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## SAMARITAN CODE And Common Grounds

by Floyd R. Cox

Because we have two eyes, one looking at something at a slightly different angle than the other, we can see a new dimension. From a front view, cylinders look like circles. From a side view, they are like squares or rectangles. Both views are absolutely correct, but a combined view is even better. The vast majority of world problems are caused by a giant race with only one eye.

These go about in a three-dimensional world seeking others confined to their two-dimensional, flat worldview. The world is filled with confusing, uninspired interpretations of symbols used in the Bible

Insights are transferred from an inspired speaker only if the listener is also inspired. Otherwise, the message falls on deaf ears and makes no sense. How can you describe a tree to someone blind?

Since childhood, we have all learned to appreciate stories about those having a secret code only understood by those with special insight, but all of the sorcerers, prognosticators and soothsayers in Babylon could not unveil the dreams of the king because, if the dream is inspired, so must the interpreter be inspired (II Pet. 1:20-21).

The Bible is filled with hidden meaning, like a sealed book, which only "the Lamb" could open and reveal. Every government has private information, a national security system and a secret code. Joseph understood the symbols of the Pharaoh's dream. Samson had a riddle, which the Philistines could never solve without an "insider" like Delilah. King Hiram of Tyre swapped riddles with King David. Daniel understood the symbols in his own dreams and those of the king of Babylon.

Likewise, there is a barrier between prophets descending from Abraham's son, Ishmael, and the prophets descending from Abraham's son, Isaac. Yet their lines, their y-dna, both match Abraham. So, why can't they both sit down together and sort out what they have in common? Perhaps they can see a new dimension, something of value, from each other's "sacred books".

### Quoting Our Sources

The following scenario hasn't happened yet, but we can always have hope. It shows the confusion that exists, especially since the first century:

A chief rabbi and a chief Samaritan decided to meet for coffee to discuss their differences. It was unheard of before this. One referred to his Block Hebrew Masoreh Text (MT) of the Bible; the other preferred his Script Hebrew Samaritan Text (ST).

One begins by saying, "According to the MT, Noah was born 1056 years after Adam and was age 600 years at the Flood. Genesis 5 says Adam was 130 when he had Seth; Seth was 105 when he had Enos; Enos was 90 when he had Cainan; Cainan was 70 when he had Mahalaleel; Mahalaleel was 56 when he had Jared; Jared was 162 when he had Enoch; Enoch was 65 when he had Methuselah; Methuselah was 187 when he had Lamech; Lamech was 65 when he had Noah, and Noah was 600 at the flood. This makes 1656 years from Adam to the flood. What does yours say?"

The Samaritan replies, "No, our ST says the Flood was in the year 1307, when Noah was 600, and Noah died 350 years later, in 1657. So the numbers between generations are a little different in our ST version."

They both pause for a while scribbling on their napkins. "Hmm! Well, if Noah were born 1056 years after Adam and if the Flood were in 1307, then, if we compare both versions, Noah may have been 251 years old at the Flood (1307 - 1056 = 251)! Noah's birth 1056 years after Adam plus 251 to the Flood equals 1307 years."

"Using just the MT alone without the ST, Noah was 502 when he had Shem, and Shem was 98 at the flood. What a coincidence! 251 plus 251 equals 502! Let's just keep this for reference and move on." "Right, nothing wrong with that!"

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Genetics
Y-DNA
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**TABLE 1. 251 Year Pattern in Three Different Texts**

The 251-year pattern is evident in the Samaritan text.

	<i>Masoreh Text (Preserved in King James Version)</i>		<i>Samaritan Text</i>		<i>Greek Septuagint Text</i>
	Age at son's birth		Age at son's birth		Age at son's birth
Adam	130		130		230
Seth	105		105		205
Enos	90		90		190
Cainan	70		70		170
Mahalaleel	65		65		165
Jared	162		62		162
Enoch	65		65		165
Methuselah	187	67	67		187
Lamech	182	53	53		182
Adam to Noah's birth					1656
Adam to Noah's birth	1056		707		
Noah's age at flood	600	600	600		
Adam to the flood	1656	720	1307	1307 - 1056 = 251	
			350		
Adam to Noah's death			1657		

**Enter Fall of Babel**

“Now let's move on to the fall of Babel, when the building of a great tower was stopped, and the builders were driven out to form various tribes, which grew into nations. The MT says in Genesis 10 that it happened in the year that Peleg was born. Noah was born 1056 after Adam and was 502 when he had Shem; In chapter 11, Shem was 100 when he had Arphaxad. Arphaxad was 35 when he had Selah; Selah was 30 when he had Eber, the first Hebrew, and Eber was 34 when he had Peleg. So Peleg was born 1757 years after Adam. 1056 plus 502 to Shem, plus 100 to Arphaxad, plus 35 to Salah, plus 30 to Eber, plus 34 to Peleg. This equals 1757 years from Adam to Peleg. What do you know! 1757 equals 251 times seven!”

**TABLE 2. From the Fall of Babel to Abraham's Birth**

	<i>Massoreh Text</i>	<i>Samaritan Text</i>	
Adam	130	130	
Seth	105	105	
Enos	90	90	
Cainan	70	70	
Mahalaleel	65	65	
Jared	162	62	
Enoch	65	65	
Methuselah	187	67	
Lamech	182	53	
Adam to Noah	1056 + 251 = 1307	1056	707
Noah	502	502	251 x 2
Shem	98	251	98
Adam to Flood	1056 + 251 = 1307	1656	1307
Shem	2	2	
Arphaxad	35	135	
Selah	30	130	
Eber	34	134	
Adam to Babel (birth of Peleg)	1757		
Fall of Babel = year of Peleg's birth	Peleg	30	130
	Reu	32	132
	Serug	30	130
	Nahor	29	29
	Terah	130	130
From Babel to Abraham's birth	Abraham	251	
From Adam to Abraham's birth	2008	= 251 x 8	2259 = 251 x 9

## Enter Abraham

“And by counting the births from Peleg to Abraham, the MT says Abraham was born 2008 years after Adam. 1757 plus 30 to Reu, plus 32 to Serug, plus 30 to Nahor, plus 29 to Terah, plus 70 years to Abraham. This equals 2008 years from Adam to Abraham, which is equal to 251 times eight! What does yours say?”

“Well, the ST says the numbers are different between each generation and that Abraham was born 2259 years after Adam.” They both pause to scribble on their napkins. “Hmm! Well, what do you know! Your 2008 equals 251 times eight, and my text says Abraham was born 2259 years after Adam, and 2259 equals 251 times nine” (as in TABLE 3).

“And Noah may have been 251 years old at the Flood instead of 600! What are the odds?”

“We should have compared notes long ago! What were we thinking? Waitress, bring us a second cup! We need to celebrate!”

“However, there is a problem. We both have another tradition that Abraham was born when his father was 70 instead of 130. ‘Just a theory, but perhaps someone knew about the repetition of 251 years throughout the book of Genesis and wanted to hide it.’ Perhaps 60 years were subtracted from the 130 by our ancestors so that Noah’s son, Shem, and the first king, Nimrod, would still be alive at the right time during the life of Abraham. Perhaps Melchizedek, king and priest of Salem, was Shem!”

“How long did Shem live after the Flood?” “Well, the MT says he was 100 two years after the Flood and lived another 500 years; so he died 502 years after the Flood, and Abraham died 527 years after the Flood.”

When was Abraham born after the flood?” “One version says he was born 352 years after the flood and would have been 150 when Shem died ( $352 + 150 = 502$ ). “Another version says Abraham was born 60 years earlier, 292 years after the flood, and would have been 210 when Shem died ( $292 + 210 = 502$ ).” “But he only lived 175 years, right?” (They scribble some more.) “And 502 equals 251 times two! Now we’re getting somewhere!”

“And I vaguely recall finding a version of the book of Jasher on the Internet. It says that Nimrod’s father was born two years after the flood, and lived 251 years before Nimrod was born. There’s that 251 years again! Hmm!”

They continue scribbling for a while. “Well, what do you know! The MT shows there were 251 years between Peleg’s birth and Abraham’s birth, and I vaguely recall that the book of Jubilees I found on the Internet also has 251 years for this same period but uses different numbers between the generations. Doesn’t this suggest that the numbers between generations are subject to the ‘creative whims’ of each scribe?”

“This would mean that Abraham was born 251 years after the tribes were expelled from the tower of Babel. I wonder just how far we can take these 251 years? Hey waitress! Waitress, bring us another napkin!”

“However, there is still a problem. We both have this other tradition that Abraham was born when his father was 70 instead of 130. Wonder why they did this? Perhaps our ancestors for some reason subtracted 60 years. On the other hand, this would show Abraham being born in 2008 minus 60 years after Adam or 251 minus 60 after the tower of Babel.”

“Just a theory, but perhaps someone knew about the repetition of 251 years throughout the book of Genesis and wanted to hide it.”

## Enter Joseph

“Now, how about the birth of Joseph?” I think we both agree that Abraham was 100 when he had Isaac. Isaac was 60 when he had Jacob, and Jacob was 91 when he had Joseph. Wouldn’t this place Joseph’s birth 251 years after Abraham’s birth?” ( $100 + 60 + 91 = 251$ )

“Well, let’s see; Joseph was 30 when he interpreted the Pharaoh’s dream, and he was 39 at the beginning of the third year of famine in Egypt, when his father was 130, when Joseph’s family came to Egypt. So, Jacob was 91 when Joseph was born. Yes, the ST seems to agree!”

“Perhaps the coffee is making us delirious. Who cares; Waitress, bring us a third cup! How far can we take this? What else can we find?”

“Well, the MT says Abraham lived 175 years; Isaac lived 180 years, and Jacob lived 147 years. What does yours say?” Mine agrees, and these add up to 502 years, or 251 times two! Wow!” ( $175 + 180 + 147 = 502$ ).

## Enter Exodus

“Then what happens 251 years after Joseph’s birth? We’ll need to move on to the book of Exodus. If Joseph’s family entered Egypt when Joseph was 39, and if his family spent 39 years in the wilderness before conquering the land on the east side of the Jordan River, perhaps they were in Egypt 212 years.  $212 + 39 = 251$  years.”

“Well, we do have a record saying the Israelites were in Canaan and Egypt 430 years. Most authorities think this began when Abraham was called at the age of 75, in the year his father died in Haran. Perhaps he was called at the age of 72 while he lived in Ur and a second time while he lived in Haran. This would make him 502, instead of 505, if he had lived until the Exodus, and Joseph would have been 251 if he lived until the Exodus. Any evidence of this?”

“Well, there is a statement made in the Christian records, in Acts 7:2. We don’t know its source, but it says Abraham was called before his father died, before he dwelled in Haran. But that’s nowhere in the MT or ST, is it? Let’s just keep it in mind that the Exodus could have been 2510 years after Adam in the MT, instead of 2513.”

“Or it could have been 251 years longer, that is, 2764 years in the ST... Hmm!”

## Enter Science

There was deafening silence as they groped for other clues to loosen the riddle wrapped within an enigma. They agreed there was likely a record of the 10 generations between Adam and the flood, which may have included the years between each, but there are now three records each having different numbers. Which one was preserved in the temple near the Ark of the covenant? Where is Indiana Jones when we need him?

At that precise moment, they heard a voice from the next table; “I couldn’t avoid hearing your discussion during the last hour. Perhaps I could help. You see, I have done considerable research on biblical chronology, archaeology and astronomy. Do you mind if I join you?”

“No! Of course not! Sit over here!”

“You seem to have discovered a 251-year pattern. From Adam to the fall of Babylon is 251 times seven years. From Adam to the birth of Abraham is 251 times eight years. From Adam to the birth of Joseph is 251 times nine years, right?”

“Right! Looks like you have the basics.”

“Well, is this based upon numerology or science?”

“We don’t know. Does it match anything in astronomy or science?”

“Did you hear the news? Venus transited in front of the sun in 2004 and 2012 recently. The last time that happened was in 1761, that is, 251 years before 2012.”

“You mean this happens every 251 years?”

“No, it is actually a 243-year cycle, but there is always another second transit in the 251<sup>st</sup> year.” NASA has a chart that traces this cycle back to 1884 BC. This may at least take our study out of the realm of having sacred numbers.”

“Great! That might fit right in!”

“Did you know there is also a Jupiter cycle of 427 years?”

“No! What are you saying?”

“Jupiter orbits the sun 36 times every 427 years. Do you know any periods in biblical chronology that lasted 427 years?”

“Why yes! In the Masoretic text, Abraham was called at the age of 75, 427 years after the flood! After his 75<sup>th</sup> year, the exodus was in the 430<sup>th</sup> year. This is recorded in Exodus 12: 40-41.”

“Are you certain this was 430 years? As I just overheard you quoting, Acts 7:2 implies that Abraham was called twice, once when he dwelled in Ur of the Chaldees and once again while he dwelled in Haran, where his father died? This is a clue! He died when Abraham was 75, 427 years after the flood.”

## Enter Sabbaticals

What other clues do we have?”

“Waitress! We need another napkin for the professor!” The rabbi and chief stop to scribble on their napkins, but the professor has a calculator.

“Suddenly the rabbi breaks the silence, “427 years is equal to 61 times 7, that is 61 sabbaticals!”

“And, in the Samaritan tradition, a new sabbatical began after the flood!”

“This means that Abraham may have been called during a sabbatical, 427 years, 61

sabbaticals after the flood. If the exodus were also during a sabbatical, it could not have been 430 years after Abraham was 75.”

“What do you mean?”

“430 years are not evenly divisible by seven. It’s three years off!”

“So when would the 430 years have begun?”

“That is easy to answer. It would have been when Abraham was 72!”

“Right! That sounds reasonable! And we can now establish the possibility of a 427-year cycle after the flood.”

They stop to continue their calculations.

“You won’t believe this!”

“What! What have you found?”

“Well, the period from the flood to the exodus, which is 854 years, equals 427 times two. The period from Adam to the exodus, which is 2510 years, equals 251 times 10. If we subtract the 854 from 2510, we get 1656 years!”

“And there are 1656 years from Adam to the flood in the Masoretic text.”

“So is the Masoretic text the correct version?”

“The Septuagint version says there were 1656 years to Noah’s birth. The Samaritan version says there were 1657 years to Noah’s death. It’s off one year. How do we know which version is right?”

“We don’t know. How can we find out?”

#### **A Fourth Version?**

“Since we have established a 427-year pattern, perhaps this pattern also shows up prior to the flood. How did Moses know there were 1656 years? Why did the scribes produce three different versions if Noah had preserved only one version? Which version did he preserve? Perhaps there was another version based upon 427 years!”

“How easy was it to transform the Masoretic text into the Greek Septuagint text? Didn’t they merely add a hundred years to six different generations? Instead of having the flood as being in the 1656<sup>th</sup> year, the birth of Noah was placed 600 years earlier, in the 1656<sup>th</sup> year. And this placed the flood in the 2256<sup>th</sup> year, right?”

“Right! And if the Masoretic text could be easily transformed into what the Septuagint says, what would happen if we created a fourth text. Perhaps there was one original text used by the other three texts. So, what would happen if we added a hundred years to four, five or six generations of the Samaritan text? Would this produce a fourth text where the years prior to the flood would be divisible by 427?”

After several minutes of scribbling, the Chief Samaritan exclaimed, “the Samaritan text has 1307 years to the flood. 400 more years would make 1707 years. You won’t believe this! I can’t believe it!”

“What?”

“It cannot be! No, it’s just a coincidence!”

“Quiet! Stop shouting! There are others in the café!”

“Well, here it is. 1707 is divisible by 427!”

“Exactly?”

“No, it’s off by only one. Somehow we would need to add just one year. But I have the solution! In all versions including this revision, Methuselah always dies in the year of the flood.

“It makes sense that the pattern would be related to the Samaritan text since it was written in the older script Hebrew text. The Masoretic was written in Hebrew, in the Block Babylonian text likely brought from Babylon, when the temple was dedicated by Ezra in 515 BC.”

“Moreover, I had not realized that the MT and ST seem to compliment each other, and I just happened to search the Internet recently and checked the dates in the Alexandrinus version of the Greek Septuagint text. It says there were 2262 years from Adam to the flood. Again, the numbers are different between generations.”

“And a popular view is that there were 2513 years from Adam to the exodus. (They pause to scribble.) Well, what do you know! 2513 minus 2262 equals 251! Hmm!”

“And there’s a statement made by a Christian, Eusebius of Caesarea, who wrote his Chronicle in about 324 AD saying, “...from Solomon and the first building of the temple until the second year of Darius and the rebuilding of the temple, is 502 years (251 x 2)”.

“We should have stopped to have coffee long ago!”

“Perhaps we should also expand our research into other religious texts claiming to go back to Abraham and Ishmael. We have no idea how they would fit in, right?”

“Back to our subject... since 427 years equal 61 sabbaticals, the flood would be 61 sabbaticals times four after Adam. Perhaps this would explain why Shem was 14 sabbaticals, two jubilees old, at the flood, and Noah lived 350 years, 50 sabbaticals, after the flood.”

“Right! And perhaps Abraham was age 75 during a sabbatical, 427 years after the flood!”

“And the exodus was during a sabbatical, 427 years after Abraham was 75!”

“How far can we take this new insight? What about Solomon’s temple and the fall of Babylon? What other clues do we have?”

**TABLE 2. 427-Year Pattern from Adam to Abraham’s age 75**

<u>Patriarch</u>	<u>Age at Son’s Birth</u>		<u>Correct Original Text</u>	<u>Birth after Adam</u>	<u>Years after son’s birth</u>	<u>Death after Adam</u>
	<u>Hebrew Text</u>	<u>Samaritan Text</u>		<u>Correct Original Text</u>		
Adam	130	130	<b>130</b>	130	800	930
Seth	105	105	<b>105</b>	235	807	1042
Enos	90	90	<b>90</b>	325	815	1140
Cainan	70	70	<b>70</b>	395	840	1235
Mahalaleel	65	65	<b>165</b>	560	730	1290
Jared	162	62	<b>162</b>	722	685	1407
Enoch	65	65	<b>165</b>	887	200	1087
<b>Methuselah</b>	187	67	<b>168</b> Methuselah dies in year of the flood, 1708 after Adam	1055	<b>653</b>	<b>1708</b>
Lamech	182	53	<b>53</b>	1108	<b>600</b>	<b>1708</b>
<b>Noah</b>	600	600	<b>600</b>			
	1656	1307	1708	<b>1708 = 427 x 4</b> This adds 52 years to 1656 (1656 + 52 = 1708)		

**Theory:** From the original text, the Hebrew Text subtracted 200 years from Mahalaleel & Enoch and added 148 years to Methuselah & Lamech = 52 years subtracted. The Samaritan Text subtracted 401 years from the original text. Moreover, the Hebrew text has 251 x 5 plus 401 years from Adam to the flood.

<b>From Adam to the Flood</b>	<b>1708</b>	
Shem	2	
Arphaxad	35	
Salah	30	
Eber	34	
Peleg	30	
Reu	32	
Serug	30	
Nahor*	29	
Abraham*	130	
Age 75	<u>75</u>	
	<b>2135</b>	<b>2135 = 427 x 5</b>

Methuselah died in the year of the flood, 1656 years after Adam (Hebrew text).  
Methuselah died in the year of the flood, 1307 years after Adam (Samaritan text).  
Methuselah died in the year of the flood, 1708 years after Adam (Revised text).  
Methuselah died in the year of the flood, 2256 years after Adam (Samaritan text).

**Enter Era of Jerusalem**

“Let’s move on to the era of Jerusalem.”

“And the Israelites were in the wilderness 39 years and conquered the land east of the Jordan in the 40<sup>th</sup> year. This 39<sup>th</sup> year would have been 251 years after Joseph was 39, when his family came into Egypt in the first place and stayed there 212 years.”

“We need to compare notes on the Exodus and 39 years in the wilderness and see how long it was until David conquered Jerusalem and was promised an unending dynasty! What are the odds that it again could have been 212 years after the 39 years in the wilderness?”

“I’m preparing a short presentation on this very topic. Would you like to hear it?”

“Of course! It should be very interesting.”

“Whenever a researcher sets a date for the exodus, such as, 1219 BC, 1447 BC or 1558 BC, which are 251, 479 or 590 years before the temple, we should ask the researcher these three questions: 1.) Was this at a time when Egypt experienced a dramatic decline in her economy?”

We should expect this if she had experienced the ten plagues, lost her northern army in the sea, lost her firstborn, lost three million slaves, farmers and builders. 2.) Can we justify having a continuous 427-year pattern? We should be able to explain how the pre-flood era should be expanded 52 years, from 1656 years to 1708 years and why the post exodus era should be reduced 52 years, from 479 to 427 years. 3.) What happened in Egypt 427 years before the temple?”

**1.) Was this at a time when Egypt experienced a dramatic decline in her economy?**

“It appears there were three basic views on the period between the exodus and the temple.

“a.) I Kings 6:1 says Solomon founded the temple 479 years after the exodus, in the 480<sup>th</sup> year.

“b.) Josephus originally had 2510 years from Adam to the exodus plus 592 more years to the temple (*Antiquities* 8.3.1). Acts 14 seems to agree with this. During this time, the judges alone lasted 450 years.”

“c.) And Kenneth Kitchen, Professor Emeritus and Honorary Research Fellow, University of Liverpool, England, thinks the Exodus was during the reign of Rameses II who began to reign in 1279 BC. Matthew 1 seems to agree with this. There were only seven generations from the exodus to king Solomon. And by Googling on the net, I found just yesterday that Rameses’ most beautiful wife, Queen Nefertari, died for some strange, unknown reason in 1255 BC.”

“And 1255 is equal to 251 times 5! Hmm!”

“Almost every biblical chronologist I’ve studied dates the exodus in about 251, 479 or 590 years before the temple. These dates are rarely explained as being just before a drastic decline in Egypt’s economy in about 1558 BC, 1447 BC or 1219 BC.”

**TABLE 3. The Original 427-year Pattern from Adam to the Fall of Babylon**

Adam	Flood			Abraham Age 75	Exodus	Temple Founded	Fall of Babylon 539 BC
427 yrs.	427 yrs.	427 yrs.	<u>427 yrs. - 52</u>	427 yrs.	427 yrs.	<u>427 yrs. + 52</u>	427 yrs.

**2.) Can we justify having a continuous 427-year pattern?**

“A schematic forcing all major events into patterns may imply there was an Intelligent Designer involved, but one can imagine what readers would think if all major events were exactly 427 years apart as in TABLE 3. I Kings 6:1 says there were 479 years (not 480) from the exodus to the temple. Isn’t it strange that this is 52 years more than 427 years? Genesis 5 and 11 say there were 1656 years from Adam to the flood. Isn’t it strange that 1656 is 52 years less than 427 times four? Isn’t it strange that these two figures, 1656 and 479, added together are divisible by 427 ( $427 \times 5 = 1656 + 427$ )? What are the odds?”

“Perhaps someone used a known 427-year pattern to construct a time chart back to Adam for his children. How long was it from Adam to the flood? 427 times 4. How long from Adam to when Abraham was called? 427 times 5. How long from Adam to the exodus? 427 times 6. How long from Adam to the temple? 427 times 7. How long from Adam to the fall of Babylon in 539 BC? 427 times 8.”

“However, archaeologists are not children. They take the numbers seriously. Discerning from the book of Judges that there were likely 479 years from the exodus to the temple (as in TABLE 4), they add an extra 52 years to the 427 years ( $427 + 52 = 479$ ). As said, I Kings 6:1 has 479 years between the exodus and the temple.”

“In another legacy for the same period, the temple is 251 years after Ramesses the Great. Refer to TABLE 4. Discerning from the book of Judges, there were likely 251 years from the exodus to the temple (as in TABLE 4). They subtract 339 years of judges from the 590 years ( $590 - 339 = 251$ ). Also go to: (<http://code251.com/code243.html>).”

“Another, a Classical Greek legacy on the same period, has 590 years from the exodus to the temple (TABLE 4). (<http://code251.com/code590.html>). Discerning from the book of Judges that there were likely 590 years from the exodus to the temple, it adds an extra 111 years (of oppressions during the judges) ( $427 + 52 + 111 = 590$ ), as in TABLE 4.”

“By moving 52 years from the era before the flood and by inserting 52 years after the exodus, these two changes would alter the 427-year pattern beyond recognition. Nevertheless, evidence of the original pattern would still remain. From Adam to the temple, there would still be 427 years times 7. From Adam to the fall of Babylon,

there would still be 427 times 8. Primary evidence of the 427-years would still be found in the fact that 1656 years to the flood and 479 years from the exodus to the temple, if added together, equal 427 times 5! “

“However, these two changes would likely prevent all archaeologists from discovering the true date of the exodus and the real Pharaoh of the exodus. They always arrive at a time when Egypt’s economy continues to thrive and expand her borders up to the Euphrates. So an Exodus 251, 479 or 590 years before the temple is not credible. A major drawback to these theories is that Thutmose I, II, Amenhotep II and Thutmose IV all ruled from Memphis and increased their borders along the Mediterranean up to the Euphrates river before the time of Amenhotep III, before 1395 BC. I need more information on how this could happen. There should be signs of a major decline in Egypt’s economy after the exodus. More research is needed. This same evidence of a decline is lacking 590 years, 479 years and 251 years before the temple and becomes a major drawback for accepting these dates.”

**TABLE 4. Three Basic Ways to Interpret the Judges**

Exodus & Wilderness = >>>	40	40	40
Rulers during Joshua & Elders = >>>	43	43	43
Oppressions = 111 yrs., Judges = 339 yrs., and both down to Eli = 450 yrs.	<b>111</b>	<b>+ 339</b>	<b>= 450</b>
From Samuel to when David captures Jerusalem (or to the temple) = >>>	57	57	57
From Exodus to the capture of Jerusalem (or to the temple) = >>>	<b>251</b>	<b>479</b>	<b>590</b>

“Without adding 52 years between the exodus and the temple, the exodus would be in 1395 BC (968 + 427= 1395 BC) (1447 - 52= 1395 BC). Archeologist, Dr. Steven Collins, at the following link believes that Thutmose IV died in about 1395 BC and was the Pharaoh of the exodus about 427 years before the temple.

[http://www.calvaryabq.org/services\\_detail.asp?ServiceID=923](http://www.calvaryabq.org/services_detail.asp?ServiceID=923).

### 3.) What Happened 427 years before the Temple?

“Amenhotep III (about age 12) son of Thutmose IV, ruled 38 years, and the Israelites were in the wilderness 38 years after the scouts returned from Canaan with a bad report (Deut. 2:14).”

“But somehow Amenhotep III remained the richest man in the world until 1357 BC, until Amenhotep IV (Akhenaten) became the Pharaoh.

Collins explains that there was a major setback during these 38 years. First, the Egyptian army lost in the sea needed replaced, but Egypt had another army along the Mediterranean near the Euphrates river. Amenhotep III withdrew his forces from the Euphrates and they returned to Egypt, which enabled the Hittites (today’s Turkey) to conquer Mitanni and strengthen Assyria.”

“Second, Egypt also withdrew from Canaan, and the Kings of Canaan wrote to Egypt asking for help fighting the Apiru (Hebrew?) invaders. These are among the Amarna Letters. Joshua likely entered Canaan at the beginning of the reign of Akhenaten, when both Joshua and Deborah wiped out Jabin, king of Hazor, and everything that breathed. Pleas for help ended after the eighth year of Akhenaten., and

“Third, Amenhotep IV (Akhenaten) started believing in one god and ruled 16 years and died young. His widowed queen then wrote to the king of Hatti offering her throne over all of Egypt to his son if he would just come to Egypt and marry her. This was unheard of before.”

“Fourth, King Tut (Tutankhamum) ruled nine years gathering massive fortunes probably borrowed from various tombs. His 18<sup>th</sup> Dynasty was coming to an end.”

“It is difficult to prove someone extracted 52 years prior to the flood or that 52 years were added after the exodus as in TABLE 3. Nevertheless, evidence of the original pattern would still remain. From Adam to the temple, there would still be 427 years times 7. From Adam to the fall of Babylon, there would still be 427 times 8. Primary evidence of the 427-years would still be found in the fact that 1656 years to the flood and 479 years from the exodus to the temple, if added together, equal 427 times 5!”

“These two changes would alter the 427-year pattern beyond recognition and would likely prevent all archaeologists from discovering the true date of the exodus and the real Pharaoh of the exodus. This is proven by the fact that every Egyptologist has a different date and a different Pharaoh of the exodus.”

“So, from our shared information and new insights, there were likely 122 sabbaticals from the flood to the exodus and 61 jubilees from Adam to the temple.”



**TABLE 5. Samaritan Text From Adam to Abraham**

<i>Patriarch</i>	<i>Age at Son's Birth</i>	<i>Years Lived After Son's Birth (or Until the Flood)</i>									<i>Total Life Span</i>	
Adam	130										930	
Seth	105	105									912	
Enos	90	90	90								905	
Cainan	70	70	70	70							910	
Mahalaleel	65	65	65	65	65						895	
Jared	62	62	62	62	62	62					847	to flood
Enoch	65	65	65	65	65	65	65				365	
Methuselah	67	67	67	67	67	67	67	67			720	to flood
Lamech	53	53	53	53	53	53	53	53	53		653	to flood
<b>Noah</b>	600	600	600	600	600	600	600	600	600	600	600	to flood
Flood	1307	1177	1072	982	912	847	785	720	653	600		to flood
Shem	2	<p><b>Notes on Samaritan texts:</b> In the Samaritan Text, Abraham was born in the 2259<sup>th</sup> year of Adam, which is 251x9. This would not be the case if he were born when his father was 70 instead of 130.</p> <p>The Samaritan Book of Joshua says, the cloud, which the Israelites followed for 40 years in the wilderness, "was lifted up on the first (day) of the first month, of the first year of Jubil (Jubilee) even from the beginning of the entering in of the children of Israel within the boundries of the assigned lands. And up to this time there had lapsed, of the days of the world as established by the law, <u>two thousand, seven hundred and ninety-four years</u>, and this reckoning is correct, which the learned know by chronological computations based upon the era of the flood"</p>										
Arphaxad	135											
Salah	130											
Eber	134											
Peleg	130											
Reu	132											
Serug	130											
Nahor*	29											
Abraham*	130											
	2259											

**TABLE 6. Two Traditions From Adam to the Entry into Canaan**

	<i>Masoretic</i>	<i>Alleged Original Samaritan Text</i>	<i>Alleged Revised Samaritan</i>
From Adam to Abraham's birth	(251 x 8) 2008	(251 x 9) 2259	2249
(251 x 10) From Adam to Joseph's birth	(251 x 9) 2259	2510	2500
	2289	2540	2530
From Adam to Joseph's reign	2298	2549	2539
From Adam to Israelites Entry into Egypt	(251 x 10) 2510	2754	2754
From Adam to the Exodus	2550	2794	2794
From Adam to the 40 <sup>th</sup> year in the Wilderness			

\*Note: The Masoreh text says Jacob was 130 when he entered Egypt, Joseph was 39. Therefore, Joseph was born when Jacob was 91. Notice that  $130 - 39 = 91$ . The Samaritan figures indicate the Israelites were in Egypt and wilderness 245 years (half of 490 years) while the Masoretic text indicates 252 years.

By changing Nahor to 79, instead of 27, and by changing Abraham to 70, instead of 130, the Samaritans were able to reduce the birth of Abraham from 2259 to 2249. This would also reduce the entry into Egypt from 2549 to 2539 and to expand the time in Egypt to 215 years, half of the 430 years stated in Exodus 12:40. Notice that these few changes remove all traces of the original, 251-year pattern. Evidently, the Samaritans were more interested in the 7-year and Jubilee patterns.

### **Insights on the Samaritan Text**

Like the Samaritan Text, the Book of Jubilees has 1307 years from Adam to the flood. If the Samaritan text had allowed 29 instead of 79 for Nahor (as in the Masoretic text) and 130 years instead 70 years between Abraham and his father (as in the Masoretic text), there would have been  $251 \times 9$  years instead of  $251 \times 8$  years from Adam to Abraham.

The Samaritan legend for Adam is in 4436 BC, that is, 479 years before Adam in the Massoreh text, in 3957 BC. There are also 479 years from the exodus to the temple in I Kings 6:1.

The Samaritan legend has 2753 years from Adam in 4436 BC to the exodus in 1682 BC, 427 years before 1255 BC.

From the above chart, obviously the original Samaritan text could have been 401 years longer than the text extant today and the Masoreh text could have been 52 years longer than today's renditions of it. Methuselah lived until the year of the flood, so his 67-years had to be changed to 168.  $1055$  (After Man)  $+ 653 = 1708$ .

The Samaritan text also has a 251-year pattern in that a flood in 1307 would be 251 years after Noah's birth in 1056 in the Masoretic text. The birth of Abraham would be in 2259 ( $251 \times 9$ ) if the flood were in 1307, and Joseph would be born in 2510 ( $251 \times 10$ ), and the exodus would be in 2761 ( $251 \times 11$ ). However, it is generally believed that the Samaritan exodus was 505, instead of 502, years after Abraham. This places Joshua's conquest 2794 years after Adam (2259 to Abraham + 505 to exodus + 40 to Joshua = 2794). Others have dated the exodus as 505 years after Abraham, that is, 2513 years after Adam. In comparison, a version of the Septuagint has the flood 2262 years after Adam. 2513 minus 2262 equals 251.

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