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The Jews Preserved the Oracles? Does this include the Rabbinical Calendar?

by Floyd R. Cox (9-11-2015)

What did apostle Paul mean in Romans 3:2, when he said, “What advantage then has the Jew? ...chiefly, because that unto them were committed the oracles of God.” What is an oracle? Google for “the oracles of God” and you will receive 702,000 hits:

[https://www.google.com/?gws_rd=ssl#q=%22the+oracles+of+god%](https://www.google.com/?gws_rd=ssl#q=%22the+oracles+of+god%22)

An oracle is a priest or priestess who speaks for the Higher Realm, a medium through whom advice or prophecy is given. Typically it is ambiguous or obscure.

According to the rabbinical society, there was an oral, unwritten law that was passed down from Moses to the priests that was received by the Pharisees and finally preserved by the rabbis. Such “insider information” was kept from the uninitiated and uneducated and supported by those sincerely gullible and by useful idiots.

Rabbinical Chronology is not an Oracle

If we say that rabbinical chronology and the rabbinical calendar were delivered to the Jews as part of the oracles, we run into several problems. The main issues are not with the calendar because new moons, full moons and eclipses were observed and recorded at least 750 years before the first century. The main problem is with various events the rabbinical society attached to the calendar such as:

1. The Jews of 31 AD did not know the first temple was burned in 421 BC, 490 years before the second temple was burned in 70 AD, but this is what the rabbinical chronology says. This is explained in the following link: <http://code251.com/code166.pdf> They say the exodus was in 1312 BC, and Joshua’s conquest was in 1272 BC, that is, 850 years (17 jubilees) before the first temple burned in 421 BC. Moreover, the exodus was 136 years earlier, in about 1447 BC, and this would affect the date of creation, when the 19-year cycle allegedly began.

2. The Jews of 31 AD did not know creation was in 3761 BC, but this is what the rabbinical chronology says. It also says the 19-year cycle (Metonic calendar) began with creation in 3761 BC and repeated on the same dates every 19 years. If the Jewish date of creation is wrong, how could the Jews of 31 AD know when the 19 years began and when to insert the extra intercalary moon seven times every 19 years in order to keep the lunar calendar in its proper season from spring to fall until the first century AD? Nevertheless, the rabbinical 19-year calendar is the basis 3761 BC.

3. The Jews of 31 AD did not know king Josiah found the book of the Law in 458 BC and began a reform to keep every word in the book including the Sabbaths, sabbaticals and jubilees, but this is what the rabbinical chronology says.

4. The rabbinical chronology begins every year in the fall, on the first day of the seventh month (Tishri 1). However, the rabbis of Babylon dated their documents from the first day of the first month (Nisan 1). The 19-year cycle of the era of Nabonassar began in the spring of 747 BC and continued 1368 years (19 x 72), until the Islamic calendar’s 30-year cycle began in the spring of March 21, 622 AD (<http://code251.com/accurate-calendar.pdf>).

Moses did not provide instructions on how the rabbis after 70 AD should convert the 19-year calendar to the Julian Calendar, which is off one day every 128 years, nor how to solve the mismatch between the Gregorian calendar and the 235 moons every 19 years, which amounts to one day every 228 years. TABLE 1 presents an easy solution.

The new moons, full moons and eclipse cycles had been observed (not calculated) long before the rabbinical society but, if you ask a rabbi when the year begins, he will answer, “On Tishri 1”. If you then ask, “But when does the year begin in the spring”, he will say, “It is 177 days before Tishri 1, and this started at creation, which began on Tishri 1”.

If Adam were created on the first day of the seventh month, on Tishri 1, then the earliest date for the 19-year cycle would begin 177 days earlier, on Nisan 1, that is, on March 21, the first day of spring.

The lunar calendar is meaningless unless it is associated with the seasons. Somehow Nisan 1 needs to be related with the spring equinox, the first day of spring, when days and nights are equal. If the true “Sacred Calendar” begins on March 21, then the next year begins 11 days earlier,

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on March 10.

After 12 years, the next year begins 132 days earlier ($11 \times 12 = 132$). Therefore, the last seven years need to restore these 132 days. This is done by inserting seven intercalary months of 30 days each, which actually add up to 133 days ($30 - 11 = 19 \times 7 = 133$).

Therefore, the last intercalary month every 19 years needs to be reduced to 29 days instead of 30, and, as found in early Metonic calendars, the seven intercalary months need to be evenly distributed among the 19 years.

5. The rabbinical society finally converted the well-known lunar cycles to the Julian calendar in the fourth century, and one cannot say this was a tradition handed down orally to the Jews since the time of Moses. This becomes obvious when we discover that the Julian calendar is one day too long against the spring equinox every 128 years. This becomes evidence that the conversion to the Julian calendar with 365.25 days was not a tradition handed down from Moses. The tropical year from equinox to equinox is 365.242198 days, not 365.25 days.

6. In the process, the rabbis added several postponements in calculating Tishri 1. For just one example, if Tishri 1 fell on a Friday, it was considered inconvenient because it would interfere with the preparation day for the Sabbath. (Never mind that new moons and full moons were well known for over 800 years.) Therefore, Tishri 1 was postponed to Saturday, and Nisan 1 (177 days earlier) was, therefore, delayed one day. Why not merely postpone the observance of Tishri one day instead of postponing the whole year for one day? Adam was allegedly created on Friday, Tishri 1, but, nevertheless, it was not postponed until Saturday.

Even though 12 lunar years equal 354 days, this postponement affected the next year by one day and affected the number of days in each lunar year instead of being consistently even.

At the beginning of Joshua's conquest the Passover was allowed to be on Saturday, on the day before the Wave Sheaf, when the manna ceased.

The Passover in the time of Josiah's reform, in 623 BC, was observed a month late without postponing the whole year for one month. Josiah's reform simply began with a Passover celebrated during the second month instead of the first month.

7. Last, but not least, the Gregorian calendar is not part of the oracles preserved by the Jews handed down from Moses. It loses one day every 228 years against the luni-solar Metonic calendar

The Gregorian calendar ignored the 128-year correction (needed by the Julian calendar) and merely subtracted three leap days every 400 years to create a 365.2425-day year ($365 - 3/400 = 365.2425$). This was one day shorter than the lunar-solar Metonic 19-year cycle every 228 years (19×12) with 365.2467463 days per year, which means the Gregorian calendar would match the luni-solar calendar if one day could somehow be added every 228 years.

The Gregorian calendar would match the luni-solar calendar if April 20 were converted to March 21 every 228 years and if March 21 were followed by an intercalated moon of 29 days instead of 30 days ($29 - 11 = 18$ days) as in the following TABLE 1 and this link: [Accurate Lunar Solar Calendar](#).

TABLE 1. Here is a method for correcting the Gregorian calendar one day every 228 years (114×2) by converting 4-20 into 3-21 every 342 years (114×3).

	228 yrs	228 yrs		
	3-30	3-31	4-01	4-01
			<u>+19</u>	<u>-11</u>
4-18		4-19	4-20	3-21 < Delay from 3-31 to 3-21 every 342 yrs
			<u>-11</u>	<u>+19</u> 19 delayed or 11 and 19 reversed
4-07	4-08	4-09	4-09	< 228-yr sequence: 4-07, 4-08, 4-09

This delay every 342 years increases the Gregorian calendar one day against the luni-solar calendar every 228 years, and brings them into sync (within one day in 5,100 years).

This method does not rely on knowing the date of creation nor when postponements must be inserted for actual dates of new moons and full moons for religious assemblies. These dates are not ambiguous or obscure. For the new moon on April 10 beginning the year of 31 AD, go to:

<http://www.timeanddate.com/calendar/monthly.html?year=31&month=4&country=34>

Jubilee is an Oracle?

The jubilee can be viewed as an oracle. After every 49 years, the Israelites were to return to their original settlements, which Joshua had given them after his conquest, and there are several Messianic movements based upon the Messiah arriving to remove the “times of the gentiles” to allow the Israelites to return to their land. This would not apply to converted Christians unless they became converted into Spiritual Jews, Messianic Christians or joined a Hebrew Roots Awakening.

False Messianic Movements

Rabbinical chronology says that king Josiah found Moses’ book of the Law and began his reform in 458 BC, a new covenant to keep every word written in the book, including the Sabbath, sabbaticals and jubilees. This was allegedly 35 years before the temple burned in 421 BC. After this, several Messianic Movements arose:

1. Christians say the Messiah was crucified, arose from the dead and was seen standing on the right hand side of a throne in the Higher Realm 490 years after 458 BC (Dan 9:27). On the other hand, he did not remove the gentiles or cause a return of the Israelites... unless, of course, it was a different kind of return.

2. Those who doubted their Messiah had come (before the jubilee of 34 AD) were destined to expect the fulfillment in another jubilee. 98 years later, in 132 AD, the Bar Kochba revolt began in a jubilee year. Coins and land deeds prove the revolt began in a jubilee year. Bar Kochba’s 20 million followers were defeated by the Romans, and most of them were ousted from Palestine to the nations of Europe. In Europe they continued observing exodus Passover, the new moons, holy days, and speculating on when their Messiah would arrive to fulfill the jubilee and return them to Jerusalem to rebuild the temple, restore the Levite priesthood and sacrificial offerings. Their profile likely fit the “spirit of anti-Christ” in that they continued to deny or ignore the birth and arrival of their Messiah in the time of Herod. These characteristics closely resemble the Messianic and Hebrew Roots Movements if they were totally divorced from other Christian proselytes.

3. 490 years later, in 622 AD, Muhammad arrived at Medina at a time when the Jews there were again expecting the arrival of their Messiah in a jubilee year. This relationship preceded building the Golden Mosque on the site of Solomon’s temple.

4. In 1844 AD, the Millerites were expecting the Messiah to arrive on the day of Atonement (not the feast of Trumpets), at the beginning of a jubilee year. However, they used 50-year jubilees between 458 BC and 1844 AD.

5. In 1944, another group expected Hitler and Mussolini to fight against the Messiah at his coming in a jubilee year.

6. Perhaps present followers of these groups expected their Messiah in 1994 and will continue in 2044, that is, 6000 years after creation in 3957 BC. Another date for the arrival was set for 1975, that is, 69 jubilees after 1407 BC (Joshua’s conquest).

7. Jonathan Kahn’s **Mystery of the Shemitah** suggests there were jubilees in 1917 and 1967 and implies the next would be in 2017, but this series does not agree with the context of his sabbaticals in 2001, 2008 and 2015.

8. Another view is that the Messiah appeared in a synagogue in 27 AD, perhaps in a jubilee year (on the “day of weeks”, “feast of weeks” or Pentecost, not likely on the day of Atonement), when Christ read from Isaiah about the fulfillment of the jubilee. He finished by saying, “This day is this scripture fulfilled in your ears.” If 27-28 were a jubilee year, then 2009 years later, 2036 AD, would be a jubilee year. If you Google for “jubilee 27 AD” you will receive 7,650,000 hits! So this view appears to be very well known. If you Google for “jubilee 27 AD”, you will get 10.5 million hits:

https://www.google.com/?gws_rd=ssl - q=%22jubilee+27+ad%22

A source commonly used for a jubilee in 27 AD is found in Josephus’ book 15, chapter 9, where a footnote written by his editor, Whiston, says that a sabbatical and jubilee were likely in 23 and 24 BC. This is supported by his chart in Josephus, in Dissertation 5, which illustrates 32 49-year jubilees counted from Josephus’ date of the exodus in 1493/94 BC to 27/28 AD.

However, it is now clear that the jubilee cycle was commonly counted from Joshua’s conquest, not from the exodus, and his conquest was actually in about 1407 BC. Moreover, 27 AD does not coincide with the 490 years after 458 BC. It is seven years too early.

Protestant Alternative View

What is the Protestant view of when the Messiah will arrive? It interprets the book of Revelation as an oracle having ambiguous or obscure images hard for the uninitiated to

understand. One view they shared is that the harlot riding a beast in Revelation 17 is the Catholic Church in control of a Holy Roman Empire consisting of several subordinate kingdoms.

This concept began as early as Sir Richard Coxe (1499-1581), Chancellor of Oxford University. He thought he could identify who the anti-Christ was at that time. He had to flee into a wilderness of Germany during the rein of the Catholic Queen Mary ruling from London. London was burned in 1660 as in Revelation 17:16.

The view of Sir Isaac Newton (1642-1727) is that Christ would return in 2060 AD, that is, 1260 years (as in Revelation 13:5) after the Pope crowned Charlemagne over the Holy Roman Empire in 800 AD. These early views were refined over the centuries to include seven resurrections of the Holy Roman Empire including Napoleon and Hitler.

Nevertheless, the Protestant view overlooks the context of King Herod being the “dragon” who killed the children of Bethlehem in an effort to kill the Christ-child. The dragon got his power from the beast, that is, from the Caesars of Rome.

It overlooks the historical evidence that Julius Caesar passed his throne down several generations to Emperor Nero Caesar whose name counts to 666 in Greek: “Nero Caesar” = NPON KΣP (in Greek). N=50, P=200, O=6, N=50, K=100, Σ=60, P=200. These total 666 (as in Rev. 13:18). He died in 68 AD and was replaced by a new dynasty, that is, Emperor Vespasian and his two sons, Titus and Domitian (Rev 13:11).

The Herod dynasty (the dragon) was subordinate to the Caesar dynasty (the beast) (Rev 13:2). Because of his persecution of Christians from 64 to 68 AD, many of those living in the first century associated the name of Nero Caesar with the number 666 just as we are told in Revelation 13:18.

Therefore, there are reasons to believe “the beast” lived in the first century, before 70 AD.

The view overlooks the idea that the written law in the Old Testament is an oracle with ambiguous and obscure “seven seals” on the book, which only “the Lamb” could open.

TABLE 2. One View on How to Correct the Rabbinical Calendar

For more details: <http://code251.com/code166.pdf>

	251-YEAR SYSTEM CORRECTED		RABBINIC SYSTEM CORRECTED		
	BC		BC		
Creation (instead of 3761 BC)	3765		3765		
	2510	-62=	2448		
Exodus	1255	+62=	1317		
	-251	-228=	-479		
David Captures Jerusalem	1004	-166=	838		
	-36		-36		
Solomon's First Temple Founded	968	-166=	802	832	30 Overlapping Years
30 Overlapping Years	-247		-247	277	968 832
Sabbatical - Exile of Ten Tribes	721	-166=	555		587 421
	-98		-98		381 + 30= 411
Sabbatical - Temple Scroll Found	623	-166=	457	480 yrs	
	-35		-35		
Sabbatical of 588-87 BC	588	-166=	422		
First Temple Burned	587	-166=	421		
Jubilee	574	-166=	408		
Sabbatical - Fall of Babylon	539	-166=	373		
70th Yr after 588 BC	518	-166=	352		
Second Temple Finished	516	-166=	350		
Esther Crowned Queen of Persia	515	-166=	349		
Walls of Jerusalem Repaired	BC 502	-166=	336		
Sabbatical	AD 69		69		
Second temple burned	AD 70		70		
	70= 656 yrs. after 587 BC		70= 490 yrs. after 421 BC		

49-Year Pattern

To help interpret the 251, 479 and 427-year patterns, it becomes imperative that we compare them with the known sabbatical and jubilee patterns illustrated in TABLE 3. For more details, go to: <http://code251.com/creation-date.pdf>

TABLE 3. Jubilees from 3957 BC to 2022 AD					
3957/3956BC	2928/2927BC	1899/98BC	919/18BC	AD62/63	AD1042/43
3908/3907BC	2879/2878BC	1850/49BC	870/69BC	AD111/12	AD1091/92
3859/3858BC	2830/2829BC	1801/00BC	821/20BC	AD160/61	AD1140/41
3810/3809BC	2781/2780BC	1752/51BC	772/71BC	AD209/10	AD1189/90
3761/3760BC	2732/2731BC	1703/02BC	723/22BC	AD258/59	AD1238/39
3712/3711BC	2683/2682BC	1654/53BC	674/73BC	AD307/08	AD1287/88
3663/3662BC	2634/2633BC	1605/04BC	625/24BC	AD356/57	AD1336/37
3614/3613BC	2585/2584BC	1556/55BC	576/75BC	AD405/06	AD1385/86
3565/3564BC	2536/2535BC	1507/06BC	527/26BC	AD454/55	AD1434/35
3516/3515BC	2487/2486BC	1458/57BC	478/77BC	AD503/04	AD1483/84
3467/3466BC	2438/2437BC	1409/08BC	429/28BC	AD552/53	AD1532/33
3418/3417BC	2389/2388BC	1360/59BC	380/79BC	AD601/02	AD1581/82
3369/3368BC	2340/2339BC	1311/10BC	331/30BC	AD650/51	AD1630/31
3320/3319BC	2291/2290BC	1262/61BC	282/81BC	AD699/700	AD1679/80
3271/3270BC	2242/2241BC	1213/12BC	233/32BC	AD748/49	AD1728/29
3222/3221BC	2193/2192BC	1164/63BC	184/83BC	AD797/98	AD1777/78
3173/3172BC	2144/2143BC	1115/14BC	135/34BC	AD846/47	AD1826/27
3124/3123BC	2095/2094BC	1066/65BC	86/85BC	AD895/96	AD1875/76
3075/3074BC	2046/2045BC	1017/16BC	37/36BC	AD944/45	AD1924/25
3026/3025BC	1997/96BC	968/67BC	AD13/14	AD993/94	AD1973/74
2977/2976BC	1948/47BC				AD2022/23