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RABBI CODE

Synopsis on Dr. Benedict Zuckerman
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by Floyd R. Cox Revised 11-02-16



As a revisionist, I have found that the rabbinical system omitted four jubilees, that is, 196 years prior to the first century. Their date for the temple was 832 BC instead of 968 BC, and they subtracted 60 years between Abraham and his father (136 + 60 = 196 years or 4 jubilees). Dr Zuckermann does not correct the missing 166 years of the Persian period (according to the Behistun Inscription) nor does he mention the 30 overlapping years of the kings of Israel.

The Corrected View

By restoring these 196 years, creation would become dated as 3957 BC, instead of the Jews' date, 3761 BC. Moreover, the book of Jubilees says Adam died in his 931st year, in the 19th jubilee. This suggests that the 19-year cycle and the jubilee cycle both began with Adam, not with Joshua's conquest of the Promised Land.

If the temple were founded in Solomon's fourth year, in 968 BC, 479 years after the exodus (I Kings 6:1), then there were 439 years between Joshua's conquest and the temple. Therefore, the temple was not founded in a sabbatical year because 439 is not divisible by 7. Solomon's sixth year, 966 BC, would be a sabbatical, because it would be 441 years after the conquest, and 441 is divisible by 7 but also by 49. Therefore, 966 would have been the connected with the 9th jubilee (441/49 = 9) after Joshua's conquest.

The temple burned at the end of a sabbatical, in 588/87 BC, 378 years, that is, 54 sabbaticals after 966, and there was a jubilee 14 years after 588, in 574 BC, 17 jubilees after the conquest in 1407 BC, 8 jubilees after 966. Therefore, 574 would be a jubilee year (966 - 574 = 392 or 8 jubilees). In contrast, the rabbis said Jerusalem burned in 422-21 BC, 17 jubilees (850 years) after the conquest in 1272 BC. These dates differ 166 years (588-87 - 422-21 BC = 166).

Cyrus captured Babylon in 539 BC, 427 years after 966 BC. This equals 61 sabbaticals. So there was another jubilee in 525 BC, 14 years after Babylon fell.

The Uncorrected Rabbinical View

In contrast, in the rabbinical view, the temple was founded in 832 BC, and lasted 410 years, until the Babylonians destroyed it at the end of a sabbatical, in 422/21 BC. A jubilee was 14 years after Jerusalem fell (Ezek 40:1), in 408 BC, allegedly 850 years after Joshua's conquest and 14 years of settling the land, in 1258 BC (1258 - 408 = 850 years). Josiah found the lost book of Moses in 457 BC instead of 623 BC, 166 years earlier, so 457 became the beginning of Josiah's reform and the jubilee cycle down through 34m 132 and 622 AD.

And then Cyrus captured Babylon 49 years after 588 BC, in 539.

The rabbinical view is that the Israelite conquest was in 1272 BC (40 years after the exodus), but the jubilee cycle was allegedly 14 years later, in 1258.

Thus, Cyrus conquered Babylon allegedly in 373 BC, 49 years after Jerusalem fell, and a jubilee was allegedly in 359 BC, 14 years later, after Babylon fell. Therefore, the Bar Kochba revolt in 132 AD was 490 years after the alleged jubilee of 359 BC, 14 years after Cyrus's commandment to allow the Jews to return from Babylon (Dan 9:25). 359 BC was used to prove there would be a jubilee in 132 AD during the Bar Kochba revolt (359 BC + 132 AD = 491 = 490 years).

(Note: In reality, there was a jubilee in 574 BC, 14 years after Jerusalem fell (Ezek 40:1) and one 14 years after Cyrus captured Babylon in 539 BC (359 + 166 = 525 + 49 = 574 BC). Shimeon Bar Kochba would not have been able to inspire three million to revolt against the Roman occupiers and get their land back without subtracting these 166 years.)

Bar Kochba had to portray himself as the Prince or Messiah spoken of in Daniel 9. Here again, the 490 years in Daniel 9 depends upon the commandment of Cyrus (Dan 9:25) to let the Jews return to Jerusalem after 373 BC (+ 166 = 539 BC). Find more on this at: <http://code251.com/code166.com>.

It becomes obvious that Josephus (after 70 AD) and Ptolemy knew the correct number of years from Cyrus in 539 BC to the Seleucid Era after 312 BC. It is obvious that Bar Kochba, a nephew of the priest, along with the entire rabbinical society removed 166 years between Cyrus and the Seleucid Era to give credibility to their revolt and messianic movement against the Romans in 132 AD.

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TABLE 1. Rabbinical Jubilees after Adam by Floyd R. Cox 3-2-2014

Sabbaticals after Creation		Note: Blue = Sabbaticals Orange = Jubilees
BC	BC 3957	3957 BC: Corrected date for Adam, 196 years before 3761.
	7 x 28	
	3761	3761/60: Rabbinical date for Adam.
	7 x 399	
	1312	1312 BC: Exodus 2448 years after Adam.
	1272	1272 BC: Joshua's conquest 40 years after the exodus.
	1258	1258 BC: <u>Jubilee cycle</u> : 14 years after 1272.
	1251	1251 BC: 2510 years after Adam = first sabbatical.
966	832	832 BC: Temple founded. 3761 BC to 832 BC = 2929 years. (3957 BC to 968 BC = 2869 years, a difference of 60 years). (968 to 832 BC = difference of 136 years). (832 BC = <u>427 yrs</u> after 1259)
	457	457 BC: Jubilee, Josiah finds lost book of Moses (623-166=457) 457 BC = 801 years after 1258 (17 x 50 +1). 457 BC = <u>490 yrs</u> before 34 AD.
49	422	422-21 BC: Jerusalem's fall 410 yrs after 832 BC, 422-21 BC = 35 yrs after 457 BC. 422-21 BC = 490 years before 69-70 AD.
	408	408 BC: Jubilee 14 yrs after 422, 490 years before 83 AD. 408 BC = 17 jubilees (17 x 50) after 1258 BC 408 BC = 50 yrs after 458.
49	408	
	7 x 55	
	373	374 BC: Cyrus captures Babylon 49 yrs after Jerusalem fell.
	359	359 BC: Jubilee, 14 years after Babylon fell.
	BC 37	37 BC: Sabbatical. Herod takes Jerusalem 7 x 55 after 422. 37 BC is 196 x 19 years after 3761 BC. 37 BC is 19 x 4 jubilees after 3761 BC.
	7 x 7	
	BC 16	16 BC: Jubilee 9 x 49 after 457 BC.
	AD 13	13 AD: Sabbatical
49 x 9	7 x 3	
	34	34 AD: Jubilee 10 x 49 jubilees, <u>490 years, after 457 BC</u> .
	7 x 4	
	62/63	62 AD: Sabbatical begins last 7 years of the second temple (Dan 9:27).
	7 x 1	
	69/70	69 AD: Sabbatical: Temple burned on Av 9, 490 years after Av 9, 422 BC, at the end of a sabbatical.
	7 x 2	
	83	83 AD: Jubilee 490 yrs after 408 BC
	7 x 7	
	132	132 AD: Jubilee, Bar Kochba Revolt 490 yrs after 359 BC.
475	7 x 49	
	475	475 AD: Jubilee, fall of Rome (7 jubilees after 132 AD)
	3 x 49	
620	622	622 AD: 25 jubilees after 604 BC. Mohammed fled Mecca 622 AD = 10 jubilees after 132 AD.
1187	7 x 189	1189 AD: Sabbatical, Richard de Lionhearted crowned 17 x 49 yrs before 2022 AD.
1943	1945	1945 AD:
	49	
	1966	1966 AD: The "War of Atonement" was in 1967.
1992	1994	1994 AD: 50 x 49 years after 457 BC.
2013	49	
	2015	2015 AD: 49 yrs after 1966.
2020	2022	2022 AD: 42 x 49 after 37 BC 2022 AD = <u>122 x jubilees after 3957 BC (Adam)</u>
2041	2043	2043 AD: 54 jubilees after 604 BC = (6,000 yrs. after 3957) (29 x 49 after 622 AD) = (430 x 7 after 968 BC).

COUNTING FROM ADAM
The Rabbinical Way

NOTE: Dates of the sabbaticals are counted from Creation.

Creation = 3761/60 BC (rabbinical).

Creation = 3957/56 (corrected date)

This countdown was used during the second temple and aligns with sabbaticals in 457, 422 and 37 BC.

How can we confirm these dates?

1. Herod captured Jerusalem in a sabbatical year, in 37 BC, in year 3724 of Creation (3761-37= 3724). This amounts to 19 times 4 jubilees (19 x 196 years = 3724). This is also equal to 196 19-year cycles. In contrast, rabbinical jubilees align with 16 BC & 34 AD.

2. The rabbinical date for Adam is 196 (4 jubilees) off and should be 3957 BC. They had removed 60 years between Abraham and his father, and their date for the temple, 832, is 136 years off.

3. Adam died 930 years after Tishri 1, that is, 931 years after Creation before Tishri 1. 931 years equal 19 jubilees. His death was 3920 years (80 x 49 or 8 x 490) before 37 BC.

Jubilees are counted from the week before Tishri 1. Therefore, 37 BC should be a jubilee year and 1189 AD is a known jubilee year. Therefore, 2022 AD is a jubilee year.

Note that sabbaticals and jubilees of the first temple were counted from 1259-58 BC, that is, 14 years after Joshua's conquest.

The temple was founded in 832 BC 480 years after the exodus, 440 years after the conquest (I Kings 6:1). If jubilees began at the conquest and were 49 years apart, then one would be in the 441st year (49 x 9), in 831 BC (7 x 63), in Solomon's 5th year.

For details on the sabbaticals (in Jeremiah 28:1 & 34, that is 602 and 588 BC (588 - 166= 422 in rabbinical view). For details on 588, see:

[Seder Olam – Jewish Bible Quarterly](#)

TABLE 2. Jubilees after Joshua by Floyd R. Cox

Sabbaticals after Joshua	Sabbaticals after Creation	
1407		1407 BC: Joshua crosses the Jordan in his conquest.
7 x 63		
BC 966	BC 968	966 BC: Jubilee 441 years (49 X 9) after the conquest.
7 x 5		It was two years after temple was founded after 439 years.
931		931 BC: Sabbatical. House of Israel becomes separate from Judah.
868		868 BC: Sabbatical in the third year of Jehoshaphat.
7 x 30		
721		721 BC: Five Jubilees after 966. Assyrian captivity of Israel.
7 x 14		
623		623 BC: Seven jubilees after 966. Josiah's reform after he finds the lost book of Moses.
609		
602		602 BC: Sabbatical, four years before Zedekiah (Jer 28:1). Two more years and another sabbatical begins (Jer 28:3).
7 x 2		
588		588 BC: Temple burned AV 9, 587 "at end of a sabbatical" Sabbatical allegedly began in fall of 588 BC (Jer 34: 14).
7 x 2		574 BC: 8 jubilees after 966, <u>14 years after Jerusalem fell</u> (Ezek 40:2).
574		
7 x 5		
539	49	539 BC: Sabbatical, Babylon fell 49 years after Jerusalem fell.
7 x 2		
525		525: 9 jubilees after 966, <u>14 yrs after fall of Babylon</u> .
	520	520 BC: Second temple founded 64 x 7 yrs. after 968, this is, 12 x 7 after 604 BC (the era of Nebuchednezzar).
Rabbinic date: 518-166= 352 BC	14	
	7 x 2	
	506	506 BC: 2 jubilees after 604 BC, 14 years after 520 (temple 506 BC is 455 yrs (65 x 7) after 966 (604-506=2 jubilees).
	49	
	7 x 7	
	457	457 BC: 3 rd jubilee after 604 = 73 rd sabbatical after 968 BC
	422	422-21 BC: 78 x 7 after 968 BC, 490 years before 69-70 AD
	163	163 BC: 9 jubilees after 604 (sabbatical in I Maccabees).
	7 x 60	
BC 33	37	37 BC: 18 jubilees after Herod captures Jerusalem (sabbatical)
49		13 AD: Sabbatical
AD 13	7 x 10	
32	34	34 AD: 13 jubilees after 604, 490 years after 457 BC.
60	62	62 AD: 21 jubilees after 968 BC, 95 sabbaticals after 604.
67	98	69 69 AD: Sabbatical: Temple burned on Av 9, 656 years after Av 9, 588-587 BC, at the end of a sabbatical.
130	132	132 AD: 15 jubilees after 604 BC, Bar Kochba Revolt.
475	49 x 10	475 AD: Jubilee, fall of Rome (7 jubilees after 132 AD)
620	622	622 AD: 25 jubilees after 604 BC. Mohammed fled Mecca (10 jubilees after 132 AD)
1187	7 x 189	1189 AD: 44 jubilees from 968 BC. Richard de Lionheart crowned 17 jubilees before 2022 AD.
1943	1945	1945 AD: 52 jubilees after 604 BC, 416 sabbaticals after 968 BC.
	49	1966 AD: The "War of Atonement" was in 1967.
1992	1994	1994 AD: 53 jubilees after 604 BC. Split in Churches of God
		50 x 49 years after 457 BC.
2013	49	2015 AD: 49 yrs after 1966.
2020	2022	2022 AD: 61 jubilees after 968 BC (427 x 7) = (42 x 49 after 37 BC) = (122 x jubilees after Adam) = (375 x 7 after 604).
2041	2043	2043 AD: 54 jubilees after 604 BC = (6,000 yrs. after 3957) = (29 x 49 after 622 AD) = (430 x 7 after 968 BC).

COUNTING FROM JOSHUA

NOTE: Dates of sabbaticals on the left begin when Joshua crossed the Jordan in 1407 BC, 40 years after the exodus in 1447 BC.

Moses was told, "when you come into the land which I will give you, then will you keep a sabbatical... Six years you shall sow... but in the seventh year shall be a sabbath rest..." (Lev 25:3-4).

This beginning was followed throughout the first temple.

How can we confirm these dates?

The temple was founded in the 439th year (I Kings 6:1), in 968 BC, but the sabbatical was in the 441st year, in 966 BC (7 x 63), Solomon's 6th year, but the temple was founded in his 4th year.

Joshua's first year and first harvest were in the spring, when the manna stopped. In the 49th year, in the seventh month, the jubilee began (Lev. 25:9). Years began in the spring. For example, the king of Jerusalem burned Jeremiah's book in the ninth month while in his winter house (Jer. 36:22).

Years began in the spring, which is evident from the months, September, October, November and December. These names mean 7th, 8th, 9th, and 10th.

For details on the sabbaticals in 602 and 588 BC (in Jeremiah 28:1 & 34): [Seder Olam – Jewish Bible Quarterly](#)

Dates on the right are **during the second temple**. These sabbaticals are counted from the date of Creation, 3761/3761 BC, which aligns with sabbaticals in 604, 569, 520, 457 and 37 BC.

These dates are two years off when compared with those of the first temple. For example, the first and second temple fell on the same day of the same month, at the end of sabbatical years. Therefore, the number of years between the two events should be evenly divisible by 7. But are they? No. The first was on Av 9, 587 BC, and the second was on Av 9, 70 AD. These dates are 656 years apart. They should be 658.

Therefore, the sabbaticals after 70 AD are two years before those of the first temple.

TABLE 3. Rabbinical Time Chart before the Behistun Inscription was Found

	1948 yrs	980 yrs = 20 Jubilees		410 yrs	70 yrs	420 yrs
		500 yrs	480 yrs	480 yrs		490 yrs = 10 Jubilees
0 A.M. 3760 BC Creation	1948 A.M. 1812 BC Birth of Abraham	2448 A.M. 1312 BC Exodus Law Given	2928 A.M. 832 BC 1st Temple Founded	3338 A.M. 422/421 BC 1st Temple Burned (421 BC)	3408 A.M. 352\351 BC 2nd Temple Founded	3828 A.M. 68+1 = 69/70 AD 2nd Temple Burned (70 AD)
		2488 A.M. 1272 BC Entry Into Canaan		458 BC Josiah finds lost book of Moses	483 yrs. before 132 AD (Bar Kochba) Beginning of	490 yrs. after 1 st temple burned
			850 yrs = 17 Jubilees		last 7 years 132-139 AD	

Priests and Rabbis Knew the true History

There is sufficient proof from Manetho, Josephus, Maimonides and the Behistun Inscription that the rabbis and priests likely knew the true history of the second temple. It was burned in 69/70 AD, the 380th year of Seleucid (after 311 BC), and there were 656 years (instead of 490 claimed by the priests and rabbis) between the burnings of the first and second temples (587 BC & 70 AD), for a difference of 166 years (656 – 490 = 166). There is also evidence that the priests and rabbis removed 62 years between Adam and the exodus from Egypt (2510 – 2448 = 62). These reductions total 228 years (166 + 62 = 228).

To enable the priests and rabbis to inspire three million Jews to rebel against the Roman occupiers, they had to show that 132 AD was a Sabbatical, and the trumpet of the Jubilee would be sounded in the seventh month, on the day of Atonement, in the next fall. They could not revise the time of Darius who decreed that the temple should be founded and decreed that Ezra and Nehemiah could return to oversee the temple and completion of Jerusalem's walls. They could not revise any of the time after the Era of Seleucid, after 311 BC (in the Babylonian Talmud and accounting system).

Next, they simply counted the years of the reigns of the kings of Israel between Solomon and the Assyrian Captivity of Israel and did not omit 30 overlapping years during their time. This is why the rabbinical date for Solomon's temple was set at 832 BC, 136 years after 968 BC, the true date for the temple. Next they omitted 60 years between Abraham and his father, which make a total of 166 years omitted (136 + 60 = 166).

The Original View that was Revised

Naturally, the question arises: If the rabbinical view was revised, what was the original view that was amended?

This portion of the study addresses two mysterious patterns used prior to the first temple, which need more study to see if they could possibly be superficial and unreliable.

The first pattern involves evidence there were 2510 years (251 x 10) from Adam to the exodus from Egypt and 2761 years (251 x 11) from Adam to the temple.

The second pattern has 2989 years (427 x 7) from Adam to the temple. If 52 years were added to the 1656 years between Adam to the flood, it would be divisible by 427 (427 x 4 = 1708). If 52 years were subtracted between exodus and the temple, there would be 427 years. In essence, this would make 427 times seven from Adam to the Temple. Without adding or subtracting these 52 years, there would still be 427 times seven years from Adam to the temple.

These two views differ 228 years. 2989 A.M. (= 427 x 7) to the temple minus 2761 A.M. (= 251 x 11) to the temple = difference of 228 years (2989 – 2761 = 228).

This implies that their original view that was amended had 251 years from the exodus to the temple instead of 479 years (479 – 251 = 228). They knew that I Kings 6:1 supported having 480 years. Recent chronographers place the exodus in about 1255 BC (251 x 5), about 251 before David conquered Jerusalem in 1004 BC (251 x 4).

TABLE 4. Original View had a 251-year Pattern prior to the First Temple (251 x 11 = 2761 A.M.)

1757 A.M. (= 251 x 7) Fall of Babel, nations divided
2008 A.M. (= 251 x 8) Abraham born (2008 A.M. – 1948 A.M. = 60 years deducted between Abraham and his father).
2259 A.M. (= 251 x 9) Joseph born
2510 A.M. (= 251 x 10) Exodus from Egypt (2510 A.M. – 2448 A.M. = 62 years deducted between Adam and the exodus).
2761 A.M. (= 251 x 11) First temple founded (2927 A.M. – 2761 A.M. = 166 years deducted between Adam and the temple).
1312 BC – 1255 BC = 57 years (17 extra years for 17 Jubilees plus 40 more years back to the exodus).
1312 BC – 1448 BC = 136 years (166 missing years minus 30 overlapping years of the kings of Israel) back to the exodus.
968 BC – 832 BC = 136 years deducted from the date of the founding of the 1st temple (166 missing years–30 overlapping).

Conclusion

Three million Jews that followed Bar Kochba discovered their priests and rabbis could not predict the coming of the true Messiah by calculating the years of the Sabbaticals and Jubilees. Figures don't lie, but liars figure.

Details show how they removed 166 years by subtracting 60 years between Abraham and his father and by adding 228 years between the exodus and the temple (479 – 251 = 228). This makes a total of 166 years removed (228 – 60 = 166). This compensates for subtracting 166 years during the second temple, and the date when Adam was allegedly created on the sixth day after the end of year 3761 BC should remain unchanged. In one view, the temple was likely 2989 years (427 x 7) after Adam. In another view, it would likely be 2761 years (251 x 11). The difference again is 228 years (2989 – 2761 = 228).

The year of Creation in 3761 BC, prior to Adam has been used to calculate the 19-year cycles and can be used to calculate the Sabbaticals and Jubilees. The Sabbatical of 37 BC, when Herod conquered Jerusalem, was 3724 years (196 x 19 years or four Jubilees times 19) after 3761 BC.

The priests and rabbis had removed 196 years, 60 years between Abraham and his father, and they removed 136 years by dating the temple as 832 BC instead of 968 BC (136 + 60 = 196). This information can be used to restore these Jubilees (196 years) prior to 3761 BC. The new date back to Creation would be 3957 BC. This means that, from the temple in 968 BC to Creation in 3957 BC, there are 2989 years. The rabbinic date of Creation in 3761 BC must be moved backward in time 196 (49 x 4) years and revised to 3957 BC. Year 6000 after creation must be moved 196 years earlier, from 2239-40 AD to 2043-44 AD.

Because 6000 is not equally divisible by 49, there is a remainder of 22 years; therefore, the last jubilee must be moved 22 years earlier than the end of 6000 years, that is, in 2022 AD.

Jubilees counted from creation in either 3761 or 3957 BC both come down to having a jubilee in 37 BC, when Herod captured Jerusalem six jubilees after Alexander visited Jerusalem to comply with the request of the High Priest to observe sabbaticals without paying tribute. 37 BC is 70 years before 34 AD, and, therefore, both cannot be jubilee years. They are 21 years off (70 – 49 = 21).

Observations Inviting Further Research

Nevertheless, the 251-year and 427-year patterns create an impression that time patterns prior to the temple and are suspicious because there is evidence that priests and rabbis have used numbers that fit into 480-year and 490-year patterns. Can we trust them regarding the 480 years of the tabernacle down to the first temple (I Kings 6:1), or the 480 years of the first temple down to the second temple, and the 480 years of the second temple down to Bar Kochba revolt in 132 AD?

How about the date of Abraham's calling. He was called twice. The first was in Ur of Babylon, before his father died (Acts 7:2-4)? The second was after his father died, while he dwelled in Haran. Which one was 430 years before the exodus? Was he 72 when he was first called and 75 at his second calling?

How about the 450 years of Judges in Acts 13:20? This conflicts with the 480 years from the exodus to the temple (I Kings 6:1). Both cannot be true unless we include both the 111 years of oppressions and 339 years of judges and rest periods.

One version seems to define the date of the first temple as being 251 times 11 (2761 years) after Adam. Another version appears to define it as 427 times 7 (2989 years). These differ by 228 years. One version has 479 years from exodus to the temple, and another seems to prefer 251 years (2989 minus 2761 = 228). These differ by 228 years (479 minus 251 = 228).

One version says there were 14 generations from Abraham to David, 14 generations from David to about 587 BC and 14 generations after that until Christ (Mat 1:17).

Josephus said the first and second temples were both burned on Sunday the Av 10. Av 10 is three days after the moon is equally divided on the seventh day each month, like it is on Tishri 10, the day of Atonement. Av 10 was on Sunday in 587, but Tishri 10 was not on Sunday in 588, 586 or 585 BC. This limits the years in which the temple could have possibly burned in 587 BC and in 70 AD.

It seems that the Jews might have created patterns so show that repetition, design and pattern prove there is a

Designer, and to prove the Higher Realm is great. Nevertheless, there are patterns that are not contrived, and more research is needed.

TABLE 5. Two Core Traditions: 480/499 Years of the first Temple

KINGS OF ISRAEL & JUDAH <i>(Rabbinic Tradition)</i>			KINGS OF JUDAH ONLY <i>(King James Tradition)</i>		
King's 1 st Yr.			King's 1 st Yr.		
(833)	Solomon's 4 th yr.	36	1016	Solomon's yrs left	36 yrs.
797	Jeroboam	22	980	Jeroboam	17
775	Nadab	2	963	Abijah	3
773	Baasha	24	960	Asa	41
749	Elah	2	919	Jehoshaphat	25
747	Zimri	7 days			
747	Omri	12	894	Jehoram (Joram)	8
735	Ahab	22	886	Ahaziah	1
713	Ahaziah	2			
711	Joram (Jehoram)	12			
699	Jehu	28	885	Athaliah	6
671	Jehoahaz	17	879	Joash	40
654	Joash	16			
638	Jeroboam II	41			
597	Zechariah	6 mo.	839	Amaziah	29
596 6/12	Shallum	1 mo.	810	Uzziah	52
596 7/12	Menahem	10			
586 7/12	Pekahiah	2	758	Jotham	16 (20) II K. 15:30
584 7/12	Pekah	20	742	Ahaz	16
564 7/12	Hoshea	9	726	Hezekiah	6
555 7/12	Hoshea's 9 th year (Assyrian captivity)		720	Hezekiah's 6 th year (Assyrian captivity)	
277 +7 mo.			296 yrs.		
KINGS OF JUDAH			KINGS OF JUDAH		
	After Hezekiah's 6 th year	23		After Hezekiah's 6 th year	23
532 7/12	Manasseh	55	697	Manasseh	55
477 7/12	Amon	2	642	Amon	2
475 7/12	Josiah	31	640	Josiah	31
444 7/12	Jehoahaz	3 mo.	609	Jehoahaz	3 mo.
444 10/12	Jehoiakim	11	609 3/12	Jehoiakim	11
433 10/12	Jehoiachin	3 mo.	598 3/12	Jehoiachin	3 mo.
432 1/12	Zedekiah	11	598 6/12	Zedekiah	11
421	(Temple destroyed)	+ 166 =	587 6/12	(Temple destroyed)	
133			133		
Total Era of Jerusalem 410 +13 mo.			Total Era of Jerusalem 429 + 6 mo.		
Period without 1 st temple 70			Period without 1 st temple 70		
Total from 1st to 2nd temples 480 +13 mo.			Total from 1st to 2nd temples 499 + 6 mo.		

Note: TABLE 5 illustrates two traditions. In the rabbinic dates on the left, the Assyrian captivity of Israel is 555 BC while Ussher's date is 720 for a difference of 165 years. After the temple is destroyed, the dates differ 166 years (587 - 421 = 166) (517 - 351 = 166).

The missing 166 years is corrected prior to the Era of Jerusalem. Rabbinic tradition on the left allows 2927 years from Adam to David's 7th year, whereas the 251-year pattern calls for 2761 years (251 x 11) to the Era of Jerusalem. The rabbinic date of Creation is 3761 BC.

TABLE 6. 17 Jubilees from Joshua's Conquest to 574 BC

Joshua's Conquest 1272 BC.		Fall of Jerusalem 422-21 BC Sabbatical	Jubilee 408 BC
	Sabbaticals begin		
14 yrs	Rabbis' view: 14 yrs + 17 jubilees = 14 + 850 yrs = 864 yrs	14 yrs	
			864 yrs
			- 833 yrs
	Time is actually 17 jubilees = (from 1407 BC to 574 BC) = Sabbaticals begin 833 yrs	14 yrs	31 yrs

Joshua's Conquest
1407 BC.

Jerusalem
588-87 BC
Sabbatical

Jubilee
574 BC

Rabbinic tradition says:

1. The temple was founded in 832 BC, 480 years after the exodus, from 1312 to 832 BC.
2. The temple lasted 410 years, from 832 to 422 BC.
3. The temple burned in 422 BC, 850 years (17 jubilees) after Joshua's conquest in 1272 BC.
4. The jubilee was 14 years after Jerusalem burned, 17 jubilees + 14 years after Joshua's conquest.

The reality is:

1. The temple was founded 136 years earlier, in 968 BC.
2. The temple lasted 399 years, from 968 to 588/87 BC.
3. The temple burned 819 years (107 sabbaticals) after Joshua's conquest.
4. The temple burned 819 years (107 sabbaticals) after Joshua's conquest.
5. The jubilee was 14 years after Jerusalem fell, 833 years after Joshua's conquest.
6. A jubilee was in 966 BC, two years after 968 BC, 441 years after Joshua's conquest.

TABLE 6. The 251-year and 427—year Patterns in the Rabbinical View

Adam 3759 BC Should be 3761 BC (Birth of Abraham was 502 years before the exodus, not 500)		Fall of Babel 1757 yrs	1811 BC Birth of Abraham 1948 yrs	Birth of Joseph 2199 yrs	1311 BC Exodus 2448 yrs	1252 BC First Sabbatical 2510 yrs	825 BC Temple Finished 2937 yrs
251	251	251	251	251	251	251	251
		251	-60	191	251	(500	249 yrs)
			2510	-62	2448	+62	2510
						1757	-49
						1708	
	427 yrs	427 yrs	427	427 yrs	49	753 yrs (=251 x 3)	427 yrs

Temple was finished 479 yrs before the 2nd temple was finished in 346

TABLE 5. 17 Jubilees from Joshua's Conquest to 574 BC

753 yrs
(=251 x 3)

The following is a synopsis of a treatise on rabbinical chronology of sabbaticals and jubilees according to Dr.

Benedict Zuchermann and the mindset prior to 1843, when Henry Rawinson deciphered the Behistun Inscription of ancient Persia. Prior to Rawlinson, the rabbinical schools taught that the Babylonians burned the first temple in 421 BC, on Av 9, 490 years before the Romans burned the second temple in 69-70 AD, on Av 9. (There was a mistake of one year, the missing “year 0”; so they recorded the date as 68-69 AD. These dates are off 166 years. NASA lunar charts prove that the 9th of Av had to be in 587 BC, not 421 BC. Nevertheless, the old paradigm still lingers on during our present era. The treatise reveals that the temple was in 832 BC, instead of 968 BC, that the exodus was in 1312 BC, instead of 1447 BC., that creation was in 3761 BC, instead of 3957 BC. They had removed 196 years, or six jubilees.

**A Treatise
on the
SABBATICAL AND THE
JUBILEE,**

A CONTRIBUTION TO THE ARCHAEOLOGY
AND CHRONOLOGY OF THE TIME ANTERIOR AND
SUBSEQUENT TO THE CAPTIVITY
ACCOMPANIED BY A TABLE OF SABBATICAL YEARS

Translated from the German of

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BY THE

REV. A. LOWY

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- p. 45 “Josephus relates, that the siege of Jerusalem by Herod and the Roman legate Sosius occurred during a Sabbatical year...”
- p. 46 “The siege lasted fifty-five days. The conquest of Jerusalem happened in the month of Sivan (June), under the consulate of Marcus Vipsanius Agrippa Caninius Gallus, in the 185th Olympiad... This shows that B.C. 37, 275 of the Seleucidan era, was a Sabbatical year... On reckoning from that year retrogressively, 14 Sabbatical cycles = 98 years, the Seleucidan year 177 is obtained; in which, of course, a corresponding Sabbatical year must have occurred. This conclusion is, in fact, historically confirmed. In the Seleucidan year 177, in the month of Shebat (February), the Hasmonean prince and high-priest Simon was murdered by his son-in-law Ptolemy. Immediately thereafter Joh. Hyrcan, the son of Simon, besieged the murderer of his father in the fortress of Dagon, or Dorcus, but was obliged to depart without obtaining his object, because the time of siege fell in a Sabbatical year...”
- p. 47 “Hence we learn that the year 177 = 135 B.C., was a Sabbatical year. If a further deduction be made of four Sabbatical cycles, or 28 years, a Sabbath year must fall on 149 Sel. Era, or B.C. 163. Now we find, as a remarkable coincidence, in the Book of Maccabees and in Josephus, who in his *Antiq.* xii. 9, 6, reiterates the fact, that in the year 150 (Sel. Era) was a Sabbatical year... This date of 150 (Sel. Era) as a Sabbatical year has given much trouble to chronologists. An attempt was made to overcome the difficulty by the assumption that the author of the first book of Maccabees dates the commencement of the year from the spring-time (Nisan)...”
- p. 48 “...the years 177 and 275 of the Seleucidan era were Sabbatical years... Maimonides makes reference; namely, that the Seleucidan year 1486 was a Sabbatical... for it must here be borne in mind, that from 275 to 1486 of the Sel. Era, including the last-mentioned date, occur 173 Sabbatical cycles.
“Also the tradition preserved in *Seder Olam*, that the fall of the second temple coincided with the first year of a Sabbatical cycle... For the destruction of the second temple happened in the summer A.D. 70, that is 381 of the Seleucidan era. Fifteen Sabbatical cycles thus elapsed from 275

to 381 of the Sel. Era, exclusive of the year 381: or, in other words, that year witnessing the overthrow, was the first of a Sabbatical cycle.

p. 49 “Hence it follows, that the method for determining a Sabbatical year, as evolved from the discussions of ancient Rabbinical authorities, holds its ground legitimately.

“For, according to that process, as we have already ascertained, the year 5614 A.M. (After Man) Judaici = A.D. 1854 = 2165 Sel. Era, was a Sabbatical year. Now this is removed from the Sabbatical year 275, Sel. Era, by 1890 years, or 270 Sabbatical cycles. The Jews of Palestine, keeping their Sabbatical years on the basis of this calculation, need, therefore, entertain no scruples of conscience lest they substitute a wrong year.”

p. 50 “...On applying it (the Seleucidan era) to any given year – for example, to the year 275 of the Sel, era – the division in the proposed calculation leaves no remainder, which shows that 275 of the Sel. Era is a Sabbatical year.

“... R. Tam has further elucidated it by some assumed facts. He relates that the Seleucidan era began 380 before the destruction of the second temple (70 A.D.).”

NOTE: Zuckermann next reveals that the first temple was burned in 421 BC and was replaced by the second temple in 352 BC, which continued to exist 420 years, until 70 AD. This version leaves out 166 years from the actual time. The first temple was burned in 587 B.C.

“On the assumption, already noticed, that the temple stood 420 years, the Seleucidan era began with the forty-first year after the erection of the second temple. The reckoning of Sabbatical years having been initiated when the building of this temple began, a Sabbatical series terminated forty-two years thereafter; that is, in the second year of the Seleucidan era. On this account two years must be deducted from the Seleucidan era, or, what has just the same effect, five years must be added thereto in order to render the rule applicable to the Seleucidan years.”

p. 51 Others following the destruction of the temple in 70 A.D.... “are then obliged to strike out both the allusion to the Seleucidan era... as also the deduction of the number 2, or the addition of number 5. As there is a notorious discrepancy of a year, occasioned by the doubt whether the year 420 or 421 after the commencement of the building of the temple was the first year of a Sabbatical cycle, those in favor of the year 420 are obliged to supplement the words, “let one year be added”... because the *era excidii* begins with the year 421.”

p. 52 Zuckermann next covers the dates A.M. since Adam stating that the second temple was burned in 3829 A.M., which is evenly divisible by 7 (3829 yrs. - 3761 B.C. = 68-69 A.D. plus year 0 = 69-70 AD). Others prefer to use 3830 A.M., which would be year one of the next Sabbatical cycle.

p. 53 “On summing up the subject of the present inquiry, the following appear as ascertained Sabbatical years: -

1. The Seleucidan year	177 =	B.C.	135
2. “ “	275 =	B.C.	37
3. “ “	380 =	A.D.	69
4. “ “	1486 =	A.D.	1175

p. 54 Next Zuckermann dates the 32nd year of Artaxerxes as 433 B.C., when Nehemiah returned to Persia possibly until Artaxerxes’ death in 425 B.C. “The death of Artaxerxes is stated to have occurred B.C. 425. The Synod might therefore be referable to B.C. 422. It is conceivable that, in conformity with the Synodical resolution, the Sabbatical cycles were reckoned from that date; that is to say, were resumed. On reckoning back from the Sabbatical year B.C. 136-135, the year B.C. 422-421 was the first of a Sabbatical cycle. The year 422-421 B.C., may possibly be regarded as commencing the new era of the Sabbatical cycle.”

p. 55 As for jubilee years, he quotes a source that prefers 1189 A.D. = 4949 A.M. would be a Sabbatical year, and 1190 A.D. = 4950 A.M. and would be a jubilee year. He says this is confirmed by Matthew Paris in his *History Major*, London, 1686, p. 128, that a persecution of the Jews took place on the day of the coronation of Richard Cour de Lionhearted, at the beginning of a year of Jubilee. He says this was on the 19th of Elul, September 3, eleven days before the Jewish new year, Tishri 1, 21 days before Atonement, in the fall.

1189 A.D. to 2022 AD = 833 yrs. = 119 x 7 = 49 x 7

p. 56 “Parchi assumes the fifteenth year after the arrival of the Israelites in Canaan as the

commencement of the era of Jubilees, and he gives period of Jubilee a duration of fifty years.” If the exodus were in 1312 BC, then the arrival would be in 1272 BC, that is, 850 years before 422 BC, that is, 17 jubilees if they were 50 years each.

p. 59 The treatise ends with dating year 6,000 A.M. = 2239-2240 A.D. = 2551 Seleucidan era. This would date year one of Creation as 3761-60 B.C.

Final Note: Dr. Zuckermann does not correct the missing 166 years of the Persian period (according to the Behistun Inscription) nor does he mention the 30 overlapping years of the kings of Israel. As a revisionist, I have found that the rabbinical system omitted four jubilees, that is, 196 years. Their date for the temple was 832 B.C. instead of 968 B.C., and they subtracted 60 years between Abraham and his father. My revision would confirm the above date, 2022 A.D. as a jubilee year to be announced in the fall, on the day of Atonement.

TABLE 7. A Concise Comparison

	<i>Original Pattern</i>	<i>Rabbinic Figures</i>	
	<i>Age at son's birth</i>		
Adam	130	130	3761 BC
Seth	105	105	
Enos	90	90	
Cainan	70	70	
Mahalaleel	65	65	
	1757 yrs.	1757 yrs.	
Jared	162	162	
Enoch	65	65	
Methuselah	187	187	
Lamech	182	182	
Noah	502	502	
Born 600 yrs. before the flood of yr 1656			
Shem (born 98 yrs. before the flood)	100	100	
Arphaxad (born 2 yrs. after the flood)	35	35	
Salah	30	30	
Eber	34	34	
Peleg	30	30	
Reu	32	32	
Serug	30	30	
	251 yrs.	191 yrs.	
Nahor	29	29	
Terah	130	70	
Abraham	1757 BC 2008	-60 = 1948	
Abraham	100	100	
Isaac	2108	-60 = 2048	
Jacob			
Judah			
Pherez	502 yrs.	500 yrs	
Hezron			
Ram			
Amminidab			
Nashon (Prince at the exodus)	2510	-62 = 2448	1313 BC¹

¹ The exodus was about 251 years before David brought the Ark into Jerusalem in 1004 BC. This is supported by the rabbinic chronology after restoring its missing 62 years. This dating is supported by Jack Finegan in his *Handbook of Biblical Chronology* when he says the

TABLE 8. 70 Jubilees From Creation (3761 BC) to Alexander (331 BC)

	Terah to Abram 60 yrs <u>removed</u>	Exodus to Temple 479-251=<u>228 added</u>	Before Alexander 166 yrs <u>removed</u>
Original View		251 yrs Originally	
Revised View 60 + 166 = <u>228 yrs removed</u>	60 yrs Removed	479 - 251 = 228 Added	166 yrs Removed
Creation in 3761 BC			Alexander in 331 BC

NOTES ON TABLE 8.

There are 70 jubilees (3430 years) from the rabbinical date of Creation (in 3761 BC) to 331 BC, when Alexander allowed the Jews' sabbaticals without paying tribute.

331 BC = 70 jubilees after Creation in 3761 BC (490 x 7).

331 BC = 51 jubilees (2499 years) after the death of Adam.

331 BC = 74 jubilees after Creation in 3957 BC.

331 BC = 55 jubilees (2695 years) after the death of Adam.

331 BC = 6 jubilees before Herod conquered Jerusalem in 37 BC.

Priests and rabbis revised chronology by subtracting 60 years between Abraham and his father, Terah, and by subtracting 166 years of the Persian period (539-331 BC). These two interventions subtracted a total of 228 years (60 + 166 = 228).

Without subtracting 60 years between Abraham and his father and if there were 479 years from the exodus to the temple, there would be 427 times 7 from Adam to the temple (2989 years).

Without subtracting 60 years between Abraham and his father and if there were 251 years from the exodus to the temple, there would be 251 times 11 from Adam to the temple (2761 years).

The difference again is 228 years as in TABLE 8.

Other periods were better known and could not be altered. The 19-year cycle is counted from their date of Creation, 3761 BC, and history was well established after Alexander and during the Era of Seleucid, after the spring of 311 BC (in the Babylonian Talmud).

Exodus was about 40 years prior to the 5th year of Merneptah (son of Ramesses II), and it is supported by Kenneth Kitchen when he associates the exodus with the death of a son of Ramesses II in 1262 BC.

TABLE 9. Sabbatical Years

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

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.

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 students 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).

TABLE 10. Sabbatical Years Since Adam
The 28-year discrepancy in the *Mystery of the Shemitah*

Floyd R. Cox 6-21-2015

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	+28=	1517 Ottoman Turks Control Jerusalem
	<u>+392</u>		
	1882	+28=	
	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	+30=	2017 (obviously, extra 50 th years in 1917 & 1967)
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

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 solar calendar because it was designed to perpetuate both the 28-year sabbatical cycle and the 19-year lunar cycle (28 x 19 = 532 years). The 19-year cycle of 3957 BC included Adam's lifespan (49 19-year cycles = 931 years and 19 49-year cycles = 931 years). Adam's 19-year cycle merged with and was repeated in the Nabonassar calendar of 747 BC and in the Islamic calendar of 622 AD.

TABLE 11. Dr. Herman Hoeh's 50-year Jubilees: Handwritten Dated October 9, 1998

Revised by
Floyd R. Cox
4-15-2014

	<i>Jewish World Era</i>	<i>Age at son's birth</i>	<i>Correction</i>		
Adam	3760 BC	130	+224=	3984 BC	
Adam lived 19 jubilees (Jubilees 4:29)					
Seth		105		105	
Enos		90		90	
Cainan		70		70	
Mahalaleel		65		65	
Jared		162		162	
Enoch		65		65	
Methuselah		187		187	
Lamech		182		182	
Noah age 502 at Shem's birth		502		502	
Shem born 98 years before the flood		98		98	
	2104 BC	1656	+224=	1656	2328 BC 1656
Arphaxad born 2 yrs. after the flood		2		2	
Salah		35		35	
Eber		30		30	
Peleg born		34		34	
	2003 BC	101	+224=	101	2227 BC
Peleg		30		30	1757 (251 x 7)
Reu		32		32	
Serug		30		30	
Nahor		29		29	
Terah		70		130	
Abraham	1812 BC	292	+ 164 =	352	1976 BC 2008 (251 x 8)
Abraham		100		100	
	1712 BC	392	+ 164 =	452	1876 BC
Isaac		60		60	
Jacob		91		91	
Joseph born	1561 BC				278 BC 2259 (251 x 9)
Joseph age 39 arrived in Egypt	1522 BC	39		39	
In Egypt until the exodus		210		239	(Should be 212)
Exodus	1312 BC	400		429	(Should be 402) 1447 BC + 2510 = 3957 BC)
Exodus	1312/11 BC				1447 BC 2510 (251 x 10)
Crossing the Jordan	1272/71 BC		+ 134 =		1408/7 BC
Sabbatical					1401/0 BC
Jubilee					1358/57 BC
Sabbatical	1258/57 BC				1258/57 BC
Jubilee	1158/57 BC				1158/57 BC
Jubilee	1058/57 BC				1058/57 BC
1 st temple founded	832 BC		+ 134 =		967 BC
Jubilee					958/57 BC
Jubilee: Josiah finds the lost Torah	458/57 BC		+ 134 =		623/22 BC
1 st temple destroyed	422 BC		+ 164 =		586 BC
Dedication of 2 nd temple	352 BC		+ 164 =		516 BC
Era of Seleucid	312 BC		+ 000 =		312 BC
2 nd temple destroyed	69-70 AD		+ 000 =		69-70 AD
3828 years 3760 BC to 69-70 AD					4052 years to 69-70 AD

Notes on TABLE 11

Dr. Herman Hoeh tirelessly pursued any and all clues that would date the “time of the end” and influenced probably over two million followers. Creation was allegedly in 2024 BC. The end, therefore, would be in 1975 AD. On 10-9-1998 in “*The Jewish World Era*”, he revised creation as 3984 BC by showing how and where the rabbis had omitted 224 years. This would change creation from 3760 to 3984 BC. The Jews had subtracted 60 years between Abram and his father and subtracted 164 years (instead of 166) after the temple (832 BC instead of 966 BC) ($60 + 164 = 224$).

There were allegedly 239, instead of 210 years, in Egypt, but I have found no evidence to confirm these 239 years. My belief is that Joseph was born 251 years after Abraham’s birth and that he was 39 when his family went into Egypt (as noted in TABLE 11). Therefore, as for births, Abraham would have been 290, Isaac 190, Jacob 130, Joseph 39 years if they lived until the entry into Egypt.

Therefore, at the exodus, Abraham would have been 502 and, Isaac 402, and Joseph 251 if they had lived until the exodus. Therefore, after being in the wilderness 39 years after the exodus, this was 251 years since Joseph’s family entered into Egypt when Joseph was 39.

From Adam to the end of the seven fat years and seven lean years, there were 2303 years, that is, 47 jubilees (47×49). This implies that Joseph was in sync with the Higher Realm. From Adam to the exodus, there were 2510 years (251×10).

This allows 212 years for the Israelites to dwell in Egypt after Joseph was 39. Abraham was called 430 years before the exodus while he dwelled in Ur, before his father died. He was called again 427 years before the exodus while he was in Haran, after his father died (Acts 7:2-4).

Counting from Creation

Just as Joseph’s jubilees were counted from creation, we should also seek to become in sync with the Higher Realm and try counting from creation.

Richard the Lionhearted led the Third Crusade in a jubilee year, 1189/90 trying to regain Jerusalem.

These are examples of what could be repeated in 1917, in the time of General Allenby and in our time... others may likely benefit from applying new meaning to the next jubilee.

Precautions About 1975 In Prophecy

There are several precautions in rushing to judgment in setting dates for the time of the end. First of all, the Jews used sabbaticals and jubilees in calculating the first coming of the Messiah. In the alleged *Testament of Levi* found in the *Lost Books of the Bible*, chapter four, Levi says to his children, the future priests, “And now I have learnt that for seventy weeks you shall go astray, and profane the priesthood, and pollute the sacrifices” In chapter five, he proceeds to explain what would happen during these 490 years breaking them down into 49 years for each jubilee.

Those who deny that Christ fulfilled the 490 years after 457 BC (allegedly found in Daniel 9) were destined to find another messiah in a future jubilee. First, in 132 AD, Simeon bar Kochba attracted three million to revolt to oust the Roman occupiers to get their land back, which Joshua had given them. Coins and land deeds prove that 132 AD was a jubilee year.

Next, 490 years later, Muhammad fled from Mecca to Medina and learned from the Jewish population there they were expecting the arrival of their Messiah, especially in 622 AD, during their jubilee. The building of a Mosque in Jerusalem may be related to this event. 622 AD became the first year of the new Muslim calendar.

With this in mind, it shouldn’t be surprising to find another “messiah” showing up in 2043-44 AD, allegedly in a jubilee year. These jubilees are 49 years apart after 457 BC, but, on the other hand, others place them 50 years apart. Joshua crossed the Jordan in 1407 BC, and jubilees followed in the years 57, 07, 57, 07, etc., every century down to 457 BC, when Ezra removed from Babylon and returned to Jerusalem. Thereafter, jubilees allegedly followed in AD 44, 94, 44, 94, 44, 94, etc., every century down to 1844 (the year of the “Great Disappointment”), 1894, 1944, 1994 and 2044.

We can observe that these calculations also end up in 2043-44 like the 49-year cycle, and both cycles have a long history of false prophets being exposed. And today we have *The Harbinger* supporting the sabbaticals of 2001, 2008, 2015 and 2022 AD and it makes us wonder if the author, Jonathan Cahn, will, eventually, place a jubilee in 2043-44 AD like other previous rabbis would do.

The next TABLE 11 supports the 50th year jubilees were 49 years apart, and the 50th years was actually 49 years apart. 49 solar years are equal to 50½ lunar years except for only one day! This means that in year one (the jubilee year) both the solar and lunar calendars start over at the same time. 98 solar years (two jubilees) equal 101 lunar years, as in the chart below.

Nevertheless, some interpret history by selecting events that are 50 years apart, as did German Rabbi. Strange that he did not follow the rabbinical calendar in dating the “time of the end” as 2240 AD.

TABLE 12. 490-Year and 251-Year Patterns Compared

by Floyd R. Cox

4-15-2014

49-Year System 251-Yr. System

Age at son's birth

	3985 BC	131	-28=	130	3957 BC
Adam					
Adam lived 19 jubilees (Jubilees 4:29)					
Seth		106		105	
Enos		91		90	
Cainan		71		70	
Mahalaleel		66		65	
Jared		163		162	
Enoch		66		65	
Methuselah		188		187	
Lamech		183		182	
Noah age 502 at Shem's birth		503		502	
Shem born 98 years before the flood		98		98	
		1666	34 jubilees	1656	
Arphaxad born 2 yrs. after the flood		2		2	
Salah		35		35	
Eber		30		30	
Peleg born		34		34	
		101		101	(1757= 251 x 7)
Peleg		30		30	
Reu		32		32	
Serug		30		30	
Nahor		29		29	
Terah		70		130	
Abraham		292	+60 =	352	(2008= 251 x 8)
Abraham		100		100	
		392	42 jubilees	452	
Isaac		60		60	
Jacob		91		91	
Joseph		39		39	(2259= 251 x 9)
	490	300	-88=	212	251
Exodus		490	52 jubilees	402	= 88 yrs difference
From the Flood to the Exodus	(7 x 126)	882	-28=	854	(7 x 122)
From Adam to the Exodus	(49 x 52)	2548	- 38=	2510	(2510= 251 x 10)
From Adam to the Exodus		BC 1437	+10=	BC 1447	

Note: BC 2548 (52 jubilees after Adam) is 98 years longer than 2450 years (49 x 50). It is 38 years longer than 2510 years.

TABLE 13a. Proof that the book of "Jasher"
Subtracted 60 years before Abram was age 75

[The book of Jasher.pdf](#)

(From the Flood to Abraham's age 75)

Noah (after flood) Abraham (after flood)

<u>Abraham's birth</u>	292	292
	<u>55</u>	<u>55</u>
	347	347
	Abram age 55=	347
3 years in Haran (Jasher 13:3-5)	3	3
	To Haran →	3
Noah's death, age =	600 + 350 = 950, Abram 58=	350
	Left Haran →	3
	Abram age 61=	353
	4	<u>4</u>
	Abram age 65=	357
	<u>5</u>	<u>5</u>
15 th year of Abram in Haran at age 55-	Abram age 70=	362
	Back to Haran →	5
20 th year of Abram in Haran at age 55-	Abram age 75=	367
	Left Haran →	3

Jasher 13:1: "And Abram remained in Haran three years, and at the expiration of three years the Lord appeared to Abram... Arise now, take your wife and all belonging to you and go to the land of Canaan and remain there..." (Jasher 13:3-5).

Abram's First Trip to Canaan

"At the end of that time, at the end of three years of Abram's dwelling in the land of Canaan, in that year Noah died, which was the fifty-eighth year of the life of Abram; and all the days of Noah's life were nine hundred and fifty years and he died" (Jasher 13:9).

367 + 60 = 427

Proof that "Jasher" subtracted 60 years between Abram and his father.

Jasher 22:33 & Genesis 11:32 say,
"The days of Terah were 205 years." Abram was 75 when his father died (Gen 12:4) (205-75=130) (Acts 7:4).

TABLE 13b

Massoretic Text
(King James Bible)

Abraham (after Flood)

	292	
	<u>55</u>	
	347	
	<u>3</u>	
Noah's death	350	
	<u>2</u>	
<u>Abraham's birth</u>	352	
	<u>72</u>	
Abram age	72=	424
	To Haran →	3
Abram age	75=	427
	Left Haran →	3

< When his father was 130

430 yrs before exodus
(Ex 12:41)

427 yrs before exodus

Abraham was called Twice

(Acts 7:2-4)

1. 430 years before the exodus (Ex 12:41).
2. 427 years before the exodus (as TABLE 12b).

TABLE 14. Compared With the Rabbinic System

The rabbinic system has 40 yrs. From Eli to the temple based upon I Sam. 6:2 but ignores I Sam. 12:18 when Saul borrowed the Ark from Abinadab (and undoubtedly returned it).

251-yr. System		Rabbinic System	590-yr. System
PRIOR TO THE OPPRESSIONS			
Exodus & Wilderness	40	40	40
Joshua	Joshua 13:29 7 41 st – 47 th Yr.	25	25
Elders rule	36	18	18
	83	83	83
OPPRESSIONS			
Cushan	8	0	8
Moabites	18	0	18
Jabin	20	0	20
Midianites	7	0	7
Ammonites	18	0	18
Philistines	40	0	40
	111	00	111
JUDGES			
Othniel		40	40
Ehud		80	80
Shamgar		0	0
Deborah	The 251-year system allows the judges to rule during the times of oppression and/or during the times of rest as in the 40 years of Philistine oppression in the time of Samson and Eli.	The 479-year system allows the oppressions to be during the times of the judges as in the 31 years of Jephthah.	40
Gideon		40	40
Abimelech		3	3
Tola		45	23
Jair			22
Jephthah		6	6
Ibsan		7	7
Elon		10	10
Abdon		8	8
Samson		20	20
Eli		40	40
	00	339	339
KINGS			
Samuel alone and fighting Philistines	20	I Sam. 7:2 10	10
Samuel alone, peace with Philistines	18	I Sam. 7:13; 8:1	18
Saul wars with Philistines	12	I Sam. 14:52	22
David contemporary with Saul	5	II Sam. 2:10,11	5
David contemporary with Ishbosheth	2	II Sam. 4:8; 5:3-6	2
<u>Jerusalem conquered in David's 8th year</u>	57	I Chron. 11:3-4	57
		I Sam. 7:2	
		II Sam. 6:2-3	
TOTALS to Era of Jerusalem	251	442	590
David in Jerusalem		33	
<u>Solomon until temple is founded</u>		4	
		37	
TOTALS from the exodus to the Era of Solomon's Temple		479	