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SUMMARY OF CODE 251

by Floyd R. Cox

2.1 billion Muslims await the twelfth Imam; 13.3 million Jews await the first coming of their Messiah. 2.2 billion Christians await the second coming of their Messiah. That's 4.31 billion people of the world's 7 billion who are speculating about a future intervention from above. Google for "time of the end" and you'll get 779 million hits. Now that is a real audience. Everyone now has a book to sell spouting the latest theory.

This present writer has found a mysterious, 251-year time pattern hidden throughout the book of Genesis and elsewhere. And yet it is of no private ownership and belongs in the pages of the Bible.

After this disclosure, others will claim to own it perhaps to soothe their own personal self-esteem issues and pretend that only they and the Father actually know when the "time of the end" will be. Not even Christ or the angels know, just the Father and themselves. Isn't that special?

However, the Bible is written in such a way that those of every generation will expect the "time of the end" to be in their own time, which includes the first century. Every generation needs "oil in their lamps" and be ready. This means it is likely that Christ and the angels still do not know when the time will be, and they must constantly be ready. But many assume just the opposite... that Christ and the angels do know and just are not telling us.

People love to speculate.

Nevertheless, there is a concealed timeline, a special interrelationship between the Jubilee cycle of 49 years and the eras of 251 years. These are unveiled in the following sources:

1. Archbishop James Ussher's work, *The Annals of the World*, was published in 1658, two years after his death. Referring to Genesis 5 and 11, he says that Shem was born when Noah was 502 (251×2), and Shem lived on 502 more years after the Flood (Ussher: pages 21 & 27).

0 AM (After Man): Creation of Adam

1757 AM: Birth of Peleg, fall of Babel & nations were dispersed (Ussher: page 21).

2008 AM: Birth of Abraham (Ussher: page 22).

2259 AM: Birth of Joseph (page 29).

2513 AM: The Exodus from Egypt (page 39).

Each of these numbers after Creation is divisible by 251 except 2513. It should be 2510 AM, but Ussher made a 3-year mistake for the period between Abraham and the exodus. Josephus, the Jewish Levite historian of 70 AD, said there were 2510 years from Adam to the Exodus and 592 years from Exodus to the first temple.

2. The Flood was 427 (7×61) years before Abraham was age 75. The Exodus was 427 (7×61) years after Abraham was age 75. Abraham was called at the age of 72, that is, 430 years before the Exodus. Therefore, he was born 502 years (251×2) before the Exodus ($72 + 502$).

3. Joseph was born 251 years before the Exodus, because he was born 251 years after Abraham, when Jacob was 91.

4. The Masoreh (and King James) Text has Noah's birth 1056 years after Adam, and the Samaritan Text places Noah's Flood 251 years later, 1307 years after Adam.

5. The book of Jasher found on the Internet says that Nimrod's father was born two years after the flood, and lived 251 years before Nimrod was born.

6. The Masoreh (and King James) Text shows there were 251 years between Peleg's birth and Abraham's birth.

7. The book of Jubilees found on the Internet has 251 years between Peleg's birth and Abraham's birth but uses different numbers between the generations.

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8. The Samaritan Text has 251 more years from Adam to Abraham and the Exodus than what is found in the Masorah (and King James) Text.

9. Life spans of Abraham, Isaac and Jacob (175, 180, 147) totaled 502 years.

10. Archaeologists imply that Ramesses II was the Pharaoh of the Exodus. Allegedly, Queen Nefertari and her son, Crown Prince Amun-her-khepsef, died in 1255 BC (251 x 5). This is the context of the film, *Exodus*, starring Yul Brynner as Rameses and Charlton Heston as Moses. The next Crown Prince of 1255 was born of another wife of Ramesses, but Ussher favored 1 Kings 6:1, which says the temple was founded in the 480th year after the Exodus. This would include 339 years of when the Judges ruled and would not include 111 years of the oppressions. This is supported by Jephthah living 300 years after the Israelites entered Canaan with Joshua.

However, it seems unlikely that the six generations between David's ancestor at the Exodus and David's time would stretch 480 years, because this would require 80 years per generation. It definitely would not stretch 590 years as in a third view of the period. Several views like this make one skeptical that anyone really knows when the Exodus was.

11. Archbishop James Ussher says that King David's first year was a Jubilee, which was 50 years before Solomon completed and dedicated the temple. If the Exodus were in 1255 BC, it was likely 294 years (six Jubilees) before the dedication of the temple in 961 BC, and there would be 251 years before David captured Jerusalem after his seventh year. This implies that the Exodus was in a Sabbatical or Jubilee year.

There were 251 years from the Exodus to David and Solomon if we count only the 111 years of oppressions (during the judges) and simply ignore the 339 years of the judges and periods of rest (See [EXODUS](#), page 1, TABLE 1).

12. Bishop Eusebius of 324 AD said the first temple lasted 502 years, until the second temple was founded in 520 BC, in the second year of Darius, king of Persia.

13. 18 years later, in the 20th year of Darius, Nehemiah became Governor of Jerusalem and was sent by Darius to restore the walls of Jerusalem, 502 years before the Christian era. This dovetails and merges with the 251-year pattern in the years BC 1255, 1004, 753, 502, and 1 AD.

14. The second temple lasted 502 years, from 520 BC, until Herod's temple of 18 BC.

Herod began the rebuilding process in 20 BC and agreed not to demolish any of the old structure until he had brought in the parts for the reconstruction, like David and Solomon had done. So, he began the new structure in about 18 BC. This would be 502 years after the second temple was founded in 520 BC, in the second year of Darius.