



f-r-cox@comcast.net

<http://code251.com/>

RELATED TOPICS:

[Mystery of Shemitah](#)

[Unconnected Jubilee Cycles](#)

[Date of Creation](#)

[Jubilee of 2022 AD](#)

[The Last Jubilee](#)

[Missing Dimension of Hebrew Calendar](#)

[Age of the Universe](#)

[6,000-Year Jubilee Calendar](#)

[Accurate Lunar Solar Calendar](#)

[Sundials](#)

[Rabbi Code](#)

[Samaritan Code](#)

[Hebrew Roots Myopia](#)

[Hidden Feast Code](#)

[The Third Temple Code](#)

[Myths](#)

[Power Point Sabbaticals-1](#)

[Sabbaticals-2](#)

[Sabbaticals-3](#)

[Sabbaticals-4](#)

[Duality](#)

[Kings](#)

[Books](#)

[Letters](#)

[Summary Code 490](#)

[Summary Code 251](#)

[Exodus](#)

[Genetics](#)

[Y-DNA](#)

[Littleberry Cox](#)

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

MYTHS

Crossing the Red Sea on the Last Day of Unleavened Bread

by Floyd R. Cox



The Red Sea parted to create a dry road through the sea for the Israelites to escape the Egyptian Pharaoh. With such an astonishing event, you would expect history to get the story right. Some are assuming the Israelites crossed over the Red Sea on the seventh day after the exodus.

In ancient Salem (now called Jerusalem), the priestly king met Abraham with bread and wine long before the exodus. These represent the two harvest seasons in which the Bread is provided in the spring and wine in the fall.

These were celebrated in their seasons, perhaps seven days in the spring and seven days in the fall. At the exodus, these days took on a deeper meaning. The Israelites ate unleavened bread 21 days without leavening for 30 days, until manna was provided on the 15th day of the second month.

Placing the exodus Passover on a Wednesday is done by counting backward from the first day of manna, before the first Sabbath observed in the wilderness (Ex. 16:1).

The Israelites reached the wilderness of Sin on Friday, the 15th of the second month where instructions were given for collecting manna during the following week. They had reached Mt. Sinai in the third month, on the same weekday in which they had left Egypt (Ex. 19:1), and they were to be ready on the third day, on Sunday, on the day of Pentecost, for God to appear on Mt. Sinai (Ex. 19:11, 15, 16).

Josephus says the Israelites reached the Red Sea on the third day (Antiquities 2.15.1). The Pharaoh and his armies drowned in the Red Sea after three days and three nights of unleavened bread after the Passover.

Likewise, Christ was raised after three days and three nights of unleavened bread after the Passover. This is illustrated in TABLE 1.

Unleavened bread lasted 30 days after the exodus before manna fell from heaven for 40 years. These days are memorialized by celebrating seven days of the spring grain harvest without using leavening. This reminded the Israelites of leaving Egypt without leavened bread 30 days, until the 15th day of the second month. (Ex. 16:1).

Confusion Stems from Two Sources

It was James Ussher who claimed (1600 years later) that Israel reached the Red sea on the third day of unleavened bread but waited until the seventh day before crossing over “according to Jewish tradition”.

Details in Exodus and its duality with Christ being raised three days after the Passover set the record straight. “They were all baptized in the Red Sea, and Christ is the Rock in the wilderness that provided water (Col. 10:1-4).

“...as they (the Israelites) went away hastily (from Egypt), on the third day they came to a place called Beelzephon, on the Red Sea; and when they had no food out of the land, because it was a desert, they eat of loaves kneaded of flour, only warmed by a gentle heat; and this food they made use of for thirty days; for what they brought with them out of Egypt would not suffice them any longer time; and this only while they dispensed it to each person, to use so much only as would serve for necessity, but not for satiety. Whence it is that, in memory of the want we were then in, we keep a feast for eight days, which is called *the feast of unleavened bread*” (Josephus *Antiquities 2.15.1*).

**TABLE 1. From the Exodus to the day of Pentecost
When the “Church in the Wilderness” was Founded**

SUN	MON	TUES	WED	THUR	FRI	SAT
11	12	13	14 Preparation day	1 st Month 15 Israel Leaves Egypt Num. 33:3 Camp at Succoth	16 Num. 33:5 Day 2 Camp at Etham	17 Num. 33:3 Day 3 Camp at Red sea
18 Pharaoh drowns	19	20	21	22 Ends First Week	23	24
25	26	27	28	29 Ends Second Week	30	1 2 nd Month
2	3	4	5	6 Ends Third Week	7	8
9	10	11	12	13 Ends Fourth Week	14	15 Ex 16:1 30 th day of unleavened bread
16 FIRST	17	18 SEV EN	19	20 Ends Fifth Week DAYS	21 OF	22 MANNA
23	24	25	26	27 Sixth Week	28	29
1 3 rd Month	2	3	4	3 rd Month 5 Reach Mt. Sinai Seventh Week Ex. 19:1	6 1 day	7 2 days
8 3 rd day Pentecos t Ten Comman d- ments	9	10	11	12	13	14

In contrast, Ussher says, “At Pihahiroth, between Migdol and the sea, opposite Baalzephon, Pharaoh, with his host overtook them. Here Moses divided the waters with his rod and they passed through the midst of the Trythraean, or Red Sea... This happened on the 21st day of the first month on the last day of the feast of unleavened bread ...” (*Annals of the World*, p 39).

These references seem to agree that the Israelites reached the Red Sea on the third day of Unleavened Bread, but don’t make it sound reasonable that they would linger there four more days, until the seventh day of Unleavened Bread. Nevertheless, Ussher said it was a Jewish tradition, but this view does not seem to be supported by Josephus, a first century Levite historian. So how could it be a Jewish tradition?

Exodus 14:8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high hand.

Exodus 14:9 But the Egyptians pursued after them, all the horses *and* chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

The solution is likely that the Passover was also observed 430 years before the Exodus (Ex. 12:40), when Abraham was first called in Ur, before he dwelled in Harran. It is likely that the spring grain harvest and the fall were celebrated long before the exodus. As said, Melchizedek, the priest and king of Salem met Abraham with bread (perhaps with leavening) and with wine.

The solution is definitely found by counting backwards from the first week of Manna, as in TABLE 1.

The Israelites reached the wilderness of Sin on Saturday, the 15th of the second month, where instructions were given for collecting manna during the following week. They had reached Mt. Sinai in the third month, on the same day in which they had left Egypt (Ex. 19:1), and they were to be ready on the third day, on Sunday, on the day of Pentecost, for God to appear on Mt. Sinai (Ex. 19:11,15,16).

The first century church spoke of old things and new things as in TABLE 2

TABLE 2. *Old Things and New Things*¹

Old Things	Mat. 13:52	New Things	Mat. 13:52
Tree of Good and Evil	Gen. 3:20; Rom. 3:20.	Tree of Life	Jn. 15:1-5; Gen. 3:15.
Jerusalem Below	Gal. 4:25	Jerusalem Above	Gal. 4:26
Mt. Sinai Below	Gal. 4:25	Mt. Sinai Above	Gal. 4:25, 26; Heb. 12:18-22.
Old Covenant	Heb. 8:8, 13	New Covenant	Heb. 8:6, 8, 13; Gal. 4:24
Old Testament	Heb. 9:15; 12:24	New Testament	I Cor. 3:6
Law on Stones	II Cor. 3:3	Law in the Heart	II Cor. 3:3
Curse of Law	Gal. 3:10, 18	Grace	Rom. 6:14
Moses	Ex. 3:11; Deut. 18:15, 18	One Greater than Moses	Jn. 4:12; 8:53Lk. 11:31, 32
First Exodus	Exodus 12:41	Second Exodus	Rev. 18:4
First Baptism	I Cor. 10:2	Second Baptism	I Cor. 10:2
First Pentecost	Exodus 19:1-20:1	Second Pentecost	Acts 2:1
Serpent on a Stake	Num. 21:9	Christ on the Cross	Jn. 3:14
Old Commandment	Exodus 20:1;	New Commandment	Jn. 13:34; I Jn. 2:8
Manna	Ex. 16:35	New Manna	Jn. 6:31, 49, 58
Leavened Bread	Mat. 16:6	Unleavened Bread	I Cor. 5:8
Wilderness Church	Acts 7:38	1st Century Church	Acts 2:37-42
Hired Shepherds	Jn. 10:5	True Shepherd	Jn. 10:4
Anti-Christians	II Jn. 7; I Jn. 2:18-22; 4:3	Christians	Acts 11:26
Jew	Acts 7:38; Rom. 3:2	Not Jews or Gentiles	Col. 3:11
Adam	I Cor. 15:45	Second Adam	Eph. 4:24; Col. 3:10; I Cor. 15:45
Old Creature	Gal. 6:15	New Creature	I Cor. 5:17
Old Wine Skins	Mk. 2:22	New Wine Skins	Mat. 9:17
Old Wine	Lk. 6:39	New Wine	Jn. 2:10; Acts 2:13
Flesh	Gal. 4:29	Spirit	Gal. 4:29; Jn. 3:6
Fruits of Flesh	Col. 3:5-9	Fruits of Spirit	Col 3:5-9
Hagar	Gal:4:25	Sarah	Gal. 4:26
Ishmael	Gal. 4:30	Isaac	Gal. 4:28
Bond Servants	Gal. 4:25, 30	Free Woman	Gal. 4:26; I Cor. 7:22
Former Rain	James 5:7; Deut. 11:14	Latter Rain	Jer. 5:24; Hos. 6:3; Joel 2:23
Moons & Seasons	Isa. 1:13, 14; Col. 2:8	Eternity	Col. 2:16-20; 3:1
Darkness	Jn. 3:19	Light	Jn. 3:21
Old Garment	Mat. 9:16	New Garment	Lk. 5:36-39
Soiled Garment	II Pet. 2:13; Jude 23	Spotless Garment	Eph. 5:27; Heb. 9:14
Clean Exterior	Mat. 23:25-28	Clean Interior	Mat. 23:26
The Dead	Mat. 8:22	The Resurrected	Eph. 2:6; Col. 2:12; Rom. 6:4-6
Earthly	I Cor. 15:47-49	Heavenly	Jn. 3:12
Evil Heart	Mat. 15:19	Pure Heart	Mat. 5:8
Law of Tithing	Mal. 3:10-12	Law of Giving	II Cor. 9:6-7; Lk. 6:38; I Cor. 9:14-15.
Blind	Mat. 15:14	Sight	Jn. 14:26; 16:13
Goats	Mat. 25:33	Sheep	Mat. 25:33
Tares	Mat. 13:25	Wheat	Mat. 13:25

Zechariah 14 and Acts 2 speak of the lost sheep, proselytes, of “all nation under heaven”, people from coming to Jerusalem while the temple still existed. These became the new tabernacle of God on the day of Pentecost, on Sunday. The Higher Realm descended to

¹ Some things in the “treasury” are antique and some are “brand new” (Mat. 13:52). “The law is holy” (Rom. 7:12). The old covenant, the temple, the priests and prophets were holy. However, the new covenant, the new temple, our new High Priest, and the apostles are the “New Treasure”.

earthly temples to dwell with mankind. There was an old covenant and a new covenant, both on the day of Pentecost, a former rain and a latter rain.

Those who deny this fulfillment of the feast of Tabernacles on Pentecost are much like those who deny that Christ has come during the first century to fulfill the day of Atonement once and for all by going behind the temple veil with his own blood after the Passover, on the day of the Wave Sheaf Offering, on Sunday.

A lamb's blood was applied to doorposts to ward off the death angel.

Christ was represented by a serpent on a stake in the wilderness that takes away the "sting of death". The Israelites were baptized in the Red Sea (Heb 10:2-4).

In the New Exodus, we have another Red Sea called "baptism".

Christ was the true bread from heaven.

Another prince of this world is cast down.

The old covenant in the wilderness was on Pentecost with commandments written on stone.

The new covenant was on Pentecost with commandments written on hearts.

These and other examples imply that the Passover of the first century follows the pattern set during the exodus. With so many examples, it becomes apparent that the exodus was a forerunner of another exodus in the first century. One reflects the other.

Moreover, forty years after the lamb was slain at the exodus, God's armies crossed the Jordan, kept the Passover on Saturday, offered the first fruits of the land on Sunday at which time the manna stopped. Jericho was immediately surrounded by Joshua's army, which was carrying seven trumpets.

First Century "Jericho" – Herod's Jerusalem

Likewise in the first century, forty years after the Lamb was slain, Roman armies also cleansed the land of anti-Christians, Godless of the old covenant, the old Jerusalem. Jesus, as a type of Joshua, forewarned this would happen to give his true followers rest. Josephus said that Rome surrounded Jerusalem for their final assault on the Passover, on the same day in which Joshua surrounded Jericho (Luke 21:20). So the pattern seems to fit.

70 AD was a "time of Jacob's trouble", the worst time since the history of the world (Mat. 24:21), which lasted 3 ½ years after Vespasian entered the war.

Here is Josephus' description of the last Passover in 70 AD, when the temple was Jerusalem was destroyed. "So these high priests, upon the coming of that feast which is called the Passover, when they slay their sacrifices, from the ninth hour till the eleventh, but so that a company not less than ten belong to every sacrifice, (for it is not lawful for them to feast singly by themselves,) and many of us are twenty in a company, found the number of sacrifices was two hundred and fifty-six thousand five hundred; which, upon the allowance of no more than ten that feast together, amounts to two millions seven hundred thousand and two hundred persons that were pure and holy; for as to those that have the leprosy, or the gonorrhoea, or women that have their monthly courses, or such as are otherwise polluted, it is not lawful for them to be partakers of this sacrifice; nor indeed for any foreigners neither, who come hither to worship. Now this vast multitude is indeed collected out of remote places, but the entire nation was now shut up by fate as in prison, and the Roman army encompassed the city when it was crowded with inhabitants. Accordingly, the multitude of those that therein perished exceeded all the destructions that either men or God ever brought upon the world..."

The Feast of Trumpets and Atonement

In a related issue, what happened at Jericho and in 70 AD appears to be entirely overlooked in the fulfillment of the holy days and feasts. Israel left Egypt after the Passover, crossed the Red Sea while eating unleavened bread for 30 days, and received the ten commandments on Pentecost. Skipping the time of Joshua's seven trumpets and Jericho, we come to the time of Solomon, when he dedicated the temple just before the feast of Tabernacles. Next we read of how Mordecai was taken to Babylon in 598 BC. The story is about the next feast, the feast of Purim and the return from Babylon.

In the first century, we learn of the Passover crucifixion and the Law written on our hearts on Pentecost. Skipping the time of 70 AD, we discern that the next feast should be Christ's second coming 2,000 years later. John spoke of a future [Parousia](http://wol.jw.org/en/wol/d/r1/lp-e/1001060093) (<http://wol.jw.org/en/wol/d/r1/lp-e/1001060093>), a time when the Messiah would be present to purge his threshing floor (of the temple) with unquenchable fire (Lk 3:16-17), and Josephus spoke of the Eastern Gate, which took 20 men to close, which opened by itself in 70 AD.

Nevertheless, most time charts skip 70 AD and place the feast of Trumpets 2,000 years later.

The second temple was burned on the 9th of Av, 1335 days after the feast of Hanukkah (Dan 12:12). According to the Jewish Mishna and Talmud, for 40 years after the crucifixion, on every day of Atonement, lots were cast to see which of the two goats would be sacrificed as atonement. The lot "for the Lord" did not come in the right hand of the priest forty times in a row. Considered to be a bad omen, for 40 years, the right hand of the priest held the "scapegoat" (instead of "for the Lord") each year until the temple was destroyed in 70 AD (<http://www.spurgeon.org/sermons/0095.htm>).

On the Passover, Barabus was selected to be privately released and escape. Christ was chosen to be publicly sacrificed. Perhaps this was dual fulfillment of the two goats on the day of Atonement. Here again, the day of Atonement was fulfilled on the Passover.

A common view is that the church was founded on Pentecost, and then the next festivals skip over 70 AD to when the feast of Trumpets would allegedly be fulfilled 2,000 years later. 70 AD and the first century are the proper context.

MYTH?

by Floyd R. Cox (Revised 9-05-2015)

Googling for "the Harbinger review" gives 6,360,000 hits. There's much interest in speculating on America's future. If Babylon fell during a sabbatical year, perhaps this is a key to Revelation, that Babylon the Great will fall in a sabbatical or jubilee year, at the end of the last 3½ years, 42 months or 1260 days. But do we count down from Creation or count down from when Joshua crossed the Jordan river into the promised land, after the Exodus?

The Harbinger, Economic Corruption, Secret of America's Future

The author of *The Harbinger*, Jonathan Cahn, says that nations, like Israel and America, which were founded upon God, will eventually become corrupt and will be given a series of warnings, or interventions, which he calls "Harbingers" of things to come... such as:

1. Market crashes on the very same day, seven years apart, on the day before the sabbatical.

2. The day before the sabbatical is the day when all debts were to be forgiven.

3. These happened on Elul 29, 2001 and 2008 on the Hebrew calendar (see chart on the side). Cahn, on pages 173 and 174 implies from this that, if this happens again on Elul 29, 2015, it will not be by coincidence. It will be a sure sign of an Unseen Hand reaching into our realm. America may have a much more serious market crash at the end of the next seven years, in 2015.

In *The Harbinger*, this concept is applied to modern bankers and stockholders. How appropriate! Another way to release the poor of their debts!

These three economic collapses would be on September 17, 2001, September 29, 2,008 and September 13, 2015. These would allegedly be in 5761, 5768 and 5775 years after Adam.

Sept. 17, 2001 = Elul 29 (market's worst fall since 1929)

Sept. 29, 2008 = Elul 29 (market fell 777 points in one day)

Sept. 13, 2015 = Elul 29 (market may have worst fall in history)

Cahn would be wise to proceed with caution, because here we have, allegedly, a Levite author with inside information about the Hebrew calendar, and knowing that our recent economic downturn began with the fall of Lehman Brothers, allegedly a Jewish family, and it is believable that many Jews have nurtured and perfected the fine art of banking and lending with interest.

Ben Zion Wacholder's
Sabbaticals

457-456 BC

27/28 AD

34/35 - 10 jubilees

48/49

69/70

132/133 – 12 jubilees

1994 – 1995 50 jubilees

2001/2002

2008/2009

2015/2016

Loaning \$100,000 on a house or oil stock at 5 per cent per year would reap \$200,000 in twenty years. In 1978, the cost of gas was \$1.00 per gallon. Twenty years later, the price rose to \$2.00. Twenty years later, it increased to \$4.00. Collect \$100,000,000 in a lottery, pay the winner 5 per cent per year for 20 years, and keep what's left as "taxes". The system has proliferated and penetrated every nick and corner of our "free enterprise".

Cahn, on pages 173 and 174, applies this concept to the fall of modern bankers and stockholders. How appropriate! Another way to release the poor of their debts!

Harbingers During Sabbaticals

When is the sabbatical? Obviously, to understand *The Harbinger* and its dire warning for America, we must realize that Cahn is working with the Hebrew calendar, which commemorates the years since Creation, which allegedly began in the fall, when fruit was on the trees.

After Moses, debtors were to be released after six years. Jeremiah 34:14 (quoting Deut. 15:12) says, "...when he (the debtor) has served you six years, you shall let him go free..."

Rabbis say sabbaticals begin the seventh year in the seventh month of Tishri 1, that is, September 17, 2001, September 29, 2,008 and September 13, 2015. Sabbaticals allegedly begin in the fall of the sixth years, and jubilees in the fall of the 7th year, that is, in the fall of the 49th year (7 x 7) (Lev. 25:8-9).

However, Cahn repeats the idea that the release of debt would be at the end of seven years, not at the end of six years (Deut 15:1, 9). Perhaps he thinks Sept. 17, 2001 (Elul 29) is the last day of seventh year, at the end of a sabbatical, not at the beginning of a sabbatical. This, in essence, would cause the sabbatical to arrive one year earlier thus implying that a debtor would be bound for seven years.

Israelites were to release fellow Israelites from bondage and debts on Elul 29, on the last day the 6th month of the 6th year (Jer. 34:14; Deut. 15:12) and debtors should already be forgiven on the first day of Tishri, the first day of the seventh month.

7th years
since
Adam

7th years
since the
exodus

Dr. B. Zuckermann, Professor at the Jewish Theological Seminary, in Breslau (now Wroclaw, Poland), also makes the sabbaticals arrive one year earlier than we find using an online Hebrew calendar and those listed by Dr. B. Wacholder.

Sabbaticals Began with Adam in 3761?

In contrast to Zuckermann, we have a more recent view of Ben Zion Wacholder, of Hebrew Union College, Cincinnati, Ohio. His sabbatical would begin in the fall of 2001 as on page 1 above. Evidently, the sabbatical began in the fall of 2001.

The online Hebrew calendar says Adam was created in 3761 BC, that is, 5761 years before 2001 AD. If so, the sabbatical would begin in the fall, Tishti 1, that is, September 18, 2001, in the 823rd sabbatical since Adam (There's no year 0), and this supports having sabbaticals in 2001, 2008, 2015 and 2022.

To support this view, The book of Jubilees says Adam lived 930 years and died in the 931st year, that is, in the 19th jubilee. Babel fell and the tribes there were scattered 251 sabbaticals after Adam, when Peleg was born (Gen 10:25). The seven years of plenty and seven lean years of Joseph ended 2303 years, 47 jubilees, after Adam. Solomon's temple was founded in 968 BC, 61 jubilees after Adam. The second temple was founded in 520 BC, 448 years after 968.

Sabbaticals Began with Adam in 3957 BC?

Precaution: <http://www.code251.com/code490.html> shows that Adam might actually be in 3957 BC (3957 - 3761 = 196). This is four jubilees (196 years) before 3761 and aligns with the temple in Solomon's 4th year of 968 BC (3957-968 = 2989 yrs. = 7 x 427). The rabbis' date for the temple is 832 BC instead of 968 BC. This removes 136 years. Another 60 years were removed between Abraham and his father. Instead of Abraham being born 352 years after the flood, the rabbis say it was 292 years, and Isaac was 392 years, that is, eight jubilees after the flood, and Shem was born two jubilees before the flood.

This being the case, counting from Creation, some rightly claim that Solomon founded the temple in 968, in the 61st jubilee year.

Contrast with Joshua's Conquest in 1407 BC

Leviticus 25:2-9 says the Israelites were to begin counting years, sabbaticals and jubilees forty years after the exodus, after Joshua crossed the Jordan to conquer the land, and in the first month, in the spring, the manna stopped, and the harvesting cycles began. Thus, the temple was founded 439 years after Joshua crossed the Jordan, that is, 479 years after the exodus (I Kings 6:1). Therefore, since 439 is not evenly divisible by 7, the temple would not be in a sabbatical year. The 441st year is.

Chapter 15 of the *Samaritan Book of Joshua* says, "The children of Israel did as the king commanded them. And the cloud (which followed the Israelites 40 years) was lifted up, on the first (day) of the first month, of the first year of the first period of seven years of the Jubil (Jubilee) even from the beginning of the entering in of the children of Israil within the boundaries of the assigned lands." <http://thesamaritanupdate.com/>

The 40 years of manna ended, Jericho fell, and they began to count the years from that first month, in the spring, until the first sabbaticals and jubilees (Lev. 25:2). If the exodus were in 1447 BC, the sabbatical cycle began after 1407, 439 years before Solomon founded the temple in his 4th year, the 2nd month of the Hebrew calendar, in the spring of 968 BC (I Kings 6:1).

(Note: This being the case, 1975 AD would be the 69th jubilee after 1407 BC.)

Since 439 years are not divisible by 7, the sabbatical would be two years later, 441 years after Joshua. Two years after the temple was founded in 968 BC, the ninth jubilee would begin in the fall of 966, after the tenth day of the seventh month, in Solomon's sixth year.

When counting from Adam, the jubilee is in the fall the sabbatical year, 968 BC (Lev 25:8-9) as in the chart on the left side of the page. In contrast, when counting from Joshua, the jubilee is in the fall of the sabbatical year, in 966 BC as in the chart.

439 years after Joshua, 968, was Solomon's 4th year (jubilee when counting from Adam, in the fall of the 49th year (Lev 25:8-9).

440 years after Joshua, 967, was Solomon's 5th year.

441 years after Joshua, 966, was Solomon's 6th year (jubilee when counting from Joshua).

442 years after Joshua, 965, was Solomon's 7th year.

443 years after Joshua, 964, was Solomon's 8th year.

444 years after Joshua, 963, was Solomon's 9th year.

445 years after Joshua, 962, was Solomon's 10th year.

446 years after Joshua, 961, in Solomon's 11th year, temple was finished in the 8th month.

BC
3957/3956
3761/3760

BC

(1447/1446)

(1447/1446)
1407/1406

1255/1254
1220/1219

968/967
(427 x 7)
(61 x 49)

966/965
(63 x 7)
(9 x 49)

870/860

868/867

723/722

721/720

625/624

623/621

604 jubilee

590/589

588/587

569/568

541/540
520/519

539/538

457 jubilee
422/421
331/330
37/36
2/1

AD

34 jubilee
69/70

132 jubilee
1945 jubilee
1994 jubilee
2001/2002
2008/2009
2015/2016
2022/2023

5978 years
(427 x 14)
(122 x 49)

TABLE 3. Sabbatical Years after 3761 BC

Spring of	to the spring/summer of
3761	3760 BC
968	967 BC (jubilee in the fall, 968)
520	519 BC
331	330 BC (jubilee in the fall, 331)
44	43 BC
37	36 BC (jubilee in the fall, 37 BC)
62	63 AD
83	84 AD
132	133 AD
475	476 AD
1189	1190 AD (jubilee in the fall, 1189)
2008	2009 AD
2015	2016 AD
2022	2023 AD (jubilee in the fall of 2022)
2043	2044 AD

Sabbaticals from 2008 to 2043 and 49-year Jubilees

Some believe the Messiah came to preach in 27 AD, until a jubilee would begin in the fall of 34 AD, 490 years after Ezra returned from Babylon to Jerusalem, as found in Daniel 9, but he was interrupted during the last 3½ years, after the spring of 31 AD, when he was killed and resurrected. These jubilees repeat every 49 years, in 34, 83, 132, 622 and 2043 AD after the day of Atonement. Those denying that Christ fulfilled the jubilee were destined to look for another jubilee in 132 AD, 98 years after 34 AD, when three million Jews followed Simeon bar Kochba in an attempt to oust the Roman occupiers and get their land back. Those who rejected Bar Kochba as a Messiah were destined to accept another Messiah when he arrived in the jubilee year of 622 AD, 490 years after the alleged Messiah in 132 AD.

50-year Jubilees in *Mystery of the Shemitah*

Others believed the Messiah would arrive in 1844 AD, when a jubilee would begin on the day of Atonement, 2300 years after Ezra returned from Babylon, as found in Daniel 8:14. These are 50-year jubilees, which repeat in BC 458, 408, 58, 08, and AD 44, 94, 1844, 1894, 1944, 1994, and 2044 AD. Some continued with faith in this cycle and taught that Hitler and Mussolini would fight the Messiah when he would arrive in the jubilee year of 1944-45, 28 years after 1916-17 (when Israel regained their land in Palestine). The jubilee of 1994-95 was 28 years after Israel repossessed eastern Jerusalem in 1966-67.

The next jubilee in 2044-45 is 28 years after 2016-17, the date proposed in the *Mystery of the Shemitah* for the beginning of the last seven years, which is 800 years after the death of Rabbi Judah ben Samuel in 1216-17 AD, which was 28 years after the jubilee of 1189 AD. Rabbi Judah was born in 1140 (49 years before 1189 AD) and lived 77 years. The jubilees of 1140 and 1189 are based upon counting from the Jewish date of Creation in 3761 BC or from the corrected date, 3957 BC.

The difference in counting jubilees from the rabbi's birth and counting from his death is 28 years: $(49 + 28 = 77)$ $(1240 AD + 77 = 1217 AD)$ $(1816/17 + 28 = 1844-45)$.

In *The Mystery of the Shemitah*, if 2015-16 were a sabbatical, then 2016-17 would be a jubilee year, but, after building a case for the 50-year cycle of 1217, 1917, and 2017, Cahn still bases his "*Harbingers*", his main work, on the 49-year cycle of 1994, 2001, 2008 and 2015, not 2017 AD.

TABLE 4. Sabbatical Years Since Adam
The 28-year discrepancy in the *Mystery of the Shemitah*

Floyd R. Cox 8-26-2015

49-year Sabbaticals BC		
Jubilee/Creation/Adam's Birth	3957	
Jubilee/Adam's death	3026	
Jewish date of Creation	3761	
Founding of the Temple	968	
Alexander Allows Sabbaticals Without Taxation	331	
Herod Conquers Jerusalem	37	
	AD	
62-63 to 68-69 Last Seven Years of the Temple	62	
Birth of Rabbi Judah ben Samuel	1140	
Crowning of Richard de Lionhearted	1189	+28= 1217 Death of Rabbi Judah ben Samuel
	<u>+294</u>	
	1485	
	1490	+27= 1517 Ottoman Turks Control Jerusalem
	<u>+392</u>	
	1882	
	1889	+28= 1917 British Control Jerusalem
532 yrs (Easter Cycles) x 11 after Creation (3957 BC)	1896	+28= 1924
Sabbatical	1938	+28= 1966 6-Day War Jewish Control of Jerusalem
Jubilee	1945	+28= 1973 Beginning of 50 million Abortions
	1987	<u>+30=</u> 2017 (Jonathan Cahn has <u>extra 50th years in 1917, 1967, 2017</u>)
Jubilee	1994	+28= 2022 Last Jubilee of 6,000 years (427 x 14)
	2001	+28= 2029
	2008	+28= 2036
	2015	+28= 2043 5,999 years after 3957 BC & 196 yrs before
Last Jubilee of 6,000 years (427 x 14)	2022	2239 AD, the Jewish date year 5,999

Other scholars likewise promote the 50-year cycle by claiming that Joshua's conquest was in 1407 BC after which the jubilees repeated in each century in the years 07, 57, 07, 57, etc. down to 457 BC, when Ezra left Babylon for Jerusalem. After 457 BC down to 1994-95 AD, this period consisted of 49 times 50 years. Therefore, there could be 49 50-year cycles or 50 49-year cycles down to 1994-95 AD.

Likewise, the rabbinical society dates the exodus as 1312 BC and Joshua's conquest as 1272 BC, but the jubilee cycle is postponed 14 years, until 1258-57 BC. Thereafter, the 50-year cycles repeat after 1258, in century years 08, 58, 08, 58 down to 408 BC, that is, 14 years after the fall of Jerusalem allegedly in 422/21 BC.

With so many examples of Jews expecting the arrival of their Messiah on the day of Atonement, when the jubilee begins (not on Pentecost nor on the feast of Trumpets) to draw them back to their homeland, and this creates an impression that the belief is based upon Zionism, upon returning to the physical Jerusalem below, and is perhaps not a true At-one-ment, and being in sync with the Higher Realm, the Jerusalem above. Messianic movements often expect the restoration of Zion below along with its temple, Levite priesthood and sacrificial offerings.

As in the rabbinical calendar, *The Mystery of the Shemitah*, ends every year on the last day of the sixth month (p. 28), and all years begin on the first day of the seventh month. However, there is plenty of evidence that regular lunar years normally began in March, near the spring equinox, and September, October, November and December normally were the months with the 7th, 8th, 9th and 10th moons. Moreover, Cahn says a sabbatical was in 68-69 AD, as perpetuated by the rabbinical society (instead of in 69-70 AD).

Therefore, since the market fell in the summer of 2001 and 2008, these would have allegedly happened at the end of the sabbatical year if Cahn were following Rabbi Benedict Zuckermann's student rabbis that removed to Palestine. However, these dates would be during the end of the sixth year for students following Rabbi Ben Zion Wacholder. This likely explains why Cahn says servants are released at the end of the seventh year in 2001 and 2008 (p. 28) when it was actually the end of the sixth years.

Servants were to be released after serving for only six years (Deut 15:12, 18).

966 and 959 both align with a sabbatical in 588 BC, after which Jerusalem fell (Jeremiah 34:17), and align with the sabbatical of 539 BC, when Babylon fell. This should provide new insight into the fall of “Babylon the Great” after 42 months, 3½ years, or 1260 days, when the ram’s horn is blown in the book of Revelation. Nebuchednezzar, King of Babylon became a wild animal for 7 years in 569 BC, 49 years before the second temple was founded in 520 BC. Perhaps this is a hint.

Herod conquered Jerusalem in 37 BC, 6 jubilees after Alexander had conquered it and allowed the sabbaticals to be kept without tribute after 331 BC. Perhaps this is a hint.

The 532-year and 19-year Cycles

More needs to be said on the seven Easter Cycles of 532 years between 3761 and 37 BC and the Easter Cycles after 1 AD and after 532 AD. The cycle was actually one day longer than 128 years on a true tropical solar calendar because it was designed to preserve both the 28-year sabbatical cycle and the 19-year lunar cycle ($28 \times 19 = 532$ years).

The 19-year cycle of 3957 BC included Adam’s lifespan (19 49-year cycles = 931 years) (49 19-year cycles = 931 years and 19). Adam’s 19-year cycle likely merged with and was repeated in the Nabonassar calendar of 747 BC and in the Islamic calendar of 622 AD.

Temple founded in a Sabbatical Year?

Since sabbaticals and jubilees begin on the first and tenth day of the seventh month, this implies that they commemorate the calendar of the years since Creation in the fall, when the fruit was on the trees. According to the era of the world (see the above time chart) a sabbatical would have been in the year the temple was founded in 968, in a sabbatical year, as per Wacholder’s view, and it has become evident there were 448 (7×64) years from the foundation of the first temple to the foundation of the second temple, from 968 to 520 BC.

Dates of Archbishop James Ussher and Zucherman would be one year earlier, in 969 and 521, and would explain his worldview that the sabbaticals were in 710 BC, in the 18th year of Hezekiah (*Annals of the World* p. 85), 591 BC (*Annals* p. 102) and 521 BC (*Annals* p. 126).

In the worldview, Nebuchednezzar became like a wild animal for 7 years after 569 BC, 49 years before the second temple (in 520 BC).

In the worldview, Alexander conquered Palestine in 331 BC, 189 (7×27) years after 520 BC, and allowed the 7th year off without collecting a tribute on the land ($520 - 331 = 98$). 294 years later (six jubilees), in 37 BC, Herod conquered Jerusalem ($331 - 37 = 294$).

In contrast, the calendar of the era of the exodus (as in I Kings 6:1) began with the first day of the first month, in the spring, and the sabbaticals were counted 40 years later, when Joshua crossed the Jordan. Therefore, there would be a sabbatical 441 years later, in 966 BC, two years after the temple was founded.

On Second Thought

The downfall of all nations, including America, is caused by mere human greed and by creating economic bubbles that burst, and this is everywhere. Everyone lives on credit cards, which, allegedly, will never expire. However, Revelation implies that it is not a myth that the downfall of Jerusalem, Babylon and other nations was the result of God’s intervention on certain very specific dates. If Babylon fell during a sabbatical year, perhaps this is a key to Revelation, that Babylon the Great will fall in a sabbatical or jubilee year, at the end of the last 3½ years, 42 months or 1260 days. But do we count down from Creation or count down from the Exodus? There appears to be a difference of two years. Was 1975 a sabbatical year, or was 2001 a sabbatical year?

More research is needed. Upon very close inspection of the above time chart, it becomes apparent there are 427 times 7 years (61 jubilees) from Adam to the temple and 427 times 14 (122 jubilees) from Adam to 2022 AD. There would be 427 times 8 (488 sabbaticals) from Adam to the sabbatical of 541 BC, two years before Babylon fell, 430 years after Solomon’s first year in 971 BC (Ezek. 4:6).

There are 427 years from the flood to Abraham’s second calling and 427 years from Abraham’s second calling to the exodus (if we say Abraham’s first calling was 430 years before the exodus, as in Acts 7:1-2).

Furthermore, we could easily reduce the years from the exodus to the temple from 479 to 427 years by overlapping the judges 52 years. This would indicate the exodus was actually 427, not 479, years before the temple. We could easily increase the years from Adam to the flood from 1656 to 1708 (427×4) years by inserting 52 years. The years between each

generation would most likely resemble the Samaritan text, that is, 1307 years plus 401 years to the flood as illustrated here:

<http://code251.com/code427-p2.html> This would indicate that Adam was actually 427 times four years before the flood. Can we rely on chronology to predict the future if we find numerical patterns such as these? Perhaps time will tell.

Quoting other Sources

The Samaritan tradition dates Israel's entry into Canaan as year one of the sabbatical and jubilee cycles, in 1642 BC, the 41st year after the exodus in 1682 BC –

<http://thesamaritanupdate.com/>. This would be 128 sabbaticals before the Era of Nebonassar, in 747 BC. This supports the idea that sabbaticals can begin with a new era, such as Creation or entering Canaan or during the new Era of Nebonassar

(<http://www.ancientlibrary.com/smith-bio/2243.html> - search for "sabbatical").

Letters used as Numbers Create a Hidden Code?

A method of creating a hidden code is to replace the letters of each word in a message with numbers, where A=1, B=2, C=3... etc., etc. Here is the standard Latin alphabet:

A=1, B=2, C=3, D=4, E=5, F=6, G=7, H=8, I=9, J=10, K=20, L=30, M=40, N=50, O=60, P=70, Q=80, R=90, S=100, T=200, U=300, V=400, W=500, X=600, Y=700, Z=800

This is what some claim the Author of the Bible has actually done to create His hidden code to conceal His Plan for the future.

Googling the words "the Bible Code" will produce 445,000 hits. "Theomatics" gives us 7,440 hits. Several writers have used various methods of proving that number codes found in the Bible prove that God wrote the text, that it is from a Supernatural Source, that it can be used to predict the future. See the topic at: http://2012wiki.com/index.php?title=Bible_Code.

1. Bible Code: <http://www.amazon.com/exec/obidos/ISBN=0684849739/ontarioconsultanA/>

A Google search for "Massorah Text" "Vowels" only receives four hits. Searching both at the same time, that is, "the bible code" "Massorah Text" gives no hits. This undoubtedly explains the lack of knowledge about the text on which "The Bible Code" is based, which includes only the Hebrew consonants without the vowels. And yet claims are made that every letter of every word has been miraculously written and preserved for us today. But now we have computers to find the code and its hidden meaning, right? Perhaps the computer is the father of the code.

[OT10 Theological Supplement - WEMTC](#) says, "The Old Testament version we have today stems from the 500s-800s AD when the Massorettes (from Masorah 'text, tradition') developed a vowel system for Hebrew letters. Before this, Hebrew was written only with consonants and often without gaps between words. This was fine if you knew what the text was saying, but when the language was no longer a living one, it made reading hard work."

"The Massorettes were worried that, now Hebrew was no longer spoken, the meaning of the Bible would be lost. However they themselves were not always sure what vowels to put in and what the text had originally meant. The text was, it seems, considered so sacred that they could not alter it, but they did write in the margins corrections they thought should be made. The earliest copies we have of this Massoretic text date from 1000 AD e.g. Leningrad Codex, Aleppo Codex, Cairo Genizah"

(Quoted from: *West England Ministerial Training Course*, Introduction to Biblical Studies: Old Testament, Session 10 supplementary handout – OT Theology).

2. The following links cover topics called "Theomatics".

<http://www.theomatics.com>

<http://www.theomatics.com/theomatics/examp1.html>

<http://www.theomatics.com/theomatics/struct.html>

<http://www.theomatics.com/theomatics/proof.html>

Myths About a Third Temple and Two Witnesses

Two metaphors in particular have been grossly misunderstood. A metaphor is when one thing mentioned actually represents something else entirely different. It is a "figure of speech".

The Old Testament ends saying that Elijah would come to prepare the way for the Messiah's coming (Mal. 4:6). The New Testament begins by explaining that John the Baptist was the fulfillment of the coming of Elijah (Mt. 11:7-14). How can this be if John did not call down fire from heaven or do the miracles of Elijah?

The answer seems related to John being a Levite as well as a prophet. Only a Levite, descendants of Moses and Aaron, were allowed to touch, transport or transfer the things of the temple (II Sam 6:6-7, 19). John the Baptist, being a Levite, was an instrument in transferring the Shekinah (or Holy Spirit) from heaven to the body of Christ during Christ's baptism.

Then how does John the Baptist get credit for doing the works of Elijah? He identified who Christ was and baptized him, and it is likely that John baptized the 12 apostles before they became disciples. These 13 did the miracles of Elijah. The "fire from heaven" motif is repeated very often. Elijah did miracles and called down fire from heaven.

The 12 apostles were to become kings over 12 tribes, and these works will surely follow. They were sent in pairs from house to house with power to heal the sick and raise the dead (Mark. 6:7; Mat. 10:8). Herod thought perhaps John the Baptist, whom he had beheaded, was risen from the dead to perform the prophesied works of Elijah (Mark 6:14). James and John, "sons of thunder", sought to sit on the left and right sides of the throne of the coming kingdom, and they asked Jesus if they should call down fire from heaven to consume their foes even as Elijah did (Lk. 9:54), just as in Revelation 11:5. Jesus did not say his disciples could not call down fire from heaven. He merely said he was called to save lives, not to destroy them.

The "fire from heaven" motif is repeated very often. Those rejecting these pairs of witnesses were to be deemed worthy of worse punishment than Sodom, which was consumed by fire.

Christ's body was the temple even in the first century when he said, "Destroy this temple, and I will raise it back up in three days." So it is likely that the Body of Christ is the third temple as stated in Hebrews 9:11: "...a more perfect tabernacle not made with hands, that is to say, not of this (physical) building". Revelation says: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22).

This is supported by an omen found in the Jewish Mishna and Talmud. For 40 years after the crucifixion, on every day of Atonement, lots were cast to see which of the two goats would be sacrificed as atonement. The lot "for the Lord" did not come in the right hand of the priest forty times in a row. For 40 years, the right hand of the priest held the "scapegoat" each year until the temple was destroyed in 70 AD.

This suggests that the Shekinah (Holy Spirit), which had resided in the first two temples, was transferred to the body of Christ at his baptism or perhaps at his transfiguration in the presence of Moses and Elijah. This would explain Acts 3:12, when the body of Christ received the Spirit on the day of Pentecost.

Metaphor of "the Two Witnesses" is Multifaceted

As mentioned, two metaphors in particular have been grossly misunderstood. A metaphor is when one thing mentioned actually represents something else entirely different. It is a "figure of speech". Recently, over twenty men have claimed to be one of the Two Witnesses of Revelation 11. Googling the words "The Two Witnesses" will produce 20 million "hits". Speculation has become one of America's favorite pastimes. It's like being in a huge crowd, where every person in the crowd has a speech to give. All have been wrong; Religious fraud is nothing new.

Jews today are still expecting both Elijah and their Messiah.

The Two Witnesses represent two olive trees, which stand before the Lord of the earth. What does this mean? The answer lies in the fixtures placed in the temple. The two witnesses are the two olive trees, one on the right and one on the left side of the candlestick (Zech. 4:11, Rev. 11:4). Solomon had made two cherubims from olive trees (I Kings 6:23) and stood them in front of the ark and the holy of holies, the throne. Two doors were made of olive tree wood and carved with images of two cherubims on them.

Revelation speaks about measuring the temple (11:1, about its altar 7:9) and the outer court, and about measuring the city (21:15), We assume this is a new, spiritual temple that would remain long after the second temple was destroyed in 70 AD.

Revelation speaks of the Garden of Eden and the Trees of Life. The metaphor of "the Two Witnesses" was from the beginning. Cherubims were placed at the "entrance of Eden" (Gen. 3:24). Limbs grafted onto the Tree of Life will never die. Others wither, die and are

burned. At the end time, the angels “roll the stone away” for those who hunger and thirst for what is just behind and beyond the veil (John 20:11-12; Rev. 22:17).

When Abraham negotiated with the Lord of the earth (of all the lands) to spare some of Sodom, two angels bore witnesses of their agreement and traveled to Sodom and Gomorrah to call fire down from heaven.

In 520 BC, two witnesses in Zechariah were assigned to inspire the rebuilding of the physical temple (Zech. 4:9-11). This appears to foreshadow the temple and two witnesses of Revelation 11 in dealing with “measuring the temple” (and possibly inspiring the formation of the church, the third temple). They have power to call down fire from heaven.

There is still debate over who the Two Witnesses in Revelation are who were to die for 3½ days. There is a lot of speculation about them that is myth. For those who think they know when the end will be, they must feel very proud knowing something that even Christ and the angels don’t know. James and John, “sons of thunder”, did not die for 3½ days and come back to life as stated in Revelation 11. If the two witnesses are the archangels, Michael and Gabriel, can angels die?

Evidently, Christ could call fire down from heaven. He witnessed to the Jews for 3½ years and was risen after three days (Rev 11:11). He and his father were one. Christ could do nothing of himself, but later he said he had the power to give his life and the power to take it back. There was an earthquake that split the temple veil and some of the dead were raised, but the earthquake did not kill 7,000 (Rev 11:13).

Therefore, this supports the idea that the Bible was written in such a way that each person would expect the end during his or her own lifetime, have white garments and have oil in their lamps. Evidently, the Plan was not meant for just one generation to receive. A generation, or just one day, is like a thousand years and a thousand years like a day (Psa. 90:4; II Pet. 3:8).

We have recently witnessed such leaders serving their deadly Kool Aid at Jones Town and Waco. The apostle Barnabas thought he was living at the end of 6,000 years, the time of the end according to the Greek Septuagint version of the Bible (The Epistle of Barnabas 8:3-5).

Context of Christmas

There is much controversy over the origins of Christmas. It allegedly evolved from the Roman Saturnalia. Or Hanukkah is allegedly “the Jewish Christmas”.

Seems strange that antichrists of the first century denied that Christ had come in the flesh. They were destined to continue speculating on when the Messiah would arrive in their own time, which the Christians would call the “second coming”. In 132 AD, they thought it was Bar Kochba.

The deniers, of course, would naturally be against a memorial of Christ’s becoming flesh, and they offer several reasons:

1. Some say Christmas is not Christ’s birthday. He was born in the fall of 4 BC, when shepherds were in the fields at night, not in the winter. Revelation 12 associates Christ’s mother with the constellation Virgo giving birth to her “man-child” at harvest time.

This may be true, but it would also mean He became Emmanuel, God in the flesh, about 270 days before His birth, in about December of 5 BC. Note that King Herod died after Christ was born, and his son, Archelaus, ruled for ten years, from 4 BC to 6 AD.

2. Some say the Romans celebrated a feast called Saturnalia December 17 to 25 and changed it into Christmas. There is no evidence that a feast in the Bible was ever held on December 25.

This may be a half-truth. The story begins with the angel Gabriel predicting the conception John the Baptist in about June, 5 BC, and again appearing when Jesus was conceived in about December, 5 BC.

3. Some say there is no evidence in the Bible that Christ was born on December 25, but His conception could have occurred then.

Christ was called the Chief Corner Stone about ten times. This title is somewhat connected with a third temple. Is this also related to the second temple?

The prophet Haggai stated three times in his last chapter that the second temple was founded on Kislev 24.

Centuries later, the Syrians captured Jerusalem and offered swine on the altar and polluted the temple for exactly three years, from Kislev 24 to Kislev 24 and was followed by a feast called Hanukkah on Kislev 25. The cleansing ended on Kislev 24.

In 5 BC, Hanukkah began on December 25, but every year it falls on a different solar calendar date. A couple of years ago it was on Thanksgiving day, in November.

Since Christ was God in the flesh, it seems incredible and illogical to believe His conception cannot be dated and somehow connected with a celebration found in the Bible. During the “Christian Era” Christ went to Jerusalem to observe Hanukkah. It was then called the “feast of Dedication” (or re-dedication) of the second temple after it had been cleansed and restored.

The deniers would naturally be against a memorial of Christ coming in the flesh, and, of course, they have other reasons.

Nobody celebrates the date of conception, and we do not use a lunar-solar calendar. Hanukkah was on Kislev 25, 5 BC, a lunar-solar date. Instead we use a solar calendar, that is, Hanukkah was on December 25, 5 BC.

However, the Hebrew Roots movement does not mind using the lunar-solar dates for other feast days and claim to be Messianic Christians.

The Jewish religion is based upon events in Jewish history. The exodus from Egypt was celebrated every year. Likewise, Christian religion is based upon Christ coming in the flesh.

Both the Jewish and Christian families were likely inspired to commemorate seasons and events. Families chose lighting candles, making treats for children, placing ice cycles to put a sparkle in the windows, honoring trees and leaves that were still green in a long, cold winter night. But don't confuse us with the facts. This is pagan, right?

For now, I would prefer that a "True Church" should preserve the oracles of God rather than the "converted" Jewish deniers and Gnostic and Coptic fairy tales of Alexandria, Carthage and Rome. Knowing that nobody celebrates their conception, they moved the conception date backward nine months, from December 25 to March 25, and said Christ's death was also on March 25, on the same date He was conceived.

They overlooked the fact that the conception (likely on Kislev 25) and death (on Nisan 14) were on the lunar calendar dates, not according to the solar calendar at all.

It seems incredible, irrational and unbelievable that this event would not be somehow concealed in the Jewish oracles... like the celebrations of Hanukkah, December 25, 5 BC, Kislev 25, 5 BC, the date a foundation stone was laid, when a ship was first launched, and the founding of the Chief Corner Stone that was rejected. These things are not required, right?

When Things are Metaphors

According to Webster, a metaphor is a "figure of speech", perhaps using a concrete, tangible object or idea to represent something that is abstract or intangible.

Revelation is a riddle wrapped within an enigma when the book of Revelation is not viewed in its proper first-century context. Is chapter 11 speaking of measuring a physical temple still in existence or is it speaking of a spiritual temple being built? The Two Witnesses are likened to the two sources of oil used by the two candlesticks in the temple. In other words, they are responsible for providing oil for the seven candles, the seven churches. These both die for 3½ three days. Some people will have "oil in their lamps" at Christ's return, and some won't.

These two witnesses, like Moses and Aaron, like Zechariah and Haggai, like John the Baptist and Christ, inspire ushering in a "new world" with a "new temple". Like the two "olive trees" an angel goes forth with the everlasting gospel (14:6).

King David supplied Solomon with funding and the plans for his temple. This included two cherubims made of olive trees. "And within the oracle he made two cherubims of olive tree, each ten cubits high" (I Kings 6:23).

Because of this statement, the apostles asked Christ to explain when these things would happen to Jerusalem and the end of the temple worship, Levitical priesthood and sacrificial offerings... the end of their age (Lk. 21:5-20; Mat. 24:1-3). He answered, "When you see Jerusalem compassed by armies, know that the desolation thereof is near... For these are the days of vengeance, that all things which are written may be fulfilled." "This generation shall not pass, till all these things are fulfilled" (Mat. 24:34).

A sign of Christ being the Messiah, the sign of his being present, was his future vengeance on Jerusalem, the surrounding of Jerusalem with armies and the destruction of Jerusalem during their generation, not our generation today (Mat. 23:36).

The Messiah was to come to end an age and to begin a new age (Mat. 12:32). He came to die in "the end of this age" (Heb. 9:26), "in these last times" (I Pet. 1:20; I Cor. 10:11).

Just as there was an invisible army when Cyrus crossed the Euphrates to conquer Babylon (Rev. 16:12), there was likely that same invisible army, or an "unseen hand from somewhere", which wrote upon the wall of Jerusalem in 70 AD (Rev. 16:19). The eastern gate of the temple, which took 20 men to close, opened of its own accord during the Roman siege (Josephus, *Wars of the Jews*, 6.5.3).

TABLE 5. Lunar Calendar Matches Lunar and Solar Eclipses

Hebrew Calendar Dates New Moon	NASA Dates Solar Eclipses	Hebrew Calendar Dates Full Moon	NASA Dates Lunar Eclipses
Sivan 1, May 11, 31 AD	May 10, 31 AD	Iyar 14, Apr 25 (Passover?), 31 AD Heshvan 14, Oct 19, 31 AD	Apr 25, 31 AD Oct 19, 31 AD
Nisan 1, Mar 21, 71 AD	Mar 20, 71 AD	Adar 14, Mar 5, 71 AD	Mar 4, 71
Iyar 28, Apr 17, 1996	Apr 17-1996	Elul 14, Aug 29, 71 Nisan 14 (Passover) April 3, 1996	Aug 29, 71 April 4, 1996
Tishri 29, Oct 12, 1996	Oct 12-1996	Tishri 15 (Tabernacles) Sep 28, 1996	Sep 27, 1996
Elul 1, Sep 3, 1997	Sep 3, 1997	Adar II 14, Mar 23, 1997	Mar 24, 1997
Keslev 1, Nov 4, 2013	Nov 3, 2013	Nisan 14 Mar 25, 2013	Mar 25, 2013
Nisan 29, Apr 29, 2014	Apr 29, 2014	Nisan 14 (Passover) Apr 14, 2014	Apr 15, 2014

<http://www.cbcg.org/Calendar/index.html>
<http://eclipse.gsfc.nasa.gov/phase/phasecat.html>
<http://eclipse.gsfc.nasa.gov/SEcat5/catalog.html>
http://www.livius.org/ja-jn/jewish_wars/jwar04.html
http://www.friendsofsabbath.org/ABC/Kenneth_Herrmann/
http://www.cbcg.org/franklin/calendar_of_Christ_part2_section2.pdf

Does the Hebrew Calendar need Adjusting?

Beginning at Creation in the fall of 3761 BC, the first year consisted of 365 days, and the first 12 moons were about 11 days short of fulfilling 365 days. This amounts to 33 days in the first three years. To keep the lunar years in sync with the seasons of the solar years, an extra moon needed to be inserted in years 3, 6, 8, 11, 14, 17 and 19, seven extra moons every 19 years. The 235th moon ends at the end of the 19th year.

However, Marc Cohn, in *The Mathematics the Calendar*, shows that the “Jewish year on average is longer than the Gregorian calendar by 0.0043 days per year or 43 days over 10,000 years” and one day every 233 years. Therefore, he proposes that one moon (or lunar month) should be subtracted from the Jewish calendar in about 2500 AD.

How can the lunar-solar calendars be this far off?

If this method of intercalation were faulty, how could the eclipses occur on the first day and 14th day of the lunar-solar calendar like they have from 71 to 2014 AD? If 235 moons in 19 years are longer than 19 years, this overlap must have somehow been corrected over the last 2,000 years, otherwise the eclipses would not continue to fall on the proper day of the lunar months of the calculated calendar in our modern times, as in TABLE 1.

Moreover, the Era of Nebonezzar began on the new moon of March 27, 747 BC and lasted 2509 years, until 1762 AD. The new moon that started a year after March 21 (after the equinox) would gain a day every 228 years until the latest moon (in a 13-month year) would reach April 19. Instead of beginning a year after April 19, the calendar proceeded to open again on March 21.

This sets precedence for rules governing the Hebrew calendar.

Now Enter the Realm of NASA

Having presenting the above, we need to explain several issues and conflicting information presented in the NASA calendars of new moons, full moons and eclipses. According to these calculations, 235 moons in 19 years are about .08647 days longer than 19 years. This is equivalent to 8.64 days longer in 100 years or one day in 220.417 years. This appears to be supported by comparing the following NASA dates with the Hebrew Calendar:

<http://eclipse.gsfc.nasa.gov/lunar.html>
<http://eclipse.gsfc.nasa.gov/SEcat5/catalog.html>

TABLE 6. Correlation Between the Hebrew and NASA Calendars

	New Moon	Full Moon	New Moon	Full Moon	New Moon	Full Moon
3761 BC Hebrew Calendar	Mar 15	Mar 28	Apr 13	Apr 26		
1999 BC NASA	Mar 15	Mar 29	Apr 13	Apr 27		
2000 BC Hebrew Calendar	Mar 16	Mar 29	Apr 15	Apr 27		
1999 BC NASA <u>Lunar Eclipse</u>						June 26
2000 BC Hebrew <u>Full Moon</u>						June 26
1999 BC NASA <u>Solar Eclipse</u>					June 12	
2000 BC Hebrew <u>New Moon</u>					June 13	
0 BC NASA	Mar 24	Apr 22	Apr 7	May 7		
1 BC Hebrew Calendar	Mar 25	Apr 24	Apr 7	May 7		
0 BC NASA <u>Lunar Eclipse</u>						Jul 5
1 BC Hebrew <u>Full Moon</u>						Jul 5
31 AD NASA <u>Lunar Eclipse</u>						Apr 25
31 AD Hebrew <u>Full Moon</u>						Apr 25
71 AD NASA <u>Solar Eclipse</u>					Mar 20	
71 AD Hebrew <u>New Moon</u>					Mar 21	

From TABLES 1 and 2, it appears to be a myth that the lunar-solar calendar needs to be corrected. If it did, the eclipses would not merge and align with the new and full moons for over 4,000 years.

Date of Creation

We could speculate that Adam was age 130 at Seth's birth and age 196 (four jubilees after 3957 BC) in 3761 BC (while Seth was age 66). Thus, they are likely to be the inventors of the "Sethite calendar", and Adam was 1656 years before the flood, 2510 years before the exodus, 2989 years before Solomon's temple (i.e., $427 \times 7 = 2989$).

The rabbinical date for Adam was allegedly in 3761 BC, but it omitted 196 years (4 jubilees). 60 years were subtracted between Abraham and his father, and the rabbinical date for the temple is 832 instead of 968 BC. These add up to 196 years ($60 + 136 = 196$). Therefore, Adam was in 3957 BC.

Also, in the following link, http://en.wikipedia.org/wiki/Assyrian_calendar, an ancient Assyrian calendar had 364 days (exactly 52 weeks) and more days from spring to fall than from fall to spring.

Links with Herod's Capture of Jerusalem

According to Josephus, Herod captured Jerusalem in 37 BC, in a sabbatical year. This was 3724 years after the rabbinical date for Adam in 3761 BC. This was seven (Easter) cycles of 532 years each (that is, 532 sabbaticals). It is also equal to 196 times 19-year cycles and equal to 19 times four jubilees (19×196).

Note that the 235th and last moon in 19 years ends in 29.530588 days, but 19 years end after only 29.44536 days. This extra time accumulates for 228 years until the moons end one day later than the 19-year cycle.

Nevertheless, this one day must have continuously somehow been adjusted since 71 AD, and the lunar-solar calendar must be corrected because the eclipses that have occurred on the first day and 14th days of the lunar-solar calendar for 1934 years, from AD 71 to 2005. Those who say the calendar should be off 8½ days by now are, evidently, not telling the truth.

This implies that the lunar-solar calendar is based upon what had been observed and recorded for thousands of years, not upon later Jewish calculations.

Noah's Calendar had 360 Days?

In dating back to Adam, we need to understand that ages are not in chaos as proposed by Immanuel Velikovsky. His views alleged that sabbaticals and jubilees could not have begun at creation.

In contrast, God is not the author of chaos but is the author of pattern and design.

We can be confident that years have never been exactly 360 days. However, the Egyptians had a calendar with 360 days, which added 5 extra days at the end of the year, that is, 365 days per year. Another calendar allowed the extra five days to accumulate to 30 days in six years before adding an extra 30-day month in the sixth year, but it was still a 365-day year with 30-day months. The first 3½

years had 1260 days, and the last 3½ years had 1290 days with a total of 2550 days. Likewise, there were 2550 years from Adam to Joshua's conquest (2510 to the exodus + 40 = 2550).

But years have never been exactly 365 days either. Again, they needed an extra day every four years, which became evident from the spring equinox, the annual flooding of the Nile and the annual rising of the star Sirius in four years. Years were actually 365.25 days until it was eventually discovered that even this correction was one day too long every 128 years. A year is actually 365.24219 days.

In contrast, there were sundials and star clocks, which divided the circle of the sky and the circle of the earth into exactly 360 degrees. Obviously, 72 degrees around the sun takes 73 days. 144 degrees takes 146 days. 360 degrees takes 365.24219 days. Why 360 degrees? Well, perhaps it's because the sun and moon are both one-degree in diameter. This shows that Velikovsky's belief in a 360-day year before the flood is a bit irrational.

Therefore, the year of the flood with months of 30 days may not be a forerunner of the 30, 360, 1260 and 2520 days found in Daniel and Revelation because, as will be covered, 52 weeks and 6 jubilees have been perpetually joined together since Adam. This would make the 360-day year incredible.

Lunar-Solar Versus 30-Day Calendar

Obviously, there is a problem with saying the year of Noah's flood had the usual lunar-solar calendar with alternating 29 & 30-day months. This would only allow 147 days (21 weeks) for the first 5 months instead of the stated 150 days until the water was abated (Gen 8:3-4). The rain lasted five months, from 2-17-600 to 7-17-600, that is, 150 days (30 days per month). The first five months had 30 days each, but the problem arises during the last seven months. The text doesn't specifically say the last seven months had 30 days each.

There has been an assumption that Moses did not insert extra 5 days, which the Egyptians (Mizraim, the land of Noe or Noah) had celebrated as feast days for over 1,500 years before Alexander captured Egypt (*Venus and Sotbis, How the Ancient Near East Was Rediscovered*, Wilbur Devereux Jones). Again, the calendar had also lacked a day every 4 years, which caused the Nile's annual flood to come one day earlier every four years on their calendar, which was also corrected by Alexander.

Last Seven Months of the Flood Year

So here is a revision of the flood year, which fills in the missing time after the dove did not return:

13 days after 17th day of the 2nd month, the flood began (Gen 7:11)

30 days = 3rd month.

30 days = 4th month.

30 days = 5th month.

30 days = 6th month.

17 days = 7th month.

150 days to the 17th day of the 7th month. The flood abated (Gen 8:3-4)

13 days after 17th day to the end of the 7th month

30 days = 8th month.

30 days = 9th month.

30 days = 10th month.

30 days = 11th month.

30 days = 12th month.

The extra Five days are not mentioned at the end of the flood year (that is, the 5-day annual festival kept in Egypt for 1,460 years)

168 days after the 17th day of the 7th month

30 days = 1st month.

17 days to the 17th day of 2nd month

215 days after the 17th day of the 7th month (year 600) to 17th of 2nd month (year 601)

150 days from the 17th day of the 2nd month to the 17th day of the 7th month.

365 days from the 17th day of the 2nd month (year 600) to the 17th day of the 2nd month (year 601).

10 days to 27th of 2nd month (earth dried)

375 days from 17th of 2nd month to 27th of 2nd month

The Last Seven Months

Without inserting the five days, this contradicts a regular pattern since Adam. 52-week years and six jubilees appear to be perpetually locked together:

1 year = 52 weeks (364 days) plus 1.24219 days. The extra 1.24219 days x 294 (6 jubilees) = 365 days. Therefore, in six jubilees, 52 extra weeks need to be inserted.

Every 28 years, 5 extra weeks need to be inserted.

Every 7 years, 1 extra week needs to be inserted.

360-day years do not allow this to happen.

A problem arises because the context does not say how much time expired after the dove did not return until the new year began. We could assume there were 30 x 7 months (210 days) from 7-17-600 to 2-17-601 and 10 more days until 2-27-601 (220 days). This would also assume that the missing five days were not inserted as several other nations did after the flood.

Archaeologists found that the calendar of Egypt, Mizraim, the land of Noe (Noah) had 30-day months with 5 days at the end of each year and lacked a day every 4 years... for over 1,500 years.

Quoting other Sources

If there have been exactly 52 weeks every year plus an extra 52 weeks every 294 years (in four jubilees), this implies that the weeks and jubilees have been perpetually attached to each other since Adam.

This is supported by Samaritan tradition that dates Israel's jubilees from the date of creation and from Joshua's entry into Canaan took 57 jubilees (2793 years), and the conquest began in the 2794th year, the 41st year after the exodus - <http://thesamaritanupdate.com/>.

Evidently then, sabbaticals can begin with a new era, such as Creation, entering Canaan or after Ezra's return from Babylon allegedly in 457 BC.

Herod conquered Jerusalem in 37 AD, 196 x 19 year cycles after 3761 BC, that is, 19 196-year jubilee cycles after 3761 BC (the Hebrew date of Creation).

Note on 31 AD

As a final note on the year of the Crucifixion, we find that Eusebius, in his Chronicle, citing the Gospel of John, states that Jesus was crucified in his third visit to Jerusalem to keep the Passover during his ministry (John 3:13; 6:4; 11:55) Jerome also said it was in the third year of the 202nd Olympiad (<http://www.mgh-bibliothek.de/dokumente/a/a127662.txt>. Search for "third year of the 202nd Olympiad"). The 202nd begins after 201 Olympiads, after 776 BC, which equal 804 years (201 x 4). The third year is the 807th year. This makes 31 AD the 807th year (201 x 4 + 3 = 807) (776 BC – 807 = 31 AD (inclusive reckoning).

After restoring the lunar-solar calendar (TABLE 2) by subtracting an extra day every 228 years, it becomes apparent that the new year in 31 AD, the month of the Crucifixion, began on 4-11-31 AD, and, thus, the Crucifixion was on 4-25-31, on a day of a lunar eclipse as demonstrated here: <http://code251.com/code1900-p3.html>.

Note on Zechariah 14

If Zechariah 14 is taken literally, it is hard to explain how all nations could fit into Jerusalem to keep the feast of Tabernacles. By saying that only representatives of all nations will do this is an interpretation, right? It does not say only the representatives "proselytes" or "lost sheep" of all nations must be permitted to go to Jerusalem to keep the feast. Again, this is an interpretation.

In the first century, Jews, proselytes or lost sheep "out of every nation under heaven" came to Jerusalem, and they became the new tabernacle of God on the day of Pentecost, on Sunday. The Higher Realm descended to earthly temples to dwell with mankind. Likewise, the Law was written on stone on Mt. Sinai, on the day of Pentecost, creating the "church in the wilderness" in the time of Moses. There was an old covenant, a new covenant; a former rain and a latter rain.

Those who deny this fulfillment of the feast of Tabernacles on Pentecost are much like those who deny that Christ has come during the first century to fulfill the day of Atonement once and for all by going behind the veil with his on blood after the Passover, on the day of the Wave Sheaf Offering, on Sunday.

Sacrificing found in Ezekiel 43 and Zechariah 14 is no longer binding.

Some things in the "treasury" are antique and some are "brand new" (Mat. 13:52). "The law is holy" (Rom. 7:12). The old covenant, the temple, the priests and prophets were holy. However, the new covenant, the new temple, our new High Priest, and the apostles are the "New Treasure".

