



BIBLE CODE 251

CODE 6000	CODE 196	CODE 666	CODE 427	CODE 251	CODE 166
CODE 1900	CODE 490	CODE 243	CODE 294	CODE 590	CODE 1260

Exodus to Era of Jerusalem - 251 Yrs.

by Floyd R. Cox

Here is a riddle wrapped within an enigma. How can we feel certain about when Creation took place (such as 4004 BC) if we don't even know for sure when the Exodus from Egypt took place? A common belief is that the Exodus was in 1447 BC (479 years before the temple in 968 BC). An Exodus 192 years later, in 1255/1254 BC (251 x 5), fits the profile even better.

*Repetition of 251 Years
from the Exodus to the
Era of Jerusalem*

105 pages, 18 tables

Related Topics:

[SUNDIAL](#)

[AGE OF
UNIVERSE](#)

[MYTHS](#)

[DUALITY](#)

[KINGS](#)

[BOOKS](#)

[LETTERS](#)

[SUMMARY
CODE 490](#)

[SUMMARY
CODE 251](#)

[PURPOSE](#)

[EXODUS](#)

[GENETICS](#)

[GENETICS](#)

[Y-DNA](#)

For a novel based upon the era of Queen Nefertiti, Queen Nefertari, please read *The Heretic Queen*, by Michelle Moran:

<http://michellemoran.com/books/heretic/reviews.html>



Queen Nefertari

Nefertari was reared in the estate of Pharaoh Seti I and married Ramesses II. Evidently, she died in Ramesses' 25th year (1255 BC) and was buried in a magnificent chamber in Nubia. Their firstborn, Amunher-khepeshef, became crown prince and also died in 1255. In 1254, Ramesses Jr. became crown prince. He was the firstborn of Isetnofret, second wife of Ramesses II. Her sons became crown princes until *Merneptah* (or *Merenptah*), the 13th son of Ramesses, became Pharaoh in 1213, when Ramesses died. In his fifth year (1208), Israel had already crossed the Jordan river and had settled.

There are three different views about when the Israelites left Egypt under Moses.

1. Kenneth Kitchen, Professor Emeritus and Honorary Research Fellow, University of Liverpool, England, thinks the Exodus was during the reign of Ramesses II who began to reign in 1279 BC. This is supported by Matthew 1:17, which shows there were six generations from Nashon (King David's ancestor at the Exodus) until David captured Jerusalem (Nashon, Salmon, Boaz, Obed, Jesse & David). This would most likely represent 251 years (1255-251=1004) and 294 years to the completion of Solomon's temple in 961 BC.

2. Josephus said there were 2510 years (251 x 10) from Adam to the Exodus plus 592 more years to Solomon's temple (*Antiquities* 8.3.1). Early Classical writers and Acts 13:20 indicate there were 590 years to the temple.

3. I Kings 6:1 says there were 479 years from the Exodus to Solomon's temple. This is supported by Judges 11:26. Jephthah was a judge 300 years after Moses' conquest east of the Jordan and 140 years before the temple.

251 or 479 or 590 years after the Exodus

Scholars debate whether this period from Exodus to David & Solomon should be 251 or 479 or 590 years, and we even find examples of each of these three beliefs in the first century. In Acts 13:20, the Judges lasted 450 years. But the temple was allegedly 479 years after the exodus (I Kings 6:1), only seven generations after Solomon's ancestor at the Exodus.

The main problem is found in the period of the Judges. The Israelites were oppressed consecutively by six neighboring armies for 111 years altogether, and were rescued by judges that ruled 339 years. So there are three texts that render the period of the Judges three different ways.

Table 1. Three Basic Ways to Interpret the Judges

Exodus & Wilderness	40	40	40
Rulers during Joshua & Elders	43	43	43
Oppressions from Cushan to Philistines & Judges from Othniel to Eli	111	+339	=450
From Samuel to when David captures Jerusalem (or to the temple)	57	57	57
From Exodus to the capture of Jerusalem (or to the temple)	251	479	590

Years from Adam to the fall of Babylon

The Original 427-Year Pattern

TABLE 2 shows that, 427 years after Noah's flood, Abraham was age 75 (when his father died, when he first entered Canaan). It shows also that his 75th year was 427 years before the Exodus. This would mean there were 854 years from the flood to the exodus. Moreover, it is believed there were 427 years from Solomon's temple in 966 BC to the fall of Babylon in 539 BC.

The 427-year pattern is not quite as evident between Adam and the flood and the pattern between the exodus and Solomon's temple.

TABLE 2. The Original 427-year Pattern from Adam to the Fall of Babylon								
Adam				Flood	Abraham Age 75	Exodus	Temple Founded	Fall of Babylon 539 BC
427 yrs.	427 yrs.	427 yrs.	<u>427 yrs.</u>	427 yrs.	427 yrs.	<u>427 yrs.</u>	427 yrs.	
427 yrs.	427 yrs.	427 yrs.	<u>427 yrs. - 52</u>	427 yrs.	427 yrs.	<u>427 yrs. + 52</u>	427 yrs.	

The 427-year pattern is not quite as evident between Adam and the flood and the pattern between the exodus and Solomon's temple.

Nevertheless, here are some proofs there was originally a 427-year pattern:

1. I Kings 6:1 says there were 479 years between the exodus and Solomon's temple, that is, Solomon founded the temple in the 480th year. This is 52 years more than 427. But why would someone add 52 years? This will be covered.
2. Genesis 5 and 11 show there were 1656 years between Adam and the flood. If we add 52 years, we would have 1708 years, that is, 427 times four. But why would someone subtract 52 years? Will be covered below.
3. Regardless of the 52 years, there were 427 years times seven from Adam to the temple and 427 years times eight from Adam to the fall of Babylon in 539 BC.
4. Traditionally, we believe there were 1656 years from Adam to the flood and 479 years from the exodus to the temple. These together amount to 2135 years. This is 427 times 5.
5. The flood, Abraham's calling, and the exodus were during sabbatical years. Sabbaticals are during years 7, 14, 21, 28, 35, 42 and 49, etc. Here is evidence that these events were during sabbatical years:
6. Shem was age 98 (7 x 14) at the flood, and Noah lived another 350 years (7 x 50) after the flood.
7. Abraham was called 427 years after the flood. Since 427 years equal 61 sabbaticals, this means that Abraham's 75th year and the exodus were both in sabbatical years if they began counting sabbaticals after the flood.
8. Traditionally, we believe there were 2513 years (1656 + 854 + 3) years from Adam to the exodus. 2513 is equally divisible by 7. One version says it was 2450 years (49 x 50). These traditions contradict the notion that Abraham was called during a sabbatical 427 years after the flood. The contradiction lies in the belief that the exodus was 430 years after the Abraham's calling (Exodus 12:41). 430 is not equally divisible by 7. However, if Abraham were first called when he dwelled in Ur of the Chaldees at the age of 72, the exodus would be 430 years after his first calling. His second calling was when he dwelled in Haran (Acts 7:2-4).
9. Archbishop James Ussher said that Solomon founded the temple in his fourth year and dedicated it seven years later in a jubilee year. It seems appropriate that Solomon would found the temple in a sabbatical year, in 966 BC, when farmers were letting their land rest. We know there were sabbaticals in 966, 931, 868, 721, 623, 588, 574 and 539 BC.

The one in 588 is mentioned in Jeremiah 34. The one in 574 is mentioned in Ezekiel 40:1. The one in 539 ended 70 years of serving Babylon as mentioned in Daniel 9:2.

Therefore, it is very likely that the original chronology of the Jewish people formed a sabbatical pattern of 427 years, but there are still a few questions to answer:

1. If the Masoreh Text (and the King James Version) has the correct 1656 years from Adam to the flood, why does the Samaritan Text and the Septuagint Text have different numbers of years between each generation? Would these depart from Moses' original version if he had gotten the number of years directly from tablets preserved by Noah?
2. Why are there traditions that the flood, the exodus, the temple and the fall of Babylon were in sabbatical years?
3. Why would 52 years be added to the 427 years between the exodus and the temple? If we count the years of the judges consecutively as if each one ruled all of Canaan one at a time (like many have done during the later time of the Hebrew kings) then the judges ruled 339 years, and the period would be 479 years, as in TABLE 3.
4. Why does Acts 13:20 say the judges ruled for 450 years? The answer is again very simple. The period would include both the 339 years of judges and 111 years of oppressions (339 + 111 = 450), but here again the periods must be counted in a consecutive manner as though judges and oppressions occurred one after another without any overlapping. There is no evidence that some judges did not rule at the same time as others in different parts of Canaan (see TABLE 3).
5. Why do recent bible chronologists suggest there were only about 250 years from the exodus to the temple? This is also simple. They believe the exodus was during the time of Pharaoh Rameses II. Israel left the city of Rameses during the exodus (Exodus 12:37). Rameses ruled from 1279 to 1213, and it would seem likely the exodus was in about 1217 BC (1217 - 251 = 966 BC). This version would only count the 111 years of oppressions and overlooked the 339 years of judges as in TABLE 3.

TABLE 3. 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)	= >>>	57	57	57
From Exodus to the capture of Jerusalem (or to the temple)	= >>>	251	479	590

6. What would happen if Egypt suffered from 10 plagues at the exodus, or lost three million farmers and builders, or lost the firstborn of every family, or have massive amount of gold and jewels "spoiled", or lost an entire army in the Red Sea? The answer is simple. We would expect to find a period of economic collapse and ruin in Egypt.
7. Did Egypt experience an economic downturn 251 years before the temple, 479 years before the temple or 590 years before the temple? No. In each case, Egypt remained strong and expanded its border all the way up to the Euphrates River, and the Pharaoh became wealthy.
8. What happened after 1393 BC, 427 years before the temple in 966 BC? We find evidence that Egypt began a significant reversal and decline. Pharaoh Amenhotep III (Amenophis III) remained the richest man on earth for 38 years, and the Israelites were in the wilderness 38 years (Deut. 2:14), but he withdrew from occupying the coast of Canaan up to the Euphrates. This enabled the Hittites (in today's Turkey) to invade and conquer Mitanni and strengthen Assyria. The kings of Canaan wrote letters (the Amarna Letters) asking his son, Akhenaten, to return to Canaan and help them fight the Apiru (the Hebrews) who were invading them. Pleas ended after Akhenaten's eighth year. Joshua's conquest lasted seven years. After Akhenaten's death, his widowed queen offered her throne to a son of a king of the Hittites if his son would only come to Egypt and marry her. She succeeded in having a son, "King Tut" (Tutankhamum), to succeed her in 1335 BC, and his amassed treasury likely came from various tombs built previously.

Therefore, it is very likely that some judges overlapped, that they ruled only **287** years ($339 - 52 = 287$), and there were only 427 years ($479 - 52 = 427$) between the exodus and the temple, and the original chronology of the Jewish people formed a sabbatical pattern of 427 years.

Years from Adam to the Temple The Original 251-year Pattern

It is a mystery why a pattern of 251 years would be applied to how long the patriarchs lived. Noah was 502 when Shem was born, and Shem continued to live 502 years after the flood. The total lifespan of Abraham, Isaac and Jacob was 502 years ($175 + 180 + 147 = 502$). There were 502 years from the fall of Babel to Joseph's birth and 502 years from Abraham's birth to the exodus. We can still find sufficient evidence of a 251-year pattern from Adam to the era of Jerusalem or the temple.

After the flood, Babel fell, and the nations were divided, when Peleg was born (Gen 10:25; I Chron. 1:19). If we count the years between Adam and Peleg (in Genesis 5 and 10 and 11) we find there were 1757 years, that is, 251 sabbaticals (251 times 7). From Adam to the birth of Abraham, there were 2008 years (251 times 8). From Adam to the birth of Joseph, there were 2259 years (251 times 9). From Adam to the exodus, there were 2510 years (251 times 10). The exodus was 430 years after Abraham was 72, as said above, after he was called out of Ur of the Chaldees.

How does the 251-year pattern dovetail with the 427-year pattern? 854 years (427 times 2 from the flood to the exodus) subtracted from 2510 years (251 times 10 from Adam to the exodus) results in having 1656 years (the period from Adam to the flood).

Again, Archbishop James Ussher said that Solomon founded the temple in his fourth year and dedicated it seven years later, in a jubilee year. If the exodus were in 1255 BC, there would be **251** years from the exodus to David's capture of Jerusalem, **287** years to the temple and **294** years (six jubilees) until the temple was finished (and 1255 equals 251 times 5). But this would place the temple in 968 BC, and David would have conquered Jerusalem in 1004 BC. This sabbatical cycle dovetails and merges with today's Jewish rabbinical chronology, which places the sabbaticals in 569 BC (Nebuchadnezzar's seven years of madness), 520 BC (founding of the second temple), 422 BC (17 jubilees after 1255 BC), 331 BC (when Alexander captured Palestine) and 69-70 AD (the destruction of the temple). Second temple sabbaticals, therefore, are two years off compared with the sabbaticals of the first temple. The first and second temples were burned in the first year of the sabbatical cycle, 656 years apart. However, 658 years are divisible by seven, not 656.

Next	Page 1	Page 2	Page 3	Page 4	Page 5	Page 6
	Page 7	Page 8	Page 9	Page 10	Page 11	Page 12