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## THE LAST JUBILEE

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by Floyd R. Cox Revised 2-10-16

The *Book of Jubilees* converts ancient history into weeks of seven years and jubilees of 49 years each. For instance, 4:29 says Adam died after living 930 years, in the 19<sup>th</sup> jubilee year (18 jubilees = 882 years); (six "weeks" = 42 years), plus six years: (882 + 42 + 6 = 930 years).

2303 years (47 jubilees) after Adam, Joseph was age 44 at the end of the seven years of seven years of "lean cows", which were after seven years of "fat cows" in Egypt.

This period ended 28 jubilees after Adam's death, and it implies that Joseph was in sync with the Higher Realm and also implies that each of us should also become in sync, but who knows just when the jubilees are today?

Josephus said that Herod captured Jerusalem in a sabbatical year. This would be in 37 BC, that is, 3724 years after Adam. This would be 196 years (4 jubilees) times 19 or 196 19-year cycles after Adam. Or it would be 532 sabbaticals (7 Easter cycles) after Adam. 37 BC is 294 years (6 jubilees) after Alexander met the High Priest at Jerusalem in 331 BC and allowed the Jews to observe sabbaticals the without paying tribute. From this view, there were jubilees in 331 and 37 BC.

I Googled for "jubilees began with Adam" and got 402,000 hits. This means there are many opinions on the topic, too many to read. There should be a "Google Clearinghouse" to select which view is correct.

The Samaritan version says Joshua crossed the Jordan after 2793 years (57 jubilees) after Adam, in the 2794<sup>th</sup> year.

One version says the jubilees began with Joshua's conquest of the Promised Land in 1407 BC (as in Leviticus 25:2) and followed by a jubilee every 50 years, in the years 57, 07, 57, 07, 57, 07 every century down to 457 BC, the year when Ezra allegedly returned with other priests from Babylon to Jerusalem. After 457, the jubilees allegedly continued for 49 times 50 years (or 50 times 49 years) down to 1994-95 AD. This implies that the next (and perhaps last jubilee) will be in 2043 or 2044 AD depending on whether it is 49 or 50 years after 1994.

However, if there were a jubilee in 37 BC and jubilees in 457 BC and 34 AD, the ones in 37 BC and 34 AD are 70 years apart instead of 49 years apart. Something appears to be wrong. The cycles are 21 years apart (70-4=21). Why do they not align? The next jubilee in this cycle is in 2022-23 AD, that is, 21 years before the one alleged to be in 2043 AD. This is aligned with the jubilee of 1189 BC, when Richard de Lionhearted was crowned and led the Third Crusade against the Arabs of Jerusalem.

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

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

Another consideration is that 6000 years divided by 49 has a remainder of 22. So 6000 is not equally divisible by 49. Therefore, if creation were in 3957 BC, year 6000 would be in 2043 AD, and the last jubilee would be 22 years earlier, in 2022 AD, and the sabbatical cycle would be in 2001, 2008, 2015, and 2022 AD as confirmed by Dr. Ben Zion Wacholder.

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### Dates Stemming from 457 BC

The first Advent of Christ is usually counted from 457 BC, allegedly after the 490 years mentioned in Daniel 9, which were allegedly to end in 34 AD, when the Messiah was to be cut off or crucified, in 31 AD, in the middle of the last seven years. As mentioned, after 457, there are 49 times 50 jubilee cycles from 457 BC to 1994-95 AD, and, therefore, one could continue to use 49 50-year cycles (or change to 50 49-year cycles) down to 1994-95.

The Millerites, evidently, chose 50-year cycles if their alleged return of the Messiah were to be in 1844 AD, in a jubilee year after the day of Atonement. This would be 2300 years after 457 BC allegedly as predicted in Daniel 8:14. Members ceased to plant vineyards, build houses and gave their property to the church. Other jubilees would follow in 1844 in 1894, 1944 and 1994.

After the Behistun Inscription, they could prove that Christ's ministry, his first Advent, began 483 years after 457 BC (the 7<sup>th</sup> year of Artaxerxes) allegedly according to Daniel 9:25. Moreover, they could now prove that Christ's second Advent would be 2300 years after 457 BC according to Daniel 8:14.

### The Behistun Inscription

Between 1835 and 1843, Rawlinson had spent some tours of duty in [Afghanistan](#) to decipher the Behistun Inscription and discover how long the kings of Persia actually reigned. Prior to this, the priests and rabbis had defined the period using only their Bibles. The inscriptions proved they had omitted 166 years, which are charted here:

<http://code251.com/code166.html>.

The rabbis Hebrew calendar was as accurate as other lunar-solar 19-year calendars. New moons and full moons were accurate because eclipses continued to occur on Jewish Passovers and holy days, but there are major issues with the events associated with the Hebrew calendar. The first temple allegedly burned in the sabbatical of 422-21 BC, that is, 490 years before the second temple burned in the sabbatical of 69-70 AD. 35 years before 422 BC, Josiah allegedly found the lost book of Moses and began a reform by observing every word written in the book, including the sabbaticals and jubilees. The next jubilees would follow in 408 BC, 34 AD, 83 and 132 AD. After the Behistun Inscription was found, Josiah's reform was discovered to be 166 years earlier, that is, in 623 BC. Therefore, it is likely that Christians swapped Ezra in place of Josiah in 457 BC in order to accuse the Jews of knowingly killing their Messiah in 31 AD, in the middle of the last seven years. This is contrary to what Christ had said, that they did not know what they were doing. This Christian assertion has the smell of politics.

Much of the clamor about calculating the time of the end began in 1844, with the Millerites and Adventists. Sir Henry Rawlinson had just uncovered absolute proof that the Jewish priests and rabbis had deleted 166 years from the Persians period by omitting four of their kings.

Naturally, the new insight into the Persian chronology during the second temple brought forth several revisionists.

**TABLE 1. The Missing 166 Years**

	Revised 49-yr cycle		Rabbinical 50-year cycles 1258 to 457
<b>Exodus from Egypt:</b>	BC 1447	- 136 yrs =	BC 1311
<b>Joshua crosses the Jordan</b>	1407	- 136 yrs =	1271
	<u>-49</u>		<u>-14</u>
<b>First jubilee after Joshua:</b>	1358	- 101 yrs =	1257
<b>16<sup>th</sup> jubilee: Temple Scroll found</b>	623	- 166 yrs =	457
	<u>-35</u>		<u>-35</u>
<b>Sabbatical</b>	588	- 166 yrs =	422
<b><u>First temple burned</u></b>	BC <u>587</u>	- <u>166 yrs</u> =	BC <u>421</u>
<b>Sabbatical – Cyrus' decree</b>	539	- 166 yrs =	373
<b>70<sup>th</sup> year after Sabbatical of 588</b>	518	- 166 yrs =	352
<b>Second temple finished</b>	516	- 166 yrs =	350
<b>Esther crowned Queen of Persia</b>	515	- 166 yrs =	349
<b>Walls of Jerusalem Repaired</b>	502	- 166 yrs =	336
<b><u>Second Temple burned</u></b>	AD 70	656 years -166 =	AD <u>70</u> 490 years

**TABLE 2. Rabbinical Time Chart before the Behistun Inscription was Found**

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

**Details from the above Table:**

There is sufficient proof that the priests and rabbis needed to show that Simon Bar Kochba was the Messiah that would come in 132 AD, after Cyrus captured Babylon in 373 BC, 14 plus 490 years before 132 AD. There was allegedly a Jubilee in 359 BC, 14 years after Cyrus' commandment in 373 BC (according to *Seder Olam*), a commandment for the Jews to return from Babylon to Jerusalem (373 BC – 14 = 359 BC), and a Jubilee would be in 408-07 BC, 14 years after the first temple burned in 422-21 BC (according to Ezek 40:1). This implies that jubilees were in the years 58, 08, 58, 08, 58, 08 each century down to 458, 408, and 358 BC.

Furthermore, if the first temple were burned in 422/421 BC, this would be 490 years (70 weeks of years) before the temple was burned again in 69/70 AD, perhaps as in Daniel 9:24. Christ said Daniel spoke of the time when Jerusalem would be surrounded by armies.

Allegedly, the first temple was burned in 422-21 BC, that is, 17 Jubilees (50 years each = 850 years) after Joshua's conquest, after crossing the Jordan river.

**50-year Jubilees:**

- 2502 A.M / 1258 BC 14 years after the entry into Canaan began the Sabbatical/Jubilee cycles (17 Jubilees before 408).
- 2802 A.M. / 958 BC Jephthah was Judge 300 yrs after the entry into Canaan (6 Jubilees after 1258).

**49-year Jubilees:**

- 3302 A.M. / 458 BC Jubilee: Josiah finds the lost book of Moses and begins a reform to observe sabbaticals and jubilees.
- 3338 A.M. / 422 BC Sabbatical: First temple burned.
- 3352 A.M. / 408 BC Jubilee: 14 years after the 1<sup>st</sup> temple burned in the sabbatical/jubilee of 422-21 BC (Ezek. 40:1).
- 3387 A.M. / 373 BC Cyrus conquered Babylon & releases Jews to return to Jerusalem (490 years before 132 AD).
- This implies that the 490 years of Daniel 9 began with Cyrus' decree to allow the Jews to return to Jerusalem after 373 BC, not 166 years earlier, in 539 BC.
- 3401 A.M. / 359 BC 14 years after Cyrus conquered Babylon is a Sabbatical/Jubilee.
- 3408 A.M. / 352-51 BC Second temple founded 420 years before 68 AD (as in TABLE 2 below).
- 3828 A.M. / 68-69 AD Sabbatical: Second temple burned.
- 3842 A.M. / 82-83 AD 14 years after temple burned was a Sabbatical/Jubilee.
- 3891 A.M. / 131-32 AD was a Sabbatical/Jubilee.
- 5752 A.M. / 1993-94 AD Sabbatical/Jubilee 49 x 50 after 458 BC.
- 5781 A.M. / 2042-43 AD will be a Sabbatical/Jubilee

**TABLE 2. Rabbinical 420 years from 352 BC to 68 AD**

34 years	Persians (during 2 <sup>nd</sup> temple)
180 years	Greeks “
103 years	Chashmonaim “
<u>103 years</u>	House of Herod “
420 years	= duration of the 2 <sup>nd</sup> temple

### **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 380<sup>th</sup> 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 196 years omitted ( $136 + 60 = 196$ ).

### **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 ( $251 \times 10$ ) from Adam to the exodus from Egypt and 2761 years ( $251 \times 11$ ) from Adam to the temple.

The second pattern has 2989 years ( $427 \times 7$ ) 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 ( $427 \times 4 = 1708$ ). 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.  $2989 \text{ A.M. } (= 427 \times 7) \text{ to the temple}$  minus  $2761 \text{ A.M. } (= 251 \times 11) \text{ to the temple} =$  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 ( $251 \times 5$ ), about 251 before an event of David or Solomon in 1004 BC ( $251 \times 4$ ).

**TABLE 3. Original View had a 251-year Pattern prior to the First Temple ( $251 \times 11 = 2761 \text{ A.M.}$ )**

1757 A.M. ( $= 251 \times 7$ ) Fall of Babel, nations divided

2008 A.M. ( $= 251 \times 8$ ) Abraham born ( $2008 \text{ A.M.} - 1948 \text{ A.M.} = 60 \text{ years}$  deducted between Abraham and his father).

2259 A.M. ( $= 251 \times 9$ ) Joseph born

2510 A.M. ( $= 251 \times 10$ ) Exodus from Egypt ( $2510 \text{ A.M.} - 2448 \text{ A.M.} = 62 \text{ years}$  deducted between Adam and the exodus).

2761 A.M. ( $= 251 \times 11$ ) First temple founded ( $2927 \text{ A.M.} - 2761 \text{ A.M.} =$   $166 \text{ years}$  deducted between Adam and the temple).

$1312 \text{ BC} - 1255 \text{ BC} = 57 \text{ years}$  (17 extra years for 17 Jubilees plus 40 more years back to the exodus).

$1312 \text{ BC} - 1448 \text{ BC} = 136 \text{ years}$  (166 missing years minus 30 overlapping years of the kings of Israel) back to the exodus.

$968 \text{ BC} - 832 \text{ BC} = 136 \text{ years}$  deducted from the date of the founding of the 1<sup>st</sup> temple (166 missing years–30 overlapping).

### **Conclusion**

After Bar Kochba's death in 135 AD, three million Jews that followed Bar Kochba discovered the hard way that their priests and rabbis had not predicted 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 (427 x 7). 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 to show that repetition, design and pattern prove there is a Designer and to prove the Higher Realm is in control. Nevertheless, there are patterns that are not contrived, and more research is needed.