



f-r-cox@comcast.net
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Two Advents: After 490 Years and 2300 Years

by Floyd R. Cox Revised 5-20-15

A competition was held to see which of the editors in the U.S. could write the greatest possible headline. The winner was simply, "JESUS HAS RETURNED!" Besides editors, there are others striving for fame and fortune by setting a date for this event. One of these gained 150,000 "co-workers" who sent him \$150 million every year to spread the word!

CODE 457 BC

Dates Stemming from 457 BC

Calculations are usually branches of 457 BC. Why 457? Here are several reasons:

1. It is a common belief that Christ was cut off in the middle of a seven-year period that ended in 34 AD (Dan 9:27), that is, 490 years after 457 BC.
2. Those who deny that their Messiah fulfilled the 490 years of Daniel 9 were destined to continue speculating. Perhaps he would arrive in the next jubilee to remove the Roman occupiers and restore the land to its original owners. 98 years (two jubilees) after 34 AD, that is, 588 years (12 jubilees), Simeon bar Kochba attracted three million followers in a revolt to expel the Roman occupiers and return to their own land Joshua had given their ancestors. Coins and land deeds show that 132 AD was a jubilee year (34 AD + 98 = 132 AD).
3. 490 years later, 22 jubilees after 457 BC, Mohammed left Mecca and found Jews living at Medina were expecting the arrival of their Messiah at the end of that 49th year. Today we find their Golden Mosque standing where the temple had been destroyed. Perhaps this is a hint on what to expect when someone claiming to be the Messiah appears perhaps in 4043 AD.
4. One chronologist reports that Joshua crossed the Jordan river into the Promised Land in 1407 BC, and 50-year jubilees followed in 07, 57, 07, 57, 07 each century down to 457 BC, when Ezra left Babylon for Jerusalem in the company of many other priests. After 457, the jubilees allegedly changed mysteriously into 49-year cycles down to 1994 and 2043 AD. Actually, there are 49 times 50 jubilee cycles from 457 BC to 1994-95 AD, and, therefore, one could continue to use 49 50-year cycles or change to 50 49-year cycles down to 1994-95.
5. In contrast, the Millerites, evidently, chose 50-year cycles to date the return of their Messiah in 1844 AD, 2300 years after 457 BC, in a jubilee year that would, therefore, begin on the day of Atonement. This they claimed was the fulfillment of the 2300 days found in Daniel 8:14.
 The date was set. Members quit their jobs, sold their farms, ceased to plant vineyards, build houses and gave property to the church... much like the false prophet in Babylon who told the Jews there not build houses or plant vineyards because they would all return to Jerusalem within two years. This was in 593 BC, and they returned after 539 BC.
6. Today's Adventists stem from Ellen White whose parents were at the Miller farm in 1844 during the Great Disappointment. They promote a 50-year cycle that goes from 457 BC to 1844, 1894, 1944, 1994 and 2044 AD.

The Behistun Inscription

Much of the excitement in 1844 stemmed from Sir Henry Rawlinson's 1840 analysis of the Behistun Inscription. He had just uncovered absolute proof that the Jewish priests and rabbis had deleted 166 years from the Persians period by omitting four of their kings. Instead of placing Josiah's reform in 457 BC, it became evident it was actually in 623 BC as in TABLE 1. Instead of the first temple burning in 422 BC, it actually burned in 587 BC. The events associated with the rabbinical calendar had been 166 years off!

TABLE 1. The Missing 166 Years

Sabbatical: Temple Scroll found	BC 623	- 166 yrs =	BC 457
	<u>-35</u>		<u>-35</u>
Sabbatical	588	- 166 yrs =	422

First temple burned	587	- 166 yrs =	421	
Sabbatical – Cyrus’ decree	539	- 166 yrs =	373	
70 th year after Sabbatical of 588	518	- 166 yrs =	352	
Second temple finished	516	- 166 yrs =	350	
Esther crowned Queen of Persia	515	- 166 yrs =	349	
Walls of Jerusalem Repaired	502	- 166 yrs =	336	
Sabbatical	AD 69	656 yrs – 166 = 490	AD 69	69
Temple burned	70		70	490 yrs

Letters

Summary Code
490

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Exodus

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Littleberry Cox

Instead of having 17 50-year jubilees after Joshua crossed the Jordan river down to the temple burning in 421 BC, there were actually 16 jubilees from Joshua down to Josiah’s reform in 623 BC.

Now they could prove that Daniel’s 490 years ended in 34 AD, 490 years after 457 BC (the 7th year of Artaxerxes) according to Daniel 9:25.

Moreover, they could now prove that Christ’s second Advent would be 2300 years (46 jubilees) after 457 BC according to Daniel 8:14, and 2300 years is evenly divisible by 50. Therefore, the end would logically be on the day of Atonement, at the beginning of a jubilee year. So they thought.

The lost book of Moses was found in 623 BC, and everyone made an oath to keep every word in the book including the sabbaticals and jubilees. So the new jubilee would be 49 years after 623, in the fall of 574 BC, that is, 14 years after the temple was burned in 588-87 BC (Ezek 40:1). The next jubilee would allegedly be 14 years after Babylon fell in the fall of 539 BC (574 – 49 = 525 BC).

Why should we speculate on how the annual holy days might eventually be fulfilled if we know nothing about the sabbaticals? Jerusalem fell in a sabbatical year, 49 years before Babylon fell, and Revelation is about a fall of Babylon at the end of 3½ years. Moreover, the 3½ years in both Daniel and Revelation are somehow associated with the sabbatical cycle, right?

In contrast, dates in the new paradigm are 166 years earlier than the old mindset. The lost book of Moses was found in 623 instead of in 457 BC. The temple was burned 35 years later, in 588/87, not in 422/21 BC, and the jubilee was 14 years after 588-87 BC, that is, in 574 BC, not 14 years after 422-21 BC, that is, in 408/7 BC. Cyrus captured Babylon in 539/38, not 166 years later, in 373/72 BC, and the jubilee was 14 years after 539, in 525 BC, not 14 years after 373, that is, in 359/58 BC.

Alexander conquered Judah and was replaced by his four generals when he died in 323 BC (Dan 8:8), and dates were reliable after this.

The second temple was burned in 69-70 AD, and the jubilee would allegedly be 14 years later, in 83-84 AD, and the next jubilee after that would be in the fall of 132-133 AD, at the outset of the Bar Kochba Revolt against Roman occupation of Judah, allegedly 490 years after 359 BC.

The New Mindset for the First Advent in 31 AD

After 1843, the new dates reflected in the Behistun Inscriptions allowed new insights into dates given in Daniel. Perhaps we could show that 490 days in Daniel 9:24 actually represent 490 years (70 weeks of years), or perhaps 2300 days in Daniel 8:14 are actually 2300 years.

So here is what was found to be acceptable to the revisionists.

1. Daniel 9:24-26 prophesied that Christ, the Messiah, would begin his ministry in 27-28 AD, 483 years (69 weeks) after 457 BC (Dan 9:26). Perhaps he would confirm a covenant with many for seven years (one week) (Dan 9:27), from 27-28 to 34-35 AD, and be “cut off” in the middle of the week to cause the daily sacrifices to cease on April 25, 31 AD (Dan 9:27). This being the case, then “that evil generation” of the first century should have known better.

2. Next, the revisionists needed to explain how the 70 weeks (490 years) began in 457 BC, in the seventh year of Artaxerxes (Ezra 7:7-8), when Ezra the scribe and other Levites returned from Babylon to Jerusalem. There is evidence that Ezra, Nehemiah and Esther were long before 457 BC.

3. Revisionists need to explain how that Daniel 9 is actually about Jeremiah’s 70 years that would end in 539 BC, how that Cyrus’ commandment to rebuild the temple (Dan 9:25) was after he captured Babylon in 539, at the end of these 70 years, how that the alter was rebuilt and sacrifices were resumed on the first day of the seventh month in 538 BC, how they kept the feast of Tabernacles, and the temple was founded about 70 weeks after Cyrus’ decree (Ezra 3:8-10; Dan 9:24). This is a problem.

Israel and Judah had transgressed the law for 490 years and were being punished for 70 years, until the release, the commandment of Cyrus. Daniel 9:24-25 says the end of the transgressions, the end of sins, reconciliation for iniquity would be in 70 weeks, about 1½ years, after Cyrus’ commandment. This could include 52 literal weeks, plus another 17 weeks, until an anointed

prince, Sheshbazzar or Zerubbabel, of Jerusalem would return from Babylon to found the temple (Dan 9:25).

4. Revisionists explain that Cyrus' decree in 539 is too early to be 490 years before the first Advent of the Messiah in the first century. The "anointed one", Christ, was the one to be "cut off" in 31 AD, after the 69 weeks after the decree. Therefore, the decree had to be in 457 BC, not in 539. This is a problem.

Never mind that Cyrus' decree was 567-574 years before Christ's ministry, not 490 years.

Never mind that the "prince that shall come" to destroy Jerusalem and the temple in 70 AD (Dan 9:26) is not part of these 69 or 70 weeks of years, 490 years after the decree (Mat 24:15).

The New Mindset for the Second Advent in 1844 AD

Never mind that the altar and temple were polluted by Antiochus, king of Syria, and were restored after 2300 "morning & evening" sacrifices (1150 days Dan 8:26), when they celebrated Hanukkah. The revisionist view was that Daniel's 2300 days (Dan 8:14) must represent 2300 years, that is, from 457 BC to 1844 AD, to the time Sir Henry Rawlinson was deciphering the Persian Behistun Inscriptions.

The bottom line is that it can now be shown that the rabbinical chronology back to Creation in 3761 BC subtracted 196 years (four jubilees). Their date for the temple was 832 BC instead of 968 BC, and they subtracted 60 years between Abraham and his father. 166 years had been subtracted from the Persian period, and they merely counted the years of the kings of Israel without overlapping them 30 years.

Perhaps, revisionists could simply overlook the commandment made by Cyrus and replace it with a commandment allegedly made by Artaxerxes Longemanus in 457 BC, in his seventh year. To do this, of course, it would be nice if revisionists could also place Ezra, Nehemiah and Esther nearer to the time of 457 BC, long after the time of Cyrus.

Never mind that Esther's first cousin, Mordecai, was captured and taken to Babylon by Nebuchednezzar in 598 BC (Esther 1:1, Septuagint text). Never mind that Ezra returned from Babylon with other Levites arriving in Jerusalem in the fifth month of the king's seventh year, in 515 BC (Ezra 7:8), when Esther was being crowned in Persia in 515 BC (Esther 2:16; Archbishop Ussher, *Annals of the World*, p. 128), in the year the second temple was being dedicated (Ezra 6:15).

Many have simply ignored the decree of 539 BC made by Cyrus (II Chron 36:22; Ezra 6:3) and the decree of 520 BC made by "Darius, even Artaxerxes" (Ezra 6:1, 14) in order to create a revised decree in 457 BC, in the seventh year of Artaxerxes Longemanus because this would be 490 years before 34 AD.

Trouble is that, if the 457 theory were true, then there is a 80-year gap with no history, just a blank after Ezra, Nehemiah and Mordecai (who returned after 539 BC) and the Ezra, Nehemiah and Mordecai who allegedly returned after 457 BC. That's over eighty years of no history (539 – 457 = 82 years). Mordecai was Esther's much older first cousin (old enough to be her father), who was captured by Nebuchednezzar in 598 BC (Esther 2:6).

The revisionists' version is that the 490 years must be delayed until 457 BC, until the seventh year of Artaxerxes as in Ezra 6:14 and 7:8. This would stretch to 34 AD (457 BC to 34 AD).

Beginnings of the Latter Day Advent Movement after 1844

Now we can begin to understand "the Great Disappointment of October 22, 1844". 25 million Seventh Day Adventists today have grown up hearing about it. They believed there were 490 years (70 weeks of years) from 457 BC to 34 AD (3½ years after the Crucifixion) and, furthermore, the "time of the end" was to begin in 1844 AD (<http://www.worldslastchance.com/yahuwahs-calendar/how-the-millerites-arrived-at-october-22-1844.html>), that is, 2300 years after 457 BC. Many had sold their farms and everything they had and traveled to the farm of William Miller in expectation of the return of Christ. The parents of Ellen G. White (founder of the Seventh Day Adventist movement) were there.

We've all heard of having a "snow job" or "being snowed". After the Great Disappointment, Samuel S. Snow published a revision of the date for Christ's return as being October 22, 1844. Allegedly, the lunar year needed to be postponed one month because the grain harvest was going to be too late that year to be ready for the Wave Sheaf Offering. The Passover and days of Unleavened Bread were too early if they were going to observe the accepted date a month earlier, as on the Jewish calendar.

Snow also surmised that after the 2300 years, "then shall the sanctuary be cleansed", which means that on the day of Atonement, God would purify the earth by fire at Christ's return. He created quite a sensation and attracted thousands of followers.

The Millerites in 1844 thought that Daniel 9 was speaking of future 70 weeks of years, or 490 years, from the time Artaxerxes Longimanus allegedly made a commandment in 457 BC to allow Ezra to return from Babylon to Jerusalem. They calculated that the 2300 mornings and evenings (or years) mentioned in Daniel 8:14 would end in 1843-44 AD, 2300 years after 457 BC.

Ellen G. White, who founded the Seventh Day Adventist Church was influenced by this view. Her parents were at the Miller farm in 1843, when “the Return” became “the Great Disappointment”.

History Repeats Itself

For 23 years before Nebuchednezzar, Jeremiah had warned Judah about serving Babylon for 70 years (10 sabbaticals), which would end in 539 BC (Jer 25:3,11,12). Nevertheless, after Mordecai and King Jechoniah (age 8), King Jehoiakim and the queen were taken to Babylon in 598 BC, a son of a prophet appeared in the temple in 595 BC saying that, within two years, Jechoniah (then age 11) would return with all captives of Judah before 593 BC, before Jechoniah was 13 (Jer 28:1-3, 15-17). He was only off eight sabbaticals (595 – 539 = 56 years)! Jeremiah said the captives should not listen to prophets who advised them not to build houses and plant gardens and vineyards (Jer 29:4-10).

History repeats itself.

Other revisionists have appeared since 1844. One group calculated that the Messiah would return in 1972 and seemed to have supporting evidence:

1. Their leader was age 80 like Moses at the exodus.
2. 1972 was 2510 (251 x 10) years after the fall of Babylon in 539 BC.
3. 1975 would be 2513 years after Babylon fell just as the exodus was allegedly 2513 years after Adam.
4. 1975 is 49 jubilees (49 x 49) after Joshua crossed the Jordan in 1407 BC.
5. 1982 was 2520 years (360 x 7) after the fall of Babylon in 539 BC.
6. Their leader was a modern Moses, Elijah and a modern-day Zerubbabel building a spiritual temple.
7. He attained a worldwide audience with 144,000 members and an income of 150 million per year.

Nevertheless, he died, and a massive split in the church occurred in 1994-95, which would be 50 jubilees (50 x 49) after 457 BC, or it would be 49 jubilees (49 x 50) if they were 50 years apart (that is, 49 x 50 = 2450 years).

Another revisionist set the date of the ending of the “last 3½ years” as Pentecost, 2012, 40 years after 1972. After this disappointment, some members accused him of having a secret Swiss bank account and took him to court. The Judge sentenced him to 3½ years in jail.

Googling for “the Harbinger review” gives 6,360,000 hits. There’s much interest in speculating on America’s future. If Babylon fell during a sabbatical year, perhaps this is a key to Revelation, that Babylon the Great will fall in a sabbatical or jubilee year, at the end of the last 3½ years, 42 months or 1260 days. But do we count down from Creation or count down from when Joshua crossed the Jordan river into the promised land, after the Exodus?

The Harbinger, Economic Corruption, Secret of America’s Future

The author of *The Harbinger*, Jonathan Cahn, says that nations, like Israel and America, which were founded upon God, will eventually become corrupt and will be given a series of warnings, or interventions, which he calls “Harbingers” of things to come... such as:

1. Market crashes on the very same day, seven years apart, on the day before the sabbatical.
2. The day before the sabbatical is the day when all debts were to be forgiven.
3. These happened on Elul 29, 2001 and 2008 on the Hebrew calendar (see chart on the side). Cahn, on pages 173 and 174 implies from this that, if this happens again on Elul 29, 2015, it will not be by coincidence. It will be a sure sign of an Unseen Hand reaching into our realm. America may have a much more serious market crash at the end of the next seven years, in 2015.

In *The Harbinger*, this concept is applied to modern bankers and stockholders. How appropriate! Another way to release the poor of their debts!

These three economic collapses would be on September 17, 2001, September 29, 2,008 and September 13, 2015. These would allegedly be in 5761, 5768 and 5775 years after Adam.

Sept. 17, 2001 = Elul 29 (market’s worst fall since 1929)

Sept. 29, 2008 = Elul 29 (market fell 777 points in one day)

Sept. 13, 2015 = Elul 29 (market may have worst fall in history)

Therefore, some will finally become fascinated with tracking the sabbaticals in 2001, 2008, 2015 and 2022 with the hope of finding new evidence, possibly an overlooked key to a final fulfillment of the jubilee.

Recommended Reading

Dr. Zuckermann does not correct the missing 166 years of the Persian period (according to the Behistun Inscription) nor does he mention the 30 overlapping years of the kings of Israel. As a revisionist, I have found that the rabbinical system omitted four jubilees, that is, 196 years. Their date for the temple was 832 B.C. instead of 968 B.C., and they subtracted 60 years between Abraham and his father. My revision would confirm the above date, 2022 A.D. as a jubilee year to be announced in the fall, on the day of Atonement.

The rabbinical view is that the Israelite conquest was in 1272 BC (40 years after the exodus), but the jubilee cycle was alleged to begin 14 years later. 1272 was allegedly 17 jubilees of 50 years each before the temple was burned after 422 BC (166 years after 587 BC), and the jubilee was allegedly 14 years later, after it burned (Ezek 40:1).

Thus, Cyrus allegedly conquered Babylon in 373 BC, 49 years after Jerusalem burned, and an alleged jubilee was in 359 BC, 14 years later, after Babylon fell. Therefore, Bar Kochba's Revolt in 132 AD was allegedly 490 years after the alleged jubilee of 359 BC, 14 years after Cyrus's commandment to allow the Jews to return from Babylon (Dan 9:25).

Simon Bar Kochba would not have been able to inspire three million to revolt against the Roman occupiers and get their land back without leaving out these 166 years.

He had to portray himself as the Prince or Messiah spoken of in Daniel 9. Here again, the 490 years in Daniel 9 depends upon the commandment of Cyrus (Dan 9:25) to let the Jews return to Jerusalem after 373 BC (+ 166 = 539 BC).

Find more on this at: <http://code251.com/code166.html>

An excellent source that revises the 490 years of Daniel 9 and the alleged 490 years to Bar Kochba (after removing 166 years) is found at [Daniel 9 and the Seed of the Woman](#) (download "Daniel 9 and the Seed of the Woman").

It becomes obvious that Josephus (after 70 AD) and Ptolemy knew the correct number of years between Cyrus in 539 BC and the Seleucid Era after 312 BC.

It also obvious that Bar Kochba, a nephew of the priest, and the rabbinical society removed 166 years between Cyrus and the Seleucid Era to give credibility to their revolt and messianic movement against the Romans in 132 AD.

Between 1835 and 1843, Rawlinson had spent some tours of duty in [Afghanistan](#) to decipher the Behistun Inscription and discover how long the kings of Persia actually reigned. Prior to this, the priests and rabbis had defined the period using only their Bibles. The inscriptions proved they had omitted 166 years, which are charted here: <http://code251.com/code166.html>. accuse the Jews of knowingly killing their Messiah in 31 AD, in the middle of the last seven years. This is contrary to what Christ had said, that they did not know what they were doing. This Christian assertion has the smell of politics.

The rabbis Hebrew calendar was as accurate as other lunar-solar 19-year calendars. New moons and full moons were accurate because eclipses continued to occur on Jewish Passovers and holy days, but there are major issues with the events associated with the Hebrew calendar. The first temple allegedly burned in the sabbatical of 422-21 BC, that is, 490 years before the second temple burned in the sabbatical of 69-70 AD. 35 years before 422 BC, Josiah allegedly found the lost book of Moses and began a reform by observing every word written in the book, including the sabbaticals and jubilees. The next jubilees would follow in 408 BC, 34 AD, 83 and 132 AD. After the Behistun Inscription was found, Josiah's reform was discovered to 166 years earlier, that is, in 623 BC. Therefore, it is likely that Christians swapped Ezra in place of Josiah in 457 BC in order to

Naturally, the new insight into the Persian chronology during the second temple brought forth several revisionists.

The Old and New Mindsets

Instead of the Solomon's temple burning in 587 BC, the rabbinical date was 421 BC, that is 490 years before it was burned again in 70 AD. In *Esther*, Nebuchednezzar took Mordecai to Babylon

TABLE 2. Rabbinical Time Chart before the Behistun Inscription was Found

	1948 yrs	980 yrs = 20 Jubilees		410 yrs	70 yrs	420 yrs	
		500 yrs	480 yrs		490 yrs = 10 Jubilees		
				480 yrs			
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	458 BC Josiah finds lost book of Moses		483 yrs. before 132 AD (Bar Kochba) Beginning of last 7 years 132-139 AD	490 yrs. after 1 st temple burned	
			850 yrs = 17 Jubilees				

with king Jeconiah of Judah in 598 BC. Mordecai was Esther's first cousin. She was crowned over Persia in 515 BC (Archbishop Ussher, *Annals of the World*, p. 128). The rabbinical date for Esther was about 166 years later (NIV Study Bible, *Introductions to the Books of the Bible, Esther*, Zondervan, 2002).

Moreover, the majority of chronologists think the true 49-year cycle stems from 457 BC down to 34 AD, and those who deny that Christ fulfilled the 490-year cycle ending in 34 AD expected their Messiah 98 years later, in 132 AD, and 622 AD, 490 years after 132 AD. This implies that we should expect a Messiah in 2043-44 AD, 29 jubilees after 622 AD.

This is in contrast to having a jubilee in 37 BC, that is, 196 times 19 years after the Jewish date of creation. From 3761 BC to 37 BC, there are four jubilees times 19 or 532 times 7 (7 Easter cycles).

Chronologists, therefore, need to have a broader view of the jubilees by associating them with all the offspring of Adam, by not applying them exclusively to the Promised Land after Joshua's conquest.

Priests and Rabbis Knew the true History

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:

3302 A.M. / 458 BC Jubilee: Josiah finds the lost book of Moses and begins a reform to observe sabbaticals and jubilees.

3338 A.M. / 422 BC Sabbatical: First temple burned.

3352 A.M. / 408 BC Jubilee: 14 years after the 1st temple burned in the sabbatical/jubilee of 422-21 BC (Ezek. 40:1).

3415 A.M. / 359 BC Jubilee: Cyrus conquered Babylon & releases Jews to return to Jerusalem (490 years before 132 AD).
 3401 A.M. / 345 BC 14 years after Cyrus conquered Babylon is a Sabbatical/Jubilee.
 3408 A.M. / 352-51 BC Second temple founded 420 years before 68 AD (as in TABLE 2 below).
 3828 A.M. / 68-69 AD Sabbatical: Second temple burned.
 3842 A.M. / 82-83 AD 14 years after temple burned was a Sabbatical/Jubilee.
 3891 A.M. / 131-32 AD was a Sabbatical/Jubilee.
 5752 A.M. / 1993-94 AD Sabbatical/Jubilee 49 x 50 after 458 BC.
 5781 A.M. / 2042-43 AD will be a Sabbatical/Jubilee

TABLE 3. Rabbinical 420 years from 352 BC to 68 AD

34 years	Persians (during 2 nd temple)	
180 years	Greeks	“
103 years	Chashmonaim	“
<u>103 years</u>	House of Herod	“
420 years	= duration of the 2 nd 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 = 166).

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 x 10) from Adam to the exodus from Egypt and 2761 years (251 x 11) from Adam to the temple.

The second pattern has 2989 years (427 x 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 x 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 x 7) to the temple minus 2761 A.M. (= 251 x 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 x 5), about 251 before David conquered Jerusalem in 1004 BC (251 x 4).

TABLE 4. Original View had a 251-year Pattern prior to the First Temple (251 x 11 = 2761 A.M.)

1757 A.M. (= 251 x 7)	Fall of Babel, nations divided
2008 A.M. (= 251 x 8)	Abraham born (<u>2008 A.M. – 1948 A.M. = 60 years</u> deducted between Abraham and his father).
2259 A.M. (= 251 x 9)	Joseph born
2510 A.M. (= 251 x 10)	Exodus from Egypt (<u>2510 A.M. – 2448 A.M. = 62 years</u> deducted between Adam and

the exodus.

2761 A.M. (= 251 x 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 when Adam was allegedly created on the sixth day after the end of year 3761 BC should remain unchanged. In one view, the temple was likely 2989 years (427 x 7) after Adam. In another view, it would likely be 2761 years (251 x 11). The difference again is 228 years (2989 – 2761 = 228).

The year of Creation in 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 x 19 years or four Jubilees times 19) after 3761 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). This information can be used to restore these Jubilees (196 years) prior to 3761 BC. The new date back to Creation would be 3957 BC. This means that, from the temple in 968 BC to Creation in 3957 BC, there are 2989 years. The rabbinic date of Creation in 3761 BC must be moved backward in time 196 (49 x 4) years and revised to 3957 BC. Year 6000 after creation must be moved 196 years earlier, from 2239-40 AD to 2043-44 AD.

Because 6000 is not equally divisible by 49, there is a remainder of 22 years; therefore, the last jubilee must be moved 22 years earlier than the end of 6000 years, that is, in 2022 AD.

Jubilees counted from creation in either 3761 or 3957 BC both come down to having a jubilee in 37 BC, when Herod captured Jerusalem six jubilees after Alexander visited Jerusalem to comply with the request of the High Priest to observe sabbaticals without paying tribute. 37 BC is 70 years before 34 AD, and, therefore, both cannot be jubilee years. They are 21 years off (70 – 49 = 21).

Observations Inviting Further Research

Nevertheless, the 251-year and 427-year patterns create an impression that time patterns prior to the temple and are suspicious because there is evidence that priests and rabbis have used numbers that fit into 480-year and 490-year patterns. Can we trust them regarding the 480 years of the tabernacle down to the first temple (I Kings 6:1), or the 480 years of the first temple down to the second temple, and the 480 years of the second temple down to Bar Kochba revolt in 132 AD?

How about the date of Abraham's calling. He was called twice. The first was in Ur of Babylon, before his father died (Acts 7:2-4)? The second was after his father died, while he dwelled in Haran. Which one was 430 years before the exodus? Was he 72 when he was first called and 75 at his second calling?

How about the 450 years of Judges in Acts 13:20? This conflicts with the 480 years from the exodus to the temple (I Kings 6:1). Both cannot be true unless we include both the 111 years of oppressions and 339 years of judges and rest periods.

One version seems to define the date of the first temple as being 251 times 11 (2761 years) after Adam. Another version appears to define it as 427 times 7 (2989 years). These differ by 228 years. One version has 479 years from exodus to the temple, and another seems to prefer 251 years (2989 minus 2761 = 228). These differ by 228 years (479 minus 251 = 228).

One version says there were 14 generations from Abraham to David, 14 generations from David to about 587 BC and 14 generations after that until Christ (Mat 1:17).

Josephus said the first and second temples were both burned on Sunday the Av 10. Av 10 is three days after the moon is equally divided on the seventh day each month, like it is on Tishri 10, the day of Atonement. Av 10 was on Sunday in 587, but Tishri 10 was not on Sunday in 588, 586 or 585 BC. This limits the years in which the temple could have possibly burned in 587 BC and in 70 AD.

It seems that the Jews might have created patterns so show that repetition, design and pattern prove there is

a Designer, and to prove the Higher Realm is great. Nevertheless, there are patterns that are not contrived, and more research is needed.