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Decoding the Oracles

by Floyd R. Cox (6-04-2016)

For a PDF version of this, click [HERE](#).

An oracle is a priest or priestess who speaks for the Higher Realm, a medium through whom advice or prophecy is given. Typically it is ambiguous or obscure. Such “insider information” was often kept from the uninitiated and uneducated, and the oracle prospered from attracting useful idiots and those who are sincere but very gullible. The initiated cannot say that St Nicholas is just an ordinary farmer who has just left the barn to put on a white beard. This would offend someone.

Others say an unwritten oral law and Bible code were passed down from Moses to the priests and were preserved by the Pharisees and rabbis who are known to be intrigued by magic numbers, sacred names, the Cabala, and artificial, counterfeit patterns.

I have found that many eras of Jewish history, such as, Creation, Noah’s flood, fall of Babel, the exodus, etc. create genuine, mysterious time patterns of 49, 251, 427, 490, 532 and 931 years.

Revealed by the Higher Realm but Hidden by Scholars

It becomes obvious that the eras of Jewish history, which fall into various patterns, were revealed by the Higher Realm, such as, Adam, Noah’s flood, the fall of Babel, Abraham’s birth, the exodus from Egypt, and the founding of the temple. Bible chronologists are familiar with these eras and are not contrived in order to artificially create a pattern.

Moreover, the patterns have been hidden from or hidden by the scholars. Every time a researcher comes to the beginning or ending of an era, there is confusion and outright conflict among commentators over dating the events. For example, the exodus was about 251 years before the temple, or it was 479 years before the temple, or it was 590 years. For a chart of these three views from the exodus to the temple, go to <http://code251.com/exodus.pdf>.

A pattern of 427 years is unknown to archaeologists, but, nevertheless, 427 years are repeated seven times from Adam to Solomon’s temple.

For another example, Esther 1:1 in the Greek Version says that Queen Esther’s first cousin, Mordecai, was taken to Babylon in 598 BC. Nevertheless, commentators overlook this and insist she was crowned about 119 years (7 x 17) later, in the seventh year of Xerxes. Is this really the proper context of Ezra, Nehemiah and Esther? Not very likely. How could there be such a wide discrepancy and still be endorsed by “scholars”?

Ussher says Esther became Queen of Persia while the second temple was being dedicated in 515 BC, in the seventh year of Artaxerxes in the Greek Version. He says the confusion stems from king Darius, Esther, Mordecai, Daniel, Shadrach, Mechach and Abednego having different names in Hebrew, Babylonian, Persian and Greek. In the Greek Septuagint, Esther’s husband was Artaxerxes (Esther 1:1). In the Masoreh (and King James Version), his name was Ahasuerus.

Ussher’s work, *The Annals of the World*, was published in 1658, two years after his death, and his dates form a 251-year pattern as follows (matching the King James Bible).

The 251-Year Pattern

Referring to Genesis 5 and 11, Ussher says that Noah’s son, Shem, was born when Noah was 502, and Shem died 502 years after the Flood (Ussher: pages 21 & 27). I discovered that 502 years equal 251 times two. He shows this timeline as follows:

0 AM: (After Man): Creation of Adam

1757 AM: Birth of Peleg, fall of Babel & nations were dispersed (Ussher: page 21).

2008 AM: Birth of Abraham (Ussher: page 22).

2259 AM: Birth of Joseph (page 29).

2513 AM: The Exodus from Egypt (page 39).

Each of these numbers after Creation is divisible by 251 except 2513. It should be 2510 AM, but Ussher made a 3-year mistake for the period between Abraham and the exodus.

In contrast, Josephus, the Jewish Levite historian of 70 AD, said that, from Adam to the exodus, there were 3102 years and 592 years from Exodus to the first temple. This makes 2510 years from Adam to the exodus (3102 – 592 = 2510) (= 251 x 10).

Abraham’s age when called in Ur and called later in Haran	Age 72	Age 75
Years from Abraham’s calling to the Exodus	<u>430</u>	<u>427</u>
Totals:	502	(251 x 2) 502

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TABLE 1. 251-Year Pattern in Two Different Texts

<i>Masoreh Text</i> (Preserved in King James Version)		<i>Samaritan Text</i>					
Age at son's birth		Age at son's birth					
Adam	130	Adam	130				
Seth	105	Seth	105				
Enos	90	Enos	90				
Cainan	70	Cainan	70				
Mahalaleel	65	Mahalaleel	65				
Jared	162	Jared	62				
Enoch	65	Enoch	65				
Methuselah	187	Methuselah	67				
Lamech	<u>182</u>	Lamech	<u>53</u>				
Noah born	1056	Noah born	707				
Noah's age at Flood	<u>600</u>	Noah's age at Flood	<u>600</u>				
Adam to Flood	1656	Adam to Flood	1307	1307 – 1056 = 251			
Noah to Abraham		Noah to Abraham					
	Age at son's birth		Age at son's birth				
Noah	502	Noah	502				
Shem	100	Shem	100	Shem was 100, Noah was 602 when Arphaxad was born . ¹			
Arphaxad	35	Arphaxad	135				
Salah	30	Salah	130				
Eber	34	Eber	134				
To Peleg 1757 yrs (251 x 7)	30	Peleg	130				
Reu	32	Reu	132				
Serug	30	Serug	130	Years	Years	Total	
Nahor	29	Nahor	29	lived	lived	life	
Terah	<u>130</u>	Terah	<u>130</u>	before	after	span	
To Abraham's Birth	2008	To Abraham's Birth	2259	son's	Son's	of	
	(251 x 8)		(251 x 9)	birth	birth	each ²	
	100	251 yrs	100	Abraham	100	75	175
	60		60	Isaac	60	120	180
	91		91	Jacob	<u>91</u>	<u>56</u>	<u>147</u>
To Joseph's Birth	2259	To Joseph's Birth	2510	Joseph			502
	(251 x 9)		(251 x 10)		251	251	(251 x 2)

In the Masoreh text, the flood was in 1656.

In the Samaritan text, Noah's death was in 1657 (1307 + 350).

In the Greek Septuagint text, Noah's birth was in 1656 (2256 – 600).

The flood was 1656 years after Adam, and it was 427 years before Abraham was called at age 75, and the exodus was 427 years after Abraham was called.

Therefore, there were 2510 years (1656 + 427 + 427 = 2510) from Adam to the exodus.

Precaution: Abraham was called the first time at the age of 72, that is, 430 years before the Exodus (Acts 7:2), 30 years before his son Isaac was weaned at age 2, when Abraham was 102 (Gen 21:8), at which time Ishmael was exiled into the wilderness 400 years before the exodus (Gen 15:13).

Therefore, Abraham was born 502 years (251 x 2) before the Exodus (72 + 30 + 400 = 502).

Joseph was born 251 years after Abraham's birth (when Jacob was 91), that is, 251 years before the exodus.

Life spans of Abraham, Isaac and Jacob (175, 180, 147) totaled 502 years (251 x 2).

A You-tube video of the dance, which the earth and Venus perform during the last eight years (243 to 251) forms a five-leaf clover around the sun and is shown [HERE](#). Other dance patterns are shown [HERE](#), and a history of the 243/251-year pattern, from 1518 to 2490 AD, is shown [HERE](#).

The 243-year and 251-year Venus Cycle:

243rd yr - 251st yr
AD
1518 +8 =1526
1761 +8 =1769
1874 + 8 =1882
2004 +8 =2012
2117 +8 =2125
2247 +8 =2255
2360 +8 =2368
2490 +8 =2498

¹ Gen 11:2.

² 175 = 5² x 7. 180 = 6² x 5. 147 = 7² x 3.

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In Egypt and the Wilderness 251 years

The Israelites entered Egypt when Jacob was 130 and Joseph was 39. This means Jacob was 91 when Joseph was born. They stayed there 212 years, until Joseph would have been 251 if he had lived until the exodus. This means there were 251 years from the entry until 39 years in the wilderness. Joseph lived 110 years, that is 73 years in Egypt and died 139 years before the exodus (212 - 73 = 139).

Comparing other texts with the King James Version

The Masoreh (and King James) text has Noah's birth 1056 years after Adam, and the Samaritan text places Noah's Flood 1307 years after Adam. These dates differ by 251 years (1307 - 1056 = 251) (See TABLE 1: <http://code251.com/samaritancode.pdf>).

In the Samaritan text, if 60 years were restored between Abraham and his father, there would be 2259 years (251 x 9) from Adam to Abraham's birth. In the Masoreh (King James) text, there are 2008 years (251 x 8), and both texts would allow 502 years (251 x 2) from Abraham's birth to the exodus.

The Masoreh (and King James) text shows there were 251 years between Peleg's birth and Abraham's birth. Babel fell and the nations were scattered when Peleg was born (Gen 10:25; I Chron 1:19).

The book of Jubilees found on the Internet has 251 years between Peleg's birth and Abraham's birth but uses different numbers between the generations.

Moreover, the book of Jasher found on the Internet says that Nimrod's father was born two years after the flood, and lived 251 years before Nimrod was born.

Confusion Over Crossing the Red Sea

In another place, Ussher has caused some confusion. He says the Israelites crossed the Red Sea on the last day of Unleavened Bread (Ussher, *Annals*, p. 39). This cannot be true if the first seven days of manna began on Sunday, the day after the fifteenth day of the second month (Ex 16:1). The Israelites had left Egypt on the 15th day of the first month, that is, on the first day of Unleavened Bread, which would have been on Thursday. Therefore, they reached the Red Sea on the third day of Unleavened Bread, on Saturday. This is charted in with more detail in TABLE 1 at: <http://code251.com/feastcode.pdf>.

Will the Real Pharaoh of the Exodus please Stand Up!

Archaeologists imply that Ramesses II was the Pharaoh of the Exodus. Allegedly, Queen Nefertari and her son, Crown Prince Amun-her-khepsef, died in 1255 BC (251 x 5). This is the context of the film, *Exodus*, starring Yul Brynner as Rameses and Charlton Heston as Moses. The next Crown Prince of 1255 was born of another wife of Ramesses.

Ussher favored 1 Kings 6:1, which says the temple was founded in the 480th year after the Exodus. This would include 339 years, when the Judges ruled, and would not include 111 years of the oppressions (See TABLE 4a).

Or the exodus may have been 133 years (7x19) before the temple, that is, 427 years before the temple as covered (in TABLE 4b). This view would support the idea that Jephthah was judging the Israelites 300 years after the Israelites entered Canaan in Joshua's time (Judges 11:26).

However, it seems unlikely that six generations between the Exodus down to David's time would stretch 479 years. Nor would it stretch 590 years (in TABLE 4a) because this would require 80 years per generation. Several views like this make one very skeptical that anyone really knows when the Exodus was. An entire lifespan, if one is strong and healthy, is only 70 years (Psa 90:10).

Archbishop James Ussher says that King David's first year was a Jubilee, which was 50 years before Solomon completed and dedicated the temple. If the Exodus were in 1255 BC, it was likely 294 years (six Jubilees) before the dedication of the temple in 961 BC, and there would be 251 years before David captured Jerusalem after his seventh year. This implies that the Exodus was in a Sabbatical or Jubilee year, as in the 427-year pattern covered below. Perhaps the Israelites were meant to enter the Promised Land 40 years earlier, but the scouts came back with a bad report, and the entry in the original plan was conditional upon a good report.

Expanding the 251-Years

There were 251 years from the Exodus to David and Solomon if we count only the 111 years of oppressions (during the judges) and simply ignore the 339 years of the judges and periods of rest (See EXODUS, page 1, TABLE 1).

Bishop Eusebius of 324 AD said the first temple lasted 502 years, until the second temple was founded in 520 BC, in the second year of Darius, king of Persia.

18 years later, in 502 BC, in the 20th year of Darius, Nehemiah became Governor of Jerusalem and was sent by Darius to restore the walls of Jerusalem, 502 years before the Christian era. This dovetails and merges with the 251-year pattern in the years BC 1255, 1004, 753, 502, and 1 AD.

TABLE 2. 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 (61 jubilees)</u>
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

Patterns Based Upon 37 BC

The Book of Jubilees says Adam died in his 931st year, in the 19th jubilee. Therefore, these 49-year jubilee cycles are also 19-year cycles from the Jewish date of Adam in 3761 BC down to 37 BC.

Josephus says 37 BC was a sabbatical year; therefore, if we count from the Jewish date of creation in 3761 BC, then those 3724 years to 37 BC should be divisible by 7, and it is. And it is also divisible other cycles of 931 (x4), 532 (x7), 196 (x19), 49 (x76), 19 (x196). 532 years is equal to 4 years times seven years times 19 years; so 532 is both a sabbatical cycle and a 19-year cycle.

The New Testament actually begins in 37 BC, when Herod captured Jerusalem in a sabbatical year (Luke 1:5). 37 BC is also 49 times 19 years after Solomon founded the temple in 931 BC.

In 37 BC, Herod the Great captured Jerusalem and usurped the title, "King of the Jews". The New Testament is about he and his three sons persecuted the Jews and Christians. Herod killed the children of Bethlehem. One son killed John the Baptist, and one killed James in 44 AD.

Likewise before his calling, the apostle Paul persecuted the Christians until 34 AD, 3½ years after the Crucifixion, which is 70 years after 37 BC.

This being the case, 37 BC plays a vital roll in another chronological design. 37 BC was 294 years (6 jubilees) after Alexander allowed the Jews to continue letting their land rest every seven years after 331 BC without paying tribute.

The above patterns cover the eras of Adam, the temple and 37 BC, and now we can begin using BC (Before Christ) or BCE (Before the Common Era) and disclose other patterns.

The 427-Year Pattern

Every archeologist wants to find the date of the exodus, but none have found the pattern it fits into. If they knew the pattern, then they could also find the dates of Noah's flood and Creation.

I Googled for "date of the exodus" and got, 605,000 hits! There's lots of interest but mostly conflicting opinions.

The exodus was in the first month of the first year, and I Kings 6:1 says the temple was founded in the second month of the 480th year. This makes 479 complete years, but here's the problem with I Kings 6:1: It appears that someone has added 52 years to the 427-year pattern to make it 479 years. Why should it be 427 years?

Apparently, someone has also subtracted 52 years between Adam and the flood to make the period into 1656 years instead of 1708 years (427 x 4). This is based upon what? Why 427 times four instead of 1656?

Here's my sensational, new discovery in a nutshell about Creation and Intelligent Design. If there is a Designer, we should expect to find patterns, repetition and design throughout the ages.

I discovered a 427-year pattern!

First, Abraham's second calling at age 75 was 427 years after the flood, and this second calling was 427 years before the exodus. This appears to be hidden in the text by the fact that his first calling in Ur was 430 years before the exodus (Compare Acts 7:2; Ex. 12:41).

Moreover, there are 427 years from Abraham's second calling to the exodus. If so, the evidence, using only common sense, logically implies there is a 427-year pattern from Adam to the temple with and without making interventions by adding and subtracting 52 years. I have proof that the 427-year pattern is not just my new theory. But what about the 1656 years? My theory is that, after the 52 years are deleted from the 1708 years before the flood, there are 1656 years left between Adam and the flood, and 1656 plus 427 plus 427 from the flood to the exodus would be equal to 2510 years, the same as in the 2510 years in the 251-year pattern (1656+427+427=2510). For more detail, see also: <http://code251.com/code427.pdf>

TABLE 3. 427-Year Pattern from Adam to Abraham's age 75

Patriarch	Hebrew Text:	Samaritan Text:	Proposed Original Text having 1708 years (1307 + 401) (1656 + 52)		Proposed Original Text having 1708 years to the flood		
			Corrected age	Yrs after Adam	Yrs after Adam	Years after Adam	Years after son's birth
	Age at Son's Birth						
Adam	130	130	130	130	130	+800=	930
Seth	105	105	105	235	235	+807=	1042
Enos	90	90	90	325	325	+815=	1140
Cainan	70	70	70	395	395	+840=	1235
Mahalaleel	<u>65</u>	65	+100 = 165	560	560	(+730=)	1290
				<u>162</u>	<u>162</u>		
Jared	162	62	+100 = 162	722	722	(+685=)	1407
				<u>165</u>	<u>165</u>		
Enoch	<u>65</u>	65	+100 = 165	887	887	(+200=)	1087
				<u>43</u>	<u>43</u>		
			168	930	930		Adam's death 778 yrs before the flood
				<u>125</u>	<u>125</u>		Adam's death to Lamech's birth
Methuselah	187	67	+101 = 168	1055	1055	(+653=)	1708
				<u>53</u>	<u>53</u>		
Lamech	<u>182</u>	<u>53</u>		<u>53</u>	<u>53</u>		
Noah's birth	1056	707		1108	1108	+600=	1708
	<u>600</u>	<u>600</u>		<u>600</u>	<u>600</u>		
Flood	1656	1307	(-251=1056)	<u>600</u>	<u>600</u>		
	<u>52</u>	<u>401</u>					
	1708	1708		1708	1708		

1708 = 427 x 4 This adds 52 years to 1656 (1656 + 52 = 1708)

1708 = 427 x 4 This adds 401 years to 1307 (1307 + 401 = 1708)

Other eras based upon 251, 401, 1656, 1708, etc.:

(251 x 5=1255) + 401 = 1656. This is in the Masoreh (King James Version) from Adam to the flood.

1307 + 401 = 1708. This is in the Samaritan text from the flood to the fall of Babel (when the nations were divided).

251 x 7 = 1757. This is in the Masoreh (King James Version) from Adam to the fall of Babel (when the nations were divided).

251 x 8 = 2008. This is in the Masoreh (King James Version) from Adam to Abraham's birth.

251 x 9 = 2259. This is in the Samaritan from Adam to Abraham (if 60 missing yrs. are restored between Abraham & his father).

251 x 9 = 2259. This is in the Masoreh (King James Version) from Adam to Joseph's birth.

(427 x 4) + 551 = 2259. This is in the Samaritan text from Adam to the exodus ((if the 60 missing yrs. are restored).

251 x 10 = 2510. This is in the Masoreh (King James Version) from Adam to the exodus.

Noah's birth in 1056 (in the King James) is 251 yrs before the flood in 1307 (in the Samaritan).

Compelling reasons for believing the flood was in 1708:

The Greek Septuagint text adds 100's after Adam, that is, 230, 205, 190, 170, 165, 162, 165, and 187 instead of 130, 105, 90, 70, 65, 62, 65, and 67 in the Samaritan text. This supports adding the 401 years in TABLE 3.

The text agrees with the Samaritan's years after Noah and Shem, that is, 135, 130, 134, 130, and 132.

Shem was 98 at the flood and was 490 at Isaac's birth (98 + 292 + 100 = 392, three jubilees) in the Samaritan and rabbinical.

The flood was 1708 years after Adam (427 x 4 after adding 52 yrs. to the King James) (or after adding 401 yrs. to the Samaritan).

Abraham's second calling was 427 yrs after the flood (352 + 75 = 427).

The exodus was 427 years after Abraham's second calling (in the King James).

The exodus was 854 years (427 x 2 = 854) after the flood (in the King James).

The temple was likely 427 years after the exodus (479 - 52 = 427) (after subtracting 52 years from the King James Version).

427 yrs equal 61 sabbaticals. The 427-year sabbatical cycle: Adam, the flood, Abraham's calling, the exodus and the temple.

Adam to the temple would equal 61 jubilees.

Theory in TABLE 3: From the original text, the Hebrew likely subtracted 200 years from Mahalaleel & Enoch and added 148 years to Methuselah & Lamech (200-148= 52 years subtracted). The Samaritan text subtracted 401 years from the original text (1708 - 401= 1307). Moreover, the Hebrew text has 251 x 5 plus 401 years from Adam to the flood. The Samaritan text has 1307 years to the flood and another 401 years to the fall of Babel (=1708 yrs). Of course, this theory cannot be proven except by using math, the 427-year pattern, logic and common sense.

2510 Years From Adam to the Exodus (251 x 10)

The Masoretic Text (King James Version) also has a 251-year pattern after Abraham, which is not as obvious as in the Samaritan text. Abraham was 100 when Isaac was born. Isaac was 60 when Jacob was born, and Jacob was 91 at Joseph's birth. Therefore, Joseph was born 251 years after Abraham (100 + 60 + 91 = 251).

Moreover, the exodus was 430 years after Abraham was first called in Ur. Abraham was first called before he was 75, before his father died in Haran, while he dwelled in Mesopotamia (Acts 7:2). This means he could have been 75 when he was called the second time, when he was dwelling in Haran, 427 years before the exodus. Is there any evidence?

First, Abraham was likely 102 when Isaac was weaned 400 years before the exodus (Ex 15:13; 21:5-8). Therefore, the exodus was 430 years after Abraham was age 72 (30+400=430) or it was years 502 years after Abraham's birth (72+30+400=502) (251x2=502).

Secondly, Josephus, a first century, multi-lingual Jewish historian, confirms there were 2510 years from Adam to the exodus. He says, from Adam to the temple, there were 3102 years, and, from the exodus to the temple, 592 years. So, according to his figures, there were 2510 years from Adam to the exodus (3102 – 592 = 2510) (Josephus, *Antiquities of the Jews*, 8.3.1).

Abraham's age when called in Ur and called later in Haran	Age 72	Age 75
Years from Abraham's calling to the Exodus	<u>430</u>	<u>427</u>
Totals:	502	(251 x 2) 502

The Book of Jasher (II Chron. 1:18) says, "Abraham (after he was 72) remained in the land of Haran three years, and... at this time (when he was 75) God told Abram, 'Arise now, take your wife... and go to the land of Canaan and remain there...'" (Jasher 13:3-5). This agrees with Acts 7:2-4. The Masoretic text also has a 427-year pattern, which is not as obvious as in the Samaritan text.

My theory also suggests that 52 years need to be added before the flood, and 52 years need to be subtracted after the exodus to restore the 427-year pattern between Adam and the temple.

First, how to restore the 52 years before the flood from 1656 to 1708 years is illustrated in TABLE 3 and on page eight of: <http://code251.com/code427-p8.html>.

My theory is that, after the 52 years are deleted from the 1708 years before the flood, there are 1656 years now remaining between Adam and the flood, and 1656 plus 427 plus 427 from the flood to the exodus would be equal to 2510 years, the same as in the 2510 years in the 251-year pattern (1656+427+427=2510). For more details, see also: <http://code251.com/code427.pdf>

How to restore the 52 years after the exodus is illustrated in TABLE 4a and 4b:

TABLE 4a. Three Basic Ways to Interpret the Judges

Exodus & Wilderness = >>>	40	40	40
Rulers during Joshua & Elders = >>>	43	43	43
Oppressions = 111 yrs., Judges = 339 yrs., and both down to Eli = 450 yrs.	111	+ 339	= 450
From Samuel to when David captures Jerusalem (or to the temple) = >>>	<u>57</u>	<u>57</u>	<u>57</u>
From Exodus to the capture of Jerusalem (or to the temple) = >>>	251	479	590

**TABLE 4b. Three Basic Ways to Interpret the Judges
after Subtracting 52 Years**

	52 years subtracted from the above:		
Exodus & Wilderness = >>>	40	40	40
Rulers during Joshua & Elders = >>>	27	27	27
Oppressions = 111 yrs., Judges = 339 yrs., and both down to Eli = 450 yrs.	111	+ 339	= 450
From Samuel to when David captures Jerusalem (or to the temple) = >>>	<u>21</u>	<u>21</u>	<u>21</u>
From Exodus to the capture of Jerusalem (or to the temple) = >>>	199	427	538

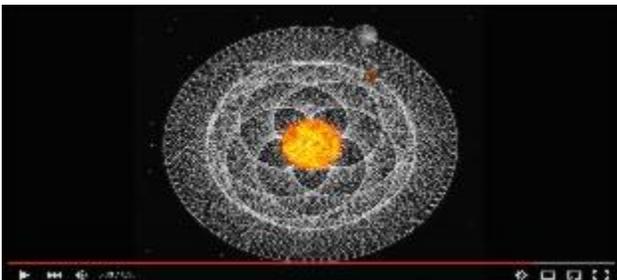
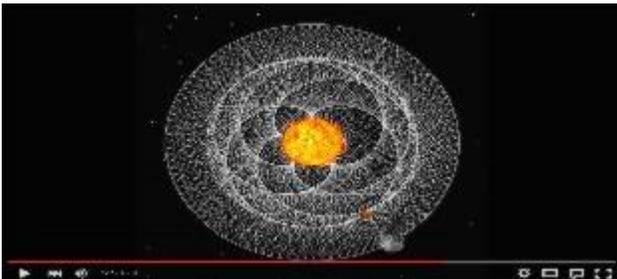
4b has subtracted 52 years from 4a to illustrate the 251 and 427-year patterns. The 479 years of I Kings 6:1 changes to 427 (479-52=427). Do any sources support these changes? Yes. Josephus used 43 and 57 years while Eusebius used 27 years. Rabbinical chronology has 20 years from Eli's death and loss of the Ark of the covenant (I Sam 7:1-2; II Sam 6:3) until David brought the Ark into Jerusalem after his seventh year. So the numbers are not superficial to support the patterns mentioned.

Even without these 52-year corrections, the temple is still 427 times 7 after Adam. There were 251 times 10 (2510) years from Adam to the exodus and 427 times two (854) from the flood to the exodus. This means there were 1656 years from Adam to the flood just as we also find in Genesis 5 and 11 (1656 plus 427 plus 427 equals 2510 years).

Abraham's first calling in Ur was likely 430 years before the exodus (Acts 7:2; Ex. 12:41). His first calling was likely 30 years before Isaac was weaned 400 years before the exodus (Ex 15:13; 21:5-8).

Other eras of the Bible, such as, the fall of Babel, Abraham’s calling, the temple and the fall of Babylon are not new. What is new is that, evidently, they were originally associated with the 251 and 427-year cycles of the “stars”, Venus and Jupiter, after Adam was placed in Eden (Gen 1:16). Venus crosses the sun once every 243 years and again eight years later, in the 251st year. Here is a video of the dance the earth and Venus perform during this last eight years: <https://www.youtube.com/watch?v=ZqFH-n7QTCU>. Here are other [dance patterns](#).

Below are the orbits of, a kind of dance, between the Earth and Venus, which is illustrated by a YouTube video found [HERE](#).



Earth & Venus Eight-Year Dance-Pattern

Venus transits the sun (between the earth and sun) at the end of 243 years (in the top illustration) and eight years later, after 251 years (in the bottom illustration).

This same relationship is seen in Moses’ birth being 2430 years after Adam and the exodus being 2510 years after Adam. Moses was age 80 at the exodus (2430 + 80 = 2510).

$$(81 \times 3 = 243)$$

$$(81 \times 3 + 8 = 251)$$

For a video of the last eight years after every 243 years, go: [HERE](#).

The Eight-year Calendar and Jupiter Cycle

Jupiter circles the sun 36 times in 427 years (<http://code251.com/code243.pdf>). The cycle is totally unrelated to the Cabala or Numerology.

Obviously, the 251 and 427-year patterns have been hidden from scholars or hidden by scholars. Every time a researcher approaches the beginning or ending of an era, there is confusion and outright conflict among commentators over dating the events. For example, the exodus was about 251 years before the temple, or it was 479 years before the temple or it was 590 years years. For a chart of these three views from the exodus to the temple, go to <http://code251.com/exodus.pdf> or go to the above TABLE 4a.

TABLE 5 illustrates an eight-year cycle of 2922 days. Each year would average 365.25 days. It also illustrates how there would be 99 lunar months also having 2922 days. Each month would average 29.5 days. Greek festivals, Pythian Games and the Olympic Cycle, were based upon 4-year and 8-year cycles.

In 128 years (8 x 16), the calendar would have 46,752 days, one day too many. In real time, there are only 46,751 days in 128 years. This difference makes each year 365.24219 days instead of 365.25 days (365.25000 - 365.24219 = .00781). The calendar gains 7.81 days in 1,000 years, or one day in 128 years (1,000 / 7.81 = 128).

Therefore, ten days were removed from the calendar when Pope Gregory mandated that Thursday, October 4, 1582 would be followed by Friday, October 15, 1582. Thus, the Gregorian calendar replaced the 365.25-day Julian calendar, which had gained 10 days over the previous 1280 years.

Eight solar years are actually 2921.93752 days, and 99 lunar months are actually 2923.52841 days. The difference is just over 1.5 days per eight years, and the lunar calendar would run ahead of the sun by 1.5 days every eight years.

TABLE 5. Eight Year Calendar of 2922 days								
Month	Year	2	3	4	5	6	7	8
1	30	30	30	30	30	30	30	30
2	29	29	29	29	29	29	29	29
3	30	30	30	30	30	30	30	30
4	29	29	29	29	29	29	29	29
5	30	30	30	30	30	30	30	30
6	29	29	29	29	29	29	29	29
7	30	30	30	30	30	30	30	30
8	29	29	29	29	29	29	29	29
9	30	30	30	30	30	30	30	30
10	29	29	29	29	29	29	29	29
11	30	30	30	30	30	30	30	30
12	29	29	29	29	29	29	29	29
Intercalary			30		30			30

TABLE 5 illustrates the days in an eight-year calendar, and the Venus cycle has been illustrated with its eight-year pattern between the 243rd and 251st years. TABLE 6 shows the Jupiter circles the sun 36 times in 427 years.

These cycles have no relation to numerology, magic numbers, Bible code or the Cabala (<http://code251.com/code243.pdf>).

Obviously, the 251 and 427-year patterns have been hidden from the scholars or hidden by the scholars. Every time a researcher comes to the beginning or ending of an era, there is confusion and outright conflict among commentators over dating the events. For example, the exodus was about 251 years before the temple, or it was 479 years before the temple, or it was 590 years. For a chart of these three views from the exodus to the temple, go to: <http://code251.com/exodus.pdf>

As in the above illustration, Jupiter's orbits around the sun has the following sequence: 2+6=8, 6+8=14, etc...

- Orbits**
- 2 (23.724 yrs.)
 - 6 (71.172 yrs.)
 - 8 (94.896 yrs.)
 - 14 (166.068 yrs.)
 - 22 (260.964 yrs.)
 - 36 (427.104 yrs.)

TABLE 6. Jupiter's Orbits Around the Sun 36 times in 427 years

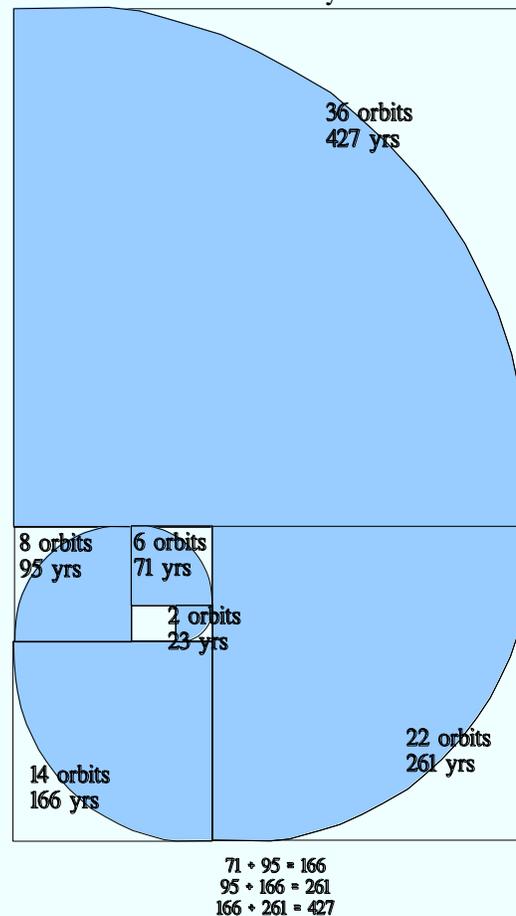


TABLE 7. 427-Year Pattern from Adam to Abraham's age 75

Patriarch	Age at Son's Birth		Original Text? having 1708 years (1307 + 401) (1656 + 52)		Yrs after Adam	Birth after Adam	Years after son's birth	Death after Adam	
	Hebrew Text from Adam to Noah's birth	Samaritan Text from Adam to the flood							
Adam	130	130	130		130	Adam's birth	130	800	930
Seth	105	105	105		235		235	807	1042
Enos	90	90	90		325		325	815	1140
Cainan	70	70	70		395		395	840	1235
Mahalaleel	<u>65</u>	65	+100 165		560		560	730	1290
Jared	162	62	+100 162		722		722	685	1407
Enoch	<u>65</u>	65	+100 165		887	Methuselah's birth	887	200	1087
					<u>43</u>				
					930	Adam's death 778 yrs before the flood			
					<u>125</u>				
Methuselah	187	67	+ 101 168		1055	Lamech's birth (not Noah's birth)	1055	653	1708
Lamech	<u>182</u>	53	53		<u>53</u>				
Noah's birth	1056				1108	Noah's birth	1108	600	1708
	<u>251</u>	600	600		<u>600</u>				

Flood	1307	1307	+ 401	1708	= 427 x 4 This adds 52 years to 1656 (1656 + 52 = 1708)
	<u>251</u>	<u>401</u>			Methuselah dies in year of the flood, 1708 yrs after Adam, 777 yrs after Adam's death
	1558	1708	= 427 x 4		
	<u>502</u>	<u>352</u>			
Abram's birth	2060	2060			
	<u>502</u>	<u>502</u>			
Exodus	2562	2562	= 427 x 6		
	<u>427</u>	<u>427</u>			
Temple	2989	2989	= 427 x 7		

Noah's birth in 1056 is 251 yrs before the flood in 1307.

Compelling reasons for believing the flood was in 1708 are:

Shem was 98 at the flood and was 490 at Isaac's birth (98 + 292 + 100, Samaritan and rabbinical versions).

1708 = 427 x 4.

Abraham's second calling was 427 yrs after the flood.

The exodus was 427 years after Abraham's second calling.

The temple was 427 years after the exodus (479 - 52 = 427).

427 yrs equal 61 sabbaticals.

Adam to the temple equal 61 jubilees.

Holy Days from the Exodus to the Temple

There is a dimension we cannot see if we refuse to read about events in their proper context. Reading things out of context makes us blind to reality.

For example, Christians read that the Messiah has already come, but many devout Jews don't read it that way (I Jn 4:3). So, they are destined to continue setting dates for the arrival of their Messiah. Dates are usually associated with the jubilee, when foreign occupiers are ousted at a time they can return from foreign lands, which Joshua had given their ancestors.

Likewise, Jewish armies thought Bar Koshiba was their Messiah destined to oust the Romans and give them back their land in 132 AD. Archaeology shows they thought the revolt began in a jubilee year.

The Perpetual Messiah Paradigm

Along with this mindset, the Zionists show little interest in Christ's conception, birth, death, resurrection and ascension into the Higher Realm. If proof exists that Christ was conceived and became flesh (Immanuel) on Hanukkah, December 25, 5 BC, they would show little or no interest.

As in the book of Esther, they became "Cryptic Jews" facing an Inquisition and exile in foreign countries. Perhaps Christ was just a prophet, and perhaps Christianity is temporary and will exist until the Messiah comes. Perhaps it will be in a jubilee year to restore ownership of the Promised Land. Allegedly, there will be a third temple when the Levites will again become priests, and sacrifices will resume.

With this paradigm, both the Jews and Christians think the Messiah's coming is still future. They're on about the same page.

However, Christians commonly view the holy days as signs of things to come, whereas, Jews commonly believe the seven holy days are memorials of past events such as the exodus from Egypt and Pentecost. Jewish religion is based upon Jewish history.

Christians have very little or no connections with Jewish history before converting to Christian Zionism. They experience a "Hebrew Roots Awakening" and become interested in joining groups like "Christian Messianic" or "Messianic Jewish" movements. Other less exposed to Jewish groups prefer to begin reading the Gospels because their ancestors were not in Egypt or Babylon.

Will this unite Christians and Jews? (<http://code251.com/hebrewroots.pdf>.) Perhaps not if leaders of these groups retain an attitude based upon the Old Testament, that, after the Messiah arrives, Christianity will end, and a third temple will be restored with a Levite priesthood, sacrificial offerings and Holy Days (as in Ezekiel 43:46 and Zechariah 14). This is in contrast to Christian views found in Galatians 4:25 and Hebrews 9.

Things to Come are Sometimes Conditional

The Passover, days of Unleavened Bread and Pentecost were to be observed as memorials of events that happened in Jewish history.

So, after the exodus, Passover and Pentecost were observed and fulfilled. These days became memorials of what happened the first year. In the second year, 12 scouts were sent to explore the Promised Land, but they brought back a bad report, and all males over 20 were sentenced to die in the wilderness during the next 40 years after the exodus.

So, after the scouts returned with a bad report, no trumpet was blown to give the marching orders, and the Ark and tabernacle could not cross over into the Promised Land to fulfill the next holy day, the feast of Trumpets. Entry must have been conditional on having a good report.

When would the Israelites have entered the Promised Land? In the original plan (made before the scouts' returned), the feast of Trumpets was on the first day of the seventh month, near the time of the grape harvest. This explains why the scouts brought back some giant grapes perhaps very likely near the time of the feast of Trumpets. Afterwards, they would have started counting the jubilees from the 10th day of the seventh month.

The goal was to enter the land and, eventually, reach a golden era in which a permanent temple would be built over the Gihon Spring, where Abraham had brought tithes to Melchizedek, the king and priest of Salem. When Solomon was crowned, he rode through the streets of Jerusalem on the king's mule to become anointed at the Gihon spring (I Kings 1:33). After building the temple, it was dedicated with 143,000 sacrifices to celebrate the feast of Tabernacles 14 days instead of the usual seven days. This completed the Golden Era, the times of blessings (Jos 8:33-34; I Kings 8:46-47).

The Revised Plan

There was a Revised Plan after the fall harvest. After the grape harvest, they dwelled in booths, or tents in the wilderness (Lev 23:43), and God “tabernacled” with them for 40 years,

After the 40 years, Moses instructed Joshua and the priests to cross the Jordan and enter the Promised Land. Joshua led them across the Jordan into the land on the 10th day of the first month (instead of the 10th of the seventh month), and some began counting the sabbaticals and jubilees from their entry instead of from exodus.

They became circumcised on the 10th day of the first month and kept the next feast of the Passover on Saturday, the 14th day. The next morning, on Sunday, they offered the first of the first fruits to be eaten in the Promised Land, and the manna immediately ceased. Then the Israelites marched around Jericho from Sunday through Saturday with their trumpets and ram’s horns as in Revelation 14 and 15. “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this land are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever” (Rev 11:15).

The new generation of males was circumcised on the 10th day of the first month (instead of the seventh month). They kept the Passover on Saturday, the 14th.

The first of the first fruits of the Promised Land were reaped on the following Sunday, on the day of the Wave Sheaf offering (as in the Revised Plan) and the manna stopped, and they immediately surrounded Jericho during the following week, from Sunday until Saturday.

The House of Abinadab

Joshua eventually placed the Ark and tabernacle at Shiloh, and it remained there until the Philistines destroyed the town, and the Ark was taken, and the High Priest died. This is somewhat like the day of Atonement, a time of fasting and emptiness.

The Ark was stolen and eventually taken to the house of Abinadab (I Sam 7:1) for 20 years. It was eventually returned from the house of Abinadab (I Chron 13:7) after King David captured Jerusalem and brought the Ark into his new tabernacle. With this in mind, the rabbis count this period as 20 years as in previous TABLE 4b above.

This began the “golden era” for Israel and Judah. After 33 years, Solomon, created a permanent temple to replace the temporary tabernacle created by David. When he dedicated the temple, they observed the feast of Tabernacles for 14 days instead of the usual seven. This is likely the fulfillment of the seven feasts, which were signs of things to come and to be observed as memorials.

Likewise, there were other memorials and fast days, which commemorated other events, such as the destruction of Jerusalem in 587 BC. Purim and Hanukkah were not rest days for they were observed as meals after working hours, perhaps after sundown.

Context of Israel’s Exile During the First Temple

So, after Joshua, there were to be two eras ahead in Israel’s future, the era of blessings (the golden era) and the era of cursings (Jos 8:33-34; I Kings 8:46-47).

After being anointed at the Gihon and after building the temple, Solomon turned to folly, married 700 wives, overtaxed the people, and the golden age was over. He died in 931 BC, and the house of Israel immediately removed from Judah and formed a separate kingdom in the north in 931 BC, which is equal to seven jubilees (343 years) before Jerusalem was destroyed after 588 BC.

From 931 BC to 868 BC (in the third year of Jehoshaphat), there are 63 years (7 x 9) and 147 years from 868 to 721 BC (when Assyria captured the kingdom of Israel north of Judah) and 98 years from 721 BC to 623 BC (when Josiah found the lost book of Moses).

Josiah’s Reform

Josiah found the lost book of Moses in 623 BC and bound the Jews to begin keeping every word written in the book, including the sabbaticals and jubilees. His reform was a new covenant. Jeremiah 34 demands a release of fellow Hebrew servants in 588 BC. They defied the command, and the temple was burned at the end of that seventh year, in 587 BC.

A Jewish legacy is that the temple was burned in the 35th year of this reform and a jubilee was 14 years after the temple was burned in 587 BC (Ezek 40:1). This is equivalent to 294 years, six jubilees, after 868 BC (868 – 574 = 294).

Likewise, the rabbis say there was also a jubilee 14 years after the second temple was burned in 70 AD and another jubilee in the fall of 132 AD.

Context of Ezekiel's Restored Temple: Terms are Conditional

In 721 BC, the house of Israel went into exile and was scattered into nations of the Assyrian Empire. The house of Judah went into captivity and was exiled to nations the Babylonian Empire had conquered from the Assyrians, and Jerusalem (along with her temple) was burned in 587 BC.

After this, Ezekiel had visions (after Ezek 40) of a second temple in which Jerusalem would be divided among the 12 tribes that repent and return from the nations of Babylon. Sacrificial offerings would continue, and the feast of Tabernacles would still be observed as in Ezekiel 40 to 48 and Zechariah 14:16 to 21.

During the second temple, the Messiah, like Solomon, would ride into Jerusalem on a donkey and be rejected by his own people and be sold for 30 pieces of silver.

In Ezekiel's vision in 574 BC, a remnant of Judah, Israel, Joseph, Ephraim and the whole house of Israel were to return from the nations captured by Babylon and again become joint heirs of the Holy Land. It would be conditional. They would reside in an area surrounding a new, second temple if they repented and if they actually returned.

Ezek 37:12- 28 was conditional as stated in Ezekiel 43:9...

⁹Now let them put away their whoredom, and the carcasses of their kings, far from me, and I will dwell in the midst of them forever. ¹⁰Thou son of man, show the house (the plan for a new second temple) to the house of Israel (all 12 tribes), that they may be ashamed of their iniquities: and let them measure the pattern. ¹¹And if they be ashamed of all that they have done, show them the form of the house (the rebuilt temple), and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. ¹²This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.

It might help if Ezekiel 37 to 43 and Zechariah 14 were read in proper context, when a second temple would replace the desolated first temple, when the Levite priests (Ezek 44:15) would still be offering sacrifices (Ezek 44:27-29; Zech 14:20-21) and keeping holy days. All twelve tribes did not return; therefore, another second temple was placed on the drawing board as described in Haggai and Zechariah. Zechariah's second temple continued to have Levites, sacrificial offerings and holy days

(See: <http://code251.com/hebrewroots.pdf>).

Pattern of the Second Temple

Like code 251, there is a pattern that unveils the context of the second temple.

The last chapter of Haggai says the second temple was founded on the 24th day of the 9th month. He says it three times to emphasize the importance.

Years later Antiochus captured Jerusalem, and the priests offered sacrifices for the last time on the 24th day of the 9th month. On the 25th day, Antiochus began offering swine flesh on the altar, which polluted, not just the altar, but also the entire temple. Judas Maccabee eventually ousted Antiochus and cleansed the altar on the 24th day of the 9th month (as in Daniel 8:14). On the 25th, there was found just enough oil to light the temple's lamps for only one day. Miraculously, it lasted for eight days, and it became an added celebration, another memorial, called Hanukkah, which was two months after the 7th month.

Allegedly, Christ was conceived in 5 BC, when Hanukkah fell on December 25, and he was born nine months later, in the fall.

Christ went to Jerusalem to observe Hanukkah on the 25th day of the 9th month. It had been renamed the "feast of the Dedication" of the second temple. This was three months before he died.

This date pattern (Kislev 24-25) in I Maccabees appears in the Greek Septuagint text. Since the book of Maccabees has been removed from the Hebrew Masoretic text and from the King James text, most of the western world is blinded to the Hanukkah pattern.

Holy Days (Partially?) Fulfilled in the First Century

Almost without fail, when patterns of dates are mentioned, others respond saying, "What does this mean for today?" "How does this pattern affect my life today?" "Why is this important?" These are valid questions, and the answers should be based upon sources not taken out of their proper context.

One can imagine that Zionist Christians have diligently searched every scripture for evidence that their Messiah would arrive during their lifetime.

It is obvious that the Mount of Olives did not split in half during the first century to

allow water flowing from the temple's threshing floor to gush down the Kidron valley through a deep crevice formed between the split mountain.

No, Christ rose up during the last day of the fall Feast of Tabernacles and spoke of water rushing from the bellies of Christian believers after the next day of Pentecost, during the next summer. The implication seems to be that God would tabernacle with our temples after the Holy Spirit comes. Perhaps then Tabernacles and Pentecost have been fulfilled spiritually.

Before that next Pentecost, the temple veil would split in half on the Passover to allow mankind access to the Higher Realm behind the veil (Heb 10:19). The Jews chose to let Christ die and allow Barabus (his second cousin) to go free, and these events have very likely fulfilled the prophecy about the High Priest going behind the veil with a blood sacrifice once and for all (Heb 10:10; 9:10-12, 26). This implies that the day of Atonement has been fulfilled spiritually.

Paul goes on to say much more about those who deny that Christ has come in the flesh already, but, like the Bar Koshiba revolt, Zionist Christians expect their Messiah to restore a third temple, Levitical priesthood burnt offerings and Holy Days. They repeat that all nations will come to the temple in Jerusalem to keep the feast of Tabernacles, but they minimize or overlook mentioning that Jews from every nation under heaven returned three times a year, on the Passover, Pentecost and Tabernacles (Acts 2:5). These were all strangers, strangers who had previously fought against to the new covenant and the Higher Realm. Jerusalem is said to be responsible for the blood of all the prophets back to righteous Able (Mat 23:35; Rev:17:6).

Failing to see this connection, they also fail to mention that everyone, every man, woman and child from all nations will not fit into Jerusalem (Zech 14:16). Nevertheless, every man, woman and child is often encourages to drop everything and travel to their designated places around the world, where God has allegedly placed His name until the Messiah arrives. This is somewhat like saying we should observe the sabbaticals from the date we are baptized. These groups fall into the category of Abraham's bondwoman, Hagar, which represents Jerusalem now in existence below. Abraham's wife, Sarah, represents the Jerusalem above. Paul says, "The bondwoman will not be an heir with the free woman." "Cast her out" (Gal 4:24-31).

Conclusion

After reading the above, it becomes obvious there are many who want to be a one-man show before learning the basics. Proudly explaining one's view of the jubilee and the time of the end before knowing the basics can prove to be very embarrassing, and the audience will never forget how wrong we were. Back in 1944-45, one commentator loudly proclaimed that Hitler and Mussolini would fight against Christ at his return. This was likely based upon an alleged jubilee 100 years previously, in 1844, the Millerites and Seventh Day Adventists date for Christ's return, and 1844 was likely based upon a 50-year jubilee cycle back 2300 years to 458 BC and 1408-07 before that. Another said there are 483 jubilees from 1407 BC to 1975 AD and concludes that 1975 was a jubilee year.

There are real antichrists, impostors and pretenders

All the while, like Ishmael, the son of a bondwoman who still sits at the feet of Gamaliel (Acts 22:3) and in the chief seats giving long speeches and prayers proudly mocking the son of the free woman who is presently over all flesh, all demons and all things, over the lower realm residing within the Higher Realm (Gal 4:24-26), where it exists, moves and has its being (Acts 17:23-28), a world without end (Eph 3:21).

Then, why is the lower realm so imperfect if it exists within the Higher Realm? Perhaps it is because the Higher Realm allows us to have freedom to choose life, liberty in the pursuit of happiness. Perhaps a better world, a Utopia, is conditional, and we reap what we sow.

In the meantime, billions of Arabs, Christians and Jews, descendants of Ishmael and Isaac, wait patiently for the Higher Realm, which they cannot see, to intervene and solve all their problems with others, which they can see.

When will these interventions happen? Nobody seems to know. Many seem to have contact with this Realm but have set dates that have been very embarrassing. Figures do not lie, but liars figure.

Likewise, all I can discern is that there were likely 427 x 7 years from Adam to the temple and 427 x 7 years from the temple to 2022 AD, that is, 122 jubilees after Adam. Scholars have so completely corrupted the pattern that it is not likely that the 427-year and 251-year cycles could have been rediscovered and restored unless they existed in the first place. I believe the time has come for knowledge to increase for the next generation (Dan 12:4).

Odds against the patterns happening just by chance would likely be astronomical.