli judges Israel	40		4:18
Ark taken, Samuel rules alone	20		7:12-13
Philistines subdued until Samuel is old	18 ⁶⁸		8:1
Saul wars with Philistines until his death	12	18-30	13:1; 14:52
David rules in Hebron	7	30-37	28:3
David brings ark into Jerusalem in his 8 th yr.	57		

⁶⁶ Finegan, *Handbook of Biblical Chronology*, p 244.

⁶⁷ *Ibid.*

⁶⁸ Josephus says Samuel reigned with Eli 12 years and with Saul 18 years. At first glance, this seems to imply that Saul was king immediately after Eli. However, Saul was undoubtedly over the armies of all Israel for 18 years before he was king. Likewise, Abner was able to lead the armies of all Israel to follow Saul's son or to follow David. David was anointed to become king as a lad of about 18-20. The years of Samuel's reign were probably glossed over because the 251-year epoch from the exodus to David was common knowledge in ancient times.

TABLE 29. A Concise Comparison

		<i>Age at son's birth</i>			
		<i>251-Yr. System</i>	<i>Rabbinical System</i>		
Adam	3765 BC	130	130	3761 BC	$3765 - 4 = 3761$
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		
Reu		32	32		
Serug		30	30		
		251 yrs.	191 yrs.		
Nahor		29	29		
Terah		130	70		
Abraham	1757 BC	2008	-60 =	1948	1813 $1757 - 4 + 60 = 1813$
Abraham					
Isaac					
Jacob					
Judah					
Pherez		502 yrs.	500 yrs		
Hezron					
Ram					
Amminidab					
Nashon (Prince at the exodus)		2510	-62 =	2448	
		1255 BC			1313 BC⁶⁹

⁶⁹ With the missing 62 years restored, the date of the rabbinic exodus would be 1251 BC (3761 BC-2510).

**TABLE 30a. The 251-Year Pattern
BC Dates From Adam to the Davidic Covenant**

<i>Epoch</i>	<i>Years After Adam</i>		<i>BC</i>
Creation of Adam* ⁷⁰	0		3765
Birth of Peleg (fall of Babel)	1757	251 x 7	2008
Birth of Abraham*	2008	251 x 8	1757
Birth of Joseph	2259	251 x 9	1506
Exodus*	2510	251 x 10	1255
Davidic Covenant*	2761	251 x 11	1004

Jumping Into BC With Two Types of Chronographers

Let's speculate on the date 1255 BC for the exodus. As we are about to see, the 400 years mentioned above, from Isaac to the exodus, were from about 1656 to about 1256 BC.

1255 would be 251 years prior to David bringing the Ark into Jerusalem in 1004 BC... and 1255 equals 251 times 5, it would provide the missing link in a continuous, 251-year pattern from Adam to the time of Christ, that is, year 1 AD.

At this point, it should be noted that the 251-year pattern from Adam to David depends entirely upon the reigns of the judges being consecutive and not overlapping, and this may imply that the pattern should continue during the period of the kings in the same manner of counting.⁷¹

However, chronographers such as Theile allow the kings to be contemporary and to have overlapping reigns. The date of David's 1st year of reigning becomes 1012 BC and his 7th year is 1005 BC. The events of capturing Jerusalem and bringing the Ark into Jerusalem after the 7th year were undoubtedly celebrated during the feast of Tabernacles in the fall of 1004.

David ruled 7 years in Hebron and 33 years in Jerusalem.⁷² After his 7th year, he brought the Ark into Jerusalem and placed it into a new tabernacle, not in the one made by Moses⁷³ This new "tent" placed in Jerusalem becomes the first part of the new era of the first temple.

Who Created the Pattern?

It would be easy to assume that the dates placed in the writings of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) were written by Moses. Regardless of how much we hear of how painstakingly the text was copied by the scribes, still one version of Moses' writings ends up having a different chronology from the other two versions. This is evidence that writers sometimes took the freedom of inserting their own figures.

What are we to think if the writings of Moses often repeat word for word what Ezra later wrote in the book of I Chronicles in about 500 BC? Here are some examples:

I Chronicles 1:17-23 written by Ezra is inserted into Genesis 10:22-29 written by Moses: "Unto Eber were born two sons: the name of the one was Peleg: because in his days the earth was divided..." (I Chron. 1:19 and Gen. 10:25). I Chronicles 1:4-16 is inserted into Genesis 10:1-19. I Chronicles 1:29-54 written by Ezra is inserted into Genesis 36:15-43 written by Moses: "These are the kings that reigned in the land of Edom, before there reigned any king over the children of

⁷⁰ * = Eras used by previous chronographers. Notice that the dates BC are divisible by 251.

⁷¹ Ussher counted the kings from David to the last king, Zedekiah, in a consecutive without any overlapping, and his date for founding the temple is 1012 BC, whereas, it should have been 968 BC when we consider all of the dual reigns. This will be covered in Chapter Three.

⁷² I Chron. 29:27.

⁷³ I Chron. 16:1.

Israel”.⁷⁴ Moses would not have written about any kings of Israel. He died before the kings. Likewise the writer of Judges 17:6, 18:1, 19:1 and 21:25, speaks of the judges “before there was a king in Israel”. The judges knew nothing about a future king. Likewise, I Chronicles 2:4-15 was inserted into Ruth 4:18-22 which lists the six generations from Nashon (at the exodus) to king David.

How Egyptian History was Recently Pieced Together

Since the Egyptians’ calendar only had 365 days, instead of $365\frac{1}{4}$, the star Sirius (Sothis) would rise in the eastern sky one day later on their calendar every four years, and the Nile would flood at that same time one day later every four years. After 120 years, Sirius would rise 30 days later on their calendar. If Sirius rises on the first day of the first month, Thoth 1, as it did in 1321-20 BC, it would rise four years later on Thoth 2. After 1460 years, their calendar loses 365 days, and Sirius again rises in 139 AD, on the same day of the same month, Thoth 1, as it did 1460 years previously in 1321 BC (as in the Julian calendar). Senusert III, Amenhotep I and Thothmes III noted this phenomenon during their times.

This has inspired Donald B. Redford, in his *Chronology of the Egyptian Eighteenth Dynasty*, to date Ahmose and the beginning of Dynasty 18 as March 1558 BC to July 1533 BC.⁷⁵

**TABLE 30b. Seven-Year Blocks of Time
Before the Era of Jerusalem⁷⁶**

<i>Era of Adam</i>	<i>Year of Adam</i>		<i>Era of the Flood</i>	<i>Year of Flood</i>	
Creation of Adam*	0		Flood*	0	
Birth of Peleg (fall of Babel)*	1757	7 x 251			
Abraham age 71	2079	7 x 297			
Abraham age 99	2107	7 x 301	Abraham age 75*	427	7 x 61
			Isaac age 3*	455	7 x 65
			Jacob age 97 (Ends 20 yrs. servitude)	609	7 x 87
Joseph age 30	2289	7 x 327			
Joseph age 37	2296	7 x 328			
Joseph age 44	2303	7 x 329			
Exodus year 38	2548	7 x 364	Exodus year 1*	854	7 x 122
	(52 nd Jubilee)		Era of Jerusalem*	1106	7 x 158
			(David’s year 8)		

⁷⁴ I Chronicles 1:43 and Gen. 36:31

⁷⁵ Jones, *Venus and Sothis*, 1982, pp 79 & 94.

⁷⁶ * = Eras used by previous chronographers. Notice that the dates BC are divisible by 251.

**TABLE 30c. Loose Re-interpretation of Rohl's New Chronology
From the Exodus to 968 BC, Solomon's 4th Year⁷⁷**

<i>Rohl's Figures</i>			
1558	Mermesha 13 th Dynasty	1558	1558 ⁷⁸
5 kings			
1529	Khaneferre Sobekhotep IV	111 yrs	339 yrs.
1508	Khahotep Sobekhotep V		
1503	Wahibre Laib		
1493	Mernererre Ay		
1470	Merhotepre Sobekhotep VI		
1469	Sankhreneswadjtu		
1467	Merswkhemre Ined		
1464	Sewadjkare Hori		
1459	Merkaure Sobekhotep VII		
4 missing			
1448	Dudimose		
1447	Exodus	1447	1447 ⁷⁹
<i>Rohl's Figures⁸⁰</i>		<i>Figures of W. D. Jones</i> <i>(Date of Ahmose lowered 329 yrs. to match Rohl; date of Haremheb lowered to match Rohl)</i>	
<i>18th Dyn. begins 35 yrs later than Jones'.</i>		<i>18th Dyn. of 1558 lowered 329 yrs. to 1229</i>	
25	Ahmose	1194-1170	25 Ahmose 1229-1204
11th yr. Hyksos ousted		1183	10th yr. Hyksos ousted
21	Amenhotep I	1170-1150	21 Amenhotep I 1204-1183
12	Thutmose I	1150-1139	12 Thutmose I 1183-1171
2	Thutmose II	1139-1138	10 Thutmose II 1171-1161
54	Thutmose III	1138-1085	54 Thutmose III 1161-1107
--	Hatshepsut ⁸¹	Co-regent	(20) ⁸² 22 Hatshepsut 251 yrs 1107-1085
27	Amenhotep II	1085-1059	24 Amenhotep II 1085-1061
10	Thutmose IV	1059-1050	10 Thutmose IV 1061-1051
37	Amenhotep III	1050-1012	39 Amenhotep III 1051-1012
(16) 6	Akhenaten	1022-1006	(16) 6 Akhenaten 1022-1006
--	Neferneferuaten	Co-regent	-- Nefertiti Co-regent
3	Smenkhkare	1006-1003	3 Smenkhkare 1006-1003
9	Tutankhamun	1003 -995	9 Tutankhamun 1003 -995
5	Ay	995 -990	5 Ay 995 -990
14	Haremheb	990 -962	28 Haremheb 990 -962
Temple built Haremheb's 22 nd yr. ⁸³		968	Temple built Haremheb's 22 nd yr. 968

⁷⁷ Recent scholars differ about 36 years in dating the three basic traditions for the exodus. Calculating from 968 for Solomon's temple, we get 1219/1447/1558 for the exodus. Calculating from 1004 for David's temple, we arrive at 1255/1483/1594 for the exodus. Conventional chronology has Haremheb founding the 19th Dynasty placing the reins of Ramesses II and his son, Merneptah (as in the "Israel Stella") in 1255 and 1219 (36 years later).

⁷⁸ From the exodus (1558) to the temple (968) are 590 years (based upon Acts 13:20). The Greek-speaking Jews of Alexandria, during the first century, believed the Hyksos were ousted from Egypt 590 yrs. before Solomon's temple of 968 or before David's temple of 1004. Our focus today is on what was believed in the first century. Rohl lowers the exodus 375 years (instead of 339 years) to 1183 BC. This compensates for the extra 36 years from 1004 to 968.

⁷⁹ From the exodus (1447) to the temple (968) are 479 years (I Kings 6:1).

⁸⁰ Rohl's *Pharaohs and Kings, a Biblical Quest*, p 241.

⁸¹ Figures of Josephus, Africanus, Redford and Finegan indicate 20 to 22 years for Hatshepsut. Rohl absorbs her years with Thutmose's 54 years.

⁸² Ibid.

Summary of Problems Solved From Moses to David

The following sums up the eight basic problems confronted in this second chapter in order to compare the original 251-year pattern with the rabbinical tradition.

1. Rabbinic figures show Abraham being born when his father is 70, not 130. They subtracted 60 years from the 251-year pattern. -60 years

2. Rabbinic chronology places the exodus 400 years after Isaac's birth. There is evidence the exodus was 402 after Isaac, 502 years after Abraham. The rabbinic subtracts 2 years from the 251-year pattern. - 2 years

3. The exodus-to-temple period in the rabbinic tradition is 479 years, not 251 years. In doing this, it has added 228 years. Merging the 111 years of the oppressions with the 339 years of the judges themselves did this. +228 years

The aggregate difference between the 251-year pattern and the rabbinical chronology consists of 166 years. The rabbinic has added 166 years to the 251-year pattern. This is the fundamental reason it dates the temple at 832 BC as evident in Chapter Two. After the temple, it had to reduce the Persian period 166 years by dating the destruction of the temple in 421, not 587 BC. 166 years

4. In the King James Version, Joshua rules seven years before the judges and 70 elders assist him. Josephus says the Joshua/Interim period is 43 years. The Samaritan text extant today says it is 46 years. Josephus may have referred to older copies, which gives 43 years. These differ 36 years (43-7=36). There is also evidence that figures for the 18th and 19th Dynasties of Egypt differ 36 years as explained in the Supporting Material at the end of this book.

5. In Acts 13:10, the Judges lasted 450 years. This means that the 339 years of oppressions and 111 years of judges are both counted (339 + 111 = 450).

6. There is confusion over the time between Eli and Samuel. If the "450 years until Samuel" is supported in Acts 13 in one tradition, then there should be "339 years until Samuel" in the second tradition we've mentioned, and there should be "111 years until Samuel" in the third tradition.

7. Counting "to the temple" or "from the temple" could mean several things. After conquering Jerusalem in his eighth year, David built a new tent for the Ark and brought the Ark to Jerusalem. The Era of Jerusalem began in his eighth year. For 33 years, David collected the money and materials for a permanent structure. Solomon continued preparing these materials for three years, founded the temple in his fourth year and finished it in his eleventh.

⁸³ Haremheb's years are unknown. The years usually assigned seem to provide an accepted number of years for Dynasty 18 (240 or 277) as in TABLE 96. Rohl says there were 225 yrs. However, 1229 BC – 968 BC = 261 yrs.

Summary of New Insights in Chapter Two

In this chapter, we began by enumerating each new insight encountered (in our quest to uncover the 251-year epochs in the writings of Moses) without making any attempt to draw any conclusions from what has been observed.

Here is a summary of new insights disclosed in Chapter Two:

1. The Masoreh text preserved in the King James Version places Abraham's birth 2008 years after Adam. This period equals 251 times 8. The Samaritan text places his birth in the year 2259.
2. In the Samaritan tradition, Joseph's birth may have been in Jacob's 52nd year instead of his 91st year.
3. If Joseph were born in Jacob's 52nd year, this would mean there were 251 years from Abraham's birth to the year the Israelites entered Egypt.
4. In the Samaritan tradition, the exodus was 502 years after Abraham's birth and probably 251 years after Joseph was crowned as a co-ruler of Egypt.
5. The original tradition may have placed the Israelites in Egypt 251 years from the year they entered instead of from the beginning of Joseph's reign.
6. In the Masoreh/King James tradition, the Israelites wandered in the wilderness 39 years, until the end of 251 years since the year they had entered Egypt.
7. Caleb was 39 during the exodus and 40 during the second year in the wilderness, when he scouted the land of Canaan as a spy, and he was 85 when he received his inheritance from Joshua. This means the land was distributed to the tribes in the seventh year in Canaan.
8. There were six generations from the exodus to David. Therefore, these could not have lasted 479 or 590 years.
9. Acts 13:21 says the judges alone lasted 450 years until Samuel. This period would include both the 111 years of oppressions and 339 years of judges (111+339=450). This is not compatible with there being only six generations from the exodus to David.
10. If we accept the 111 years of oppressions and exclude the 339 years of judges, there may have been 251 years from the exodus to David. This depends on what we accept for the period of Joshua and the period of Samuel and Saul.
11. The rabbinic tradition prefers the 339 years of the judges instead of the 111 years of oppressions. These differ 228 years. This tradition also subtracts 62 years from the years of Abraham and Isaac before the exodus. Together, these amount to 166 years, which is later subtracted from the period of the Persians.

CHAPTER THREE

The Epochs Continue From Solomon to the Captivity (In I Kings and II Kings)

Needless to say, the series of ten 251-year epochs of Moses, which are covered in Chapter One, made me even more curious. They begin with Adam and cover 2,510 years, all the way to the Exodus. Needless to say, since Chapter Two unveils the 251 years from the exodus to David, I became more curious. Does the pattern continue after David, during the time of the kings? If it does, what would be the next great epoch, and would it immediately follow the eleven 251-year epochs from Adam to David? What would be the twelfth epoch?

Here again, it becomes next to impossible to map out our destination if we don't know where we are. The solution to this period is hidden in the 251-year pattern as in TABLE 31a, but nobody has found it until now! Therefore, every scholar today invents his or her own solution.

TABLE 31a.

The 251-Year Pattern After David

				BC	Yrs. of Rein
David moves Ark					
To Jerusalem				1004	
				251	Yrs.
Death of David /				971	
Solomon crowned					
				251	Yrs.
Rome					
Founded ⁸⁴				753	
				33	Yrs.
Hezekiah' 6 th year				721	
(Assyrian captivity of Israel)					
				753	Yrs.
Hezekiah				720-697	23
Manasseh				697-642	55
Amon				642-640	2
Josiah				640-608	32
Jehoiakim				608-597	11
Zedekiah (temple burned 11 th yr.)				597-587	11
Nehemiah repairs Jerusalem's wall				502	85
End of 1260 years				1 BC-1 AD	
of Revelation 12					
				33	Yrs.
				33-34	

⁸⁴ 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 Classical Chronographers have used the Era of the Founding of Rome.

This becomes a mystery because scholars, until recently, have not been able to reconcile the years of the kings of Judah when compared with the years of the kings of Israel down to the captivity as in TABLE 36. One list has 241 years while the other has 260 years.

**TABLE 31b. 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 31b indicates that five different books begin at the beginning of a 251-year era. I Kings and II Chronicles cover the first 33 years of the Era of Jerusalem.

**TABLE 32a. Ezekiel's 430 Years Until the New Jerusalem
Daniel's 490 Years to the Completion of the Second Temple
Nehemiah's 502 Years to the Restoration of Jerusalem**

Era	Year of Each Era			BC	Rabbinic Date BC
Era of Jerusalem (Davidic Covenant)	1			1004	
Era of Josiah's New Covenant Reform		1		623	457
Era of Jehoiachin's Captivity		1		598	432
Ezekiel 1-7		5		593	427
Ezekiel 8-19		5		592	426
Era of Jerusalem's Destruction		11	1	587	421
Ezekiel 32-39		12	2	586	420
Era of the New Jerusalem (Ezek. 40)	430	49	24	574	408
Jubilee (Ezekiel 40)		50	25	573	407
Era of the Founding Second Temple			51	537	371
Era of Completing Second Temple	490		74	514	348
Era of Repairing Wall of Jerusalem	502		86	502	336

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".

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

book of the law that had been lost.⁸⁵ The 30th year was the fifth year of the captivity of king Jehoiachin (Jechoniah),⁸⁶ the fifth year of Zedekiah, Judah’s last king. This was six years before Jerusalem and her temple were burned in 587.

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”.⁸⁷ 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”, Ezekiel’s message ends with visions of a New Jerusalem in chapter 40. Therefore, these visions were received 430 years after 1004 BC, 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 the following table. 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).

TABLE 32b. David’s Dynasty in Jerusalem 490 Years (70 Sabbaticals) Prior to the Second Temple (Daniel 9:25)

BC	Yrs.	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>
605	399	<i>First year of Nebuchednezzar</i>
591	413	<i>Sabbatical before temple is burned (according to Eusebius)</i>
573	431	<i>Visions of Ezekiel 4 & 40</i>
563	441	<i>9th Jubilee, death of Nebuchednezzar</i>
537	467	<i>Second temple founded (Dan. 9)</i>
521	483	<i>Building second temple resumed</i>
514	490	<i>10th Jubilee, 2nd temple dedicated</i>

⁸⁵ Ezek. 1:1.
⁸⁶ Ezek. 1:2
⁸⁷ Ezek. 4:5-6.

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 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 one spoken of by Isaiah in 714, not the 14th year of Hezekiah, but 14 years later, in 701 BC, during the invasion of Sennacherib. (Hezekiah reigned 14 years plus a 15-year extension: 14+15=29.) 701 was the 14th year of the 15 years of extended reign given to Hezekiah. However, time can still be measured in units of seven (as in Daniel 9 and 10) instead of in units of Sabbaths and Sabbaticals (as in counting Pentecost and the Jubilee).

Context of Daniel

Daniel, like Ezekiel, is often taken entirely out of context and applied to today's world events... during the alleged "time of the end".

The context of Daniel has been grossly misunderstood by almost everyone. His 70 sabbaticals (chapter 9) should be associated with 1004 BC, the era of Jerusalem, as in TABLE 32b. These 70 literal weeks will be charted in detail in Chapter Four.

Let the Text Interpret the Text

Our first line of defense should be to let the text interpret the text. We should not insert our own interpretation or someone else's.

Since Archbishop James Ussher could not reconcile the years of the kings of Judah when he compared them with the years of the kings of Israel down to the captivity, he merely chose the kings of Judah. Chronographers, such as Ussher, who count the years of the kings in a consecutive manner, have placed Solomon's 4th year in 1012 BC and have placed his 11th year in 1005 BC, after 7 years of building from 1012 to 1005. Since the temple was completed after the feast of Tabernacles in 1005 BC, the project, itself, could not be celebrated during the feast of Tabernacles until the fall of 1004 BC.⁸⁸

At this point, it should be noted that the 251-year pattern from Adam to the temple depends entirely upon all reigns being consecutive, and this may imply that the pattern should continue during the period of the kings in the same manner of counting.

However, we should not follow this method when we find evidence in the text itself that certain kings had dual reigns or had years overlapping another king.

How the Period Begins

David ruled 7 years in Hebron and 33 years in Jerusalem.⁸⁹ 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 Moses⁹⁰ 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) as in TABLE 34.

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 as in TABLE 33.

⁸⁸ Josephus, *Antiq.* 8.4.4.

⁸⁹ I Chron. 29:27.

⁹⁰ I Chron. 16:1.

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 in TABLE 34.

**TABLE 33. 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 4th 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
798	Jehoash's 1 st yr.		= Joash's 37 th	13:10
797			= Joash's 40 th	12:1
795	Jehoash's 2 nd yr.		= Amaziah's 1 st yr.	14:1
783	Jehoash's 16 th yr.			13:10
783	Jereboam's 1 st yr.	of sole rule	= Amaziah's 15 th yr.	14:23
769			= Amaziah's 29 th yr.	14:2
769	Jereboam's 27 th		= Azariah's (Uzziah's) 1 st	of sole rule
764	Jereboam's 40 th yr.			14:23
740	Zachariah's 1 st		= Azariah's 38 th	15:8
739	Shallum's 1 st yr.		= Azariah's 39 th yr.	15:13
765	Menahem's 1 st	Pul	= Azariah's 39 th	15:17
755	Menehem's 10 th			15:17
754	Pekahiah's 1 st		= Azariah's 50 th	15:23
752	Pekah's 1 st		= Azariah's 52 nd	15:27
751	Pekah's 2 nd yr			= Jotham's 1 st
736				= Jotham's 16 th
736	Pikah's 17 th		= Ahaz's 1 st	15:33
733	Pikah's 20 th yr.	Tiglath Pileser	of sole rule	16:1
731	Hoshea's 1 st yr		= Jotham's 20 th	15:30
731	Hoshea's 1 st yr	Shalmaneser	= Ahaz's 12 th	17:1
729	Hoshea's 3 rd yr.		= Hezekiah's 1 st yr.	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.	18:2
			697 = Manasseh's 1 st yr.	
			642 = Manasseh's 55 th yr.	
			640 = Amon's 2 nd yr.	
			609 = Josiah's 31 st yr.	
			609 = Jehoahaz's 3 mo.	
			598 = Jehoiakim's 11 th yr.	
			598 = Jehoiachin's 3 mo.	
		Nebuchednezzar's 19 th yr. 587	= Zedekiah's 11 th yr.	18:1

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 in year 1 AD, which places Christ's death in 33 AD. Likewise, the Catholic jubilee years are counted every fifty years from year 1 AD. There is no year 0.

As will be obvious in TABLE 34, most of the reigns are not difficult to figure out once we have made the effort of charting the information available from the text of I Kings and II Kings (TABLE 33). 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 TABLES 33-34.

TABLE 34.				
From Solomon's First Year Until the Captivity, 251 Years				
	BC	JUDAH	ISRAEL	REFERENCE
1	971	1	<i>Solomon's first year</i>	
2	970	2		
3	969	3		
4	968	4	<i>Temple founded</i>	1 Kings 6:1
5	967	5		
6	966	6		
7	965	7		
8	964	8		
9	963	9		
10	962	10		
11	961	11		
12	960	12		
13	959	13		
14	958	14		
15	957	15		
16	956	16		
17	955	17		
18	954	18		
19	953	19		
20	952	20		
21	951	21		
22	950	22		
23	949	23		
24	948	24		
25	947	25		
26	946	26		
27	945	27		
28	944	28		
29	943	29		
30	942	30		
31	941	31		
32	940	32		
33	939	33		

34	938	34	JUDAH	ISRAEL	
35	937	35			
36	936	36			
37	935	37			
38	934	38			
39	933	39			
40	932	40			1 Kings
41	931	1	Rehoboam	1	Jereboam 11:42
42	930	2		2	14:25
43	929	3		3	
44	928	4		4	
45	927	5		5	
46	926	6		6	
47	925	7		7	
48	924	8		8	
49	923	9		9	
50	922	10		10	
51	921	11		11	
52	920	12		12	
53	119	13		13	
54	918	14		14	
55	917	15		15	
56	916	16		16	
57	915	17		17	
58	914	1	Abijah (Abijam)	18	
59	913	2		19	
60	912	3		20	
61	911	1	Asa	21	1 Kings 15:9
62	910	2		22	
63	909	3	Nadab 1		
64	908	4		2	Baasha
65	907	5			
66	906	6		3	
67	905	7		4	
68	904	8		5	
69	903	9		6	
70	902	10		7	
71	901	11		8	
72	900	12		9	
73	899	13		10	
74	898	14		11	
75	897	15		12	
76	896	16		13	
77	895	17		14	
78	894	18		15	
79	893	19		16	
80	892	20		17	
81	891	21		18	
82	890	22		19	
83	889	23		20	
84	888	24		21	

85	887	25	JUDAH	22	ISRAEL	1 Kings
86	886	26	Elah	1	23	16:8
87	885	27		2	24	1 Zimri 7 days 16:15
88	884	28	Omri	1	1	Tibni
89	883	29		2	2	
90	882	30		3	3	1 Kings
91	881	31		4		Sole reign 16:22-23
92	880	32		5		
93	879	33		6		
94	878	34		7		
95	877	35		8		
96	876	36		9		
97	875	37		10		
98	874	38		11		
99	873	39		12	1	Ahab 1 Kings 16:29
100	872	40		2		
101	871	41		3		
102	870	1	Jehoshaphat	4		1 Kings 22:41
103	869	2		5		
104	868	3		6		
105	867	4		7		
106	866	5		8		
107	865	6		9		
108	864	7		10		
109	863	8		11		
110	862	9		12		
111	861	10		13		
112	860	11		14		
113	859	12		15		
114	858	13		16		
115	857	14		17		
116	856	15		18		
117	855	16		19		
118	854	17		20	1	Ahaziah 1 Kings 22:51
119	853	18	(Shalmaneser's 6 th yr.)	21		2
120	852	19		22	1	Jehoram 2 Kings 3:1
121	851	20		2		
122	850	21		3		
123	849	22		4		
124	848	23		5		
125	847	24	1 Joram	6		
126	846	25	2 dual reign	7		sole reign 2 Kings 1:17
127	845	3		8		
128	844	4		9		
129	843	5		10		
130	842	6	Ahaziah 1 yr.	11		2 Kings 9:29
131	841	7	(Shalmaneser's 18 th yr.)	12		8:25
132	840	1	8 Athaliah	1		Jehu
133	839	2		2		
134	838	3		3		

135	837	4	JUDAH		4	ISRAEL		
136	836	5			5			
137	835	6			6			
138	834		1	<i>Joash</i>	7			2 Kings 12:1
139	833		2		8			
140	832		3		9			
141	831		4		10			
142	830		5		11			
143	829		6		12			
144	828		7		13			
145	827		8		14			
146	826		9		15			
147	825		10		16			
148	824		11		17			
149	823		12		18			
150	822		13		19			
151	821		14		20			
152	820		15		21			
153	819		16		22			
154	818		17		23			
155	817		18		24			
156	816		19		25			
157	815		20		26			
158	814		21		27			
159	813		22		28			2 Kings
160	812		23		1	Jehoahaz		13:1
161	811		24		2			
162	810		25		3			
163	809		26		4			
164	808		27		5			
165	807		28		6			
166	806		29		7			
167	805		30		8			
168	804		31		9			
169	803		32	1 Uzziah (Azariah)	10			
170	802		33	2	11			
171	801		34	3	12			
172	800		35	4	13			
173	799		36	5	14			2 Kings
174	798		37	6	15	1	Jehoash	13:10
175	797	1	38	7 Amaziah	16	2		14:1
176	796	2	39	8	17	3		
177	795	3	40	9	1	4	Jereboam	14:16
178	794	4		10	2	5		
179	793	5		11	3	6		
180	792	6		12	4	7		
181	791	7		13	5	8		
182	790	8		14	6	9		
183	789	9		15	7	10		
184	788	10		16	8	11		

185	787	11	17	JUDAH	9	12	ISRAEL	Jereboam /Jehoash	
186	786	12	18		10	13			
187	785	13	19	Uzziah (Azariah) /Amaziah	11	14			
188	784	14	20		12	15	2 Kings		
189	783	15	21		13	16	Sole reign	13:10; 14:23	
190	782	16	22		14				
191	781	17	23		15				
192	780	18	24		16				
193	779	19	25		17				
194	778	20	26		18				
195	777	21	27		19				
196	776	22	28		20				
197	775	23	29		21				
198	774	24	30		22				
199	773	25	31		23				
200	772	26	32		24				
201	771	27	33		25				
202	770	28	34		26				
203	769	29	35	Sole reign	27			14:2; 15:1,17	
204	768		36		28				
205	767		37		29				
206	766		38		30			2 Kings	
207	765	39			31		Menahem	15:17	
208	764	40			32	1			
209	763	41			33	2			
210	762	42			34	3			
211	761	43			35	4			
212	760	44			36	5			
213	759	45			37	6			
214	758	46			38	7			
215	757	47			39	8			
216	756	48			40	9			
217	755	49			41	10		2 Kings	
218	754	50				1	Pekahiah	15:23	
219	¹ 753	51		Rome founded		2			
220	² 752	52			1		Pekah	15:27	
221	³ 751	1		Jotham	2			15:32-33	
222	⁴ 750	2			3				
223	⁵ 749	3			4				
224	⁶ 748	4			5				
225	⁷ 747	5			6				
226	⁸ 746	6			7				
227	⁹ 745	7			8				
228	¹⁰ 744	8			9				
229	¹¹ 743	9			10				
230	¹² 742	10	1	Ahaz	11			2 Kings	
231	¹³ 741	11	2		12			15:32	
232	¹⁴ 740	12	3		13	1	Zechariah 6 mo.	15:8, 17	
233	¹⁵ 739	13	4		14	1	(Shallum 1 mo.)	15:13	

		JUDAH			ISRAEL		
234 ¹⁶	738	14	5	Ahaz	15	Pekah's sole rule	16:1-2
235 ¹⁷	737	15	6		16		
236 ¹⁸	736	16	7	Sole reign	17		
237 ¹⁹	735	-	8		18		
238 ²⁰	734	-	9		19		
239 ²¹	733	-	10		20		15:27
240 ²²	732	20	11	Tiglath-pileser III	Pekah's death	(Fall of Damascus)	15:29-30
241 ²³	731		12				
242 ²⁴	730		13		1	Hoshea	17:1
243 ²⁵	729		14		2		
244 ²⁶	728		15		3		
245 ²⁷	727		16	1 Hezekiah	4		16:2,20
246 ²⁸	726		2		5		
247 ²⁹	725		3		6		
248 ³⁰	724		4		7		18:9
249 ³¹	723		5		8	Shalmaneser V	17:1,6
250 ³²	722		6		9	Hoshea's death	18:9,10
251 ³³	721	Assyrian Captivity (Sargon I)			251st year from Solomon's 1st yr. of reign		

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;⁹¹ Amon ruled 2. Then Josiah ruled 32; Jehoiakim ruled 11, and Zedekiah ruled 11 years (TABLES 33 & 37), until the Babylonian captivity of Judah in 587 BC.

These figures place 134 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 586 BC.

So, from these figures, the Assyrian captivity was in 721 BC (587 + 134 = 721).

Working backward, prior to the Babylonian captivity, we can determine that Hezekiah's sixth year was in 721 BC.

Here's what II Kings says: Hoshea's 9th and last year equals Hezekiah's 6th year (II Kings 18:10). This places Hezekiah's 6th year in 721 BC and his 29th and last year was in 697 BC, the year his son began to reign.

Hoshea died in the 3rd year of Shalmaneser VI of Assyria. Pekah died in the year Damascus fell to the Assyrians, in 732 BC.

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 is 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.

⁹¹ Theile suggests that Since Assyrian records suggest that Sinnacherib invaded Jerusalem in 701 BC, in Hezekiah's 14th year, Hezekiah's 1st year must have been in 715 BC instead of 726, which would place his 6th year in 709 BC. If this is proven to be reliable, the above 251 pattern is bogus, because it does not allow 12 years of co-rule between Hezekiah and his son Manasseh.

**TABLE 35. Four Basic Traditions:
469441//429/383 Years of the first Temple⁹²**

	<i>Figures of Josephus</i>		<i>Figures of Eusebius</i>		<i>James Ussher</i>		<i>Kenneth Kitchen</i>
Temple Founded	BC 1052		BC 1032		BC 1012		BC 968
Solomon (after founding temple)	76		36		36		37
KINGS OF JUDAH							
Rehoboam	976	17	996	17	976	17	931
Abijah	959	3	979	3	959	3	914
Asa	956	41	976	41	956	41	912
Jehoshaphat	915	25	935	25	915	25	871
Jehoram (Joram)	890	8	910	8	890	8	853
Ahaziah	882	1	902	1	882	1	841
Athaliah	881	6	901	7	881	6	841
Joash	875	40	894	40	875	40	835
Amaziah	835	29	854	29	835	29	801
Uzziah	806	52	825	52	806	52	783
Jotham	(20) II K. 15:30 754	16	773	16	754	16	750
Ahaz	738	16	757	16	738	16	735
Hezekiah's 1 st yr.	722	6	741	6	722	6	727
Hezekiah's 6 th yr. Assyrian captivity	716		735		716		721
	260		261		260		222
After 6th yr. Assyrian captivity	716	23	735	23	716	23	721
Manasseh	693	55	712	55	693	55	697
Amon	638	2	657	12	638	2	642
Josiah	636	31	645	32	636	31	640
Jehoahaz	605	3 mo	613		605	3 mo	609
Jehoiakim	605	11	613	11	605	11	609
Jehoiachin	594	3 mo	602		594	3 mo	598
Zedekiah	594	11	602	11	594	11	598
Temple burned 11 th yr.	583		591		583		587
	133		144		133		124
Total period of 1st temple	469		441		429		383
Temple destroyed	BC 583 ⁹³		BC 591		BC 583 ⁹⁴		BC 587

As evident in TABLE 36, 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.

⁹² TABLE 35 is evidence that early Christian-Jewish chronographers simply added the figures making all rulers consecutive. However, as Theile and Kitchen show, some rulers were actually contemporary and had dual reigns.

⁹³ Has been rendered as 589, but the figures suggest 583.

⁹⁴ Figures indicate 583.

TABLE 36. Two Core Traditions: 410/429 Years of the first Temple

KING OF ISRAEL & JUDAH (After Temple is Founded)

Solomon after founding temple	36 yrs.	Solomon after founding temple	36 yrs.
KINGS OF ISRAEL		KINGS OF JUDAH	
Jereboam	22	Rehoboam	17
Nadab	2	Abijah	3
Baasha	24	Asa	41
Elah	2	Jehoshaphat	25
Zimri	7 days	Jehoram (Joram)	8
Omri	12	Ahaziah	1
Ahab	22	Athaliah	6
Ahaziah	2	Joash	40
Joram (Jehoram)	12	Amaziah	29
Jehu	28	Uzziah	52
Jehoahaz	17	Jotham	16 (20) II K. 15:30
Joash	16	Ahaz	16
Jereboam II	41	Hezekiah's 6 th yr. (Assyrian captivity)	6
Zechariah	6 mo.		
Shallum	1 mo.		
Menahem	10		
Pekahiah	2		
Pekah	20		
Hoshea's 9 th year	9		
	241 yrs.		260 yrs.
KINGS OF JUDAH		KINGS OF JUDAH	
Hezekiah's 6 th year (after Assyrian captivity)	23	Hezekiah's 6 th year (after Assyrian captivity)	23
Manasseh	55	Manasseh	55
Amon	2	Amon	2
Josiah	31	Josiah	31
Jehoahaz	3 mo.	Jehoahaz	3 mo.
Jehoiakim	11	Jehoiakim	11
Jehoiachin	3 mo.	Jehoiachin	3 mo.
Zedekiah (Temple destroyed)	11	Zedekiah (Temple destroyed)	11
	133		133
<i>Total period for temple</i>	410	<i>Total period for temple</i>	429
Period without 1 st temple	70	Period without 1 st temple	70
Total from 1st to 2nd temples	480	Total from 1st to 2nd temples	499

**TABLE 37. Kings of Israel and Judah After Pekah's Death (the Fall of Samaria)
From Hoshea's 1st Year to Zedekiah's 11th Year**

<i>BC</i>	<i>Kings of Israel</i>		<i>Kings of Judah</i>	
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.				

Starting Points and Ending Points can be Vague

Beginning and ending points such as "from the flood to the temple" have been interpreted in more than one manner. For instance, in the Masoreh text preserved in the King James Version, the flood was in the year 1656 of Adam. In the Samaritan text, Noah's death was in 1657. In the Greek Septuagint text, Noah's birth was in 1656.

Likewise it is for a period stated as, "from the temple to the captivity of Israel". David was inspired to build the temple 36 years before Solomon actually built its foundation, and the tabernacle David built for the Ark in Jerusalem is also referred to as a temple.

David captured Jerusalem, made a temporary temple and brought in the Ark in 1004 BC. Then he began collecting materials and provided financing for a permanent temple, and Solomon continued this effort during his first three years as king, after David's death.

"From the temple" might also be interpreted as the year the temple was finished and dedicated in Solomon's eleventh year. According to the figures of Ussher, this would have been in 1004 BC as in TABLE 38.

The 251-Year Pattern, Beginning in 971, Associated with Ahab's Death

A simple method of finding Solomon's first year is by figuring backward from Shalmaneser's Monolith Inscription. The inscription says King Ahab of Israel was killed in the sixth year of King Shalmaneser of Assyria. This was in 853-52 BC. 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 rein, 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 BC. In this scenario, Solomon finished the temple after the feast of Tabernacles, in his eleventh

year,⁹⁵ 1005 BC. He then brought the Ark into the temple and dedicated the temple during the feast of Tabernacles, during his twelfth year, 1004 BC.

However, evidence from Thiele and Kitchen indicates some kings of Judah reined with their sons or with another king, and their reins 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 was in about 1004 BC. At this time, Jerusalem became the civil and religious center of all Israel as in TABLE 38.

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 as covered in Chapter Two.

If the dates of Theile and Kitchen are true, that the exodus was about 1255 BC, about 40 years before Pharaoh Merneptah, then the 251 years could end in about 1004 BC, 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 begin and end 36 years earlier than the date commonly quoted, 968 BC.

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.

The 251-Years Continues?

The three traditions about the period of the Judges (covered in Chapter Two) result 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.

As we will find in this present chapter, this is a practice chronologists should reluctant to follow.

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 1004 BC (251 x 4) to the founding of Rome in 753 BC (251 x 3).

Let's assume for a while that Theile is right.

As we find in chapter two, the 251-year pattern continues after the exodus to the temple in the time of David or Solomon. The pattern continues another 251 years, from 1004 BC to the founding of Rome in 753 BC (251 x 3), and on down to 502 BC, when Nehemiah repaired the wall of Jerusalem in the 20th year of Darius "Artaxerxes".

⁹⁵ I Kings 6:38.

TABLE 38. Two Traditions For When the Ark Entered the Temple			
<i>James Ussher</i>		<i>Kenneth A. Kitchen</i> ⁹⁶	
Solomon's 4 th year (temple founded)	1012	David's 1 st year	1012 ⁹⁷
Solomon's 12 th year (Ark enters temple)	1004	David's 8 th year	1004
		Ark enters temple (tabernacle)	968
		Solomon's 4 th year (temple founded)	968
		Solomon's 8 th year of building temple	961
		Ark enters temple	961
Solomon (after founding temple)	36	Solomon (after founding temple)	37
KINGS OF JUDAH	Yrs Rein		
Rehoboam	17		931
Abijah	3		914
Asa	41		912
Jehoshaphat	25		871
Jehoram (Joram) Ahab's death	8		853
Ahaziah	1		882
Athaliah	6		881
Joash	40		875
Amaziah	29		835
Uzziah	52		806
Jotham	(20?) 16		754
Ahaz	16		738
Hezekiah's 1 st yr.	6		722
Hezekiah after Assyrian Captivity	23		716
Manasseh	55		693
Amon	2		638
Josiah	31		636
Jehoahaz	3 mo		605
Jehoiakim	11		605
Jehoiachin	3 mo		594
Zedekiah	11		594
Temple burned 11 th yr.	583		587

TABLE 38 supports the idea that the era of David's tabernacle, 1004 BC, has been confused with the era of Solomon's temple.

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 11th year of king Hiram of Tyras in the time of Solomon, but Hiram was actually in the time of David, 36 years earlier, when David captured Jerusalem in 1004 BC.

⁹⁶ *Biblical Archaeology Review*, Sept/Oct, 2001, Vol 27, No 4, p 34.

⁹⁷ Kitchen places David's 1st year in 1009-1008 BC and has Solomon in 971-970 BC. These figures only allow 38 years for David instead of 40.

**TABLE 39. 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		
		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	$2008 - 60 = 1948$ $1757 - 4 + 60 = 1813$
Abraham		100	100		
Isaac		2108	2048		
Jacob					
Judah					
Pherez		502 yrs.	500 yrs		
Hezron					
Ram					
Amminidab					
Nashon (Prince at the exodus) 1255		2510	2448	1313 BC	$1255 - 4 + 62 = 1313$
Exodus	1255 BC				
		251 yrs.	479 yrs.		
The "Temple"	1004 BC	2761	+ 166 = 2927		
Moses' Scroll Found	623 BC	- 166 = ⁹⁸	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		

⁹⁸ 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.

The following Jewish tradition regarding Esther supports two competing views: In the first, Esther lived at the end of the 70 years of captivity, as in Zechariah 7:1-5. In the second, she is living during the time of Ahasuerus.

Megillas Esther - Summary and Commentaries: *Historical Context*

“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 Eved 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.

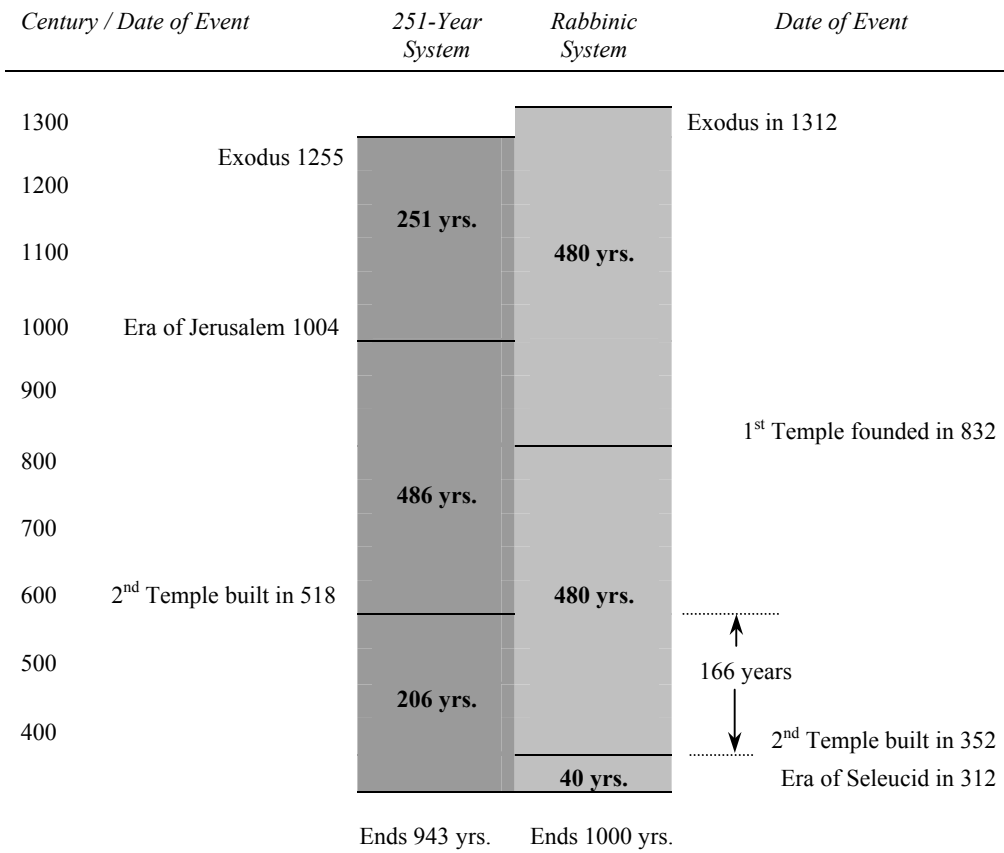
“The Feast: Why did Achashveirosh make the feast in the third year of his reign? Our Sages teach us that Achashveirosh knew of the prophecy that the Jewish exile would only last seventy years. Achashveirosh was afraid of this, apparently because of the erosive effect it might have on his empire. According 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 and Cyrus captured Babylon and were succeeded by Darius II “Artaxerxes” or “Ahasuerus” who married Esther in the 72nd year of the captivity, in 515 BC, the seventh year of “Ahasuerus”. This helps explain how Esther’s first cousin, Mordecai, could have been living during the seventh year of Nebuchednezzar, in 598 BC.

Ezra returned from Babylon in 515, the seventh year of “Artaxerxes”. The second temple was finished in 516 and dedicated in 515, 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.

Details of Daniel’s 70 literal weeks at the end of 70 literal years, when the sacrifices began and then cut off and later resumed, will be charted in Chapter Four.

**TABLE 40. 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)**



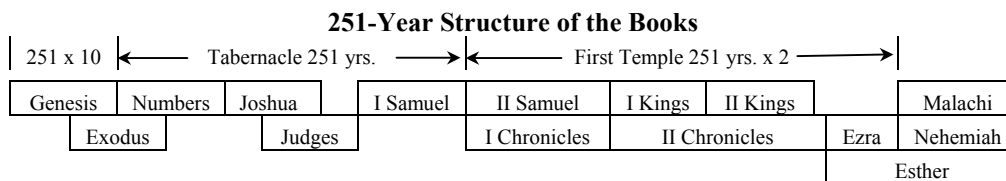
CHAPTER FOUR

The Era of Jerusalem and the First Temple: 1004 to 502 BC

The 251-Year and 490-Year Structure in Post-Captivity Records: Chronicles, Ezekiel, Daniel, Ezra, Nehemiah and Esther

Finally, we come to the last 251-year epoch of the King James Version of the Old Testament, and it is mangled with controversy, dispute, and debate as much or more than all the other 12 eras we've covered in TABLE 48.

In 1980 I first discovered the 251-year pattern and, eventually, was able to expand it from the era of Adam to the era of Rome. David began an era of Jerusalem in 1004 BC (251×4), and we find an era of Rome in 753 BC (251×3). Doesn't this imply that we should also find another epoch beginning in 502 BC (251×2)? The books themselves support the following 251-year structure.



Here again I found the next era was hidden and had to go looking for it. In 1982 I noticed that, after the Babylonians destroyed Jerusalem in 587 BC and captured many of its citizens, the Persians captured Babylon in 539 and allowed the Jews to return and rebuild Jerusalem's temple.

At that time, I noticed that, according to Ptolemy's Canon, Jerusalem's wall was repaired in 502 BC (the 20th year of Darius). However, I didn't associated 502 BC with the 251-year pattern (TABLE 48) until about October of 2001, while I was working on this present chapter!

TABLE 48. 502 BC Jerusalem's Walls Repaired

<i>Event</i>	<i>Date BC</i>	<i>251-Yr Cycles</i>
Creation of Adam* ⁹⁹	3765	251 x 15
Birth of Peleg (fall of Babel)	2008	251 x 8
Birth of Abraham*	1757	251 x 7
Birth of Joseph	1506	251 x 6
Exodus*	1255	251 x 5
David brings Ark into Jerusalem	1004	251 x 4
Founding of Rome*	753	251 x 3
Jerusalem's walls restored	502	251 x 2

⁹⁹ * = Eras which have been utilized by previous chronographers.

There is only one other date to consider for repairing the wall. Darius and Artaxerxes were the only Persian kings to reign over 32 years.¹⁰⁰ Nehemiah says he repaired the wall during a king who had reigned 32 or more years. Furthermore, Nehemiah says he repaired the wall during the 20th year of Artaxerxes, not Darius. According to Ptolemy's Canon, the wall was repaired in 445 BC if it were repaired in the 20th year of Artaxerxes Longimanus.

There may still be a third alternative. Perhaps Darius was also known as "Artaxerxes". Josephus spoke of "Cyrus, whom the Greeks called Artaxerxes". Ezra 6 says Artaxerxes stopped the building of the temple, but Josephus says the king's name was Cambyses, the son of Cyrus. If Cyrus were Artaxerxes and if Cambyses were Artaxerxes, then perhaps it seems reasonable that Darius would also be known as Artaxerxes. This would explain how, in Ezra 6, the temple is completed in the 6th year of Darius, and Ezra 7 covers the events of the 7th year of Artaxerxes, which is probably during the next year.

Here is another problem. We are confused when we read in II Chronicles 36:22-23 that Cyrus was foreordained to conquer Babylon and make a decree to rebuild Jerusalem, but in Daniel it is Darius who conquers Babylon and puts Daniel over his 120 princes.

Therefore, perhaps it is still possible that Nehemiah actually repaired the wall during the 20th year of the reign of Darius "Artaxerxes", in 502 BC.

Esther is at the End of the 70 Years of Desolation

The following Jewish tradition has Esther marrying king Ahasuerus after the time of Cyrus and Darius. Esther is living at the end of the 70 years of desolation (Zechariah 7:1-5).

TABLE 49. 251-Year System Compared with the Rabbinic

Epoch	251-Year System	Rabbinical System	
	BC / AD	BC / AD	
Exodus¹⁰¹	1255	1313	
Entry into Canaan	1215	1272	480
David brings Ark into Jerusalem ¹⁰²	1004	868	
First temple founded	968	832	480
Founding of Rome	753		
Exile of ten tribes	721	573	480
Josiah finds temple scroll	623	458	
First temple burned	587 ¹⁰³	422	
Second temple built ¹⁰⁴	517	352	

¹⁰⁰ Nehemiah 13:6.

¹⁰¹ Ibid.

¹⁰² 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.

¹⁰³ Jeremiah 34 places a Sabbatical in 588 BC, in the year before Jerusalem fell. Ezekiel 40 is 14 years after Jerusalem fell, the 50th year of Josiah's reformation.

¹⁰⁴ 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 as explained in Chapter Three and Supporting Material at the end of the book.

Walls of Jerusalem Repaired

502

 = 251-year pattern.

Megillas Esther is one of several books read during high days every year. As we can see from TABLE 50a, the rabbinical tradition has king Ahasuerus (Ahashveirosh) immediately following Cyrus and Darius the Mede. In rabbinic tradition, the third year of Ahasuerus is placed in 351, 70 years after the fall of Jerusalem in 421 BC. The dates are actually 587 and 517 BC, but the rabbinical tradition has omitted 166 years from Persian history just as it has added 166 years prior to the first temple.

Instead of Darius beginning to rein in 421, the rabbinic tradition has Ahasuerus (Ahashveirosh) beginning to rein in 421. This means that the tradition either confused Darius with his son Xerxes (Ahasuerus), or it confused Darius the Mede with Darius the Persian, or Darius the Persian also had the title of “Ahasuerus”, perhaps the one who married Esther.

TABLE 50a. 251-Year System Compared with Rabbinical

TABLE 50a. 251-Year System Compared with Rabbinical		
	<i>251-Year System</i>	<i>Rabbinical System</i>
<i>Epoch</i>	<i>BC</i>	<i>BC</i>
Josiah finds temple scroll	623	457
First temple burned	587	421
“Nevuchadnetzar” dies	562	396
“Eveel Merodach”		
“Bal’shatzar” becomes king	562	396
“Dar’yavesh” conquers Babylon	539	373
“Coresh” [Cyrus] 1 st year	539	373
3 rd year of Darius “Ahashveirosh”	519	353
7 th year of Darius “Ahashveirosh”	515	349
“Ahashveirosh” marries Esther ¹⁰⁵	515	349
Walls of Jerusalem Repaired	502	336

 = 251-year pattern.

The following is quoted from Megillas Esther:

“Chapter 1: In the third year of the reign of Ahashveirosh, king of the Persian empire, in the capital, Shushan, King Ahashveirosh 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 Ahashveirosh make the feast in the third year of his reign? Our Sages teach us that Ahashveirosh knew of the prophecy that the Jewish exile would only last seventy years. Ahashveirosh was afraid of this, apparently because of the erosive effect it might have on his empire. According to Ahashveirosh's accounting the

¹⁰⁵ 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 as explained in Chapter Three.

70 years ended on the third year of his reign. Believing this to prove that the prophecy would never be fulfilled, he celebrated...”

(Note: Darius in Old Persian is Darayavahu. The following names appear to be closely related to the Hebrew name Ahasuerus: Hystaspes, Astyages, Astigas, Aspadas, and Vishtaspa. For renderings of similar to “Cyrus called Artaxerxes”, there are Xsayarsa [Old Persian] Caesar and Cyaxares.)

From the Megillas of Esther, we can see that Ahasuerus (Achashveirosh) was Darius. Xerxes and Artaxerxes were reigning long after the end of the 70 years of desolation. Nebuchednezzar captured Jerusalem in 587; Cyrus “Darius” captured Babylon in 539, and in 521 he was succeeded by his granddaughter’s husband, Darius “Artaxerxes” or Darius “Ahasuerus” who made a feast in 519, in his third year, and married Esther in his seventh year, in 515, the 74th year of the captivity, in 515 BC, the seventh year of Darius Artaxerxes, called “Ahasuerus” by the Jews.

This helps explain how Esther’s first cousin, Mordecai, could have been alive during the seventh year of Nebuchednezzar, in 598 BC, and still be living 83 years later, during the seventh year of Darius, in 515.

Ezra probably traveled from Shushan to Babylon and then back to Jerusalem after the wedding in 515, the seventh year of Ahasuerus “Artaxerxes”, arriving in Jerusalem just time to consecrate the finished temple and to read the book of Moses he had brought with him. The second temple was finished in 516 and dedicated in 515, the seventh year of “Darius II”. Esther went through purification in 516 and married the king in 515.

According to these figures, Nehemiah repaired the wall of Jerusalem in the 20th year of “Artaxerxes”, in 502, not in 444 BC as is commonly believed.

According to Herodotus, Darius conquered 19 armies in one year and created the Behistun Inscription, in about 516 BC, to celebrate his victories, to magnify his royal ancestry and to introduce his new throne name, Artaxerxes, the Great Xerxes. Herodotus says Darius means “Worker”, Xerxes means “Warrior” and Arta-Xerxes means “Great Warrior”. So we have the temple being finished in Ezra 6 in the sixth year of Darius and Ezra returns with Levites and the book of Moses in the very next year, the seventh year of “Artaxerxes”.

When Will the 70 Years of Abomination End? When Will There Be Redemption?

A common theme running throughout Daniel addresses the question, “When is the end?”

In Daniel 7 and 9, a ruler will make war with the saints 3½ years (7:25; 9:26-27). Chapter 8 says a ruler will war with the saints and take away 2300 morning and evening daily sacrifices, which could be interpreted as 1100 days, or less than three years (8:11-13, 24-25). Chapter 11 says a ruler will be against “the holy covenant” (11:22, 28, 30), will enter the “glorious land” (11:41) to pollute the sanctuary and cut off the daily sacrifice (11:31) and set up his palace in the “holy mountain” (11:45). How long? The periods given range from 3½ years, 1290 days and 1335 days (12:6-7, 11).

According to Josephus, Cambyses “Artaxerxes” stopped the rebuilding of the temple. In the time of Tobiah and Sanballat (490-486 BC), the Levites left their duties and went back to farming while Nehemiah visited Darius “Artaxerxes” in Persia, which was probable 3½ years. Josephus says the 3½ years took place in about 165 BC, when Antiochus captured the temple. This seems an unlikely message for Daniel’s time.

In his 9th chapter, we find Daniel expressing his desire to know when the above 70 years of destruction and captivity would end. He wanted to know when the Jews would finally reach Jerusalem to begin the foundation for rebuilding the temple and rebuilding Jerusalem. Cyrus “Darius” had already captured Babylon, but the end of the desolation was not yet in sight.

**TABLE 50b. Rabbinic Tradition Reflected in the Book of Esther and Daniel
Years 410/480/490 of the First Temple**

KING OF ISRAEL & JUDAH (After Temple is Founded)

		BC	ERA OF 1 ST TEMPLE		
			Yr. of Destruction	Yr. of Darius	BC
Solomon after founding temple		36			998
KINGS OF ISRAEL					
Jeroboam	22	962	410 th	↓	588 ¹⁰⁶
Nadab	2		1 st		588
Baasha	24		68 th	=1 st	521
Elah	2		69 th	=2 nd	520
Zimri	7 days		70 th	=3 rd	520
Omri	12		70 th	=3 rd	519
Ahab	22		70 th	=3 rd	519
Ahaziah	2		70 th	=3 rd	519
Joram (Jehoram)	12		480 th	=3 rd	519
Jehu	28		74 th	=7 th	515
Jehoahaz	17		74 th	=7 th	515
Joash	16		79 th	=12 th	509
Jereboam II	41		80 th	=13 th	508
Zechariah	6 mo.		490 th	=13 th	508
Shallum	1 mo.				
Menahem	10		87 th	=20 th	501 ¹¹³
Pekahiah	2		497 th	=20 th	501
Pekah	20				
Hoshea's 9 th year	9	721			
		241			
KINGS OF JUDAH					
Hezekiah's 6 th year (after Assyrian captivity)	23	721			
Manasseh	55				
Amon	2				
Josiah	31				
Jehoahaz	3 mo.				
Jehoiakim	11				
Jehoiachin	3 mo.				
Zedekiah	11				
(Temple destroyed)		588			
		133			
Total period for temple		410			
			End of Old Testament¹¹⁴		
			509th	=32nd	489
			(Alexander the Great)		
			666th	=189th	332

¹⁰⁶ Rabbinic dates reduce the Persian period to 52 years and are 166 years too low. The 70 years of destruction of the temple began in 588 BC, a sabbatical year (Jeremiah 34), not 422 BC.

¹⁰⁷ Esther 1:3.

¹⁰⁸ Second temple was finished in the sixth year of Darius (Ezra 6:15).

¹⁰⁹ Esther 2:16.

¹¹⁰ Ezra 7:7.

¹¹¹ Esther 3:7.

¹¹² Neh. 2:1.

¹¹³ Counting from fall to fall, as in Ezra, Nehemiah and Zechariah, the wall was built in 502-501 BC.

¹¹⁴ Neh. 13:6.

**TABLE 51. Last 70 Weeks to the End of 70 Years
From Cyrus' Decree to Rebuild Jerusalem to the Founding the Temple**

	Sun	Mon	Tue	Wed	Thu	Fri	Sat	
	Sep 27	28	29	30	Oct 1	2	3	
	4	Atonement 5	6	7	8	9	10	
	11	12	13	14	15	16	17	7 th month (moon) ¹¹⁵ Tabernacles week ¹¹⁵
	18	19	20	21	22	23	24	Darius captures Babylon Oct 12/Tishrei 16
	25	26	27	28	29	30	31	Cyrus enters Babylon ¹¹⁶ Oct 29/Cheshvan 3
	Nov 1	2	3	4	5	6	7	
	8	9	10	11	12	13	14	
	15	16	17	18	19	20	21	
	22	23	24	25	26	27	28	9 th month (moon)
	29	30	Dec 1	2	3	4	5	
	6	7	8	9	10	11	12	
	13	14	15	16	17	18	19	
	20	21	22	23	24	25	26	10 th Month
	27	28	29	30	31	Jan 1	2	Jan. 538 B C
70 weeks	3	4	5	6	7	8	9	
	Daniel 9: Angel's message to Daniel about the 70 Weeks From Cyrus' Decree to Rebuild Jerusalem to the Founding the Temple							
1	10	11	12	13	14	15	16	
2	17	18	19	20	21	22	23	
3	24	25	26	27	28	29	30	11 th month
4	31	Feb 1	2	3	4	5	6	
5	7	8	9	10	11	12	13	
6	14	15	16	17	18	19	20	
7	21	22	23	24	25	26	27	12 th month
8	28	Mar 1	1	2	3	4	5	
9	7	8	9	10	11	12	13	
10	14	15	16	17	18	19	20	
11	21	22	23	24	25	26	27	1 st month (1 st new moon)
12	28	29	30	31	Apr 1	2	3	
13	4	5	6	7	8	9	10	Passover Week ¹¹⁷
14	11	12	13	14	15	16	17	
15	18	19	20	21	22	23	24	2 nd month
16	25	26	27	28	29	30	May 1	
17	2	3	4	5	6	7	8	
18	9	10	11	12	13	14	15	
19	16	17	18	19	20	21	22	3 rd month
20	23	24	25	26	27	28	29	
21	30	31	Jun 1	2	3	4	5	Pentecost
22	6	7	8	7	8	9	10	
23	13	14	15	16	17	18	19	4 th month
24	20	21	22	23	24	25	26	
25	27	28	29	30	Jly 1	2	3	
26	4	5	6	7	8	9	10	
27	11	12	13	14	15	16	17	
28	18	19	20	21	22	23	24	5 th month
29	25	26	27	28	29	30	31	
30	Aug 1	2	3	4	5	6	7	
31	8	9	10	11	12	13	14	
32	15	16	17	18	19	20	21	6 th month
33	22	23	24	25	26	27	28	
34	29	30	31	Sep 1	2	3	4	
35	5	6	7	8	9	10	11	
36	12	13	14	15	16	17	18	7 th month

¹¹⁵ Holydays.com written in 1987; Festival dates from 3761 BC to 9000 AD. Designed and written by Dan Fricke.

¹¹⁶ Dan. 9:1-2.

¹¹⁷ *Holyday Calendar* v3.0 written by Joel Lillengreen in 1987. Converted to PASCAL and modified by Dennis Rohner. Reference book followed was written by John Kossey.

37	19	20	21	22	23	24	25	
38	26	27	28	29	30	Oct 1	2	<i>Alter built¹¹⁸</i>
39	3	4	5	6	7	8	9	<i>Tabernacles Week</i>
40	10	11	12	13	14	15	16	<i>2nd year of Darius</i>
41	17	18	19	20	21	22	23	Oct 12
42	24	25	26	27	28	29	30	<i>2nd year of Cyrus</i>
43	31	Nov 1	2	3	4	5	6	Oct 29
44	7	8	9	10	11	12	13	
45	14	15	16	17	18	19	20	9 th month
46	21	22	23	24	25	26	27	
47	28	29	30	Dec 1	2	3	4	
48	5	6	7	8	9	10	11	
49	12	13	14	15	16	17	18	10 th month
50	19	20	21	22	23	24	25	
51	26	27	28	29	30	31	Jan 1	<i>Jan. 537 BC</i>
52	2	3	4	5	6	7	8	
53	9	10	11	12	13	14	15	10 th month
54	16	17	18	19	20	21	22	
55	23	24	25	26	27	28	29	
56	30	31	Feb 1	2	3	4	5	
57	6	7	8	9	10	11	12	11 th month
58	13	14	15	16	17	18	19	
59	20	21	22	23	24	25	26	
60	27	28	29	Mar 1	2	3	4	
61	5	6	7	8	9	10	11	12 th month
62	12	13	14	15	16	17	18	
63	19	20	21	22	23	24	25	
64	26	27	28	29	30	31	Apr 1	
65	2	3	4	5	6	7	8	
66	9	10	11	12	13	14	15	1 st month (1 st new moon)
67	16	17	18	19	20	21	22	<i>Passover Week</i>
68	23	24	25	26	27	28	29	
69	30	May 1	2	3	4	5	6	<i>Daniel ill 3 weeks¹¹⁹</i>
70	7	8	9	10 ¹²⁰	11	12	13	<i>Temple Founded</i> May 9/Iyar 1

Cambyses Opposes Cyrus' Decree

Cambyses, being co-ruler with Cyrus in Babylon after 537, became the "Prince of Persia" who opposed Cyrus' decree to rebuild Jerusalem. (See William H. Shea, "Darius the Mede in His Persian-Babylonian Setting," *Andrews University Seminary Studies* 29 (1991): 235-257.) Shea says that Cambyses became co-regent during the spring festival, when Daniel went into mourning (Dan. 10:2). These three weeks of mourning end on the 24th day of the first month (after the week of the Passover?) in the third year of Cyrus. Since these three weeks are in the third year of Cyrus, Daniel 10:1 may be referring to 2nd year of Darius' reign over the city-state of Babylon. In chapters 9, 11 & 12, Darius was the king of the city-state of Babylon. Cyrus was the prince of all Persia including the cities of the Medes as seen in Daniel 10.

Nebuchadnezzar had captured Jerusalem in 604 BC, and, in 539, the 70 years were almost over. Cyrus captured Babylon during the time of the feast of Tabernacles in 539. Cyrus entered as the new king of Babylon later in October.

¹¹⁸ Ezra 3:1-4.

¹¹⁹ The 70 weeks of Daniel 9:24 may be taken as literally as the 3 weeks of Daniel 10:3. They point to the ending of Jeremiah's 70 years and the return to Jerusalem, after the captivity, which Jeremiah had foretold in 605, "from the going forth of the Word". The temple foundation was begun in year 2, month 2, day 1 (Ezra 3:8-11; 5:16. Antiq. 11.4.2) perhaps 490 days after the decree of Cyrus to rebuild Jerusalem (II Chron. 36:22; Dan. 9:24-25; Ezra 1:1; 5:13). In Dan. 10:3-4, the "prince of Persia" (the anointed one, Cyrus) withstands Gabriel, for 21 days, until Michael shows up. Gabriel is then allowed to go to Daniel to unveil the destiny of four Persian kings.

¹²⁰ 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).

70 weeks before the temple began to be built brings us to December 17, 538 BC, during the first year of Cyrus as in TABLE 51.

The temple was begun after the Passover, in 537 BC, and was finished and dedicated exactly 21 years later, during the Passover, in the sixth year of Darius. Cambyses began to rule with Cyrus after the spring festival of 537 and, according to the rabbinic tradition, ruled 16 years (537 – 522 inclusive). He is one of the “kings of Persia” (Dan. 10:13), the “prince of Persia” who opposes a Warrior of Daniel 10:6 for three weeks, until the Passover season is over. The temple is founded a week later.

Restoration of the wall would be the final act of rebuilding Jerusalem after it had been destroyed, and what better time is there for beginning a new era, a new chapter, than with an era of a New Jerusalem? What better time to canonize the books from Genesis to Zechariah?

However, almost the entire Christian world has chosen 445 BC, the 20th year of Artaxerxes, instead of 502 BC, the 20th year of Darius. Why is 445 important to the entire Christian world?

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. Likewise, the context of the prophets has been misunderstood and misapplied by almost everyone today.

The prophets spoke of the destruction of Jerusalem and the first temple, which would be followed by a restoration of all things, a New Jerusalem and a second 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 his fourth chapter.

In contrast to Ezekiel, Daniel undoubtedly knew from II Chronicles 36:21 that the land had not received her Sabbaticals 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 BC. 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).

Context of Daniel 9

Many have insisted that Daniel 9 indicates exactly when Christ would begin a seven-year ministry in the first century and would be “cut off”, or crucified, in the middle of the last seven years, at the end of a 490-year period.

How are the 490 years calculated? By counting backwards from the alleged time Christ was crucified. The only date that allegedly supports the beginning of this period is the year 458, the 7th year of Artaxerxes as in TABLE 52. If 458 is his 7th year, then 445 is his 20th year, not 502.

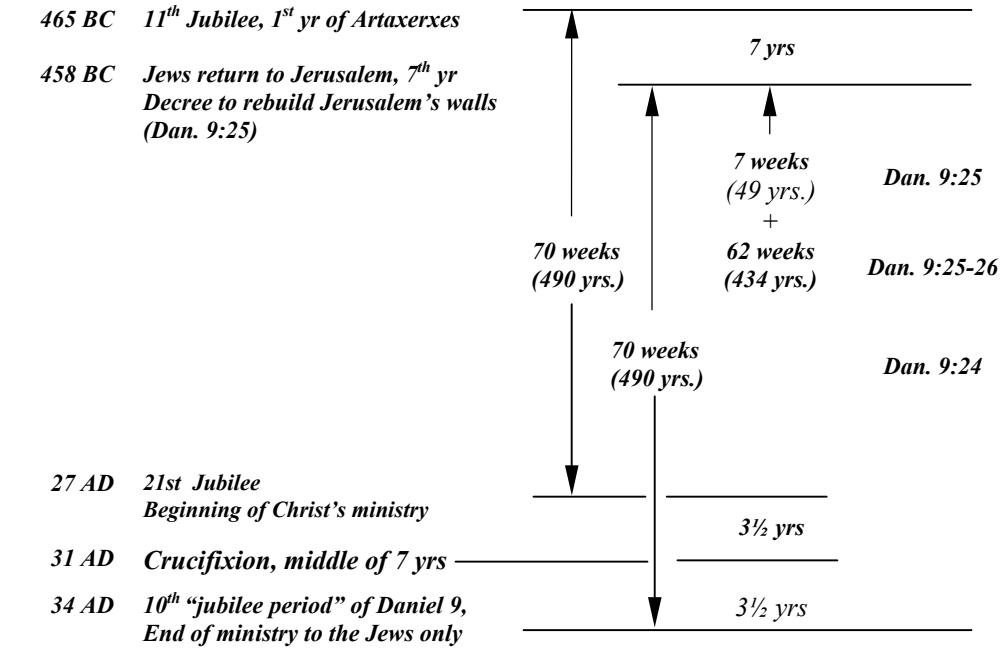
The world has made 458 into a very significant date. 458 and 445 have been tied together as conjoined twins.

Why is 458 important? Because it allegedly reveals the exact time when Christ’s ministry would begin and end in the first century. It would indicate that the Jews should have recognized Christ by simply counting the 490 years of Daniel 9.

Almost everything we read today about biblical prophecy is linked, in one way or another, to the fulfillment of the “last 3½ years” of these 490 years. Christ was “cut off” in the middle of the last 3½ years, but Daniel 9 implies that redemption, the end of the desolation of Jerusalem, would follow these last 3½ years. Since it didn’t happen in the first century, it is associated with the apocalypse, the end of days, and the time of Armageddon.

What would happen to all of this speculation if we would prove that 515 BC is actually the 7th year of “Artaxerxes” and if we can no longer support 458 as the beginning of the 490 years of Daniel 9? We would find ourselves without meaningful basis for today’s predictions of a future “last 3½ years”. It’s that simple!

**TABLE 52. Common View of the 490 Years
of the Second Temple Until Christ**



Context of the Last 70 Weeks or 490 Days

To understand any book, one must consider the circumstances under which it was written. In the case of Daniel, he was wondering when the 70 years of desolation of Jerusalem would be finished for he says:

9. ¹In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; ²In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. ³And I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes...

¹⁶:O LORD, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us.

¹⁷:Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the LORD'S sake..."

Daniel is concerned with the ending of the 70 years. Darius "Cyrus" had conquered Babylon and began his first year of reign over the city-state and placed Daniel over his 120 princes. But the Jews had not yet begun to lay the foundation of the temple to rebuild Jerusalem. Daniel was wondering when the 70 years would be over. In response to Daniel's

prayer, the angel Gabriel arrives with the following answer. Gabriel informs him that from the time Cyrus had commanded to restore the temple and to rebuild Jerusalem until the streets shall be built again, there were yet to be 70 literal weeks, 490 days. The Most Holy Place was to be anointed prior to the end of the 490 days, which turns out to be during the week of the Passover as in TABLE 51. Gabriel says:

^{24:}Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy [Place].

^{25:}Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Next he gives a warning that, after the 69 weeks, a prince would come and prolong the desolation of Jerusalem and its temple sacrifices until the consummation of the era (70 years) of desolation, until something predetermined would be poured upon the desolator.

We can find several examples where the High Priest is a type of Messiah who goes behind the veil with sacrifices as the mediator between God and man. The 68th week after Cyrus' commandment to rebuild the temple turns out to be during the Passover season.

^{26:}And after (*the 7 weeks and*) threescore and two weeks (*62 weeks*) shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. (*This makes 69 weeks.*)

^{27:}And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

“Daniel prospered in the rein of Darius, and in the rein of Cyrus the Persian.” Cyrus reined seven years, and his son, Cambyses ruled seven years. Cambyses stopped the building of the temple until Darius let it continue to be built in his first seven years. According to Josephus, Cambyses is called “Artaxerxes” in Ezra 4:3. Zerubbabel and Joshua, the priest, built an altar in 538, but Cambyses probably cut off the sacrifices in the middle of his seven years, at about the time he crossed Syria-Palestine to go into Egypt in 525 BC. At this time he stopped the building of the temple until 521-520, until the rein of Darius.

Details are vague, but the context must be applied to the 70 years of captivity and the 70 years of desolation of Jerusalem. Daniel knew that his own 70-year captivity ended after 539, but the 70-year desolation of Jerusalem would not end until after 520, “at the end of days”, 3 ½ years, or the 1260 days of having the sacrifices cut off. The desolator, Cambyses, met his fate in the summer of 522, and Darius began to rein in 521.

Three Returns to Jerusalem

In Ezra 2 and Nehemiah 12, we find lists of those who had returned to Jerusalem with Zerubbabel after 539, which include the future scribe, the future governor, the future priests and the first cousin of the future queen of all Persia. They had been captured seven years after Daniel was captured.

There was an occasion that brought Nehemiah back to Persia, where he became the king's Cupbearer, and there was an occasion that brought Mordecai, Esther and Ezra back to Babylon and Persia.

In Ezra 8 we find a list of those returning with Ezra from Babylon in 516-515 BC, in the 7th year of Darius "Artaxerxes". Ezra arrived just in time with the first generation of priests to serve in the new temple, just in time to read the book of Moses to the people. Jeshua, or Joshua, was the high priest.

Finally, in Nehemiah 10, we read about those returning with Nehemiah in 502 BC, in the 20th year of Darius "Artaxerxes", when Eliashib was the high priest.

Issues to Resolve

Some insist that Ezra and Nehemiah returned in 457 and 445, in the 7th and 20th years of Artaxerxes Longimanus. To find a resolution to this controversy, we need to confront four separate issues. These are: the age problem, the diversity-of-names problem, the 70-weeks problem, and the Darius-Cyrus problem.

How has the year 502 been hidden and hard to find? As we will see, this period of the Persians has more obstacles than other eras we've uncovered. This era has perplexed the best of chronographers. One would think we could simply follow rabbinic tradition, but the Jews also have found this period to be extremely troublesome. The solution to this epoch undoubtedly explains why the rabbinic tradition reduces the Persian period 166 years in order to replace the 166 years the rabbinic tradition had added prior to the temple.

The Age Problem and Diversity-of-Names Problem

Accepting 445 instead of 502 seems cut and dry, doesn't it? Darius is Darius, and Artaxerxes is Artaxerxes, not Darius. Pretty simple. And, according to TABLE 52, Darius began reigning in 521 BC, and Artaxerxes began 57 years later, in 464 BC. We have no problem in associating Haggai and Zechariah with Darius (after 521 BC). However, nobody ever seems to check the story to see how old Ezra, Nehemiah, Mordecai and Esther would have to be if they were still living in the time of Artaxerxes, after 464.

Therefore, the first thing we need to do is to admit that we were not there and to realize we need to find a reliable source for the chronology of the kings of Babylon and Persia. Who do scholars trust? Most scholars turn to Ptolemy's Canon (Claudius Ptolemaeus 127-140 AD) for their references as in TABLE 50. Ptolemy was much closer to the situation than we are today.

By associating the stories of Esther with Ptolemy's Canon, we are tempted to identify Esther's husband (Ahasuerus) as Xerxes who began to reign in 485. As a result, we are tempted to believe she married him in 479, in his 7th year.

However, after reading the context of the story, it becomes clear that Esther's first cousin, Mordecai, would have to be about 139 years old in 479. We assume that Mordecai was about 20 or older when he was taken to Babylon in 598 BC, in Nebuchednezzar's 8th year as in TABLE 51a. The context says that Esther had just won a beauty contest and was getting married, and the father of this beauty queen and the father of the 139-year old

TABLE 54. Ptolemy's Kings of Persia

	BC	
Cyrus' year 1	538	Ezra's first return?
Cambyses	529	
Psuedo-Smerdis (Cambyses' brother)	7 mo.	
Darius Hystaspes	521	
Xerxes	485	
Artabanus	7 mo.	
Artaxerxes Longimanus	464	Nehemiah returns in 20th yr?
Xerxes II	2 mo.	

Does the Story of Esther Fit the Time of Xerxes or Artaxerxes?

Josephus says Esther married in the 7th year of "Cyrus, whom the Greeks call "Artaxerxes".¹²¹ According to Ptolemy's Canon, this would have been in about 458 BC. So which name is it, Ahasuerus, Xerxes or Artaxerxes? The King James Version says Ahasuerus, and Josephus says Cyrus was also called Artaxerxes, and most commentaries tell us his name was Xerxes. Most commentaries say Esther married Xerxes in his 7th year, in about 479, by identifying her as Queen Amestris, but we know who the parents of Amestris were. Now we have four names for the same king Esther married: Cyrus, Artaxerxes, Ahasuerus and Xerxes. As a result, there has been a considerable amount of confusion and debate over the date of Esther's marriage.

So let's see if Xerxes and Artaxerxes (of Ptolemy's Canon) fit the context of the story.

In Esther we read that, "...in Shushan the palace there was a certain Jew whose name was Mordecai... who had been carried away from Jerusalem with Jeconiah king of Judah whom Nebuchednezzar the king of Babylon had carried away (in his eighth year, in 598 BC). And he brought up Hadashhah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter."¹²²

**TABLE 55. Josephus' Version:
Mordecai 165 During Time of Artaxerxes**

	<i>BC</i>	<i>Mordecai's Age</i>
7 th year, Mordecai, Ezra, Nehemiah, and Jehoiachin taken to Babylon	598	20
1 st year of Artaxerxes	465	153
7th year of Artaxerxes,¹²³ Esther wins beauty contest	458	160
12 th year of Artaxerxes, Jews spared from slaughter throughout Persia	453	165

¹²¹ *Antiq.* 11.6.1-2.

¹²² *Esther* 2:5-7.

¹²³ Many commentaries place Esther in the reign of Xerxes. This would make her cousin, Mordecai, about 144 years old in Xerxes' 12th year (Esther 9:1)!

When did Mordecai go to Babylon? In the eighth year of Nebuchednezzar, in 598 BC: "...Nebuchadnezzar king of Babylon came up against Jerusalem... and Jehoichin (Jeconiah) the king of Judah went out to the king of Babylon... and the king of Babylon took him in the eighth year of his reign."¹²⁴

We need to face the truth about how Mordecai would have been 119 in the 7th year of Xerxes (in 479) and 160 in the seventh year of Artaxerxes (in 458) if he were 20, when captured in 598 BC. This is not impossible, but is it probable? Does this scenario fit the context? Ezra's age would also be suspect if he returned in 458 because his father was killed 128 years earlier by Nebuchednezzar in 586 (II Kings 25:8, 18-21).

Mordecai was Esther's first cousin, not her uncle. Realizing that Mordecai would be very ancient in the time of Artaxerxes, Josephus introduces Mordecai as Esther's uncle. Furthermore, he places the marriage in the seventh year of Artaxerxes, which would be in 458 BC as in TABLE 54. If Mordecai was alive in 598, should we expect him to still be alive in the seventh year of Artaxerxes, in 458?¹²⁵

In contrast, Ezra says he left Babylon for Jerusalem in the 7th year of Artaxerxes, which would be in 458 BC. Mordecai may have been 20 or older in 598, and now he would be 160 or more if he returned to Jerusalem with Ezra in 458 BC!

Does the Context Better Fit the Time of Darius?

We need to realize the story of Esther and Mordecai may better fit the reign of Darius in Shushan. the reign of Darius, the next kings, Xerxes and Artaxerxes, moved their headquarters to Persepolis. At the time when Babylon was captured (in 539), Persia had 120 provinces.¹²⁶ After Cyrus, his son (Cambyses) expanded his kingdom by capturing Egypt and seven more provinces. In the first year of Darius, there were 127 provinces (Esther 1:1).

Do we have evidence of this? In the Greek Septuagint Bible, the king Esther married is named Darius, not Ahasuerus.

Josephus places Ezra and Nehemiah during the time of Xerxes even though Xerxes did not rein 32 or more years as we find in the story of Nehemiah.

The King James Version says Artaxerxes stopped the building of the temple in Jerusalem, but Josephus says his name was Cambyses as in Ptolemy's Canon.

TABLE 56. Possible Context of Mordecai & Esther

	<i>BC</i>	<i>Mordecai's Age</i>
1 st year of Nebuchednezzar of Babylon	604	
7 th year, Mordecai, Ezra, Nehemiah, and Jehoiachin taken to Babylon	598	20
1 st year of Darius	521	97
6 th year of Darius, temple finished in Jerusalem	516	102
7th year of Darius "Artaxerxes", Esther becomes queen in Persia	515	103
12 th year of Darius, Jews spared from slaughter throughout Persia	510	108

¹²⁴ *II Kings* 24:11-12.

¹²⁵ *Esther* 3:7.

¹²⁶ *Dan.* 5:31; 6:1.

Separating Impossibility From Improbability

Ezra, Nehemiah and Mordecai left Babylon for Jerusalem after 539, after the Persians, but we find Ezra leaving Babylon a second time to go to Jerusalem in the 7th year of Artaxerxes. We find Nehemiah leaving Shushan, Persia, for Jerusalem in the 20th year of Artaxerxes for a second return. These must have had a reason to return to Babylon and Persia prior to returning a second time. What occasion could this have been? Why would Mordecai want to return to Persia? Why did Nehemiah return in Artaxerxes' 32nd year? Some of the details are missing.

After Cyrus captured Babylon, Ezra, Nehemiah and Mordecai are listed with those returning from Babylon to Jerusalem with Zerubbabel after 539: "These are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchednezzar the king of Babylon had carried away to Babylon, and came again to Jerusalem... which came with Zerubbabel... Nehemiah, Seraiah (Azariah or Ezra)... Mordecai..."¹²⁷

If Ezra, Nehemiah and Mordecai left Babylon for Jerusalem just after 539, does it seem probable that they would leave for Jerusalem again in 458 or 445 if the return were in the 7th and 20th years of Artaxerxes Longimanus? Perhaps it is not impossible for them to still be living 128 to 141 years later, after 458 or 445 BC, but does it seem probable? This is what we are asked to decide if we accept the idea that the 490 years of Daniel 9 began in 458.

TABLE 57.
Context of the Story of Mordecai and Esther
Ends in 502 BC (251 x 2)

<i>Yr. of Darius</i>	<i>BC</i>	<i>Events in Jerusalem</i>	<i>Mordecai's Age</i>
	598	Mordecai, Nehemiah, and Jehoiachin taken to Babylon	20 ¹²⁸
	586	Temple burned	32
	539	Decree to rebuild the temple	79
	539	Mordecai, Zerubbabel, Ezra, & Joshua return to Jerusalem ¹²⁹	79
	529	Work to restore temple stopped by Cambyses	89
2	520	Work to restore temple resumed by Darius	98
3	519	Contest for a new Queen of Persia	99
4	518	End of 70 years without temple ¹³⁰	100
6	516	Temple finished in Jerusalem (Ezra 6:15)	102
7	515	Ezra leaves Persia again in the 7th of Darius "Artaxerxes" (Ezra 7:7)	103
7	515	Esther marries king of Persia (Esther 2:16)	103
12	510	Jews spared from slaughter throughout Persia	108
	502	Walls of Jerusalem repaired in the 20th of Darius "Artaxerxes"	116

¹²⁷ Compare Nehemiah 7:6-7 and Ezra 2:1-2.

¹²⁸ Mordecai may have been 20 in 598 BC. Daniel was a "lad" when he was captured in 604.

¹²⁹ Neh. 10:1; Ezra 2:2.

¹³⁰ Zech. 7:1.

For the ages of Mordecai during the reigns of Darius, see TABLE 51b. To view these events combined with the events of Ezra, Haggai and Nehemiah, see TABLES 51c & 50d. Keep in mind that Mordecai was captured in 598, in the 8th year of Nebuchednezzar, and he may have been much older than 20 when he was captured.

Nehemiah 12:8-9 lists 22 priests returning to Jerusalem in the first year of Cyrus, just after 539 BC. And now a modern view is that 15 of these signed a covenant with Nehemiah in the 20th year of Artaxerxes, in 445 BC, almost 94 years later! (Neh. 10:1-8.)

Darius is the only other king that fits the context because, like Artaxerxes, he reigned over 32 years.

If Darius were referred to as Artaxerxes or Ahasuerus, we could combine the events of Daniel, Ezra and Nehemiah. If we cannot accept the dates for Artaxerxes, perhaps we need to consider expanding the names applied to Artaxerxes. As we have already seen, Ahasuerus of Esther's time has been referred to as Xerxes, Cyrus and Artaxerxes, and he is called Darius in the Septuagint Bible.

We only have two choices, Darius or Artaxerxes, and the king of the time of Ezra and Nehemiah can be selected by comparing the dates of their reigns and the circumstances we find in the texts.

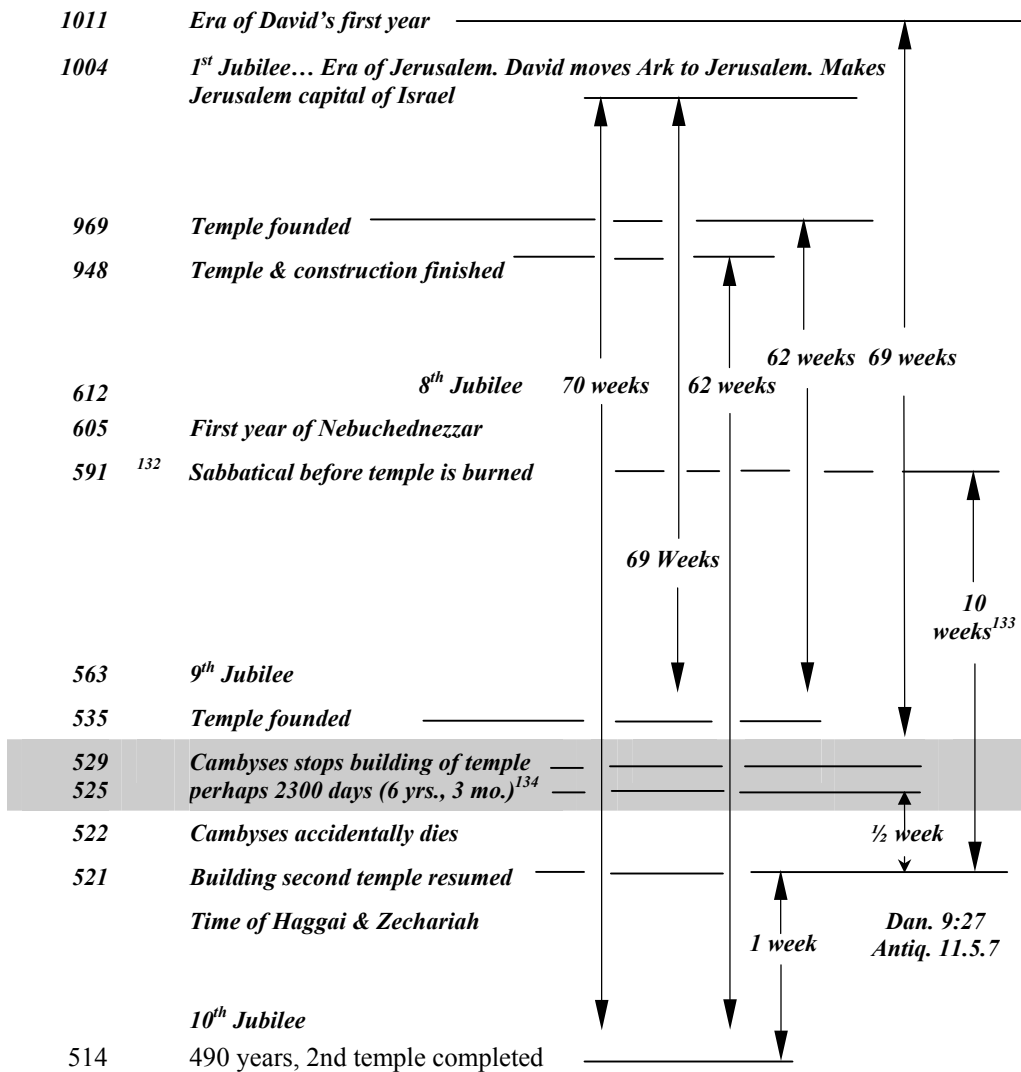
In case we decide that the context of Ezra, Nehemiah, and Esther do not fit the time of Artaxerxes, TABLE 58 is provided to show how the events of Ezra, Nehemiah and Esther would be dated in the time of Darius. Darius is the only other king within the acceptable period, to reign over 32 years. Perhaps Darius was also referred to as Artaxerxes.

**TABLE 58. Events of Ezra, Nehemiah, Esther, Haggai and Zechariah Combined
(Defined by Year and Month of the Kings)**

<i>Year of King</i>	<i>Month</i>	<i>Date BC</i>	<i>King's Name</i>	<i>Event</i>	<i>Reference</i>
2	6	520	Darius		Haggai 1:1
2	8	520	Darius		Zechariah 1:1
2	9	520	Darius		Haggai 2:10
3	?	519	Ahasuerus	Contest for new queen	Esther 1:1-5
4	9	518	Darius		Zechariah 7:1
6	?	516	Ahasuerus	Esther spends one year preparing for marriage	Esther 2:8-16
6	12	516	Artaxerxes	Temple finished	Ezra 6:15
7	1	515	Artaxerxes	7th year of Darius "Artaxerxes"	Ezra 7:9
7	5	515	Artaxerxes	Ezra arrives at Jerusalem	Ezra 7:9
7	10	515	Ahasuerus	Esther becomes queen ¹³¹	Esther 2:16-18
8?	1	514	Artaxerxes		Ezra 10:17
12	1	510	Ahasuerus		Esther 3:7
20	1	502	Artaxerxes	Sabbatical year of release	Nehemiah 2:1; 5:11
20	1	502	Artaxerxes	Wall of Jerusalem rebuilt	Nehemiah 2:1; 6:15; 7:1

¹³¹ In a Persian text, a Marduka (Mordecai) became a high official under Darius (Carey Moore, BA 38, 1975, 74).

**TABLE 59. David's Dynasty in Jerusalem 490 Years
Prior to the Second Temple (Dan. 9:25)**



¹³² Eusebius placed a Sabbatical in 590 and 521 BC.

¹³³ Jer. 25:9,12-14. In 605 Jeremiah foretold there would be a 70-year captivity of the nations surrounding Jerusalem. Isaiah says this would include Tyre. This "decree" would end after 539, when Cyrus the Persian and Darius the Mede captured Babylon. Note that 605 is 364 years (52 x 7) after the temple was founded after 969 BC.

¹³⁴ See Josephus *Antiq.* 11.5.4-7. Since Cambyses crossed Syria to conquer Egypt in 525, he probably stopped the sacrifices at that time until his death in 522, perhaps 1260 days (Dan. 7:20-25; 8:11; 9:26-27; 11:25-31; 12:7-12).

The 70 Weeks Problem. The Context of the “490-Years Prophecy”

It seems that nobody has ever stopped to consider the idea that Daniel 9 can be taken literally if we simply read about the “70 weeks prophecy” in its proper context. The very next chapter, Daniel 10, begins with Daniel being ill for three weeks, but nobody ever tries to make them into three 7-year periods as they do in Daniel 9. Daniel’s 70 weeks are usually interpreted to represent 490 years (70 seven-year “weeks”) as presented in TABLE 52.

However, TABLE 51 shows where 70 literal weeks (490 days) would be placed at the end of the 70 years spoken of in Daniel 9:2, which is referring to the 70 years mentioned in Jeremiah 25:12-14 and Isaiah 23:15.

TABLE 59 shows how the 70 years of Daniel 9:2, and Zechariah 1:12 are an extension of the period of the first temple. The sacrifices were cut off in 587, in the middle of a “week” of seven years (591 to 585). Jerusalem was trodden down by the Gentiles from 591 to 521 and was restored in the middle of the week of 521 to 515 “to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten (70) years.”¹³⁵ This implies that the land had not rested 420 years and needed 70 years of rest within the allotted 490 years. These years were past, not future. Ezekiel 4 says the transgression lasted 430 years.¹³⁶

TABLE 53 enables us to quickly find the seventh year BC or AD. It is based upon the concept that the seven-year cycle has not been disrupted by a 50th year. It also follows the rabbinical tradition for the Sabbatical years, i.e., that Herod conquered Jerusalem in a Sabbatical year (38/37 BC) as recorded by Josephus.

The True Context of Cyrus, Darius, Daniel and Esther

In Daniel 8, we read about a ram with two great horns; the one that was higher than the other came up last. These represent the Medes and Persians (verse 20). The ram butted heads with a goat that had one great horn between his eyes. The goat represents Greece. The goat won but eventually lost its horn, and four horns came up in its place, one of them had branched out into a “little horn”, which took away the daily sacrifices and cast down the sanctuary for 2300 days, about six years.

Perhaps it is not a coincidence that Cambyses captured and ruled Egypt, and he stopped the rebuilding of the temple during his rein from 529 to 522 BC. Perhaps Daniel 8 was fulfilled by events during or not long after the time of Daniel.

Others have interpreted these events as happening in the time of Alexander, but he was a Macedonian of 332 BC. Even more problematic, the time Antiochus cut off the daily sacrifices was in 165 BC. These interpretations would have no meaning for the time of Daniel.

Josephus says that the ram with two horns and he-goat with four horns in Daniel 8 represent the two kings of Media and Persia and the four generals of Alexander the Great and how the Jews suffered under Antiochus Epiphanes (165 BC), a branch of one of Alexander’s four generals.¹³⁷ If this is true, we are naturally skeptical of the idea that Daniel recorded in

¹³⁵ II Chron. 36:21.

¹³⁶ Ezek. 4:4-6.

¹³⁷ Antiquities 10.11.7.

advance detailed events after his time down to from 332 BC (Alexander), down to 164 BC (Antiochus). We wonder also about the huge gap between the last year of Darius (485) and the coming of Alexander (332) allegedly mentioned in Daniel 8. Some have used these difficulties explain how some of the editors of Daniel must have lived hundreds of years later.

Context of the Ram and He-goat

Whenever we try to nail down a 251-year era, there seems to be an unusual amount of controversy and debate concerning the year in which the era ends and where another begins. This is especially true regarding the time of Cyrus, Darius, Daniel and Esther.

Daniel has preserved for us several versions of a future event. In chapters two and seven, there are three kingdoms to arise after the time of Babylon until the “Kingdom of God” would replace the fourth. The fourth is pictured as having ten rulers trying to take away Justice, the rule of Law, and offerings to God for 3½ years, or 1260 days.

In chapter eight we find the Greeks attacking the Medes and Persians. They “came from the west... and touched not the ground”. Herodotus describes the ten Athenian Generals’ battle against the Medo-Persians at Marathon in the following way:

“(In 490 BC) the Athenians, as soon as they were let go, charged the barbarians [Medo-Persians] at a run... The Persians, therefore, when they saw the Greeks coming on at speed, made ready to receive them; although it seemed to them that the Athenians were bereft of their senses, and bent upon their own destruction... They were the first of the Greeks, so far as I know, who introduced the custom of charging the enemy at a run...”

Darius went back to Persia and died in 486, after which his son, Xerxes, returned with 5,282,000 to get revenge and, hopefully, capture all of Europe. The Persian Empire was succeeded by the Athenian Empire, and the Athenian Empire in time broke up into four competing areas: the Athenian, Spartan, Corinthian and Theban Greeks.

Chapter ten says the king of Greece would come after the time of Cyrus. Chapter eleven is in the first year of Darius the Mede, at which time Daniel says, “There shall stand up yet three kings in Persia; the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of the Greeks.” Persia was predestined to become “divided toward the four winds”. The Athenians had ten generals when they defeated Persia.

Context of Daniel, Cyrus, Darius and Esther

According to Herodotus, king Astyages (Ahasuerus in Hebrew) of the Medes had no sons. He arranged for his daughter, Mandane, to marry Cambyses, king of Persia, and they had a son named Cyrus. Cyrus’ grandfather was king of the Medes, and his father was king of the Persians.

Cyrus, in turn, had two sons, Cambyses and Bardiya. Cambyses married his sister, Atossa, and they gain control of Egypt and established the 27th Dynasty. After Cambyses was assassinated, a power grab was made in Persia by someone claiming to be Bardiya, and he also married Atossa. The imposter was discovered and killed, and Darius made a power grab and he also married Atossa.

Perhaps it is not a coincidence that, after 516, Atossa is never again mentioned in any Persian documents. Could it be because Esther became the new queen? Strange as it may seem, Esther’s name was also Hadassah, or Adassa.¹³⁸

¹³⁸ Esther 2:7.

To complicate matters, Astyages' sister had married Croesus' father, the king of Lydia (the Greeks near Troy). The Greeks and the Medes came to blows for five years. In the sixth year, a day was suddenly changed to night. In a gesture of peace, Astyages' sister allowed her daughter (the sister of Croesus) to marry Astyages.

Years later, Cyrus captured Astyages, and Croesus used this as an excuse to capture Cappadocia (modern Turkey) and fight Cyrus.

In the "*Cyrus Cylinder*", 539 BC, after the capture of Babylon, Cyrus writes:

"I am Cyrus the king... the great king, the mighty king, king of Tinir (Babylon), king of Sumir, and Akkad, king of the regions of the earth, the son of Cambyses the great king, king of the city of Anzan, grandson of Cyrus, the great king, king of the city of Anzan, great-grandson of Teispes, the great king of the city of Anzan, of the ancient seed of royalty..."¹³⁹

Ctesias says Ahasuerus became the father of Darius the Mede who captured Babylon with Cyrus. In the Behistun Inscription, 516 BC, Darius writes:

"I am Darius, the great king, the king of kings, the king of Persia, the king of provinces, the son of Hystaspes, the grandson of Arsames the Achaemenian saith Darius the king: My father is Hystaspes; the father of Hystaspes was Arsames; the father of Arsames was Ariyaramnes; the ancestor of Ariyaramnes was [.....]; the father (ancestor?) of Teispes was Achaemenes saith Darius the king: On that account are we called Achaemenians; from antiquity are we descended; from antiquity hath our race been kings saith Darius the king: Eight of my race were kings before; I am the ninth. In two lines have we been kings..."¹⁴⁰

Herodotus, in his *Histories of Persia*, lists the nine kings of the Behistun Inscription. He says Ahasuerus, the king of the Medes, had a daughter and no sons. His daughter married Prince Cambyses of Persia and had a son named Cyrus.

In his Seventh Book, entitled *Polymnia*, Herodotus quotes Xerxes in listing nine of his dynasty. Including Xerxes, there were ten:

"Xerxes the son of Darius, the son of Hystaspes, the son of Arsames, the son of Ariaramnes, the son of Teispes, the son of Cyrus, the son of Cambyses, the son of Teispes, the son of Achaemenes."

Ctesias, in his *History of Persia*, covers Median history in books 4 to 6.¹⁴¹ In chapter 32, he covers the house of Arbaces, saying that Arbaces reigned 28 years, Maudaces reigned 50 years, Sodarnus reigned 30 years; Artycas reigned 50 years; Arbianus reigned 22 years; Artaes reigned 40 years. Chapter 33 is about the war between the Medes and the Cadusians. In Chapter 34, he covers Artyntes' reign of 22 years, Astibaras reign of 40 years, the revolt of the Parthians, and the reign of Aspandas, i.e., Astyages. Books 7 to 9 are the history of the Persian king Cyrus the Great who defeated his grandfather, perhaps another Median king named Astyages.

Herodotus quotes Xerxes as saying, "For let me not be thought the child of [lineage 1] Darius, the son of Hystaspes, the son of Arsames, the son of Ariaramnes, the son of Teispes, [lineage 2] the son of Cyrus, the son of Cambyses, the [grand]son of Teispes, the son of

¹³⁹ E. Wallis Budge, *Babylonian Life and History* p 87.

¹⁴⁰ British Museum, *The Sculptures and Inscription of Darius the Great on the Rock of Behistun, in Persia*. London, 1907.

¹⁴¹ Diodorus of Sicily, *World History* 2.32.34.

Achaemenes, if I take not vengeance on the Athenians.”¹⁴² From this, we again find that Darius was the 9th king of the Achaemenes dynasty as in the Behistun Inscription.

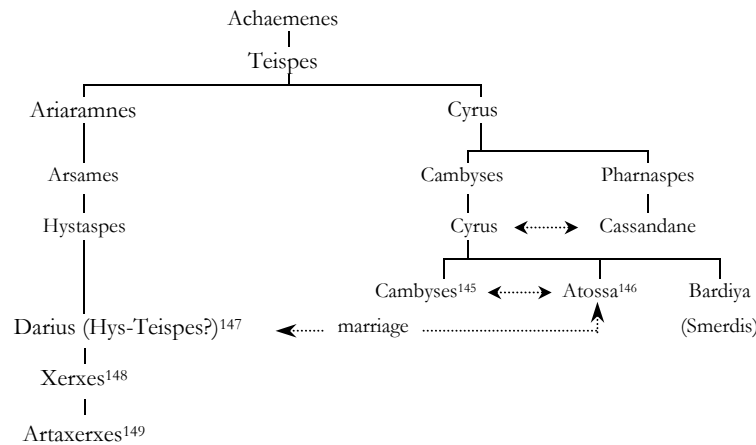
From the Behistun Inscription and Cyrus Cylinder, we find the kings of Persia in TABLE 60 must have been in the following order: 1. Achaemenes 2. Teispes 3. Cyrus 4. Cambyses (Cyrus’ son) 5. Ariaramnes (Cyrus’ brother) 6. Arsames (Cyrus’ nephew) 7. Cyrus (Cyrus’ grandson) 8. Cambyses (Cyrus’ great-grandson) 9. Darius (husband of Cyrus’ great-granddaughter, Atossa) 10. Xerxes and 11. Artaxerxes. Darius was the son of Hystaspes.

TABLE 60.
Nine Kings to Darius in Two Lines of Achaemenes¹⁴³

Ansham¹⁴⁴

(Persian Behistun Inscription)

(Persian Cyrus Cylinder)



However, this does not explain how chapters 5 and 6 of Daniel say Darius the Mede captured Babylon and put Daniel over his 120 princes. Astyages was the last king of the Medes and his grandson, Cyrus, captured him. Then who was this Darius the Mede? I have read somewhere that the Greeks called Darius “Cyraxeres”. Cyrus was a Mede. His mother was a Mede, and his grandfather was the last king of the Medes. It should be no surprise then that II Chronicles 36:22 says Cyrus was foreordained to capture Babylon, and Daniel 5 says the king who captured Babylon was pronounced “Darius”. One man had become king of the Medes and Persians. In Ezra 5:13, the king of Babylon who free the Jews was Cyrus.

If there were a king Cyrus in addition to king Darius, then we have a problem with Daniel 6. Darius made a decree that, “...whosoever shall make ask a petition of any God or man for thirty days, save you, O king, he shall be cast into the den of lions. From this, there was no king Cyrus who could receive petitions.

¹⁴² *Histories*, Sixth Book, Erato.

¹⁴³ Sykes, *A History of Persia*, p. 143.

¹⁴⁴ Genealogy of Cyrus online from Eugene W. Stark: ged2html@gendex.com.

¹⁴⁵ Cambyses is first Persian Pharaoh. He is followed by a Smerdis (Bardiya) who claims to be his brother.

¹⁴⁶ Atossa was first married to her brother, Cambyses.

¹⁴⁷ Darius is third Persian Pharaoh. The Behistun Inscription says he is the ninth king of the dynasty.

¹⁴⁸ Xerxes marries Amestris, his cousin, granddaughter of Hystaspes. Amestris = Esther?

¹⁴⁹ Artaxerxes marries Kosmertydene.

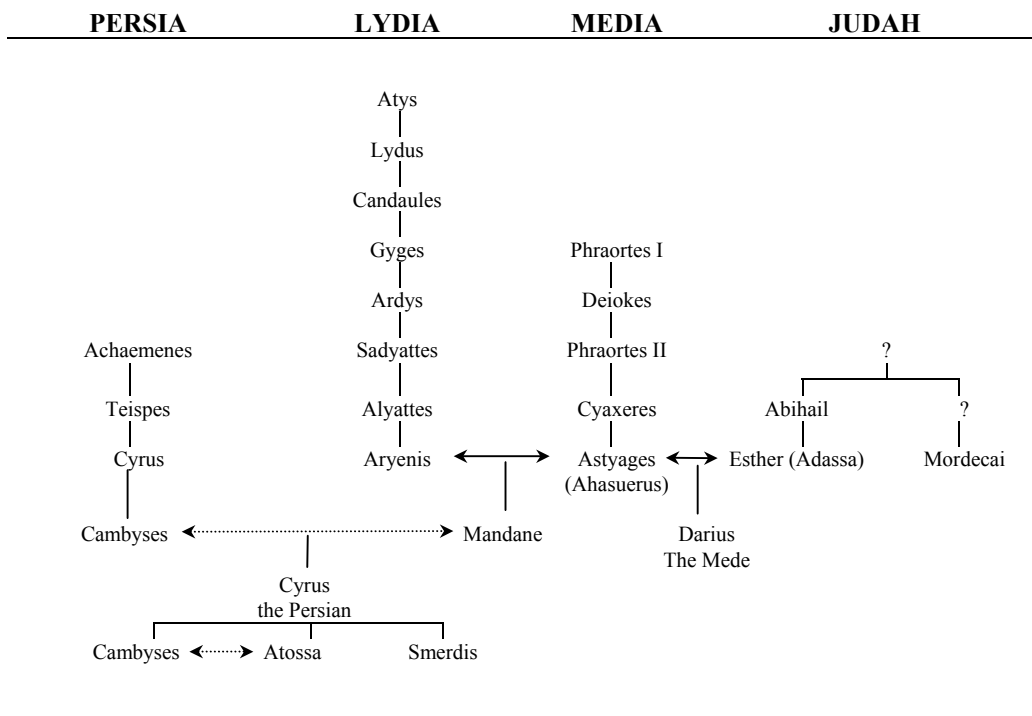
To understand the four kingdoms of Daniel 7, we need to become acquainted with the four independent kingdoms just before the fall of Babylon. 1. The Neo-Babylonian kingdom was over Assyria, Syria and Palestine. In Daniel 11, this is the “king of the north”. 2. The Saite Dynasty in Egypt is the “king of the south”. 3. West of the Halys river in Asia Minor were the kingdoms of Lydia and Ionia, the “Greeks”. 4. East of the Halys were the Medes and Persians over Media and Iran.

To understand the four kings of Daniel 2, we first need to remember that Daniel was in Babylon during her four kings, from Nebuchednezzar to Belshazzar, until the arrival of Cyrus, the “anointed one”, the Jews’ messiah (Isa. 45:1).

To understand the four kings of Daniel 8 and 11, we need to remember that Daniel uses two horns of a ram to represent the kings of Media and Persia (Dan. 8:20), and this may affect how we determine who is the fourth king of Persia in Daniel 11:2. Darius, the fourth king, stirred up his entire empire to invade the Greeks. To understand Daniel, we need to follow Daniel’s own line of reason about the two kings of Media and Persia.

Alexander I (not Alexander the Great) of Macedonia became allied with the Greeks against the Persians Empire, but these were quickly replaced by four kingdoms of the Spartans, Corinthians, Athenians and Thebans (Dan. 8:21-22).

TABLE 61a.
Version Where Esther is Mother of Darius the Mede



**TABLE 61b. Alternative View: Esther Marries Xerxes in 478
Time of the End & the Last Book**

High Priest: Joshua (Neh. 10:1; Zech. 6:11)	High Priests: Joshua & Joiakim (Neh. 10:1 & 12:1, 26)	High Priests: Joiakim & Eliashib (Neh. 3:1 & 12:12)	High Priests: Eliashib & Johanan	Esther 2:16 in Persia
Cyrus & Cambyses "Artaxerxes" 539-522	Darius "Artaxerxes" 521-486			Xerxes "Artaxerxes"
539-516	516-502	502-490	489-486	485-478
"Priesthood" consisted of Joshua the son of Jozadak 49,697 return to Jerusalem	Seraiah Jeremiah Ezra Amariah Malluch "Melicu" Hattush Shechaniah Rehum "Harim" Meremoth "Meraioth" Iddo Ginnetho "Ginnethon" Abijah Miamim "Miniamin" Maadiah "Moadiah" Bilgah Shemaiah Joiarib Jedaiah Sallu Amok 1,758 return	Meraiah Hananiah Meshullam Jehohanan Jonathon Joseph Adna Helkai Zechariah Meshillam Zichri Piltai Shammua Johonathan Mattenai Uzzi Kallai Eber	Nehemiah absent to visit Persia After 490, the prince of Samaria resides in the temple. Levites leave temple & become farmers. (3½ years?) Neh. 13:4, 10, 28 2:10; 4:1 After 486, the temple is cleansed by Nehemiah. Joel and Malachi prophecy during this 70 th week of the temple. Ezr. 10:6, 24, 27, 36 12:10, 22, 23 13:4, 7, 28	Esther marries Xerxes in 478 BC, in the 490 th yr. of the temple.
Nehemiah 12:1-7	Nehemiah 12:1-7	Nehemiah 12:12-21	Nehemiah 12:22	Esther 2:16
<u>Generation</u> <u>One</u>	<u>Generation</u> <u>Two</u>	<u>Generation</u> <u>Three</u>	<u>Generation</u> <u>Three</u>	<u>Generation</u> <u>Four</u>

While the temple was being founded, Sanballat, the Samaritan governor and his army, wrote letters to Cambyses, and to Darius to get permission for them to stop the Jews from building of the temple and walls of Jerusalem.

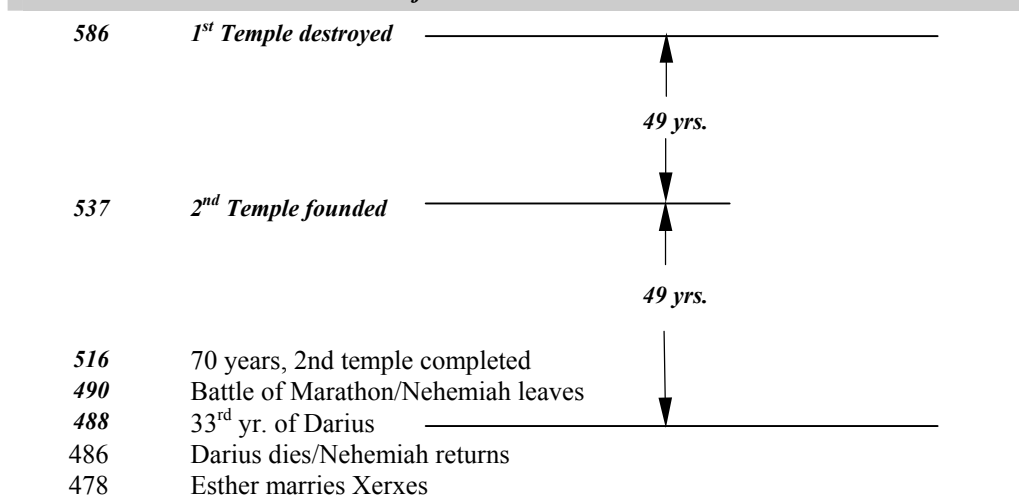
In the 32nd year of Darius, Nehemiah (the Governor of Jerusalem) went back to Persia for probably 3½ years, until the death of Darius, and nobody knew the day or hour of his return. When he returned, would he find the people being faithful to Sabbath and holy days and putting away strange wives? Would there be a “man of sin” hold up in the temple? If there were, would he be ousted by the power of the Governor’s return?¹⁵⁰ Would the priests abandon their duties of offering sacrifices during his 3½-year absence? Would some Samaritans who claim to be Jews be persecuting the priesthood? Perhaps the Governor of Samaria can be interpreted as the “little horn” that grew from a “big horn” that was to “plant the tabernacles of his palace between the seas in the glorious holy mountain...” (Dan. 11:45).

The King James Version ends in the time of Joel, Malachi, and Nehemiah cleansing the temple of Eliashib, Sinballat and his son-in-law, in the time of Xerxes, the fourth king, and his battles with the Greeks.

Josephus says inspired writing and inspired prophecy ceased after the time of Ezra and Nehemiah. II Maccabees 2:3 says that Nehemiah collected the books of Kings, prophets and writings. This would have been in about 502 to 485 BC. These dates make it reasonable that Ezra, the Scribe, did the actual writing of Ezra-Nehemiah, Chronicles and the scroll of Esther. There are genealogies added in Nehemiah and Chronicles that were added after Nehemiah and after Eliashib, and Daniel was edited after Nehemiah and after Eliashib. These are signs that books after the time of Nehemiah were not considered too sacred to modify.

As evidence will show in the next chapter, those living after about 250 BC expanded the books to include 70 others. Some of these were included in the Greek Septuagint Bible and are called the “Apocrypha”. By the first century, literary license and creative editing thrived. Various aspects of the Old Testament (such as, Abraham’s two wives, the exodus, the Son of David, the New Jerusalem, the two olive trees, the man of sin residing in the temple, and Nehemiah’s absence and return) were being viewed as shadows of things to come, foreshadows of things that would happen in their own time, during the first century. Speculation and conjecture about the “time of the end” gained popularity, much as it has our modern times, until the end of temple worship, in 70 AD.

**TABLE 61c. Alternative View: Esther Marries Xerxes in 478
Time of the End & the Last Book**



¹⁵⁰ II Thes. 2:3-4.

TABLE 61d. High Priests in the Short Chronology¹⁵¹

Year of Darius "Artaxerxes"	Jeshua	Joia-kim	Eliashib	Joiada son of Eliashib	Johanan son of Eliashib	Jonathan? Joiada's unnamed son	Jaddua ¹⁵² son of Jonathan
Year 6 516 BC	80	60	40	20	18		
Temple Completed							
Year 7 515 BC	81	61	41	21	19 Given room in temple (Ezra 10:6)		
Jeshua dies							
Year 14 508 BC		68	48	28	26 Apprentice high priest (Num. 8:24)		
Elephantine letters							
Year 17 505 BC		71	51	31	29 Is high priest		
Elephantine letters							
Year 20 502 BC		74	54 Is high priest (Neh. 3:1)	34	32	14	
Walls repaired							
Year 32 490 BC			67	47	45	27	2
Nehemiah visits Persia							
Year 36? 486 BC?			70 Is a priest (Neh. 3:7)	50	48	30 Is married	5
Nehemiah returns							

¹⁵¹ Chart created from information provided by James B. Gordan, *Biblical Horizons* (Newsletter), *Biblical Chronology*, Vol. 3, No. 3, March 1991.

¹⁵² Josephus has Jaddua and Sanballat living in the time of Alexander the Great, 332 BC!

Notes on TABLE 61b and 61d:

There were three returns from Babylon and Persia.

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, the return of Ezra was 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 502, in the 20th year of Darius "Artaxerxes", Nehemiah came to replace Zerubbabel as the new Governor of Jerusalem. After the temple was built Eliashib became the high priest in 502, when the wall was repaired and dedicated (Nehemiah 3:1). 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 of Ezra the priest, the scribe (Neh. 12:26)." The priests under Joiakim are listed in Nehemiah 12:12-21. When Nehemiah left Persia, the queen (Esther?) was sitting beside Darius "Artaxerxes" (Neh. 2:6).

Nehemiah went back to visit Persia before 502 and returned in 502. He went back to Persia in 490 (Neh. 13:6). By this time, Eliashib gained the power 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 for about 3½ years. Nehemiah was Governor for 12 years, from 502 to 490. After 490 he visited the king Darius of Babylon probably for three or four years until the king died in 486. When Nehemiah returned, he found the temple abandoned by the priests and occupied by a prince of Samaria, Tobiah.

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). Eliashib was a son-in-law of Sanballat of Samaria who had fought to stop temple construction.

(Josephus says that, during the time of Darius, the last king of Persia, there was another Sanballat who was the father-in-law of the brother of the high priest. We can suspect that Sinballat and Tobias had access to the books collected by Nehemiah prior to Alexander and prior to 251 BC when these books were transcribed into Greek.)

Eliashib was high priest in 502, during the repair of Jerusalem's wall, while Nehemiah was visiting the king of Babylon. Nehemiah probably returned after the king died in 486 (Neh. 13:4, 6, 7).

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 solumn assembly, gather the elders and all the land into the house of the LORD..."

If Jaddua lived in the time of Darius and Alexander the Great (332 BC) it is unlikely that the writings of Nehemiah would have mentioned him in Nehemiah 12:22. This information was either added later, or Jaddua lived during the lifetime of Nehemiah.

If we associate the story of Esther with the seventh year of Xerxes, 479 BC, the Old Testament ends with a final plot in Shushan to destroy the Jews throughout the Persia Empire from India to Ethiopia, and the plot is countered by an example of how God is King of kings having the power to protect His people worldwide and power to exalt His true servants. However, this view has Mordecai being much too old to make this a very likely scenario.

Problems Addressed in Chapter Four

In our quest to expand the 251-year epochs to cover 1004, 753 and 502 BC, we have disclosed several new insights:

1. The structure of the books of the Old Testament fit into a 251-year pattern.
2. Nehemiah repaired the wall of Jerusalem during the 20th year of Artaxerxes, in 502 BC, after the Babylonians destroyed Jerusalem in 587 BC. He then returned to Persia in the 32nd year. Evidence has shown that Cyrus was called Artaxerses, Cambyses was called Artaxerxes, and Darius called himself Arta-Xerxes, the “Great Warrior”, and Darius’s son was called Xerxes, or simply “Warrior”. Therefore, Nehemiah may have returned to build the wall in 502 BC, in the 20th year of Darius “Artaxerxes” instead of during the 20th year of Artaxerxes Longimanus, 445 BC. Only Darius and Artaxerxes Longimanus reined 32 or more years.
3. The rabbinic tradition places the story of Esther 70 years after the destruction of Jerusalem. This would place her in the rein of Darius “Artaxerxes” or “Ahasuerus”. Josephus says she married Cyrus, “whom the Greeks call Artaxerxes”.
4. The temple was finished in the 6th year of Darius “Artaxerxes”. Esther was married in the 7th year of “Artaxerxes”, and Ezra returned to Jerusalem in the 7th year of Darius “Artaxerxes”. Ezra returned just in time to bring the first priesthood with him and to bring Moses’ book of the Law for the new temple.
5. Daniel’s 70 weeks in his 9th chapter were at the end of the 490th year of the era of Jerusalem. The land was to receive her Sabbaths for 70 years, until 537 BC. The vision of the 70 weeks was prior to 537, before the temple’s foundation was laid.
6. The Governor of Samaria cut off the building of the temple in the time of Cambyses, 529-522. The Governor tried again to prevent the Jews from placing the doors on the completed walls of Jerusalem after 502 BC without success. Finally, the Governor’s son-in-law resided in the temple during Nehemiah’s visit to Persia, placing an abomination in the temple. The Levites left the temple and went back to farming. The sacrificial offerings were undoubtedly cut off for this period of 3½ years.
7. We can see some evidence that the first century Church used these events as foreshadows of what would happen in their time: foreshadows of Christ going to a far away country, the temple being inhabited by a “man of sin”, and Christ’s return to cleanse the temple being without warning.
8. The “he-goat” in Daniel 8 could represent the Athenian Empire that ruled after trampling Persia in the Battle of Marathon. The Athenian army had ten Generals who stopped Darius from migrating into Europe with an army of 5,282,000. The Athenian Empire eventually divided into competing Athenian, Spartan, Corinthian and Theban kingdoms much like Alexander’s empire divided into four kingdoms governed by his four Generals after 323 BC.
9. Darius the Mede has been regarded as an unhistorical person.

CHAPTER FIVE

Era of the Second Temple and New Jerusalem: 502 to 1 BC

The 251-Year and 1,000-Year Structure of Chronology After Berosus, Manetho and the Greek Septuagint

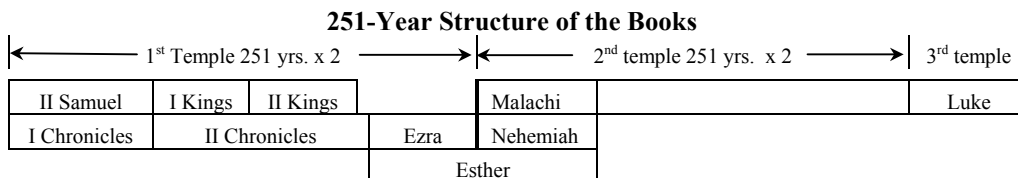
As devastating as the Babylonian Captivity was, many Israeli documents still survived and were collected and combined into one Book, the Law, also called the Torah. A copy of the first five books of Moses¹⁵³ arrived in Jerusalem with Ezra and the priests in the seventh year of Darius “Artaxerxes”, in 515 BC. It was written in Babylonian block-style text and was read during the feast of Tabernacles in 515, 508 and 501 BC.¹⁵⁴ This was to be done in the Sabbatical years.¹⁵⁵ Ezra is about rebuilding the temple and how Cambyses and Sanballat opposed it. Ezra was the brother of Jeshua, the high priest.

Nehemiah (the Governor of Jerusalem) left Persia in the 20th year of “Artaxerxes” and arrived in 502 to repair the wall of Jerusalem, and the book of Moses was read during the feast in 501. Nehemiah is about rebuilding the city and its wall and how Sanballat continued to oppose and restrain the builders. Nehemiah was the Governor of Jerusalem.

Since Ezra was a scribe, he probably wrote the books of Chronicles, Ezra/Nehemiah and Esther (the wife “Adassa” of Darius “Artaxerxes”).

Nehemiah built houses for the Levites in Jerusalem to populate the city. According to II Maccabees 2:13, he also collected other books besides the Torah categorized as Kings, Prophets and Writings. Therefore, his mission was not just to build the wall.

The Hebrew Canon (accepted texts) grew into 24 books: 5 of the Law, 8 of the Prophets¹⁵⁶ and 11 Writings¹⁵⁷. Josephus says inspired writing and inspired prophecy were only from Moses to “Artaxerxes” and inspiration ceased after the time of Ezra and Nehemiah. This view is probably taken from the rabbinic tradition that Persia had four kings for a total of 52 years: Darius the Mede 1, Cyrus 3, Cambyses 16, Darius 32. In this view, the final books (Joel and Malachi) were written at the end of the rein of Darius, in about 490.



Daniel, Sanballat and the Age of Creative Editing

While the temple was being founded, Sanballat, the Samaritan governor, and his servant, Tobiah, wrote letters to Cambyses, and to Darius (kings of Persia) to get permission for them to stop the Jews from building of the temple and walls of Jerusalem.

Eliashib was high priest in 502, in the 20th year of Darius “Artaxerxes”, during the repair of Jerusalem’s wall. Nehemiah was absent in 490 because he was visiting Persia after the 32nd year (for probably 3½ years), and he probably returned after the king died in 486, after being reinstalled as Governor by Xerxes (Neh. 13:4, 6, 7).

¹⁵³ The five books of the Law are also called the Pentateuch (5), the Torah (Hebrew for Law) or the Law of Moses.

¹⁵⁴ Ezra 7:11-26; Neh. 5:14; 6:15; 7:73; 8:1-10.

¹⁵⁵ Deut. 31:10-11.

¹⁵⁶ Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah and the 12 Minor Prophets.

¹⁵⁷ Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra and Chronicles.

TABLE 62a. 251-Year System Compared with Rabbinical

<i>Epoch</i>	<i>251-Year System</i>	<i>Rabbinical System</i>	
<i>Epoch</i>	<i>BC</i>	<i>BC</i>	
Josiah finds temple scroll	623	457	Dan. 9:25
First temple burned	587	421	Dan. 9:26 ¹⁵⁸
“Nevuchadnetzar”	605-562	439-396	
Ezekiel’s vision of New Jerusalem	574		Ezek. 40; Dan. 9:25
“Eveel Merodach” ²	562-560	396-394	
“Bal’shatzar” becomes king 3	562-560	396-394	Dan. 8:1
Neriglissar 4	560-556	394-390	
Nabonidus 17	556-539	390-373	
1 st year, “Dar’yavesh” takes Babylon	539	373	Dan. 5:31; 9:1
1 st year “Coresh” [Cyrus]	539	373	Ezra 5:13
3 rd year “Coresh” [Cyrus]	537	371	Dan. 10:1
1 st year of Cambyses “Artaxerxes”	537	371	Ezra 4:23
1 st year of Cambyses’ sole rein	529	363	
16 th year of Cambyses	522	356	
1 st year of Darius	521	355	
2 nd year of Darius	520	354	Ezra 5:24
3 rd year of Darius	519	353	Esther 1:3
6 th year of Darius	516	350	Ezra 6:15
7 th year of Darius “Artaxerxes”	515	349	Ezra 7:7
Darius “Achashveirosh” marries Esther	¹⁵⁹ 515	349	
20 th year, walls of Jerusalem Repaired	502		
32 nd year of Darius	490		
36 th year of Darius	486		
Alexander I	502-460	336-324	
Alexander II	373-372		
Alexander III (the Great)	336-324		

While Nehemiah was absent in Persia, Sanballat’s Samaritan family and Tobiah’s Ammonite family intermarried with the family of Eliashib and they were given a residence in the temple in the room previously set aside for the sacrifices. As a result, the Levites left their temple duties and went back to farming until Nehemiah returned. This undoubtedly caused the sacrifices to be cut off for about 3½ years.

¹⁵⁸ 457 BC to 33 AD equals 490 years, and 421 BC to 70 AD equals 490 years. Since the first century rabbinic tradition reduced the Persian period to 52 years, 421 begins the 490-year era of the destruction of the first temple. 457 begins the 490-year era of Josiah’s reform, and would seem to fulfill Daniel 9.

¹⁵⁹ 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 as explained in Chapter Three.

TABLE 62c. High Priests in the Short Chronology¹⁶⁸							
Year of Darius "Artaxerxes"	Jeshua	Joiakim	Eliashib	Joiada son of Eliashib	Johanan son of Eliashib	Jonathan? Joiada's unnamed son	Jaddua¹⁶⁹ son of Jonathan
Year 6 516 BC Temple Completed	80	60	40	20	18		
Year 7 515 BC Jeshua dies	81	61	41	21	19 Given room in temple (Ezra 10:6)		
Year 14 508 BC Elephantine letters		68	48	28	26 Apprentice high priest (Num. 8:24)		
Year 17 505 BC Elephantine letters		71	51	31	29 Is high priest		
Year 20 502 BC		74	54 Is high priest (Neh. 3:1)	34	32	14	
Walls repaired							
Year 32 490 BC			67	47	45	27	2
Nehemiah visits Persia							
Year 36? 486 BC?			70 Is a priest (Neh. 3:7)	50	48	30 Is married	5
Nehemiah returns							

¹⁶⁸ Chart created from information provided by James B. Gordan, *Biblical Horizons* (Newsletter), *Biblical Chronology*, Vol. 3, No. 3, March 1991.

¹⁶⁹ Josephus has Jaddua and Sanballat living in the time of Alexander the Great, 332 BC!

This was until about 486 BC. Next we read in Josephus that Sanballat is still around in 332 BC, when Alexander the Great arrives at Jerusalem. Upon his arrival, the priests showed him the book of Daniel¹⁷⁰ where he had prophesied that the Greeks would conquer Persia.¹⁷¹ Sanballat renounces Darius and pledges an 8,000-man army to follow Alexander into Egypt to build Alexandria.

During the short lifespan of Sanballat, the four kings of Persia mentioned in Scripture (Cyrus “Artaxerxes”, Cambyses “Artaxerxes”, Darius “Artaxerxes” and Xerxes “Artaxerxes”) were all somehow stretched to cover a period of 208 years to the time of Alexander (from 539 to 331 BC)!

Literary License

Perhaps the originally the meaning of Daniel 8 and 11, was that a “little horn” (Sanballat, the Governor of Samaria) grew from one of the “four horns”. A “little horn” was destined to “plant the tabernacles of his palace between the seas in the glorious holy mountain...” (Dan. 11:45). Cambyses and Darius had made Sanballat a Governor and sent him from Babylon to Samaria. His family eventually obtained a residence in the temple.

Daniel’s original text may have made reference to the 10 Generals of Athens symbolizing them as “ten horns”, and we know the Athenian Empire broke up into four smaller kingdoms: the Spartans, Corinthians, Athenians and Thebans. We have no way to reconstruct the original text. Alexander (I) was during the Athenian Empire.

Josephus says Alexander was shown the book of Daniel, which predicted his defeat of Persia. If this is true, the book of Daniel probably existed in an earlier, unedited form that covered the four kings of Persia ending with Darius “Artaxerxes” and Alexander I.

Evidence will show that some of the works of Ezra were edited after Ezra died. His original books could not have recorded the genealogy of the priests down to Alexander the Great, 331 BC. Also the book of Daniel was not considered to be one of the original 24 books held too sacred to be edited. It seems reasonable to believe that his original book would not have included the time of Alexander II and the four generals of Alexander III, the Great.

To stretch our limits even farther, Josephus says that Daniel not only predicted the future division of Alexander’s kingdom into four parts to be given to his four Generals, one of these would have a descendant (Antiochus) who would cut off the daily sacrifices and pollute the temple in Jerusalem in about 164 BC... 375 years after Daniel! There is no other example of this kind of history given in advance.

The similarities between Cambyses and Antiochus are too striking to go unnoticed. History seemed to be repeating itself. Cambyses stopped the construction of the temple and captured Egypt in 525. He captured Egypt, Ethiopia and Libya. Antiochus, likewise, was expected to stop the sacrifices and go on to capture Egypt, Ethiopia and Libya, but he didn’t. He died. In Cambyses’ time the sacrifices were probably cut off 2300 days, but, in the time of Antiochus, they were cut off 2300 mornings and evenings, only 1150 days.

In Daniel’s time, a kingdom of the saints was to be set up at the time of the end, “in the days of those kings”. The 70 years of desolation would be over. The streets of Jerusalem were to be rebuilt. In the time of Antiochus, there was no reconstruction of Jerusalem.

The Christian Approach

¹⁷⁰ Ant. 11.8.5 (337).

¹⁷¹ In Cyrus’ visit to Jerusalem, he was shown how Isaiah had prophesied that Cyrus would conquer Babylon.

Nehemiah was absent during a trip to Persia. Nobody knew the day or hour of his return. When he returned, would he find the people being faithful to the Sabbath and holy days and faithfully putting away strange wives related to the Moabites, Ammonites, Sanballat and Tobiah? Would the priests abandon their duties of offering sacrifices during his 3½-year absence? Would there be a “man of sin” hold up in the temple? If there were, would he be ousted by the power of the Governor’s return?¹⁷² Would some Samaritans who claim to be Jews be persecuting the priesthood?

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...”

To stretch our limits even farther, the Christian view is that Daniel’s fourth beast and Daniel’s 70 weeks extend on down to the first century, when the Messiah was to be cut off, or crucified in the middle of a seven-year “week”. Others view the last 3½ years of this seven-year “week” as being unfulfilled because the things predicted to happen never happened. Therefore these things are represented to happen sometime in our future, when a temple is rebuilt where the “man of sin” can reside, where the Son of man will suddenly come to His temple.

The King James Version of the Old Testament ends with a final plot in Shushan to destroy the Jews throughout the Persia Empire from India to Ethiopia. It ends on a happy note: the plot is countered by the King of kings’ power to save His people worldwide and power to exalt His faithful servants regardless of where they live.

If this were how the story ends, one would think the first century church would build upon the concept that God rules over all, not just in Jerusalem. But we find a different ending being taught.

TABLE 64. The 251-Year Pattern

<i>Event</i>	<i>Date BC</i>	<i>251-Yr Cycles</i>
Creation of Adam	3765	251 x 15
Birth of Peleg (fall of Babel)	2008	251 x 8
Birth of Abraham	1757	251 x 7
Birth of Joseph	1506	251 x 6
Exodus	1255	251 x 5
David brings Ark into Jerusalem	1004	251 x 4
Founding of Rome	753	251 x 3
Jerusalem’s walls restored	502	251 x 2
Greek Septuagint and Apocrypha	251	251 x 1
Common Era (AD)	0	251 x 0

¹⁷² II Thes. 2:3-4.

Those living prior to the first century, after the time of Nehemiah and Malachi, expanded the books to include 70 others besides the original 24 books. Some of these were included in the Greek Septuagint Bible and are called the “Apocrypha”. By the first century, literary license and creative editing proliferated. Various aspects of the Old Testament (such as, Abraham’s two wives, the exodus, the Son of David, the New Jerusalem, the two olive trees, the man of sin residing in the temple, and Nehemiah’s absence and return) were being viewed as shadows of things to come, foreshadows of things that would happen in their own time, during the first century. Speculation and conjecture about the “time of the end” gained popularity until the end of temple worship, in 70 AD, much as it has flourished in our modern times.

The Greek Revisions

According to the Letter of Aristeas, Eleazer the High Priest sent 72 translators to Alexandria, Egypt, with a copy of the five books of Moses. A large colony of Jews had been brought to Egypt during the reign of Ptolemy I, and they had been using the Greek language there since the time of Alexander. During this era, the original 24 books and 70 others underwent a Palestinian revision in Greek as well as Aramaic. Palestinian Jews spoke Greek and it often became the common language used in Synagogues.

In the time of Ptolemy II Philadelphus, the curator for the library of Alexandria wanted a copy of every book in the world, especially the books of Moses,¹⁷³ to be transcribed into the Greek language.

The new, Greek version, the “Septuagint” (70), is referred to as the “Greek LXX” (in Roman numerals) because 72 translators allegedly transcribed it. Along with other books of the “Apocrypha”, it falls into the realm of 251 BC as in TABLE 64.

TABLE 63. Chronology of Africanus (170-240 AD)

Age at son’s birth	Age at son’s birth	Note
Adam	230	After flood
Seth	205	Shem 100
Enos	190	Arphaxad 135
Cainan	170	2 nd Cainan 130
Mahalaleel	165	Salah 130
Jared	162	Eber 134
Enoch	165	Peleg 130
Methuselah	187	Reu 132
Lamech	188	Serug 130
Noah	502	Nahor 179
Shem	2164	Terah 700
	98	Abraham 3334
Flood	2262	530
		Exodus 3864
		590
		Temple 4454
		1052
		0 BC/AD 5506

Even though Africanus could stretch the period of the Old Testament to cover a period of 5,500 years, he was still unable to show how Creation could have been 6,000 years before the first century. According to his figures, Creation was about 5,500 BC.

¹⁷³ This tradition is gleaned from *The Letter of Aristeas*. 72 translators transcribed the books of Moses in 72 days. The name of the transcription used the shortened form (Septuagint, 70) instead of the longer name 72.

The LXX version features a date for Creation 1500 years earlier than the date obtained from the Hebrew Masoreh text. This reflects Manatho’s publication of his research during the reign of Ptolemy I, the 31 dynasties of Egyptian history. The LXX was transcribed (with some editing) during the reign of his son, Ptolemy II. The chronology found in the new version is found in TABLE 56.

Africanus, having been exposed to the LXX, places Creation at 5506 BC, and Ussher, having been exposed to the chronology of the Hebrew Masoreh text, places Creation at about 4004 BC as in TABLES 68 and 69.

The Promised “Rest” After 5,500 Years?

The transcription of the Scriptures from the Hebrew into Greek seems to have been done under the false pretense of making only one copy for the library of Alexandria. In reality, Alexandria was a huge publishing house, and copies were distributed to synagogues throughout the Greek-speaking world.

What difference did it make?

Now some in the first century were saying that the Tree of Life would be restored after 5,500 years. How does this fit in?

The following statement is found in the *Book of Adam and Eve* (which, like the *Epistle of Barnabus* was excluded from the New Testament): “O Adam, as for the Tree of Life, for which you ask, I will not give it to you now, but when the 5,500 years are fulfilled.” With this in mind, we can see that the 5,500 years (influenced by the Greek Septuagint text of the Bible as in TABLE 63) clearly points to the first century, 5,500 years after Adam.

TABLE 64. Chronology of James Ussher (1581-1656AD)

Age at son’s birth		Age at son’s birth		Note
Adam	130	Shem	100	Yr. of Adam 1558-1658 350 yrs. 1658-1693 ---- 1693-1723 1723-1757 1757-1787 1787-1819 1819-1849 1849-1878 1878-2008
Seth	105	Arphaxad	35	
Enos	90	2 nd Cainan	----	
Cainan	70	Salah	30	
Mahalaleel	65	Eber	34	
Jared	162	Peleg	30	
Enoch	65	Reu	32	
Methuselah	187	Serug	30	
Lamech	182	Nahor	29	
Noah	502	Terah	130	
Shem	1558	Abraham	2008	
	98		505	(Should be 502)
Flood	1656	Exodus	2513	(Should be 2510)
			479	(Should be 251)
		Temple	2992	(Should be 2761)
			1012	
		0 BC/AD	4004	Yrs from Adam to 0 BC/AD

In figuring the end of his 6,000 years, Barnabus seems to rely exclusively upon the era of Adam. Upon further consideration, he would probable have admitted that the first era began with the fall of Satan, not with the era of Adam. This would have allowed him more credibility when asserting that Chist’s death and resurrection put an end of the era of Satan as in TABLES 65, 66 and 67 and as stated in John 12:31, “...Now shall the prince of this world be cast down.”

TABLE 65. 7,000 Years from “the Beginning” to Christ

Satan cast down to the earth	_____	7005-4 BC
	↑	
<u>Earth re-created</u>		4005-4 BC ¹⁷⁴
	7,000 years	
David moves Ark into his new tabernacle (recent chronology)	↓	1004 BC
Solomon moves Ark into his new temple (Eusebius & Ussher)		1005-4 BC
Birth of Christ to replace Satan	_____	5-4 BC

This leads us to believe that Barnabus’ 6,000 years¹⁷⁵ also points to the first century. He seems to indicate that the 6,000 years began with Adam or with Creation, and his writings also seem to indicate the Tree of Life had been provided in the first century. Many have mistakenly assumed these 6,000 years began with Adam, but we have evidence that the period was to end with the “binding of Satan”, whatever that means, and with the restoration of the “Tree of Life”, whatever that means, and with the Messiah bruising his heel on the serpent’s head to take away the “sting of death”, whatever that means, while the Messiah was in the flesh and could “bruise his heel”, whatever that means. Just prior to his crucifixion, Christ said, “Now shall Satan be cast down.”

It is generally believed that Christ came as the “Tree of Life”, as the fulfillment of the Sabbath, the promised rest to come. “If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.”¹⁷⁶ However, the problem has been in trying to make Adam the starting point for the 6,000 years. He just doesn’t fit. Even the 5500 years are deficient 500 years.

TABLE 66. 6,000 Years from “the Beginning” to Christ

Satan cast down to the earth	_____	6005-4 BC
	↑	
<u>Earth re-created</u>		4005-4 BC ¹⁷⁷
	6,000 years	
David moves Ark into his new tabernacle (recent chronology)	↓	1004 BC
Solomon moves Ark into his new temple (Eusebius & Ussher)		1005-4 BC
Birth of Christ to replace Satan	_____	5-4 BC

¹⁷⁴ Creation according to the chronology of Archbishop James Ussher.

¹⁷⁵ Barnabus 13:3-5.

¹⁷⁶ John 15:5.

¹⁷⁷ Abid.

TABLE 67. 6,000 Years to Christ: Three Views¹⁷⁸

	6,004 BC	6,004 BC	6,004 BC
	<i>Samaritan Text (Hebrew)</i>	<i>Masoreh Text (King James)</i>	<i>Greek LXX Text (Septuagint)</i>
<i>Satan cast down to the earth</i>	6,004 BC	6,004 BC	6,004 BC
<i>Re-creation of Man</i>	3,764 BC	4,004 BC	5,204 BC
<i>Ark moved to Jerusalem</i>	1,004 BC	1,004 BC	1,004 BC
<i>Christ born</i>	4 BC	4 BC	4 BC

**2,000-Year Delay of the Kingdom Until the 21st Century?
A Conjecture Influenced by the Masoreh Text and Archbishop Ussher**

In contrast to the Greek LXX, the Hebrew Masoreh text has influenced the belief that our Common Era began 4000 years after Adam, not 5500. This delays the end of 6,000 years until the 21st century. A common belief is that we are presently living about 6,000 years after Creation and that “the latter days” and the time of Christ’s second “Advent”, his “second coming”, will be in our time.

They rarely notice, however, some of the anti-Christian conjecture that is found in their teaching: Some assert that, at Christ’s return, Christianity will revert back to Zionism, to observing the holy days, temple worship, to following the Levitical priesthood, to offering animal sacrifices, tithing, etc (Zech. 14). New Testament Christianity, on the other hand, replaces the Levitical priesthood and abolishes the sacrificial offerings.

Such latter-day believers picture Satan as the present ruler of the world while Christ is almost powerless until he returns. Like the Jews of the first century, they still await the coming of their Messiah. Latter-day believers promote a 2,000-year delay of the fulfillment of certain prophecies allegedly meant for the first century: conjecture regarding 6,000 years, prophecies about Christ stepping on the serpent’s head (which happened while he was in the flesh, while he could “bruise his heel” on the serpent’s head), prophecies about God’s Kingdom taking power over a modern-day Roman empire (Dan. 2:44). Like the Jews of the first century, they picture their Messiah with a bloody sword conquering their enemies, whereas, Revelation describes Christ’s sword as being his tongue, his Word, the “Good Leaven” that can permeate and convert the nations. Rather than taking an active role in improving the world, many are found passively waiting.

On the contrary, the New Testament shows that God continues to rule the nations no more and no less than he did in the time of Daniel (Dan. 4:7), and viewed as Christ sitting at His right hand, second in command over all things.

Is it Safe to Assume?

So how could 6,000 years end in the first century? Perhaps the answer is so simple that everyone misses it. We have all assumed that the 6,000 years must have begun with the creation of Adam and Eve. However, there is evidence that Adam and Eve repopulated the

¹⁷⁸ Josephus (37-100 AD) dated Creation as about 4150 BC. Africanus (170-240 AD) dated Creation as about 5500 BC. Eusebius (260-341 AD) dated Creation as 5200 BC. Ussher (1581-1656 AD) dated Creation as about 4000 BC. The first millennium preferred the Septuagint chronology, whereas, the second millennium seems to have preferred the Masorah / King James chronology.

earth just as Noah was previously told to repopulate the world. “God blessed them (Adam and Eve), and God said unto them, ‘Be fruitful, and multiply, and replenish the earth...’”¹⁷⁹ Likewise, after the flood, “God blessed Noah and his sons, and said unto them, ‘Be fruitful, and multiply, and replenish the earth.’”¹⁸⁰ This infers that there was a population prior to Adam just as there was a population prior to Noah.

The entry, in the 41st year, was in year 2451 in the Book of Jubilees or 2794 in the Samaritan Pentateuch (2450 = 49 x 50). In *The Assumption of Moses* (the year before the Entry), the Jubilee is figured as 50 x 50 yrs., or 2500 yrs. after Adam.

The exodus in the Book of Jubilees is in the year 2410 (2,000 + 410), and this is undoubtedly somehow related to the first temple lasting 410 years. The book ends with the death of Moses and crossing the Jordan in the Jubilee year 2450 (49 years x 50).

The Samaritan Book of Joshua ends with the deaths of Samson and Eli, when the Philistines steal the Ark. At that time, the Israelite Samaritans withdraw to Shechem, and, therefore, their “Samaritan Text” covers only the books of Moses and Joshua (which originally included the judges). The Mazonah Text (preserved in the King James Version) ends with Moses’ grandson, Jonathon, being taken north to Dan to become a high priest.

“7,000-Year Plan” Influenced by the Greek LXX Text

Perhaps we can find a beginning point for the 6,000 years other than one beginning with something that happened prior to Adam and Eve. This would support the idea that the first century could have ended 6,000 years.¹⁸¹ This, naturally, would inspire further speculation about a rest during the 7,000 years and during the period that follows.

There is another type of sabbatical, this one lasting 1,000 years. However, many have thought it was to begin in the first century; others have thought it was to begin 2,000 years after the first century.

This enigma is presented when we try to decide which of the three texts is the one and “only inspired” text. The Greek text tradition available in the first century allowed 4290 years from Adam to the temple while the Masoreh allowed only 2989, a difference of 1301 years.

Granted, Josephus claims to have received from the Romans the books, which were preserved in the temple since the days of Nehemiah (Whiston, *The Works of Josephus*, Dissertation 4:31). But Dissertation 4 in Josephus says the Greek Septuagint... “is attested to by the known books of the New Testament, by the *Apostolical Constitutions*, and by all other apostolic and most primitive Christian writers, who always quote the books of the Old Testament according to that [Septuagint] version” (Ibid).

The vast majority of the passages quoted by Christ and his apostles were from the Greek Septuagint (LXX) version that was translated from the Hebrew after 280 BC.

Josephus used the Masoreh text as a source, and he also quoted from the Greek LXX, and this has caused many to become skeptical when he seems to contradict himself. It is actually the versions he quotes that contradict each other.

The Masoreh was written using only the Hebrew consonants. The reader supplied the vowels until about 700 AD, when a concerted effort was made to produce one single “official version” that included both the consonants and the vowels. All other copies were burned.

These variations provide evidence that the priests and scribes had the opportunity and the ability to amend the ‘original’ texts they were copying.

¹⁷⁹ Gen. 1:28.

¹⁸⁰ Gen. 9:1.

¹⁸¹ Notice Satan is cast down just prior to the church fleeing into the wilderness for 1260 “days” and probably just after a previous 1260 “days”, in the first century, in the middle of a seven-year cycle (Rev. 12:6-14.)

Now here is the problem: Prophecies, the foreshadows of things to come, can be interpreted one way using the Greek LXX text found in the Septuagint version, and they can be interpreted differently when using the Masoreh text preserved in the King James version.

Jewish and Christian Preferences Clash

Prior to the first century, the Greek LXX was generally accepted as inspired. After all, it was the Jews who translated it into the Greek. However, as the Christians began to refer to it as their authority, the Jews began to reject it as not the original like the Hebrew. By the end of the sixth century AD, the Masorites created an official copy of the Hebrew text and burned all other copies. There was too much diversity in copies available in different regions, and the rabbinic society, the Masorites, wanted uniformity.

The LXX is preserved in the texts used by the Eastern Orthodox and Roman churches. Those preferring the Masoreh text usually say the inspiration stopped after Darius and Malachi, and they disregard the Apocrypha writings of the era of the LXX. In doing this, it's like leaving out a chapter just before reaching the end of a book.

The Apostles Quoted the Greek LXX Text?

I have already mentioned that Africanus was exposed to the Greek Septuagint Bible chronology. The chronology of Julius Africanus (170-240 AD) placed the Crucifixion in Adam's year 5531. According to his own dates, he died in Adam's year 5740. In Eusebius' *Chronicon* (260-341 AD), the Crucifixion was in Adam's year 5231. According to his own chronology, Eusebius died in Adam's year 5541.

How do we know the first century apostles also read from this same Greek text?

Notice that, in Luke 3:36, 37, Christ had two ancestors with the name of 'Cainan'. The second Cainan is found only in the Greek LXX text of Genesis 11. He is not found in the King James Version of Genesis because he is not found in the Masoretic text (nor is he found in the Samaritan text. There are dozens of other examples.

Christ Quoted the Greek LXX Text?

Christ taught in the synagogues throughout Galilee. In a synagogue, where he had been brought up, he stood up for a scripture reading, and the book of Isaiah was given to him.

What Christ quoted was exactly what the Greek Septuagint says. "The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord... Today is this scripture fulfilled in your ears" (Lk. 4:18-21).

Now here is what the Masoreh says as it is preserved in the King James Version. "The Spirit of the Lord God is upon me; because the Lord has anointed me to preach good tidings unto the meek; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound" (Isa. 61:1-2).

In the King James Version, this passage has nothing about healing the blind and the year of the jubilee (liberty of captives).

Even if the Masoreh were the text preserved in the temple since the days of Nehemiah and given to Josephus in 70 AD, it does not appear to be the text quoted by Christ and the apostles, and they are the foundation of the New Kingdom (Rev. 21:14).

TABLE 68. Three Views From Adam to Abraham

<i>Masoreh Text</i>		<i>Samaritan Text</i>		<i>Greek LXX Text</i>		
<u>Age at son's birth</u>		<u>Age at son's birth</u>		<u>Age at son's birth</u>		
Adam	130	Adam	130	Adam	230	
Seth	105	Seth	105	Seth	205	
Enos	90	Enos	90	Enos	190	
Cainan	70	Cainan	70	1st Cainan	170	
Mahalaleel	65	Mahalaleel	65	Mahalaleel	165	
Jared		162	Jared	62	Jared	162
Enoch	65	Enoch	65	Enoch	165	
Methuselah	187	Methuselah	67	Methuselah	187	
Lamech	<u>182</u>	Lamech	53	Lamech	182	
Noah born	1056	Noah	<u>600</u>	Noah	<u>600</u>	
Flood	1656	Flood	1307	Flood	2256 (Josephus)	
<u>Adam to Flood</u>	1656	<u>Adam to Flood</u>	1307	<u>Adam to Flood</u>	2256	
Shem ²	2	Shem ²	2	Shem ²	2	
Arphaxad ²	35	Arphaxad ²	135	Arphaxad ²	135	
				2nd Cainan (Lk. 3:36)	130	
Salah	30	Salah	130	Salah	130	
Eber	34	Eber	134	Eber	134	
Peleg	30	Peleg	130	Peleg	130	
Reu	32	Reu	132	Reu	132	
Serug	30	Serug	130	Serug	130	
Nahor	29	Nahor	29	Nahor	79	
Terah	<u>130</u>	Terah	<u>130</u>	Terah	<u>70</u>	
Abraham born	2008	Abraham born	2259	Abraham born	3328	

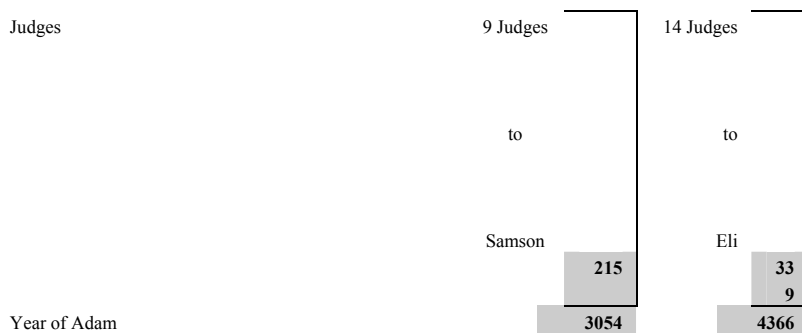
The *Samaritan Pentateuch* shows a variation of the 251-year pattern found in the Masoreh text. **Instead of 2008 (251 x 8) to the birth of Abraham, the Samaritan text has 2259 (251 x 9).**

TABLE 69. Three Views of the Era of Adam

	<i>Book of Jubilees</i>	<i>Samaritan Text</i>	<i>Greek LXX Text</i>	
	<u>Age at son's birth</u>	<u>Age at son's birth</u>	<u>Age at son's birth</u>	
Adam	130	130	230	
Seth	105	105	205	
Enos	90	90	190	
1 st Cainan	70	70	170	
Mahalaleel	65	65	165	
Jared	162	162	162	
Enoch	65	65	165	
Methuselah	67	67	187	
Lamech	53	53	182	
Noah before flood	<u>600</u>	<u>600</u>	<u>600</u>	
Flood	1307	1307	2256	Josephus' figure
Shem after flood	2	2	2	
Arphaxad (born 2 yrs. after the flood)	135	135	135	
2 nd Cainan	130	130	130	
Salah	101	130	130	
Eber	+171	134	134	
Peleg	130	130	130	
Reu	87	132	132	
Serug	78	130	130	
Nahor	62	29	79	
Terah	70	130	70	
Abraham	<u>1876</u>	<u>2259</u>	<u>3328</u>	
Abraham	100	100	100	
Isaac	60	60	60	
Jacob	91	91	91	
Judah (Joseph)	283	243	254	
Pherez	283	243	254	
Hezron	283	243	254	
Ram	283	243	254	
Amminidab	283	243	254	
Nashon (Prince at the exodus)	<u>2410</u>	<u>2753</u>	<u>3833</u>	
Exodus	<u>2410</u>	<u>2753</u>	<u>3833</u>	¹⁸²
Wilderness	40	40	40	
Death of Moses ¹⁸³	2450	2793	3873	
Entry across Jordan	<u>2451</u>	<u>2794</u>	<u>3874</u>	+80
Joshua	20	20	43	?
Cushan Oppression	20	20	43	
Moabite Oppression (Nethanel)	20	9	43	
Jabin/Hazor Oppression	20	9	43	
Midianite Oppression	20	9	43	
Ammonite Oppression (Tarfī'a)	20	16	43	
Philistine Oppression	20	45	111	

¹⁸² Book of Jubilees has 2410 years from Adam to the exodus. Rabbinic has 241 years for the 1st temple.

¹⁸³ Book of Jubilees has 2450 years (49 x 50) from Adam to the Entry (half of 4900 years, which are 50 Jubilees). The book ends with the death of Moses and the entry across the Jordan River. In *The Assumption of Moses* (the year before the Entry), the Jubilee is figured as 50 x 50 yrs., or 2500 yrs. after Adam.



When Christ's Kingdom Begins

Now it is important to note that the apostles were to receive power over the nations during the first century. The last question the apostles asked Christ before he ascended to heaven was, "...will you at this time restore again the kingdom to Israel?"¹⁸⁴ Christ replied, saying, "...you shall receive power after the Holy Spirit has come upon you: and you shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth."¹⁸⁵

"...I am with you, even unto the end of the world."¹⁸⁶

From this, one can make a conjecture that Christ would be setting at the right hand of his Father's throne for 1,000 years and that his church would receive power over "all the world" for 1,000 years, that David, ruling with his seven wives, was a type of Christ ruling with his seven churches.

Theme of the Old Testament Continues?

It seems that many can accept the theme of the Old Testament, that God has the power to set up kings and put down kings in the time of Abraham, Joseph, Moses, David, Solomon, Elijah, and Daniel but, for some reason, they still say that Christ, sitting at the right hand of God's throne, does not yet have the same power to set up kings and to put down kings in new covenant times, after the first century... that Christ is not yet over all demons, all flesh and all things after the first century.

Where do they get such an opinion? They quickly jump to a scripture which says, "You have put all things under his feet... But now we see not yet all things put under him."¹⁸⁷ They never seem to grasp the idea that, even though all things are put under his feet, the battle still goes on. Each generation must preserve knowledge and fight the powers of ignorance and darkness. As Paul said to the church at Rome, "...I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly."¹⁸⁸

A Variety of Beliefs Held Among Christians in the First Century

In the first century, everyone did not have the very same beliefs about chronology, and, even with the differences they shared on these particular issues, they could still be Christians.

There were three different versions of the Bible, and these versions influenced a diversity of beliefs, which were not basic to Christianity. The Greek Septuagint version influenced members to make conjectures, which were not held by members using the Hebrew Masorah version.

¹⁸⁴ Acts 1:6.

¹⁸⁵ Acts 1:8.

¹⁸⁶ Mat. 28:20.

¹⁸⁷ Heb. 2:8.

¹⁸⁸ Rom. 16:20.

Post Millennial Beliefs

If the promised Rest began in the first century, as it is implied by Paul, Barnabus and Africanus, how is it that some who have lived recently, thousands of years later, have taught that the Rest would begin in their own time?

By referring to the chronology of the Greek Septuagint as in TABLE 68, Julius Africanus thought he was dying in the 5740th year of Creation (in 240 AD), and Eusebius, in referring to the same text, thought he was dying in the 5540th year of Creation (in 341 AD).

As the year 1,000 AD approached, many began to speculate on scriptures, which quote Psalms 110:1, probably the most often-quoted scripture in the entire Old Testament. It says that Christ would rule at the right hand of his Father until his enemies would, eventually, become his footstool.¹⁸⁹ So, in 1,000 AD, it seemed that the “Church Age” was over, and Christ was waiting for his church to warn and convert the nations in preparation for his return at the end of the 1,000 years. They expected the end of the world, when all things would end and when all things would be made new.

The Puritans and various other religious sects in early America had a similar view. Their arrival in America was a new opportunity to establish true justice and freedom which could then be spread to the rest of the world and prepare the world for Christ’s return. They also believed Christ would return after his enemies had become his footstool. “When the thousand years are expired, Satan shall be loosed out of his prison, and shall go to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle...”¹⁹⁰

Pre-Millennium Beliefs

However, a new theology was introduced after 1850 (chiefly, John Nelson Darby and the *Scofield Reference Bible*¹⁹¹) as a new slant on what Paul and Barnabus had believed. This movement was based upon the Masoreh text.

Some had begun to observe that, since Creation began in 4,004 BC (according to Archbishop Ussher’s chronology published in 1690), the 1,000-year rest promised by Christ could not have begun in the first century. Only 4,000 years had passed since Adam. How could the seventh-day rest begin after only four days? So they began to teach a “6,000-year Plan” that would end in their own time, during the 1800’s or 1900’s.

So their responsibility, as they saw it, was to warn the world and prepare it for Christ’s return in their time.

But, on the other hand, Paul and Barnabus would probably reply, “How could the promised Rest begin in the 1800’s and 1900’s if it actually began in the first century? Christ was the promised Rest, the fulfillment of the Sabbath, the restoration of the Tree of Life, the one who ‘bruised his heel’ on the serpent’s head.”

Sources Used For Finding “the beginning”

We should come to realize that the Christians of the first century thought they were living at the end of an age, when the prophecies of the Old Testament concerning Jerusalem would be fulfilled. They felt the own time was unique, very special. And this is how almost every generation has felt since that time. Each generation could find a source, whether it was the Greet LXX Text, the Masoreh text or the Hebrew Samaritan Text, which indicates that the “time of the end” was near in their time.

Many today are unaware that the book of Revelation, for a long time, was not included with other books of the New Testament. I assume this is mainly because Christ and the apostles never mentioned the Saints reigning on the earth for 1,000 years. This chapter addresses some observations about how Revelation contrasts with the rest of the New Testament and the expectations of the apostles and repeats many features of the old covenant. The Kingdom is supposed to be founded upon the apostles (Rev. 21:14).

¹⁸⁹ Psa. 110:1; Mat. 22:44; 26:64; Mark 12:36; 16:19; Luke 20:42-43; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 2:8; 8:1; 10:12-13; 12:2; I Cor. 15:24-28; Rom. 8:34; I Pet. 3:22.

¹⁹⁰ Rev. 20:8.

¹⁹¹ *Dispensational Theology*, 1830.

Revelation Repeats Features of David's Time

David moved the Ark to Jerusalem in 1004 BC making it the center of religious and civil government. At that time, he had seven wives, 24 Elders, and 288,000 priests, and, in that year, God made a perpetual covenant that David's dynasty would never end. His dynasty survived for 1,000 years, until the birth of Christ, a Son of David.

TABLE 70. Views for the End of 6,000 Years

	<i>"The Beginning"</i>	<i>"The End"</i>
Satan's Fall	"The Fall" = 7,000 BC	First Century AD
"	"The Fall" = 6,000 BC	First Century AD
Greek LXX Text		
Africanus	Adam = 5,500 BC	500 AD?
Eusebius	Adam = 5,200 BC	800 AD?
Pope Pius III	Adam = 4,740 BC?	1260 AD?
Masoreh Text		
Josephus	Adam = 4,154 BC ¹⁹²	1847 AD?
Ussher	Adam = 4,004 BC	1997 AD
Samaritan Text		
Rabbinical	Adam = 3,761 BC	2240 AD

TABLE 71. Components of "The Kingdom"

<i>David's Kingdom in Jerusalem 1,000 Years After 1004 BC</i>	
Tabernacle	II Sam. 6:17
Ark	II Sam. 4:15
David's Seven Wives in 1004 BC	II Sam. 3:2-5; 6:20-23
24 Elders	I Chron. 24:7-18
288,000 Levites (First born)	I Chron. 1-15
<u>1,000-year Dynasty to Christ 1004-4 BC</u>	Jer. 33:20-26; Luke 1:30-33
<i>Christ's Kingdom in Revelation</i>	
Tabernacle Above	Rev. 15:5
Ark Above	Rev. 11:19
Christ's 7 Angels & 7 Churches	Rev. 2; 3
24 Elders	Rev. 4:2-6
144,000 x 2? First born	Rev. 7 & 14; I Pet. 2:9
<u>1,000-year Reign on the Earth¹</u>	Rev. 20:6

¹⁹² Antiq. Of Jews 8.3.1

Likewise in Revelation, Christ, the Son of David, goes to heaven, has seven angels and seven churches (or “wives”), a Temple, an Ark, 24 Elders, 144,000 priests (possibly 288,000 priests), and begins to rule for 1,000 years, until a resurrection, until all things are made new. How do we know? It’s recorded only in Revelation.

Sound familiar? It should if we have read the history of Jerusalem. These are duplicates of the things we find in the period of David’s dynasty! Things we find in Revelation seems to duplicate features of David’s dynasty in Jerusalem.

Without Revelation, we would know nothing about the heavenly 24 Elders, the heavenly 144,000, the heavenly temple, the heavenly Ark, the 1,000 years, and things which follow the 1,000 years.

The end of David’s 1,000 years also ended the period of the “Church in the wilderness”. Revelation 12 seems to indicate that the church would to enter the kingdom 1260 years after the exodus, at the birth of the “Man-child”.

Needless to say, the framers who canonized the New Testament were a bit skeptical.

TABLE 72. *New Things that Follow “The Kingdom”*

David’s Kingdom in Jerusalem 1,000 Years After 1,004 BC

<u>End of 1,000 yrs. End of the world, the “age”</u>	Mat. 24:3; Mk. 13:14
End of Jerusalem, 70 AD.	Mat. 3:12; Lk. 21:20
Birth Pangs of Jerusalem	Isa. 66:7-10; 54:1; 27:17-19
Resurrection after 1,000 yrs.	Rev. 12:5; Mat. 27:52-53
Tree of Life	Jn. 15:1-6
Born of the Spirit	Gal. 4:29; Jn. 3:6
New Creatures. All Things New	II Cor 5:17; James 1:18
Temple Destroyed in 70 AD	Mat. 24:1-2; Lk. 21:20

Christ’s Kingdom in Revelation After 1,000 Years

<u>End of 1,000 yrs. End of the World</u>	Rev. 20:9
Birth Pangs of Jerusalem Above	Rev. 12:1-2; Gal. 4:26-27
Resurrection After 1,000 yrs.	Rev. 20:7-12
Tree of Life	Rev. 22:2
Born of the Spirit	Rev. 20:5
All Things New	Rev. 21:5
No Longer a Temple	Rev. 21:22

After David’s 1,000 years, Christ appears as the Restoration of the Tree of Life (Jn. 15:5-6) and as the Water of Life (Jn. 4:13-15).

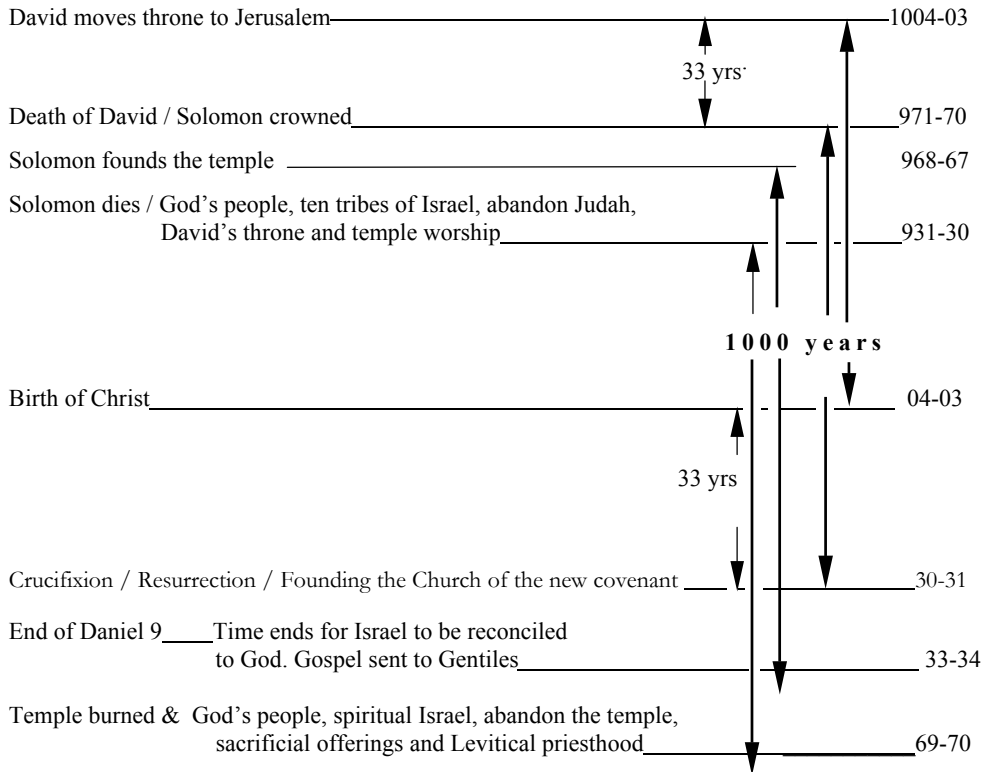
Likewise in Revelation, after the 1,000 year, The Tree of Life and Water of Life are restored (Rev. 22:1-2).

TABLE 73. Time Periods & Scale Models

Repetition of the 1000 Pattern

David Takes Ark Into Jerusalem 1004	1000 years	Birth of Christ 4 BC
David the Shepherd King	1000 years	Christ the Shepherd
Ark in Temporary Tabernacle 33 years	1000 years	Christ in a Tabernacle 33 years
Solomon Crowned 971 BC	1000 years	Christ Becomes King of Kings 31 AD
Beginning of Golden Age 971	1000 years	Beginning of the New Covenant 31 AD
Materials to Build Temple 971	1000 years	Beginning of the Church 31 AD
Temple materials collected 971	1000 years	Veil of Temple Ripped in Half 31 AD
Temple Replaces Temporary Tabernacle	1000 years	Christ Resurrected 31 AD
Founding the Old Covenant Temple 968	1000 years	New Covenant Goes to Gentiles 34 AD
40 years of Abuse of Power	1000 years	Jewish Leaders Abuse Church 40 Years
Israel Leaves David's Throne & Temple	1000 years	Church Leaves Temple Worship 70 AD

TABLE 74. 1,000 Years from David to Christ



After David's 1,000 years there is a symbolic "resurrection of the dead" through baptism, and a literal resurrection when many Saints were raised with Christ.¹⁹³ Thereafter, the Saints become "new creatures", and all things become new as in TABLE 79b.

The 1,000 Years, Which Ended in the First Century

The 1,000-year period of the first century may be better understood if we first try to understand the 1,000-year periods of the Old Testament.

David brought the Ark into Jerusalem in 1004 BC. In that same year, God made a covenant with David that his dynasty would never end, that he would never lack a son to sit upon his throne. In that year, Jerusalem was placed over all 12 tribes of Israel as their chief center of religious and civil government.

1,000 years later, in 4 BC, Christ was born. Up to that point, David had a dynasty, which survived extinction 1,000-years, one millennium, prior to the New Administration established in the first century as in TABLE 66. What significance does this have?

Immediately after the 1,000 years, an angel told Mary, "...you shall conceive... and bring forth a son, and shall call his name 'Jesus'. He shall be great and shall be called the Son of the Highest: and the Lord God shall give him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:30-33).

Parallels Between David's Time and Christ's Time

"And it came to pass, when the king (David, along with his seven wives) sat in his house (in Jerusalem, in 1004 BC) and the Lord had given him rest round about from all his enemies; that the king said unto Nathan the prophet, See now I dwell in an house of cedar, but the ark of God dwells within curtains (a temporary dwelling)." God told him that a son would eventually be born, and he would build for him a permanent temple, and, in turn, David's house and kingdom (or dynasty) "...shall be established for ever."

Perhaps this introduces the setting we find in the first century.

Christ's birth in 4 BC was exactly 1,000 years after this covenant. David brought the Ark of God into Jerusalem in 1004 BC to make Jerusalem the capital of all Israel.

Then the Ark dwelled in a temporary tabernacle (also referred to as a tent) for 33 years. Likewise, in 4 BC, Christ was also given a temporary "tabernacle" for 33 years, exactly 1,000 years after 1004 BC. Christ's death, at the age of 33, was exactly 1,000 years after David's death.

David had seven wives¹⁹⁴, and, in Revelation, Christ has seven "wives", the seven churches.

The parallel does not end here.

After these 33 years, the Romans crowned Christ as "King of Judea", but they were not expecting him to be raised from the dead and receive an even higher throne. He was given power over all demons, all flesh and all things.

Eusebius dated Christ's 33rd year as 31 AD, that is, the 18th year of Tiberius.

Christ's exalted position, after his resurrection from the dead, also seems to be represented by Solomon dwelling with a permanent temple and reigning in endless wealth and splendor from the Euphrates River to the river of Egypt.

The 40-Year Period and 20-Year Decline

The 40-year period of Solomon ended with 20 years of decline, until Jeroboam led a revolt, and 10 tribes of the Israelites withdrew from the Union. Five years after this, in the 5th year of king Rehoboam, king Shishak of Egypt captured Jerusalem and stripped the gold from its temple.

What parallel meaning does this have for the first century?

Because of over-taxation and abusive leadership in the time of Solomon, the entire house of Israel left the temple worship after Solomon died, in the first year of his son, Rehoboam, in 931-30 BC.

¹⁹³ Mat. 27:52-53.

¹⁹⁴ II Sam. 3:2-5; 12:24

Likewise in the first century, exactly 1,000 years later, God's people were abused and put through tribulation for 40 years, until 70 AD. And God chose the same solution for 70 AD as he did in 931 BC. He permanently removed his people away from Jerusalem, which, in essence, removed them away from the temple worship, away from the Levitical priesthood and its sacrificial offerings, and away from their previous leaders' strict, abusive demands.

TABLE 75. New Things that Follow "The Kingdom"

David's Kingdom in Jerusalem 1,000 Years After 1,004 BC

<u>End of 1,000 yrs. End of the world, the "age"</u>	Mat. 24:3; Mk. 13:14
End of Jerusalem, 70 AD.	Mat. 3:12; Lk. 21:20
Resurrection after 1,000 yrs.	Rev. 12:5; Mat. 27:52-53
Judgment. "Books are opened" ¹⁹⁵	Dan. 7:9-10
Satan Cast Out ¹⁹⁶	Jn. 12:31
Born of the Spirit	Gal. 4:29; Jn. 3:6
New Creatures. All Things New	II Cor 5:17; James 1:18
Temple Destroyed in 70 AD	Mat. 24:1-2; Lk. 21:20

Christ's Kingdom in Revelation After 1,000 Years

<u>End of 1,000 yrs. End of the World</u>	Rev. 20:9
Resurrection After 1,000 yrs.	Rev. 20:7-12
Judgment. "Books are opened" ¹⁹⁷	Rev. 20:12
Satan Cast Out ¹⁹⁸	Rev. 20:10
Born of the Spirit	Rev. 20:5
All Things New	Rev. 21:5
No Longer a Temple	Rev. 21:22

After David's 1,000 years (after the fourth beast of Daniel 7), Judgment begins, and the Books are opened, and Christ speaks of Satan being cast out (Jn. 12:31). After the 1,000 years in Revelation, Judgment begins, and the Books are opened, and Christ speaks of Satan being cast out (Rev. 20:10-12).

In 931 BC, by divine intervention, the ten tribes moved north and established an independent kingdom. In 70 AD, by divine intervention, the temple was destroyed.

In both cases, God established a new kingdom and a new administration.

¹⁹⁵ Dan. 7:9-10. Daniel writes, "I beheld {the fourth beast, Rome} till the thrones were cast down, and the Ancient of days did sit... the judgment was set, and the books were opened."

¹⁹⁶ The serpent's head is bruised at a time when Christ can bruise his heel, while he is in the flesh. The sting of death was defeated by Christ in the first century (Heb. 2:14). Jn. 12:31. Christ said, "Now is the judgment of this world: now shall the prince of this world be cast out"

¹⁹⁷ Rev. 20:7-12. "When the 1,000 years are expired... I saw the dead, small and great, stand before God: and the books were opened..."

¹⁹⁸ Rev. 20:7-10. "When the 1,000 years are expired... the devil that deceived them was cast into a lake of fire..."

The New Administration in the first century would be a time when Christ would inherit the throne of David taking the throne to a higher plane, where he would be sitting at the right hand of God ruling over all demons, all flesh and all things.

This being the case, if Christ's Kingdom began in the first century, we should not expect anything dramatic to happen at the end of the first 1,000 years, not until the present heavens and earth pass away. And, obviously, this has not happened yet.

Christ, as a Son of David, will continue to reign on a throne until this present heavens and present earth pass away (II Pet. 3:11-13). As we will see, David's dynasty was supposed to continue as assuredly as the sun, moon and stars continue.

For many years, I also had felt apprehensive about Christ having 24 Elders in heaven just as David also had 24 Elders; I also was a bit skeptical about an Ark in heaven just as there was an Ark in Jerusalem; I became even more curious as to why Revelation says Christ, the Son of David, was to rule for 1,000 years just as David's Dynasty had survived for 1,000 years from 1004 to 4 BC, until the birth of Christ.

I began to wonder how far I could take this comparison. Perhaps, with enough examples, I could show how that Revelation was merely duplicating many of the features of what had already transpired since the time of David.

There are 144,000 priests in heaven, and David had 288,000 priests. Why aren't there 288,000 in heaven as there were in Jerusalem? Perhaps there are. There is a multitude of people, not angels, in heaven in Revelation 19:6, and there are "souls" in heaven in Revelation 6:9. The "Saints" begin to rule with David in 1004 BC at the beginning of 1,000 years, and, afterwards, all things are made new in the first century. The Saints become "new creatures" by being buried with Christ and by being raised with him, and some of the Saints were literally raised from the dead when Christ arose.¹⁹⁹ Perhaps they are the Saints mentioned above who have gone to heaven. It doesn't say.

Likewise in Revelation, the Saints begin to rule in Jerusalem above before the 1,000 years, and, after the 1,000 years, there is a resurrection followed by a New Heavens and New Earth.

At first, these attributes of Revelation seemed a little "fishy", and I felt uneasy that the 1,000 years appear only in Revelation. Why didn't Christ ever mention the 1,000 years? Why didn't the apostles?

For over a decade, I had suspected this "millennium" was, somehow, related to the 1,000 years of David prior to Christ, but I didn't think to compile a list of these common attributes until March 2001.

Revelation's 1,000 years are contrasted with David's 1,000 years. These common attributes are unlikely to have evolved just by accident. Nevertheless, I still don't know exactly what to conclude from these observations.

The End of the World Expected to Follow David's 1,000 Years?

The apostles expected Christ's return at the end of the world. They asked, "... What shall be the sign of your coming, and of the end of the world?"²⁰⁰

He answered saying, "The harvest is the **end of the world**... The son of man shall send forth his angels, and they shall gather out of the kingdom all things that offend... and shall cast them into a furnace of fire" (Mat. 13:39-42).

"...The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the **end of the world**: the angels shall come forth, and sever the wicked from the just."²⁰¹

¹⁹⁹ Mat. 27:51-53.

²⁰⁰ Mat. 24:3.

²⁰¹ Mat. 13:47-49.

Eusebius said that the Roman Emperor Domitian (in the 90s AD) had interrogated some of the descendents of Jude, a brother of Christ, about when they expected the Kingdom of Christ to be set up. He learned from them that the Kingdom was spiritual, not earthly... that it would be at the **end of the world**... at the time of the Judgment of the dead. Upon hearing this, Domitian pitied them and stopped his persecution.

**TABLE 76. Beliefs of the First Century
The “Time of the End” is Near**

One thing we can't deny: the apostles believed the Kingdom was to be established in the first century. When was the Kingdom to begin? To answer the question, Christ avoided mentioning Israel and Judah altogether. He said the apostles would soon receive power over the nations (Acts 1:6-8). The following scriptures indicate that the Kingdom and the “time of the end” was just around the corner:

Hebrews 9:26 says, “...now once in the **end of the world** has he (Christ) appeared to take away sin by the sacrifice of himself.”

Luke 19:11 says, “...they (the disciples of Christ) thought the kingdom of God should immediately appear.”

I John 2:18 says, “...it is the last time... even now are there many anti-Christ; whereby we know it is the last time.”

Peter 13:11,12 says, “...the end of all things is at hand...”

James 5:8 says, “Be you also patient; establish your hearts: for the coming of the Lord draws nigh.” This James was Christ's own brother.

I Corinthians 7:29-31 says, “...brethren, time is short... for the fashion of this world passes away.”

Revelation 1:3-7 says, “Time is at hand... they which pierced him (Christ) will see him coming in the clouds.”

I Corinthians 15:51 says, “...(we who are living in the first century) shall not all (remain) asleep, but we shall all be changed.”

(Other references are I Cor. 10:11, II Tim. 3:1, Mat. 10:22, Heb. 3:6, Mat. 24:3, and Rom. 13:11,12.)

A Flood of Water and a Flood of Fire

In about 70 AD, the Jewish historian, Josephus says that, “...upon Adam's prediction that the world would be destroyed at one time by the force of fire, and another time by the violence and quantity of water, they made two pillars; the one of brick, and the other of stone... that in case the pillar of brick should be destroyed by the flood, the pillar of stone would remain... Now this remains in the land of Siriad to this day.”²⁰²

Since “all the world” was destroyed by water, perhaps the first century was still expecting “all the world” to again be destroyed by fire. As Peter says in his time, “...the end of all things is at hand...”²⁰³

This view is supported by II Peter 3:10-13. “...The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that **all these things shall be dissolved**, what manner of persons ought you to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwells righteousness.”

²⁰² Josephus Antiquities 1.3.70-71.

²⁰³ I Peter 4:7.

The Seventh-Day Sabbath Fulfilled in First Century?

According to Paul, the Rest provided by Christ in the first century fulfilled the seventh-day Sabbath, which was kept in the Old Testament. This is biblical. It is written in Hebrews 4. However, some prefer to follow the idea that this Rest should be calculated from the time of Adam instead of ending with Christ. Paul's companion, Barnabus, introduced this idea as we will see later, and his slant on things is not biblical.

If the 1,000-year Rest began in the first century, how can we say that it followed a 6,000-year period? Even the 5,500 years proposed in the chronology of Africanus, as we will see, are off 500 years... or are they? If the "Tree of Life" was restored in the first century, perhaps we have been looking at the wrong point for beginning our calculation.

TABLE 77. Visions of Revelation For Today or 1st Century?

From the following quotes, we can see that Revelation was a message to the seven churches of things which must 'shortly come to pass' as seen from the first century (Rev. 1:11).

To the church at Ephesus Christ said, "I will come unto you quickly."

To the church at Pergamos he also said, "I will come unto you quickly."

To the church at Thyatira he said, "Hold fast til I come... I will give power over the nations."

To the church at Sardis he said, "I will come unto you as a thief, and you shall not know what hour I will come."

To the church at Philadelphia he said, "I will keep you from the hour of temptation, which will come upon all the world... Behold, I come quickly."

To the church at Laodicea he said, "To him that overcomes (the world) will I grant to sit with me in my throne."

Again in the last chapter, he said, "I Jesus have sent my angel to testify to you these things in the churches... Surely I come quickly."

The Promised Rest in the First Century

We find our first clue to this mystery in Hebrews 4, which is written by Paul:

"For we which have believed do enter into rest... God did rest the seventh day from all his works... it remains that some must enter (the rest) therein, and they to whom it was first preached (the Israelites) entered not in (the rest) because of unbelief (during the 40 years, during the old covenant)... For if Jesus (Joshua in Hebrew) had given them rest, then he would not afterward have spoken of another day. There remains therefore a rest to the people of God."²⁰⁴

From this, we begin to find a very subtle hint that the rest promised by God is the fulfillment of the Sabbath day, which follows six days of working. But there is no indication here, or prior to this time, that the fulfillment would follow 6,000 years from Adam or would last for 1,000 years.

The Promised "Rest" After 6,000-Years?

We are not usually told, and most are not aware that, even as early as the first century, Paul's companion, Barnabus, was speculating on the concept of a "7,000-year Plan", which was to end with a millennium (1,000-year) rest.

As it is written in the *General Epistle of Barnabus*, "God made in six days the works of his hands; and he finished them on the seventh day, and rested. Consider, my children, what that signifies, he finished them in six days. The meaning of it is this; that in six thousand years the Lord God will bring all things to an end. For with him one day is a thousand years; as he testified, saying, Behold this day shall be a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. And what is that he says, And he rested the seventh day: he means this; that when his Son shall come, and abolish the

²⁰⁴ Heb. 4:1-9.

season of the Wicked One, and shall judge the ungodly; and shall change the sun and the moon, and the stars; then he shall gloriously rest in that seventh day (during the seventh 1,000 years)...”

According to Barnabus’ example of counting from Creation, the end of 6,000 years can differ three primary ways depending on where we place the exodus.

New Heavens and New Earth After the Seventh Day?

Barnabus continues, “Lastly, he (God) says unto them: Your new moons and your Sabbaths I cannot bear them. Consider what he means by it; the Sabbaths, says he, which are not acceptable unto me, but those which I have made; **when (after) resting from all things** I shall begin the eighth day, that is, **the beginning of the other world**. For which cause we observe the eighth day (Sunday) with gladness, in which Jesus rose from the dead”²⁰⁵

So, from this, we can see that God’s eternal kingdom, the New Heavens and New Earth, would be set up after at the end of the seventh 1,000-year period, and this becomes the basis, according to Barnabus, for observing Sunday, the eighth day,²⁰⁶ instead of Saturday, the seventh day. In other words, the Sabbath and Sunday are both shadows of things to come, shadows of the 7,000 years and the beginning of the New Heavens and New Earth, which follows the 7,000 years.

From this, we can see that the seventh 1,000-year period is merely a rest in which Christ and his Saints, the Church, receive power over “all the world”, whatever that is understood to mean.

It appears that Paul and Barnabus both thought the promised rest began in the first century, but Paul spoke to the Ephesians about “a world without end”, a world unlimited by a 7,000-year Plan.²⁰⁷ David’s dynasty, through Christ, was to continue as assuredly as the stars as we will see.

Note also that Barnabus’ ideas about a 7,000-year plan are not biblical, and his explanation about how Sunday came to be accepted is not biblical. Just as Revelation was almost excluded from the Bible, the Epistle of Barnabus was rejected from being canonized as part of the New Testament.

However, we can find several foreshadows that support Barnabus’ idea. The beginning of the eighth day, Sunday, could be construed, within reason, to represent the beginning of the eighth 1,000 years. The Pharaoh was probably drowned on the “eighth day”, at sunrise²⁰⁸ just as Christ was later resurrected from the dead on the “eighth day”, at sunrise,²⁰⁹ as presented in Chapter Six.

After the wilderness journey, Joshua was instructed to end the 40 years of manna by giving a “Wave Sheaf Offering”²¹⁰ on the eighth day.²¹¹ After the Wave Sheaf Offering, they were to observe Pentecost seven weeks later, on Sunday, the eighth day, at the beginning of the eighth week. Pentecost was also called “the feast of Weeks”. After Pentecost, the Israelites observed “the feast of Trumpets”, the day of Atonement and “the feast of Tabernacles”. Last Great Day of the Feast of Tabernacles fell the eighth day of the feast. The feast of Tabernacles is often interpreted as representing Christ’s 1,000-year reign, and the eighth day would then represent the Last Great Day, the Last Judgment, after the 1,000 years.

The jubilee was the eighth year, after the seventh Sabbatical year, and circumcision was to be performed on the eighth day after childbirth. Perhaps some will find a mysterious duality in these.

²⁰⁵ *Epistle of Barnabas* 13:3-10.

²⁰⁶ The Wave Sheaf Offering (the Sunday following the Passover when Christ arose), Pentecost, the last Great day of the feast of Tabernacles, circumcision, and the jubilee year are all associated with the eighth day or the eighth year, which follow a Sabbath day or Sabbatical year.

²⁰⁷ Eph. 3:21.

²⁰⁸ Ex. 14:24.

²⁰⁹ Mat. 28:1.

²¹⁰ Josh. 5:10-12.

²¹¹ Lev. 23:10-11.

If the Pope had properly understood these reasons for proclaiming Sunday as the “Lord’s day”, it is easy to understand why he didn’t broadcast them to the entire world. He explicitly avoided the times and seasons of the old covenant. Nevertheless, many examples do tempt us to seriously consider the words of Barnabus: After the 7,000 years, God will “begin the other world”.

Revelation puts it this way: “When the 1,000 years are expired... the devil that deceived them [the nations] was cast into the lake of fire... and I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away... And I saw the dead, small and great, stand before God... And I saw a new heaven and a new earth...”²¹²

6,000 Years to the First Century Pointed to Christ?

Would it be important to know that it was the Masoreh text stored in the temple and that it was the Greek text available to the people in the synagogues... that the apostles quoted from the Greek text? What difference does it make which text was being used?

The Masoretic text preserved in the King James Version can be used to indicate that Adam was created about 6,000 years ago. It is responsible for recent Latter Day Adventism, the belief that the advent of the New Kingdom in the “latter days” has been delayed for the last 2,000 years, since the first century.

From this, many have speculated that we are living at the beginning of the seventh 1,000-year period mentioned in Revelation 20, when the saints are to rule with Christ on the earth for 1,000-years. It’s never safe to assume.

Fulfillment to Surpass a Mere 1,000 Years

Granted, David’s dynasty has continued, through Christ, beyond its first 1,000 years, and, likewise, Christ’s rein has outlasted its first 1,000 years, because David’s dynasty was to continue on forever until this present heavens and earth pass away.²¹³ “Thus says the Lord, ‘If you can break my covenant, of the day, and my covenant of the night, and there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne...’ ” (Jer. 33:20, 21, 25, 26).

In all this confusion, nobody seems to understand what the first century believed about a new millennium, a new 1,000 years. Perhaps, then, we should go back and view this subject in the light of Old Testament history. How were they counting 1,000-year periods during their time?

God had told David that his son, Solomon, “...shall build an house for my name, and I will establish the throne of his kingdom forever.” Likewise, when Christ was born, an angel told Mary that Christ, the Son of David, would be given the throne of his father David forever... a “world without end”.

Before going to heaven, Christ said he would be with his church until the end of the world (Acts 1:8).

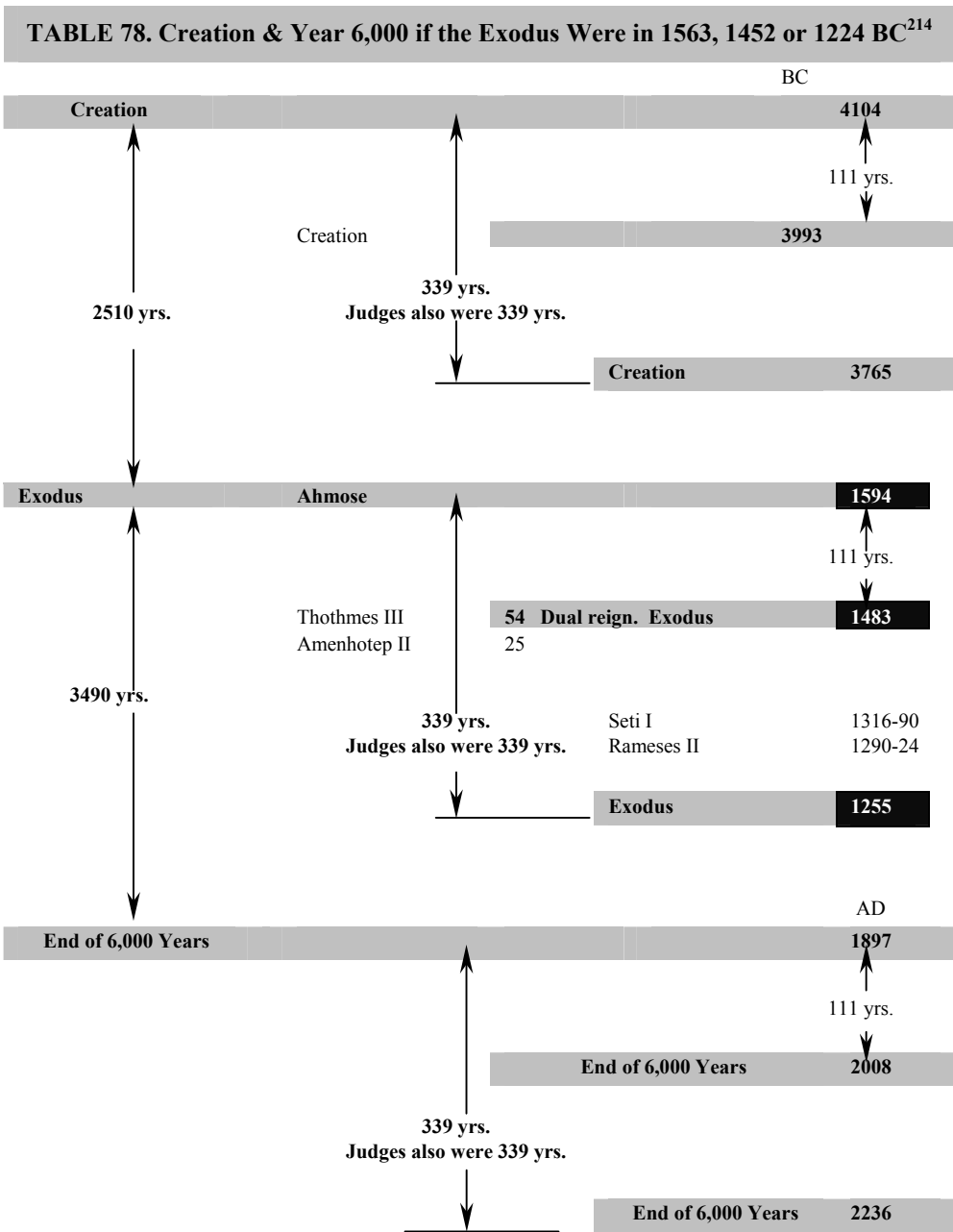
Expectations Fit All Generations

Perhaps the Major text should be preferred in forming our view of the 6,000 years. Perhaps we should be expecting the time of the end, but, if time goes on, someone will find another convincing combination of figures for their time.

TABLE 78 is an example of three ways of counting the end of 6,000 years, each based upon the date of the exodus. The exodus-to temple period is hard to resolve but not as hard as dating the flood.

²¹² Rev. 20:7, 10, 11, 12; 21:1.

²¹³ II Chron. 7:13, 16.



²¹⁴ This chart illustrates how one could calculate the end of 6,000 years as ending in 2008 AD (251 x 8) based upon the exodus being in 1483 BC and if Creation were in 3993 BC. In contrast, the 6,000 years would end in 2236 AD if the exodus were in 1255 (251 x 5) BC and if Creation were in 3765 BC. Compare these figures with TABLE 126 at the end of this book. TABLE 126 is based on the exodus being 251 years, 479 years or 590 years before the temple of Solomon.

CHAPTER SIX

The Realm of Dual Meaning, Speculation and Conjecture:

The 251 Years and 1260 Years

A New Exodus, New Covenant and “Time of the End”

The King James Version of the Old Testament ends with Nehemiah returning from Jerusalem back to Persia in 490 BC. During his absence, a “man of sin” makes his residence in the temple, and the Levites leave the temple and go back to farming. 490 years later, Christ is born in the middle of the last seven years, and King Herod is waiting to cut him off as we find in Revelation 12.

The Christian era is associated with 1 AD even though it has been discovered that Christ was actually born in about 4 BC, before the death of Herod. This actually preserves the original, 251-year pattern in biblical chronology as in TABLE 79a. Early Christian chronographers and writers associated year 1 with the birth of Christ, but this was merely to give some significance to a cycle already in existence prior to Christ.

TABLE 79a. The 251-Year Pattern

<i>Event</i>	<i>Date BC</i>	<i>251-Yr Cycles</i>
Creation of Adam	3765	251 x 15
Birth of Peleg (fall of Babel)	2008	251 x 8
Birth of Abraham	1757	251 x 7
Birth of Joseph	1506	251 x 6
Exodus	1255	251 x 5
David brings Ark into Jerusalem	1004	251 x 4
Founding of Rome	753	251 x 3
Jerusalem’s walls restored	502	251 x 2
Greek Septuagint and Apocrypha	251	251 x 1
Second Exodus and New Covenant	0	251 x 0

Evidence will show that early Christians took various epochs and stories of the Old Testament and claimed they were being fulfilled in the first century. The 251-year pattern seems to be one of them.

We need to explore the “new things” we find taught in the first century and try find where they are derived from the Scriptures, the books from Genesis to Nehemiah.

First century teachings were attempts to explain the Scriptures by applying them to the first century. Christ becomes the second Adam. There is a New Creation; we become new creatures. Christ becomes the restored Tree of Life the Water flowing from the Garden of God. The serpent represents the sting of death, which is nailed to the cross and taken away by the resurrection. Christ becomes the fulfillment of the restored Garden of Eden and the Rest man had entered on the Sabbath, after the six days of Creation. Barnabus had explained this.

When we read Paul’s view that Abraham’s two wives represent the old and new covenants, we need to realize this idea was new and not quoted from a chapter and verse. We need to realize that Christ spoke at times as a human, and at other times the Holy Spirit spoke through him. For instance, at one time he said he could do nothing of himself. This would

have represented his human side. At another time, he said all power in heaven and earth was given to him. This would have been the Holy Spirit speaking. When he said he was going to leave and not be seen again, this may have been his human side. When he said he would return and all eyes would see him, the Holy Spirit dwelling in him undoubtedly said this. Perhaps we can view these as the “two witnesses” mentioned in Revelation that were killed and restored to life after three days.

Paul had many analogies hard to understand. Some of the difficulty stems from not having a Scripture that clearly introduces his new insights, and we cannot determine whether he received them from his study and meditation or straight from God.

Which Scriptures were applied to the first century? First there was the era of Adam. The Christian era was presented as the age of the Second Adam, an era when Christ and his followers would bruise their heels on the head of the serpent of the first Adam.

Before the flood, the world had gone the way of Cain (Jude 11), and Enoch warned them saying, “the Lord comes with ten thousands of his saints” (Jude 11-14).

The end was to be like the days of Noah, when the door of the ark would be shut and those outside the ark would drown. The day of Pentecost in the first century was to restore one language like in the time prior to the fall of Babel. Abraham’s two wives were viewed as representing the old covenant (Jerusalem below) and the New Covenant (Jerusalem above). Isaac was viewed as being symbolic of God’s “only Son” being sacrificed at Mt. Moriah (Jerusalem). The idea that Isaac and Jesus had brothers was kept quiet. Christ began His mission at the age of 30 just as Joseph and David began to reign at the age of 30. 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,²¹⁵ 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.

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

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 and New Serpent, an old Passover and a New Passover that takes away the “sting of death”.

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 TABLE 79b.

Forty years after the lamb was slain at the exodus, God’s armies of the old covenant got rid of the Godless inhabitants of the Promised Land. Jericho was surrounded by armies, which were carrying seven trumpets as in TABLE 82. In the first century, forty years after the Lamb was slain, Roman armies got rid of a Godless people of the old covenant, the old temple, and the old Jerusalem. Jesus is the Greek form of “Joshua”.

Rome surrounded Jerusalem for their final assault on the same day in which Joshua surrounded Jericho (Luke 21:20) as in TABLES 82 and 83. With so many examples, it becomes apparent that the first exodus was a forerunner of a second exodus in the first century.

Not the Fulfillment Expected

²¹⁵ Revelation 12.

Those living in the first century were expecting Christ to return in power to rein over all Israel and to set on the throne of David. The Disciples were to receive 12 thrones and rein over the twelve tribes of Israel. Therefore, many have come to the conclusion that, since these things didn't happen, they are yet to happen in our future. However, the "new things" may have happened in ways they had not expected as in TABLE 79b.

TABLE 79b. *Old Things and New Things*²¹⁶

Old Things	Mat. 13:52	New Things	Mat. 13:52
Tree of 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
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
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

²¹⁶ 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”.

TABLE 80.
First Weeks & Months
From the Exodus to the day of Pentecost
When the “Church in the Wilderness” was Founded

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
1	2	3	4	3 rd Month 5 Seventh Week Reach Mt. Sinai Num. 19:1	6 1 day	7 2 days
8 3 rd day Pentecost Ten Command- ments	9	10	11	12	13	14

Note below ²¹⁷

God Has Used Other Nations as His Tool to Punish Jerusalem

Since the Jews were blinded and could not see that Christ was actually God; neither could they 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 will face a Final Judge with Christ sitting at the right hand of power (Mar. 6:11; Gen. 15:16; Jer. 25:12, 15-33):

- 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...”
- 2.) 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).
- 3.) 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.

²¹⁷ 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.²¹⁷ 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 81.
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 15 Christ's 1 st day in grave	16 Christ's 2nd day in grave	17 Christ's 3rd day in grave
18 Christ's Resurrection	19	20	21	22 First Week	23	24
23	24	25	26	28 Sixth Week	29 40 th day after Resurrection Christ ascends	27
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 ²¹⁸

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).

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

God sent his forces, while Christ stood at his right hand, not to punish the Romans, surprising as it was to the Jews, but to punish Jerusalem and to rescue the church.

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.

²¹⁸ By comparing tables 80 & 81 with tables 82 & 83, 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.

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).

TABLE 82.
*The Days of the Weeks & Months
When Jericho was Surrounded*

SUN	MON	TUE	WED	THUR	FRI	SAT
1 41 ST yr. ²¹⁹ 1 ST month (new moon) 7 yrs. begin	2	3	4	5	6	7
8	9	10 Circumcism next to Jericho	11	12	13	14 Passover Evening
15 Wave Sheaf Offering... Jericho “Surrounded”	16	17 Seven	18 days of	19 Unleavened	20 Bread	21 Jericho Falls
		Seven	days of	Circling	Jericho	

←—————→

The calendar in the year the Israelites entered their promised land. It was in the first year of the seven-year cycle and 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, which fell on a Saturday that year, and they would have eaten the symbols after sundown, assuming they were available. After sunrise, on Sunday, the 15th, they ate the barley and other grain, the “firstfruits” of the land after they first made an offering of the first of the firstfruits to the priests. From then on the manna ceased which they had eaten for 40 years. 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, they blew the seven trumpets, and the walls of Jericho fell down.

²¹⁹ *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...”

TABLE 83.
The Days of the Weeks & Months
When Jerusalem was Surrounded in 70 AD

SUN	MON	TUE	WED	THUR	FRI	SAT
1 1 st yr. of 7 1 st month (new moon) 7 yrs. begin	2	3	4	5	6	7
8	9	10	11	12	13	14 Passover at evening Romans Surround Jerusalem
15 Wave Sheaf Offering... Manna Ends Jerusalem Surrounded	16 ←	17 Seven	18 days of	19 Unleavened	20 Bread	21
		First Seven	days of	Surrounding	Jerusalem	→

40-Year Shadow of The Time of The End

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.

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.

TABLE 83 represents the events of an identical calendar in April of 70 AD, the first year of the seven-year cycle, the 40th year after the Crucifixion, Resurrection and founding of the Church. After the exodus, God allowed the old covenant Israelites to replace a Godless people in Canaan... after they had spent 40 years in a wilderness. Likewise in the first century, God allowed 40 years for tearing down the temple along with its priesthood, its animal sacrifices, circumcision, clean and unclean meats, its terrestrial times and seasons... 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.

In the 40th year after the Resurrection, the calendar began on a Sunday, and the Passover, the 14th, fell on a Saturday just as they did in the year they crossed the Jordan to destroy Jericho. 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 armies surrounded Jerusalem on the Passover, the 14th, which was again on a Saturday just as it was before they surrounded Jericho. The Jews would have made their Wave Sheaf offering (the first of the firstfruits) after sunrise, on the 15th. 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 had gone around Jericho, from the 15th to the 21st.

TABLE 84. Foreshadow of a Second Exodus Found in Revelation

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

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 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 boundries of the assigned lands.”²²⁰ This was 33 years after eleven 251-year cycles.

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 Megeddow) of El-

²²⁰ Samaritan Book of Joshua, chp 15.

Qaumun. Their army consisted of 2,160,000 (2,000 thousand). (Compare the 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 82. 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 82. 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 Greek²²¹. 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.

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).

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.

²²¹ Acts 7:45; Heb. 4:8. Compare Tables 81a and 81b.

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”. Before 31AD, God dwelled in a temporary tabernacle of flesh just as the Ark was in a temporary tabernacle in the time of David. Evidently, some have confused this temple as being God when it was only His temporary dwelling place for 33 years.
- 2.) A second temple was literally a physical building during the old covenant (which David created as a temporary dwelling for 33 years, and Solomon made it permanent by using wood and stone).

The temple was literally filled with the God of the Old Testament, the God who dwelt in heaven (Isa. 7:14; Jn. 1:2). He said every stone of this temple would be cast down (Mat: 24:2).

Matthew 24:15 speaks of Jerusalem being surrounded with armies, referring to Daniel 9:26 which says, “...the prince which shall come shall destroy the city (of Jerusalem) and the sanctuary (the temple)... and in the middle of the week (of seven years) he shall cause the sacrifice and the oblation to cease...”

In making these statements, he was answering a question in regards to the end of the aion or age, the end of the era of Israel as a nation, the end of temple worship with its Levitical priesthood, sacrificial offerings and tithing to the Levites (ibid 24:3). Matthew 24 and Daniel 9 both seem purposely vague in differentiating between the temple of stone and the temple of flesh. He was also speaking of the last 70 years, 1 AD to 70 AD as in Daniel 9:2.

- 3.) One was to be cut off in the middle of a seven-year period as a fulfillment of the Sabbaticals, the promised Rest to come. The veil of the temple was also removed at that time and, in essence, destroying the entire concept of needing the Levitical priesthood between God and mankind.
- 4.) Jerusalem, along with its temple, was to be destroyed as mentioned in Daniel 9:24. After the Crucifixion “unto the end of the war (Christ’s war) desolation is determined” (ibid 9:26). Christ said, “Destroy this temple and in three days I will raise it up” (Jn. 2:19). According to other witnesses, he had said he would destroy the temple made with hands and replace it with one made without hands (Lk. 14:58). In other words, the era of the new temple would follow the era of the old temple, which was eventually destroyed 40 years later, in 70 AD.

As verified by Christ in Matthew 24:15, the prophecies of Daniel cover the latter period, the time when the temple was trodden down by the gentiles and destroyed (Lk. 21:24). It is common knowledge that the prophecies of Daniel, Revelation and Matthew 24 have parallel accounts. Revelation takes its proper place when we realize it is talking about 70 AD, the end of the age of the old covenant and the beginning of a new age. Iraneous recorded that the books of John and Revelation were available during the reign of Domitian, in the 90s AD, but He did not say they were written during that time.

TABLE 85. 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>“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>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>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>You shall not have gone over the cities of Israel, till the Son of man be come” (Mat. 10:23).</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</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>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>“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>“...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>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>“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</p>

bundles to burn them: but gather the wheat into my barn” (Mat. 13:30).

the earth (the land) is ripe... for her grapes are ripe.’ ”

None of the New Testament books, including Revelation, ever mention the destruction of Jerusalem in the past tense. This becomes intrinsic evidence that they were all written prior to the destruction. It becomes imperative that we set the proper time setting for Revelation. Without the proper dating, we are led into wild speculation about a future temple, a future Levitical priesthood, and future sacrificial offerings.

40-Years of Grace and Delay of Vengeance on Jerusalem

Since the apostles, except for John, died before the temple was burned, the prophecies concerning Jerusalem and the temple are unveiled in the writings of Josephus, after the apostles were dead.

- 1.) Christ’s ministry ended on the Passover, 31 AD, and in the 40th year later, in 70 AD, the Romans trapped about three million Jews and proselytes in Jerusalem as they were observing the Passover (Josephus, *Wars* 5.13.7).
- 2.) In 63 AD, beginning at the feast of Tabernacles, in the fall, four years before the war began, a man was inspired to go about Jerusalem yelling, “Woe, Woe to Jerusalem and its holy temple.” He did this daily for seven years and five months, until 70 AD, when he was crushed by a huge stone flung from a Roman catapult as the final siege began (ibid 6.5.3).

This is a reminder of the three woes of Revelation 9:12: “One woe is past; and behold, there come two woes more hereafter.” The first woe lasted five months (Rev. 9:12) just as the siege lasted five months until the daily sacrifices were discontinued.

- 3.) The greatest slaughter, the worst trauma in all history, to ever happen to a city hit Jerusalem during her siege. Almost 1.3 million were not just killed but were first put through the most horrible trauma ever endured by a city (*Wars* 6.9.3).
- 4.) The Romans also pinned the Jews, which had escaped to a fortress named Masada. These inhabitants of Masada all killed themselves during the night, before the dawning of Thursday, the 15th of Nisan, in the night following the Passover, in the night the Israelites had left Egypt at the exodus (ibid 7.9.1).
- 5.) Those who escaped to Cesarea were killed during their Sabbath day festival (ibid 7.8.7). “There was not one Syrian city which did not slay their Jewish inhabitants... those of Damascus cut the throats of 18,000 Jews with their wives and children.” In Egypt, 60,000 were killed in like manner (ibid). This brings to mind the prophecy that all nations in “all the world” would be brought against Jerusalem (Zech. 14:2).

Sabbath and holy days became a curse, which put a mark on the Jews (Rev. 13:17). They had performed a deed not even imagined by the nations... They had killed the Creator, their own promised Messiah, just before their high day (Jn. 19:31). Now that’s bad. Thereafter, the promised vengeance, the “times of the Gentiles”, came upon Jerusalem.

What Were the Sins of The Priesthood?

We often hear the theory that it is the Romans who were to sit in the temple of God claiming to be God (II Thes. 2:3-4). The Protestants lived to poke scriptures at the Catholic Church. However, nobody seems to discern that it is the anti-Christian chief priests who fit this role even more than the Romans. Here are some examples why:

First of all, this scripture says this would happen while the temple stood, and the temple was destroyed in 70 AD, before the Catholics, while the chief priests still had official responsibilities in the temple.

It was the chief priests, the Levites, and scribes who caused Christ to be rejected. As in the days of Jeremiah, they despised, mocked and abused the prophets until the wrath of God was on the people; therefore, the Lord brought upon them the king of Babylon (Jer. 36:14-16; Mat. 5:12).

Therefore, Christ likened the chief priests, scribes and Pharisees as being similar to weeds growing wildly among the crop until the time of harvest. It is like planting seed on stony soil full of thorns.

In the Day of Judgment, a fisherman takes out of his net the good and the undesirable (Mat. 13:40-47). Eventually, the Pharisee and his followers were to blindly fall into a ditch (Mat. 15:12-14); they were “a leavened, wicked and adulterous generation” (ibid 15:1-12).

Christ said the nations (those spiritually adopted by Abraham) would come and sit down with Abraham, Isaac and Jacob, while the Israelites (the physical, true descendants of Abraham) shall be cast out (Mat. 8:12).

When Christ sent his disciples to none but the house of Israel, he said that, if they reject the message, it will find their future Judgment more intolerable than it was for Sodom and Gomorrah in their day of Judgment (Mat. 10:5-23; 11:21-24) and that the citizens of Nineveh and the queen of Ethiopia would condemn the Jews of the first century if they had a chance (ibid 12:41-42).

In teaching the apostles to go to the house of Israel as innocent children, Christ said, “Whosoever offends one of these little ones which believe in me, it would be better for him if a millstone were hanged around his neck, and that he were drowned in the sea” (Mat. 18:6). This was a warning to Israelites who were rejecting the apostles.

He also compared his apostles to the homeless being refused bread and basic sustenance from the Israelites where they were being sent. Christ was showing how he would eventually judge those who shun the apostles: “I was hungry, and you didn’t feed me”. And they replied, “When did we see you hungry?” Christ answered them saying, “As you have treated even the least of these, my brethren, you have also done likewise to me” (Mat. 25:40, 42).

The Pharisees claimed that Christ’s miracles were from Satan (Mat. 12:24), and Christ called them a “generation of vipers” (ibid 12:34-39).

“The Son of man will be betrayed unto the chief priests and scribes, and they shall condemn him to death” (ibid 20:19-20). A prophet is rejected in his own country, in his own house” (ibid 13:57).

Christ gave the parable of a fig tree, which represented the Israelites being fruitless, and a parable about a man renting his vineyard to some men in a crop-share Agreement before he moves away. At harvest time, he sends his servants {the prophets} to collect his share, but they abuse and kill them. So he sends his son, and they recognize him as the next heir to the vineyard; so they kill him (Mat. 21:33-45).

Christ said the Pharisees “shut up the Kingdom of heaven from men” (ibid 23:13), that they were full of extortion and excess, full of dead men’s bones, uncleanness, and hypocrisy. “You build the tombs to the prophets, and are the children of them who killed the prophets, serpents, a generation of vipers. How will you avoid the Judgment to come?” (23:25-35).”Upon you may come all the righteous blood shed upon the earth from the blood of righteous Able unto the blood of Zacharias...” (Mat. 23:35).

“Jerusalem kills the prophets” (Mat. 23:37). “This generation shall not pass till all these things are fulfilled” (Mat. 24:34). Notice that he is here speaking of the same generation of vipers mentioned previously, not a generation 2,000 years into the future! “All these things shall come upon this generation.”

Christ was led to the palace of the chief priest to be accused. The chief priest, scribes and Pharisees took him to the governor, Pilot, to continue their assault. The chief priests influenced the people to release Barabbas instead of Christ (Lk. 15:11). And the people agreed, saying, “Let his blood be upon us and our children” (Mat:27:25). The chief priests mocked him on the cross, saying, “If you can tare down the temple in three days, let’s see you come down from the cross!” Then they left there to see if they could obtain permission to revise the sign on the cross to read, “He says he is the king of Judea.”

Last, but not least, the chief priests paid several witnesses of Christ’s Resurrection not to tell anyone about it (Mat. 28:11-25).

After this, the gospel is sent to the nations, to the good soil, to the Samaritans, Romans, Ethiopians, and where the apostles would receive their basic needs, not received as they were greeted by the chief priests, scribes and Pharisees (Mat. 28:19).

The Harlot in the Wilderness (Rev. 17:3, 12)

Here’s another paradox. Revelation 17:6 pictures a harlot “drunken with the blood of the saints, and with the blood of the martyrs of Jesus...”

When you read Protestant literature, she is identified as Rome or the Catholic Church. However, Revelation 12:8 says Jerusalem “is spiritually called Sodom and Egypt, where also our Lord was killed.” Isaiah, Jeremiah, Ezekiel and Hosea refer to Jerusalem as a harlot, a sister of a harlot and as a mother of harlots (Isa. 1:21; Jer. 3:8; Ezek. 16:15,16,28,31,35,41; 23:5,19 & 44).

However, Christ said it was Jerusalem that killed all of the prophets (Mat. 23:37). How could it be Rome who killed some of the prophets if Jerusalem is responsible for killing all of the prophets? It was Jerusalem that tried to exterminate the Christians for 40 years prior to the destruction of the temple. Since it was the Jews who sent Jesus to the Roman Governor for trial and who sent Paul to Rome for trial, it was probably the Jews who inspired the Emperor Nero into exterminating the Christians prior to the destruction of the temple.

There is evidence that no more prophets or inspired writers continued after 70 AD; otherwise we would be expanding the New Testament with more of their writings. The books must have been written prior to 70 AD because none of them, including Revelation, ever mention the destruction of Jerusalem in past tense. If Catholic Church is the church killing the prophets, why don’t we find her existing prior to 70 AD?

In Revelation 12:3-4, it is a “great red dragon” which tried to kill the “Man child”, but in Matthew 2:16 it is Herod, the king of Judea, who tried to kill him. Herod the Great tried to kill the Christ-child by killing all the children of Bethlehem under the age of two (Mat. 2:16).

Here again, we need to consider what scriptures say, not whatever we privately want to imagine. After the ten tribes left the throne and formed their own independent kingdom, Jezebel married the king of Israel, and her daughter married the king of Judah, and they together slew all of David’s heirs to the throne, except one, and they slew all of Israel’s prophets until Elijah thought he was the only one left. By doing this, they were trying to prevent the birth of Christ who would be heir to the throne and heir to the priesthood.

Who were the “10 kings” giving their power to “the Beast”? I don’t think we need to apologize if we cannot identify them today. Revelation was written to those living in the first

century. In the first century, there were ten senators over the Roman Empire. They kept the empire from becoming or remaining a dictatorship.

As it says in Revelation 18:16; “And the ten kings... shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.” This happened after the 10 senators had conspired to kill Nero, and he avoided this by committing suicide in 68 AD, just before Jerusalem was burned.

‘Time of the End’ for Jerusalem... for the Old Covenant

The entry into Palestine and the fall of Jericho in a jubilee year, at the sound of the seven trumpets, seem to picture a future “time of the end” for Israel, an end for the old covenant. Likewise, the “time of the end” pictures a time of Jacob’s trouble, a time of God’s wrath on Israel in the first century (Lk. 21:24; Jer. 30:7).

- 1.) Jerusalem was to be surrounded by armies (Luke 19:41-44). This was in 70 AD. Women of Jerusalem would weep for their children (Lk. 23:29; Mat. 24:19). Those of Judea would flee to the mountains (Mat. 24:16,34).
- 2.) The time of the end was to come upon Israel as a nation (Jn. 11:50-52).
- 3.) The Jews would be driven from Palestine into all nations (Lk. 21:24).
- 4.) For the nation of Israel, Christ’s kingdom would replace the temple worship, the sacrificing and all that pertains to the Levitical priesthood.
- 5.) God’s wrath, his vengeance, was to be upon Jerusalem. The Jews had killed the Messiah (I Thes. 2:15,16). The Church was to escape God’s wrath on Jerusalem (I Thes. 5:9).
- 6.) All kingdoms, including the kingdom of Israel and the kingdom of Rome, were to be conquered by an everlasting Kingdom, the Kingdom of the saints (Mat. 22:43), in the days of the fourth beast, in the days of Rome (Dan. 7:18, 27). Just as God conquered Palestine 40 years after the exodus in the first year of the seven-year cycle, the temple of the old covenant was torn down 40 years after the Crucifixion in the first year of the seven-year cycle.
- 7.) John was to outlive the old covenant temple worship and live well into the era of the New Kingdom (John 21:23; 9:1; Lk. 22:69). The other apostles died before 70 AD, before the temple was destroyed.
- 8.) The old covenant was to be completely abolished in order to usher in the New Era. This was after a great falling away, after a man of sin was to be revealed sitting in the temple (II Thes. 2:3-4). Since the temple no longer exists, we can assume the Romans or chief priests fulfilled this by sitting in the temple in 70 AD or during the 3½ year siege of Jerusalem.
- 9.) Paul warned of God’s wrath upon the Jews (I Thes. 2:15-16), the end of temple worship and the coming of the New Age (ibid 2:19; 3:13; 4:15; 5:2,23).
- 10.) They had to learn that they could no longer appeal to the Father through their temple rituals... without first going through the Son.
- 11.) A final annulment of the old covenant, a final dispersion of the Jews from Palestine, began in 131 AD in a jubilee year.

We need to consider these points and understand what happened in the first century before we openly declare what we think is yet to happen.

Regarding “The Last Days” of Jerusalem

A lot of present day ministers like to apply Matthew 24 to what is happening today, but the things Christ mentioned pertained to the first century:

Luke 19:43-44. While looking at Jerusalem, he said, “The days shall come upon you (Jerusalem) that your enemies shall **cast a trench about you**, and compass you around, and **keep you in on every side**, and shall lay you even with the ground, and your children within you; and they shall **not leave one stone upon another**; because you knew not the time of your visitation {by the Messiah}.” In 70 AD, the Romans did just that. They surrounded the city to pin them in, and they plowed a trench around and under each wall to totally ruin its foundation, to make it fall over (Jer. 26:18).

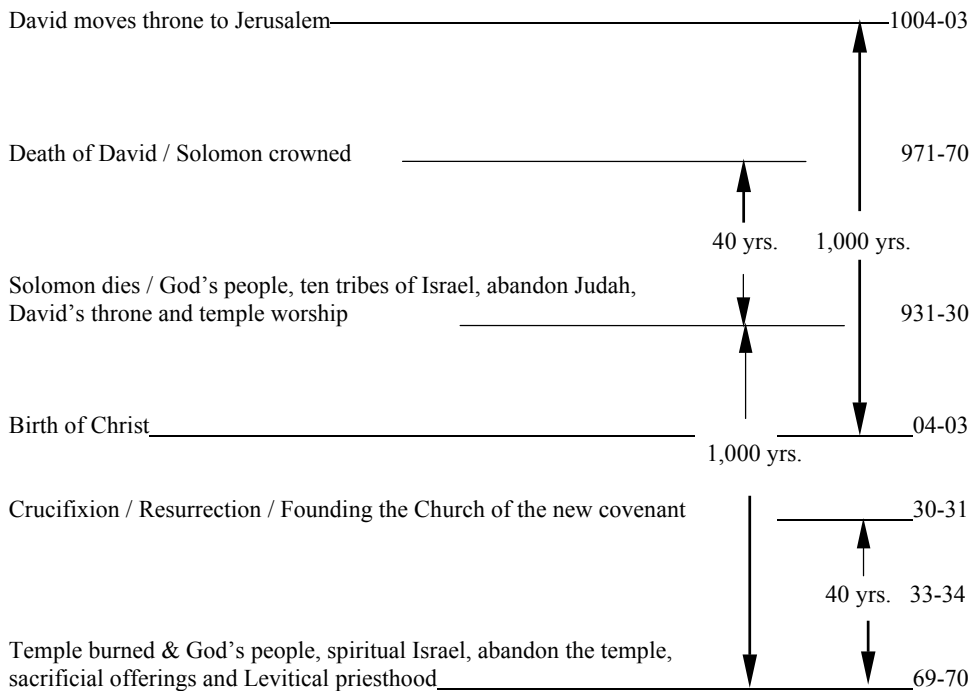
Because of this statement, the apostles asked Christ to explain when these things would happen to Jerusalem and the end of the temple worship, Levitical priesthood and sacrificial offerings... the end of their age (Lk. 21:5-20; Mat. 24:1-3). He answered, “When you see Jerusalem compassed by armies, know that the desolation thereof is near... For these are the days of vengeance, that all things which are written may be fulfilled.” “This generation shall not pass, till all these things are fulfilled” (Mat. 24:34).

The sign of Christ being the Messiah, the sign of his being present, was his future vengeance on Jerusalem, the surrounding of Jerusalem with armies and the destruction of Jerusalem during their generation, not our generation today (Mat. 23:36).

The Messiah was to come to end an age and to begin a new age (Mat. 12:32). He came to die in “the end of this age” (Heb. 9:26), “in these last times” (I Pet. 1:20; I Cor. 10:11).

TABLE 86. 1,000-Year Pattern Prior to the First Century

Prior to the New Era



Evidence That Revelation was written Prior to 70 AD

There are several reasons for believing that Revelation was written prior to the destruction: Revelation 14:18 says, “Here is wisdom. Let him that has understanding count the number of the beast: for it is the number of a man; and his number is 666. The Roman emperor, Nero, was over Rome from 54 to 68 AD, and, in his tenth year, he burned much of Rome and blamed the Christians; he began to exterminate Christians throughout the Roman Empire in 68 AD. This 3½-year period (64-68 AD) ended with Nero committing Suicide, and Rome turned on the Jews who had previously pursued the Christians.

The Jews had rebelled against Roman rule in 66 AD, and the Romans invaded Judea and surrounded Jerusalem on the Passover in 70 AD.

This began the fulfillment of the prophecy of Luke 19:41-44. Because of his persecution of Christians from 64 to 68 AD, many of the first century associated the name of Nero with the number 666 just as we are told in Revelation 13:18. Nero Caesar = NPON KΣP (in Greek). N=50, P=200, O=6, N=50, K=100, Σ=60, P=200. These total 666 (Rev. 13:18).

Rev. 16:19-21: “The great city was divided into three parts... and there fell upon men a great ‘hail’ out of the sky, each stone about the weight of a talent...” In order to conquer Jerusalem, the Roman catapults threw large stones, each weighing a talent, in order to break down the three walls of Jerusalem.

Revelation does not mention Jerusalem’s destruction in past tense. However, the temple is measured in chapter 11, verse one.

Rev. 17:18. “The woman (harlot) which you saw is that great city, which reigns over the kings of the earth.” Josephus says that Jerusalem was commonly referred to as “the Great City” (Wars 5:13:6; 7:8:7).

The fall of Jerusalem ended all prophecy regarding Jerusalem, and inspiration for New Testament writings ended prior to 70 AD. Otherwise, there is no reason why the New Testament ceased to grow.

If Daniel 9 is referring to Jerusalem’s destruction in 70 AD (Mt. 24:15), then Revelation is talking about the destruction of Jerusalem. Daniel 9, Revelation and Matthew 24 run parallel with each other.

Many have acknowledged that what happened in 70 AD was at least a minor intervention, or coming, of Christ which was foretold by the prophets, and at least 63 authors have written books claiming that Revelation was written prior to 70 AD. The coming of Christ is the material used to construct the New Testament. The day of the Lord (Acts 2:16-20), the wine press, fall harvest, the Mount of Olives, and battles at Jehoshaphat (Armageddon) are among the motifs used by the prophets throughout the Old Testament to describe a future judgment and wrath.

To “All The World”

Christ said the Gospel would be preached to all nations, and then the end would come (Mat. 24:14). This is referring to the end of the age of the old covenant and temple worship, not the end of the world. It is the time of the end, not the end of time.

The Gospel went to all the world in the first century even though the following indicates that “all the world” was not as big as it is today: Luke 2:1 says, “...there went out a decree from Caesar that all the world should be taxed.” Acts 2:5 says, “...there were dwelling at Jerusalem (on the day of Pentecost) Jews... out of every nation under heaven.

Matthew 12:42 says the queen of Sheba... “came from the uttermost parts of the earth to hear the wisdom of Solomon...” Christ was shown all the kingdoms of the earth from one

mountain. There was a drought “throughout all the world” in the days of Claudius Caesar. The king of Babylon wrote to “all people, and languages, that dwell in all the earth...” Darius wrote to “all people, nations, and languages in all the earth” (Dan. 6:26). The plague of locusts in Egypt “covered the whole earth” (Ex. 10:15).

Revelation 3:10 says, “...I will keep you from the hour of temptation which shall come upon all the earth.”

The Gospel went to “all the world”, and the Kingdom was expected in the first century, but Israel’s kingdom was not restored.

The following are direct statements that the Gospel did go to all nations in the first century: Col. 1:5-6, 23; Rom. 1:8; 10:18; 16:25-26.

Lunar Eclipses During a Full Moon

Joel had prophesied saying, “...in the last day I will pour out my Spirit upon all flesh... The sun shall be turned into darkness and the moon into blood... and whosoever shall call on the name of the Lord shall be saved” (Acts 2:16-21).

But, on the day of Pentecost, Peter said this was fulfilled in the first century. How could this be?

The moon is darkened, or eclipsed, only during a full moon, and the sun is darkened, or eclipsed, only during a new moon. Therefore, since the Passover is during a full moon, there is occasionally an eclipse of the moon on the Passover.

In 4 BC, when Herod died, there was an eclipse during the Passover season (Josephus, *Antiq.* 37.6.9, *Wars* 2.1.3).

Likewise, there was an eclipse of the moon on the Passover, at the beginning of the Passover, in 1996. There was also a lunar eclipse on September 26, 1996, in the evening, one day before the feast of Tabernacles, and there was also a full lunar eclipse on March 23rd, 1997, one week before Easter Sunday, during a full moon.

From this we can be certain there was a full moon on Wednesday, at sundown, in 31 AD, on the Passover.

From The Chronicle of Eusebius, we learn that Christ and John the Baptist began their ministries in the 15th year of Tiberius, 28 AD. Christ was crucified, he said, in the 18th year, 31 AD. (See *Handbook of Biblical Chronology*, by Jack Finegan, page 185.)

A Special Eclipse in 31 AD?

During the Crucifixion, there was an eclipse never seen before, an eclipse of the sun during a full moon.

There was a special eclipse of the sun during the Crucifixion, and, perhaps, even the stars were brightly visible at noon until ‘the ninth hour’, until about three o’clock (Mat. 27:45).

“While the sun was eclipsed, behold the veil of the temple was rent from top to bottom... and the graves opened, and many bodies of saints, which slept, arose” (*Nicodemus* 8:2).

Writing in about 220 AD, Julius Africanus, records, “This darkness, Thalelus, in the third book of his History, calls, as appears to me without reason, an eclipse of the sun.” Thallus’ theory was unreasonable, Julius went on, because an eclipse of the sun cannot occur at the time of the Passover, during a full moon. During a full moon, the earth is between the sun and moon, and therefore the moon cannot come between the earth and sun at that time. The moon cannot eclipse the sun on the Passover.

Another witness, Phlegon, also called this period of darkness an “eclipse”. He said that it occurred during the reign of Tiberius Caesar, that it was during a full moon, that it covered the earth precisely three hours, from the sixth to the ninth hour.

Wasn’t this a fulfillment of Amos 8:9? It says, “I will cause the sun to go down at noon... and I will turn your feasts into mourning...” On the preparation day for the feast of the Passover in 31 AD, the sun “went down”, became dark, at noon and turned the feast day into mourning. This is when Christ was crucified. It utterly ruined the annual feast.

Revelation adds another detail, saying, “The sun became black as sackcloth of hair, and the moon became as blood; and the stars fell unto the earth... and the heaven parted as a scroll when it is rolled together” (Rev. 6:12-14).

Something worth noting is that, during a solar eclipse, sometimes the moon looks red... like blood, and, perhaps, occasionally there is a meteor shower when there is supposed to be daylight. “The stars shall fall from heaven.”

We don’t know what made the sun go down at noon in 31 AD; we don’t know if the heavens were opened to display the stars at noontime or that a meteor shower was seen during the time it was dark; it doesn’t say.

We don’t know if a huge comet passing in front of the sun heading toward the earth threatened all life on earth. What we are told is that the darkness went away when Christ died, when a great earthquake ripped the temple veil in half.

Some things we still don’t know. “There are also many things which Jesus did, the which, if they should all be written every one, I suppose that even the world itself could not contain the books that should be written” (Jn. 21:25).

A Special Eclipse in 71 AD

Now here is another indication of when the eclipse was to occur: “Immediately after the tribulation of those days the sun will be darkened, the moon shall not give her light, and the stars shall fall from heaven...” (Matthew 24:29).

In 71 AD, there was an eclipse of the sun on March 20th, 14 days before the Passover, 14 days before a full moon. Again, the sun is eclipsed only during new moons. March 20th was the first day of the Hebrew New Year, a few months after the Romans had destroyed the temple of Jerusalem in 70 AD.

On this day, the sky became dark at noon and the stars were clearly seen in Rome and Greece. Again, we do not know if there were meteor showers.

“This generation shall not pass till all these things be fulfilled” (Mat. 24:34).

We could quote several scriptures which indicate the “time of the end” was not in the first century, and many things were said which are shrouded in symbolism... in Bible code. For example, in Luke 17, we are given two opposite concepts to believe. “The kingdom of God comes not with observation... for the kingdom of God is within you” (Lk. 17:20-21). Then it goes on to say that the Son of man in his day will be as the lightning that lightens out of one part under heaven and shines to the other part under heaven” (Lk. 17:24). So, which is it... the kingdom comes without observation or the kingdom comes with observation?

We should not be surprised if we find hardened literalists who lack the vision to see the connection between what happened in the first century and the fulfillment of Isaiah 60: “Arise, shine; for your light is come, and the glory of the Lord is risen upon you... and the nations shall come to your light.”

Details Prior to 70 AD

Nero “the Beast” persecuted the Christians throughout his empire from his 10th year, 64 BC, for three years and eight months, until his death in 68 BC. This was Satan’s persecution of the church.

He sent Vespasian to Judea in February 67 AD. The daily sacrifices were cut off 3½ years later, on July 17, 70 AD.

The final siege of Jerusalem began when the armies surrounded Jerusalem on the Passover shutting in about three million. This began the “year of God’s wrath” on the Jews to fulfill and conclude all prophecy... **that all things which are written (about Jerusalem) may be fulfilled**” (Lk. 21:22). The city was taken after the siege had lasted five months, until September 8, 70 AD (Rev. 9:5).

40 years previously, Christ went up to Jerusalem so that, “...**all things that are written by the prophets concerning the Son of man shall be accomplished**” (Lk. 18:31).

The Return of the Master after the Desolation

After the first temple was destroyed in 587 BC, the second temple and city of Jerusalem were rebuilt. The House of God was considered to consist of both the temple and Jerusalem, not just the temple. After the wall was repaired in 502 BC, Nehemiah (the Governor) went back to Persia without telling anyone how long he would be gone. Most likely, he was gone from 490 to 486, for 3½ years, until the death of Darius “Artaxerxes”. He had to be reinstated as the Governor of Jerusalem prior to his return. During this time, some Samaritans who claimed to be Jews (Sanballat and Tobiah) obtained access to the temple, and the Levites left Jerusalem and went back to farming. This may explain how the sacrifices were cut off for 3½ years.

Suddenly, Nehemiah returned and threw out the Samaritans and reinstated the Levites and temple services while Joel and Malachi were warning everyone to restore the practice of tithing to the temple and feeding the Levites residing there. These were the events that surrounded the ending of the Old Testament.

This may help explain why we find, in the first century, that the end will not come unless a “man of sin” first resides in the temple, whom will be destroyed by the brightness and unexpected return of the Master. The Kingdom is like a man who goes to a distant country to receive a kingdom and return to distribute positions others will have in it. The Persian Empire was like Jerusalem above that was over the Jerusalem below. Esther and Darius “Artaxerxes” had risen to the level of being rulers of the entire world.

Features of Jerusalem Applied to the New Jerusalem

Mt. Sinai of the new covenant is like the Mt. Sinai of the old covenant in many ways, and Jerusalem (Mt. Zion) above is like Jerusalem here below in many ways. One is used to represent the other. Analogies can only be taken just so far. Nevertheless, here are some symbols used in Revelation 21 to describe the Jerusalem above, God’s dwelling place. Parts of a building are often used to describe the church; members are called “pillars” (I Tim. 3:15). The church is a temple (Eph. 2:21). What is strange is that the building is also referred to as “the bride, the Lamb’s wife” (Rev. 21:2, 9).

1. A City-State. Jerusalem is described in Revelation as a city-state. In ancient times, city-states were very common, but today we have difficulty understanding how a city can also be a state having its own royal family, or dynasty.

2. Built on a Mountain. Jerusalem below was built on Mt. Zion, and the New Jerusalem is also called Mt. Zion. The City above is also referred to as a mountain, like a pyramid, which is 1,500 miles high (12,000 furlongs), which is 15 times higher than astronauts fly when they float in outer space (Rev. 21:10). Galatians 4 also compares Mt. Zion above to another mountain, Mt. Sinai, where the law was given to Moses, a mountain located in Arabia, which is 8,000-ft. high. As brought out in Chapter Two, Zion and Sinai are almost synonymous in their etymology.

3. The Wall. The wall is security from invasion, captivity and being looted, security from being infiltrated by impostors and spies. The four walls are 252 feet high (144 cubits) to seal off outsiders, those who break his commandments (Rev. 22:14). Its citizens are at rest inside. So, the

wall represents protection. “You will call your walls Salvation, and your gates Praise...” (Eph. 3:8).

4. A Light. “...The Lord shall be unto you an everlasting light, and your God your glory” (Isa. 60:18, 19). In the New Jerusalem, the Lamb is the light (Rev. 21:11,23; I Pet. 2:9). This speaks of “the light of the glorious gospel of Christ” (II Cor. 4:4). Christians are “children of light” (Eph. 5:8). Within the gates of the city-state of Jerusalem, there were usually some gardens and flowing water (the Gehon). The pure river of water of life proceeds out of the throne of God and the Lamb (Rev. 22:1; Ezek. 47:1). There are fruit trees, a sufficient light source at night (candles and lamps), and everything usually needed for mortal life.

Other scriptures picture Christ as the “Sun of Righteousness”, and, of course, where the sun is, there is no darkness. The righteous awake with the sun, do their work during daylight hours, and retire after sundown. The unrighteous begin their works after sundown stumbling around in the darkness (Rom. 13:12, 13). In another analogy, while the world is in darkness, Christ is like the moon reflecting the sun. He came to a world of darkness in the same shape, size and image of his Father reflecting his Father’s light. He could do nothing of himself.

5. A Tree of Life. Another reason for thinking that Revelation 21 describes the present world is that there are still new moons and full moons. “The tree of life... yielded her fruit every month” (in every moon). As mentioned above, there are still nations needing to be healed during this time. “The leaves of the tree are for the healing of the nations” (Rev. 21:2). This is before all nations are perfect and immortal. “Outside the walls are the dogs, and sorcerers, and whoremongers, murderers, idolaters, and whosoever loves lies and makes lies” (Rev. 21:15).

6. A Census Book. Those inside are written in a census book (Ex. 32:32; Rev. 20:15) to identify the citizens and further separate them from outsiders.

7. 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 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).

8. Streets of Gold. Gold represents something that has been “put through the fire”, purified, something permanent, not corruptible. Streets of gold represent the Way of Truth, the walk we have with God, the path we take. The heirs of Abraham, those spiritually adopted by Abraham, are the doors to the path we take. The doors face all directions, towards all nations.

9. The Banished. Outside the wall, there are the fearful and unbelieving, the ‘dogs’, the detestable, murderers, sorcerers, idolaters, and liars (Rev. 21:8; 22:14,15). Expelling, banishing, and exiling ‘rotten apples’ was a common practice in ancient city-states. Before the exodus, in the time of Job, base men were “...driven out from society... to dwell in the cliffs of the valleys, in caves of the earth, and in the rocks. Among the bushes they bray; under the nettles they huddle together. A senseless, disreputable brood, they have been whipped out of the land.” (Job. 30:5-8). Sounds much like Jesse James and Billy the Kid. Those with leprosy and other contagious diseases were also isolated or quarantined.

10. The Landfill. Outside the wall of Jerusalem was a place, which the Hebrews called the valley of Hinnom. This was a place much like our present-day ‘landfills’ where trash is thrown away, buried or burned. The English translators often used the word ‘Hell’ instead of the Hebrew word ‘Ge-Henna’ or ‘Ge-Hinnom’ which means ‘valley of Hinnom’. This is another indication that scripture used familiar things of Jerusalem in order to teach concepts about God’s realm.

11. Other Reasons for Banishment. In Christ’s story of the Rich Man and Lazarus, Lazarus was helpless and ill, and he was left at a ‘rich man’s door’ who didn’t lift a finger to help him but left him out in the cold. Eventually, the rich man died, and, when he opened his eyes, he wasn’t burning up in hell fire but was just miserable, tormented and thirsty, outside another rich man’s wall-like barrier, much like Lazarus had been.

‘Rich men’ leave others out in the cold in this life; so, perhaps, Revelation pictures a time when the greedy and the gluttonous will be left ‘outside the city’ to live in desolation, in “the wilderness”. The message, however, was directed towards Jerusalem, those who had the writings of Moses, and according to early tradition, Lazarus, after becoming expelled from Palestine by the Pharisees and chief priests, became the first bishop of the first church in Europe, a church located in Marseilles, France, founded in 37 AD. From this vantage point, the message was again about the new covenant replacing the old.

Perhaps banishment is punishment, repayment, or vengeance on those who tormented the saints. “They (the saints) were stoned; they were sawn asunder, were tempted, were slain with the sword: they wandered in deserts, and in mountains, and in dens and caves of the earth” (Heb. 11:36-38).

12. History and growth of the City. Just as Jerusalem below had grown through the centuries, Jerusalem above has also gone through some expansion. At first it housed only God and his angels for no provision had yet been made for mankind. At first there was no Son of man setting on the right hand of God. Christ spoke of the many condominiums in his Father’s Complex, and he spoke of an expansion, of creating units, of making reservations for mankind. The expanded view of the New City hides the previous borders of the Old City. The New Jerusalem has 12 gates for mankind to enter, and they are founded upon the 12 apostles, not upon Moses.

Many have the impression that Revelation 21 speaks of a literal city, literal streets of gold, literal gates of pears, a literal river, literal fruit, and literal trees. But, from the previous examples given, we are probably pretty safe in speculating that the city is symbolic of a realm in which Christians live in this present age. As Adam Clark once said: “...nothing of this description (of Revelation 21) was ever intended to be literally understood.” The water from God’s throne began to go forth in the first century from Christ (Jn. 4:10, 14; 7:37-38). Also, the water from God’s throne began to go forth in the first century from the apostles (Jn. 7:37).

Even with these symbolic representations of God’s Kingdom, it is said that it has not entered into the heart of man, and he cannot even imagine, what is in store for the saints. It is written in Bible code... but the Spirit has revealed it... even the deep things of God (I Cor. 2:9).

Life of Josephus

Our chief witness of the destruction of the temple is Josephus. Without his writings, it difficult to imagine how the destruction in 70 AD could have fulfilled Christ’s warnings that it would be the greatest earthly tribulation period of all human history. How could it have possibly been worse than the Jewish holocaust of World War II? Those of today who claim it was not are not eyewitnesses. We don’t really know. But Josephus, speaking of the destruction, says: “It appears to me that the misfortunes of all men from the beginning of the world, if they are compared to those of the Jews, are not so considerable as they were” (*Wars* 4.5.6). We can believe him. He was there. He measured the suffering in terms of terror and cruelty, not just in deaths. “All the calamities which had befallen any nation from the beginning of the world were but small in comparison with those of the Jews” (*Wars* 6.8.5; 9.2.3; 5.11.1).

The Jews revolted against Rome, and the Romans besieged Jerusalem in 70 AD. There were one to three million Jews, who had traveled there for the feast that year, and the city was surrounded on the Passover, and the Jews fled inside the walls for protection. They were trapped.

If those days had not been shortened, there would not have remained even a portion of the Jewish race. No flesh, no remnant, would have been saved.

Here is a reference table meant to describe the writings of Josephus 37-100 AD. Notice how Josephus appears with the Roman armies at the walls of Jerusalem at the very age Christ was during his Crucifixion... age 33!

TABLE 88. *The Life of Josephus*
Works By William Winston, Translator of Josephus' Writings (1736)

Event In Josephus' Life	Age	Yr. A.D.
Became a Pharisee	19	56
Traveled to Rome	26	63
Jews revolt against Rome	29	66
Was a General of a Jewish army in Galilee	30	67
Surrendered and met Emperor Vespasian	32	69
Returned to Jerusalem with Titus	32	69
Fall of Jerusalem	33	70
Obtained all the books stored in the temple	33	70
Began to receive a pension from Rome	33	70
Wrote <i>Seven Books of the Jewish Wars</i>	38	75
Wrote <i>Antiquities of the Jews</i>	56	93, 13 th yr. Domitian
Wrote <i>Life of Josephus</i> as an Appendix	63	100, 3 rd yr. of Trajan
Wrote <i>Against Apion</i>		
Wrote Discourse Concerning Hades		

Most valuable contributions of Josephus: Since the apostles, except for John, died prior to the destruction of the temple in 70 AD, they were not around to record the actual fulfillment of Christ's prophecies regarding every stone of Jerusalem being cast down (Lk. 19:40-43; 21:20; Dan. 9:26; 2:44). Josephus fills this vital gap. He also cites from ancient records no longer extant such as the chronology of the kings of Tyre, proof of Solomon founding the temple 143 years before the founding of Carthage in 825 BC, the existence of Noah's ark, that the grandson of Ramesses II fled to Argos, in Greece, 393 years after the Hyksos left Egypt at the beginning of Dynasty XVIII, evidence of the sabbatical year, that an eclipse of the moon occurred on the Passover at the time Herod died. The numbering system used by Winston for Josephus' books, chapters and verses differ from the original Greek text. The latest version includes both his system and the original system used by scholars. At the end of his book, he includes seven Dissertations:

Dissertation 1... Testimonies of Josephus about Christ, John the Baptist and James.

Dissertation 2... About God's commandment for Abraham to sacrifice Isaac.

Dissertation 3... Critique of Tacitus's version of Jewish history.

Dissertation 4... Proof that Josephus obtained the ancient books stored in the temple.

Dissertation 5... Chronology and sabbatical years indicated by Josephus.

Dissertation 6... Josephus, Bishop of Jerusalem... his views on Hades.

Dissertation 7... Josephus' history of the Herod family.

Weights and measures found in Josephus' writings. List of testimonials and ancient records cited by Josephus. Cross-reference between Josephus and the Old Testament.

Thoughts to Ponder

After all of this research, there should be plenty of things to ponder. As we have seen, chronology must be important because we find it everywhere, in every book. It adds a missing dimension to understanding what actually happened and what was believed in the first century.

During the epoch of Abraham, we find the king-priest of Salem (Jerusalem) presenting Abraham with bread and wine and blessing him, and Abraham gives him a tenth of the spoils he had collected from a battle with an Assyrian coalition. There was probably a temple of some type in Jerusalem at the time.

Next we find the era of the tabernacle after the exodus, beginning in the year 2510 (251 x 10) of Adam and lasting 251 years. A second version (based upon I Kings 6:1) says the tabernacle lasted 479 years. A third view (based upon Acts 13:17) says it lasted 590 years. The primary differences are found in how we interpret the period of the Judges and the beginning of the temple.

David conquered Jerusalem in his eighth year and built a new tabernacle for the Ark of the Covenant. This temple was enlarged and improved when Solomon replaced the temporary tent fabric with permanent stone. David's temple lasted until Jerusalem was destroyed in 587 BC, and, in the 490th year of this era, the temple was restored (in 514 BC) and, in the 502nd year of this era (in 502 BC) the walls of Jerusalem were repaired. These together comprise the House of God, the Holy City (as in Rev. 21:2-3). Again we find controversy among scholars who want to date the repair of Jerusalem's wall as 444 instead of 502 BC.

In the year 1 AD, we find the beginning of the Christian era in the 502nd year of the rebuilding of Jerusalem and its wall. Some have associated year one with the birth of Christ, but he was born prior to Herod's death in 4 BC. Evidence will show that 1 AD was a continuation of the 251-year epochs already established in antiquity. Events and beliefs of the first century helped define the significance of the continuation of this new era.

In the 502nd year of the second temple, we find another temple, one in the form of a Man, and he spoke of tearing down the second temple and rearing it back up in only three days.

During the wilderness tabernacle, Moses was the ruler, and Aaron was the priest. During the temple, David was the king, and Ahimelech was the priest. During the restored temple, Nehemiah was the governor, a descendant of David, and Ezra was a brother of the high priest. During the Spiritual Temple of the first century, Christ was descended from David, and John was descended from Ahimelech. Evidently, John, before his death, anointed Christ to become both King and High Priest.

Much of what Christ and John the Baptist taught was like present-day campaigners running for president. There was the Christian Party, which consisted of the house of David and the Herodian Party, which consisted of the Chief Priests, Levites, Pharisees, Sadducees and Herodians (Mat: 3:7).

We have to keep in mind that John baptized Christ in order to set him apart to become the King of Judea, just as Herod was King of Judea. Christ was born into the house of Judah, the tribe designated for ruler ship. Those in Judea expected a Messiah (Christ in Greek) a Son of David to be born in the first century to rule on David's throne over Judea.

His "platform" was to present God's requirements if Judea were to become a nation on earth like God's Kingdom in heaven, "on earth as it is in heaven", if he replaced Herod's dynasty with David's dynasty.

Herod, on the other hand, had conquered Jerusalem for Rome in 37 BC, and he began to enlarge the temple in 19 BC, which made him very popular with the Jews. He figured his dynasty, even though it was Roman, would remain secure as long as it kept expanding and adding value to the temple.

During Christ's ministry, the temple had been 46 years in being enlarged, and it was not "finished" until 64 AD, after which, the Jews rebelled against Rome and fought for their independence.

The Christian Party, on the other hand, spoke against the temple saying that every stone would be cast down along with its physical heirs. It's "campaign promises" were brought to earth by the King of Peace, the "King of Salem", to create a land of peacemakers.

We find our understanding limited by our own paradigm we've inherited. We usually define a king or a priest by his place of residence, his crown and his throne. How can we think of Christ as a King or High Priest above all other kings and high priests if he can only walk on water and raise the dead? Perhaps John, being the son of the high priest, appointed Christ as his own successor and King of Judea when he anointed Christ to be baptised.

Perhaps the Arabs, if they recognized who Christ was, would call him the "King of Islam", peace. He was the fulfillment of the "only son" which Abraham was asked to sacrifice at their Dome of the Rock. This rock was only a threshing floor in the time of Abraham. According to the Jews, the Dome needs to be torn down and be replaced by their own "third temple". Why can't they just simply make a deal? To the Christian, the Rock is the general location of where the Only Son has been slain. To the Jews, it is the general location of where the High Priest offered Atonement once a year. To Paul, the "only son", the temple, the sacrifices, and the rock were merely shadows of an event that is now fulfilled.

Today when people campaign for President, we assume that they are speaking figuratively because they haven't yet been elected. Some things are conditional upon being accepted. This being the case, we find ourselves sometimes wondering when Christ was just speaking as a campaigner prior to being accepted. This would undoubtedly include physical promises, 12 physical disciples sitting on 12 physical thrones, a remnant of 12 tribes of physical Israelites. Therefore, we have certain ministers saying that, since these prophecies were not fulfilled in the first century, we can expect a third temple era in which Jerusalem, along with its temple, Levitical priesthood, sacrificial offerings, will be revived.

There had been other pretenders to the throne. Many had "run" for rulership in vain. For example, when David was dying of old age, Adonijah, "a goodly man", was able to gather support from Abiathar the priest, Joab the captain of the host, and all of David's sons, except Solomon, and he began to reign (1 Kings 1:11-18). He pretended to become the king prior to Solomon.

Sensing the futility of being accepted, John and Christ spoke of the fate of "this evil and adulterous generation". When a nation or city eventually falls, and they all do, the good are sifted from the bad, the wheat from the chaff, the fat cows from the thin cows.

Those of Nineveh would have cried up from the ground (in God's mind) condemning that generation for not having to repent just as Nineveh had. The voices of the martyrs would have risen from beneath the alter (in God's mind) saying, "How long will you delay to avenge our blood on this generation which still dwells safely in the land?" (Rev. 6:9-10.)

Some have confused "the wrath to come", in Matthew 3:7, calling it "the final Judgment" or "the last days" of our present time. Actually this passage is about purging the temple, the threshing floor, where the temple was built (verse 12). "The axe is laid to the root (of Jerusalem, of the old covenant)... and cast into the fire" (verse 10). This happened in 70 AD, when the temple was burned. Like the 70 years in Daniel 9:2, there were also 70 years in the first century that ended with the destruction of Jerusalem (Dan. 9:26).

The previous administration which descended physically from Abraham, the temple worship along with its Levitical priesthood, sacrificial offerings, & tithing to the Levites, these were all replaced by those descending from Abraham spiritually, not through the flesh but by the Spirit (verse 9). For an outline of this war between the spirit and flesh, the old and new covenants, I recommend reading Galatians 4... all of it.

Perhaps this will help explain why Christ predicted the destruction of Jerusalem and Masada and all of those who depend upon the things of the temple for their future security, protection and prosperity rather than going through Christ. For 40 years, the Jews continued to blindly seek the God of their temple to save them without going through Christ.

Like Samson, he brought the walls of the temple down upon himself and turned their feast into sorrow. Every morning they found their giant idol flat on his face, and it turned into gold powder, silver powder, brass powder, iron and clay powder, and the Ark was released from its prison to become a great kingdom and fill the land. Rome may have captured the temporary things of the temple, but Christianity won the hearts of the people.

Nevertheless, even with all these examples, we still find TV ministers prophesying about rebuilding the temple and restoring the Levitical priesthood, and sacrificial offerings. Is this the real work being performed by the Spirit? Is the Spirit looking for a temple of stone or a temple in our flesh? Wasn't the Law written in stone to become written on the heart? Perhaps this is the basis for all the unrest in the Middle East. They encourage the resurrection and preservation of the old covenant. For sure, they are not examples of the promised Rest to come, not the City of Peace. Perhaps they should return to the Jordan and start over.

Christ told his followers that, within their generation, they would see Jerusalem surrounded by armies... that this would be the sign of his coming (Lk. 19:43; 21:20; Mat. 24:29, 34). This has been thoroughly documented by Albert Schweitzer (*The Quest For The Historical Jesus*). He says this failure to return in his generation should not prevent us from following Jesus anyway. On the other hand, Bertrand Russell (*Why I am not a Christian*) uses this failure to repudiate Christianity. Perhaps both of these men would have had a different view if they had only seen how the second exodus couldn't be understood without comparing it to the first.

This leads to what I call my "Grand Conjecture". If Moses is a type of Christ (Deut. 18:15), if the Passover lamb represents Christ, if the Israelites passed through the Red sea to picture being baptized (I Cor. 10:2), to picture being buried with Christ and being raised with Christ (Rom. 6:4), if the serpent on a stake in the wilderness pictures Christ on the cross taking away the sting of death (Jn. 3:14), if the manna from heaven pictures Christ, the true Manna from heaven (Jn. 6:51), if the Rock which gave water in the wilderness pictures something flowing from Christ (I Cor. 10:4), if the physical events of Mt. Sinai below represent something spiritual to happen at Mt. Sion, that is, Jerusalem (Gal 4:25)... it doesn't take a rocket scientist to understand that the events of the first exodus are a shadow of another exodus to come in the first century.

We should begin to understand that, when God descended to Moses in a cloud on the day of Pentecost in the old covenant, this is a shadow of what Christ would do on and after the day of Pentecost in the first century in the new covenant.

Last, but not least, returning to the reality of today's situation, we need to value having freedom of speech and freedom of religion. We need to learn tolerance. We need to recall how well the members of various religions on the Mayflower signed the first edition of our present Bill of Rights, in the form of the Mayflower Compact, on November 11, 1620. Since it had worked on the water, it should work on the land. All we needed to do is form a government to replace the Captain of the ship, one that allows diversity of belief but loyalty to our highest ideals governed by Law.

Nevertheless, the realms of darkness and intolerance persist and the age-old question still haunts us: How do we tolerate those who remain intolerant? For those who are intolerant, let them awake in a world of intolerance. For those who are impatient, let them awake in a world of impatience. (It's easy to be patient when nothing is going wrong.) Let every man be judged and then placed in a world of people like themselves. If the entire world enters a realm, how will the realm differ from the rest of the world? For this reason, it is written, "There shall in no wise enter into it any thing that defiles, neither whatsoever works abomination, or makes a lie..."²²²

Everyone wants to eventually enter a perfect world, but nobody wants to become perfect to go there.

On the other hand, let us press on toward our higher calling patiently trying to make a difference, not going about passively awaiting a future age of bliss.

²²² Rev. 21:27.

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The 251-Year Pattern From Adam to the Time of Christ				
<i>Epoch</i>	<i>Yrs. After Adam</i>		<i>BC</i>	
Creation of Adam	0	251 x 0	3765	251 x 15
Birth of Peleg (Fall of Babel)	1757	251 x 7	2008	251 x 8
Birth of Abraham	2008	251 x 8	1757	251 x 7
Birth of Joseph	2259	251 x 9	1506	251 x 6
Exodus	2510	251 x 10	1255	251 x 5
David Brings Ark into Jerusalem	2761	251 x 11	1004	251 x 4
Founding of Rome	3012	251 x 12	753	251 x 3
Jerusalem's Walls Restored	3263	251 x 13	502	251 x 2
Common Era (AD)	3765	251 x 15	0	251 x 0

Importance: This pattern is revolutionary because it poses an obstacle that must be crossed. It affects two kinds of disciplines:

- (1) Proving that a particular view of "Creation" can be based upon biblical chronology.
- (2) Proving that a particular view of "the latter days" can be based upon biblical chronology.

Readers are in for a pleasant surprise after they discover how simple each epoch is to prove and will undoubtedly ask, "Why couldn't someone have seen this pattern before?"

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Previous, well-known chronographers have used most of these eras. They are not new. Kenneth Kitchen places the exodus in about 1262 BC and Jack Finegan places it in about 1250. Why not in 1255 (251 x 5)?

Chronographers also place the Era of Jerusalem (when David's dynasty began in Jerusalem) in 1004 BC. This is 251 years after 1255 BC.

The 251-Year Pattern From Adam to the Time of Christ

<i>Epoch</i>	<i>Yrs. After Adam</i>		<i>BC</i>	
Creation of Adam	0	251 x 0	3765	251 x 15
Birth of Peleg (Fall of Babel)	1757	251 x 7	2008	251 x 8
Birth of Abraham	2008	251 x 8	1757	251 x 7
Birth of Joseph	2259	251 x 9	1506	251 x 6
Exodus	2510	251 x 10	1255	251 x 5
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Previous, well-known chronographers have used most of these eras. They are not new. Kenneth Kitchen places the exodus in about 1262 BC and Jack Finegan places it in about 1250. Why not in 1255 (251 x 5)?

Chronographers also place the Era of Jerusalem (when David's dynasty began in Jerusalem) in 1004 BC. This is 251 years after 1255 BC. The Era of the Founding of Rome in 753 BC and the final repair of the wall of Jerusalem in 502 BC fit neatly within the 251-year pattern.

The 251-Year Pattern From Adam to the Time of Christ

<i>Epoch</i>	<i>Yrs. After Adam</i>		<i>BC</i>	
Creation of Adam	0	251 x 0	3765	251 x 15
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Chronographers place the Era of Jerusalem (when David's dynasty began in Jerusalem) in 1004 BC. The Era of the Founding of Rome in 753 BC, and the final repair of the wall of Jerusalem is in 502 BC. These fit neatly within the 251-year pattern.

The 251-Year Pattern From Adam to the Time of Christ

<i>Epoch</i>	<i>Yrs. After Adam</i>		<i>BC</i>	
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