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CODE 666

By Floyd R. Cox (Revised 3-17-16)

First Century “Mark of the Beast” = 666

After the Pope crowned Charlemagne as Emperor of the revived Holy Roman Empire in 800 AD, Protestants often identify the “Universal Church” as the woman riding a beast found in Revelation 17:1. Even Sir Isaac Newton (1642-1727) used this event to predict Christ would return in 2060 AD, that is, 1260 years after Charlemagne was crowned in 800 AD. Allegedly, these 1260 years are represented by 1260 days in Revelation 12:14 and 13:5; “Power was given him (the beast) to continue 3½ years, 42 months” (interpreted as 1260 “prophetic days”).



Instead of gullibly accepting protestant claims, we should revisit the first century Revelation to prove these claims are perhaps taken out of their proper context.

The Context of Revelation

First, Jerusalem fell at the end of a sabbatical year, in 587 BC, and Babylon fell 49 years later, in 539 BC. Revelation’s context concerns the fall of another “Babylon the Great”, the final 3½ years. This is a clue. Another clue is that the Christian era actually began in 37 BC, when Herod, an Edomite, conquered Jerusalem in sabbatical year and when a “man child” was born at the end of his rein, in 4 BC (Luke 1:5; Mat 2:15; Rev 12:1). We know that Herod is figuratively portrayed as a “dragon” in Revelation 12 because both he and the dragon killed the children of Bethlehem in trying to kill the “man child”, the promised Messiah, when he was born (see Revelation 12:5).

Eventually, the “man child” finished his mission and was caught up into heaven in 31 AD, and the remnant of his brothers and sisters were stalked and pursued by the dragon, that is, Herod’s three sons. One son killed John the Baptist and was involved with Christ’s trial and crucifixion in Jerusalem in 31 AD. One beheaded apostle James in 44 AD.

Second, it is well known that Saul persecuted the church for about 3½ years, until his conversion, and he was called after consenting to Stephen’s death in 34 AD (70 years after 37 BC). 34 AD was 1004 years (251 x 4) after David’s death in 971 BC, that is, 1000 years after the temple was founded in 968 BC.

Stephen saw the heavens opened to reveal Christ standing off his throne and poised ready to intervene. His first act was to convert Saul and send him to the gentiles throughout the known world after those final 3½ years. He continued his mission for 14 years, until he returned to Jerusalem in 49 AD (Acts 15; Gal 2:1; II Cor 12:2).

Context of 37 BC

Third, we need to understand the context of 37 AD. According to a world-renown Biblical chronologist, Kenneth Kitchen, Solomon founded the temple in 968 BC, 931 years before 37 BC. The Jews probably knew this at one time, because their Creation date is 3761 BC, that is, 931 years times 4 before 37 BC (3724 years). The Jews also have 532 times 7 (3724 years) (532 = 4 x 7 x 19).

3761 BC begins the 19-year and 49-year cycles

Again, the Jewish Hebrew calendar date for Adam is 3761 BC.

Again, in the corrected calendar, 37 BC was 931 years (19 jubilees) (49 x 19 years) after Solomon founded the temple in 968 BC and 294 years (6 jubilees) after Alexander allowed Jerusalem to keep their sabbaticals after 331 BC.

From Josephus, the famous Jewish historian, we learn that Herod captured Jerusalem in a sabbatical year, in 37 BC. This date should merge with the Jewish 7-year cycle that began in 3761 BC, and it does, and the 19-year cycle matches. 3761 BC minus 37 BC equals 3724 (49 times 76 and 196 x 19). Again, this period equals 19 jubilees times 4 = 76 jubilees = 3724 (or 4 jubilees times 19 = 3724). Therefore, the new Jewish calendar would begin its new cycles for the sabbaticals, jubilees and 19 years after in 3761 BC.

There is evidence that the Jews removed 196 years (4 jubilees) in order to place Creation in 3761 BC and falsely begin their calendar in the fall instead of the spring. Without this, Adam would have been age 196 when the 19-year, 49-year, 251-year, 532-year calendar patterns began.

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TABLE 1. Time Pattern Related to 37 BC

From	Years	
3957 BC (corrected date of Creation)	to 37 BC = 3920	= 931+49 x 4 (80 jubilees)
3026 BC (corrected: Adam's death)	to 37 BC = 2989	= <u>427 x 7</u> (61 jubilees)
3761 BC (Hebrew rabbinical Creation)	to 37 BC = 3724	= 931 x 4
968 BC (Temple founded)	to 37 BC = 931	= 931 years (19 jubilees)
3761 BC	to 37 BC = 3724	= 4 jubilees x 19
2830 BC (Adam's death)	to 37 BC = 2793	= 57 jubilees
3761 BC	to 37 BC = 3724	= 19 years x 196 (4 jubilees)
3761 BC	to 37 BC = 3724	= 532 x 7
331 BC (Alexander's sabbatical grant)	to 37 BC = 294	= 6 jubilees

This implies a motive for the Jews subtracting four jubilees (196 years) between 3957 BC and 3761 BC. They removed 60 years between Abraham and his father and 136 years from their date for Solomon's temple (968 – 832 = 136 years) (136 + 60 = 196 years). Their date is 832 BC, not 968 BC.

This being the case, the flood was 1460 years after these 196 years (196 + 1460 = 1656 years after Adam). These 1460 years are likely related to having 1460 days (plus one day) in one leap year period resulting in having 365.25 days per year. These 1460 years lack one more year, the year of the flood.

Note that (in TABLE 1), if there were 427 x 7 years from Adam's death to 37 BC, there would also be 427 x 7 years from Adam's birth in 3957 BC to the founding of the temple in 968 BC, and there would be 427 x 7 from the temple until 2022 AD. This should concern us today.

Context of the 19-Year and Jubilee Cycles

The first century historian, Josephus, said Herod conquered Jerusalem in a sabbatical year, in 37 BC. This was 196 19-year cycles after the Hebrew calendar date of Creation in 3761 BC, as in TABLE 1. This also means that 3761, 968 and 37 BC all aligned with a Hebrew 19-year cycle.

This also means that 37 BC was 19 cycles of 196 years (four jubilees) after the Hebrew date of Creation.

37 BC was also 502 years (251 x 2) after Cyrus captured Babylon in 539 BC and 294 years (six jubilees) after Alexander conquered Palestine and allowed the Jews to observe sabbaticals without paying tribute after 331 BC. Another major clue is that Jerusalem and Rome had extensive commercial ties in the first century. The dragon and the beast (Jerusalem and Rome) were heavily involved with buying, selling, importing and exporting among the nations. A follower of Herod showed Christ a coin, which had an image of the Caesar.

TABLE 2. 427-Year and 931-Year Patterns from Adam down to 37 BC

	After Adam	BC	427-Year Pattern		
Revised date for Adam	1	3957	(3957 – 3761 = 196)		
Rabbi's date for Adam	196	3761	4 jubilees	931 years (49 x 19)	
Date Adam died	931	3026	19 jubilees		
Flood	1656	2301	(1656 in King James)		
Revised Flood	<u>+52</u>	<u>-52</u>		3957 to 37 BC = <u>3920</u> years	3761 to 37 BC = <u>3724</u> years (931 x 4)
	427 x 4 = 1708	2249			
	<u>427</u>	<u>427</u>			
Abraham's calling at age 75	427 x 5 = 2135	1822			
	<u>427</u>	<u>427</u>			
Revised Exodus	427 x 6 = 2562	1395	(Amenhotep II)		
	<u>427</u>	<u>427</u>	(<u>479</u> in I Kings 6:1 <u>minus 52</u> = <u>427</u>)		
Temple Founded	427 x 7 = 2989	968			
	931	-931		968 to 37 BC	
	3920			931 years (49 x 19)	
	<u>37</u>	<u>-37</u>			
Total: 3957		1 AD		Herod captures Jerusalem	

Jubilees > 3920 years = 3724 years =

> **980 x 4** **931 x 4**

> 490 x 8 532 x 7

> 392 x 10 196 x 19

Note on TABLE 2: Samaritan and rabbis agree that a jubilee cycle began at the flood, when Shem was age 98 and allegedly age 490 when Isaac was born. Whether or not the flood should be delayed 52 years ($1656+52=1708=427 \times 4$) and 52 years are subtracted after the exodus, there are still 427 times 7 from Adam to the temple and 427 x 7 from the temple to 2022 AD. The rabbis subtracted 196 years between Adam and the temple. They subtracted 60 years between Abraham and his father and their date for the temple is 832 BC instead of 968 BC ($968 - 832 = 136$ years) ($60 + 136 = 196$). Moreover, according to Acts 7:2, Abraham was called in Ur, before his father died in Haran.

First Century Context

Commentators often allege that the Revelation of apostle John was in about 96 AD, and that he was killed long after the temple fell in 70 AD by Emperor Domitian, the brother of Titus. (These were two sons of Emperor Vespasian). Irenaeus has been credited with dating Revelation in about 96 AD, but it is very likely that he was unaware that Emperor Nero Caesar was born “Lucius Domitius Ahenobarbus”. Domitius was Nero’s family name. His father was Gnaeus Domitius Ahenobarbus. Nero was a tyrant.

Legend says that Apostle James’ brother, Apostle John (who allegedly wrote Revelation) was boiled in oil perhaps before 70 AD.

To falsely associate John with Emperor Domitian after 70 AD instead of Emperor Nero before 70 AD, many say that John survived and was exiled to Patmos to hide his miraculous survival of the boiling oil, and returned to Ephesus to die there in 98 AD. Contrary this view, Christ had told John and his brother, James, they would both die, that is, “drink of the same cup” that he was about to drink, which referred to his dying on the cross. James was martyred in 44 AD. Therefore, 98 AD seems much too late for his brother, John, to die.

Moreover, John wrote before 70 AD. In his gospel, he said, “Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda...” This statement implies that John wrote before Jerusalem and its pool were destroyed in 70 AD.

The Beast of Revelation = 666

The dynasty of Herod (the dragon) served the Caesar dynasty (the beast). Because of his persecution of Christians from 64 to 68 AD, many of those living in the first century associated the name of Nero Caesar with the number 666 just as we are told in Revelation 13:18.

Therefore, there are reasons to believe “the beast” lived in the first century, before 70 AD.

Scrolls from a cave, Wadi Murabba’at, refer to the second year of Nero (55 AD) as a sabbatical year and spells his name “Neron Qsr” (Neron Kaisar) in Hebrew, which counts to 666.

However, in Latin, the name is “Nero Caesar”, which equals 616 without the extra n in Neron.

NPON KΣP (in Greek) equals: N=50, P=200, O=6, N=50, K=100, Σ=60, P=200. These total 666 (as in Rev. 13:18).

666 also points to the Roman numeric and monetary systems: I=1, V=5, X=10, L=50, C=100, D=500. These count to 666. Again, note that money used in Judah had the Caesar’s image on it (Mat 22:21) https://en.wikipedia.org/wiki/Julio-Claudian_family_tree.

Julius Caesar’s dynasty ended in 68 AD with the death of Nero Caesar, whose name counted to 666 (Rev 13:17-18). His dynasty was replaced with that of Vespasian and his two sons, Titus and Domitian (Rev 13:11).

Another clue is that the Roman dynasty of Julius Caesar consisted of six successive emperors after Julius Caesar, after 44 BC, until after Nero Caesar’s death in 68 AD (Rev. 17:9-10).

“Here is the mind which has wisdom. The seven heads are seven mountains on which the woman sits... there are seven kings: Five are fallen, one is, and one is yet to come” (Rev 17:10).

These are (1.) Julius Caesar (49-44 BC), (2) Augustus Caesar (31 BC-14AD), (3) Tiberius Caesar (14-37 AD), (4) Gaus, i.e., Caligula Caesar (37-41 AD), (5) Claudius Caesar (41-54 AD) and (6) Nero Caesar (54-68 AD). These were all Caesars.

The First Century Jubilees

Nevertheless, there has been some chaos in being very certain the 7-year sabbatical and 49-year jubilee cycles are correct. For instance, one version says the fall of 34 AD began a jubilee year. It aligns with the false view that the first temple was burned in 421 BC, which was 35 years after Josiah found the lost book of Moses allegedly in 458 BC and began a new jubilee cycle at that time.

Another version says a jubilee cycle began in 457 BC, when Ezra returned to Jerusalem. This aligns with jubilees in 604 BC (the first year of Nebuchadnezzar, when Daniel was taken to Babylon) and 457 BC (the seventh year of Artaxerxes), and 407 BC (14 years after 421 BC), and 34 AD (when Paul was called, and 83 AD (14 years after the second temple was burned in 69-70 AD) and 132 AD (the jubilee during the Bar Kochba Revolt).

These two versions conflict with the jubilee cycle of 3957, 3761, 331 and 37 BC.

Therefore, “the last 3½ years” in Revelation have allegedly been so illusive that one minister simply instructed his followers to observe the sabbaticals from the years of their baptisms, and Christ will restore the year it should be observed when he returns.

The First Century “Dragon”

Well, the time has finally come to unveil the context of Revelation 12 and 13. Google for “dragon and the beast”, and it will receive over a million hits. This shows there is enormous interest, but there’s little or no consensus on the proper first century context! Why isn’t there just one satisfactory view on this?

A major clue is that the dragon was poised ready to devour a “man-child” (Rev 12:4). Therefore, the dragon seems to represent King Herod, who killed the children of Bethlehem to remove a rival “King of the Jews”.

When did Herod the dragon appear? In the first century! How did the “dragon” receive power from the beast? It came from Rome and the Roman occupiers coming into Palestine out of the sea!

But what is the true context? There are several clues commentators seem to be eager to hide.

A common assumption is that the woman represents a “good church”, which would deserve to flee to a “place of safety” during the “last 3½ years”, in our near future. The “rest of her seed” allegedly represents another “lukewarm church”, which would allegedly remain behind and pursued by the dragon.

Actually, since the Garden of Eden, a particular “woman”, Mary, would eventually give birth to a man child, the Messiah. After his birth, he was killed and was “caught up” to heaven, and his mother had “other seed”, which the dragon sought to devour (Rev 12:17). Why? Because her offspring were descendants of David and were contenders for David’s throne and rivals for the title, “King of the Jews” (as illustrated in TABLES 2 & 4).

The “Master’s kin”, the “Desposyni”, were Davidites, that is, princes and heirs of David, the line of “kings of the Jews”. Jesus was considered to be a “son of David” (Mat 12:3, 23; 15:22; 21:9, 15; Lk 1:32). Herod had another line of kings of the Jews, but he was an Edomite.

Some of the Desposyni became leaders of the church of Jerusalem, which had seven branches (seven candles) listed in Revelation 2 and 3. The candlestick itself (with its seven branches) was in the temple. Other Davidites, like Barabus and perhaps the apostle “Simon Zelotes” were related to guerilla freedom fighters or “Zealots” of Nazareth and Galilee (TABLE 4).

When the branches had disputes, they brought the issues to the apostles in Jerusalem (Acts 15).

Perhaps commentators have a hidden motive for defining the woman as a church.

First Century 3½ Year Context

After the “man-child” was resurrected and “caught up” into heaven, his mother fled into a wilderness for 3½ years (Rev 12:5-6). If the crucifixion were in the spring of 31 AD, then the 3½ years ended in the fall of 34. What is so special about this particular date, 34 AD?

First of all, it is the end of seven years and would, therefore, be a sabbatical year, and the jubilee is announced in the fall of the seventh year (Lev 25:9) in 34 AD if the Jews considered a previous jubilee to have occurred 14 years after the temple burned in 422 BC, which is doubtful. This view conflicts with a jubilee in 37 BC.

Second, the fall of 34 AD began a jubilee year if the fall of 132 AD began a jubilee year (34 + 98 = 132 AD) as claimed by those in the Bar Kochba Revolt. This view conflicts with a jubilee in 37 BC. After the fall of 132, the Jews revolted against the Roman occupiers, because they expected to get their land back from the Romans in a jubilee year. There was allegedly a jubilee 14 years after Jerusalem fell in 70 AD, and there was allegedly a jubilee in 574 BC, 14 years after Jerusalem fell the first time (as the one believed to have occurred in Ezek 40:1). This means another jubilee was allegedly in 34 AD and 83 AD (34 + 49 = 83 AD), 14 years after the fall of Jerusalem (as the one believed to have occurred in Ezek 40:1).

The Dragon and Mary’s “Seed” (Jesus’ Siblings) and the Apostolic Succession

Here is the fulfillment of Genesis 3:15: “I will put enmity between you {the serpent} and the woman {Mary} and between your seed and her seed; it shall bruise your heel, and you shall bruise his head.” Before his crucifixion, Christ said, “Now is the judgment of this world: now shall the prince of this world be cast out” (John 12:31).

At this time, the temple veil was ripped in half to allow a new kingdom of priests to go behind the veil and have direct access to the Higher Realm. The man child arose from the dead, ascended into heaven, where Michael and his angels cast down to earth the dragon, “the accuser”, with his third of all angels.

Revelation 12 is about a mysterious “dragon” fixated upon devouring a certain woman’s offspring, her “man child”. We can discern that the woman represents Mary, and her “man child”

represents Christ, who was to become the true “Prince of David”, and “King of the Jews”. The dragon represents Herod, who pretended to be a Jew bearing that same title (Rev 2:9; Rom 9:6). This is the first century context.

Herod rendered all of his power to Caesar, the Emperor of Rome (Rev 13:4). He received power from Rome to kill all the male children in Bethlehem and to “devour” his competition.

Therefore, Herod and his offspring pursue Mary, her “Man-child” and her other offspring for 33 years, until her Man-child escapes by ascending into heaven, and she escapes by fleeing into a wilderness for 3½ years, while the dragon pursues the “remnant of her seed” (Rev 12:17).

If the crucifixion, resurrection and Christ’s ascension were in the spring of 31 AD, then these 3½ years would end in the fall of 34 AD, allegedly when the jubilee was to be announced in the fall of the sabbatical year (Lev 25:9). Perhaps this becomes a prime example of a jubilee during the Christian era.

We know that 98 years later, 3,000 followers of Simon Bar Kochba believed there was a jubilee in 132 AD, when they revolted against the Roman occupiers in order to regain their land, which Joshua had given them in 1402 BC.

Saul persecuted the church after Christ’s ascension in 31 AD, until he consented to Stephen’s death in 34 AD. After the 3½ years, the jubilee was to be announced, and Paul was converted perhaps near the beginning of the new jubilee cycle, and he began his mission to reach the Gentiles. So the gospel first went to the Jews during the 3½ years.

This also implies that Mary had “seed”, other children, in addition to the Man-child. We know that her son James (Gal 1:19) was a leader of the Church at Jerusalem in 49 AD (Acts 15:13), and her other children were Jude “of Galilee”, Joseph, Simon, Miriam, Salome and Anne.

Seven Branches of the Jerusalem Church

Seven churches sprang from the Church at Jerusalem.

First, after the crucifixion, Mary came under the care of Apostle John (Jn 19:25-27), son of Zebedee, and, according to tradition, they removed to build the first church mentioned in Revelation 2 and 3, the Church at Ephesus in today’s western Turkey. Allegedly both died in or near Ephesus (Catholic view). Timothy was the first bishop of Ephesus.

Second, the apostle John baptized Polycarp (in about 80 AD), and Polycarp became a leader of the second of the seven churches (Rev 2:8), the Church at Smyrna, after the sabbatical of 97 AD. This was in about the time of John’s death. Polycarp proclaimed the teachings of the apostles until the sabbatical of 168 AD, when he and 12 companions were martyred, burned alive.

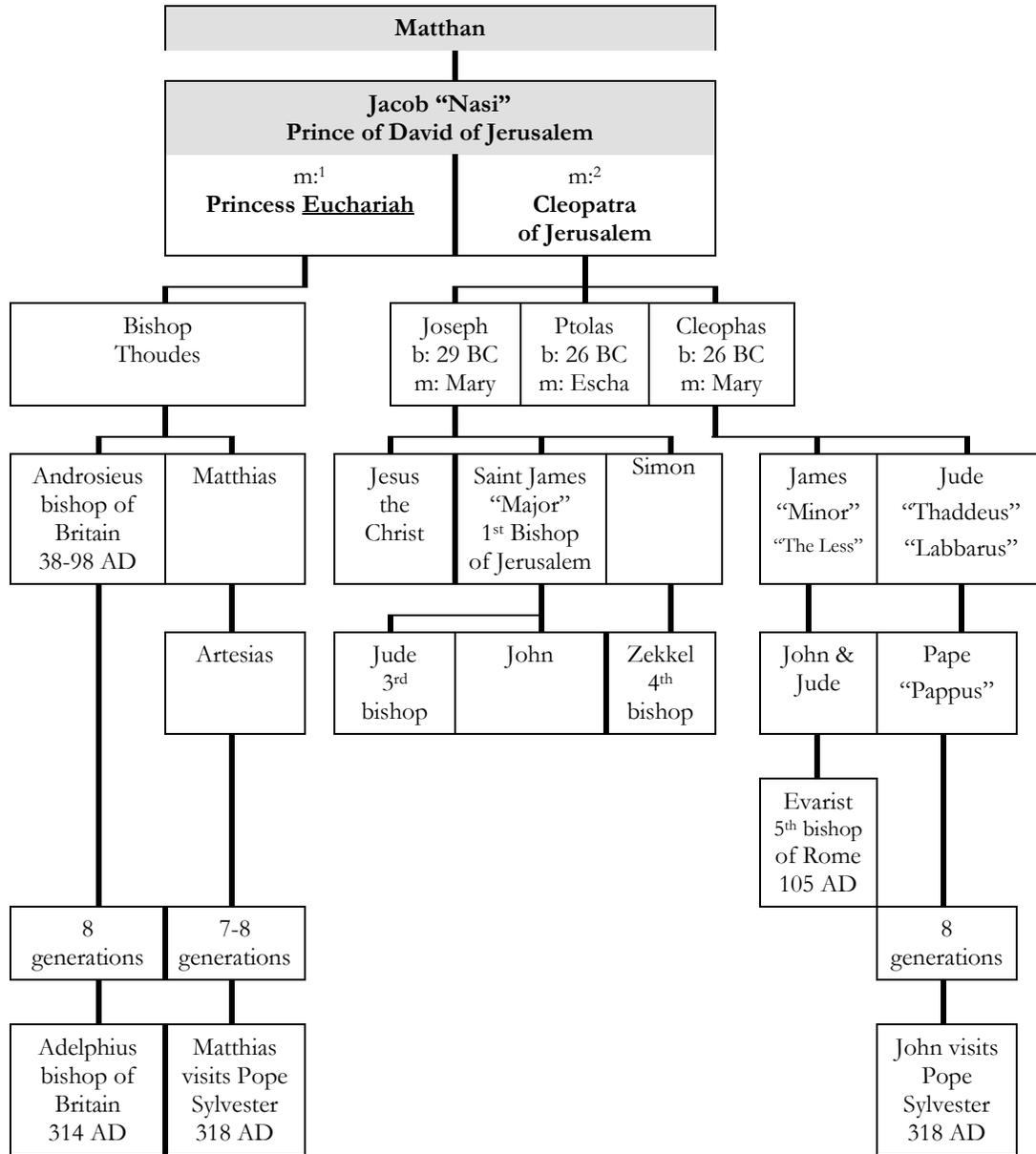
Third, we can speculate that the third church, Pergamos, is somehow linked with Simon Bar-Kochba, who led 3,000 Jews in a revolt against the Roman occupiers in a jubilee year, in 132 AD. This was two jubilees (98 years) after Paul began to reach the Gentiles in 34 AD. Bar Kochba claimed to be the promised Messiah, the “star” that would fulfill the prophecy of Balaam in Numbers 24:17. Evidently, the Church at Pergamos indorsed this “doctrine of Balaam” (Rev 2:14; II Pet 2:15).

Fourth, Irenaeus was ambiguous in dating Apostle John’s visions in Revelation. He said, “For (John or John’s book or John’s vision) was seen not very long ago, but almost in our day, towards the end of Domitian’s reign” (Saint Irenaeus, *Adversus Haereses* 5, 30, 3). Domitian ended September 18, 96. Desposyni refers to the three well-known legitimate bloodlines descending from the family of Jesus that governed the Jewish Christians and the “Mother Church” at Jerusalem.

After Constantine captured Rome in 312, eight members met with Pope Sylvester to allow the desposynos bishops to govern in Antioch, Ephesus, Alexandria as well as in Jerusalem.

After the Nicene Council in 325, Constantine became an emperor with the “last word” on even religious matters. He decided the Jewish Christians could continue observing their memorials of Jewish history and their laws. However, Christian non-Jews throughout the Roman Empire were not part of that history. They would have their own governors. This decision led to persecuting Jews, which had been making proselytes of the non-Jewish (*The Decline and Fall of the Roman Church*, Malachi Martin).

TABLE 2. “Holy Family” or Desposyni down to Emperor Constantine

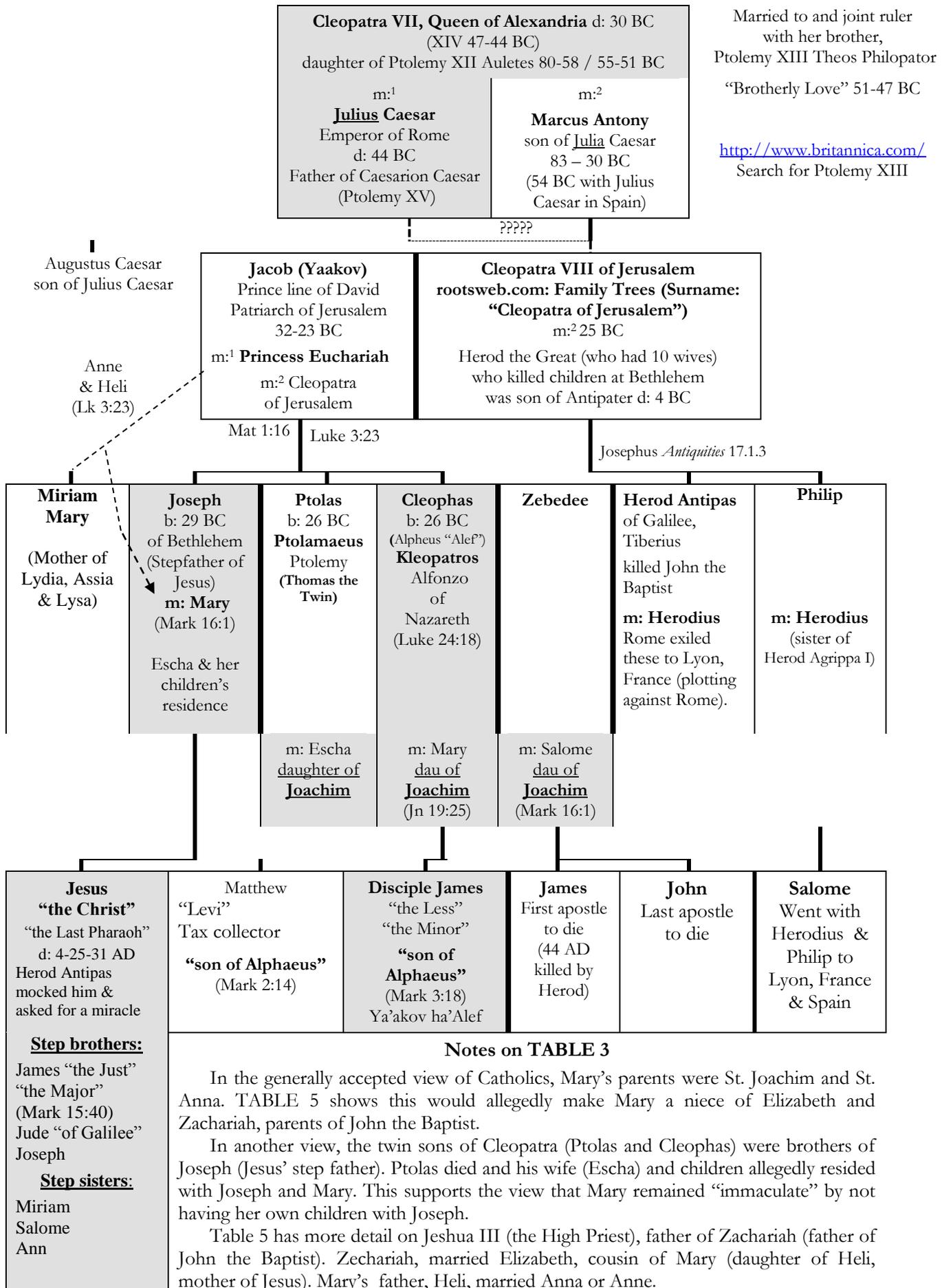


Constantine of Britain captured Rome in 312 AD

Did Mary have Other Children?

The twin sons of Cleopatra (Ptolas and Cleophas) became viewed as brothers of Joseph (Jesus’ step father). Why? After Ptolas died, his wife (Escha) and children allegedly resided with Joseph and Mary. This supports the view that Mary remained “immaculate” by not conceiving other children with Joseph. Allegedly, Ptolas’ offspring were: James “Major”, Jose, Simon, Jude of Galilee, Mary, Salome and Anne. Allegedly, Clophas’ children were: James “Minor”, Jose, Simon, Jude “Thaddeus”, Cyria, Salome, JoAnna, Lillian, Susanna, Miriam & Dinah. If Joseph were their brother, he would likely have used the same names.

TABLE 3. The Dragon and the Beast
(Lines of Alexander, Caesar and Herod as Kings of the Jews) Revised by Floyd R. Cox 12-01-2015



Herod and Rome Versus the Desposyni

Rome gave Herod the Great (the “dragon”) the title, “King of the Jews”, and he made war with the princes of king David’s line, which would usurp that title. One of his sons killed John the Baptist. During Christ’s trial, he appeared before another son. Apostle Paul appealed to Herod’s grandson to make his defense.

After the resurrection and founding of the church, Christ’s step siblings led the Jerusalem Church while Saul persecuted them for 3½ years, until the jubilee of 34 AD.

After 325 AD, Eusebius called these siblings and cousins (Christ’s blood relatives) the “Desposyni”, “the Lord’s House”. Eusebius wrote in the time that Constantine captured Rome and became the Emperor.

Constantine denounced the authority of the Desposyni over a global, Universal church and, like Herod, promptly sought to dispose of the Desposyni bishops.

What Eusebius Didn’t Know

Evidently, Constantine wasn’t aware that Jews scattered throughout his empire returned to Jerusalem on the day of Pentecost in 31 AD, 3½ years before the next jubilee. This return was during the second temple (Zech 14:16).

Josephus said the Israelites were in Parthia, just over the Euphrates river. In 44 AD, Herod’s son, Antipas, was exiled to France because he admitted making armor for 50,000 Parthians, enemies of Rome. His vacancy was refilled by Caesar.

Eusebius didn’t know that, eventually, England’s King Henry VIII, of Welsh descent, would create the “Church of England” based on a tradition that Christ’s mother and uncle (Joseph of Arimathea) founded an earlier church near Wales.

Eusebius didn’t know about y-dna, that Israelites could eventually regain their identity by taking a y-dna test and match the results.

Which James Preached in Spain?

Sephardim is the Hebrew word for “Spanish” and refers to Jews living in Spain. This insight, therefore, is a clue in finding how the Jews (with y-dna haplotype j2h4) first went to Spain and Portugal, some to Brittany and Wales.

How did Christian Jews first reach these areas? Allegedly, the apostle James, son of Alphaeus, preached in Spain (according to Dr. Herman Hoeh). He was allegedly buried at Santiago de Compostela, just above Portugal. Centuries later, an Alfonso became a king of Portugal. Alphaeus is a form of Alphonzo. Apostle Paul had plans to preach in Spain (Rom 15:28). James was allegedly in Caesar-Augusta, Spain (Zaragoza) when Mary, Christ’s mother, allegedly appeared to him.

A recent TV documentary covered one brother pushing his brother in a wheelchair 100 miles over the Way to St James, to where Apostle James is allegedly buried in Spain.

Christ’s step-brother, James, became a believer after the resurrection (Acts 1:14; 2: 1-4; I Cor 15:7; Gal 1:19). Apostle John allegedly went through France with Mary as a companion. Christ allegedly visited Mary in southern France near the time of her death. Christ’s brother James was still living in 49 AD (Acts 15). James, the son of Zebedee, was the first apostle to die (44 AD). He was killed by Herod.

Caesar, Herod, Cleopatra and the Desposyni Compete for David’s Throne

Several rivals were contending for being the “king of the Jews”. Christ, being of the princely line from king David down to Prince Joachim, was considered as one of the contenders. He was brought before one of Herod’s sons for judgment in 31 AD.

The following link reveals another contestant:

http://en.wikipedia.org/wiki/Cleopatra_of_Jerusalem has the following quote:

“Josephus mentions ‘Cleopatra of Jeruslaem’ twice: once in Antiquities 17.1.3 and once in War 1.28.4. According to Josephus, Cleopatra VII and King Herod became intimate, and that Cleopatra ‘upon the whole, seemed overcome with love for him (King Herod),’(Antiquities 15.4.2). Herod is said to have had a son named Philip with **Cleopatra of Jerusalem** while it is believed that Cleopatra had a third child with Marc Antony also named Philip. It is during Marc Antony's absence that Cleopatra, according to Josephus, spent a great deal of time with King Herod.”

This Cleopatra VIII (of Jerusalem) is allegedly the mother of Kleopatros, whose wife, Mary, was at the crucifixion (Jn 19:25) and was likely with Kleopatros on the road to Emmaus when Christ suddenly appeared walking with them.

Who is the Beast?

There are several clues that reveal just who the beast of Revelation 13 is.

Herod, king of Judea, received his power from Caesar, from Rome, and could bestow the four divisions (tetrarchs) of his kingdom in Palestine to his three sons if Caesar, the Roman Emperor, gave consent. Palestine belonged to Caesar.

Another clue is that the Roman dynasty of Julius Caesar consisted of six successive emperors after Julius Caesar, after 44 BC, until after Nero Caesar's death in 68 AD (Rev. 17:9-10).

"Here is the mind which has wisdom. The seven heads are seven mountains on which the woman sits... there are seven kings: Five are fallen, one is, and one is yet to come" (Rev 17:10).

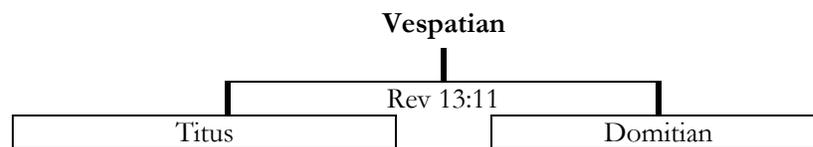
These are (1.) Julius Caesar (49-44 BC), (2) Augustus Caesar (31 BC-14AD), (3) Tiberius Caesar (14-37 AD), (4) Gaus, i.e., Caligula Caesar (37-41 AD), (5) Claudius Caesar (41-54 AD) and (6) Nero Caesar (54-68 AD). These were all Caesars.

"Five are fallen, and one is": The Roman dynasty of Julius Caesar consisted of six successive kings including Julius Caesar (49-44 BC), before 70 AD (Rev. 17:9-10). Julius was not an emperor, but they were six successive kings. Who was the sixth? Hint: "Nero Caesar" counted to 666 as illustrated above (Rev 13:18). These six are all found in Revelation 13.

Who is the seventh king or Emperor? Within this context, there would also be the 7th king, the one "yet to come". https://en.wikipedia.org/wiki/Julio-Claudian_family_tree

Verse 11: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and spoke as a dragon. And he exercised all the power of the first beast before him..."

It is no mystery that Vespasian ruled the area of Palestine while under King Nero, and he became the next emperor after Nero's suicide in 68 AD. He had two "horns" who became Emperors after the death of Vespasian, Titus, and Domitian. It is called "another beast", and it had two horns called the Flavian dynasty consisting of Vespasian and his two sons, Domitian and Titus.



Titus is credited with burning the temple in 70 AD. Verse 11 speaks of an eighth king. This is likely Titus who burned the Temple and took its gold to Rome to rebuild her coliseum, which had been burned by Nero.

The Harlot Riding the Beast (Rev 17:1)

TABLE 2 introduces a mysterious "Cleopatra of Jerusalem", a woman that is somehow related to both the dragon and the beast. She married Herod (the dragon) and was allegedly a posthumous daughter of Julius Caesar of Rome and Cleopatra of Egypt (who died in 30 BC).

After Julius Caesar was assassinated in 44 BC, Herod conquered Jerusalem in 37 BC, 502 (251 x 2) years after the fall of Babylon in 539 BC. 37 BC and 69 AD were Sabbaticals according to the rabbinical reckoning and according to Josephus (*Antiquities* 14.16.2-4).

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

Perhaps this explains how Jerusalem was the woman riding the beast in Revelation 17-18. Here is a paradox: Revelation 18:24 says that, in "that Great City", was found the blood of the prophets and saints, and all that were slain upon the earth. Matthew 23:34-35 speaks of Jerusalem that killed the prophets: "Upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias..." (father of John the Baptist).

Therefore, does the "woman" riding the beast represent Rome or Jerusalem? Or perhaps both? Perhaps she also represents Cleopatra of Jerusalem, a daughter of Julius Caesar and Cleopatra of Egypt.

The Roman emperor, Nero, was over Rome from 54 to 68 AD, and, in his tenth year, he burned much of Rome, blamed the Christians and began to exterminate them throughout the Roman Empire. This 3½-year period (64-68 AD) ended with Nero committing Suicide.

Another clue is that Revelation was likely written before the destruction of Jerusalem in 70 AD, perhaps during the rein of Nero the tyrant, whose name counted to 666. The candlestick holding the seven candles (the seven churches) was located in Jerusalem's temple before 70 AD. This likely represented the church in Jerusalem, which had branches located in today's western Turkey. The churches attended conferences in Jerusalem to find solutions from the apostles as in Acts 15 in 49 AD.

The Jews had rebelled against Roman rule in 66 AD, and the Romans invaded Judea and surrounded Jerusalem on the Passover in 70 AD. Rome turned on the Jews who had previously pursued the Christians as prophesied in Luke 19:41-44. The reason the beast is pictured coming out of the sea is because Titus and his armies came from Rome to Jerusalem before burning the temple in 70 AD.

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..." To conquer Jerusalem, the Roman catapults threw large stones, each weighing a talent, in order to break down the three walls of Jerusalem. The temple was measured in Rev. 11:1 and existed until 70 AD. How can a temple be measured when it no longer exists after 70 AD?

Writers of the first century knew the Old Testament and felt obligated to reveal the hidden meaning of "the tree of life", "Passover lamb", "manna from heaven", "serpent on a stake", and the "water of life". There

were 24 elders, 288,000 priests, a “law written on the heart”, a type of Cyrus, “the Messiah”, “the two olive branches”, “the man of sin”, Pharisees and anti-Christians

The dynasty of David lasted 1,000 years (1004 to 4 BC) and 1,000 years from the death of David to the death of Christ “son of David” (971 BC to 31 AD).

The Golden Era of Israel and Judah ended with the death of Solomon and the separation of Judah and Israel (from 931 BC to 70 AD).

There was time left to reach the gentiles after 31 AD, but “time is short” 40 years after the Crucifixion, near 70 AD (Daniel 7-9; Luke 19:11; I John 2:18; James 5:8; Rev. 1:3-7).

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

The entry into Palestine and the fall of Jericho at the sound of the seven trumpets, seem to picture a future “time of the end” for Israel, an end of 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).

70 AD was 1,000 years after Israel’s 10 tribes departed from Judah. 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).

1. The time of the end was to come upon Israel as a nation (Jn. 11:50-52).

The Jews would be driven from Palestine into all nations (Lk. 21:24).

2. For the nation of Israel, Christ’s kingdom would replace the temple worship, the sacrificing and all that pertains to the Levitical priesthood.

3. God’s wrath, his vengeance, was to be upon Jerusalem. The Jews had killed the Messiah (I Thes. 2:15,16). Upon the death of the Testator, the first marriage covenant ends. The New Covenant reverts back to the time before they asked for a king, when Christ was in the desert, in the cloud, in the fire and in the fiery furnace, and the gospel included the gentiles and confirmed by healings, opening of prison doors, two prophets, 12 apostles and other miracles. The Church was to escape God’s wrath on Jerusalem (I Thes. 5:9).

4. Kingdoms, including 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.

5. John was to outlive the old covenant temple 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.

6. 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 in 70 AD or during the 3½-year siege of Jerusalem.

7. 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).

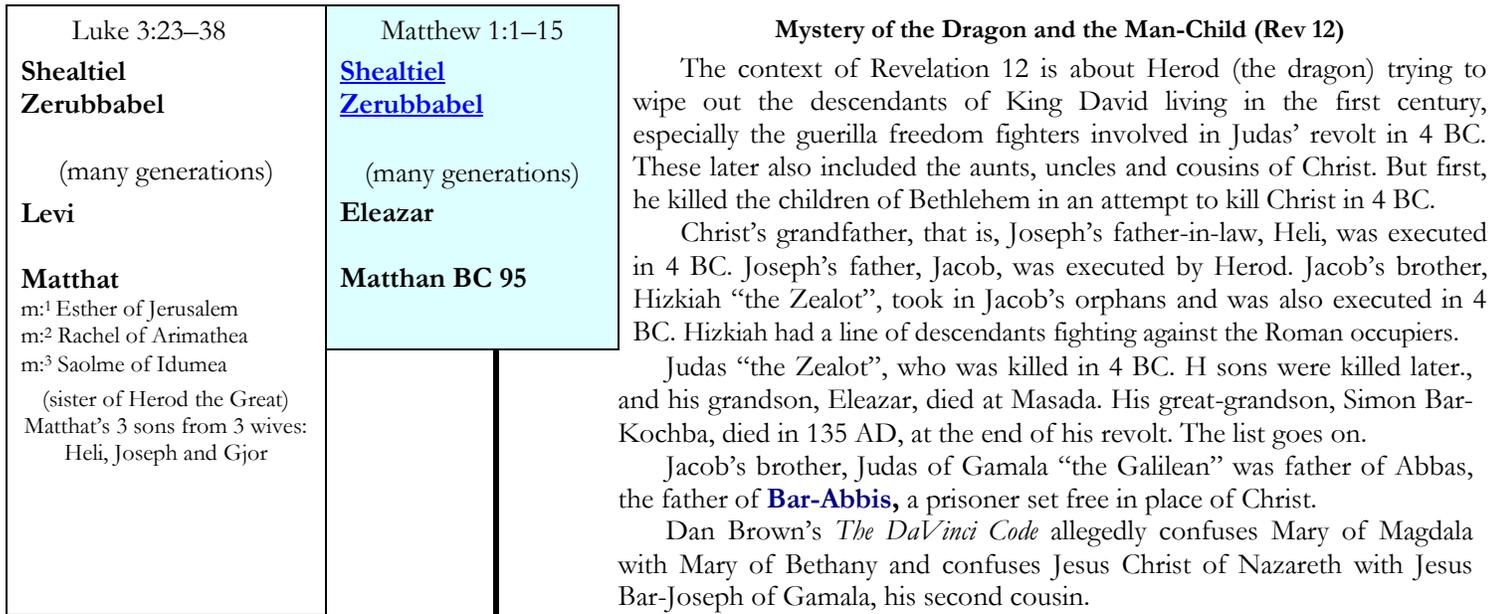
8. They had to learn that they could no longer appeal to the Father through their temple rituals... without first going through the Son.

9. A final annulment of the old covenant, a final dispersion of the Jews from Palestine, began in 132 AD, in a jubilee year, 98 years after Paul was called to go to the Gentiles.

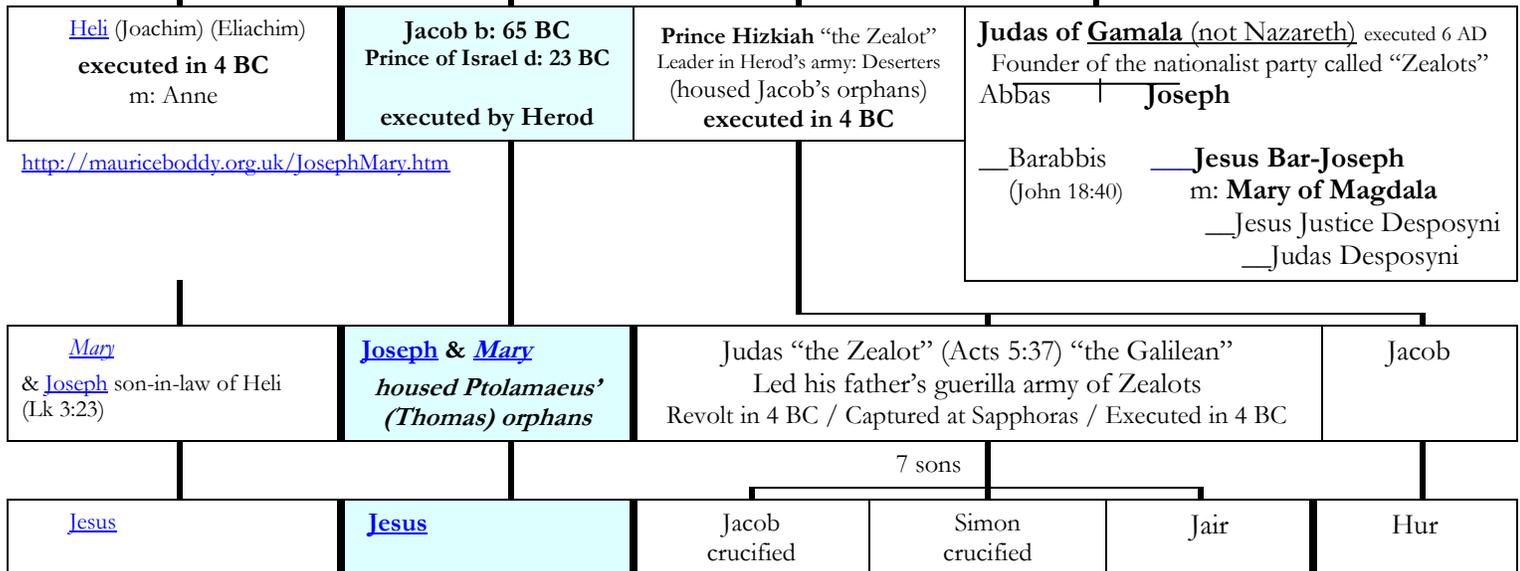
We need to consider these points and understand what happened in the first century before we openly declare what we think is yet to happen.

At this point, it would be a good idea to thoroughly review the New Era that began after the fall of jubilee of 34 AD, when Paul was called after consenting to Stephen’s death. We need to document what Paul said during his three missions out from the Jerusalem church. What was required of the non-Jewish, Gentile Greeks after their conversion from false gods and fables (Acts 21:25) (after Acts 15, 49 AD) and why did his liberal message cause uproar in the synagogues that were attracting both Jews and Greeks?

TABLE 4. From the Babylonian Captivity to Christ (Matthew 1:1–17)



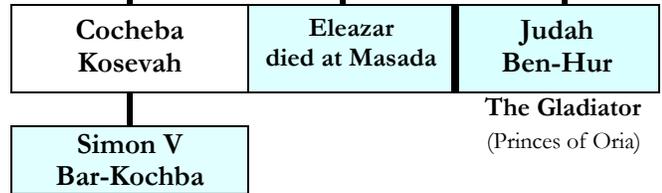
Note: One of Christ's disciples was a Zealot.



Line of Joseph's Uncle, Judas

Nationalist party called "Zealots"

1. Judas of Gamala
2. Joseph
3. **Jesus Bar-Joseph**
m: **Maria of Magdala**
4. Jesus Justice
m: Marcella of Gamala
5. Joseph Rama-Theo
m: a British woman
6. Ameshas Spentas
7. Theophilus
8. Narcissus
9. Ipromorus
10. Flammulus
15. Judah – the last bishop in Jerusalem ended 135 AD



The War Continues until Emperor Constantine, after 312 AD

Gamaliel (a teacher of Apostle Paul) recalls several Messianic movements. In Acts 5:37 he relates the one led by Judas of Galilee, a tax revolt in 4 BC. Paul was also mistaken as one of the Desposyni "extremists", an Egyptian who led 4,000 murderers against Jerusalem (Acts 21:38; 22:19). These "guerilla freedom fighters" or "Zealots" included Judah Ben Hur taken to Rome after 70 AD, Eleazar at Masada (72 AD) and Simon Bar-Kochba (132 AD).

After Constantine of Britain captured Rome in 312 AD, he became the Emperor and decided not to give the Desposyni nor the Church at Jerusalem the final word on matters concerning the entire Roman Empire. Gentile Christians were not at the exodus from Egypt on the Passover, nor in Persia on Purim, nor in Jerusalem on Hanukkah. These are memorials not "illegal" for Jewish Christians in preserving their Jewish history for all nations to read.

TABLE 5. Chart by Floyd R. Cox: An Abstract of Christ's Family

Source: **David Hughes**, RdavidH218@AOL.com

(http://www.angelfire.com/ego/et_deo/Holy_Family.wps.htm) (http://www.angelfire.com/ego/et_deo/holyfamily2royalfamily.htm)

<p>Luke 3:23–38</p> <ol style="list-style-type: none"> 1. Neri 2. Shealtiel 3. Zerubbabel m:¹ Amytis of Babylon m:² Estra Jewish line m:³ Rhodah of Persia 4. Rhesa 5. Jehohanan 6. Judah 7. Josech 8. Semain 9. Mattathias 10. Maath 11. Naggai 12. Esli 13. Nahum 14. Amosh 15. Mattathias 16. Joseph 17. Johanan 18. Melkhi 19. Levi 	<p>Matthew 1:1–17</p> <ol style="list-style-type: none"> 1./1. Jeconiah 2./2. Shealtiel 3./3. Zerubbabel m:¹ Amytis of Babylon - m:² Estra Jewish < <u>Tobite line</u> m:³ Rhodah of Persia - 4. Shazrezzar son of <u>Amytis</u> 5. ?? 6. ?? 7. Yehezqiyah 8. Neariah m: Barsine 9. ?? <u>Abiudite line</u> 10./4. Abiud BC 300 11./5. Eliakim BC 275 12./6. Azor BC 245 13./7. Zadok BC 215 14./8. Achim BC 185 15./9. Eliud BC 155 16./10. Eleazar BC 125
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<p>20. Matthat</p> <p>m:¹ Esther of Jerusalem m:² Rachel of Arimathea m:³ Salome of Idumea</p>	<p>17./11. Matthan</p> <p>Abiudite line</p>
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<p>Anna, <u>Zebedee</u>, <u>Joseph</u>, Honi of Arimathea</p>	<p>Enaidite Line</p>
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<p>21. Heli brother-in-law of Jacob executed in 4 BC m: St. Anna, Dau of Matthan, sister of Elizabeth (In Catholic view, Anna married Joachim)</p>	<p>18./12. Jacob executed by Herod m:¹ Euchariah, mother of Miriam m:² Cleopatra of Jerusalem</p>
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<http://mauriceboddy.org.uk/JosephMary.htm>

<p>22. Mary (daughter of Heli & Anna) m: Joseph son-in-law of Heli (Lk 3:23)</p> <p>According to St Augustine, Mary's mother, Anna, descends from Matthan. Her step-father, Joachim and Heli descend from Matthat.</p>	<p>Abiudite line 19./13. Joseph son of Jacob (Mat 1:16) He allegedly housed Ptolas' orphans m: Mary daughter of Heli (Luke 3:23)</p>	<p>Ptolas (Thomas) Ptolamaeus Ptolemy of Bethlehem m: Escha daughter of Joachim (Mary's half sister)</p>	<p>Joachim (son of Matthat?) m: St. Anna (or JoAnna) (sister of Elizabeth)</p>	<p>Cleophas Kleopatros (Syriac: Alphaeus) (Alfonzo "AleP") (Luke 24:18) m: Mary daughter of Joachim (Jn 19:25) (Mary's half sister)</p>	<p>m: Salome daughter of Joachim (Mark 16:1) (Mary's cousin?)</p>	<p>Zachariah High Priest executed in the temple (Mat 23:35)</p> <p>m: Elizabeth sister of St Anna or JoAnna? Dau-in-law of Jeshua</p> <p>Lk 1:36 (Mary's "aunt", "cousin" or "near kin")</p>
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<p>23. Jesus</p>	<p>20./14. Jesus (took refuge in Egypt)</p>	<p>James "Major", Simon, Joseph, Ann, Jude, Mary, Salome</p>	<p>James 3 other sons 5 daughters</p>	<p>James & John</p>	<p>John the Baptist</p>
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Mystery of the Immaculate Conception (Rev 12)

Again, the context of Revelation 12 is about Herod (the dragon) trying to wipe out the descendants of King David living in the first century, especially the guerilla freedom fighters involved in Judas' revolt in 4 BC. Herod killed the children of Bethlehem in an attempt to kill Christ in 4 BC.

Christ's family tree is confusing. His foster-father, Joseph, was a son of Heli because "son-in-law" is nowhere in the Bible. Mary the wife of Cleophas, was a sister of Mary because "sister-in-law is nowhere in the Bible. Mary, about 16, was Elizabeth's "cousin" because "aunt" is only found in Leviticus 18:14.

Mary, the wife of Cleopas, was at the crucifixion, and Cleopas was on the road to Emmaus when Christ met him after his resurrection. Jacob was killed by Herod, and Cleopatra married Herod. Jacob had allegedly married Cleopatra of Jerusalem (She is mentioned twice by Josephus).

This would account for Joseph having two twin step-brothers named Ptolas (Ptolamaeus or Thomas the twin) and Cleopas (Kleopatros named for Cleopatra).

Desposyni, Kyriakon and Ekklesia

The Desposyni (blood relatives of Christ) at times met with the Bishop of Rome to endorse the Passover tradition.

The Kyriakon "the Lord's House" and descendants of David.

The Ekklesia consisted of the body or mass of followers. Imperial Rome favored having consensus among her bishops on various topics.

"Cleopatra of Jeruslaem" is mentioned by Josephus in *Antiquities* 17.1.3 and in *War* 1.28.4. He said that Cleopatra "upon the whole, seemed overcome with love for him (King Herod)" (*Antiquities* 15.4).

Christ's family tree can be very confusing. According TABLE 5:
Mary's husband, Joseph, is a son or Matthan, a son-in-law (not son) of Heli.
Mary's mother, Anna, is allegedly daughter of Matthan, a sister of Jacob and Elizabeth.
Mary's father, Heli, is allegedly a half brother of Joachim, Zebedee & Joseph of Arimathea.
Mary, Joseph's wife, is a sister-in-law of Cleophas and a half sister of Cleophas' wife, Mary.
Mary's uncles-in-law are allegedly Joachim and Zebedee, allegedly brothers of Heli
Mary about age 16: Elizabeth was her "older Jewish cousin". "Aunt" is only used in Leviticus 18:14.
Elizabeth of the tribe of Judah, was allegedly a daughter-in law of Jeshua, a Levite priest.

The Context of Revelation 12

Revelation 12 is usually applied to the "latter days", when the church will flee into a wilderness for the "last 3½ years". After all, Revelation is about "things which shall be hereafter" (Rev 1:19). Therefore, not much is taught about Herod being like a dragon poised to devour the Christ child at Bethlehem or about Christ's family being persecuted after the resurrection for 3½ years before the next jubilee in 34 AD (Rev 12:6, 14). Here is the rest of the story:

First of all, perhaps Revelation uses various symbols and **figures of speech** to represent Cleopatra and her lovers. Otherwise, there would likely have been much more effort to slaughter "the seed" of Christ's mother and her family. Revelation 12:17 implies that she had other seed, that is, Christ's half brothers and their families.

The Union between Cleopatra and her Lovers

Queen Cleopatra of Egypt was in bed with several kings (Rev 1:20-22):

1. Prince Jacob was in direct descent of King David (Mat 1:16), and David's throne was to be restored in Jerusalem. His son, Joseph, became the foster-father of Jesus (Mat 1:16).

Jacob had connections with Egypt. Herod the Great allegedly sent him with 3,000 troops into Alexandria, Egypt, to assist the Romans in 30 BC. Alexandria fell in 30 BC, and Cleopatra and Mark Antony committed suicide at that time. Egypt fell to Rome in 30 BC. Jacob allegedly remarried Cleopatra's daughter, Cleopatra of Jerusalem, allegedly a posthumous daughter (b: 44 BC) of Julius Caesar and Cleopatra.

2. Simon, Jerusalem's High Priest. Onias was denied being the next High Priest; therefore he removed to Egypt in 159 BC. His son, Ananias, became the second High Priest there followed by Hananeel whose son, Simon III Boethus returned from Alexandria to Jerusalem and became High Priest in 37 BC. Simon allegedly married Cleopatra of Jerusalem. His grandson, Yeshua III (Jesus III) was High Priest in 36-23 BC, and his daughter, Anne (or Hannah) married Prince Heli (or Helios), the father-in-law of Joseph, the husband of Mary, Christ's mother (Luke 3:23).

3. "Herod had also a wife Cleopatra of Jerusalem, and by her he had sons Herod and Philip" (Josephus, *Antiquities* 17.2.1). Philip's daughter, Salome, danced for Herod Antipas, and asked for the head of John the Baptist.

4. Marcus Antony. "How Cleopatra, when she had gotten from Antony some parts of Judea and Arabia, came into Judea; and how Herod gave her many presents, and conducted her on her way back to Egypt" (*Antiquities* 15.4.4).

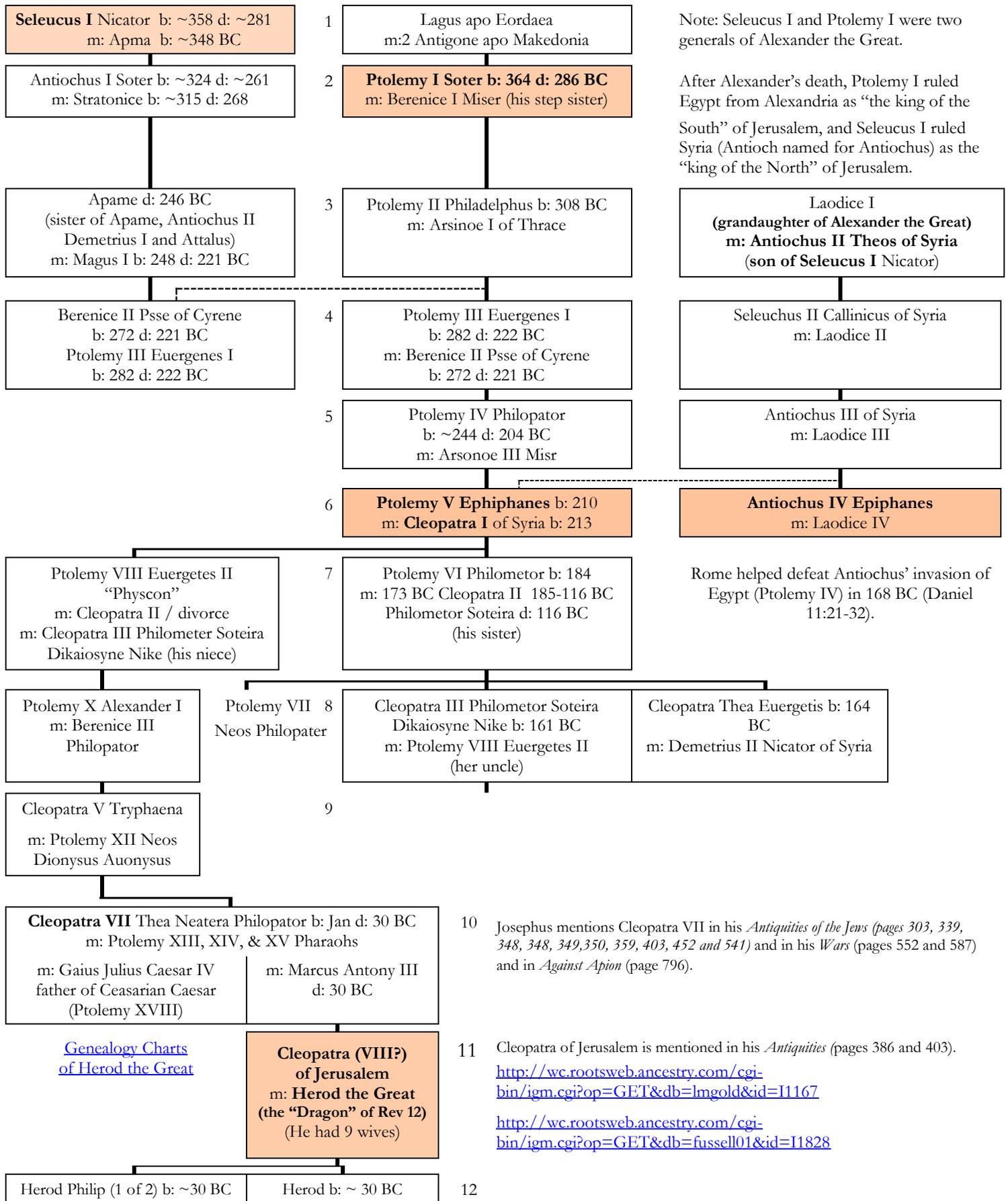
Desposyni, Kyriakon and Ekklesia

The main point is that, after Herod conquered Jerusalem in 37 BC, he developed a close relationship with Cleopatra of Egypt, and she had a close relationship with Julius Caesar and Mark Antony of Rome.

The Desposyni (princes of lineage of David in Bethlehem, Nazareth and Jerusalem) found themselves systematically being attacked and executed. The children of Bethlehem were only the tip of the iceberg. Christ's grandfather, Heli (or Helios), was executed. Christ's uncle Jacob was executed by Herod. His uncle Hizkiah, father of Judas, the Freedom Fighter or "Zealot", was executed after insighting a tax revolt in 4 BC. 2,000 of them were crucified surrounding the city of Siphoris. Christ's uncle, Judas of Galama, was a grandfather of a freedom fighter named Barabbis. This may explain why the few children killed in Bethlehem were too insignificant to be mentioned by Josephus and other writers.

The list goes on and paints a true picture of the "woman", the "House of the Lord" being under siege by the dragon in Revelation 12.

TABLE 6. Greek Rulers after Alexander down to Herod the Great (“the Dragon” of Revelation 12)
 (Information from <http://wc.rootsweb.ancestry.com/cgi-bin/igm.cgi?op=GET&db=roci&id=I32770>)



[Genealogy Charts of Herod the Great](#)

The church at Ephesus is allegedly near the home where Apostle John built a home for Mary, where she lived and died (Rev 2:2). In contrast, Mary allegedly removed to England, where she built the first church and died. This became the basis for the Anglican Church becoming the official Church of England during Henry VIII.

In 132 AD, Bar Kochba (allegedly of the Desposyni) claimed to be the Messiah prophesied by Balaam in the time of Joshua. Bar Kochba led 3,000 into a disaster described as a “stumbling block” in Rev 2:14.

The Kyriakon (“the Lord’s House”), the princes descended from David.

The Ekklesia consisted of the body or mass of followers. Imperial Rome, in opposition, favored having a consensus among her own bishops on various topics.

Dan Brown’s *The DaVinci Code* allegedly confuses Mary of Magdala with Mary of Bethany and confuses Jesus Christ of Nazareth with Jesus Bar-Joseph of Gamala, his second cousin.

Moreover, according to the New Testament and Josephus, there were 22 persons named Jesus (Josue, Joshua) and 12 named Mary (Maria, Mariam, Miriam).

If Christ, after his resurrection, were married to Mary of Magdala or Mary of Bethany, his male descendants would likely be of a haplogroup without any mutations, like Adam, if he were really the son of God, like a Second Adam.

If Christ’s step father, Joseph, had children, they would likely be in the J, J1 & J2 haplogroups like other Jews and Levites of his day.

It should not come as a surprise, however, that families in y-dna haplogroup R1b1 (the Plantagenets, Tudors and Stuart families of Normandy, Brittany, Wales and Scotland and a few early bishops of Rome) also claim to descend from King David. More evidence is needed. R1b1 is probably the most common haplogroup in Europe.

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, 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 the age (Lk. 21:5-20; Mat. 24:1-3). He answered, “When you see Jerusalem compassed by armies, know that the desolation is near... For these are the days of vengeance, that all things which are written may be fulfilled.”

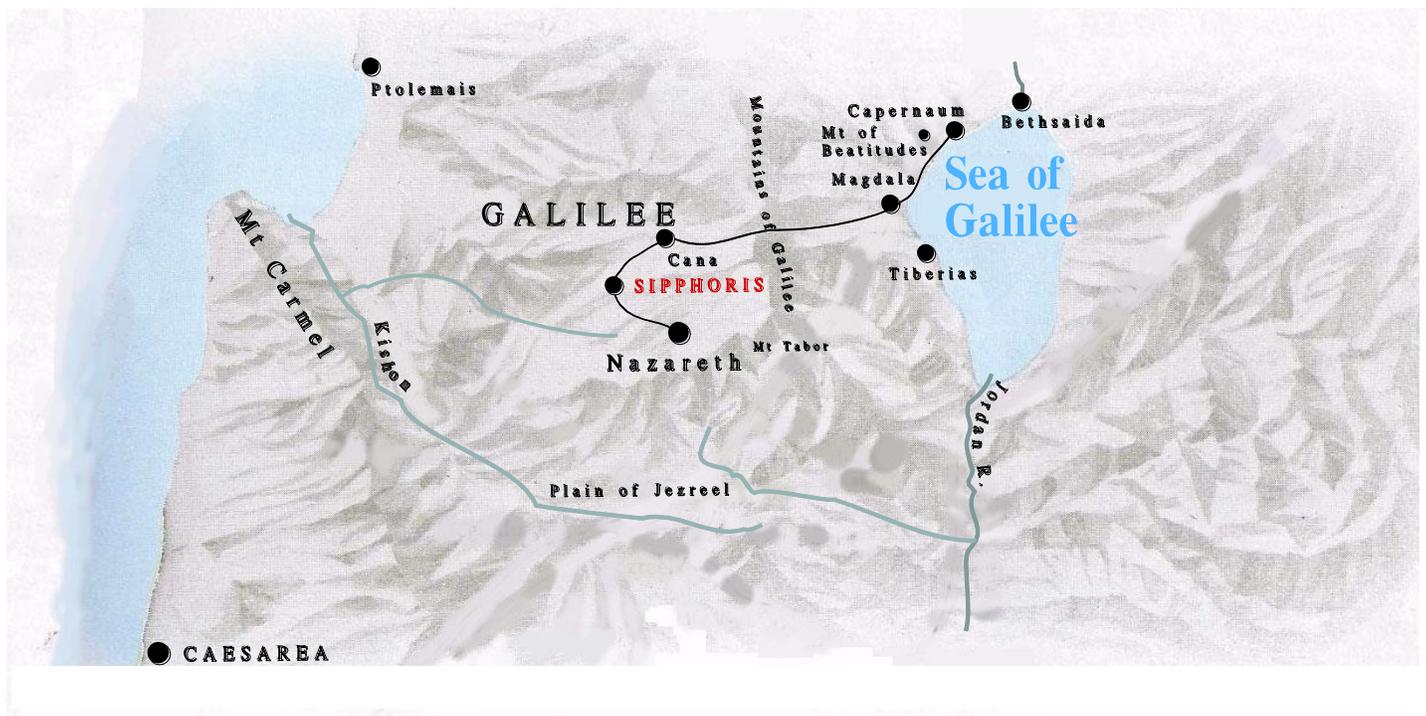
“This generation shall not pass, till all these things are fulfilled” (Mat. 24:34).

A sign of Christ being the Messiah, the sign that he was still alive and well after his resurrection, was the future vengeance on Jerusalem, the surrounding of Jerusalem with armies and the destruction of the city during their generation, not our generation of today (Mat. 23:32).

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).

Just as there was an invisible army when Cyrus crossed the Euphrates to conquer Babylon (Rev. 16:12), there was likely that same invisible army that wrote upon the wall of Jerusalem in 70 AD (Rev. 16:19).

Or, like some in the first century, perhaps we should believe that Jesus was not the Messiah or that he hasn’t come? Perhaps today’s generation is a much more special time, right?



Jacob & Anna, and the Freedom Fighters at Siphporis (Capital of Galilee) and Nazareth

Heli of Nazareth m: Anna of Bethlehem

Mary of Nazareth m: Joseph of Bethlehem

(Joseph was likely a carpenter employed to rebuild Siphporis with Herod Antipas.)

Information about the burning of Siphporis by the Romans in 4 BC is lacking, and yet the fire could have easily been seen from Nazareth, where Jesus was reared only about 3½ miles southeast of the smoke.

Judas of Galilee attracted 2,000 followers to revolt after the death of Herod the Great in 4 BC. They wanted to send a message to Caesar that Herod despised the Jewish people and vexed their lives with taxes and poverty and would be better to be his dog.

Judas seized control of Herod's army in Siphporis, and this provoked Rome to respond.

In 4 BC, many of Mary's family dies: father, Heli, Mary's father-in-law's brother, Hizkiah "the Zealot", his son, Judas "the Zealot (Acts 5:37). Judas' sons, Jacob and Simon, were crucified. Judas' brother, Jacob, had a grandson, Judah Ben-Hur, a Gladiator taken to Rome by Titus after Jerusalem fell in 70 AD.

Simon's nephew, Eleazar, died at Masada after the temple fell. Simon, and Simon's grandson, Bar-Kochba led a revolt in 132 AD.

The Romans had several names for the Galileans: Freedom Fighters, Revolutionaries, Terrorists, Extremists, Troublemakers and Zealots.

After the destruction of Siphporis, about 30,000 inhabitants were either sold into slavery or killed.

Quintus Varus took about 2,000 to Jerusalem and crucified them in a single day.

This added more fuel to the Galileans' hatred of the Romans and provides the context for the trial and crucifixion of Jesus, who had a disciple who was a Zealot.

Barabbis (the criminal who was set free at Jesus' trial) was allegedly a grandson of Judas of Gamala, a brother of Jesus' grandfather, Jacob.

Jesus Bar-Joseph was allegedly another grandson of Judas of Gamala.

The outcome was not as successful as Judas Maccabees when he freed the Jews from Antiochus in about 163 BC.

TABLE 7. 1900 Years of Intercalation 37 BC – 10 AD

19-year
cycle
after
3761 -
3760 BC
↓

Counting from Creation (fall of 3761 BC), the 19-years need an intercalated month in years 3, 6, 8, 11, 14, 17 and 19. Counting from after Creation (spring of 3760), the 19-year cycle needs leap years in the following spring. In TABLE 2, the 19-year cycle started over in 37 BC, and the first 13-month year began in 34 BC, in year 3 of the next 19 years. Note that 38 BC is seven Easter cycles (7 x 532) and six jubilees times 19 (294 x 19) after the rabbinical date of Creation (3961 BC). Theophilus of Alexandria noted this cycle 418 years later, in 380 AD (19 x 22=418).

Year of Adam	3760 BC Spring	BC	Jan/Feb or Adar I	Feb/Mar Adar II or Nisan	Mar/Apr Nisan or Iyar	Passover ?	Passover ?	
3723		38	Feb 13	Mar 14	Apr 13	Mar 27	Apr 26	
3724	19 x 196	37	< Herod conquers Jerusalem					Apr 15
3725	7 x 532	36	Feb 21	Mar 22	Apr 21	Apr 4	May 4	
3726		35						
3727		34						
3728		33						
3729		32						
3730		31						
3731		30						
3732		29						
3733		28						
3734		27						
3735		26						
3736		25						
3737		24						
3738		23						
3739		22						
3740		21						
3741		20	Jan 26	Feb 25	Mar 26	Mar 10	Apr 8	
3742		19	Feb 14	Mar 15	Apr 14	Mar 28	Apr 27	
3743	19x197	18	Feb 2	Mar 4	Apr 2	Mar 17	Apr 15	
3744		17						
3745		16	Jubilee					
3746		15						
3747		14						
3748		13						
3749		12						
3750		11						
3751		10						
3752		9						
3753		8						
3754		7						
3755		6						
3756		5						
3757		4	Jan 29	Feb 28	Mar 29	Feb 13	Apr 11	
3758		3	Feb 16	Mar 17	Apr 16	Mar 30	Apr 29	
3759		2	Feb 5	Mar 6	Apr 5	Mar 19	Apr 18	
3760		1 BC	Jan 26	Feb 25	Mar 25	Mar 9	Apr 7	
3761		1 AD	Feb 14	Mar 15	Apr 14	Mar 28	Apr 27	
3762	19 x 198	2	Feb 2	Mar 4	Apr 2	Mar 17	Apr 15	

3763		3	Feb 21	Mar 22	Apr 21	Apr 4	May 4
3764		4					
3765		5					
3766		6					
3767		7					
3781	19	21					
3782		22					
3783		23					
3784		24					
3785		25					
3786		26					
3787		27	Jan 27	Feb 26	Mar 27	Tue Mar 11	Wed Apr 9
3788		28	Feb 16	Mar 16	Apr 15	Mon Mar 29	Wed Apr 28
3789		29	Feb 3	Mar 5	Apr 3	Fri Mar 18	Sat Apr 16
3790		30	Feb 22	Mar 23	Apr 22	Wed April 5	Fri May 5
3791		31	Feb 12	Mar 13	Apr 12	Mon Mar 26	Wed April 25 Crucifixion
3792		32	Feb 2	Mar 3	Apr 1	Sun Mar 16	Mon Apr 14
3793		33	Feb 20	Mar 21	Apr 20	Fri Apr 3	Sun May 3
3794		34	Feb 8	Mar 9	Apr 8	Mon Mar 22	Wed Apr 21
3795		35	Jan 29	Feb 28	Mar 29	Sun Mar 13	Mon Apr 11
3828		68	Feb 22	Mar 22	Apr 21	Apr 4	May 4
3829		69	Feb 11	Mar 12	Apr 11	Mar 25	Apr 24
3830		70	Jan 31	Mar 2	Mar 31	Mar 15	Fri Apr 13 Jerusalem surrounded
3831		71	Feb 20	Mar 21	Apr 20	Wed Apr 3	May 3
5688		1928					
5689		1929	Feb 11	Mar 13	Apr 11	Tue Mar 26	Wed Apr 24
5690		1930	Mar 1	Mar 30	Apr 29	Sat Apr 12	Mon May 12
5691		1931	Feb 18	Mar 19	Apr 18	Wed Apr 1	Fri May 1
5692		1932	Feb 8	Mar 9	Apr 7	May 7	Wed Apr 20
5693		1933					
5694		1934					
5695		1935	Wed April 25, 31 AD	Lunar eclipse (Crucifixion on the Passover?)			
5696		1936	Fri Apr 13, 70 AD	Romans surrounded Jerusalem on the Passover			
5697		1937	Thu Mar 21, 71 AD	Solar eclipse on the first day of Hebrew calendar			
5698		1938					
5699		1939	Wed Apr 1, 1931	Beginning of Radio Church of God			
5700	19	1940	Wed April 4, 1996	Lunar eclipse on evening after Passover			19x 300
5756	18	1996	Wed Apr 24, 2013	Lunar eclipse on evening after Passover			
5757	19	1997	Mon Apr 14, 2014	Lunar eclipse on evening after Passover			19x 303