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The Missing Dimension of the Hebrew Calendar

by Floyd R. Cox (revised 6-25-15)

Volumes have been written to prove the Hebrew Calendar is inspired and accurately represents the 19-year cycle since 3761 BC, since the Jewish date of creation. *The Book of Jubilees* tells us Adam died in his 931st year, after 49 19-year cycles; therefore, the Hebrew calendar begins its 19-year cycles in 3761 BC.

Nevertheless, during Christ's ministry from 27 to 31 AD, it is not likely that the Jews believed the first temple was burned 490 years before the second temple would be burned in 70 AD or that the first temple was founded in 832 BC instead of in 968 BC or that Adam became human in 3761 BC. These beliefs developed much later.

Therefore, why do so many believe the Jews during Christ's ministry were using a 19-year lunar-solar calendar that began in 3761 BC, which repeated the 19-year cycle after 3761 BC down to 37 BC, 2 AD, 21 and 40 AD? In trying to date the Crucifixion, they claim with much confidence this is exactly the calendar they were using before 70 AD! Is it really?

There is a very subtle, hidden twist to the story. The Jews have removed 196 years from their chronology back to Adam. Their date for Solomon's temple is 832 BC instead of 968 BC for a difference of 136 years, and they erased 60 years between Abraham and his father. Together these amount to 196 years (4 jubilees), and creation would, therefore, be in 3957 BC.

If Adam died in his 931st year, after 49 19-year cycles, the Hebrew calendar should begin in 3957 BC instead of 3761 BC, but it doesn't; it's 190 plus 6 years off when compared with the rabbinical Hebrew calendar!

However, 3957 BC aligns with other ancient calendars, that is, the Nabonassar calendar of 747 BC and the Islamic calendar 72 cycles later, in 622 AD (747 + 622 = 1368 yrs = 19 x 72).

The problem is that Creation was not in 3761 BC, and beginning a calendar in that year would not be the same as beginning it on the right date of Creation 196 years earlier, in 3957 BC. The two 19-year calendars would not match.

The Hebrew calendar inserts seven extra months every 19 years in the following sequence: 3, 6, 8, 11, 14, 17 and 19 so that the next 19 years will begin on the same date the first 19 years began, and 3761 BC is allegedly the beginning date.

However, if the sequence began four jubilees earlier, in 3957 BC, it would align with the Babylonian calendar of 747 BC and the Arabian/Persian/Islamic calendar of 622 AD.

**TABLE 1.
First Century Calendar**

		Two 19-yr Cycles							
		Babylonian calendar intercalated		Corrected Hebrew calendar intercalated					
BC	BC	yr	yr	AD	AD	AD	Year Begins		
	36	17	9	1		3	22	3/22	
	35	16	10	2		4	23	4/9	
	34	15	11	3		5	24	3/29	
	33	14	12	4		6	25	4/17	
	32	13	13	5		7	26	4/6	
	31	12	14	6		8	27	3/26	
	30	11	15	7		9	28	4/14	
	29	10	16	8		10	29	4/3	
	28	9	17	9		11	30	3/23	
	27	8	18	10		12	31	4/11	
	26	7	19	11		13			
44	25	6	1	12		14			
43	24	5	2	13		15			
42	23	4	3	14		16			
41	22	3	4	15		17			
40	21	2	5	16		18			
39	20	1	6	17		19			
38	19		7	18	1	20			
37	18		8	19	2	21			

The two center columns of TABLE 1 display the Babylonian 19-year calendar on the left and the corrected Hebrew calendar on the right. The Babylonian version allows a year to begin on April 11, 31 AD, 14 days before a Passover crucifixion on Wednesday, April 25. This would likely match the *Almagest* of Ptolemy of Egypt and Cleopatra of Jerusalem.

931 Years also Equal 19 Jubilees

The Book of Jubilees also tells us Adam died in his 931st year, after 19 49-year cycles; therefore, the Hebrew calendar begins its 49-year, jubilee cycles in 3761 BC.

This is supported by Josephus when he said that 37 BC was a sabbatical, when Herod conquered Jerusalem. This would be 19 times 196 years (4 jubilees) after creation in 3761 BC. And it would be 196 19-year cycles.

If 37 BC were 76 jubilees after Adam, this would make 331 BC a jubilee when Alexander granted the Jews to observe their sabbaticals without paying a tax. This would also make 1189 AD a jubilee, when Richard de Lionhearted was crowned and led the Third Crusade as published by Benedict Zuckermann in 1866 in his *Sabbatical Cycle and Jubilee* on page 55.

TABLE 2. Time Pattern Related to 37 BC

From	To	Years
3957 BC (corrected date of Creation)	to 37 BC =	3920 = 80 jubilees
3761 BC (rabbinical Creation)	to 37 BC =	3724 = 4 jubilees x 19)
3761 BC	to 37 BC =	3724 = 19 years x 196
3761 BC	to 37 BC =	3724 = 532 x 7
968 BC (temple)	to 37 BC =	931 = 19 jubilees
331 (Alexander's sabbatical grant)	to 37 BC =	294 = 6 jubilees

Joseph in Egypt also confirms counting jubilees from Adam. The seven fat years and seven lean years ended 2303 years (47 jubilees) after Adam. Therefore, commentators should support the idea that sabbaticals and jubilees began with Adam without always beginning with Joshua's conquest.

The Missing 196 Years

So, here's the hitch: It becomes imperative that we look for clues for solving the mismatch. Why does one calendar begin 196 years, four jubilees, after the other calendar?

The Hebrew calendar is as accurate as the new moons, full moons and eclipses of other ancient calendars, but there are issues with the chronology of events alleged to have happened on certain calendar dates.

The Hebrew calendar alleges that the first temple burned in 421 BC, at the end of a sabbatical that began in the fall of 422 BC. This is 166 years off. The temple actually burned in 587 BC, at the end of a sabbatical that began in 588 BC. It burned when the 10th of Av was on Sunday, in 587 BC. The 10th of Av was not on Sunday in 585, 586, or 588 BC.

TABLE 3. The Missing 166 Years

	Revised 49-yr cycle		Rabbinical 50-year cycles 1257 to 457
Exodus from Egypt:	BC 1447	- 136 yrs =	BC 1311
Joshua crosses the Jordan	1407	- 136 yrs =	1271
	-49		-14
First jubilee after Joshua:	1358	- 101 yrs =	1257
16th jubilee: Temple Scroll found	623	- 166 yrs =	457
	-35		-35
Sabbatical	588	- 166 yrs =	422
First temple burned	BC 587	- 166 yrs =	BC 421
Sabbatical – Cyrus' decree	539	- 166 yrs =	373
70th year after Sabbatical of 588	518	- 166 yrs =	352
Second temple finished	516	- 166 yrs =	350
Esther crowned Queen of Persia	515	- 166 yrs =	349
Walls of Jerusalem Repaired	502	- 166 yrs =	336
Second Temple burned	AD 70	656 years -166 =	AD 70 490 years

Moreover, the Hebrew calendar overlooks about 30 years of Hebrew kings that overlapped each other. So their date for when Solomon founded the temple is 832 BC, 410 years before 422 BC. It was actually founded 136 years before 832 BC, in 968 BC.

The rabbis and Samaritans also omitted 60 years between Abraham and his father. Therefore, the above 136 years plus another 60 years equals 196 years, that is, four jubilees.

Heads Up on the Missing 166 Years

The problem with the rabbinical view that the temple burned in 422-21 BC is that it actually happened 166 years earlier, in 588-87 BC, as in TABLE 2. It burned 166 years earlier, during the sabbatical of 588-87 BC instead of the sabbatical of 422-21 BC. These two cycles are 2 two years off, two years from aligning with each other. They should be 168 years (7 x 24) apart.

The problem with the rabbinical view that a jubilee was in 408-07 BC, that is, 14 years after the temple was allegedly burned (during the sabbatical of 422-21 BC) is that it actually happened 166 years earlier, in a jubilee year, in 574 BC, 14 years after Jerusalem fell during the sabbatical in 588-87 BC (Ezek 40:1).

Prophets and Messiahs trying to Fulfill the Jubilee

The problem with the rabbinical view that Josiah found the lost book of Moses and began a new reform to keep the Sabbaths, holy days and the Law after 457-56 BC rather than when it actually happened 166 years earlier, in 623-22 BC.

Nevertheless, a series of Messianic movements arose based upon this rabbinical chronology.

1. 457 BC supports having a jubilee in 34 AD and in 83-84 AD (14 years after Jerusalem fell in a sabbatical in 69-70 AD), and jubilees are associated with Messianic movements. Expectations of a Messiah occurred in the jubilee of 132-33 AD, at the beginning of the Bar Kochba Revolt. Coins and land deeds found by archaeologists confirmed that this began in a jubilee, 539 years (49 x 11) after the alleged jubilee of 408 BC. The Islamic calendar began in 622 AD, when Muhammad left Mecca and found Jews of Medina faithfully awaiting the arrival in that 49th year, 490 years after the Bar Kochba Revolt in 132-33 AD.

2. The Millerites expected their Messiah in to come in 1844 AD, 2300 years after 457-56 BC (Dan 8:14).

3. 457 BC also aligns with 2043-44 AD as a jubilee, perhaps the last jubilee in 6000th year since Adam. However, an alternative view is that 2043 is 196 years (4 jubilees) before the 2239-40 AD, the Jews' date for year 6000. This cannot be correct if 6000 divided by 49 has a remainder of 22. Therefore, the last jubilee would be 22 years earlier, that is, in 2022-23 AD if 3957 BC were the beginning of the 6000 years.

Heads Up on 457 BC

Another view has Joshua's conquest in 1407 BC, and jubilees were every 50 years, that is, in 07, 57, 07, 57, 07, etc. every century down to 457 BC, when Ezra returned to Jerusalem, 490 years before 34 AD (Dan 9:24). The Messiah was to be crucified in the middle of the last seven years, in 31 AD (Dan 9:27) (in the third year of the 202nd Olympiad according to Eusebius). After 457 until 1994-95, that span of time would be equal to 49 times 50, and jubilees, therefore, could be either 50 years or 49 years apart. 50 years later, in 2044 AD, would be 6,000 years after creation in 3957 BC. This would be 196 years (6 jubilees) before the Jewish date for creation in 3761 BC.

However, if jubilees would begin on the 10th day of the seventh month of the 7th year (of the 49th year), the seventh month and seventh year would not be over when the jubilee began. This being the case, the jubilees would be 49 years apart, and the last jubilee would be in 2022 AD, 22 years earlier than 2044 AD. 6,000 years divided by 49 has a remainder of 22.

It needs to be kept in mind that those who deny that Christ fulfilled the 490 years of Daniel 9 continued to expect a future Messiah to intervene in a jubilee year to deliver them from their Roman oppressors and to get their land back, which Joshua had given them.

Josiah's Reform in 457 BC?

It must be kept in mind that, in rabbinical chronology and Hebrew calendar, the first temple burned in the sabbatical year of 422-21 BC, 490 years before the second temple burned in 69-70 AD, and Josiah found the lost book of the Law 35 years earlier, in 457-56 BC. This is 166 years later than the when Josiah actually found the book in 623-22 BC.

The rabbis and priests conspired to revise their calendar to eliminate 196 years back to creation. To do this, their date for Solomon's temple is 832 BC instead of 968 BC. This erases 136 years. They also subtracted 60 more years between Abraham and his father. This makes 196 years, or four jubilees.

Why did they eliminate 196 years?

First, because a jubilee was alleged to be 14 years after Jerusalem fell (as in Ezekiel 40:1) and 14 years after Babylon fell 49 years later. This would place a jubilee in 408 BC, 14 years after 422-21 BC and would be followed by a jubilee in 83 AD, 14 years after a sabbatical in 69-70 AD and

then 132 AD would be a jubilee, at the beginning of the Bar Kochba revolt.

Second, Josiah's reform was 35 years before Jerusalem fell. In this case, it would be in 457-56 BC, at the beginning of a jubilee cycle, which would be followed by a jubilee in 34 AD.

Ezra's Return to Jerusalem Doesn't Fit 457 BC

The 490 years of Daniel 9 were likely fulfilled in 34 AD, 490 years after 457 BC, but 457 BC was not when Josiah found the lost book of Moses and began his reform. That was 166 years earlier, in 623 BC.

After discovering the Behistun Inscription in about 1840 AD, the 166 years removed by the Jews were finally restored, and the Millerites and Adventists became revisionists and felt they had discovered the true date for their Messiah, that is, the day of Atonement, after 46 50-year jubilees, in 1844 AD. Other jubilees would follow in 1894, 1944, 1994 and 2044 AD.

What to do with the misdating of Josiah's reform? Just explain that it was the date when Ezra returned from Babylon to Jerusalem in the seventh year of the Persian king. Instead of being the seventh year of Darius in 515 BC, after the temple was completed in 516 BC, just say it was in the seventh year of Artaxerxes Longfingers. Just say Queen Esther was crowned in 465 BC instead of in the seventh year of Darius, in 516 BC. Never mind that her first cousin was taken captive to Babylon in 598 BC. Nobody will catch that! Just say that it was another Ezra that returned in 538 BC with Zerubbabel in Nehemiah 12:1. Nobody will ever know!

The commandment or decree of Cyrus in 539 BC to allow the Jews to return from Babylon is the proper context of II Chron 36:22-23 and Ezra 1:1-2 and Dan 9:2, 25. If so, the true return of Ezra and Nehemiah (after Daniel 9) is generally taken grossly out of context. Ezra and Nehemiah lived during the time of Nebuchednezzar of Babylon and Cyrus and Darius of Persia.

Ussher says Esther's first cousin, Mordecai, had been taken to Babylon by Nebuchednezzar, which would be in 598 BC, and Daniel says the 490 years would begin with a commandment (likely the decree made by Cyrus for the Jews to return to rebuild Jerusalem and the temple).

There seems to have been an extraordinary, exorbitant amount of effort applied to re-dating and delaying Ezra's return 59 years, from 516 to 457 BC. Why? Because 490 years after 539 will not reach the first Century and will not support the anti-Semitic accusation against the Jews for knowingly, cold-blooded murder of their Messiah in the first degree. This does not explain why the Persians wanted to kill the Jews throughout the nations of the Persian empire, in the days of Esther, before 515 BC.

The nations would know very little about their Messiah without the history of the Hebrews. Instead of playing the blame game, they should cease to paint false images of the Crucifixion. Try applying the image of Samson taking a city gate on his shoulders and planting it on a distant hill in full view of his enemies. Try painting a picture of Sampson between two columns of a temple and bringing it down upon himself.

I have surmised that those who have rejected the Messianic movement from 27 to 34 AD would likely seek another future Messianic movement, such as, the one in 132 AD, when Bar Kochba led two million Jews in an attempt to oust the Roman occupiers and get their land back, which Joshua had given them.

In 622 AD, 490 years after 132 AD, Muhammad left Mecca and arrived in the Jewish town of Medina, which was expecting the arrival of their Messiah after that 49th year. This also implies that a future false messianic movement may arrive in 2043-44 AD, 49 years after 1994-95, that is, 50 jubilees after 457 BC. 2044 is 196 years (4 jubilees) before 2239-40 AD, the Jewish date of year 6000 since Adam. This would imply that the Jewish date of creation is 196 years after the true date of creation in 3957 BC, which likely matches the date of creation in the King James version.

Conflict with 37 BC

Last, but not least, one version says the jubilees began with Joshua's conquest of the Promised Land in 1407 BC (as in Leviticus 25:2) and was followed by a jubilee every 50 years, in the years 57, 07, 57, 07, 57, 07 in each century down to 457 BC, the year when Ezra allegedly returned with other priests from Babylon to Jerusalem. After 457, the jubilees allegedly continued for 49 times 50 years (or 50 times 49 years) down to 1994-95 AD. This implies that the next (and perhaps last jubilee) will be in 2043 or 2044 AD depending on whether it is 49 or 50 years after 1994.

The 490-year version has jubilees 49 years apart, that is, in 457 BC and in 34, 83, 132, 622 and 2043 AD.

In contrast, Josephus said there was a sabbatical in 37 BC, 70 years before 34 AD, and 37 BC is 3724 years after the Jewish date of creation in 3761 BC, that is, 196 years (4 jubilees) times 19 or it would be 196 19-year cycles. Moreover, Alexander came to Jerusalem in 331 BC and granted the Jews request to observe the sabbaticals without paying a tax. 331 is 294 years, 6 jubilees before 37 BC, which implies that 331 and 37 BC were jubilee years.

Therefore, if there were a jubilee in 37 BC and a jubilee and 34 AD, they are 70 years apart instead of 49 years apart. Something appears to be wrong. The two cycles are 21 years apart (70-49=21). Why do they not align?

The next jubilee following the 37 BC cycle is in 2022-23 AD, that is, 21 years before the one alleged to be in 2043 AD.

This cycle is affirmed by the jubilee of 1189 BC, when Richard de Lionhearted was crowned and led the Third Crusade against the Arabs of Jerusalem.

TABLE 4. Solution to the Missing 166 years Between 968 BC to 70 AD

<i>Epoch</i>	Conventional System from the Temple to 70 AD		Rabbinic System from the Temple to 70 AD		
	<i>BC</i>		<i>Corrected - Uncorrected</i>		
First temple founded	968	968 - 166 = 802	802	832	480 yrs.
30 overlapping years	-247		-247	-277	
Sabbatical – Exile of ten tribes	721	721 - 166 yrs = 555	555	555	
	-98			-98	
Sabbatical: Temple Scroll found	623	623 - 166 yrs = 457		457	
	-35			-35	
Sabbatical	588	588 - 166 yrs = 422		422	
First temple burned	587	587 - 166 yrs = 421		421	
Sabbatical – Cyrus’ decree	539	539 - 166 yrs = 373		373	
70 th year after Sabbatical of 588	518	518 - 166 yrs = 352		352	
Second temple finished	516	516 - 166 yrs = 350		350	
Esther crowned Queen of Persia	515	515 - 166 yrs = 349		349	
Walls of Jerusalem Repaired	502	502 - 166 yrs = 336		336	
Alexander conquers Jerusalem	331				
Sabbatical	AD 69	656 - 166 yrs = 490		AD 69	<u>69</u>
Temple burned	AD 70			AD 70	490