



CODE 166	CODE 196	CODE 228	CODE 243	CODE 251	CODE 294
CODE 427	CODE 490	CODE 590	CODE 666	CODE 01010	CODE 1260
CODE1447	CODE 1900	CODE 1975	CODE 2300	CODE 6000	CODE 144000



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Introduction to the Context of Code 251

by Floyd R. Cox (1-10-2016)

The goal of this website has been to restore the hidden design and pattern found in the eras of the Bible. Then we need to determine whether this design came from a Designer or from a myth based upon the Jewish Kabala, or is design associated with or unveiled through dreams and visions from the Higher Realm? Or is it somehow related to mystic, pagan numerology?

Googling for the “date of the exodus” gives us 605,000 hits! Of course, this implies that not many are satisfied with present theories.

Well, here’s something new for them to consider. I have made an important new discovery I’d like to share. This website uncovers a whole new insight, a mysterious 251-year time pattern, hidden in Genesis, the first book of Moses, which should have been placed in the margins to preserve the original version of the first 2510 years. This is a treasure hunt, looking for priceless gems hidden just beneath the surface.

We have been exposed to time spans introduced by Archbishop James Ussher in the King James Version of the Bible, but he never found the 251-year pattern this present writer has discovered throughout the book of Genesis and elsewhere.

Ussher’s work, *The Annals of the World*, was published in 1658, two years after his death.

The Annals is a chronology back to Adam, 4,004 BC, a timeline for the births, deaths and other events in the years AM (After Man). Shem was born when Noah was 502 (251 x 2), and Shem continued to live for 502 years after the flood (Ussher: pages 21 & 27). Ussher states what happened in the years 1757, 2008, and 2259, but he never observed that these dates form a 251-year pattern:

0 AM (After Man): Adam becomes human (See <http://code251.com/creation-date.pdf>).

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.

Other chronologists have used these same eras, and they are not some new way of manipulating the numbers for a sensational, new scheme for a “best seller”.

The pattern is also found where it is not necessary to support a chronology. Shem outlived the flood 502 years (251 x 2) and died 101 years before Joseph was born. By mixing two versions of the story, one could wrongly surmise that Noah was age 251 at the Flood. Babel fell, and the nations were divided when Peleg was born, 101 years after the Flood, 251 Sabbaticals after Adam, and Abraham was born 251 years after Babel. Life spans of Abraham, Isaac and Jacob (175, 180, 147) totaled 502 years (251 x 2).

Moreover, I have discovered a 427-year time pattern between Adam and the fall of Babylon in 539 BC, which will be covered here: <http://code251.com/code427.html>

Doesn’t take a Genius

For sure, it doesn’t take a genius an imam, chief rabbi, or Pope to see the simple, 251-year timeline found hidden just beneath the surface in major Biblical events, but they haven’t discovered it. *Repetition of 251 Years Throughout the book of Genesis* restores the original 251-year pattern of chronology back to the original setting without applying it to prophecy for today.

This web site is a work in progress, and corrections and new insights are being added almost weekly. However, the reader must have a mature attention span and be willing to focus patiently on each page.

Ussher’s chronology has been used to create sensational speculation about “the beginning of the world” and “the ending of the world” 6,000 years after Creation. In the 1800’s an Egyptologist/ mathematician/astronomer wrote a book on how the passage in the Great Pyramid measures 6,000 inches, which represent 6,000 years until “the time of the end”.

Other scholars say Egypt’s dynasties are 700 years too long and offer their alternative views on how some dynasties should overlap or be rearranged to match Ussher’s timeline “found in

PARADIGMS SHIFTS

Myths About
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The "Last Jubilee"?

the Bible”.

This work is new and different and puts everything in its proper context. There is a repetition of 251 years throughout the book of Genesis and elsewhere.

Repetition of 251 Years from Joseph to the Exodus

Eventually, it became clear that the 251-year pattern I found is an integral, although hidden, part of the text. It actually belongs to the Bible and is not of any private ownership. These insights do not belong to me; I merely rediscovered them.

The 251-Year Era of Creation

The 251-Year Era of Joseph

The 251-Year Era of the Exodus

The 251-Year Era of Jerusalem

The patriarchs, Abraham, Isaac and Jacob, were in Joseph’s family tree. Their life spans totaled 502 (251 x 2) years. Abraham lived 175, Isaac 180, Jacob 147.

Babel fell when Peleg was born, 251 sabbaticals after the creation of Adam. Abraham was born 251 years later, 251 years before the birth of Joseph. Jacob wanted to return home from his uncle in Syria in order to begin a new era after the birth of Joseph, but his uncle enticed him to stay another six years. Joseph was born to Jacob and Rachel 251 years after Abraham’s birth (Genesis 30:25). Joseph entered Egypt at age 17 and became a co-ruler. This enabled his family to escape a famine when Joseph was 39, when Jacob was 130, and they spent 212 years in Egypt (39 + 212 = 251). They entered Egypt for 212 years and spent 39 years in the wilderness before conquering the east side of the Jordan (212 + 39 = 251).

Genesis ends with the promise that Joseph’s bones would eventually return home from Egypt to be buried near his mother, Rachel, who had died during their return from Syria to Bethlehem, when Joseph was seven, when Jacob was 98.

Exodus begins with Moses carrying Joseph’s 251-year-old bones from Egypt (Exodus 13:19), 430 years after Abraham was called (Exodus 12:41).

Abraham would have been 251 at Joseph’s birth and his bones would have been age 502 at the Exodus, when Joseph’s bones were 251 years old.

The 251-pattern has become mutilated beyond recognition. A couple of keys had to be found in order to restore it.

1. Joseph was 30 when he stood before Pharaoh, and Jacob was 130 when he entered Egypt in the 3rd year of drought, when Joseph was 39. So, Jacob was 91 at Joseph’s birth (130 – 39 = 91).

2. According to Archbishop James Ussher, Moses’s mother was Levi’s daughter and was also Joseph’s niece (Ussher: Page 34; Numbers 26:59).

3. Josephus after 70 AD wrote saying there were 2510 years from Adam to the Exodus (2510 + 592 = 3102 yrs to the temple) (*Antiquities* 8.3.1).

This simple pattern should enable each Israelite and each of us to relay the simple timeline of the Bible stories to the grandchildren: Adam was created in the beginning of all 251-year eras. In the 40th year in the wilderness, the 2550th year of Adam, Moses conquered the east side of the Jordan river and died. Thus ends the story according to Moses, and Joshua took over.

(Also notice that 1260 + 1290 days in seven years equals 2550 days, as in Daniel 12:7-11 and Revelation 11:3).

Summary of 251 Years from Abraham to Moses’ Death

Joseph was born 251 years after Abraham. He was 39 when his family entered Egypt and would have been 251 if he had lived until the exodus, when they took his bones from Egypt. Strangely nothing is recorded after the second year in the wilderness until the 39th year.

In the 39th year, Moses’ brother and sister died, and this is 251 years after Joseph’s family had entered Egypt. In the 40th year in the wilderness, Moses conquered the east side of the Jordan and died. Thus ended the story according to Moses, and Joshua took over after crossing the Jordan.

Exodus 2510 Years after Adam

The original figures of Josephus show 2510 (251 x 10) years from Adam to the Exodus and 592 years from the exodus to the temple (total of 3,102 years. See Josephus’ *Antiquities* 8.3.1):

“SOLOMON began to build the temple in the fourth year of his reign, on the second month, which the Macedonians call *Artemisius*, and the Hebrews *Jur*, five hundred and ninety-two years after the Exodus out of Egypt; but one thousand and twenty years from Abraham’s coming out of Mesopotamia into Canaan, and after the deluge one thousand four hundred and forty years; and from Adam, the first man who was created, until Solomon built the temple, there had passed in all three thousand one hundred and two years” (3102 – 592 = 2510 yrs.).

POWER POINT

Sabbaticals-1

Sabbaticals-2

Sabbaticals-3

Sabbaticals-4

CALENDARS

6,000-Year Jubilee Calendar

1900-Year Calendar

Accurate Lunar Solar Calendar

Missing Dimension of Hebrew Calendar

Sundials

Duality

Kings

Books

MISCELLANEOUS TOPICS

Letters

Myths

Y-DNA & GENEALOGY

Genetics

Y-DNA

Littleberry Cox

Updates on Chronological Sources

Note: According to W. F. Albright and S. Smith, Hammurabi died in about 1686-1674 BC. If so, Hammurabi may have been the “Aramphel” killed by Abraham before Abraham was age 86.

My present research from *Joseph to the Exodus* is an update of information in Ussher’s work of 1658 AD, which was an improvement of Eusebius’ work of 325 AD, which was an improvement of Josephus’ work of 70 AD. The Romans gave Josephus the books of the temple prior to burning the temple in 70 AD, which undoubtedly included the works of Ezra, Jerusalem’s primary scribe after the return from Babylon, after 539 BC.

TABLE 1a. Three Basic Ways to Interpret the Judges’ 251 and 479-year Patterns

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	<u>57</u>	<u>57</u>	<u>57</u>
From Exodus to David and Solomon	251	479	590

TABLE 1b. Three Basic Ways to Interpret the Judges’ 427-year Pattern (by subtracting 52 years)

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	<u>21</u>	<u>21</u>	<u>21</u>
From Exodus to David and Solomon	199	427	538

In TABLE 1b, 52 years has been subtracted from 1a to illustrate three separate views, the 251, 479 (I Kings 6:1), 590 (classical Greek) and 427-year patterns from Exodus to David and Solomon.

Josephus used 43 and 57 years, as in TABLE 1a, while Eusebius used 27 years, as in TABLE 1b. 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) before David brought the Ark into Jerusalem after his seventh year. So the numbers, 251, 479 and 427, are not superficial to support these patterns. 450 years of oppressions and Judges is found in Acts 13:20. For details on the 427-year pattern, go to: <http://code251.com/code427.pdf>

Some confusion stems from a variation of numbers. Josephus said Solomon ruled 80 years instead of 40, and the Greek Septuagint (LXX) text allows 440 years from the exodus to the temple, not 480. Ussher begins David’s reign 49 years before Solomon dedicated his temple, both dates allegedly in jubilee years.

Temple 294 Years (6 Jubilees) after Exodus

Archbishop Ussher, in *The Annals of the World*, page 60, says David began ruling in a **jubilee year** and continued for seven years in Hebron. He says David conquered Jerusalem and, “The ark of the covenant... was now brought from Kirjathjearim in this **sabbatical year**... David rejoiced before it, and sang a song.” (Notice that David brought the Ark from the house of Abinadab, where it had been taken in the time of Samuel, as in I Samuel 7:1 and II Samuel 6:3).

David ruled another 33 years in Jerusalem, and Solomon finished the temple in his 11th year. “...in the next Jubilee year... he (Solomon) brought the ark into the Holy of Holies in the temple” (Ussher: page 60). Ussher continues on page 67 saying, “In the eleventh year of Solomon’s reign, in the eighth month, called Bul, the temple and its furnishings were completed. It had taken seven years and six months to build. The dedication of the temple of the temple was postponed until the autumn of the next year, because that was the beginning of the Jubilee year.”

TABLE 2. 251 Years from the Exodus to the Era of Jerusalem

BC	294 yrs (6 jubilees)	49 yrs. (1 jubilee)	251 yrs
1255 (251x5, allegedly a Jubilee Year)	1255		1255
1010 David's first year of reign (allegedly a Jubilee)	1010	1010	1010
1004 David captures Jerusalem (251x4, a Sabbatical)	1004	1004	1004
968 Temple founded	968	968	
961 Solomon Dedicated Temple (allegedly a Jubilee)	961	961	
520 Second temple founded (a Sabbatical)			

This table is based upon having six generations (251 years) from 1255 BC to David. Nashon was David's ancestor during the exodus (Num. 1:7; 7:11). Ussher preferred having 479 years from the exodus to Solomon (as in I Kings 6:1).

Kenneth A. Kitchen and Jack Finegan place the exodus in about 1250 to 1260 BC, about 40 years before Pharaoh Merneptah of Egypt's Dynasty XIX. This only allows about 111 years for the oppressions and judges. In this view, the reigns of Abimilech, Tola, Jair, Jephthah, Ibsan Elon and Abdon (79 years altogether) are included in years in which the land had rest (200 years total), and this may explain how Jair, Jephthah, Moses' grandson and Aaron's grandson are still living at the end of Judges. The Ammonites were allied with the Philistines during the Ammonite Oppression (Judges 10:6). This may include Samson's 20 years (Judges 15:20). The Philistine Oppression undoubtedly included Eli's 40 years (I Sam. 4:18).

The 251-year pattern continues after the death of Moses. We could connect these sabbaticals with Shem being 98 (two jubilees) years old at the Flood; the exodus was 122 sabbaticals (854 years) after the Flood, which was likely six jubilees, or 294 years, before the temple was completed in 961. This would make **251 years from the exodus to David's seventh year in Hebron.**

Scholars debate on 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. Do we include 111 years of the oppressions (to absorb 339 years of judges), or include 339 years of the judges (to absorb the 111 years of oppressions, as in I Kings 6:1), or do we count 450 years for both the 111 and 339 years of judges and oppressions (as in Acts 13:20)?

Note: A popular view places the Exodus in the time of Ramesses II as in the movie, *Exodus*. According to W. F. Albright and S. Smith, Hammurabi died in about 1686-1674 BC. If so, Hammurabi may have been the "Aramphel" killed by Abraham before Abraham was age 86.

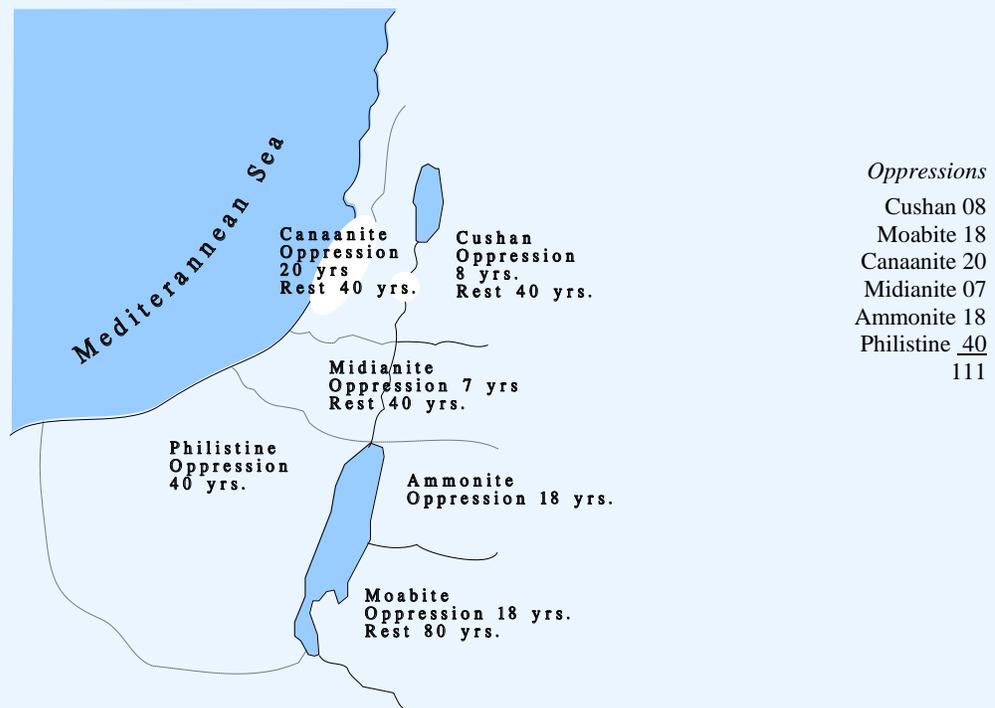
TABLE 3a. The Original 427-year Pattern from Adam to the Fall of Babylon in 539 BC

Adam			Flood	Abraham Age 75	Exodus	Temple Founded	Fall of Babylon 539 BC
427 yrs.	427 yrs.	427 yrs.	$\frac{427 \text{ yrs.} - 52}{1656 + 52}$ $\frac{1307 + 401}{}$	427 yrs.	427 yrs.	$\frac{427 \text{ yrs.} + 52}{479 - 52}$	427 + 2 yrs.

TABLE 3b. Extended 427-years for 122 Jubilees													
Adam				2989 yrs 61 jubilees				5978 yrs 122 jubilees					
1395 BC Exodus				Temple Founded				541 BC 2 yrs before the Fall of Babylon in 539					
427	427	427	427	427	427	427	427	427	427	427	427	427	427

As in TABLE 6a, extrapolating sabbaticals down through another 61 jubilees after 968 BC ends with 2022 AD.

TABLE 4. Locations of the Six Oppressions



Repetition of 251 Years During the Era of Jerusalem

Eusebius of Caesarea wrote his *Chronicle* in about 324 AD. On page 123 he says, "...from Solomon and the first building of the temple until the second year of Darius and the rebuilding of temple, is 502 years (251 x 2)". Perhaps he recognized the 251-year pattern. His date for the temple, then, was likely at one time 1022 BC (520 + 502 = 1022). Rabbinic figures only allow 480 years.

Actually, there were 502 years from 1004 BC (when David conquered Jerusalem) to 502 BC (when Nehemiah rebuilt a portion of the wall of Jerusalem to finish the city's restoration). There were about 251 years from the 1st year of Solomon in 971 to the Assyrian captivity of Israel in 720 BC. During that time, the kings of Israel overlapped 30 years as in TABLE 5.

For the rabbinic dates, the founding of the temple was in 832 BC (but was actually in 968 BC for a difference of 136 years). It was not 166 years because the rabbinic dates were based upon the kings of Israel, not Judah, and did not allow them to overlap 30 years. So their date should have been 802 BC, (832 - 30 = 802), 166 years after 968 BC (968-166=802) (998-30=968).

The rabbinic view also adds 166 years prior to Solomon's temple by choosing 479 years instead of 251 between the Exodus and the temple and by making Abraham's birth 1948 instead of 2008 after Adam (by subtracting 60 years between Abraham and his father and by delaying Abraham's calling about two years, until he was 75, which makes the Exodus 2448 instead of 2510 years after Adam. The difference is 62 years). The rabbinic view also subtracts 36 years between Eli and David, which are equivalent to the 36 years from the capture of Jerusalem until the founding of the temple in 968. There were actually 56 years from Eli's death until David captured Jerusalem, when he brought in the Ark from the house of Abinadab. But in the rabbinic view, the Ark was with

Abinadab only 20 years after Eli's death to David as in TABLE 1b (I Sam. 7:1-2; II Sam. 6:3). Again, the difference is 36 years.

Reducing the overlapping reigns after Solomon from 277 to 247 years repairs this flaw as in TABLE 5. Otherwise, as in rabbinic tradition, there were 480 yrs. from 1312 to 832 BC and 480 yrs. from 832 to 352 BC. In 70 AD, the temple was burned 656 years after it was burned in 587 BC. The rabbinic view is that this was 490 years (in fulfillment of Daniel 9). The difference is 166 years.

TABLE 5. The Missing 166 Years of the Rabbinic System

For more details: <http://code251.com/code166.pdf>

Venus Cycle Dates
down to 2012 AD,
year 5773 after man
(251 x 23)

BC
3761
2510
1251
251
1000

	251-YEAR SYSTEM		RABBINIC SYSTEM		
			CORRECTED	UNCORRECTED	
	BC		BC		
Creation (instead of 3761 BC)	3765		3765		
	2510	-62=	2448		
Exodus	1255	+62=	1317		
	-251		-479		
David Captures Jerusalem	1004	-166=	838		
	-36		-36		
Solomon's First Temple Founded	968	-166=	802	832 ----	30 Overlapping Years 968 832 <u>587</u> <u>421</u> 381 + 30= 411
30 Overlapping Years	-247		-247	277	
Sabbatical - Exile of Ten Tribes	721	-166=		555	
	-98		-98		
Sabbatical - Temple Scroll Found	623	-166=		457	480 yrs
	-35		-35		
Sabbatical of 588-87 BC	588	-166=		422	
First Temple Burned	587	-166=		421	
Jubilee	574	-166=		408	
Sabbatical - Fall of Babylon	539	-166=		373	
70th Yr after 588 BC	518	-166=		352 -----	
Second Temple Finished	516	-166=		350	
Esther Crowned Queen of Persia	515	-166=		349	
Walls of Jerusalem Repaired	BC 502	-166=		336	
Sabbatical	AD 69			69	
Second temple burned	AD 70			70	
	70= 656 yrs. after 587 BC			70= 490 yrs. after 421 BC	

49-Year Pattern

To help interpret the 251, 479 and 427-year patters, it becomes imperative that we use compare them with the known sabbatical and jubilee patterns illustrated in TABLE 6. For more details, go to:

<http://code251.com/creation-date.pdf>

TABLE 6. Jubilees from 3957 BC to 2022 AD					
3957/3956BC	2928/2927BC	1899/98BC	919/18BC	AD62/63	AD1042/43
3908/3907BC	2879/2878BC	1850/49BC	870/69BC	AD111/12	AD1091/92
3859/3858BC	2830/2829BC	1801/00BC	821/20BC	AD160/61	AD1140/41
3810/3809BC	2781/2780BC	1752/51BC	772/71BC	AD209/10	AD1189/90
3761/3760BC	2732/2731BC	1703/02BC	723/22BC	AD258/59	AD1238/39
3712/3711BC	2683/2682BC	1654/53BC	674/73BC	AD307/08	AD1287/88
3663/3662BC	2634/2633BC	1605/04BC	625/24BC	AD356/57	AD1336/37
3614/3613BC	2585/2584BC	1556/55BC	576/75BC	AD405/06	AD1385/86
3565/3564BC	2536/2535BC	1507/06BC	527/26BC	AD454/55	AD1434/35
3516/3515BC	2487/2486BC	1458/57BC	478/77BC	AD503/04	AD1483/84
3467/3466BC	2438/2437BC	1409/08BC	429/28BC	AD552/53	AD1532/33
3418/3417BC	2389/2388BC	1360/59BC	380/79BC	AD601/02	AD1581/82
3369/3368BC	2340/2339BC	1311/10BC	331/30BC	AD650/51	AD1630/31
3320/3319BC	2291/2290BC	1262/61BC	282/81BC	AD699/700	AD1679/80
3271/3270BC	2242/2241BC	1213/12BC	233/32BC	AD748/49	AD1728/29
3222/3221BC	2193/2192BC	1164/63BC	184/83BC	AD797/98	AD1777/78
3173/3172BC	2144/2143BC	1115/14BC	135/34BC	AD846/47	AD1826/27
3124/3123BC	2095/2094BC	1066/65BC	86/85BC	AD895/96	AD1875/76
3075/3074BC	2046/2045BC	1017/16BC	37/36BC	AD944/45	AD1924/25
3026/3025BC	1997/96BC	968/67BC	AD13/14	AD993/94	AD1973/74
2977/2976BC	1948/47BC				AD2022/23

The Big Picture: The 251-Year Pattern

The good news is that, even though there are 39 books in the Old Testament, we need to read only nine to get a complete chronology from Genesis to Nehemiah, from the beginning to the end of the Old Testament.

1. **Genesis begins a 251-year era:** covers 2259 years (251 x 9) to Joseph's birth, and he died in Egypt 110 years after that. Joseph would have been 251 if he had lived until the exodus, when they carried his bones from Egypt in the 2510th year of Adam. This takes us to the book of Exodus. Since these eras lasted 251 years, it would be tempting to conclude that the 251-year pattern was only used as a sequential timeline with no overlapping periods, but the life spans of Abraham, Isaac and Jacob consisted of 502 overlapping years. Shem lived 502 years after the flood, but these years do not merge with the 251-year pattern between Adam and the fall of Babel.

2. **Exodus begins a 251-year era:** After 39 years in the wilderness, Israel left Kadesh 251 years after the time Joseph's family had entered Egypt when he was age 39. Aaron and Miriam (Moses' siblings) both died at Kadesh, in the wilderness, in the 39th year, and Moses died in the 40th year, after conquering the land east of the Jordan River.

It would be tempting to conclude that, since Moses wrote the first five books, he was the creator of the 251-year pattern. However, starting with Exodus, the pattern outlives Moses and continues to the era of Jerusalem and perhaps to the Assyrian Captivity of Israel. Several problems need to be addressed and solved, such as, viewing the judges and kings as being contemporary or consecutive with each other. The choices become obvious in this work.

There were 6 generations from the exodus to David, 14 from Abraham to David (Matt. 1:17).

3. **Joshua:** After 40 years in the wilderness, the book of Joshua continues the timeline. Joshua ruled for 7 years and the elders ruled for 36 years. Or Joshua ruled for 7 years and the elders ruled for 33 years. Josephus says Joshua and the elders ruled for 43 years.

4. **Judges:** The judges ruled for 339 years, and the oppressions lasted 111 years. Together these lasted 450 years (Apostle Paul cited this version in Acts 13:20). However, 1st Kings 6: 1 says there were 479 years from the exodus to the temple. This would allow only 339 years for the judges and would absorb or include the 111 years of oppressions. Moreover, Matthew 1:17 (along with recent work of Kenneth Kitchen and Jack Finegan's *Handbook of Bible Chronology*) are compatible with the 111 years of oppressions, which would absorb or include the 339 overlapping years of judges (The oppressions were in separate areas of Israel, and the judges outlived the oppressions in their particular

areas). In another observation, when the tribe of Benjamin sinned, “Israel destroyed of the Benjaminites that day 25,100 men...” (251 x 100) (Judges 20:35).

5. **1st Samuel:** The book of 1st Samuel begins with the death of Eli and covers the reigns of Samuel, Saul and David (until David’s 7th year) for a total of 56 years, until the beginning of 1st Chronicles. If the period of the judges lasted only 111 years, then David captured Jerusalem 251 years after the exodus.

6. **1st Chronicles begins a 251-year era.** It covers the 33-year reign of David after capturing Jerusalem, until the 1st year of Solomon, until the beginning of 2nd Chronicles.

7. **2nd Chronicles** covers the 1st year of Solomon and ends with the Assyrians capturing 10 of the 12 tribes of Israel, **251 years** after Solomon’s 1st year, 33 years after the founding of Rome. It then covers David’s dynasty and the house of Judah down to 539 BC, which ends their 70 years of subjection to Egypt and Babylon as their overlords, subjection which began with the death of king Josiah in 609. It ends with Cyrus conquering Babylon and making a decree to rebuild Jerusalem **and** its temple.

8. **Ezra** begins with the fall of Babylon and introduces Cyrus of Persia and Cyrus’ decree (after 539 BC) to release the Jews to return from Babylon and Persia to rebuild their temple in Jerusalem. Herod captured Jerusalem 502 years later, in 37 BC, 502 years after 539. The temple was founded in 520 BC, 502 years before Herod’s temple was enlarged in 18 BC. Ezra also returned to Jerusalem in 515 BC, in the 7th year of Darius (Artaxerxes), for temple celebrations, when Esther became Queen of Persia (Ussher: page 128). The temple was completed earlier, in 516 BC, in the 6th year of Darius, before the fall new year.

9. **Nehemiah** left Persia in the 20th year of Darius (Artaxerxes), in the **502nd** year of the capture of Jerusalem, and repaired the wall of Jerusalem in less than a year. Thus ends the restoration of Jerusalem in **502 BC**.

Nehemiah remained the governor of Jerusalem until the 32nd year of Darius, when he visited Persia. In his absence, a “man of sin” married a Levite daughter and made his residence in the temple... until Nehemiah’s surprising return with vengeance. Reasons for believing Darius was called Artaxerxes in Nehemiah is explained at: <http://code251.com/code166.pdf>.

For reasons to believe Darius was called Ahasuerus in Esther is also explained here: <http://code251.com/code166.pdf>.

Thus ends the Old Testament with a prediction of the future coming of Elijah the prophet (or John the Baptist) who would forewarn the Jews about the time of the end of the era of the temple during its last days, when God would cleanse His threshing floor with fire (Malachi 4:5; Matthew 3:4). The new era allegedly began in 1 AD.

In 34 AD, Saul was consenting to the stoning of Stephen, while Stephen saw the heavens opened to reveal the Messiah coming off his throne ready to intervene. The first thing the Messiah did was to convert Saul into Apostle Paul and send him to the gentile nations around the known world at that time. 34 AD was 1004 years (251 x 4) after David’s death in 971 BC.

(971 BC to 34 AD = 1004). No year 0.

This is likely when the Messiah began the fulfillment of the jubilee in 34 AD and began to unveil the mystery hidden from the beginning of the world... the gospel going to the gentiles, to the ends of the earth.

Repetition of 251 Years During the Second Temple (to 70 AD)

This work uncovers a whole new insight into the period of the second temple, which began with a decree made by Cyrus the Persian after 539, that is, 49 years after the Sabbatical observed in 588 BC (when the first temple was burned).

539 was also 70 years in which Jerusalem served the kings of Egypt and Babylon after 609 BC, as foretold by Jeremiah the prophet.

37 years after 539 Nehemiah restored Jerusalem’s walls in 502 BC (251 x 2), in the 20th year of Darius “Ahasuerus”, and he later returned to Persia in Darius’ 32nd year. In his absence, a Samaritan made his residence in the new temple and sent priests back into farming.

The Big Picture During the Holy Days

Religion of the Jews is based upon remembering their history, and the Bible appears to be arranged according to Israel’s holy days. Moses covers the time from the Passover to Pentecost during the exodus from Egypt. On Pentecost the law was given, and they expected to enter the promised land during the following year, near the feast of Trumpets, during the grape harvest season, under Moses, and they were to begin counting jubilees on the 10th day of the seventh month.

Nevertheless, even though Moses had received knowledge of things to come after Pentecost through the holy days, the 12 scouts returned with a bad report, and they were delayed 40 years.

Joshua and Judges seem to cover the feast of trumpets, a time when a new generation actually entered the promised land, reaped their first harvest, surrounded Jericho with seven priests with their seven trumpets, and they began counting years, sabbaticals and jubilees in the spring. The tabernacle is

later removed to Shiloh.

I Samuel seems to fulfill the day of Atonement. The Philistines destroyed Shiloh (Jer 7:12-14), took the Ark of the Covenant, and Eli, the High Priest died. History continued while the Ark was at the house of Abinadab until David captured Jerusalem and built a new, temporary tabernacle for the Ark. Until Solomon's permanent temple was built for it, and it was dedicated during the feast of Tabernacles for two weeks. Moses had warned about the future Golden Era of Jerusalem, followed by corruption and captivity without a king.

A feast called Purim commemorates how the Jews were saved from extinction while they were living in exile throughout the Persian Empire; However, the last feast in Jerusalem called Hanukkah commemorates how the temple was defiled for three years on the same days in which the second temple was first founded, on the 24th and 25th days of the 9th month.

Herod captured Jerusalem in 37 BC, 502 years (251 x 2) years after 539 BC, when Babylon was captured to allow the Jews to return to rebuild Jerusalem.

The “Dragon” of Revelation 13

502 (251 x 2) years after Cyrus captured Babylon in 539, Jerusalem was conquered by Herod “the Great” and established his dynasty over all of Palestine. He began expanding the temple in 18 BC, 502 years after the temple was founded in 520 BC.

His expansion of the temple was referred to as “Herod’s temple” to differentiate it from Ezra’s second temple finished in 516 BC. Herod, a descendant of Abraham’s grandson, Esau (Edom), had a Samaritan wife named Malthace. He had innocent children killed in Bethlehem hoping to destroy the one destined to replace him as “King of the Jews” (Rev. 12:3).

His son, Herod Antipas, ruled in Nazareth where the family of Jesus lived. John the Baptist accused him unlawfully marrying his divorced sister-in-law, the ex-wife of Phillip. So he reluctantly had John beheaded at the insistence of his new bride and her daughter. This Herod was in Jerusalem for the Passover when Jesus was put on trial for speaking against the temple.

The Herods, like the Pharisees, claimed to be Jews (Rev. 2:9). They gained power to appoint the priests for the temple, which could mean they had the power to replace God and reside in the temple themselves.

The Herods resided at Jericho, where Joshua had fought after crossing the Jordan. Jesus proclaimed the future fall of Herod’s Jerusalem, which happened in 70 AD. Perhaps he led an invisible army as in the days of Cyrus.

The destruction of Herod’s temple in 70 AD can be compared with Balaam who misled the Israelites near Jericho and also compared with Joshua’s battle at Jericho with seven trumpets. Joshua is Hebrew for the Greek, Jesus, or also be compared with the return of Nehemiah to “cleanse the threshing floor”, to expel a Samaritan residing in the temple

The Beast of Revelation 13:18

There were six emperors of Rome in the dynasty of Julius Caesar down to Nero Caesar, whose name counts to 666 (Rev. 17:10). (Julius was not an emperor.) The Caesars gave Palestine to the Herods. Coins circulated in Palestine in the first century had the faces of the Caesars. The Herods gave their power to the Caesars (Rev. 13:2-4).

First Century Fulfillment of Jericho

The dragon of Revelation 12:4 is likely associated with the Herod dynasty. Herod the Great captured Jerusalem in 37 BC, 502 years after Cyrus captured Babylon in 539 BC.

In 39 AD, the Emperor banished Antipas and Herodias to Lyon, Gaul, in today’s southern France. At about this time, Lazarus went to Cyprus, and Joseph of Arimathea allegedly took his niece (the mother of Jesus) to Lyon establishing the first Christian church in Europe. Revelation 2:13 mentions an Antipas who converted to Christianity.

His nephew, Herod Agrippa I, executed James and imprisoned Peter. Paul appeared before Herod Agrippa II to make his defense.

This adds a new dimension to “those who say they are Jews, and are not, but are of the synagogue of Satan.” And it reflects Balaam who taught Balak to cast a stumbling block before the children of Israel. Balaam met the Israelites near Jericho. Again, the Herod’s resided at Jericho. This associates the Herod’s living at Jericho with “the last days” or “the last 3½ years”, 66 to 70 AD.

Jerusalem was surrounded in 70 AD, on the Passover, just before the annual Wave Sheaf Offering on Sunday. Likewise, Jericho had been surrounded by the Israelites on the Passover, just before the manna stopped on Sunday, on the day of the Wave Sheaf Offering, just before the priests went around the city with their seven trumpets and rams horns for seven days during what had been established as the seven days of unleavened bread after the exodus. On the seventh day, all seven trumpets and rams horns were blown as everyone yelled, and the walls fell down.

1 AD is 251 yrs. x 4 after King David captured Jerusalem in 1004 BC. A crucifixion in 31 AD would be about 1,000 years after David died in 971 or 970 BC, when Solomon began to reign.

1931 AD is about 3,000 years after David's death. The second temple was destroyed in 70 AD, about 1,000 years after ten tribes of Israel separated from the throne of Judah in 931 BC. 1971 was about 3,000 years after Israel separated from Judah. Likewise, the church departed from Jerusalem in 70 AD, at the end of the New Testament.

The Third Temple

Herod's temple was not likely a "third temple". Christ referred to his own body as a temple when he said, "Destroy this temple, and I will raise it back up in three days." This temple allegedly began in the Christian Era, perhaps in 4 BC or 1 AD, and survived the second temple, after 70 AD. This new era consisted of twelve tribes (Revelation 7:4), new judges over of each tribe (Mat. 19:28), new 70 elders (Luke 10:1), new two witnesses, and the Lamb is the temple of it (Rev. 21:22). Revelation 11 is likely about the last 3½ years of the second temple in 70 AD. This suggests that the Shikhanah (Holy Spirit) that had resided in the first two temples had been transferred to the body of Christ. This would explain Acts 3:12.

Obviously, my complete research offers many more tables and other details of the period after 539 BC, the dynasty of the Herods 502 years later, after 37 BC, and has some new perspective on the book of Revelation. According to Archbishop James Ussher, Queen Esther was crowned in Persia the year after the second temple was completed in 516. Today we have the same threat of extinction of the state of Israel by Iran (Persia) as in the time that Esther and her Jewish relatives living there.