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Missing 166 years in the Rabbinical Hebrew Calendar

by Floyd R. Cox

August 30, 2011 = Av 30, ends 5771 AM (After Man).

August 31, 2011 = Tishri 1, begins 5772 AM (After Man).

<http://www.hebc.com/hebc/>

The rabbinic view says that Creation was in 3760 BC. Therefore, 2012 is year 5772 AM (After Man) (3760 BC – 2012 AD = 5772 years). It must be understood that, in this view, there were 166 years added before Solomon's temple, as in TABLE 1, and 166 years were subtracted during the second temple as in the BC dates in TABLE 2.

- Related Topics:
- Date of Creation
- Age of the Universe
- 6,000-Year Jubilee Calendar
- Accurate Lunar Solar Calendar

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TABLE 1a. *Extra 166 years from Adam to Solomon's Temple*

	<i>Masoreh Text (Preserved in King James Version)</i>		<i>Rabbinic View</i>
Adam	130		130
Seth	105		105
Enos	90		90
Cainan	70		70
Mahalaleel	65		65
Jared	162		162
Enoch	65		65
Methuselah	187		187
Lamech	<u>182</u>		<u>182</u>
From Adam to Noah	1056		1056
Noah	502		502
Shem	<u>98</u>		<u>98</u>
From Adam to Flood	1656		1656
Shem	2		2
Arphaxad	35		35
Selah	30		30
Eber	34		34
Peleg (Fall of Babel)			
From Adam to Babel (birth of Peleg)	251 x 7 =	1757	1757
Peleg	30		30
Reu	32		32
Scrug	30		30
Nahor	29		29
Terah	<u>130</u>	130 – 60 = 70	<u>70</u>
From Babel to Abraham's birth	251	251 – 60 = 191	191
From Adam to Abraham's birth	251 x 8 =	2008	2008 – 60 = 1948
Abraham	100		100
Isaac	60		60
Jacob	91		91
From Abraham to Joseph's birth	251		251
From Adam to Joseph's birth	251 x 9 =	2259	2259 – 60 = 2199
From Adam to the Exodus	251 x 10 =	2510	2510 – 62 = 2448
		251	251 + 228 = 479
From Adam until David captures Jerusalem	2761	2761	
		+166	
From Adam to Solomon's temple founded		2927	2927

TABLE 1b. Extra 166 years from Adam to Solomon's Temple

	<i>Masoreh Text</i> (Preserved in King James Version)		<i>Rabbinic View</i>	
Adam		130		130
Seth		105		105
Enos		90		90
Cainan		70		70
Mahalaleel		65		65
Jared		162		162
Enoch		65		65
Methuselah		187		187
Lamech		<u>182</u>		<u>182</u>
From Adam to Noah		1056		1056
Noah		502		502
Shem		<u>98</u>		<u>98</u>
From Adam to Flood		1656		1656
Shem		2		2
Arphaxad		35		35
Selah		30		30
Eber to Peleg (Fall of Babel)		<u>34</u>		<u>34</u>
From Adam to Babel (birth of Peleg)	251 x 7 =	1757		1757
Peleg		30		30
Reu		32		32
Serug		30		30
Nahor		29		29
Terah		<u>130</u>	130 – 60 = 70	<u>70</u>
From Babel to Abraham's birth		<u>251</u>	251 – 60 = 191	<u>191</u>
From Adam to Abraham's birth	251 x 8 =	2008	2008 – 60 = 1948	1948
Abraham		100		100
Isaac		60		60
Jacob		<u>91</u>		<u>91</u>
From Abraham to Joseph's birth		<u>251</u>		<u>251</u>
From Adam to Joseph's birth	251 x 9 =	2259	2259 – 60 = 2199	2199
		<u>251</u>		<u>249</u>
From Adam to the Exodus	251 x 10 =	2510	2510 – 62 = 2448	2448
		<u>251</u>	251 + 228 = 479	<u>479</u>
From Adam until the era of Jerusalem		2761	2761 + 166 = 2927	2927

NOTE: The Masoreh Text has 11 jubilees (539 years) from the fall of Babel to Joseph's 7 good years in Egypt. Actually, by counting from Adam to the fall of Babel, there were 1757 years (251 sabbaticals). From there are 251 years to Abraham, 100 to Isaac, 60 to Jacob 91 to Joseph, and 37 years to the end of the seven years of plenty in Egypt. This equals 539 years (or 7 x 77 or 49 x 11) as illustrated on the right (251 + 100 + 60 + 91 + 37 = 539).

The Rabbinical view has 10 jubilees (490 years) from Shem's birth to Isaac's birth. It added 166 years before the first temple and subtracted 166 during the temple. If there were 292 instead of 352 years to Abraham, there would be 8 jubilees (392 years) from the flood to Isaac's birth and seven jubilees, 490 years, from Shem's birth to Isaac's birth (98 + 292 + 100 = 490).

If Abraham were born 292 years after the flood, that is, 502 years before the exodus (75 + 427), then the exodus was 794 years after the flood (101 + 191 + 502 = 794) and 2450 (49 x 50) years after Adam. This would place the exodus in a jubilee year regardless of whether the jubilees were 49 or 50 years apart.

Moreover, the Samaritan Text has 1708 years from Adam to the fall of Babel, 49 years less than the 1757 years of the Masoreh Text (1708 + 49 = 1757).

1757	Adam to Babel = 251 x 7
251	to Abraham
100	to Isaac
60	to Jacob
91	to Joseph
30	to Joseph age 30
<u>7</u>	<u>good yrs. end</u>
539	= 7 x 77 = 49 x 11

TABLE 2a. Rabbinical Time Chart

		980 yrs = 20 Jubilees		410 yrs	70 yrs	420 yrs
1948 yrs		500 yrs	480 yrs	490 yrs = 10 Jubilees		
0 A.M. 3760 BC Creation	1948 A.M. 1812 BC Birth of Abraham	2448 A.M. 1312 BC Exodus Law Given	2928 A.M. 832 BC 1st Temple Founded	3338 A.M. 422/421 BC 1st Temple Burned (421 BC)	3408 A.M. 352\351 BC 2nd Temple Founded	3828 A.M. 68+1 = 69/70 AD 2nd Temple Burned (70 AD)
		2488 A.M. 1272 BC Entry Into Canaan		483 yrs. before 132 AD (Bar Kochba) Beginning of last 7 years 132-139 AD		490 yrs. after 1st temple burned
		850 yrs = 17 Jubilees				

There is sufficient proof that the priests and rabbis needed to show that Simon Bar Kochba was the Messiah that would come in a Jubilee year, 490 years after 359 BC ($490 - 359 = 132$ AD). There was allegedly a Jubilee in 359 BC, 14 years after Cyrus' commandment in 373 BC (according to *Seder Olam*) for the Jews to return from Babylon to Jerusalem (373 BC - $14 = 359$ BC) and a Jubilee in 407 BC, 14 years after the first temple burned in 421 BC (according to Ezek 40:1).

Furthermore, if the first temple were burned in 422/421 BC, this would be 490 years (70 weeks of years) before the temple was burned again in 69/70 AD as a fulfillment of Daniel 9:24.

Allegedly, the first temple was burned in 422-21 BC 17 Jubilees (50 years each = 850 years) after Joshua's conquest, after crossing the Jordan river.

Details from the above Table:

50-year Jubilees:

- 2502 A.M. / 1258 BC 14 years after the entry into Canaan began the Sabbatical/Jubilee cycles (17 Jubilees before 408 BC).
- 2802 A.M. / 958 BC Jephthah was Judge 300 yrs after the entry into Canaan (6 Jubilees after 1258 BC).

49-year Jubilees:

- 3401 A.M. / 457 BC Cyrus conquers Babylon & releases the Jews to return to Jerusalem (490 years before 132 AD).
- 2415 A.M. / 345 BC 14 years after Cyrus conquered Babylon is a Sabbatical.
- 3842 A.M. / 83 AD 14 years after the 2nd temple Josiah finds the lost book of Moses. A new covenant was made to keep the Sabbaticals & Jubilees.
- 3352 A.M. / 408 BC 14 years after the 1st temple burned after 422 BC (421) was a Sabbatical/Jubilee (Ezek. 40:1).
- 2401 A.M. / 359 BC Jerusalem burned after 69 AD. 69-70 AD was a Sabbatical, and a Jubilee was after 83-84 AD, 14 years after Jerusalem burned in 69-70 AD.
- 3891 A.M. / 132 A.D. was a Sabbatical/Jubilee, 49 years after 83 AD.
- 5781 A.M. / 2022 AD will be a Sabbatical/Jubilee

- 34 years Persians (during 2nd temple)
- 180 years Greeks “
- 103 years Chashmonaim “
- 103 years House of Herod “
- 420 years = duration of the 2nd temple

Priests and Rabbis Knew the true History

There is sufficient proof from Manetho, Josephus, Maimonides and the Behistun Inscription that the rabbis and priests likely knew the true history of the second temple. It was burned in 69/70 AD, the 380th year of Seleucid (after 311 BC), and there were 656 years (instead of 490 claimed by the priests and rabbis) between the burnings of the first and second temples (587 BC & 70 AD), for a difference of 166 years ($656 - 490 = 166$). There is also evidence that the priests and rabbis removed 62 years between Adam and the exodus from Egypt ($2510 - 2448 = 62$). These reductions total 228 years ($166 + 62 = 228$).

To enable the priests and rabbis to inspire three million Jews to rebel against the Roman occupiers, they had to show that 132 AD was a Sabbatical, and the trumpet of the Jubilee would be sounded in the seventh month, on the day of Atonement, in the next fall. They could not revise the time of Darius who decreed that the temple should be founded and decreed that Ezra and Nehemiah could return to oversee the temple and completion of Jerusalem's walls. They could not revise any of the time

after the Era of Seleucid, after 311 BC (in the Babylonian Talmud and accounting system).

Next, they simply counted the years of the reigns of the kings of Israel between Solomon and the Assyrian Captivity of Israel and did not omit 30 overlapping years during their time. This is why the rabbinical date for Solomon's temple was set at 832 BC, 136 years after 968 BC, the true date for the temple. Next they omitted 60 years between Abraham and his father, which make a total of 166 years omitted ($136 + 60 = 196$, that is, 4 jubilees).

The Original View that was Revised

Naturally, the question arises: If the rabbinical view was revised, what was the original view that was amended?

This portion of the study addresses two mysterious patterns used prior to the first temple, which need more study to see if they could possibly be superficial and unreliable.

The first pattern involves evidence there were 2510 years (251×10) from Adam to the exodus from Egypt and 2761 years (251×11) from Adam to the temple.

The second pattern has 2989 years (427×7) from Adam to the temple. If 52 years were added to the 1656 years between Adam to the flood, it would be divisible by 427 ($427 \times 4 = 1708$). If 52 years were subtracted between exodus and the temple, there would be 427 years. In essence, this would make 427 times seven from Adam to the Temple. Without adding or subtracting these 52 years, there would still be 427 times seven years from Adam to the temple.

These two views differ 228 years. 2989 A.M. ($= 427 \times 7$) to the temple minus 2761 A.M. ($= 251 \times 11$) to the temple = difference of 228 years ($2989 - 2761 = 228$).

This implies that their original view that was amended had 251 years from the exodus to the temple instead of 479 years ($479 - 251 = 228$). They knew that I Kings 6:1 supported having 480 years. Recent chronographers place the exodus in about 1255 BC (251×5), about 251 before David conquered Jerusalem in 1004 BC (251×4).

Original View had a 251-year Pattern prior to the First Temple ($251 \times 11 = 2761$ A.M.)

1757 A.M. ($= 251 \times 7$) Fall of Babel, nations divided

2008 A.M. ($= 251 \times 8$) Abraham born (2008 A.M. $- 1948$ A.M. $= 60$ years deducted between Abraham and his father).

2259 A.M. ($= 251 \times 9$) Joseph born

2510 A.M. ($= 251 \times 10$) Exodus from Egypt (2510 A.M. $- 2448$ A.M. $= 62$ years deducted between Adam and the exodus.

2761 A.M. ($= 251 \times 11$) First temple founded (2927 A.M. $- 2761$ A.M. $= 166$ years deducted between Adam and the temple).

1312 BC $- 1255$ BC = 57 years (17 extra years for 17 Jubilees plus 40 more years back to the exodus).

1312 BC $- 1448$ BC = 136 years (166 missing years minus 30 overlapping years of the kings of Israel) back to the exodus.

968 BC $- 832$ BC = 136 years deducted from the date of the founding of the 1st temple (166 missing years-30 overlapping).

Conclusion

Three million Jews that followed Bar Kochba discovered their priests and rabbis could not predict the coming of the true Messiah by calculating the years of the Sabbaticals and Jubilees. Figures don't lie, but liars figure.

Details show how they removed 166 years by subtracting 60 years between Abraham and his father and by adding 228 years between the exodus and the temple ($479 - 251 = 228$). This makes a total of 166 years removed ($228 - 60 = 166$). This compensates for subtracting 166 years during the second temple, and the date of Adam should remain unchanged.

The date of Creation, 3761 BC, prior to Adam has been used to calculate the 19-year cycles and can be used to calculate the Sabbaticals and Jubilees. The Sabbatical of 37 BC, when Herod conquered Jerusalem, was 3724 years (196×19 years or four Jubilees times 19).

This information can be used to extrapolate the years for four Jubilees (196 years) before 3761 BC back to Creation in 3957 BC. The priests and rabbis had removed 196 years, 60 years between Abraham and his father, and they removed 136 years by dating the temple as 832 BC instead of 968 BC ($136 + 60 = 196$).

With rabbinical Creation in 3761 and revised to 3957 BC, the date must be moved 196 (49×4) years. From Creation in 3957 BC to the temple in 968 BC, there are 2989 years (427×7).

Reservations

However, the 251-year and 427-year patterns create the impression that they are estimates (guesstimates) of time prior to the temple and are most likely to be superficial, Jewish myth and very unreliable.

With the above evidence that priests and rabbis can change numbers to fit into 251, 427, 480-year and 490-year patterns, who can trust them regarding the 480 years of the tabernacle to the first temple (I Kings 6:1), the 480 years of the first temple to the second temple, and the 480 years of the second temple down to Bar Kochba? How about the date of Abraham's calling before his father died (Acts 7:2-4)? Was this 430 years before the exodus, or do we count from when he was 75, 427 years before the exodus? How do we count the 450 years of Judges (Acts 13:20)?

Seems to be the Jewish form of saying "Allah is Great!" Much more research is needed.

Restoring the 36 Missing Years from the Capture of Jerusalem until the Temple

The rabbinic view has 479 years from Exodus to the Temple, whereas, there were likely only 251 years from the Exodus to David's capture of Jerusalem. In the rabbinic view, the Ark, after Eli's death, was with at the house of Abinadab only 20 years until David brought it from Abinadab to Jerusalem (I Sam. 7:1-2; II Sam. 6:3). Josephus says this was 56 years, a difference of 36 years (equivalent to the years from David's capture of Jerusalem in 1004 until Solomon founded the temple in 968).

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

The following link and TABLE 2b has 166 years missing from the rabbinic chronology. http://en.wikipedia.org/wiki/Missing_years_%28Jewish_calendar%29

Here are some of the changes in TABLE 2b:

The exile in the sabbatical of 721 BC minus 166 years becomes 555 BC in rabbinic.
 The scroll of Moses found in 623 BC minus 166 years becomes 457 BC in rabbinic.
 The sabbatical of 588 BC minus 166 years becomes 422 BC in rabbinic dates.
 The temple burned in 587 BC minus 166 years becomes 421 BC in rabbinic dates.
 The 10th sabbatical after 422 BC minus 166 years becomes 352 BC in rabbinic dates.
 The 2nd temple dedicated in 515 BC minus 166 years becomes 349 BC.
 Esther crowned in 515 BC minus 166 years becomes 349 BC in rabbinic dates.
 (515 is supported by Archbishop Ussher. 349 is also supported by Megillah Esther.)
 Jerusalem's wall repaired in 502 BC minus 166 years becomes 336 BC (only five years before Alexander). These dates after 721 coincide with TABLE 4, in the right column.

TABLE 2b. The Missing 166 years from Solomon's Temple to 70 AD

<i>Epoch</i>	<i>251-Year System</i> from Solomon's Temple to 70 AD		<i>Rabbinic System</i> from Solomon's Temple to 70 AD	
	<u>BC</u>		<u>BC</u>	
Solomon's temple founded	968	968 – 136 = 832	832	480 yrs.
30 overlapping years	-247		-277	
Sabbatical – Exile of ten tribes	721		555	
	-98		-98	
Sabbatical: Temple Scroll found	623	623 – 166 yrs = 457	457	
	-35		-35	
Sabbatical	588	588 – 166 yrs = 422	422	
First temple burned	587	587 – 166 yrs = 421	421	
Sabbatical – Cyrus' decree	539	539 – 166 yrs = 373	373	
70 th year after Sabbatical of 588	518	518 – 166 yrs = 352	352	
Second temple finished	516	516 – 166 yrs = 350	350	
Esther crowned Queen of Persia	515	515 – 166 yrs = 349	349	
Walls of Jerusalem Repaired	502	502 – 166 yrs = 336	336	
	<u>AD</u>		<u>AD</u>	
Sabbatical	69	656 yrs – 166 = 490 yrs	69	<u>69</u>
Temple burned	70		70	490 yrs

Solution to the Missing 166 years: 2761 to 2927 After Man

The rabbinic chronology adds 166 years prior to David and Solomon and deletes 166 years after their time. So we should be able to restore the original 251-year tradition by assigning proper dates for David and Solomon after Adam as well as BC. Since the rabbinic view follows the kings of Israel from Solomon to the Assyrian captivity of Israel, they did not understand that the kings overlapped 30 years. Their date for the temple should have been 802 BC instead of 832 BC as in TABLE 3.

TABLE 3. Solution to the Missing 166 years: 3765 BC to 70 AD

<i>Epoch</i>	251-Year System with 251 + 36 years to the Temple		Rabbinic System with 479 + 36 years to the Temple	
	<i>BC</i>		<i>Corrected - Uncorrected</i>	
Creation of Adam	3765		3765	3760
Flood	2109		2109	2104
Birth of Peleg (fall of Babel)	2008		2008	2003
	-251		-191	-191
Birth of Abraham	1757	1757 + 60 = 1817	1817	1812
	-251		-251	-251
Birth of Joseph	1506	1506 + 60 = 1566	1566	1561
	-251		-249	-249
Exodus	1255	1255 + 62 = 1317	1317	1312
	-251	251 + 228 = 479	-479	-480
David Captures Jerusalem	1004	1004 - 166 = 838	838	
	-36		-36	
First temple founded	968	968 - 166 = 802	802	832
30 overlapping years	-247		-247	-277
Sabbatical – Exile of ten tribes	721	721 - 166 yrs = 555	555	555
	-98			-98
Sabbatical: Temple Scroll found	623	623 - 166 yrs = 457		457
	-35			-35
Sabbatical	588	588 - 166 yrs = 422		422
First temple burned	587	587 - 166 yrs = 421		421
Sabbatical – Cyrus’ decree	539	539 - 166 yrs = 373		373
70 th year after Sabbatical of 588	518	518 - 166 yrs = 352		352
Second temple finished	516	516 - 166 yrs = 350		350
Esther crowned Queen of Persia	515	515 - 166 yrs = 349		349
Walls of Jerusalem Repaired	502	502 - 166 yrs = 336		336
Alexander conquers Jerusalem	331			???
Sabbatical	AD 69	656 - 166 yrs = 490		AD 69
	69			<u>69</u>
Temple burned	AD 70			AD 70
	70			490

TABLE 4 identifies the rabbinical 50-year Jubilees in the left columns and contrasts them with the 49-year Jubilees in the middle column. Working backwards from 422 BC, they separate two years every 100 years. Note also in the right column there are historical 49-year Sabbaticals after 931 BC on down to the Assyrian captivity in 721 BC and down to the 14th year after the temple was burned, that is, 574 BC. So, these Jubilees are in 721, 672, 623 and 574 BC (rabbinic Jubilees, therefore, should be minus 166 years, that is, in 555, 506, 457 and 408 BC).

TABLE 4. Three Traditions for Sabbaticals & Jubilees

<p>Rabbinical Exodus in 1312 BC</p>	<p>Exodus in 1255 BC</p>	<p>Division of Israel & Judah in 931 BC</p>														
<p>50-Year Jubilee Cycle</p>	<p>49-Year Jubilee Cycle</p>	<p>49-Year Jubilee Cycle</p>														
<p>Entry into Canaan 14 yrs after Entry</p> <p>1272 / 1258 jubilee (1258)</p> <p>422 / 408 17th jubilee Jerusalem Burned (421) 490 yrs before 70 AD (421 BC + 166 = 587 BC)</p> <p>Cyrus captures Babylon in 373 BC</p> <p>373 / 359 18th jubilee (373 BC + 166 = 539 BC) (331 BC Alexander)</p> <p>490 yrs (373 BC + 118 AD)</p> <p>to</p> <p>Bar Kochba revolt</p> <p>324 / 310 19th jubilee 275 / 261 20th jubilee 226 / 212 21st jubilee 177 / 163 22nd jubilee 128 / 114 23 jubilee 79 / 65 24th jubilee 30 / 16 BC 25th jubilee 20 / 34 AD 26th jubilee 27 / 41 AD, 14th yr (41) 69 / 83 AD, 27th jubilee Jerusalem Burned (70) 490 yrs after 421 BC (490 + 166 = 656)</p> <p>118 / 132 AD 28th jubilee 132 Jubilee -Bar Kochba</p>	<p>1255 Exodus</p> <p>422 17th jubilee</p> <p>(422 BC + 166 = 588 BC)</p> <p>373 18th jubilee (373) (373 BC + 166 = 539 BC) (331 BC Alexander)</p> <p>324 19th jubilee 275 20th jubilee 226 21st jubilee 177 22nd jubilee 128 BC 23rd jubilee 79 24th jubilee 30 BC 25th jubilee 20 AD 26th jubilee 27 AD 69 AD 27th jubilee Jerusalem Burned (70) 656 yrs after 587 BC (656 - 166 = 490)</p> <p>118 AD 28th jubilee 132 Sabbatical -Bar Kochba</p>	<p>931 868 jubilee 847 805 750 721 jubilee 707 651 623 jubilee 588 Sabbatical (-166 = 422) Jerusalem burned (587) 656 yrs before 70 AD (587 BC - 166 = 421 BC)</p> <p>574 jubilee (Ezek. 40:1) 539 Cyrus captures Babylon (539 BC - 166 = 373 BC)</p> <p>518 70 yrs (588-518) 70 yrs after 588 (Megillah Esther) (34 AD + 98 = 132 AD)</p> <p>An Exodus in 1255 is counted backwards prior to 422 BC, before the temple was burned. Jubilees are in 1010 (David's first year), 961 (Solomon's 12th year), & 520 BC (when 2nd temple was founded). Sabbaticals are in 562, 457, 163, 135, 37 BC, 2015 AD.</p> <p>(34 AD is usually chosen to end the alleged 490 years of Daniel 9.)</p> <p>James Ussher's Jubilees were in 563 and 514 BC. Sabbaticals were in 710, 591, 584 and 514.</p> <p>Early on, the Messiah was expected to come (or return) during the last seven years of a jubilee cycle, most likely in year one. This would explain the messianic fervor in 27-34 AD, 69-70 AD and in 132 AD. <u>2029 AD (67th jubilee) is:</u> 2000 yrs after 29 AD (40 x 50), 1960 yrs after 69 AD (40 x 49).</p>														
<p>Rabbinical dates:</p> <table border="0"> <tr> <td>Known Sabbaticals</td> <td>Future Sabbaticals</td> </tr> <tr> <td>2510 AM / 1250 BC</td> <td>5775 AM / 2015 AD</td> </tr> <tr> <td>4936 AM / 1175 AD</td> <td>5775 AM / 2015 AD</td> </tr> <tr> <td>4955 AM / 1195 AD</td> <td>5775 AM / 2015 AD</td> </tr> <tr> <td>5327 AM / 1567 AD</td> <td>5775 AM / 2015 AD</td> </tr> <tr> <td>5525 AM / 1765 AD</td> <td>5775 AM / 2015 AD</td> </tr> <tr> <td>5649 AM / 1889 AD</td> <td>5775 AM / 2015 AD</td> </tr> </table>	Known Sabbaticals	Future Sabbaticals	2510 AM / 1250 BC	5775 AM / 2015 AD	4936 AM / 1175 AD	5775 AM / 2015 AD	4955 AM / 1195 AD	5775 AM / 2015 AD	5327 AM / 1567 AD	5775 AM / 2015 AD	5525 AM / 1765 AD	5775 AM / 2015 AD	5649 AM / 1889 AD	5775 AM / 2015 AD	<p>1966 / 1980 66th jub. 1980 / 1994 1987 / 2001 1994 / 2008 2001 / 2015 2015 / 2022 2022 / 2029 67th jub.</p>	
Known Sabbaticals	Future Sabbaticals															
2510 AM / 1250 BC	5775 AM / 2015 AD															
4936 AM / 1175 AD	5775 AM / 2015 AD															
4955 AM / 1195 AD	5775 AM / 2015 AD															
5327 AM / 1567 AD	5775 AM / 2015 AD															
5525 AM / 1765 AD	5775 AM / 2015 AD															
5649 AM / 1889 AD	5775 AM / 2015 AD															

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

In the Rabbinic view, a Jubilee was in 408 (574) BC, 14 years after the temple burned in 422. The Jubilee is sounded on the tenth day of the seventh month, on the day of Atonement. More research is needed to determine if Ezekiel 1:1 is on the 10th day of the first month, in the spring. (Allegedly, Jeconiah's reign ended, and his captivity began, on the 10th day of the first month, not in the fall.)

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

TABLE 5. Alternative Solution Using Sabbaticals

	251-Year System with 251 years to the temple			Rabbinic System with 479 years to the temple	
Shem to the flood	98 = 7x14				
Flood to the exodus	854 = 7x122				
	<i>AM</i>	<i>BC</i>		<i>AM</i>	<i>BC</i>
Exodus	2509	1256		2448	1312
	<u>+252</u>	<u>-252</u>	= 7x36	<u>+479</u>	<u>-480</u>
David captures Jerusalem	2761	1004			
	<u>+35</u>	<u>-35</u>	= 7x5		
First temple founded	2796	969	2761 + 166 = 2927	2927	832
	<u>-7</u>	<u>-7</u>	= 7x1		
First temple finished	2803	962			
	<u>-252</u>	<u>-252</u>	= 7x36		
Sabbatical before jubilee	3055	710			

TABLE 5 illustrates an alternative view tracing the sabbaticals from Shem down to 1256 (the year before the exodus) on through 1004 (the capture of Jerusalem) to 710 BC, when Isaiah announced a sabbatical and jubilee for 710-709 BC (Isa. 37:30). Another sabbatical cycle evidently began when 10 tribes of Israel split from Judah in 931 BC, 210 yrs (7x30) before the Assyrian captivity of Israel (in 721). Evidently, Hezekiah hid Moses' scroll from the Assyrian invaders, and lost track of the sabbaticals after 710, until the scroll was found in 623 BC (721-98) in Josiah's 18th year.

TABLE 6. 6,000 Years from 3993 BC to 2008 AD?

<i>Epoch</i>	251-Year System with 479 + 36 years to the Temple		Rabbinic System with 479 + 36 years to the Temple	
	3993 BC – 2008 AD = 6000 yrs		Corrected	
Creation of Adam	3993	3993 – 228 = 3765	3765	
Flood	2337	(479 – 228 = 251)	2109	
Birth of Peleg (fall of Babel)	2236	2236 – 228 = 2008	2008	
	-251	251 – 60 = 191	-191	
Birth of Abraham	1985	1985 – 168 = 1817	1817	
	-251		-251	
Birth of Joseph	1734	1734 – 168 = 1566	1566	
	-251	251 – 2 = 249	-249	
Exodus	1483	1483 – 166 = 1317	1317	
	-479		-479	
David Captures Jerusalem	1004	1004 – 166 = 838	838	
	-36		-36	
First temple founded	968	968 – 166 = 802	802	
	-247		-247	
Sabbatical – Exile of ten tribes	721	721 – 166 = 555	555	
	-98		-98	
Sabbatical: Temple Scroll found	623	623 – 166 = 457	457	
	-35		-35	
Sabbatical	588	588 – 166 = 422	422	
First temple burned	587		421	
Sabbatical – Cyrus defeats Babylon	539	539 – 166 = 373	373	

NOTE: The outstanding feature of TABLE 6 is that, if there were 479 years between the exodus and the temple, then the date of Creation would be 3957 BC, that is, 427 sabbaticals before the temple or 854 sabbaticals before 2022 AD.

If the temple were 479 plus 36 years after the exodus, then Creation is dated as 3993 BC, that is, 6,000 years before 2007 AD (2008 after adding year 0). This date for Creation is achieved by allowing 479 years (instead of 251) from the exodus (2510 AM) to the era of Jerusalem (2989 AM) (2510 + 479 = 2989).

James Ussher arrived at about 4004 BC as the date of Creation using basically this same method, but it comes with some precautions:

1. Even though I Kings 6:1 indicates the temple was founded 479 years after the exodus, the era of the temple has been confused with the era of Jerusalem, which began 36 years earlier.

The rabbinic tradition says that, after the death of Eli, the Ark was at the house of Abinadab 20 years and was then brought to Jerusalem by king David. David ruled in Jerusalem 33 years, and Solomon founded the temple in what would have been David's 37th year in Jerusalem. So the rabbinic tradition says the temple was founded in the 57th year after the death of Eli.

Figures of Josephus indicate that the Ark was brought to Jerusalem by David in the 57th year. It had likely been removed and returned by Samuel and Saul after the initial 20 years.

2. If there were 2510 years (251 x 10) before the exodus (AM), it is likely that the next era after the exodus might also consist of 251 years, if this were one of the three choices, and it was.

3. 479 years are too long for the 6 generations from the exodus to David (Mat. 1:17).

TABLE 7 is based upon *A Treatise on the Sabbatical Cycle and the Jubilee*, 1866, by Dr. B. Zuchermann, Professor at the Jewish Theological Seminary, in Breslau (now Wroclaw, Poland). He had much influence on what is observed in Israel today.

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

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

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

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

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

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

Rabbinic Jubilees are associated with 872 (perhaps David's 1st year), and 822 (perhaps Solomon's 12th year), and 458 BC, when Josiah found the lost temple scroll (the book of Moses).

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

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

TABLE 7. The Rabbinic 50-year Jubilees
(For more information, Google for "code251.com")

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

The 166-year Problem Stems from 490 years of Daniel 9

TABLE 3 illustrates how the 166-year problem stems from assuming that the second temple burned in 70 AD, 490 years after the first temple burned in 421 BC as a fulfillment of Daniel 9, which talks about 70 weeks, about Jerusalem's future destruction (Daniel 9:26; Luke 21:20-24).

http://preteristarchive.com/Ancient_Revelations/archeology/2001_harvardhouse_scientific-dating.html

Cyrus of Persia conquered Palestine in 539 BC, but the rabbinic date is 373 BC. It is likely that the rabbinical society recognized Bar Kochba as their Messiah in 118 AD, 490 years after Cyrus' decree allegedly in 373 BC. Alexander conquered Palestine and visited Jerusalem in a Sabbatical year, in 331 BC. So, according to these dates, Persia ruled Palestine only 42 years (373- 331= 42). It was actually 208 years (539- 331 = 208). Dates are missing 166 years. More details here: <http://bethelbaptistlondon.org/The%20Current%20Jewish%20Year.pdf>

Year of Man (AM = After Man)

In the rabbinic (Hebrew) chronology, Adam was created in the Year of Man or "After Man" (AM), that is, in the year 3759 BC. The Hebrew calendar equivalent for 2008 AD is 5768 AM, which equals 5767 years (No year 0).

In the rabbinic view, the temple was burned twice; the first was 490 years before the second. Both times were allegedly in a post-sabbatical year. The first destruction, they say, was in 421 BC, that is, in 3338 AM. The second destruction was in 70 AD, that is, in 3828 AM. However, the temple was **not actually destroyed** in 421 but 166 years earlier, in 587 BC. The rabbinic view actually subtracts 166 years from dates after the exile of the Israelites in 721 BC down to the end of the Old Testament.

166 years also Added prior to the Temple

To offset the missing 166 years after the captivity in 721 BC, note that the **rabbinic chronology also adds 166 extra years prior to the temple:**

1. By subtracting 62 years prior to the exodus.
2. By selecting 479 instead of 251 (479 - 251 = 228) adds 228 extra years between the exodus and the era of Jerusalem.
3. By subtracting 1 from 2, that is, 228 - 62 = 166.

Temple Burnt Twice on Same Day, Week, Month and post-Sabbatical Year

Josephus, witnessed the temple's destruction in 70 AD. He observed the temple's burning in the 5th Jewish month, on the 10th day, during the week when the priestly family of Jehorib served in the temple, on the same day, week, month and post-sabbatical year as when Babylon destroyed the temple (in 587 BC).

He wrote: "Titus retired into the tower of Antonia, and resolved to storm the temple the next day, early in the morning, with his whole army, and to encamp round about the holy house; but, as for that house, God had for certain long ago doomed it to the fire; and now **that fatal day** was come, according to the revolution of ages; it was the **tenth day of the month Lous [Av]**, upon which it was formerly burnt by the king of Babylon."

However the rabbinical view is that the first temple was burned after a Sabbatical in 422 BC, 490 years before 70 AD. The problem is that these two events were not 490 years apart, because this would be 166 years off. It was burned in 587 BC.

Furthermore, the Mishna says, "On the **ninth of Ab** (135 AD) it was decreed (by Rome) against our fathers that they (the Jews) should not enter into the Land, and the Temple was destroyed the first and second time, and Beth-Thor (Beth Thera, the center of Bar Kochba) was captured and the City (Jerusalem) was ploughed up."

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

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

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

Esther became queen of Persia, when the rebuilt temple was dedicated in the 7th year of the

king, in 515 BC instead of in 468 BC. The difference is 47 years.

Ezra, the scribe, returned to Jerusalem with other priests in the 7th year of the king, in 515 BC instead of in 457 BC (Ezra 7:7). The difference is 58 years.

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

There is evidence that supports this shorter chronology:

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

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

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

After Jerusalem was restored, the Old Testament ends with a Samaritan marrying a priest's daughter and making his residence in the temple while the governor, Nehemiah, was visiting Persia after the 32nd year.

(The Samaritans obstructed the tithing, sacrificing and temple worship and sent the temple priests back into farming. Upon Nehemiah's unexpected and sudden return, he expelled the Samaritan and restored the Levites along with the previous system of tithes and offerings.)

3. The context of The Hebrew book of Megillas Esther is in Persia, after the 70 years of desolation spoken of by Jeremiah the prophet. The rabbinic dates would be 421 (3339 AM) to 352 BC (3408 AM). (The dates were actually 166 years earlier, from 587 to 518 BC). The king's name is Achashvairush (Ahasuerus).

4. The Greek Septuagint LXX, written around 280 BC, calls the king during Nehemiah's time, "Arthasastha". Josephus of 70 AD calls the king during Esther's time "Artaxerxes". The Greek LXX of Esther also calls him Artaxerxes. But it is not likely that Esther and Mordecai lived during the time of Artaxerxes I Longimanus who reigned from 465 to 424 BC. His 32nd year would have been in 433 BC. It is likely that Artaxerxes is a throne name like Pharaoh, Czar or Emperor. Artaxerxes I Longimanus would be a specific ruler.

Persia conquered Palestine in 539 BC, but the rabbinic date is 373 BC. Alexander conquered Palestine and visited Jerusalem in a Sabbatical year, in 331 BC. So, according to these dates, Persia ruled Palestine only 42 years. It was actually 208 years. By distorting the dates in Esther 166 years, we lose the ability to spot the 502 years between the founding of the second temple in 520 BC and Herod's temple in 18 BC. Moreover, we cannot connect the 502 years between 502 BC, when Nehemiah repaired Jerusalem's walls, and 1 AD of the Christian Era.

Megillos Esther: 3408 AM, 352 BC (actually 518 BC, 166 years earlier):

This link, http://www.milechai.com/Megillah_Esther.html, says, "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, 490 years before 70 AD) the Babylonian emperor Nevuchadnetzar (Nebuchednezzar) 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, actually 562 BC). He was succeeded by his son Eveel Merodach. He was followed by his son Bal'shatzar. Then Babylon was conquered by Dar'yavesh (Darius) king of Madai. When Dar'yavesh died he was succeeded by Coresh (Cyrus) king of Persia. Daryavesh and Coresh were followed by Achashveirosh Achashveirosh married Vashti, the daughter of Bal'shatzar."

This link, <http://www.innernet.org.il/printArticle.php?id=211>, says, "It had been one of the most horrible years in Jewish history. The great Temple built by King Solomon lay in ruins, and Jews were scattered to the far corners of the Babylonian Empire. On the 9th of Av, 3338 (421 BCE, actually 587 BC), the Temple was destroyed by Nebechudnezzar's armies".